

Logos

VOLUME
THIRTY THREE

Upholding the Purity
of Apostolic Doctrine
And Practice

Introduction to Volume 33

The Introduction to our last volume drew attention to the fact that the doctrinal policy of "Logos" has remained unchanged since its inception, and went on to declare that the intention of the Committee is that it should remain that way. We made the point that readers should know where we stand, and that those who desire to help us should co-operate with us.

When those words were penned, we little realised the pressures to which "Logos" and the Brotherhood would be subjected during the ensuing twelve months through the efforts of some to superimpose dangerous modernistic ideas upon the doctrine of the Truth. The challenge came from the most unexpected quarters, and called in question teaching which has previously always been regarded by the Movement as most fundamental.

We refer particularly to the theory of evolution that is obviously making inroads into the thinking and expositions of some of our writers and speakers, as well as to the attempts being made to break down the barriers of separateness that should exist between the Ecclesia and the world.

"Logos" expressed its mind plainly upon these subjects, only to be castigated for so doing. It seems, according to some, that "love" demands that we stand supinely by when Truth is challenged, for to do otherwise is to be decried as bigoted, narrow-minded, backward. Shrill cries of indignation are heard from different quarters as soon as Truth is defended too vigorously, even though its fundamentals might be challenged.

But if such theories as that of evolution are not vigorously rebutted and rejected, Christadelphia's hold on basic principles will be so relaxed that hardly anything fundamental will remain.

This was acknowledged by the Editor of "The Christadelphian" in an article in which he attacked the theory of evolution as advanced by Brother Lovelock.

It is not sufficient that this should be acknowledged in print, however, for it is the duty of every brother and sister not merely to refuse to condone such theories, but also to categorically reject them.

To do otherwise, or to merely ignore them, is to jeopardise the Truth itself, and to permit the development of an attitude that can poison the minds of rising generations as to what constitutes saving doctrine.

These words of Moses (and it is the obvious teaching of his words that is being called in question by some today) are to the point: "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).

Unfortunately, instead of a united front being manifested against this false theory by the Brotherhood, there are periodicals circulating within it that have not hesitated to come out boldly in the defence of those who have been foremost in advocating it.

They have done so, doubtless, on the mistaken grounds of claiming liberty of thought and speech for all.

But these publications constitute a dangerous medium of propaganda not for liberty of thought, but absolute anarchy of belief.

True liberty of thought will be broadminded enough to acknowledge the limitations of flesh, and the need to repudiate that which would undermine the simple, obvious, clear teaching of the Bible.

The Bible warns that the perils of the last days can come mainly from within!

Both Peter (2 Ep. 3:3) and Jude (v.18) declared that a latter-day trial would come from brethren challenging the facts of creation, and ridiculing the teaching of "the fathers." Their warning words of rebuke had primary application to the "last days" of Judah's commonwealth, but they also have a secondary application to today. Just prior to A.D. 70 there were those within the Ecclesias who were decrying the warning teaching of "the fathers" concerning the imminence of the impending crisis, on the ground that "since the fathers fell asleep, all things continue as they were . . ."

They maintained that the expectations of "the fathers" had not been fulfilled.

The "fathers" in question were the pioneers of the first century Ecclesias — men like Paul, Peter, Epaphras and others, who had laboured to establish the Truth in various parts. One of them had predicted this attitude: "I know this," he declared, "that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things. . . ." (Acts 20:29-30). This unfortunate

state of things rapidly developed after the death of these "fathers," and as the crisis of A.D. 70 moved ever nearer.

In similar manner today, there are those who decry the writings of the pioneers, and introduce modern theories disruptive of the Truth, particularly regarding creation. Despite the obvious platitude that truth does not change with time, the very foundations upon which the latter-day ecclesias were established are being today challenged. The pioneers themselves, the "fathers" of the latter-day revival of the Truth, are decried by some as being "old-fashioned," "out of date," whilst others, like Nelson of old, turning a blind eye to facts, repeat the claim of the first-century errorists that the expectations of the pioneers have not been vindicated by time.

As far as "Logos" is concerned, we are not prepared to remain silent when vital, fundamental truth is being challenged, or the sound, proved expositions of our pioneers are being undermined. We intend to speak our mind as we have done in the past, and in clear, forthright manner set forth Truth as we find it revealed in Scripture.

We believe that this is the only right, kind, and brotherly thing to do.

When Phinehas stood up to vindicate the honor of Yahweh, and destroyed the Israelitish prince who had dared to bring within the confines of the camp the Moabitess princess, there were doubtless many who decried his vigorous action.

But, in fact, he was moved by love towards God and the nation, and his action doubtless stemmed an apostasy that would have spelt disaster for many.

It is the responsibility of every brother and sister to observe the same motive in their attitude to any God-dishonoring doctrine or trend. They must not allow others to do their thinking for them, nor hesitate to act because of the credentials of those advocating a course or a teaching that is wrong. The Bible, alone, must govern our thought and action in that regard.

To be forewarned is to be forearmed. In that regard, we have the clear teaching of Scripture as to the times in which we are living. They are comparable to the days of Noah and of Lot, epochs when violence, immorality, apathy and apostasy were widespread.

These evils were characteristic of those times, and we need to recognise the fact that they will worsen as the end draws nearer, and so be on our guard against the circumstances in which we will ultimately find ourselves.

That it in an age of ruthless violence is recorded in the every-

day events as reported in the Press. This has been highlighted by the murder of Dr. Verwoerd, of South Africa.

His death serves to emphasise once more that the cheapest commodity in this age of rising costs is human life itself!

And this ruthless disregard of the rights of others affects life in all its avenues, even as far as the Truth itself is concerned.

It is an age of growing immorality, in which the conventions of the past are thrown to the winds — a state of things that will surely grow worse in the months before us. Are Christadelphians to follow the fashion in that regard? Or are they to stand against it? In the days of Noah, they went with the times, and were destroyed with the Flood; and the probabilities are that history will repeat itself once again.

As we commence a new volume, therefore, it is with the conviction that the year before us is most likely to be a difficult one, both from without as from within. We can expect to hear of fundamental doctrines challenged, as well as attempts to debunk an accepted way of life. In the face of these problems, there is a need for sound, conservative Scriptural exposition, for the reiteration of the faith-kindling expositions of the pioneers with their direct, virile approach to the Word, both in doctrine and practise. We hope to provide for this need in the months before us (God willing) by the publication of that style of article and teaching upon which the Movement was founded a century ago. We believe that the energising influence of truth is found not merely in its proclamation, but in the manner in which it is proclaimed. There is a vigor in truth proclaimed directly and simply, such as can stir into action those who heed it. Our task is to attempt to present it in that manner, so that the most simple among us may be edified, and the most profound among us may be encouraged. May Yahweh bless our efforts to that end, for it is to the extension of His Truth that "Logos" is dedicated.

THE COMMITTEE.

The Truth calls for many sacrifices. Some are called upon to sacrifice in one direction, some in another. If we yield to our duty in this matter the happier shall we be when our course is run. To sally forth on a cold night to support the meetings may not be so pleasant as sitting at home by the fire-side — to part with money for the work of the Truth may not be so agreeable as spending it on self — to visit a sick sister may not be so inviting as taking tea in jolly company. It is Christ's view that matters.

Can You Not Discern the Signs of the Times!

Disruptive French Diplomacy

A Prelude to Armageddon?

"I saw three unclean spirits like frogs . . . the spirits of demons working signs, going forth to the kings of the earth and the whole world, gathering them to that battle of the great day of God Almighty . . ." (Rev. 16:13-14).

A latter-day sign of the times, associated with the outpouring of the sixth vial of Revelation 16, is the emanation of unclean froglike spirits from three European centres described as the mouth of the beast the mouth of the dragon and the mouth of the false prophet. The mission of these spirits is to stir the nations into warlike activity preparatory to the great judgment of Armageddon.

The term "unclean spirit" is expressive of the influence of a false doctrine (see 1 John 4:1-3). In his exposition of this section of Scripture, Broiher Thomas identifies these froglike spirits with the revolutionary doctrines that emanated from the French Revolution. He shows that three frogs was the heraldic symbol of the French people, and that therefore the prophecy foretold the triumph of French democracy over the Bourbon aristocracy whose symbol was three lilies.

Since then Russia has embraced these revolutionary principles, but even so, France still remains a disruptive influence throughout Europe and the world: a significant sign of the times. This has been particularly evident during the 21 years, since World War II, when a divided Europe has gradually emerged, moulded in accordance with the Divine purpose. Today the winds of change are blowing strongly, and remarkable events are taking shape before the eyes of the world. This particularly relates to France. This nation was devastated by Nazi Germany, and was forced to capitulate by the might of Hitler's forces; but in two decades it has risen to challenge all its neighbors as the foremost country in Western Europe. Today France exercises more influence in the counsels of the nations, and the Common Market, than does its erstwhile conqueror and neighbor: Germany.

During this period, and for the previous century, Christadelphians have consistently maintained, on the basis of the prophetic word, that "Russia triumphant and Europe chained" will one day become a fact.

De Gaulle's Influence

The immediate problems facing Britain and the U.S. are the results of the policy adopted by General de Gaulle, the President of France. It cannot be denied that despite his age (he is approaching 80 years of age), this man has given the Western World its worst setbacks since 1945. He has consolidated the French gold standards to the embarrassment of the American dollar in Europe, which has weakened considerably in consequence. He has consistently blocked England from the European Common Market, thereby retarding British trade, and contributing to the recent sterling crisis.

Financial commentators suggest that the only chance for sterling to compete with European currency is for it to be devalued. But this would react disastrously upon the American dollar and Commonwealth currencies. Hence it appears to completely rule out British entry into the E.C.M., and should have the effect of driving Britain more closely towards the States and her Commonwealth satellites. Recently, Mr. Wilson, of Great Britain, indicated the need for a Commonwealth Common Market involving U.S.A. If this eventuates, it could play a part in developing the two great blocs of nations, Communist and Capitalist, in accordance with the prophecies of Ezekiel 39 and Daniel 11.

Over the past few years, many of our speakers have publicly maintained, in spite of all appearances to the contrary, that Britain would not enter the European Common Market, and to date these statements, based upon Bible prophecy, have been vindicated. Even if Britain did become involved, she must ultimately be driven therefrom. Brother Thomas' exposition in *Elpis Israel* is based upon sound reasoning. He wrote:

"When I come to unfold these things, the reader will see why Britain is not included in the ten toes. She is reserved of God to antagonise Russia as she did France, when all Europe was prostrate at the feet of Napoleon le Grand. The ten toes belong to the image as a united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power, which it will not be, as is clearly demonstrable from many parts of the Divine testimony. Russia will command the land, and Britain will rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world and grasp the sole dominion of the globe; this is an inheritance, the divine legacy to Abraham, Shiloh and the saints."

France Is Uniting the West

It is now common knowledge that England and U.S. have agreed to be sympathetic towards one another's problems; particularly the sterling crisis and the Vietnam war. These two

nations of common British stock must move closer together as the time of the end gradually develops, and de Gaulle's pipe dream of a united Europe emerges into reality.

A leading article in the Adelaide *Advertiser* recently declared:

"The decisive factor is the psychological and diplomatic influence France is able to wield — not as a great military power, but as a nation which has won solvency, technological excellence, political stability, and a social reformation to command the respect of the world."

This description fits beautifully the teaching of Revelation 16:12-13 where the "three unclean spirits like frogs" are represented as stirring the nations to the war of the great day of God Almighty. Three frogs was the heraldic symbol of Clovis, king of the Franks in A.D.468, as is shown on a tapestry preserved in the Rheims Cathedral. In the prophecy it represents French Democracy which rose to power in France following the French Revolution. Prior to that world-shaking event, the symbol of French authority was the *Fleur de Lis*, or Three Lilies, which was the symbol of the Bourbon kings whose regime was overthrown by the Revolution. The French masses then took the reins of government, and by their demon cries of Liberty, Equality and Fraternity, proceeded to unsettle the established authority throughout Europe.

This teaching was ultimately taken up by Karl Marx, and gave birth to the Communist ideology. This was established in Russia by revolution, and since World War II has gained something like 1,000 million adherents.

Both *Elpis Israel* and the *Manifesto of the Communist Party* were written in 1848, and both have played a part in gaining adherents who will yet clash at Armageddon where those who are "Israelites indeed" will destroy the flesh power of Russian Communism.

Three European Centres of Communist Influence

Meanwhile, the froglike spirits are disturbing the political aerial by their powerful and ominous croaking. They are to be heard from three centres: the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet.

The dragon is a symbol used consistently throughout the Revelation for the civil power of Rome with its headquarters (or mouth) in Constantinople (modern Istanbul). For the moment, little is heard of the froglike spirits from this centre, but this is bound to change in the future, and particularly when Russia moves south and annexes Turkey, completely drying up the

"waters of the great River Euphrates" as prophecy requires (Rev. 16:12). When that happens, Russia will assume the position of the Dragon power of the latter days, and as the modern ruler of Constantinople, will, as is traditional with the Constantinopolitan ruler of the fourth beast (and as prophecy likewise requires), support the prestige and authority of the Roman Catholic Church.

The symbol of the beast is used for the western Holy Roman Empire which was Germanic in character. Here the influence of Russian communism is most disturbing, and in the division created between eastern and western Germany, is helping to create the very conditions suggested by the Revelator. Pressure is being exerted upon the western and eastern sections of Europe in an attempt to find a solution for the divided state of Germany. Time is on the side of Russia, however, and will provide the means whereby she can discover a compromise to suit herself.

The false prophet relates to the papacy with its headquarters in Rome. Paul refers to the manner in which the power of this system would be manifested in "signs and lying wonders," to be destroyed by Christ at his coming (2 Thess. 2:8-9).

The influence of Catholicism is strong in Europe today. It has modernised its image to gain power throughout both the west and east. The false prophet speaks with authority on religious matters, and in such a way as is becoming more and more palatable to Communists. He is proclaiming more religious freedom, more religious tolerance, and better living conditions for the underprivileged. Having existed in mutual antagonism with the growing threat of Communism for 20 years, both Rome and Moscow have recognised the value of mutual co-operation; so much so, that after a recent audience with the Pope, the Soviet Foreign Minister declared:

"We are convinced that all men, regardless of their ideals, or their belief, should meet in the name of peace and harmony. Ours was a private meeting, but both parties were able to express their views on some fundamental problems affecting world peace."

He went on to declare that his government sought greater collaboration with the Vatican, and that there would be closer co-operation between Russia and Italy in economy, science and culture. He hinted at the possibility of a "pan-European conference," strictly limited to European powers, and therefore excluding U.S.

The Prelude to Armageddon

There is no doubt that the French influence in Europe is considerable, significant and sinister, and that the disturbing, revolutionary, unclean spirit of Communism is working through-

out the world to provide the prelude to Armageddon. The circumstances are outlined very clearly in Daniel 11:40-45. Already verse 40 has had partial fulfilment in that Britain, as the king of the south, pushed at Turkey in 1917, driving her from off the land of Palestine, that the "way of the Kings of the east might be prepared." The next event, as far as this verse is concerned, will be the overwhelming attack of the Russian king of the north against Turkey, an attack that will establish his power in modern Istanbul, the erstwhile capital of the eastern Roman Empire.

From this centre, the European confederacy under Russia will be consolidated, and will pour down over the borders of Israel, to enter the "glorious land," and drive towards Egypt. In this attack, Russia will be successful, even though she will be opposed by British and American forces which will be compelled to intervene in support of Israel, in order to hold their interests in the vitally strategic Middle East and Africa.

At the present, Israel is defiant of the Arab powers, being encouraged in her belligerency by French support and arms. As a result, the Israeli army is the best equipped and best trained in the Middle East. Israel, today, dwells "confidently in the land" as predicted in Ezekiel 38:11 (mg.).

Thus the signs of the times are full of portent. There is ample evidence to suggest that the great powers are moving into the two great military blocs to be gathered into the land of Israel for threshing at Armageddon.

All the evidence of Scripture points to the nearness of the return of the Lord. Brother Thomas in *Eureka*, vol. III, suggests that as the glorified saints comprise the Kings out of the Sun's rising, we may be taken out of the nations, contemporaneously with Russia driving against Constantinople, to appear before the Judgment Seat of Christ. Then, if we receive Divine approval, we will be the associates of the Lord in pouring out Divine judgments on the nations, for "this honor hath all His saints" (Psalm 149:9).

Let us, then, recognise the signs of the times, and prepare for the cry that might soon be heard: "Behold the Bridegroom cometh, go ye forth to meet him!"

— W. Gurd, Cumberland, S.A.

Wide-spread trouble. It is part of the plan long ago divulged, and for ages believed and anticipated by the truly enlightened of mankind. The upshot of the plan is a revolution now at the door, when the governments of the whole world will be seized by Christ after a time of tempest and convulsion such as the world has never seen. It is all in the Bible. Search and see. "Happy is the man that hath the God of Jacob for his refuge."

—R.R.

The Clear, Simple Teaching of the Bible Concerning Creation

Every reader should carefully ponder the challenging, thought-provoking comments of this vital article.

In our previous article* we made a broad assessment of the weakness of the "scientific" approach to the origin of man. We found that normal scientific standards cannot be applied and there is great uncertainty in any conclusions.

By contrast with this position, the Bible throws a clear light on the origin of things. God knows all the details of that time. He was there. He was the controller. And the wonderful thing is, He has made a revelation to us of these very matters in the first two chapters of Genesis! Ought not this to be the end of all difficulty and argument? . . . at least for those who stand on the basis of the Bible as the word of God!

It appears that this is not so. Some brethren regard such an approach as too simple. They say, that, accepting the Bible as the word of God, the great problem is how one *interprets* the account given in these chapters of Genesis.

Do These Chapters Need Interpreting?

We have come to the heart of our community's present differences and conflict of view. In earlier years the brethren took the account in Genesis in its plain and simple sense. Now there are those who say these chapters must be interpreted; they view them as visions, allegories, symbols. The great question then is, which of these two attitudes is right?

Those who believe that the Bible itself provides answers to all our problems will look there for the answer to this question. The Bible does provide the answer to this question. It tells us that God's revelation has been made for simple folk. Therefore we must conclude God expects us to take the Genesis record in its simple meaning, as simple folk would.

What scriptures justify this approach to our question? Paul, in his first two chapters to the Corinthians, emphasises this very point. He says the wise cannot understand God's work of salvation: "Where is the wise? Where is the scribe? Where is the

* See last volume.

disputer of this world? Hath not God made foolish the wisdom of this world? Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: that no flesh should glory in his presence." 1 Cor. 1.19-29.

Then we have the Master himself giving even greater emphasis. In Matthew 11, he upbraids Chorazin, Bethsaida, and Capernaum for their unbelief and unwillingness to accept his mighty works, and the record states: "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25-6. So God's "mighty works" have been hid from the wise, and they have been revealed for babes. It is God's intention that the "mighty works" of Genesis should be understood by babes — God's little ones. He has made His revelation for these people. The record reads plainly enough and a simple-minded man or woman takes a clear picture from a straightforward reading. God's little ones readily admit that they do not understand all that God did at that time; it is outside their experience and grasp. But they believe God has recorded sufficient for their instruction and they take it in child-like faith at its face value.

Guided by the Master's words, and concluding that the Genesis account was written for "babes," we can be sure that if the record was to be understood as vision and allegory, it would have plainly said so, that the simple might not be misled. When Ezekiel had a vision he says so: "It came to pass in the sixth year — as I sat in my house - - - the hand of the Lord God fell there upon me and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem" (Ez. 8:1-3). In a later chapter he speaks in parable or allegory, and says so: "Son of man put forth a riddle and speak a parable to the house of Israel; — a great eagle — took the highest branch of the cedar" (Ez. 17:1-3). But here in Genesis, chapters one, two and three, there is no suggestion of vision or allegory: it makes sense on a plain literal reading; and as we found earlier, the attempts to work allegories into the language by Bro. Lovelock, has a weak and artificial appearance.

The right approach, then, to Genesis, chapters one to three, is a simple reading as by simple folk. It is a revelation of God's "mighty works" hid from the wise and revealed to babes, and this is good in God's sight.

This conclusion is reinforced by Paul's remarks at the end of 1 Corinthians 2: "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Men of the scientific world are "natural men," and despite their skill and learning, do not understand the works of God. The self-sufficient mind of the scientist cannot hope to understand God's creation work. And if we should adopt the "wise" attitude of the natural man, we too shall stumble at God's record of creation.

The Heart of Our Malady

The thought now arises, have we become too wise to believe the record in a simple sense? Have we partaken of so much Higher Education that we are infected with worldly scepticism? No doubt such a suggestion will be rejected by our forward-looking brethren as an unnecessary criticism. But the facts can be left to speak for themselves.

The broad situation is this, that we have allowed our faith to be undermined by the incessant attack of human learning. We are lacking in faith to be able to believe implicitly what God has said in the early chapters of Genesis. We are like Eve, who, under the influence of the serpent adopted the view that God did not mean exactly what he said: "Ye shall not surely die; for God doth know . . ." So for us, when God says that in a day of an evening and morning (i.e. 24 hours) He did thus and thus, we say He did not actually mean this. Unbelief in God's word is a deep-seated quality of the human heart, and strong faith is needed to quell the voice of unbelief.

Our lack of faith arises because we fail to draw sufficiently near to God. This we may do by the power of His word. Close and continual acquaintance with the whole word of God was the characteristic of our brethren of the last century, but are we as diligent today? If we are to face the tremendous onslaught of human learning, pride and philosophy on our faith, we must be like Noah in his evil generation: "Noah was a just man and perfect in his generations and *Noah walked with God*" (Gen. 6.9). We need faith so real that we have an abiding awareness of the power, control and reality of God. Daily prayerful attention to the *whole* word of God is necessary. The mind of faith moves over the whole of scripture from Genesis to Revelation: the lives of the great men of faith as sojourners in the Land, the statutes and judgments of the righteous Law from Sinai, the divine biographies of the Judges and Kings, the nearness of the Psalmist to God, the words of rebuke of the prophets and their encouraging pictures of the kingdom, the Word made flesh full of grace and

truth from the gospel records, the way of Christ for the believer in the epistles, and the guidance of the last Message for the long absence of the Master. All the parts of scripture frequently working in our minds — this only will create that sense of nearness to God, readiness to believe all that He has said, and strength to ignore the scorn of the world and of our worldly-wise philosophising brethren.

The Six Literal Days of Genesis Chapter One

A plain simple reading of Genesis one teaches that the earth was without form, covered with water, and enveloped in darkness; and that it was changed to a place of light, beauty and abundant life in six literal days of creative work. This is foolishness to the natural man. But as we have seen earlier, he provides no certain evidence that this could not be. Let us look more closely, from the Bible point of view, to see if this simple understanding is justified: whether indeed it is a rock on which to stand amidst the shifting sands of human speculation.

First we note the recurring emphasis on literal days in the text. The Hebrew words translated 'day' is used in various senses. In chapter 2.v.4 it clearly covers more than 24 hours. But in chapter one each of the six days is qualified as an evening-morning day; as if we should say in modern idiom, a 24-hour day. The emphasis on this is quite remarkable; it is repeated for each of the six days; God seems to be removing any uncertainty we might have.

One day, the seventh, we know was a 24-hour day, because Adam was alive all the time, and it would be unreasonable not to measure this in human terms. In Genesis ch. 2:1-3, the seventh day is closely linked with the previous six days, and the natural conclusion is that they are all similar days to the seventh day. There is confirmation of this in Exodus ch. 20, 8-11, and ch. 31.17. The keeping of the seventh day as a sabbath of rest takes its authority from the creation period. "Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day" (Ex. 20.7-11). Under the Mosaic Law the seventh day and the other six days were all of the same duration, and it is to be inferred from these scriptures that the situation was the same at the beginning.

Leaving the matter of the actual length of the day, in the time of creation, we next note the manner of creation as stated in Genesis 1.2. We read there was activity of the Spirit of God upon the face of the waters. So the Spirit of God was the medium

of creation. The appearance of light, the forming of the atmospheric expanse, the appearing of dry land, etc., were the results of this activity. The spirit of God 'moving' — vibrating, acting — is not language to describe slow evolutionary processes; it is the language of divine intervention by Spirit power.

This dramatic creative power of the Spirit's operation is conveyed by the descriptive sequence that recurs throughout chapter one. Thus in verses 11-13: (1) 'Let there be . . . ' (2) 'And it was so' (3) 'God saw that it was good' (4) 'And the evening and the morning were the third day.' Similarly verses 10, 18, 21. There is conveyed a sense of action and completion by this sequence; especially the conclusion, God saw that it was good — a looking with pleasure on a task completed — and then the day ends. If evolution is the basis of creation there can be no such steps of action each resulting in a completion. For Evolution, the Theistic Evolution, evolutionary changes and progress upward are still going on in grasses, trees, birds, fishes, etc. But this is certainly not conveyed by the record "God created . . . after his kind . . . and God saw that it was good." This is the language of creative acts, not evolution.

Again, the matureness of life by creative act is a striking feature of the record: "Let the earth bring forth grass, the herb *yielding* seed, and the fruit tree yielding fruit after his kind, *whose seed is in itself*, upon the earth, and it was so." The plants with their different means of reproduction were made complete with these means of reproducing themselves. The text plainly says so. There is no scope for evolution here. One must either not believe the record or accept the miraculous creation of plants and animals possessing, as created, the power of reproduction appropriate to their class. This cannot possibly be allegorical language or symbol for evolution. And once we acknowledge direct creative acts by the Spirit of God, there is no difficulty in the work accomplished in six days.

The interdependence of life in Nature — although not an item of the record — is another interesting pointer to the short time of the creative week, i.e., the six literal days. The bee needs nectar from the trees and flowers; these need the bees to carry out pollination. Trees and flowers on the third day and insects on the fifth day makes sense if they are literal days; but not if the 'days' were thousands or millions of years. Interdependence is widely observed throughout the animal and vegetable worlds and appears to be a feature of the Creator's 'skill'. There is nothing to indicate that it did not exist at creation and was introduced after the Flood.

Our acceptance of six literal days is not dependent on our

examination of the creative record only; there is the supporting voice of the rest of the scripture. This is important, and is worthy of continual study. Reading the scriptures day by day one will find many pointers in this direction. The following are a few references that support dramatic miraculous creation in the beginning.

In the 38th chapter, God speaks to Job of his creative work and wisdom: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding . . . or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38. 4-7). Here is a picture of the angels rejoicing in their creative work. One cannot fit this into a slowly evolving world through millions of years. Rejoicing together fits in with a work accomplished and looked at with pleasure.

In the succeeding chapters God describes the differing characters of various animals as expressing His wisdom. The language is all through of a creative hand. Of leviathan He says: "I will not conceal his parts nor his power, nor his comely proportion" (41-12). "Comely proportion" is not the outcome of evolution; it is the work of the Creative Artist. Of Behemoth, the chief of the ways of God, He says: "Behold now Behemoth, which I made with thee." They were all created at the same time, the sixth day, out of the dust of the ground. They have not evolved either by standard Evolution or by Theistic Evolution.

The Psalmist speaks of creation in the same style as the record in Job. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap: He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast." (Genesis 1: "Let there be . . . , and it was so"). Ps. 33:6-9. This is not the language of evolution. The angels that did this work "excel in strength, and do his commandments." "He sendeth forth His commandment upon earth; His word runneth very swiftly" (Ps. 103:20: 147, 15). There are various passages in the Psalms similar to the quotation from Ps. 33, expressing the immediate power and action of God as the Creator — see for instance, 135.6-8, 136.4-10, 148.3-6, 104.5-7, 95.4-9). In Psalm 135 and also 136 he links the creative acts with the dramatic happening of the slaying of the first-born at midnight in Egypt. This is not the language of Evolution.

Finally, by way of illustration, here is a quotation from the prophet Jeremiah. The ambassadors of the surrounding

nations are at Jerusalem, trying to negotiate an alliance against the King of Babylon. God speaks through Jeremiah, "Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my outstretched arm, and have given it unto whom it seemed meet unto me" (Jer. 27:2-6). Making man and beast by "my outstretched arm" is not the language of evolution and progress by normal processes. It is the language of dramatic and manifest almighty power such as the record in Genesis 1 shows.

No doubt difficulties arise in our minds as we attempt to picture the six days of creation. As Isaiah says, God's ways and thoughts are higher than ours, as the heavens are higher than the earth. We cannot hope to comprehend it all. The important thing is to have a spirit of ready acceptance of God's word. In this frame of mind, difficulties we have tend to disappear, and explanations come to our notice, if we are seeking in the right way.

Some find difficulty with the work of the fourth day, the making of the sun, moon and stars. Did God actually create the heavenly bodies at this time? The Hebrew word for "make" is somewhat different from "create" in verse 1. It is a word that has a variety of usages, which range through the ideas of accomplish, appoint, become, bring forth, etc. Thus in Psalm 104:19, instead of saying, as in Genesis chapter 1, he **made** the sun and moon to rule the day and night, the A.V. reads: "he **appointed** the moon for seasons." The same Hebrew word translated made in one place is translated appointed in the other. One would not suppose that on the fourth day the sun, moon and stars were actually created, but that changes and adjustments were made in the relation of the sun, moon and earth; and that possibly for the first time there was clearness of the atmosphere, so that instead of diffused light from the work of the first day, the sun shone clearly, and the moon and stars were visible at night. Some have wished to argue that "made" and "create" must be given the same meaning. But it is most unlikely that there should be two primitive Hebrew words with the same meaning. We can be confident that if the Spirit used two words in the beginning of the use of language their meaning was distinct. The distinction is that things which are "created" may also be said to be "made" (as with man and woman, vv.26,27), but things "appointed, arranged, accomplished, become, made," may not have been "created," or brought into existence by act of creative power, at that particular time.

(Cont. on page 21).

Bible School Bulletin



NINTH SCHOOL BOOKED OUT

Extremely heavy bookings for the Ninth School, to be held, God willing, from 24th December to 1st January, forced us to close reservations by 19th September. Since then, regret notices have been forwarded to those who forwarded late applications, and they will be given preference in reservation for the May School if they desire it.

For those who were disappointed by having their reservation deposit returned, or those who intended to attend the School but now realise that it is too late to make a reservation, we draw attention to the fact that a few vacancies still remain for the Third Tasmanian Bible Campaign to be held from 7th January through to 15th January, 1967 (God willing). Rates for this campaign, including the cost of outings, are \$22 for adults, \$15 for children under 15, and those under five will be accommodated free. Reservations should be made through Brother D. Noakes, 44 Knocklofty Terrace, West Hobart, Tasmania; but they can also be made through Logos Publications, who will immediately pass these on to those responsible. If their holidays permit it, some who attend the Ninth School at Rathmines might like to continue on to Tasmania for the Campaign.

THE BIBLE SCHOOL OPENS AT 2 P.M.

We emphasise that the Bible School will be open to receive members from 2 p.m. on Saturday, 24th December, God willing, and that dinner will be served that evening at 6 p.m.

Considerable preparation is necessary to put everything in order before the School is ready to receive those attending it, and therefore it is quite impossible to accommodate any before that time. Some have asked whether it is possible for them to find sleeping accommo-

dition on the school site the night before, but apart from those helpers who are there working to put the school in order, this cannot be done.

From 2 p.m. onwards the School will be open to receive those attending it, and members should immediately register, pay their fees, and settle into their rooms.

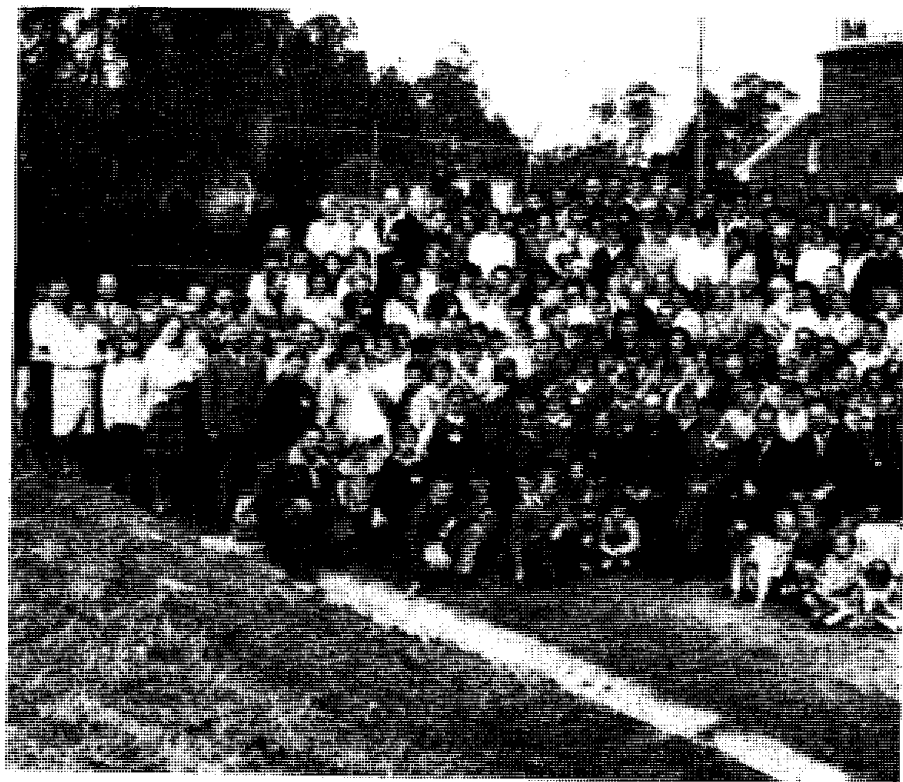
PLEASE RETURN THAT HYMN BOOK!

The Bible School has its own supply of books, and these are available for the use of those attending. However, since the Schools commenced at Rathmines, some 30 books are missing. It is quite easy for members to unconsciously slip these in with their possessions and take them away from the School, and we would deeply appreciate it if any find that they have done so, if they would mail the books back to Logos Publications, West Beach Post Office, South Australia.

The use of this book (the one published some years back by the Central Standing Committee) has been quite a helpful feature of the School, and has removed the need to using multiple numbers at the School.

SPONSORSHIP OF THE NINTH SCHOOL

The Enfield (South Australia) Ecclesia will be sponsoring this School, and Brother Jack Richards has been appointed by that Ecclesia as the Secretary to the School. Features of the development of the Enfield Ecclesia will form part of a display at the School, we understand, and this should add a personal touch to their sponsorship. Gospel Extension workers will be interested in the demonstration of Special Efforts conducted by this Ecclesia in the past, that it is intended to illustrate at the next School.



Eighth Christadelphian Bible School at "Elpis Israel" Hou

Over 400 folk gathered together to enjoy eight days fellowship and study around the Word of God, at Elpis Israel House, Rathmines, N.S.W., during the Eighth School (August, 1966). The photo above comprises the main group of those who attended. Seated in the front row are seen members of the Committee, including the teaching staff, from left to right: Brethren H. Ryan (Newcastle Ecclesia), G. Mansfield (Secretary — Woodville Ecclesia), G. Hawkins (Perth Central Ecclesia), E. Spongberg (Hurstville Ecclesia), H. P. Mansfield (Woodville Ecclesia), L. J. Colquhoun (Cumberland Ecclesia), J. Mansfield (Campsie Ecclesia).

The main study themes were well

developed. Brother Hawkins revealed facets from the Prophecy of Daniel that are not normally considered; Brother Spongberg outlined the five books of the Psalms, and revealed the connected message that runs through them all; Brother H. P. Mansfield epitomised the messages of Paul to the seven Ecclesias, and provided the background to each of the nine Ecclesial epistles.

A new feature of the School was the class for teenagers, and this proved an unqualified success. The group of young people met for two hours each day on their own to study together the Word of God, and to mark up their Bibles. On the Saturday evening, they enjoyed a farewell supper together, and the



Rathmines, N.S.W. (sponsored by the Woodville Ecclesia).

plans for the studies of the next school were discussed with them.

The Intermediate and Junior Schools completed their projects surrounding the lessons on the Lord's Prayer and the Parables of the Master. Some of the Intermediate Project work was outstandingly good, and the prizes awarded were well deserved. The concept of this Project, designed by Brother A. Edgecombe, provided interesting and helpful work for the young people; and, in the opinion of some, was one of the best projects designed for any of the Schools.

Despite the inclement weather during this School, a most happy

time was spent by the members around the Word, and whilst the rain might have dampened the grounds, it could not dampen the enthusiasm of the members.

IS IT WORTH WHILE?

Visitors at the Bible School have expressed themselves as follows:

"I frankly confess that I came to the School with a 'chip on my shoulder,' but I left impressed with the value of the work being attempted."

"I had a lovely time at the Bible School, and I learned a lot about the Bible. I hope to learn more next time I come up. I have not

got a wide margin Bible, but I am saving up to buy one. I was going to buy a watch, but have now decided to buy the Bible instead" (Miss M.C., Vic.).

"My grandchildren have just returned from the Bible School, and are full of enthusiasm about it. It has had a great effect upon them, and could possibly lead to a most desirable chain of events. I wish to thank the organisers for their labor of love" (D.F., N.S.W.).

"The studies we have had at the School are very beautiful and uplifting, and the whole atmosphere is one of love and unity. We are looking forward to the next School" (E.T., N.S.W.).

UNANSWERED QUESTIONS FROM THE BIBLE SCHOOL

The Blind and the Lame

Q.: 2 Sam. 5:6,8 declares that the "blind and the lame" are hated of David's soul. What is meant by that expression?

A.: The Jebusites who inhabited the city the Israelites were about to attack, as a mark of contempt towards David, declared that it could be defended if only the blind and lame were there to oppose him. It was the contempt implied in this expression that incited David's reaction and indignation, and not the blind and the lame as such.

Who Is Our Neighbor?

Q.: Is "our neighbour" a brother or a stranger?

A.: In the parable of the Good Samaritan, it was a stranger who assisted the stricken Jew, and who therefore acted as neighbor towards him. In line with that fact, there is the instruction of Paul: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith"

(Gal. 6:10). Charity begins at home, so that our first duty is towards the Ecclesia, and afterwards towards others. The greatest work of love that we can accomplish, of course, is to bring the saving truths to the notice of our "neighbors," whoever they might be!

How Taken to the Judgment Seat?

Q.: Does Scripture indicate the method of our transportation to the Judgment Seat at Christ's coming?

A.: 1 Thess. 4:17 declares that we shall be "caught up" to be conveyed into the presence of Christ. The word in the Greek signifies to be snatched away, and does not indicate whether up or down. The same word is used in Acts 8:39 which states that the Lord "caught away Philip." Philip was miraculously and instantaneously transported to Azotus, and the use of the same word in 1 Thess. 4 implies that such will be the method used to convey the responsible to the Judgment Seat at Christ's coming.

Judging Angels

Q.: Who are the Angels whom the Corinthians will judge according to 1 Cor. 6:3?

A.: The term "angels" is frequently used for those placed in authority, as in Rev. 2:3: "the angel of the Ecclesia," or in Matt. 11:10, Luke 7:24, Jas. 2:25, etc., where the word "messengers" in the Greek is the same as that translated elsewhere as "angels." In the passage referred to above, Paul is reminding the Corinthians that in the millenium they will exercise authority over mortals who will occupy positions of responsibility over other mortals at that time. They should, therefore, exercise sound judgment now to help qualify for their position of responsibility then.

If we walk worthy of the position to which we are called, "as obedient children, not fashioning ourselves according to the former lusts in our ignorance," continuing patiently in well-doing to the end, we shall receive the crown of life which the Lord hath promised to them that love Him.

—R.R.

Final Reflections

In a very limited space for such a large subject we have endeavoured to provide enough evidence to put the Bible on the one hand, and natural investigation — science — on the other in their proper places, and to show brethren and sisters that they should still hold to the simple Bible position on creation and the origin of man. Over the last 30 years or more we have allowed philosophising brethren to bring about a serious weakening of our wholehearted stand on the Bible. This has become very manifest in the thesis of Bro. Lovelock on the Origin of Man. It will be of value in concluding to comment on several unsatisfactory trends that can be discerned.

(1) As we said at the end of the second article after examining Bro. Lovelock's thesis, he has greatly lowered our standards of reasoning and proof and we are in serious danger of losing our precious heritage of THE TRUTH, if we do not return to the careful and diligent examination of all ideas in the full light of the whole word of God. It is a matter of the greatest concern that Bro. Lovelock should, in diffuse writing, spread over 100 pages, present a scheme for the beginning of things that is quite incompatible with the Genesis record, yet having a plausibility that has attracted quite a few. Our sensing of right and wrong has indeed become dulled.

(2) Bro. Lovelock's mind and writing is evolutionary in outlook. Though he acknowledges acts of intervention by God in the evolutionary process, there is a minimising of God's part. This outlook will gradually weaken our grasp of the reality of God, and of His power and control in the earth. We shall have a less ready acceptance of miracles. Not that Bro. Lovelock denies miracles, but an acceptance of his outlook will put them more in the background. Genesis chapter one either sets out mighty acts of miracle in six days or it is a visionary presentation of evolutionary processes operating for the most part in natural ways over millions of years. Forming man and forming the beasts from the dust of the ground are either creative acts of divine power and volition, or they are figures for largely natural processes. As we have said earlier FAITH is needed to accept the creation week as a mighty miracle of God. It is vital that we have or regain this Faith. Consider: very soon now the resurrection will take place. Then many thousands, probably millions, of bodies will be formed from the dust of the ground and receive the breath of life. Truly this will be a tremendous miracle. If we can believe this why hesitate to accept the same thing for Adam and Eve in the beginning? Conversely, if we explain away the apparent sense of Genesis 2.8 concerning Adam, it is likely we shall eventually find ourselves explaining away the resurrection; and we shall be back to the unbelief of Christendom.

(3) As with the evolutionary outlook, so with the extensive allegorising that Bro. Lovelock uses in Genesis chapters 1-3. This attempt to allegorise blurs the sense of what previously was clear. A general vagueness and uncertainty is created. The brethren and sisters are bewildered when they hear plain ideas about forming man, and forming Eve, Eve being the mother of all living, etc., made to mean something other than their apparent sense. This allegorising is an extension of a process that has been going on in our midst for years. Some among us do not take

literally the pictures the prophets give to Israel's kingdom, temple, and worship restored. If we travel along this path we shall lose the reality of Israel and the Hope of Israel. We shall come to regard the coming out of Egypt as a lesson, or parable, and ignore the historical reality of the miracles that establish the claims of Israel to be the chosen people. We shall follow the "Jehovah's Witnesses" in their gradual change until now they deny the literal restoration of the Jews. Our present mood of allegorical interpretation is not good. A similar condition developed in the third century under Origen when human learning was allowed to spoil the plain Truth.

(4) Finally, and perhaps most basic, the path along which we are being led by Bro. Lovelock's reasoning is in the nature of adopting a compromise with the world. Theistic Evolution is the basis on which the intellectual "christians" of the world come to terms with the present social and scientific thought. For us to take this path is to commit spiritual fornication. The ecclesia in Thyatira was rebuked for having teachers who "seduce my servants to commit fornication." Both prophets and apostles warn that it is the teachers and leaders that cause the people to err. (Hosea 4.9, Is. 9.16, Acts 20.30), and it requires watchfulness and courage by the ordinary brethren and sisters to hold to our separateness and wholeheartedly stand by the word of God. We have been guilty of widespread indifference over many years. What we say to the people around us we should say to ourselves: Back to the Bible. Reform is possible. Let us maintain our platforms free from specious reasoning and scientific speculation, returning to the uncompromising witness of earlier days.

The problems that challenge us will not be solved by learning more about science, or having more brethren skilled in science; we need more of the Bible, not more science. More of the Bible in a way that will generate more faith; that faith of the Father recounted in Hebrews, ch. 11, by which these men went counter to the ways and reasoning of the world, faith that could embrace far-off promises, that could forsake the riches of Egypt, that could build an ark on dry ground, that could offer up an only son. They were impelled to these courses not by logic or human reasoning, but by accepting God at his word. They walked with God, and so must we. We must increase our power to compare scripture with scripture and so grow in strength.

Our young folk live in trying times. We must lead them into the good pasture of God's word, that they may have strength to resist the fiery darts of the enemy with the sword of the Spirit and the shield of Faith; ready to smile at the world's scorn of their apparent simplicity, knowing that Jesus has said that the call to salvation is for babes and not the wise and prudent of this world.

G. Pearce (Eng.).

Great errors in past times have originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God."
—J.T.

PROPHECY – Its Importance

“We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of the prophet's own prompting” (2 Peter 1:20 — R.R. trans.).



The Bible is a wonderful book; its enemies themselves being judges. Yes; in the histories it records, in the miracles it relates, doctrines it teaches, morals it inculcates, and the predictions it contains. True, these have been assailed. Atheists, materialists, rationalists, spiritualists, and ritualists, by their several systems, have done much to unsettle the minds of men in regard to the verities of divine revelation. Its historic records have been disputed and denied; its miracles have been challenged; its fundamental doctrines doubted and set aside; its morals reduced to human standards; and its predictions placed beside the ancient oracles of paganism, and the modern revelation of spiritualism. But the good old book still survives, and will live when all human productions are perished.

Among the many evidences of the Divine authority and inspiration of the Bible, prophecy holds the most prominent place, and will be found to stand like an impregnable rock against all the attacks of the enemy. The Old Testament Scriptures are contained in thirty-eight books; of these, twenty-eight bear, more or less, the prophetic seal. The great Teacher and His inspired apostles make frequent reference to what was predicted by Moses and in the Psalms and the prophets; and quote both fulfilled and unfulfilled prophecy. These various facts must be regarded as sufficient warrant and authority for giving the subject a prominent place in our teaching.

Prophecy Is Divine In Its Source

The quotation at the head of this article indicates that God is the source whence prophecy is derived, and this will be apparent from the following considerations:

1. The character of the events themselves;
2. The many and varied details associated with the events;
3. The distance of the period in which they should occur;
4. The events were parts of the manifold and comprehensive purposes and plans of Yahweh;
5. The events were such as would be far beyond the ken of mortals, however gifted, and such as could come only from a Being at once wise and beneficent.

Among other points to which we might give some consideration, we may refer to the revealed purposes of the Divine Being in regard to the Christ—the Anointed One. His birth, His life, sufferings, death, resurrection, ascension, high exaltation, priesthood, as connected with human redemption.

The same prophetic word which foretold Messiah's first Advent gives us the assurance that He will come again,—come as He went away, and to the very spot on which He last stood; "The Mount of Olives, which is before Jerusalem on the east,"—"come with all his saints," and be "King over all the earth." We might enlarge and show how the prophetic word embraces and dwells upon matters relating to the future of the Ecclesia and the world. These may be left to be discussed as separate and distinct topics.

Prophecy Is Twofold In Its Agency

Peter declared:

"Holy men of God spake as they were moved by the Holy Spirit."

There is the revealing, the inspiring agent: "the Holy Spirit."

Taking into account the teaching of the Bible regarding the nature and operations of the Spirit, there can be no doubt as to it being able to act upon the mind of man, and give to those on whom it moved such a plenitude of light, and such revelations, as to satisfy them as to their source, and the reality and certainty of the events to occur in the ages of the then far-distant future.

Again: in these Divinely inspired productions there is a wonderful adaptation to the nature, the necessities, the desires, and the destiny of man, and also a manifestation of the condescension of love of the universal Father.

The other feature of Peter's declaration is the channels of communication: "holy men of God." God has, with few exceptions, employed such for holy purposes, and so especially in regard to the matter under consideration. Their character, therefore, would so far be a warrant for their honesty. While the persecution and suffering to which they were exposed would evidence their sincerity. Thus, too, God blesses man by man.

Prophecy is Certain In Its Accomplishment

"We have also a more sure word of prophecy."

Our first argument is, That many portions of the prophetic word have already been verified. For instance, in regard to Christ's first advent. Also in reference to human empires.

There are a few passages in which there is a break, an interregnum, such as Isaiah 61. Christ read on to the first clause of

verse 2, and paused, saying, "This day is Scripture fulfilled in your ears" (Luke 4:21). The remaining portion relates to what is still future—"the day of vengeance of our God." In Zech. 9:9-10 we have another instance of the interregnum — "The times of the Gentiles;" the break, which occurs between the 9th and the 10th verses.

Predictions relating to individual men and their doings are of frequent occurrence, as in the case of Cyrus (Isa. 44) and others. The records of the New Testament of events predicted in the Old Testament give the assurance that the unfulfilled predictions shall be as certainly, as fully, and as literally verified.

In the context, Peter refers to the scenes on the mount of Transfiguration (See Matt. 16:27-28; 27:1-5; Mark 8:38-9:7; Luke 9:26-35). From these scenes, of which he, with others, was an eye-witness, the apostle's conclusion is, that "we have more secure the prophetic word" especially in relation to "the power and coming of our Lord Jesus Christ." To that prophetic word he says, "Ye do well that ye take heed."

Prophecy Is Of Varied Utility

Peter and his fellow apostles thus regarded it. He says that, in preaching the Gospel, the glad tidings, they reported the things which the prophets taught in their ministrations.

The utility of the prophetic word is seen in the following considerations:—

1. It will enable us to understand more fully and clearly, the wise and beneficent plans and purpose of the Divine Being in regard to the Ecclesia, the Hebrew race, and the world.

2. A careful study of prophecy will have the effect of removing, to a great extent, the ambiguity and difficulty which now attach to it through rabbinical glosses, human traditions, the systematic theology, and of showing that misapplication of the word of prophecy, by the spiritualising method of interpretation, is the main cause of the mystery that appears to surround the prophetic word.

3. It will be found that the prophetic portions of the Bible throw a flood of light on nearly the whole of the sacred volume; while religious teachers would be the means of leading those under their instruction to study the inspired records for themselves; and all would be more disposed and better able to make a bold and determined stand on behalf of God's truth in general, and of portions of His truth that may be even unpopular.

Once more, prophecy sheds its cheering light on the darkness and gloom of the moral, the social, and political horizon at all times, and was never more needed than in our own day. The occasional quiet is likely to deceive; but the stillness presages, while it precedes, the storm. But the clouds seem to be gathering, the darkness is deepening, and the threatening tempest will, and perhaps soon, break forth in all its fury. As an American writer well observes:

"The rise of new forms of superstition, the abounding of iniquity, the wide and rapid spread of infidelity in its varied phases, may, and do, sadly perplex the observant statesman, the philosopher, and the theologian, who pay little or no attention to the prophetic statements of God's book; but those who 'take heed to the sure word of prophecy as unto a light that shineth in a dark place' while they are led to expect all these things, are enabled, when they occur, not only to contemplate them without fear or alarm, but they see more promise in the darkest features of the times than in all the pious and patriotic dreams of men whose cry is: Reform! Reform! Reform! They turn to the hopes of prophetic truth; they take its light; and in the darkness they read of coming light, and see the arguments for the speedy springing forth of glorious and unfading hopes — not such as human reason calculates, but such as God purposes, and His word predicts."

In conclusion:

Firstly, it is our duty to study prophecy. It is of *Divine* authority, and therefore the duty becomes imperative. Besides, it is solemnly enjoined: "O earth, earth, earth, hear the word of the Lord!" Christ repeats the injunction, and says: "Search the Scriptures." And His inspired apostles drew their most powerful and convincing arguments from prophecy, and derive from the same source their strongest motives and incentives to Christian duty and privilege.

Secondly, prophecy is one, and perhaps the strongest evidence of *Divine* revelation in general, and of Christianity in particular. It is said: "If Christianity be anything, it is everything". Such being the case, it is important that we should, in these days of rebuke and blasphemy, become well acquainted with the principal "pillar and ground" of our faith and hope.

Thirdly, let us be mindful to study prophecy carefully. The right way will be found to be the best and easiest. The safest rule is to regard unfulfilled prophecy in the same sense as we do the fulfilled.

Lastly, the study of prophecy is a high privilege. Amid all that is dark and threatening, it imparts light, inspires hope, and gives peace and joy. While understanding these things ourselves, we shall be the more competent to teach others, guarding them against infidel and other errors, and enabling them to discern "the signs of the times."

There are, at the present time, signs in the political earth, and in the ecclesiastical heavens, that are ominous of days of darkness and tribulation, of conflict and danger. Yet how few of the watchmen of Christendom are found standing on the tower of *Divine* prophecy sounding the alarm! As this intermediate dispensation draws to a close, the gloom will thicken, the tempest will increase in violence, and wild commotion threaten the utter ruin of human system. Amid all, let us attend to Peter's admonition, and then we shall be able to say with the psalmist:

"God is our Refuge and Strength" (Psalm 46).

— B.C.

EVOLUTION: The 20th Century's Greatest Delusion.

Chance could not Produce the Creature

“For the wrath of God is revealed from Heaven against all ungodliness and wickedness of men, who by their wickedness suppress the Truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world, His invisible nature, namely, His eternal POWER and Deity, HAS BEEN CLEARLY PERCEIVED in the things that have been MADE. So that they are without excuse.”
—Rom. 1:18-20 (RSV).



In the quotation above, Paul outlines a principle that proves the greatest and most powerful argument against the unprovable theory of evolution.

God's constructive intelligence, purpose, design and organisation is clearly perceived in all His mighty works.

But Chance, on the other hand, is no creator! Chance produces chaos, disorder, disharmony. Nothing “constructive” comes from all that!

Perfect Balance In Creation

Consider all life, and behold the exact symmetry there evident: in the birds, fish, animals, insects, and man.

Make an imaginary line down the centre of every one of these creatures, and notice that every detail on the one side is also on the other side. Then endeavour to explain how “Chance” can make everything so perfect, so symmetrical, in every creature! Could “Chance” develop by evolution the “man-creature” with two each of the following features, *symmetrically positioned*:

“. . . ears (with all their intricate hearing and balance systems), eyes (with all their delicate parts), eyebrows, eyelashes, cheeks, nostrils (with hair in each one), teeth (note the different types of teeth patterned and positioned on either side inside the mouth), mouthglands, shoulders, arms, bones, sockets, joints, palms, sinews, fingers, fingernails, thumbs with special joints, legs, thighs, knees, shins, ankles, feet, toes, toenails . . . and add to this a MASS OF ARTERIES, VEINS, SINEWS, NERVE-TISSUES (all beautifully and orderly set out); and as well as these there are internal organs such as two lungs, two kidneys, and the magnificent heart of man — a mighty organ of the body, which serves both day and night.

Quite a formidable list! But that is only scratching the surface! Go through the many different forms of animal, bird, fish and insect life, and consider the remarkable and beautiful symmetry of their bodies.

“Chance” cannot produce such an enormous, faultless variety of perfectly balanced designs. And remember, we have not yet mentioned the plants and microscopic forms of life!

All Parts Of The Body Serve The Brain

In all these things is “clearly seen” the evidence of a designing, guiding intelligent Creator. David declared: “I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well” (Psa. 139:14). Paul reminds us: “Doth not nature teach you?” Of course it does!

Each one of the parts of our body perform a particular function. The biceps on the upper parts of our arms are used for lifting the forearms. Flex your arm, and note the *organisation* in these actions. The muscles are useless without bones in the arms. Both muscles and bones are useless without the elbow joints (you could not bend the arms without these!). What is the reason for the existence of muscle, bone, elbow-joint, sinew, nerve-connections for each one to the brain, arteries and veins?

It is all for the “GLORY of the CREATOR.”

But you might say: “I don’t see the connection!” Notice, however, that the muscle does not exist *for itself*, nor does it exist *for the bone* to which it is attached. The muscles serve something else than themselves. The bone cannot use the muscle. The muscle does not serve the bone. But each, “working in harmony with the other” **SERVES THE HUMAN BRAIN!**

And the human head is “in the image of God” (1 Cor. 11:7).

The reason for the existence of human muscle, bone, sinew, artery, vein, etc., is the **DIVINE WILL**, with a view to fulfilling His express and declared purpose.

These things are an outstanding exhortation to all “who have ears and eyes.” Paul uses the human body in the light of God’s purpose, to show how all the body is designed to serve the Head, and one-another in that capacity (1 Cor. 12:12; Gal. 5:13). They are not designed to serve themselves.

The “perfect man” of the future (the Multitudinous Christ) will be a glorious, Divinely-fashioned “body” of people with Divine nature, that every part will work in harmony in the true spirit of love, in obedience to the glorious head, which is the Lord of Glory, Jesus Christ — to the glory of the great, incorruptible Creator Himself.

—A.C.N. (W.A.).

Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right ways of the Lord.

—J.T.

The Patience of Job (in Verse)

Job Reviews the Experiences of Life

Job, Chapter 28, closed the debate as far as Job and his three friends were concerned. The latter had been completely silenced. The theory they had pressed against Job had been proved wrong by personal experience and facts that he advanced. They had alleged that suffering is inevitably a sign of sin, and that the greater the sin, the more a man suffered. To them, therefore, Job's sufferings were an evident token of some great deadly sin that he had committed. They pressed this argument home with smug self-satisfaction in that they were not suffering and were presumably righteous. They advanced it from three premises as they each took up the same theory from a different standpoint. But all their reasoning was rebutted by Job, who could point to the fact that the righteous frequently are in trouble, and the wicked often prosper! Job realised that ultimately sin meets its just deserts, but in the meantime innocency and integrity must manifest itself in the face of bitter, adverse experiences, such as he was then suffering. Nevertheless, Job could not understand the reason for such sufferings, and frequently expressed his desire that Yahweh would reveal this hidden knowledge unto him.

In Chapters 29, 30, 31, he sums the whole matter up from the standpoint of his personal experiences. In Chapter 29, he speaks sadly of his past prosperity; in Chapter 30, he tells sorrowfully of his present misery; and in Chapter 31, he solemnly protests his innocence of the transgression of which his friends accuse him. On this unsatisfactory note of ignorance the debate would have ended but for the intervention of two other parties to it who, to this moment, had been silent hearers of all that had been said. They were Elihu and Yahweh.

JOB'S FORMER PROSPERITY — Chapter 29

The Prosperity Of His Home Life — Vv. 1-6.

*Moreover Job continued, and he said,
Oh that the days were here when me God led!
As when His lamp above my head shined bright,
When I would walk through darkness by His light
As in the days of my prosperity,
When God laid on my house security,
When the Almighty was with me always,
When children made for me such happy days.
When buttermilk as waves washed o'er the soil,
And when the rock poured out its streams of oil.*

The Honor That Was Paid To Him — Vv. 7-11.

*When I went through the city, street by street,
And in the gate in honor took my seat,
The young men saw me, and themselves did hide;
The older men arose and stood aside;
The princes ceased from talking, and were quiet;
The nobles held their peace with lips shut tight.
When anyone heard me, then me he blessed;
When anyone saw me, he good expressed.*

The Manner In Which He Exercised His Influence — Vv. 12-17.

*Because I saved the poor man when he cried,
To faithless and helpless, strength applied:
The perishing, their blessings would employ,
I caused the widow's heart to sing for joy.
My righteousness as clothes displayed for them;
My judgment as a robe and diadem.
To blind ones I their very eyes became,
And feet unerring was I to the lame.
I was the father to the poor without;
And unjust things I knew not, I searched out.
The teeth of wicked men I also broke,
And from their mouth the spoil plucked at one stroke.*

His Anticipations Of Permanent Enjoyment — Vv. 18-20.

*Then I said, For all this my life shall stand,
My days shall multiply e'en as the sand.
My root shall spread out by the water's brink,
My branch shall all night take its dewy drink.
My glory shall remain both fresh and grand,
My bow renewed in strength e'en in my hand.*

The Universal Respect Paid To Him — Vv. 21-25.

*Unto me men listened most patiently,
And for my counsel waited silently.
After my speaking, they spoke not again,
And my refreshing words were not in vain.
They sought me to revive them, as the dew,
Like latter rains my words them did renew.
I smiled upon them all when they despaired,
My countenance in light, was not impaired.
I gladly guided them, and sat as head,
And as a king, I comfort to them led.*

JOB'S PRESENT MISERY — Chapter 30**He Is Now Despised By Others — Vv. 1-8.**

*But now young men do me deride and mock,
Whose fathers I would scorn have kept my flock.
Their useless hands did never profit me,
Their weakened bodies, ne'er will aged be.
With want and famine, they are always faced;
Fleeing to deserts, desolate and waste.
They pluck up mallows, by the bushes strewed,
E'en roots of juniper become their food.
They forth are driven from among all men,
And just like thieves, are shouted at again.
So in the rocky valleys they must hide;
In caves amongst the rocks, they must abide.
Among the bushes, wailing are they found,
Behind the nettles, gathered from around.
Children of fools they are, of unknown birth,
Basest of men, and viler than the earth.*

The Virulence Of Their Opposition — Vv. 9-14.

*And now, I am become their mocking song,
My name they take as byword, adding wrong.*

*They all abhor me as they flee apace,
I am not spared their spitting in my face.
Because they see God hath afflicted me,
They also have increased my misery.
On my right hand arise a youthful band,
Who thrust aside me so I cannot stand.
They mar my path, and bring calamity,
Against them, I do not a helper see!
They came upon me as a rushing sea.
Their raging wrath comes rolling over me.*

Job's Mental Sufferings — Vv. 15-16.

*My dignity is gone, I cannot stay,
For as a cloud, my welfare rolls away.
My former glory I am now deprived,
For days of great affliction have arrived.*

Job's Bodily Sufferings — Vv. 17-18.

*At night my bones with aching are oppressed,
My throbbing nerves within me never rest.
Sickness as a cloak is my daily plight,
Holding me in bands of misery tight.*

Job's Miseries from God — Vv. 19-24

*A thing of nought, I wallow in the mire,
By God cast out as ashes of the fire.
Thou dost not hear though I cry unto Thee!
I stand beseeching but Thou dost not see!
Thou art become quite heedless unto me,
With Thy strong hand hath brought adversity.
As chaff on stormy wind I now do ride,
My substance melting doth not now abide.
I know that Thou wilt bring me to the grave,
A place from which himself man cannot save.
Albeit, God will not yet show His hand,
To save from death, for death is His command.*

Job's Misery in Himself — Vv. 25-31.

*Did I not weep for him in trouble sore?
Was not my soul e'en grieving for the poor?
But when I looked for good, then evil came!
When I sought light, darkness for me did reign!
My bowels boiled, and eased not any more,
The days of my affliction tore me sore.
I creep along all black, but not by sun,
In the assembly great my tears do run.
With jackals and with ostrich I am friend,
With skin all black, my burning doth not end.
My harp meanwhile a mourning sound doth keep,
My pipe is like the voice of them that weep!*

—N.S. (Eng.).

The necessity for upholding the teaching of Christ in all its purity must come first and foremost if we would ultimately gain his approval no matter what the present cost may be.

Observations on a World Tour

IN CALIFORNIA

(Continued from Vol. 32, p. 398)

From Fiji our plane landed in Honolulu. Here, a brief stay, enabled us to complete work for the schedule ahead, as well as observing with amazement this island given over to pleasure. What an empty existence it presents to one who has been brought nigh to truth! Truly the prophetic words of the Apostle are fulfilled in this place: "Lovers of pleasure more than lovers of God!" A sober day of awakening awaits a world engrossed in a search for pleasure, profit and power, and it will be forced to submit to the authority and teaching of the Lord Jesus.

Once again our plane headed east across the mighty ocean to touch down at the San Francisco airport in the early evening, there to be met by Brother and Sister F. Brooks, who cared for us during our stay in that area. At their home we were pleased to meet other members of the local Ecclesia, and after a quick meal, to participate in a meeting by delivering a talk entitled: "How to use the Truth's reference library as an aid to Bible Study." In dealing with this theme, we drew attention to the urgent need for brethren to seek out "the old paths" and walk therein (Jer. 6:16). If this were done, many of the major difficulties facing the brotherhood today would disappear. We suggested that there is a modern tendency to mould Scripture according to the findings of so-called scientific or Gentile philosophy rather than those tried expositions that have stood the test of time. The standard works of the Truth (with particular emphasis on "Elpis Israel," "Eureka," "Law of Moses," and similar works) should be given first place in our studies, and recourse should be made to the helpful Indexes provided in these books. As these list subject-matter as well as verses of scripture expounded, they can be used for either developing a theme, or for explaining a difficult passage. We have found them most helpful in that regard, and demonstrated their use to those present.

Our work continued in this area for several days until we were due to fly south to Los Angeles. Nearly all major American airlines were idle due to a strike, due to commence on the day we were booked to leave San Francisco. This form of transport was thus thrown into complete confusion, including the airline through which we had been booked to travel. However, alternative flights were obtained, and we arrived on time at the large and busy Los Angeles airport, to be met by Brother and Sister J. McConville.

Our first meeting was set down for that afternoon, and was to commence with a fraternal meal at 5 p.m. This necessitated our prompt departure from the airport direct to the Ecclesial Hall, where, to the amusement of the local brethren, their visiting speaker from Australia hurriedly made his way through their hall carrying a large suitcase, to shut himself in a small room and affect the necessary change of attire.

We were most impressed with the warmth and friendliness of the brethren and sisters, and it was a delight to meet many for the first time whom we previously knew only by repute or by name.

We spoke that evening on Psalm 37. The keynote of this Psalm is the tremendous contrast which should be in evidence between the thoughts, actions and ambitions of the Gentiles on the one hand, and the Ecclesia on the other. The Psalm emphasises the Divine call to complete separa-

tion from the world that we might be truly a people prepared for the glory of the Lord, and manifesting His name (2 Cor. 6:17. Acts 15:14. Luke 1:17).

Discussion on the theme of the Psalm continued late in the evening after the conclusion of the meeting, and we were two very tired folk who finally arrived at the home of Brother and Sister McConville. It was a moment of great delight for us to find ourselves in the company of a brother who was an ardent tea-drinker!! For the remainder of our stay with Brother John, we concluded the evening sessions with a long discussion on the truth over several pots of tea!!

Thus commenced a round of activities in the busy Los Angeles area. This area has, perhaps, the largest number of Christadelphians in the States gathered in one place. They are, however, separated into various ecclesias. Los Angeles is a very large and rapidly growing city, and as with all similar cities, in all parts of the world, provide many challenges to the brethren.

On Sunday we visited the Glendale Ecclesia, and were pleased to learn that a Eureka Class for adults is conducted whilst Sunday School is in session. We divided our time between both. Then followed the Memorial Meeting. The readings were Isaiah 66 and Matthew 11, and in exhortation, we drew attention to the remarkable similarity between the points presented in the first two verses of Isaiah 66, and the last three verses of Matthew 11. Both Isaiah and Christ show the need for us to develop the Christ-spirit in our lives, and this demands that the flesh be crucified that the Christ-pattern may be formed in us.

In the evening, we lectured at the Van Nuys Ecclesia on the theme: "Armageddon: God's way for world disarmament and lasting peace." After the address we were approached by a brother with a look of amazement upon his face, and as he shook our hand warmly, he said with feeling: "But I could understand every word you said!" We were most encouraged to learn that we could make ourselves understood in a foreign land! At the conclusion of the meeting, the sisters served a supper, and this afforded opportunity of speaking individually to many of the large number of brethren and sisters who had attended.

Our next meeting was at Santa Barbara, a small sea-side town in very pleasant surroundings, involving a drive of approximately 80 miles. This took us along the Californian coast overlooking the Pacific Ocean. We spoke to the theme: "Triumph in Tribulation," providing an outline of 1st Epistle of Peter. On the following night, at the Los Angeles Ecclesia, we continued this theme, speaking on "The Transformation of Peter." We endeavoured to show the wonderful change that was wrought in the Apostle from the days when he argued with his fellow apostles as to who would be greatest in the Kingdom of God, to the time when, as a mature and self-sacrificing shepherd of the flock, he wrote his two outstanding epistles.

It was again time for us to change residence, and on this occasion we became the guests of Brother and Sister Moon, at Dana Point. The Ecclesia in that locality is not large numerically, but an interested and friendly group assembled for the meeting, which was held in the home of our host and hostess. We provided an exposition of Psalm 15, showing that it provided the basis for the sermon on the mount (Matt 5 to 7). The title of our address was taken from the heading which the translators have given to this Psalm: "David describeth a citizen of Zion." As we proceeded step by step through this Psalm, we were able to see that a particular type of character is set forth, and one that will provide us

with citizenship in the Kingdom in the age to come.

Our appointment at Dana Point completed, we transferred to the home of Brother and Sister Brinkerhoff, and were settled comfortably in a room described as "the motel," because it is separated from the main building of the house. That evening we delivered the Bible Class address in the Pomona Ecclesial Hall; a pleasant hall which houses the largest Ecclesia in the L.A. area.

The next morning we boarded an aircraft bound for Phoenix, Arizona. This involved a journey of approximately 350 miles. We were impressed with the stark, arid desert beneath us, as well as by the bare mountains that surround it. The aircraft was not flying at a great height, and at times it seemed as though we were flying in canyons between the mountains. This brought the scenery very close to view, so that we had a close bird's-eye view of the vast desert area. Our minds went to the children of Israel in similar conditions in their wanderings. We looked again at the wilderness below and saw it in another light, for it appeared to us that the vast cities and activities of this modern age are in reality but an arid wilderness. And our trials, through such an environment, are really little different to those of the children of Israel as they left Sinai for the Promised Land. It was only eleven days' journey (Deut. 1:2), but through disobedience the nation took forty years to get there, and most of those who left the Mount of the Law never reached the promised land. There is a tremendous lesson for us in this.

From Phoenix we journeyed back that afternoon to Palm Springs, a well known Californian winter holiday resort. From here we were conveyed to Indio for a meeting with the small local ecclesia, and that evening were cared for by the hospitable Brother and Sister Rutherford. What the ecclesia may have lacked in numbers, it more than made up for in enthusiasm, and a goodly audience was present that evening in the small hall to listen to the exposition. The next morning we left Indio, travelling now by road through the desert, back to the home of the Brinkerhoffs, from whence we left the next day for the Bible School at Idyllwild.

— JOHN ULLMAN.

CHRISTADELPHIAN HYMN BOOK (1932).

This book retains many popular hymns in current use that have been deleted in other editions. It is available in two sizes and three different bindings, and can be supplied in quantity.

Price in Australia: Pocket Yapp binding - \$1.60; Pocket Morocco - \$1.20; Large Buckram - \$1.40; Large Morocco - \$2.40; Large De Luxe Morocco - \$3.

The truest love is that which stands by the Truth, and, regardless of consequences, helps others to keep in the way of salvation. To yield to those who would allow reservations upon those things which go to make up the Faith is not love. It is helping them to slide away from salvation. When danger appears it is our duty to warn not only by word but by example — by standing aside from the wrongdoers.

The will of God as revealed in command (whatever form it may take) is the only admissible standard of "right and duty" with mortal man.

Christ was made sin for us, who knew no sin. In his own body, he bore our sins on the tree. Thus was the law vindicated and God's way magnified, and man saved by faith in the slain Lamb of the passover.

—R.R.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



(Cont. from Vol. 32)

How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 9.

SELECTION

VERSE 33.

"Behold I lay in Zion" — This prophecy is taken from Isa. 28:16. There, the prophet predicts the laying of a new foundation stone in alignment with a new order. This implied a lack of finality in the existing Temple arrangements, and the general concept of things then existing. The same verse showed the need of faith, by emphasising belief: "He that believeth shall not make haste," or shall be constant and steady, and not fleeing away.

"A stumblingblock and rock of offence" — This is part of the Immanuel prophecy (Isa. 8:14). Israel rejected the "sign" offered the

nation (Isa. 7:11-12), and was told that Yahweh would provide the nation with a sign in the birth of the virgin's son, but that this sign would become the stumblingblock and rock of offence that would destroy it.

"Whosoever believeth on him shall not be ashamed" — In this citation Paul reverts to Isaiah 28:16 again, and to the part of the verse that reveals the need of faith; for the words "belief" and "faith" are from the same root. But the quotation does not merely emphasise the need for "faith," but by the use of the pronoun, "whosoever" shows that the opportunity of justification by such means will be available to all, both Jew and Gentile.

CHAPTER 10.

REJECTION:

Having shown, in Chapter 9, that Israel was a privileged nation in that it had been Divinely selected as the channel of promise and grace, the Apostle, in this chapter, outlines the reason why its people failed to measure up to their call, and were therefore rejected.

The Cause of Israel's Failure—
Vv. 1-4.

The root cause of Israel's failure was ignorance of the Divine will and purpose, especially in regard to the doctrine of the Atonement.

VERSE 1.

"My heart's desire" — See Ch. 9:1, note.

VERSE 2.

"They have a zeal of God"—
See Acts 22:3. Gal. 1:14. 4:17.

Phil. 3:6-7.

"But not according to knowledge" — The word in the Greek is not the usual word for knowledge (*gnosis*), but an intensified form of it: *epignosis*. This signifies full or exact knowledge. Judaism set forth a knowledge of God, but not that full or exact understanding that is revealed only in Christ, and finds its expression in a transformed life. Their zeal, therefore, was not according to the full knowledge of the Truth.

VERSE 3.

"They being ignorant of God's righteousness" — Gr. *dikaosune*, justification. Judaisers were not ignorant of the moral excellence of God as expressed by the Law, but they were ignorant of His means of justification for those who broke the Law. The Law set forth the requirements of God, but flesh failed to measure up to it, so that the Law only made manifest the reality of sin. How can flesh find justification in view of the fact of sin? Only by the forgiveness of God. Did the Law provide for that need? It did not except provisionally in the offerings made; and unless faith saw in those offerings a typical foreshadowing of the Redeemer to come, they availed nought. Therefore, a person who rested in the Law apart from Faith was only condemned by the Law.

"Going about to establish their own righteousness" — The Jews sought personal justification ("their own" in contrast to God's) by the deeds of the law (Phil. 3:9), a righteousness that conferred personal merit. But, as Paul has already proved (see Rom. 2:23, 3:19-20, 7:9), the Law emphasized the reality of sin, and notwithstanding all the obedience to the Law that flesh might attempt, sin still

remained to condemn him who trusted in it. The very attempt to establish their own righteousness by the deeds of the Law, blinded Jews to the righteousness or justification through forgiveness of sins, that is to be found in Christ Jesus alone.

"Have not submitted themselves unto the righteousness of God" — The word "submitted," in its Greek form, is a military term, implying the subjection of one under orders to obey. In a vain seeking of righteousness through personal merit, Jews failed to appreciate the channel of Divine grace in the Lord Jesus.

VERSE 4.

"For Christ is the end of the law for righteousness" — Notice that Paul does not say that a person is not under law to Christ (cp. 1 Cor. 9:21), but, rather, that Christ is "the end of the law for (*eis*, with respect to a certain event) righteousness" or justification. The word for "end" is *telos*, which signifies the final issue or result of a state or process. The forgiveness of sins in Christ brings to an end the frustrating, ceaseless, hopeless pursuit of justification by means of law on the part of weak, mortal flesh (Rom. 9:31).

The Law Taught That Faith Is Necessary — Vv. 5-10.

Paul now adduces arguments from the Law itself to show that faith is absolutely necessary in order to manifest acceptable walk before Yahweh.

VERSE 5.

"Moses describeth the righteousness which is of the law" — The very words of Moses, quoted by Paul in succeeding verses, revealed

In the resurrection what an unhappy awakening will it be for the rejected with the terrors of Geheuna before them (Matt. 25:40-46). "It is appointed unto men once to die, but after this the judgment" — no further probation — no second chance — "In the place where the tree falleth there shall it lie."

IN THE FOOTSTEPS OF THE SHEPHERD

"My sheep hear my voice," declared the Shepherd. This is the rule by which the true sheep may be known, whether in ourselves or others. Those whom Christ recognises are those who know and follow him in the doing of those things which he has commanded. Men who follow other leaders are goats in the scriptural figure of things. They show their goatishness in their hearty attachment to mere human writers and teachers, while showing but a feeble appreciation of Christ. A true sheep — one who is truly enlightened in the divine bearing of things — sees too clearly to be taken in by the false light of Gentile word-painters, and discerns the glory of Christ too strongly to give it a moderate place in his estimates. He "rejoices in Christ Jesus and has no confidence in the flesh." He determines to know nothing but Jesus Christ and him crucified. He knows and loves and serves the good shepherd who laid down his life for the sheep. Christ dwells in him as his absorbing ideal. He can say, "For me to live is Christ." He counts all things but dung in comparison with the excellency of Jesus Christ his Lord, for whom, if need be, he suffers the loss of all things. This is the color and strength of his sentimental man; and they find expression in the actions of his life. Where appreciation stops short of admiration, or even finds vent in verbal adulations, but has no controlling power over what a man says or does in the practical relations of life, the man is not a sheep unless he be a wild one, wandering the hills, and having no part with the flock. The characteristic of the true sheep lies in the following of the shepherd — the doing of what Christ commanded. These commands are very extensive in the ground they cover. They embrace a man's thoughts as well as his speech; a man's motives as well as his actions; a man's feelings towards God as well as his attitude towards man. They constitute a yoke that is easy and a burden that is light to the man really in love with Christ: but, nevertheless, they involve a conflict with the old man of the flesh in which the victory is not to be achieved without an earnest battle, in which the wisest strategy is observed. The results are beautiful to the eyes of all men; but they are attainable only by grim and often bitter endeavor, inspired by the consideration divinely pressed upon us, that "we ought to give the more earnest heed to the things that we have heard, lest at any time we let them slip."

— Brother Roberts.

WHAT DO WE BELIEVE ?



The Editor of "The Christadelphian" replies to "Logos".

Dear Bro. Mansfield,

I have now received *Logos* for May (English edition, August) containing on pages 328-330 an article headed "What do we believe?" in which you criticise my editorial in the March Christadelphian. In this I believe you do me serious injustice by partial quotation. No one reading your article would imagine that the Editorial began: "I believe that the early chapters of Genesis mean that the first man and woman came into being by a special act of Divine creation, and that they are progenitors of the race who are subjects of God's redemptive work. I believe that on this fact the Bible teaching on God's redemptive purpose is based, and that the revelation through psalmists, prophets, Christ and the apostles rests upon it. It is therefore involved in later Bible teaching, and does not stand only upon our own reading of Genesis."

Nor would they have imagined that it would have contained the following paragraph: "Yet creation, however and whenever it occurred, remains unique and unrepeatable, and I do not believe that speculative attempts to reconcile the Bible with current scientific theory can ever be successful, or in the long run helpful to faith. However well meant and sincere, they may indeed make shipwreck of faith in more ways than one. If they prove inadequate—as in the end they must—they may increase doubt by taking away what seemed a prop, and leaving the structure shaken. Even more seriously, they may bring subtle changes in the faith itself by some adaptation to current philosophical outlooks which may be very much of the wisdom of man rather than the wisdom of God. It is difficult for those living in any one age to recognise how much their language and thought take on the color of their own passing time."

The remainder of the article is governed by the opening declaration and is consistent with it.

You criticise my comment on Genesis 2:7. The strictly literal sense of the words "the Lord God formed man of the dust of the ground . . ." would be that Yahweh Elohim in person descended to earth to mould a figure with His hands and blow into it. Such a view is satirized by Dr. Thomas in *Elpis Israel*, p.185 (1958 edition): "It is a part of the 'strong delusion' which has supplanted the truth, to suppose that the Invisible God left the throne of the universe on a visit to this region of immensity, where, like a mechanic building a house, He worked in creating the earth and all things therein. After this fashion He is supposed to have made man; and when His mechanism was complete, to have applied His mouth to the nostrils, and 'breathed into him a particle of His own divine essence, by which he became a divine and immortal soul.' Such a procedure on the part of the 'only Potentate,' whose abode is in the light, and whose servants, the Elohim, are innumerable, would have been unfitting His dignity and undervived exaltation."

If you say, as Dr. Thomas believed, that the making of man was the work of His angelic agents, the Elohim, then this is to apply to the words a measure of interpretation and not to take them in their most literal sense, the very ground on which you find fault with me.

Your facile antithesis that which is not literal must be figurative is misleading; Scripture often provides brief statements which concentrate on the essential fact without indicating the mode of operation or even

the time involved. Thus there are prophecies which comprehend both the first and second comings of the Lord, and strictly interpreted would be taken to refer to the same time. It is because Scripture so often declares causes and effect without elaborating means that I plead for some liberty of interpretation, or at least a recognition that we do not know. That God can act instantaneously if He chooses, and did so at the Resurrection of Christ, is not in question; the evidence—Scriptural as well as scientific—is that that is not always the way He has chosen.

Dr. Thomas, himself a man of science, set an example in recognising that there are scientific discoveries which are not to be denied. The opening words of *Elpis Israel* witness to his acceptance of the science of astronomy, stating things which are beyond natural perception: "Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system . . ." Early in chapter 2 he writes: "The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth of the formation of the boundless universe; but, to man, as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon and stars. To an observer on the earth this was the *order of their appearance*; and in relation to him a *primary* creation, though absolutely pre-existent for millions of ages before the Adamic era. The *duration* of the earth's revolutions round the sun previous to the work of the first day is not revealed; but the evidences produced by the strata of our globe show that the period was long continued."

Dr. Thomas, therefore, interpreted Scripture in the light of facts of both astronomy and geology. I ask only for a similar freedom, and, while acknowledging to the full the dangers of human theorising, for the recognition that genuine scientific discovery did not stop at a hundred years ago.

May I also quote an esteemed predecessor as Editor of *The Christadelphian*, the late Bro. C. C. Walker, who in his book *The Word of God* (1926) wrote: "The appearance of herbage naturally preceded that of the creatures which fed upon it. Some of their fossil remains have even contained herbal remains within the wreckage of their gigantic ribs, strongly suggesting some primeval cataclysm in which the great beasts suddenly perished. It will be perceived that this view regard the third day as ages before the creation of man, and the cataclysm in question as of incalculable antiquity. It is very evident from geology that such upheavals have been many in earth's remote past, but there does not appear to be any evidence at all that some six thousand years ago an existing cosmos was reduced to such a chaos as is described in Gen. 1:2."

Thus, forty years ago, a brother of profound belief in inspiration and the utmost integrity in interpretation, was prepared to recognise an alternative to a literal belief in a six day creation. I am not, therefore, introducing a novelty when I leave the time involved in creation as an open question.

Without following further into the details of your criticism, I hope I have said enough to put my position in a truer perspective, and to show that, while pleading for some liberty of interpretation I am firmly opposed to following "every wind of doctrine." In particular, I affirm my belief in specific and successive creative acts of God, and repudiate the conception of continuous development of life through all its species (see *Christadelphian*, April, p.174).

I ask that, in fairness, this letter should be published in *Logos* in full and without deletion, that any comment you may wish to make should be deferred to the end, and not interspersed within it.

Sincerely your brother in Christ, L. G. Sargent (Editor).

Our Reply

We feel no embarrassment in providing anybody with space in *Logos* if they feel that they have been incorrectly reported therein. We are more concerned with principles of integrity, and the desire to elevate truth and preserve the unity of the Body, than to win a point, or gain an advantage over another in wordy polemics over controversial issues.

After all, our responsibility in these matters is to One higher than flesh, and it is before Him that we stand or fall. He has declared that He has "elevated His word above all His name" (Ps. 138:2), and whilst "liberty of interpretation" must be conceded to all, nothing should be tolerated that will discredit that Word, or cause it to be at variance with itself when all the facts are brought to bear.

We feel that we have not misrepresented Bro. Sargent, and we undertake to show that the concept suggested by him, that the six days of creation could represent long epochs of time, is not only untenable if the Word of God be taken as the criterion, but that it also lowers a barrier which otherwise stands insurmountable against the theory of evolution.

Is Genesis 2:7 A Literal Statement of Fact?

Brother Sargent complains that nobody, reading our Editorial, would realise that he repudiates the theory of evolution as unscriptural and dangerous. But after all, we assumed that those reading *Logos* would, or could, have referred to the *Christadelphian*, and there read for themselves Brother Sargent's repudiation of this theory.

The point that we lamented, and which surely is epitomised in the caption of our article which Brother Sargent has likewise seen fit to use, is the complete cloudiness concerning what Genesis teaches as expressed in the *Christadelphian* Editorial. It caused us to ask the

question, What do we believe? Particularly in view of the fact that such an editorial came at the end of twelve months' controversy in the Magazine concerning the interpretation of Genesis.

In his Editorial, Brother Sargent wrote: "I do not regard the statement that 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life,' as giving a literal description of the method used . . ."

Upon this we commented: If it is not a literal description, what is it? In his reply (published above), Brother Sargent leaves this unanswered. We still do not know whether Brother Sargent treats it as a literal statement of fact (which it is!), as a figure of speech, or a symbol!

The Editor does write: "You criticise my comment on Gen. 2:7. The strictly literal sense of the words . . . would be that Yahweh Elohim in person descended to earth to mould a figure with His hands and blow into it. Such a view is satirised by Dr. Thomas in *Elpis Israel*, p. 185 . . ."

But we respectfully beg to differ with this statement. In *Elpis Israel*, Brother Thomas satirises the clerical idea that the Creator personally left the throne on high, and descended to earth to breathe into Adam an immortal soul. Notice that p.185 is portion of a section of Brother Thomas' book on "The Elohim," in which he points out that these celestial beings are Yahweh's agents to perform His will, and therefore the title, Yahweh Elohim, signifies literally Yahweh manifested through the Elohim.

Therefore, to Brother Thomas, Gen. 2:7, literally expresses what happened.

The Editor realises this, and writes: "If you say, as Dr. Thomas believed, that the making of man was the work of His angelic agents, the Elohim, then this is to apply to the words a measure of interpretation and not to take them in their

most literal sense . . . ”

But the Editor should know (for it is his business to deal with words) that every statement, even the “most literal” of statements must be interpreted! Tell an American: “The car involved in the accident was the travelling fast!” and immediately it is necessary to “interpret” for him that the “car” in question is what he terms an “auto”, and that “fast” means more than 20 mph! But is the statement less “literal” because it is interpreted?

“The Christadelphian” And The Evolution Theory

Brother Sargent implies that our Editorial presents a distorted view of what he was attempting to set forth. We are sorry that he thinks so, but as we explained in a private letter: If any confusion has resulted, *The Christadelphian* must share a portion of blame.” Personally, we have never been in doubt that Brother Sargent repudiates the theory of Evolution, and have stated as much in earlier issues of *Logos*; but we have had doubts as to what the policy of the Committee is upon this grave error.

Why do we allege this?

Because of the following statement of Brother Lovelock, until recently a member of the Committee, who boldly advocates the theory of evolution. Brother Lovelock taught the theory in a London Bible class, and furthermore published his conclusions in a book that was advertised by the *Christadelphian*. He now claims that he originally received full support in his attitude from the *Christadelphian* Committee, until protests from the brotherhood at large forced it to turn against him. Brother Lovelock writes:

“About 15 years ago I was first asked by the Publishing Committee of the ‘Christadelphian’ if I would co-operate in writing a book about the issues raised by evolution. I felt doubtful at that time if the position warranted the controversy which

would be aroused, and the MS did not proceed beyond a first draft of contents, which was favorable to evolution as a divine method of creation, and which drew no unfavorable comments from the committee. About 10 years ago this request was revived, a second summary of contents prepared, but it proceeded no further due to lack of enthusiasm on my part.

“Shortly after this second request had been declined, several young people were disfellowshipped for holding beliefs similar to my own, and others of whom I had knowledge decided not to join us because of this issue. As a result of this I became very worried about the course I ought to take, silence being equivalent to acquiescence in a proceeding which I viewed with abhorrence. The Darwin centenary was then only two years ahead, and the Committee made a third and stronger request for a book, to which I agreed.

“A chapter-by-chapter summary was prepared, supporting in great detail the general principles of evolution as the method used by God when he created. This was APPROVED BY THE COMMITTEE, and I proceeded under their instruction to prepare a MS of about 140,000 words. This MS was checked by a professional biologist and passed as containing no major errors of scientific fact; it was then handed to the Committee for their consideration. Although it corresponded exactly to the summary which had been approved, and was not attacked on the basis of factual error, the Committee decided not to publish it because they thought it to be unwise to say such things publicly at that time.

“I protested to the Committee that it was not right to allow members to be cast out for holding beliefs which we thought were not in error, and yet not make some protest that such opinions were not vital to fellowship. They refused to make any move at that time towards a protest, on the basis that unde-

sirable controversy would ensue. I warned them that in those circumstances I would feel morally bound to make my position public, and they strongly requested me not to do so.

“ . . . As controversy arose, the Committee were agreed that no matters vital to fellowship were involved, and attempted to guide the Editor in a course which would discourage further ecclesial action in this matter. . . . ”

In face of such a situation as this, on the background of the controversy that has raged through the columns of the *Christadelphian*, and in view of the Editor's own admission that “the unhappy state of our Brotherhood at the present time is recognised on all hands,” it was surely injudicious (to say the least) to hint at an explanation of a key passage in such a way as to leave serious doubts as to how it is to be understood, and in a manner that provides an evolutionist with the opportunity to stress his viewpoint.

For if each day represents a vast epoch of time as the theory advanced suggests, then it took the Elohim a long time to merely cause light to shine forth on the first day! And how incongruous to claim that the same length of time was required on the third day to form the seas and cause the grass to grow, whereas in the days of Noah this was all broken up and reformed in a matter of months by controlling the forces of nature!

Let us say what we will, but such an idea permits of evolution, and makes spontaneous creation rather difficult to understand. After all, why take so long with creation, when millions of beings will be instantly re-created, in a moment of time, at the resurrection!

Brother Lovelock's comments are disturbingly significant in the light of the unseemly controversy that has been a matter of such serious concern and deep regret to brethren in all parts of the world.

He claims that his bias towards

the theory of evolution was well known to the *Christadelphian* Committee long before the present crisis. This is documented by the fact that it published some of his evolutionary ideas in a pamphlet designed for distribution to the public! In *Christianity and Evolution* issued by the Christadelphian Publishing Office, and (no doubt, unwittingly) distributed by many Ecclesias to interested friends, there occurs statements such as the following:

“All that the Bible definitely claims is that Adam was the first real man, the first living creature having rational converse with God . . . ”

“It is possible, though not noted in Genesis, that creatures much nearer to man in shape and habits than the present anthropoids, may once have roamed the earth; the only point mentioned by the Bible is the one which it is absolutely definite—they were not men capable of seeking God, for Adam was the first of such.”

The same booklet makes it clear that the author did not believe that Adam was the first “man” as such on the earth.

This was published by the Committee, and distributed to propagate basic Christadelphian teaching!

In another booklet issued by the Publishing Office, entitled *Believing in God* there appears the statement, made in a context referring to Science and the Bible and Genesis and Evolution, that “what is wrong with the Bible's critics is not their science, but their sin” (p.5).

We would suggest that part of an evolutionary scientist's sin is his theory!

In view of this context of controversy and doubtful doctrine, how can one read undisturbed a statement that challenges the literality of a basic text of Scripture? After twelve months of controversy, it would have been far better for the Magazine to have kept off the theme.

What Should Be Done At This Crisis?

We gladly give the utmost publicity to Brother Sargent's categorical repudiation of the false theory of evolution, and highlight his comment relating thereto that it "may indeed make shipwreck of faith in more ways than one."

In view of this conviction, what should be his attitude towards it and those advocating it? Paul provides the answer—See 1 Tim. 1: 19-20.

Brethren have been disciplined by Ecclesiastical for holding error of lesser consequences than this theory.

But Brother Lovelock implies that the Editor is subjected to pressures from within his own committee. He wrote: "The Committee were agreed that no matters vital to fellowship were involved, and attempted to guide the Editor in a course which would discourage further ecclesiastical action in this matter."

But surely a theory which "may indeed make shipwreck of faith in more ways than one," cannot be treated like that. We would plead with the Editor not to capitulate to such guidance, and in a letter to him we have asked him whether he considers the matter vital to fellowship, and whether Brother Lovelock is correct in the astounding allegations he has made.

Are We To Be Ruled By Science Falsely So-called?

Paul warned Timothy of "profane and vain babblings and oppositions of science falsely so-called" (1 Tim. 6:20), in which, he declared "some professing have erred concerning the faith."

Science must ever remain the hand-maiden to Scripture, and must never be permitted to rule it. This is particularly true regarding the theories based upon the claims of geologists. Evolution, itself, is a theory, not a fact; and so also are some of the claims relating to the

so-called antiquity of the race. Let us never confuse the issues by treating as fact what is but theory.

Brother Sargent advances for our consideration the example of Brother Thomas as "a man of science," who "interpreted Scripture in the light of facts of both astronomy and geology." We give unqualified assent to this. That being so, let us hearken to this "man of science" and of Scripture. Here is a sample of how he would have us treat with both:

"Would any Israelite or Gentile unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not. Six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe" (Elpis Israel p.12).

How Long Were The Days Of Creation?

Brother Sargent leaves "the time involved in creation as an open question." This seems strange in view of his claim to teach "a special act of Divine creation." How long does a "special act" on the part of Omnipotence take to accomplish? How long did it take to turn water into wine, or to multiply the loaves of bread? Why speak vaguely of "the time involved," in a special act of Divine creation? Is it not done obviously to fit in a theory of geology, to pander to scientific thought and claims?

The Editor draws for support upon the late Brother C. C. Walker, who set forth the theory that the days of creation related to long epochs of time. The original Editor of the *Christadelphian*, however, rejected this as "vain philosophy."

We discussed this matter personally with a member of the Committee, and attempted to draw attention to the dangers inherent in the

theory. We believe that it is dangerous to bend Scripture to conform to current trends of thought whether in the realm of science or theology. We recall that the original apostasy developed from such an attempt—trying to “Christianise” the pagan festivals, customs and ideas then current.

Faith will not develop out of an emasculated truth.

To be forewarned is to be fore-armed, and Peter predicted that a latter-day challenge to truth would come from some within the Body denying the facts of creation (2 Pet. 3:3-4).

In the world a theory of popular science masquerades under the mask of fact, demanding that men worship it instead of God.

To try and superimpose it or any related theories upon the Truth is to weaken our doctrinal platform.

For example, consider the theory that the days of creation week relate to long epochs of time. We believe that it is quite untenable when all the Scriptural facts are considered. It is generally conceded that whereas the term “day” can relate to an extended time, this is not the case when it is used with a numeral, such as the “first,” “second,” “third,” “fourth” and so on. And when the day is limited by boundaries such as “the evening and the morning were the first day,” it is generally acknowledged to relate to a normal day. Otherwise, what do the evening and morning relate to?

On what grounds of Biblical interpretation can it be claimed that these days are long extended periods of time?

And where is the geological proof that an exact epoch of time was occupied in producing the sea, as in developing the beasts and man? This, indeed, would be required if we accept the “days” as representing long periods of time.

Would an Israelite in the days of Moses so understand Genesis 1?

We agree with Brother Thomas,

that “no Israelite or Gentile, unspoiled by vain philosophy,” could come to the “conclusion of geologists” by reading the Scriptures; and that “six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order.”

God declared through Jeremiah:

“I have made the earth, the man and the beast that are upon the ground, by my great power and my outstretched arm. . . .” (Jer. 17:5).

The obvious meaning of this verse is that God created instantaneously, and as such would not require a long epoch of time in which to do it. Millions of the dead will be raised at Christ’s coming, as we believe and teach, and it will not need a long period of time to accomplish this. Why should it be necessary at creation? Brother Thomas, “that man of science,” rejected the concept of geologists because he felt that Scripture did not support it. We do so likewise.

God’s revelation is for those who are prepared to “Receive with meekness the engrafted word” (James 1:21). Jesus declared: “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight” (Luke 10:21).

It is the faith that accepts God’s word without wavering that will find acceptance with the Lord at His coming.

It is clearly obvious from Genesis 2:2 that the days of the first week were normal days, for Adam lived through the whole of the seventh day! If these days were long epochs of time (some suggest thousands of years!), then the life-span of Adam must be extended far beyond that stated in Genesis 4:5. How much more consistent to accept the declaration of Moses: “In

six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore He blessed the sabbath day, and hallowed it" (Exod. 20: 11). Quite obviously, any "Israelite unspoiled by vain philosophy" would understand by the declaration of Moses that creation was a miracle accomplished in seven normal days.

Would Brother Sargent suggest the contrary? If so, is truth determined by geological discovery? Have believers been in error over the centuries until a scientist came up with a theory after grovelling around in the dirt?

A Difficulty And An Appeal

But perhaps some might find a difficulty in the words of Moses. If they cannot see it let us state it for them. It is a problem that faced Bro. C. C. Walker, and which he attempted to answer in the book quoted by Brother Sargent. For Moses states that in six days Yahweh "mad \ddot{e} heaven and earth," and therefore "Moses by the spirit does not speak of the 're-forming' of the earth, or placing upon it a 'few animals' for the beginning of 'a new order of things.'"

So wrote Brother Walker in the book quoted by Brother Sargent.

But we believe that Moses does do that which is therein denied.

A careful consideration of Genesis will reveal this.

The verb "made" is *asah* in Hebrew, and signifies "to do or make, and in the broadest sense and widest application" (Dr. Strong). It is rendered "appoint," "furnish," "prepare" and so forth. In the Genesis narrative, there is a significant variation between Ch. 1:1 and 2:1. Ch. 1:1 states: "In the beginning God created the heaven and the earth." The epoch in which this was performed is not stated, and it could have been (and doubtless was) aeons of time before the re-forming of the earth which is described

in the next verse. However, in Ch. 2:1, the definite article, *eth* is missing, and we are merely told that "thus heavens and earth were finished . . ." Here, the Hebrew word *kalah* has the joint ideas of cessation and completion, so that the statement relates to the re-ordering of creation as expressed.

Brother Lovelock seemed to recognise this fact, and to acknowledge that the days were undoubtedly days of normal duration. He therefore accepted the theory that what actually happened on the several days enumerated was that Moses received a revelation by a series of visions, over seven successive days in which he was shown the evolution of man which occupied millions of years as "creation" evolved.

He did not originate the theory, for it is common in theological circles. Recently, as reported by *Newsweek* (22.9.66) the Pope called a conference of R.C. theologians and scientists to consider the theory of evolution in the light of Genesis. The conclusions they came to were significant:

"Adam and Eve" is a literary device used by the Hebrew editor of the Book of Genesis to symbolise the first human being or beings.

"Man became man when he emerged from a previous form of biped and developed reason and conscience."

Commenting on this, Catholic scholars and writers state:

"We have to learn to present Genesis . . . as a picturesque story . . ."

"We have gotten rid of Adam and Paradise at the beginning so we can properly locate the new Adam, in the paradise at the end of man's evolution."

These statements by Roman Catholics are very similar to the theory to which so much publicity has been given within the Body in recent months. We are determined to oppose this theory of evolution within the Body, for we agree with Bro-

ther Sargent that it can make shipwreck of faith.

We are pleased, therefore, to provide space to the Editor of the *Christadelphian* that he might make it clear to *Logos* readers that he repudiates this theory of evolution. We are glad that he recognises its dangers, and we publicly ap-

peal to him to act vigorously and courageously against it. We are confident that if he will do this, the majority of the Brotherhood will rally around him, and applaud an attitude that is both God fearing and necessary.

— H. P. MANSFIELD.

THIS MONTH'S EXHORTATION:

HOW FAITH COMETH

(Reading: Rom 10)

Faith is a matter of slow development by the application of certain principles constantly emphasised by the inspired writers of the Word.

The only means of generating faith in God is by the word of truth, as it is written: "Faith cometh by hearing and hearing by the word of God" (Rom. 10.17). And the only way of keeping it alive after it has sprung into existence, is the continued use of the thing which was first instrumental in begetting it. Thus it is written: "As new born babes earnestly desire (*epipotheo*) the guileless (*adolos*) milk of the word" (1 Pet. 2:1).

The figure by which this is enforced is at once simple and effectual, for the purpose it is employed. And what is so essential in the babyhood stages of the truth, never becomes less so in maturer years; for after mastering the rudiments of the truth, we are enjoined to go on to its more advanced principles, and to the more skilful use of the "word of righteousness;" rightly dividing it asunder, like master experts in more mechanical matters.

There is always a danger of being satisfied with "small things" in divine directions. Things that appeal more directly to the natural sympathies and ambitions are liable to rule the truth out. The brother who had nowhere to lay his head, and the sister that sat at his feet, are our examples of the right thing. And let us never forget, that the right thing is the wisest thing to be done. There is a great liability to think that fag ends of things will do for God: time that there is no other use for, energy that there is no further demand upon, and the mere balance of

everything after all other demands are discharged. But this is neither pleasing to God, nor edifying to men to behold.

God has told us that He was well pleased with His son, of whom it is written that he was eaten up of zeal for his Father's house and business. Zeal of this type is a refreshing and edifying spectacle, but we have often to turn to the "saints of old" to get it up to the mark. Zeal for men, and the perishing interests of this mortal life, there is abundance; it is never to seek; with most people it is an unquenchable flame. But Christ taught us a different view of life from that which so many people take. He taught us that the wherewithals of this present state were not to engross our thought and effort after the manner of this evil world; but that setting our faith and hope in God, we were to consecrate our highest, holiest and mightiest energies to the pure service of the truth after the pattern set us in both his precepts and practice.

The aim of most people is to get better and better off in worldly goods. From the world's point of view this is laudable in the highest degree, as it is written, "men will praise thee when thou doest well to thyself." But the exhortation which speaketh to us is, "Seek not great things for thyself;" "Having food and raiment therewith be content." The bearing of these injunctions is upon the natural life, though some seem to make the mistake of applying them to the life we live by faith in the Son of God. In that direction they truly seek no great things, and consequently get to none. Having merely the food and raiment of the truth, they are content to seek little beyond, for their ambitions in the truth's service are small in every way.

This, however, should not be the case. What saith the oracle? "Let the word of Christ dwell in you richly." Now, we have not time to be rich in every way. With most of the truth's friends there is no possibility of being rich in the ordinary and world-coveted sense. But there is no reason why we should not become wealthy in the testimonies of the Spirit, by the diligent and daily appropriation of the results of our loving research. Wisdom's silver will only come into our hands in any lucrative sense by the employment of such enterprise, skill and perseverance as men bring to bear in their pursuit of gold which perisheth, and their attainment of the general successes of the present life. In the pursuit of natural objects, the world is not to be our exemplar. We are only permitted to apply its principles in these things to the endeavour which we are making after the true riches; which, unlike other sorts of wealth, will never take wings and fly away if we take earnest heed that we do not let them slip; and unlike other kinds of possessions, the supreme love of Christ's treasures never becomes the root of any evil.

To give up reading the Bible, attending the meetings, and practising the commandments, is practically to give up being saved. For salvation must be, first, a thing of "redeeming the time," before it can be a matter of "the redemption of the body." We redeem the time when we "give attention to reading," and we redeem it likewise when we attend the meetings at which the word of exhortation is spoken, as it is written: "Exhort one another daily." We redeem the time also, in every portion of the present evil life that we consecrate in loving, pure service to him who hath called us both to glory and virtue. But readings will not profit, and meetings will not help, if we do not seek to fill in our "inch or two of time" with works of faith and deeds of love, and if we do not keep circling round us the carefully-tended activities of the Truth believed, like the spokes of a wheel in perpetual motion. Therefore, be not of such as are "ready to die," but of such as are ready to do every good word and work. Don't be as one of the poets says, like "dumb driven cattle," but "be a hero in the strife." Not, however, in the world's sense of heroism, but in the sense of a daily immolation upon the altar of the truth's service, and to God all the praise.

—A.B.

"In Wisdom He Hath Made Them All."

The Science of the Spider

" . . . little upon earth, but exceeding wise: The spider taketh hold with her hands, and is in kings' palaces" (Prov. 30:24, 28).

An intelligent examination of living things provides indisputable evidence of a Divine Hand. Purpose and design meet the eye at every turn. Wisdom has presided over all God's amazing works.

The spider is a little creature from which most people instinctively shrink. There are over 30,000 species alive today. They are noted for their spinning of silk. Some spin silken bags in which to carry their eggs. Others make silky coverings for their young. Some tie a silken thread about leaves or grass to build a shelter. One "diving" spider spins a helmet of silk over its head so that it can breathe under water. Young spiders can travel long distances by shooting out long threads of silk which

are caught by the wind, and, like a parachute, lift and carry the spider beneath them. The incredible trapdoor spider which lives underground, spins its threads to build a silken hinge on the mud "stopper" that is the door to its burrow. The spider can flip this door open quickly on the hinge if it senses a victim walking overhead.

How It Produces Silk

One of the most amazing parts of this little creature is the section of its body which manufactures silk.

Towards the rear, on the underneath side, and sometimes projecting beyond the end, are the "spinnerets" through which the silk is drawn. These are very complicated organs. Each spinneret can produce four or five different kinds of silk supplied by different pairs of glands within the abdomen. Each spinneret has numerous tiny pores at the tip or along the inner edge. These pores are minute tubes called "spools." The spools on one pair of spinnerets produce the "attachment disc," or the "transverse sweep" of short threads which anchor a spider's line to the ground. The spools on another pair of spinnerets produce a bread-ribbon or swathing-band which is wrapped around a victim.

The *larger* tubes (called "Spignots") produce the draglines and foundation lines of the web; and also the soft wadding found in cocoons and the sticky fluid which makes the spiral thread of a web *adhesive*.

A spider cannot press the silk out of its own body. It must be *pulled out* or *drawn out* by some force. The hind legs are often used for this purpose. When a spider drops a "lifeline," the weight of its own body pulls the silk out.

The thread of the web is *thinner* than it looks. On a sunny day try to catch gossamer threads!! As you lose the reflection of the sunlight they become invisible — any yet they consist of 4,000 to 6,000 threads *twisted together!*

What Is Silk?

You may think that silk is some simple material, easily manufactured! Here is its chemical analysis (published in 1907 by Fischer) showing the preponderance of amino-acids in it:

Chemical Analysis	Formula	Percentage
Glycol	$\text{CH}_2(\text{OH})\text{.CH}_2(\text{OH})$	35.13%
d — Alanine	$\text{CH}_3\text{.CH}(\text{NH}_2)\text{.COOH}$	23.4%
l - Leucine	$(\text{CH}_3)_2\text{CH.CH}_2\text{.CH}(\text{NH}_2)\text{.COOH}$	1.76%
Pyrroline	$(\text{CH.CH}_2)_2\text{.NH}$	3.68%

Tyrosine	$C_6H_4(OH).CH_2.CH(NH_2)COOH$	8.2%
Glutanic Acid	$COOH.CH(NH_2).CH_2.CH_2.COOH$	6.1%
Diamino Acids		5.24%
Ammonia NH_4		1.16%
Fatty Acids		0.66%

Yes, that's silk!

If you think it's easy to make, try it . . . out of the materials that the little spider makes it!!

Not only is this material extremely strong, but the combination of organs and glands and ducts that is a part of the spider is in itself a miracle of organisation and wisdom. Blind chance never produced these!

Observe, that the little brushes that are on the rear legs of the spider at the "convenient" fourth metatarsus, are used to pick up the silk thread and spin and weave. Remember also how the spider can move around on its own web and yet not get caught. The silk is "conveniently" covered with the sticky fluid that is "conveniently" next to the silk spools in the spinnerets. Flies and insects that land on this are virtually glued to the silken strands. But the spider has its legs covered with an oily film, which prevents it from being stuck to its own web when moving around on it.

Where Does Evolution Stand?

Consider how this would have occurred from an evolutionist's point of view: Did the spider "evolve the oily feet" first as a preparation for the sticky web that would develop millions of years later? Or did the spider evolve the oil glands after millions of years of "getting stuck in its own webs?" Did the spider evolve the "silk substance" first, or the "body machinery" that was capable of producing the silk? When did it evolve the "glue" for the webs? Or did the spider decide that a web without glue was a failure (no doubt causing starvation!) and so evolve a suitable sticky substance and glands in the "most convenient place" so that the web could be made "profitable?"

Foolish man!

Cannot he see the DESIGN involved in these little creatures? REASON, WISDOM and PURPOSE are behind their creation . . . and in their organs, instincts and functions.

Why, then, will man blind himself to these facts?

With Divine Wisdom, Paul declares:

"The Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness (hardness) of their heart" (Eph. 4:17-18).

A.C.N. (W.A.)

THE CHRIST-ALTAR

Brother J. Martin of the Enfield (S.A.) Ecclesia is at present conducting a detailed study of the Law in its typical foreshadowings. This is the theme of the thought-provoking Epistle to the Hebrews upon which, this month, he offers a few words of exposition.



The Epistle to the Hebrews concerns the "weightier matters of the Law," in their application to Christ. It was primarily intended for those who had grown up under the Mosaic institutions, and who, through pressure of public opinion, were contemplating a return to Judaism as a means to eternal life. This course was fraught with peril. A.D.70 was but a few short years ahead, when Judah's commonwealth was to be dissolved, and the fanatical adherents of that which was a mere "shadow of heavenly things," would be destroyed as Messiah's murderers.

At the giving of the Law, Mt. Sinai had shaken at the manifestation of the God of Israel, the earth had trembled, and terror had swept the whole nation, including Moses (Heb. 12:21). This fearful theophany of power revealed that man, through the Law, could not approach near the Divine presence, and emphasised the need of the Gospel of grace to fulfil, transcend, and give added depth to the "form of knowledge and of Truth" as found in the law (Rom. 2:20).

Several times in their history, those religious formalists whose eyes were blinded to these weightier matters, were scorched by the fury of Him who had become unto them "a consuming fire" (Heb. 12:29). But now the final overthrow was to swiftly approach, and the Apostle skilfully selected the words of Haggai to describe what would happen:

"Whose voice then shook the earth, but now He hath promised us saying, Yet once more I shake not the earth only, but also heaven" (Heb. 12:26).

So it came to pass. By A.D.130 it was no longer possible for Jews to observe their law in Jerusalem. The polity of Judea was destroyed, and Peter's prophecy had proved true: "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. 3:12).

Though this came to pass 1800 years ago, it still constitutes a serious warning to ourselves! Notice that the Apostle did not finish the quotation from Haggai, because the latter part of the verse did not apply to Judah's Commonwealth. He continues:

"I will shake . . . the sea and the dry land. I will shake ALL NATIONS" (Hag. 2:6-7).

This is a reference to a crisis of far greater magnitude than A.D.70; one which will involve all nations and witness the complete overthrow of Gentile religious and civil polity, preparatory to the establishment of the Kingdom. We live at that epoch, and stand in similar circumstances as did our Jewish brethren of the first century. Under pressure of the times, urged on by the appeals of friends and brethren, numbers of Jewish Christians were forsaking Christ to return to the social and religious life in which they had been brought up. Similar dangers face us today.

Why did our Jewish brethren wish to forsake Christ in preference to the Law? What could have been done to prevent this drift into apostasy? The last chapter of Hebrews answers these vital questions, and in the Apostle's moving appeal, the Israel of God of this age can glean much spiritual guidance and encouragement.

The whole of this chapter can be summed up in three words:

● PRIVILEGE: ● PRACTICE: ● POWER.

Three illustrations are drawn from the Law to give practical advice on how to overcome the problems of everyday life:

THE ALTAR (v.10) — illustrating the wonderful privileges in Christ.

THE SACRIFICE (v.15) — illustrating the need for spontaneous practice of principles on the basis of a realisation of Divine goodness.

THE EXODUS (v.20) — illustrating the motivating power available in Christ.

Under the Law, the Altar of sacrifice was termed "the table of Yahweh" (Mal. 1:7), and all those permitted to eat of the offerings were, in a sense, in fellowship with God (1 Cor. 9:13; 10:16). Fellowship, however, is predicated upon the forgiveness of sins involved in the acceptance of the principles laid down in the sin offering. Reconciliation with God has no other basis than that dictated by His righteousness. But whilst the Law was in operation, only the priests of the house of Aaron could partake of the sin offering! They did this standing alongside the Altar, to indicate their affinity with it, as the table of Yahweh (Lev. 6:25-26). Did this mean that only the priests could have fellowship with God? Does the Law offer privileges which are not available in Christ? On the contrary, "We (Christians of all ranks) have an Altar, whereof they have **no right to eat** which serve the tabernacle!" Why? Because our Christian privileges far transcend those under the law.

A comparison of the two types of sin-offering under the Law underlines our wonderful privilege in Christ. The fundamental rule was:

"And no sin-offering whereof any of the blood is brought into the Tabernacle of the congregation to reconcile withal in the Holy Place shall

Bible School Bulletin

RESERVATIONS INVITED FOR THE 10th SCHOOL

With the closing of reservations for the Ninth School, we are now accepting forward bookings for the Tenth School, to be held (God willing) from 13th to 21st May, 1967. The teaching staff for this school has been decided upon, and the form of studies will provide an excellent balance of exhortation, exposition and exaltation (prophecy).

One teacher will provide an outline of a book of the Bible, another teacher will give a series of talks upon Songs of the Bible, and the third will show how that the purpose of creation as expressed in Genesis 1 is the grand theme of the Bible, and particularly the Epistles of Paul.

Your early reservation for accommodation at this school will save disappointment later. A deposit of \$2 is required for each person, and application should be made to The Bible School, West Beach Post Office, South Australia.

FOR TRAVELLERS TO THE BIBLE SCHOOL

We have a number of booklets relating to the Lake Macquarie district, supplied by the local Tourist Department. These may be helpful for any who are travelling by road to the Bible School, as Rathmines is shown on the accompanying Tourist Map. It also provides items of interest relating to the Lake and other details. We shall be happy to mail you a copy of this booklet on application to The Bible School, West Beach Post Office, South Australia. Please enclose a stamp for postage.

UNANSWERED QUESTIONS FROM THE BIBLE SCHOOL

A Question Session is conducted each afternoon, and those questions that remain unanswered are answered through Logos.



The Stars As Signs

Q.: Gen. 1:14-19 declares that the stars were given for signs. The word for sign in Hebrew is "oth" from "athah" — to come. In what way are the stars signs?

A.: Genesis refers mainly to the sun and moon as constituting the great "signs in the heaven," though the stars are referred to also. They are "signs" of the Creator's power and purpose. As you rightly state, the Hebrew word signifies "things to come," and in that regard, Scripture uses the sun, moon and

stars to illustrate the Divine purpose to be manifested in its fulness in the future. Thus Psalm 19 which speaks of the glory of the heavens, is quoted by Paul (Rom. 10:18) and applied to the work of the Apostles. Psalm 89:36-37 likens David's throne to the sun, and his seed (the Ecclesia) to the moon, a "faithful witness in the heavens." See also Isa. 30:26; Jer. 33:20-21; 31:35; Mal. 4:1-2, etc.

How appropriate are these signs! Take, as example, the moon. It shines forth with pure white light in the darkness of the heavens —

and that is how the Ecclesia should manifest itself amidst the darkness of Gentilism about it. The Moon has no inherent light of its own, but reflects the light of the sun. So we should reflect the light of Christ, who, as the manifestation of Yahweh, claimed to be the Light of the world (John 8:12). The moon appears in its phases, building up to the full and then fading again. And how this is like the phases of Truth both in Israel's history, and the development and decline of Ecclesias during Gentile times! The moon, we are told, governs the tides of the sea (the nations — Isa. 57:20), and so the rise and fall of nations is divinely supervised for the ultimate benefit of the saints. And finally, the brightly shining moon, manifested in the heavens during the night, testifies to the existence of the sun, for it reveals the reflected glory of the sun thus proclaiming the fact that tomorrow will dawn. So the faithful proclamation of Truth by Ecclesias testifies to the coming of the Lord Jesus, who shall shine forth as the Sun of Righteousness in the day yet to dawn (Mal. 4:1-2).

You have mentioned particularly the stars, and here again, the natural has many spiritual lessons to teach. Take out your Concordance, and look up the references to stars therein. Notice that those who turn many to righteousness are to shine as the stars in the political firmament (Dan. 12:3), and that (as is the case with the stars in the sky) the glory of one will differ to that of another (1 Cor. 15:41). In Psalm 147:4 occurs the beautiful expression: "He telleth the number of the stars; he calleth them all by name." If we look into the heavens with the aid of a telescope, for every star we see with the naked eye, we will see a thousand! Yet they are all normally hidden to man. How like the truth! In the day of glory there will be revealed to us countless numbers of humble men and women who have served Yahweh well during their pilgrimage, unknown at present. Like John we

will be constrained to say of them as they of us: "Who are these?" (Rev. 7: 13-14). They are unknown to the living on earth at the moment, but not unknown to God, who will ultimately call them all by name! This is a beautiful theme, and could well make a good subject for some future Bible School.

Was The Serpent Literal?

Q.: Was the serpent a literal serpent, or but the personification of the desires of the flesh? If the former, where did it derive its power of speech?

A.: The serpent was undoubtedly literal. It is described as a "beast of the field" (Gen. 3:1), and, in punishment, it was "cursed above all cattle" (v14). Though a literal animal, it is also used to personify the flesh. Thus the seed of the serpent relates to those who permit the flesh to rule them instead of being moulded by God's word. It originally exercised the privilege of speech, which, however, was subsequently taken from it, because of its ill-use of this characteristic. The Hebrew word (*nachash*) serpent, is derived from a root signifying "to perceive, observe"; "to use enchantment, divination," and therefore "to acquire knowledge by experience" in contrast to that of Divine revelation.

Related words are also significant for from the same root comes the word for brass (symbol of the flesh), chains (i.e., of Babylon), fetters of brass, and filthiness. Davidson states that the word signifies "to gaze," "view attentively," "pry into," "observe narrowly," "to talk," "to babble" etc.

The serpent gained his understanding of things by "observing narrowly" all that went on, and by prying into matters that were beyond his ken. Being moved only by fleshly considerations (very good in themselves), he presumed to discourse upon Divine matters. The result was that his insatiable

curiosity got the better of him, and caused him to make the foolish suggestion that he did. The serpent reasoned on completely earthy principles. Adam and Eve had moral faculties superior to the serpent, but did not use them to oppose the earthy reasoning of the latter. Eve's mind was thus serpented by the doctrine proclaimed, as a result of which lust conceived and brought forth sin; and this in turn led to death (James 1:14-15). From thence onwards, the intellectualism of the serpent became transformed to mankind, so that independent of the serpent, man now thinks and acts along the lines of the original serpent, proclaiming the doctrine of man's immortality!! Read the section in *Eipis Israel* from p.82.

The Sacrifice Of Christ

Q.: It has been suggested to me that the life of Jesus was a living sacrifice, and as the blood was but a symbol of that perfect life, his death on the cross was not essential. Would you please comment on this?

A.: If it was not essential, why was it demanded? Paul declared: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). What is Paul teaching? He is teaching that Jesus came into the world to die! How foolish, therefore, to teach otherwise! Death was part of the acceptable sacrifice that the Lord offered the Father: "He became obedient unto death, even the death of the cross" (Phil. 2:8).

What did that death accomplish? It was a dramatisation of what is necessary for salvation. We commemorate this every Sunday morning. The bread represents the body of the Lord, which was crucified; and as such it points to the negative side of his offering: the denial of self. The wine speaks of the shed blood, and therefore is a token of a life dedicated unto Yahweh (Lev. 17:11), and symbolises the

affirmative side of the Lord's offering: the doing of his Father's will. As we contemplate the principles in this sacrifice, we, too, are taught to "crucify the flesh with the affections and lusts" (Gal. 5:20), and to manifest obedience in a dedicated life. We constantly fail, however, but through Christ can seek and receive the forgiveness of sins. Thus the offering of Jesus on the cross was necessary for the salvation of humanity, of which he formed a part (Heb. 9:12 - R.V. 13:20).

Elijah's Testimony

Q.: Do you think that Elijah died when taken from Elisha? If not, what would be God's purpose in keeping him from dying for so long?

A.: I can but express my own personal opinion in regard to this question, without being dogmatic, I believe that Elijah was preserved in life after his departure from Elisha. The reasons for my belief are threefold: 1. An epistle was received from Elijah long after the time of separation. This is recorded in 2 Chron. 21:12. You can discount the comment in the margin, for it has no greater authority than the expression of opinion of the one who wrote it. It is not an inspired comment. Moreover, the terms of the epistle (vv. 12-15) are not such as would be left on record before the reign of Jehoram, as would be required if the marginal note were correct. 2. Elijah appeared on the Mount of Transfiguration (Matt. 16), and in the symbology of that wonderful theophany of glory, seems to have represented the living saints at Christ's coming, as Moses represented those who shall be brought from the dead. 3. There was one who supervised the Revelation to John who is described as "thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book" (Rev. 22:9). Who was the one so described? The description, "of thy brethren the prophets" is significant. I believe that it points

to Elijah who was given this work to be done. But in regard to the whole of this answer, let every man be fully persuaded in his own mind.

Why should God keep him alive? Perhaps as a testimony that his work is not yet completed. He was taken away in the very midst of his labours, and it is a Jewish expectation that he will be manifested at any time to introduce the Messiah. This is in accordance with the declaration of Malachi 4. We submit the above for your consideration — and contradiction if necessary!

Judging Angels

Q.: Who are the angels that the Corinthians are going to judge (1 Cor. 6:3)?

A.: The term "angels" is used in Scripture for both mortals and immortals who are sent forth on a special mission. The word rendered "messengers" in Matt. 11:10. Mk. 1:2, Luke 7:24,27. Jas. 2:25, etc. is "angels" in the Greek. The "angels" of the Ecclesiast (Rev. 2,3) were those elevated to positions of authority therein. It seems obvious, therefore, that the angels of 1 Cor. 6:3 relate to those mortals who will be given positions of authority over their fellow-mortals in the Age to come, but who will be under the jurisdiction of immortals. Seeing that the saints will exercise such authority in the future, they should demonstrate their ability now by learning to carefully discriminate in matters of judgment.

The Clouds Of Heaven

Q.: Who are the clouds of heaven of Matthews 24:30?

A.: These clouds of heaven relate to the glorified saints in the Age to Come. As individuals they are figuratively drawn out of the sea of nations (Isa. 57:20), and elevated into the political heavens by the action of the Sun of righteousness (Mal. 4:1-2 - hence the symbol of "clouds"). In them will be seen the glory of the Sun of righteousness, even as, on a showery day, we see the glory of the natural sun manifested in the multi-colored rainbow. The word "coming" in this verse is *parousia* which signifies among other meanings, "presence" and not necessary "coming" as an act of motion. Paul declares that Christ will come "to be glorified in his saints" (2 Thess. 1:10), who will then constitute the "clouds of heaven" because they will be elevated into positions of authority under him (Rev. 5:9-10).



3rd Tasmanian Bible Campaign

Scheduled to be held between January 7th to 16th. We shall be happy to supply further details. Register now, and enjoy a spiritual holiday with those of like precious faith in the Hobart area. Reservations can be made through Logos Publications or direct to Bro. D. Noakes, 44 Knocklofty Tce., West Hobart, Tasmania.

BOOK NOW FOR THE TENTH SCHOOL

To be held (God willing) from 13th to 21st May, 1967. An outstanding series of studies has been arranged including: Prophetic Songs of the Bible; Key to the Epistles of the New Testament; Victory through the Blood of the Lamb (an outline of Romans).

be eaten: it shall be burned with fire" (Lev. 6:30).

The sin-offering for the nation or the priest (the representative of the priestly nation) was a bullock. Its blood was brought within the tabernacle as indicated above, but its flesh was burned "without the camp." On the other hand, the sin-offering for a lesser person was a lesser animal. Its blood, however, was sprinkled upon the altar and went no further, but portion of its flesh was eaten by the priest (Lev. 6:26).

In this way, the Law emphasised that in the absence of the Redeemer, true fellowship with God is not possible.* Apart from the priests, the sin-offering of the people took them only to the altar (to the need of sacrifice which the law emphasised), which typified them as seeking reconciliation; whereas the body of the other offering (whose blood was taken into the Holy Place) was denied them, being burned without the camp (Lev. 4:21).

Eternal fellowship, therefore, was provided only by the means supplied "without the camp," and that is precisely where Jesus made his supreme sacrifice (v.12)! This demanded of be-

* There is a further beautiful principle expressed in these offerings that must have impressed itself upon any true meditative Israelite. His sin-offering was made upon the altar, and the priest partook of portion of it as his due, for apart from his ministrations as mediator, the offering could not have been made. When an offering was made on behalf of the priest himself, however, none of the flesh was eaten, but was burned without the camp, and its blood sprinkled before the veil of the Most Holy seven times (the covenant number), and smeared upon the horns of the altar of incense (prayer — Lev. 4:6-7). Why was not its flesh eaten? Primarily because there was no higher order of priests to act as Mediator for the Aaronic priests, and therefore they were barred from the Most Holy by the veil (i.e. the flesh—Heb. 10:20). This fact must have impressed them with their need of a priest who could take them beyond the veil into the Most Holy, or to the Immortal State. Meanwhile, the priest sprinkled the blood before the veil seven times, and smeared it on the horns of the altar as a memorial, and to show that in the absence of a mediator who could take them further, they were dependent upon the mercy of Yahweh who had promised such a redeemer in his covenant, and through prayer whereby they could seek the cover they desired. On the Day of Atonement, however, their need was typically provided for. The high-priest, divested of his distinguishing Aaronic garments did enter the Most Holy, thus typically foreshadowing the work of Christ. He had to do this every year, however, showing the limitations of this typical provision of the Law (Heb. 9:7-8). In the antitypical fulfilment of this provision of the sin-offering, every saint can act as a priest bringing people to the Christ-altar through baptism, and in so doing, as priests, they "partake of the altar." But then it is the responsibility of those so brought to apply the principles thus learned in a dedicated life typified by the Holy Place (moral regeneration). They do this by virtue of the antitypical bullock slain "without the camp" which ensures forgiveness of sins for priests. But even so, the veil still prevents them going further, though, through virtue of the same blood, they live in hope of penetrating to the glory of the Most Holy in the Age to come. (See Hebrews Ch. 9).

lievers the courage of their convictions to stand apart with him, to move away from the formalised Judaism which had been rendered void, and to partake of "his flesh and blood" (John 6) through which they could find themselves represented by him in the very presence of God Himself. What greater privilege can mortal people have, than to be associated with God, by such an intimate relationship as exists between Him and His beloved Son.

Thus Christadelphians have an Altar of which the world knows nothing, and in consequence of which they have no right at which to eat. Our heritage is a precious one. Are we, too, failing to realise the unique privileges which are ours? Where among the theories of Christendom is to be found the truth concerning the atonement, as it is beautifully revealed in the Word? Read again and again the majestic exposition of Brother Roberts as he outlines our privileges in *The Blood of Christ*. What people have such a wonderful relationship with God as we enjoy? Such a realisation must not breed arrogance. We did not discover the Truth; the Truth discovered us, and having accepted it, let us appreciate its privileges, and seek not the companionship of the religious, political and social world about us.

A realisation of our privileges should produce a spontaneous reaction of thanksgiving. God has made the sin-offering for us; and we reap the benefits of what God has accomplished on our behalf. "Well, then!" exclaims the Apostle, "let us offer" (v.15). Is there something that we can give? Once again the Law is the schoolmaster, and its answer is, "Yes!"

There was one offering under the Law, the nature of which reveals it as a completely voluntary sacrifice, offered by a person whose heart was spontaneously moved by a realisation of the Divine goodness. This was the peace-offering, of which there were three distinct types:

● THANKSGIVING, ● VOW, ● VOLUNTARY (Lev. 7:15-16).

Because the Thanksgiving offering had to be eaten the day it was killed, though the other two could be left for two days, we are left in no doubt as to the highest form of worship Yahweh requires of us, namely, Thanksgiving. Now see how the Apostle applies the Law (vv.15-16):

"Let us offer:
the sacrifice of praise — thanksgiving;
to do good — vow;
to communicate (lit. participate) — voluntary.

Our last parallel may not be at first appreciated, but the word "communicate" is a cognate word of that rendered "par-

takers" (Heb. 2:14; 2 Cor. 1:7; 1 Pet. 4:13), and involves the idea of "identification" and "fellowship." In this regard, it is interesting to note that the peace offering was the only sacrifice under the Law which the offerer himself could partake of, and by virtue of which he could approach the Altar himself, with that portion which was exclusively Yahweh's (Lev. 7:30). In other words, his spontaneous reaction to Divine goodness as exemplified in his peace offering, brought him a "communication," or "participation" with Yahweh, that would otherwise be denied him. There is no greater way to show our appreciation of Yahweh's grace, than by a *practical* demonstration of His principles in our daily living.

And so this masterly exposition of the Law marches to its climax. This final chapter of Hebrews is an appeal for a practical religion, and yet even here the appeal could be misunderstood and turned to no account. To the Jews, practical religion had become a mere formality in the externals of worship, their obedience to the letter of the Law being dictated by pride in fleshly achievement.

But such formalism will not qualify for the Kingdom, but rather that "faith which worketh (is energised) by love" (Gal. 5:6). Such is the motive-force that produces righteousness: a faith in all that God has said and done, and a practice of Truth through love of its principles and hopes. In baptism we accepted Jesus Christ as the dynamics of our spiritual existence, and in him we see the rejection of self, and the complete dedication of life to the influences which come from above.

Any wonder, therefore, that the Apostle's last appeal to these Hebrew brethren should be regarding their national beginning!

"Now the God of peace, that brought again from the dead, our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight" (v.20).

In referring to Christ as the "great shepherd of the sheep," Paul takes his readers back to the Exodus in the terms of Isaiah:

"Then He remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of His flock? Where is He that put His holy Spirit within him?" (Isa. 63:11).

The answer to the question is here in Hebrews 13, for Jesus Christ is a greater shepherd than even Moses. Christ is able to bring us out of the sea of Egypt, even death, and place us upon the shore of a newness of life. This he is able to do through "the blood of the everlasting covenant" (Zech. 9:11) and not the Mosaic Covenant which could never unlock the grave..

Thus the Apostle has endeavoured to impress our Hebrew brethren, and ourselves, with the great privileges which are ours, that God might work in us that which is well-pleasing in His sight, even our praise to Him, and in doing good, and in participating in fellowship together. The motive force for such dedicated living comes from the impelling influence of Christ's own example, and not from the compulsion of law.

May we occupy our thoughts with these great and glorious principles, that the world may make no impact on us in these days, when we stand on the threshold of the dissolution of all things, that "those things which cannot be shaken may remain," even the Kingdom of God (Heb. 12:2).

The Patience of Job (in Verse)

Job's Final Vindication of Himself

The three "friends" of Job have been silenced by the irrefutable logic of the suffering patriarch. Now, having told of his past prosperity (Ch. 29), and present sufferings (Ch. 30), he winds the debate up by solemnly protesting his innocence of transgressions which might have been pressed against him; for, it must be remembered that he had not been charged with specific sin. The chapter presents a beautiful vindication of his character, uttered not in the spirit of vain boasting or self-glorification, but in rebuttal of the insinuations that had been so cruelly suggested concerning him.

Job's Strict Chastity—Vv. 1-3

*With God a compact with mine eyes I paid,
How could I choose to think upon a maid?
What would my judgment be from God above?
What lot from him if I deny His love?
Will not destruction to the wicked be?
E'n death to workers of iniquity?*

Job's Personal Integrity—Vv. 4-6

*Does not He see my ways, and know my feet,
And if I ever hasted to deceit—
Let me be weighed in balances quite free,
That God may publish my integrity.*

Job's Uprightness—Vv. 7-8

*And if my steps have turned out of the way,
If heart, or eyes, or hands, have marred my day,
Then let me sow, and let another eat,
And let my offspring be bereft of meat.*

Job's Marital Fidelity—Vv. 9-12

*And if my heart should other's wife adore,
 And if I laid wait at my neighbor's door,
 Then also let my wife dishonored be,
 Let others too revenge their shame on me.
 For that is sin of great enormity,
 And punishment great shall by judges be.
 For such is fire, consuming to the end,
 And to one's increase, doth destruction send.*

Job's Justice—Vv. 13-15

*And if I did despise my servant's plea,
 And listened not when they would talk with me,
 What shall I do when God is in the way,
 And when He visits me, what shall I say?
 For did not Him that made me, make them too?
 Doth not He all of us with life imbue!*

Job's Kindness to the Needy—Vv. 16-23

*If I have from the poor withheld desire,
 Or caused the lives of widows to expire,
 Or eaten well of that which I had sought,
 Presenting not to orphans that had nought,
 (For from my youth they were brought up with me,
 As with a father, and much help did see).
 If I saw any perish for the need,
 Of clothing, or of covering indeed;
 And if his loins did not me blessing keep,
 And was not warmed with fleeces of my sheep.
 If I have fought against the fatherless,
 When I received the means him to distress;
 Then let mine arm fall from my shoulder blade,
 My arm from channel-bone, be broken made.
 For punishment from God I knew was sure,
 His highness such, that I could not endure.*

Job's Consistency in Worship—Vv. 24-28

*If I made gold my sole inheritance,
 Or saw in fine gold all my confidence;
 If I rejoined because my wealth was great,
 Or praised my hands because they wrought my state;
 If I the sun did worship, or its light,
 Or e'en the moon so fair — that walketh bright;
 If e'er my heart was secretly enticed,
 That I did kiss my hand to idolised;
 Deserving would I be of punishment,
 Denying God above the firmament.*

Job's Consideration To His Enemies—Vv. 29-30

*If I rejoiced o'er him that hated me,
 When evil things upon him came to be,
 Then I had sinned in this, nor is that all,
 For then my mouth had cursed him to his soul.*

Job's Hospitality to All—Vv. 31-32

*The men within my tent can all declare,
There is not one with whom he doth not share,
The stranger was invited from the street,
The traveller, my open door did meet!*

Job's Hatred of Hypocrisy—Vv. 33-37

*I never covered up my sins as he,
Who hides within his breast iniquity.
Was I afraid of multitudes though great,
That I was still, and went not through the gate?
Oh; that one now would look to me and hear,
That God would bring my adversary near;
And open up his charge that all may see,
That would be even as a crown to me!
The number of my steps would I proclaim.
And as a prince I would him then restrain.*

Job's Open-handed Honesty—Vv. 38-40

*If my land cry against me all in vain,
If all the furrows thereof do complain—
If I have eaten fruits, not having paid,
And loss of life to owners thereof made—
Let thistles grow, instead of bounteous wheat;
And noisome weeds instead of barley sweet!*

Job's Summary

*This is the end of Job's word in defence,
None can against him press claim of offence. **

N.S. (Eng.)

* We have taken the liberty of inserting these two lines, for Job 31:40: "The words of Job are ended," seem to be part of Job's own statement, by which he informed his listeners that he did not intend to carry the controversy any further, and as far as he was concerned, the last word had been spoken.

Many have disgraced the Truth by denying it in part or altogether. This occurred in the first century (when the Spirit was openly operating in the Ecclesias), and also in all succeeding times. Incredible though it may appear, it is none the less a fact. The Truth is precious, beautiful, and with impeccable credentials, yet it can be easily corrupted; if men allow themselves to think and act from any motive, apart from a faithful observance of all that is written. Legion are the illustrations in the law of God, oppression of the poor, covetousness, immorality. Let us not forget the teaching of the prophet on these matters, nor be unfaithful in following his worthy example.

Many faithful men have had terrible endings — Christ was crucified; John the Baptist was beheaded; Stephen was stoned. Let us not question the ways of Providence. Our lot is one of evil as well as good — God said it would be. Suffering has a beneficent mission, which we shall later comprehend. Whilst suffering let us not lose confidence in God. He is wise. His ways unfathomable, His promises cannot fail. All curse will surely disappear.

Culled from Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.



Render Honor To Whom Honor Is Due.

Brother W.L. (Yorkshire, Eng.) comments:

"The clear writings of brethren Thomas and Roberts are being ignored by many who think themselves much wiser. May we be amongst the faithful in the day of glory, and able to sit down in the Kingdom of God with these worthies of old."

(So-called "higher" education frequently delights to challenge the so-called "old-fashioned" approach of such as our pioneers; but we need to bear in mind that truth does not change with time. Under God, we owe our very standing in the Truth to the labors of these brethren, and it ill becomes us to ridicule their writings. We rate "Eureka" as the finest non-inspired work in existence.)

Northern Border of Abraham's Inheritance.

Brother W.E. (W.A.) enquires:

"In studying the place names in Ezek. 47:15-17 relating to the northern border of Israel in the Millennium, I cannot find out how the land will go any further than Hamath; although Gen. 15:18 indicates that the Euphrates is the northern border of the land promised. Would you care to provide further information?"

(We suggest the following explanation of the place-names in Ezek. 47:15-17. Hamath (v.16) is a city about 120 miles north of Damascus. 1 Chron. 18:9-10 shows that David extended his power to this city. However, 1st Maccabees 12:25 reveals that Hamath was not

merely a city, but also a district, and this is implied also by Ezekiel, who speaks of the "borders of Hamath." The district of Hamath, as distinct from the city, evidently extended to the Euphrates. Ezekiel 47:16 also speaks of "the border of Damascus," implying that there was a district of Damascus, as well as the city which governed the border. Obviously, Ezekiel 47 refers to districts and not merely cities, and the extent of this district apparently occupied the territory that bordered on the Euphrates, the border referred to by Yahweh in Genesis 15.)

Paul May Plant, Apollos Water, But

Brother B.B. (Canada) reports an interesting case of conversion:

"I have just received the following letter from a friend which reads as follows: 'Dear Sir, An old friend of mine, Mr. G. L., gave me a copy of Logos some five years ago. I took an interest in it, and subscribed to it, and also to the Herald of the Coming Age. I believed implicitly in what those magazines expressed as the Truth of the Bible. I am not baptised; would you therefore please tell me how to go about getting baptised? There are no Christadelphians where I live. The Bible says that those who believe and are baptised shall be saved, and this I am anxious to do. Yours truly, G.N.' We felt you would be interested in this letter, and would like to know that the seed sown sometimes does bear fruit. Bro. G.L. was converted from Jehovah's Witness sect; and was so enthusiastic that he went from door to door in Victoria, D.C., preaching the Truth. He is now dead, but the fruit of his work is obviously still bearing fruit. Friend G.N. has

been put in touch with brethren close to his home."

(How often a leaflet left in a letter - box bears fruit! Such incidents as the above encourages us in the work of Gospel Proclamation. Many incidents have been brought to our attention, in which a pamphlet has caused a person to investigate the Scriptures. In the above incident, years passed before any real growth was evident. Let us labor on in the service of the King.)

Apathetic Ecclesias.

Bro. F.A. (Canada) comments:

"Incidents that have recently been brought to our notice have convinced us that the Truth is not prospering like it could or should in the ecclesias. It seems that this sickness is basically due to a lack of knowledge of God's Word. . . ."

(Apathy sets in when an ecclesia is found in a Laodicean condition, and this stems from a failure to perceive its true condition. Laodicea was indicted, not because it was "rich" or "increased with goods," or "needed for nought," but because it "knew not" its spiritual state. It was blind to its needs, and needed the "eye-salve" of the Spirit word to clarify its sight. The

remedy for apathy in our days is similar, and lies in the understanding and application of the Scriptures. To that end, the writings of the pioneers can greatly assist us.)

Attacked By The "Times."

Bro. A.S. (Sth. Africa) writes:

"I read with interest your commentary on the review in the Russian journal 'New Times,' on p.330 of 'Logos.' As the journal is banned in this country, would you please let us know whether you reproduced the complete review, or excerpts only."

(Our quotation from the "New Times" was extracted from a rather lengthy report of an issue of the "Herald of the Coming Age" entitled: "War With Russia Is Inevitable." The reviewer went to some pains to sarcastically review our exposition of Bible prophecy, seeing in our teaching an alignment with Hitlerism!!! Our article in "Logos" reproduced the main portion of the review, and was found of interest by readers from many parts. Unfortunately, we have not as yet received an answer from the Editor of "New Times." We had offered to mail him a copy of "Elpis Israel" if he were prepared to read it.)

Don't say you believe the Bible to be Word of God and yet neglect the momentous things that are in the Bible. Don't admit that these things are of the first importance, and yet act the part of taking no concern in them and this still more foolish and inconsistent and disgraceful part, in pronouncing those to be fools who act more consistently than you in conforming to them.

—R.R



The mission of Amos was, in a sense, the same as ours. His task was to lay bare the sin of his contemporaries, and to stress the terrible judgments that were impending on account of their wrong doings. He was required also to remind them of the unfailing character of God's promise to the righteous (ch. 9:13-15). The sins of the people in Amos's day were identical with those today — religious hypocrisy, rejection of the Scriptures of what happens when this sin is committed.

Observations on a World Tour

AT THE BIBLE SCHOOLS

(Cont. from p. 34)

The Ecclesias of southern California hold their Bible School at Idyllwild Pines. Situated in the mountains near Los Angeles, at an elevation of about 6,500 feet, the area is ideal for such a purpose. In these rugged surroundings, with fir and pine trees blending beautifully in the background of boulder-strewn mountain terrain, *Idyllwild Pines* is a resort comprised of a large number of huts and cabins, with a large hall in which the main assemblies are held, and a centrally situated dining hall. In these pleasant surroundings, separated from the tremendous pressures of Los Angeles normal life, brethren and sisters from far and wide assemble for the Bible School. The drive up through the mountains is both interesting and beautiful. We gazed up at the sides of precipitous canyons, and down into the depths of deep valleys.

At the school we learned that almost 300 had enrolled, and a general state of excitement and keenness was in evidence. All appeared quite eager at the prospect of a week spent together around the Word of God.

The school began with a Memorial Service on the Sunday evening, for many had travelled long distances, and had not been able to attend such a meeting that day. Next morning the study sessions for the week's activities commenced.

During the course of the School we were to present a series of six talks on the ministry of Jeremiah for the adult class, and six talks on the "Exodus from Egypt" for the teenage group. A further talk on "The Australian Bible School," illustrated with slides, was given one evening. Other teachers at the School from overseas were Brethren H. Whittaker, of England, and S. Owen of Scotland. In addition to our programmed talks, we found our time busily occupied during the course of the School. As had been our experience during the past week in the Los Angeles area, we found the brethren and sisters extremely warm and friendly, and most keen to discuss with us many aspects of the Truth. We found a number of the young people most responsive to our addresses, and must record that one morning, whilst engaged upon a vivid description of the crossing of the Red Sea, a heavy thunder storm broke out above our heads at the most appropriate moment, visibly impressing our youthful audience.

At the end of the week we bade a fond farewell to the many brethren and sisters with whom we had formed firm friendships. We were quite moved by the occasion of our farewell, and a special prayer was offered that God's blessing might be with us in our travels, and in work that still remained to be done.

We were saddened to part with our brethren and sisters in this area, as our plane rode high in the sky, we looked out for the last time upon the city Los Angeles with mixed feelings. We saw it as a huge sprawling city, a monument to man's iniquity. Being the heart of the television, film-making and recording industry, L.A. carries an air of glitter and glamor that is in reality harsh and cold. Countless miles of freeways carry tremendous loads of traffic at high speed around the city and adjoining areas. Apart from the few Christadelphian ecclesias, the city is a huge, arid spiritual wilderness. Here flesh reigns supreme. But we took comfort in the fact that it will not always do so; and in our minds we looked out upon the

city, and imagined the day when it will be denuded of all its glitter and glamor, and in all probability will be levelled to the ground, that man's pride might not be exalted above the God of heaven (Isa. 2:12).

Our work now awaited us at the Hanover Bible School in the Middle West, and but a few hours separated us from the two Schools that we might bid farewell to one, and prepare to meet our brethren at the other. The plane carried us over 2000 miles across the States to the city of Louisville, in the State of Kentucky, and as we commenced the journey at the awkward hour of 1.45 a.m. we were extremely tired. However, we were greatly blessed that transport at all was available, for as we pointed out in an earlier despatch, at the time, air-travel in the States was in a chaotic condition due to most of the major airlines being on strike.

The aircraft touched down at Memphis, Tennessee, at 6 a.m., and we eventually arrived at Louisville at 9.15 a.m. feeling rather exhausted. There we were met by Bro. Aude Plew and his son, Bro. Ted Plew. We immediately noticed the great difference in climatic conditions. From the dry, hot temperature of the West coast, we now found ourselves in an atmosphere which was hot and extremely humid. Leaving the airport by car, within five minutes we had crossed the Ohio River, and also from the State of Kentucky into Indiana.

The Mid-West Bible School is held at Hanover College, in a beautiful setting of green lawns and elegant trees. The college buildings are gracious and stately, possessing an air of quiet dignity. But pleasant as these features are, nothing can match the warmth and fellowship which can be generated among brethren; and we place these aspects of a Bible School far above any material advantages.

Here, also, a total of almost 300 had enrolled, and here, again, the proceedings commenced with a Memorial Service. This was held in the large, comfortable Parker Auditorium. As on the West Coast, we were again pleased to meet many brethren and sisters whom we had previously known only by name. During the course of this school we once again found ourselves kept busy, and we delivered a total of 17 addresses during the course of the week. In addition to this, there were question periods, daily readings, and other activities. We enjoyed the school immensely, and felt very privileged to have been able to assist in the work of this school.

Here, as at Idyllwild, our subject with the teenage class was "The Exodus from Egypt." We told them of the thunder storm which had developed at a most appropriate time, and wondered whether something similar might occur to illustrate our comments on this occasion! We were partially rewarded the following day, when, as we were giving a vivid description of the pillar of fire which guided Israel by night, we were interrupted by the Fire Marshall who announced that the roof of the building was on fire! We answered the interruption by suggesting that he should engage upon his task of putting out the fire, and continued with our class—which had considerably warmed to the subject!

Perhaps our most unusual meeting was held one evening, when the school was assembled on the lawns outside the Parker Auditorium, high on a bank overlooking the beautiful Ohio River. We commenced our remarks by complaining to our audience that it would be very difficult for us to hold their interest whilst they were in a position to look past the speaker to the glorious view which provided the backdrop. We even became quite reckless, and admitted that we had nothing in Western Australia to surpass such a sight! (We agree with this, but you should see some of the views we can display in South Australia!—Editor).

At this particular meeting we addressed ourselves to the subject of

"The Family Unit Within the Ecclesia," and had no cause to complain of our audience being disinterested. This is a vital subject as we observe the disintegration of family living in the world at large. We emphasised in a forthright manner the need for brethren to accept the responsibilities required of them by the Word of God. We pointed out that brethren must occupy the office of head over their house, leading the family into the paths of the Truth, setting an example for the others to follow, educating himself and the household in the principles of the Truth. We pointed out that sisters also have great responsibilities. They must be in submission to their husbands, and must learn to follow his good example; and together with their husbands, assist towards the welding together of the family around the Word of God. Children must be obedient to parents; and it is necessary that parents insist upon such obedience, as the children are brought up "in the discipline and instruction of the Lord" (Eph. 6:4—RSV). We earnestly believe that these principles of day to day living provide the only defence for the Christadelphian family against the insidious, encroaching influence of the modern faith-destroying Gentile world.

At the end of the week, we again found ourselves bidding a fond farewell to the members of the School, and departing from Hanover to commence visiting Ecclesias in the State of Indiana.

— John Ullman.

Signs of the Times

"God hath appointed a day" and a man. Both stand at the door. The door will open, and both will enter to the astonishment, and affright, overthrow, and affliction, and ultimate blessedness and peace of all mankind. "Behold I come as a thief: blessed is he that watcheth". —R.R.

"Hebrew Made Them One"

ISRAEL — An international flavor was introduced to a recent wedding in Jaffa, Israel, when Mr. R. Diaz of the Philippines, married Miss A. Kitaoka, of Japan. Both Bride and Bridegroom met at an intensive Hebrew language seminar in Israel ten months ago, and now their only common language is Hebrew. In the ceremony, Mr. Diaz responded to the wedding vow with "ken," the Hebrew for "yes".

"One day all nations will be "joined together" in a common tongue! Zephaniah declares that God will "turn to the people a pure language that they may all call upon the name of Yahweh to serve Him with one consent." The nations who do not respond by "ken" to Yahweh's demands will be destroyed!)

1½ Million Migrants Since 1948

ISRAEL — The Israeli Prime Minister, Mr. Levi Ashkol, recently commented: "A chapter in the annals of the ingathering of the exiles is approaching its end. During the eighteen years of our independence we have welcomed a million and a half new immigrants . . . from Eastern Europe, North Africa, Asia and the West. This extraordinary epic has thrilled, and continues to thrill the Jewish consciousness not only in Israel, but the world over."

The regathering of the exiles demonstrates that Christ's coming is near (Rom. 11:15). The sign of the budding fig-tree testifies to the veracity of Bible prophecy, as well as providing urgent warning of imminent Divine judgment! (Luke 21:28).

Wealth Pours Into Israel

ISRAEL — Exports during the first three months of this year totaled \$157.4m., which is an increase of 16 per cent over the same period last year. Manufactured goods accounted for \$99.1m., a 14 per cent increase; and citrus brought \$52.2m., an 18 per cent increase.

(The dramatic growth of commercial prosperity by such a tiny nation is a modern miracle. Brother Thomas predicted that such a situation would develop! Although it seemed remote in 1848 when Turkey dominated Palestine, Brother Thomas was able to write in "Elpis Israel": ". . . They (the Jews) would emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold . . . in cattle and goods . . ." (page 441).

How Rich Is The Pope?

VATICAN CITY — Few of his 550 million followers ever stop to wonder at the wealth of the Pope. But now the question has become a major headache at the Vatican. For the tax man is knocking on the great bronze door.

So far it is only a discreet tap: one that the custodians are trying to ignore. But if the Socialists in Italy's series of weak, Centre-Left cabinets have their way there will be a most unholy row in this nerve-centre of the Roman Catholic world.

So today the Vatican is the only sovereign state which never publishes a budget. Popes, being absolute monarchs, are answerable to nobody. Today the Vatican holds blocks of shares in booming real estate, in plastics, building, electronics, airways, chemicals, transport, radio and TV.

Old British hands advise: "Deal with the Banco di Santo Spirito." The "Bank of the Holy Ghost" may sound odd! But it's reliable—founded by the Vatican. The chairman is a marquis at the papal court. The same goes for the Bank of Rome. And an Anglican resident said: "I found that my block of flats was one of dozens backed by Vatican capital. So are gas, water, and telephones. You can't buy a bus ticket without paying tribute." Inquiries revealed that the choice papal portfolio contains a good fifth (\$560 million worth) of Italy's total stocks.

This is the tip of the iceberg. The hidden bulk of Vatican investment now lies overseas. Much of it is in the U.S.A. and Canada. These holdings have grown enormously since the war.

In his search for a compromise Premier Aldo Moro asked the Vatican to submit a specific list of its holding for exemption. The idea was rejected. "If the Pope stands on his sovereign rights," he was told, "it is not that he wants the money for himself. He collects only in order to give. Our welfare causes are legion. We have great ecclesiastical commitments." So Moro, a zealous Catholic, drafted an exemption measure known as Bill 1773. His Socialist chancellor refused to sign it. The Vatican, he said, was already three years in default. Then the government fell over another issue. So now the next administration must face the problem! (Reported from The Miarra Herald).

(The Pope's assets should also include "the bodies and souls of men" (Rev. 18:13-mg), the value of which would greatly eclipse his silver and

gold reserves. But the Pope's days are numbered . . . and the Divine Government of the coming age will certainly face the problem, with infallible wisdom—Rev. 18:21).

Is Your Child a Tele-Addict?

AMERICA — A steady diet of brutal crime and violence, sponsored by ungodly men, is fed through television to millions of people who have not the moral will to resist. Authorities claim alcoholism has nearly doubled since liquor advertisements have been featured. Many of our judges, magistrates and educators say people should realise the damage television programmes are doing. The methods used in crimes committed by boys interviewed, they say, are frequently taken from TV. It is well-known that crime is on the increase by leaps and bounds and the television set is wielding its ungodly and destructive influence right and left.

A group of mothers sat in on a children's TV programme and this is what they saw: 13 murders, 14 sluggings, 6 kidnappings, 8 hold-ups and armed robberies, 3 explosions, 2 cases of arson and blackmail, lynchings, and torture!

(The iniquity of Sodom was "fulness of bread, pride, and abundance of idleness" — Ezek. 16:49. The same conditions apply today, providing an eloquent testimony for impending Divine intervention—2 Tim. 3:1-7; Luke 17:28-30. Unfortunately, these things affect believers, and "because iniquity shall abound, the love of many shall wax cold" — Matt. 24:12. We need to rekindle the peaceful and warm family atmosphere created around the open Word of God, which encourages the helpful conversations so essential to family unity and welfare. Many are robbed of the finer and nobler blessings of life by feeding on the husks the cold world has to offer instead).

Soviet Jail Two for "Illegal" Bible Classes

MOSCOW — Two women have been jailed for 5 years for running illegal Bible classes in the Soviet Central Asian Republic of Kirghizia. The Sunday Schools were run in a private house, in the village of Sokuluk. The women, who belonged to an unregistered community of Evangelical Christian Baptists, refused to testify at their trial. Local schoolchildren told the court that Bible class pupils became "frightened, reserved, suspicious and distrustful." They even refused to wear the scarlet tie of the Young Pioneers Organisation (Newspaper "Sovetskaya Kirghizia").

(The anti-religious attitude remains strong in Soviet policy. But this is temporary. When policy requires it, the attitude of Russia will change to embrace the "religion" practised by the Pope. Bible prophecy indicates a Catholic-Communist confederacy of the last days, which will weld both civil and ecclesiastical power together in a drive for world dominion (Rev. 17:12-14). The confidence of true Bible students is in "the Lamb," however, who will ultimately destroy the power of the Dragon and the influence of the false prophet.)

People "err," not knowing the Scriptures. Ignorance of the true meaning of these is the cause of all the errors of "Christendom". Let those, then, who desire to be delivered from the foolishness of men, become intelligent in the Word which unfolds the purpose and promises of the Most High.

—J.T.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



How the Gospel Relates to Israel

VERSE 5.

"The man which doeth these things shall live by them" — The preposition, "by" in the Greek is *en*, within, or in the sphere of them. Paul is quoting from Lev. 18:5, which quotation relates to those who faithfully tried to keep the law. The faithful keeping of Yahweh's statutes and judgments would reveal for such the need of a Redeemer who would be the antitype of the sacrifices. The doer of the law, therefore, lived within the framework of what the Law pointed to, and recognised that in spite of all his "works," he still sinned, and therefore must look in faith to the cover that Yahweh would ultimately provide (Ps. 32:1. Rom. 4:6). Such an Israelite had his eyes opened to behold wondrous things out of Yahweh's law (Ps. 119:18). In general, however, Israel sought justification by law, and did not attain unto it (Rom. 9:31. Neh. 9:29. Acts 15:10. Gal. 3:10).

VERSE 6.

"The righteousness which of faith" — Here the proposition is *ek*, "out of" faith.

"Speaketh on this wise" — Faith always recognised the need of a Redeemer who must be strengthened from above, who must die and be raised again. But faith did not question how it was possible for this to be accomplished, but accept-

ed the word that promised it, and placed confidence in Yahweh to fulfil His word.

"Say not in thine heart" — Paul now quotes from the Law (Deut. 30:12-13 to show that faith is necessary even to keep the Law! Thus the Law commanded men to exercise faith, yet Judaisers were attempting to obey the Law without it!

"That is, to bring Christ down from above" — In these words, Paul is interpreting the quotation from Deut. 30:12-13, and not quoting the words of Moses. Thus the Law proclaimed the need for one to be born from above, as was Jesus (Luke 1:35), before flesh could be sufficiently strengthened to conquer sin and obey all the enactments and requirements of the Law. The Law, therefore, showed clearly the impossibility of flesh fulfilling its requirements unless it was strengthened by Yahweh in the way described in Psalm 80:17, or in these verses from Deuteronomy 30.

VERSE 7.

"Bring up Christ again from the dead" — Again Paul is interpreting the words of Moses, and showing that the Law predicted that Jesus must be born from above, must die, and be raised again from the dead. Thus the Law itself pointed to the offering of Christ as the means of justification! How fool-

ish to speak of Jesus entering into life on his own without dying. How would the Law in this particular be fulfilled if such an eventuality was a possibility?

"But what saith it?" — What saith the law? Paul is about to quote from Deut 30:14, which teaches that faith is absolutely essential to the proper keeping of the law. This was a principle that the Jews, in their formalism, had completely overlooked. It is one, too, which believers sometimes overlook when they glibly say that "the law is done away in Christ." What they mean is that the curse of the Law, or its condemnation, is "done away in Christ" in that in him is found forgiveness of sins. Christ fulfilled the law, and in him we do the same (see Romans 2:14).

"The word is nigh thee, even in thy mouth, and in thy heart" — The word "in heart" is belief or faith. Thus the law of Moses taught the need of faith, and without faith it was impossible to please God! The quotation from Moses continues: "That thou mayest DO it." The word "in heart" will find reflection in action. In so doing, there will be manifested works of faith. It was here, however, where Israel failed, for the people saw only the formalism of the law, and not the faith to which it was designed to lead (Gal. 3:23-24). Paul taught "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). Because of this, they did not fulfil the righteousness taught in the law, and therefore, "the commandment which was ordained to life" was revealed "to be unto death" (Rom. 7:10). Only through faith could they fulfil the requirements of the law, and see through to the Redeemer who would recover them from the sin that it revealed unto them.

VERSE 9:

"If thou shalt confess with thy mouth the Lord Jesus" — Paul has identified his teaching with the

"word of faith" that the Law declared should be in the heart of the people, and now he reveals what that requires: "confess with thy mouth the Lord Jesus." This answers to the clause in the Law: "The word . . . in thy mouth" (v.8). The word "confess" is from the Greek *homologeō*, from *homos*, the same and *legō*, to speak. A person confessing the Lord Jesus in that sense proclaims only things that are in agreement with all that Scripture teaches of him. In the terms of the Law, such a belief necessitates that it be accepted that he is from above (v.6), or is the manifestation of Yahweh. In teaching this, the Law revealed that flesh unaided cannot keep God's law or requirements; we all need a strength greater than ourselves (Phil. 4:13).

"And shalt believe in thine heart"

This is another clause in the statement of Deut. 30:14, and involves faith in the death and resurrection of the Lord Jesus, "that is, bringing up Christ again from the dead" (v. 7). This conviction is saving truth for the reason stated in v.10.

VERSE 10:

"For with the heart" — An inner conviction, and not merely by word of mouth. See the use of the term in Ch. 6:17: "You have obeyed from the heart . . ." In doing that they had fulfilled the threefold requirements of Moses: 1) — Faith in heart; 2) — Confession by mouth; 3) — Performance in deed (see Deut. 30:14). Israel failed to measure up to what the law required and was rejected.

"Man believeth unto righteousness" — The Greek preposition *eis* (unto) implies movement towards a certain objective. Here the purpose, objective, or end in view is righteousness, or justification.

"With the mouth confession is made" — See note on v.9. As we have seen (See notes on v.5), the law brought home to man the reality of sin (Rom. 7:13), and made obvious the need for a cover for

sins committed. A man of faith, under the law, would realise that the animal sacrifices were in themselves inadequate (Ps. 51:16), but would see in them a foreshadowing of the Redeemer who would come. David, who was under the Law, and John Baptist (and of course many others such as Moses, the prophets, and so forth) recognised this (see Acts 2: 30-31. John 1:29), and this word in their hearts led them on to the righteousness which is found only in the forgiveness of sins in Christ the perfect, or complete sacrifice whom these men of faith "foresaw" (Acts 2:25), and the efficacy of whose offering reached back to their times (Heb. 9:15). Their conviction of this found expression in the confession of their mouths (Matt. 12: 34), or an outward expression of that hidden in their hearts. As far as Christ's followers are concerned, this confession is made at baptism (Rom. 6:17), which constitutes the first act of obedience springing out of conviction. It is therefore an application of the terms of Moses' command: "that thou mayest do it." This "confession" therefore, leads unto (*eis*) salvation.

The Scriptures Show That Opportunity Of Salvation Was Not To Be Limited To Israel — Vv. 11-25.

On the basis of Old Testament Scriptures, the Apostle reveals that the hope of salvation was to be made available to all. However, it is obvious that Paul is not merely quoting, but also interpreting Scripture.

VERSE 11:

"For the scripture saith" — Then follows a quotation from Isaiah 28 :16.

"Whosoever" — Isaiah does not use this word, but merely states: "He that believeth." Paul has already cited this passage in Rom. 9:

33, where it should read as in Isaiah, and not as in the A.V. (see the R.V.). By now reverting to that same reference, but by varying it to read as "whosoever," it is obvious that Paul is interpreting what he has already quoted.

"Shall not be ashamed" — Lit. shall not be put to shame, or defeated. Isaiah reads: "shall not make haste," that is shall not flee away in defeat. It is claimed that Paul is quoting from the Septuagint by the phrase "shall not be ashamed," but that is not necessarily so, for Gesenius suggests that the Hebrew verb, like a kindred one in Arabic, not only means to hasten but to be ashamed. Whosoever believes or has faith will succeed. That is what the Apostle is teaching. In Scripture, "belief" and "faith" are closely related terms; one implies the other. Faith is impossible without an understanding (Rom. 10:17), and the word for "belief" implies much more than mere academic knowledge. It signifies conviction based upon understanding, which is a true Scriptural faith.

VERSE 12:

"For" — The Apostle is now commenting on the Scripture quoted. He justifies his application of it (see notes on "whosoever") on the fact that where there exists an understanding faith, there is no difference or distinction between Jew and Greek, for that faith will bring them both into subjection to the same Lord.

"The same Lord over all" — The Revised Version renders: "The same Lord is Lord over all."

"Is rich unto all that call upon him" — The riches of His inheritance are revealed in Christ, and is the subject of the Apostle's exposition to the Ephesians. See the use of the word "riches" in Eph. 1:7, 18. 2:4-7. 3:8, 16.

Thoughts For The Times

Worthy Advice from the Past!

We are not responsible for what may be taught in any other periodical extant; nor for the practices of ecclesias nor individuals. We have no authority over them, and therefore cannot enforce what we know to be right; and it is not just, that responsibility should be exacted in the absence of power. We wholly disapprove of many things we see and hear. The Kingdom of God in its doctrine bearing fruit "is *righteousness* and peace and joy in the holy spirit." We have no fellowship for mere theorists. If men believe the truth, they must practise it, or be condemned to the "shame and contempt" of the judgment hour. The truth as it is in Jesus, does not teach men to put on the habiliments of sin-factions and to march bawling through the streets to the glory of "wicked spirits" who aspire to "the heavenlies" of the Gentiles. It does not teach men to cheat, lie, swindle and oppress. It does not teach editors to wink at such things near or afar off, nor to hold such in admiration for the sake of advantage. It teaches none of these things, but on the contrary, "it teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world," which Paul truly says, is "evil," and its friendship enmity against God. We abominate and detest hypocrisy from the bottom of our soul. Let men appear in their true characters. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," that the honest hearted may not be ensnared and scandalously betrayed. We want no alliance with those who crucify the Lord afresh, and put his truth to open shame. If such cannot be reformed, we want them to order us to discontinue the "Herald," for we do not wish our list to be defiled by such deceivers. We advocate "The Kingdom of God and his righteousness" as a theoretical and practical unit, and if men are not loyal to this, we have no use for them, their patronage, nor pelf.

-- J. Thomas, *Herald of the Kingdom.*

A Word of Exhortation For All.

ECCLESIAL RESPONSIBILITIES

"God is not unrighteous to forget your work and labour of love"



Responsibility of Experienced Members

No ecclesia, however exemplary, can be immune from its share of griefs, worries and trials. More than once, in our own Ecclesial history, we have had to stand shoulder to shoulder to resist the intrusion of unsound teaching. Upon us, older ones, rests a tremendous responsibility. The stability and usefulness of the ecclesia is largely in our hands. The younger ones naturally look to us to lead. Are we exemplary? Have our years of contact with the Truth made us safe patterns for others to copy? If not, let us, for the well-being of the ecclesia, keep quiet and hide our long standing among the brethren. Are we warm supporters of the meeting? Of many it has been said, when their seats have been found empty: "They must be ill or from home, or they would be here." Can this be said of us? Are we able and ready to tender sound scriptural advice on the many little problems which beset the path of those young in the Truth? Are we well posted up with Scripture teaching concerning the wrongness of alien marriage, or friendship with the world? Are we acquainted with God's will as touching the duties of husbands and wives, parents and children, masters and servants? Have we always a seasonable word of encouragement and comfort for the weary and afflicted? Are we forward to second the efforts of others to uphold the purity of the ecclesia, and to promote the interests of the Truth? Are our movements among our alien acquaintances, and in the world, consistent with the sacred name we bear?

The Most Dangerous Enemies

Who are the real enemies of the ecclesia? Those who think more of pleasing themselves than of pleasing God — who study the gratification of their own fleshly feelings more than the interests of Truth — who will throw a whole meeting into a state of turmoil in an effort to uphold their dignity and avenge wounded self-esteem. They are those who slander genuine and industrious

brethren, and support such as are given to evil contention — those who decry and disparage Christadelphian literature, and magnify the value of the works of the alien — those who argue that a regular attendance at the meetings is purely an optional matter — those who say that there is no harm in worldly practises, and that we can profitably shorten our Bible portions. They are those who are ever creating difficulties and complications, the clearing up of which makes the head ache and the heart sick. These are the ecclesia wrckers — men who are moved not by the solemnities and beauties of the simple gospel, and by an unselfish desire to publish them to their neighbours, but by considerations which God will not acknowledge. If it is our determination to help and not to impede the work of God in our meeting, let us constantly examine ourselves. Let us never forget that the eyes of our Judge are upon us, and that He will recompense us, as He has said, according to our deeds.

To The Young

A word to those who are young — not necessarily in years, but in association with the brethren. Towards the upbuilding of the ecclesia you can do much. You may not be able to expound the opening chapter of Genesis, or the closing one of the Apocalypse, or even speak in public on the first principles of the gospel, but still you can do much. You can exercise a powerful influence for good by living the Truth — by showing to your brethren and sisters and onlookers generally that you really believe and love it. You can be present and exhibit gravity and earnestness at the meetings. You can invite the alien to the lectures, and interest yourself in them when they are there. You can scatter words of kindness and encouragement both in the hall and away from it. You can refuse to listen to scandal and evil speaking. You can pour oil on troubled waters. You can smile, as Christ would, on well-doing, and frown when asked to join in any act which the Scriptures forbid. You can add to these things prayer, diligent study of the Word, willingness to accept work at the bidding of the ecclesia, and a conscientious determination to carry through satisfactorily the work with which you may be entrusted.

Appointment of Ecclesial Officers

In the appointment of the officers of the Ecclesia regard should be had to Scripture guidance. It is an apostolic injunction to note the trustworthy and the untrustworthy (Phil. 3:17; Rom. 16:17). The business of the ecclesia is the business of God, and to trifle with it is dangerous and wrong in the extreme. Let those of us who hold, or who may hold office, resolve to be faithful.

If we are exhorting brethren let us "feed the flock." Let us provide it with food that will not poison, repel, or choke. To be literal, let us speak as the Oracles of God, and with the object which these writings have in speaking — the exaltation of God (not the flesh), and the enlightenment of man in the things which make for his salvation. Such speaking on our part calls for previous study and preparation — for much searching of the Scriptures, and reference to Christadelphian works. It demands a recognition of such instruction as Paul gave:

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

"Avoid profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20).

"Foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23).

By heeding these suggestions we shall find that we shall speak from conviction and from the heart, and give to our addresses backbone and strength. Let us shun the anything-will-do principle, which is an offence both to God and man. These remarks apply also to those who lecture and to those who teach in the Sunday School. If we are managing brethren, let us also be governed by the Word, and seek to manifest those traits which were required in the overseers and elders in the first century:

"A bishop (overseer) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre! but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:7-9).

"One that ruleth well his own house having his children in subjection with all gravity" (1 Tim. 3:4).

"Feeding the flock of God. . . not as being lords over God's heritage, but being ensamples. . ." (1 Pet. 5:3).

Must it not be pleasing for the Master to look down upon an assembly composed of earnest and sincere brethren who are striving to do their utmost in their arrangements for him and his cause?

In regard to certain of our offices it has been urged that we need new and fresh blood. Perhaps we do, but in our eagerness to obtain it, let us proceed on safe and God-approved lines. Let us see to it that we do not advocate change for the sake of change, or change simply to please in some way or another the cravings of the flesh. Let us be careful also not to mistake the blood of the "old man" in a state of dangerous inflammation — noise, battle, agitation, self-assertiveness — for new blood. The new blood we want (and an ecclesia can do with any amount of it)

is blood such as coursed alike through the spiritual veins of faithful young Timothy and the noble, aged Paul — blood that inspires its owner with Christlike life and warmth — blood which makes those who possess it not only fervent in the hour of opposition and debate, but in the time of trial and sickness.

What All Need

In concluding, let me refer once more to the subject of faithfulness. If our Ecclesia is to prosper, it is not enough that only a few of us be faithful, we must all be so. Where unfaithfulness lurks there is danger and corruption — “a little leaven leaveneth the whole lump.” There must be no parleying with unfaithfulness, it must be noted and condemned — scripturally, of course. To sanction or wink at wrong-doing is for an ecclesia to destroy itself. This is the lesson of history. The reason why it should be so is easy to discover. To take, for instance, the appointment of brethren to lead and control. It is an admitted truth that the soundness and usefulness of an ecclesia depends largely upon the good character of its leaders. By whom are they chosen? By the ecclesia. Will a cold, insincere ecclesia elect men, even if they exist, who are not after its own heart? Would such a meeting elect men who denounce hypocrisy and indifference and the killing ways of worldlings — men who uphold the whole counsel of God. No, and the result is the exaltation of bad men — men who speedily bring the meeting into a state of turmoil and disaster. Upon whom in such a case rests the blame? Upon the meeting. Let us, then, all of us, be faithful — let us be in real love with the Truth and ever anxious for its prosperity. If we are earnest and sincere during the week — at home and in business — we shall be earnest and sincere on Sundays, and in our more intimate dealings with the brethren. An ecclesia has nothing to fear from those who are true behind the scenes. The subtle, insidious working of mischief comes from those who ape faithfulness at the meeting — men who, from sheer lack of exercise in godliness in their private life, are incompetent to do or speak the right thing.

—A.J.

Nothing more easily blights friendship and very good work connected with it, and nothing is more liable to wreck an ecclesia, and all the beautiful interests associated with its existence, than the general habit of neglecting the Scriptural method prescribed for dealing with matters of wrong (Matt. 18), and resorting to the natural-man method of talking over evil reports, instead of either being silent or going to the person concerned.

R.R.

SCIENCE and REVELATION

"Let no man deceive himself. If any man among you seemeth to be wise, in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God"—Paul.

A Correspondent says: "If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence." Upon this we would remark, that "science" is all very well in its place, if it be true science, and not babbling about science. Truth, natural and revealed, all originated from Diety. No sane man disputes this. Natural truth discovered and systematised by human observation and reason, is called *science*; and truth that cannot be discovered experimentally and inductively, but comes to us by the will of God through "holy men" specially moved to speak and write it by His Spirit, is divine science, or system of knowledge, and called *revelation*. This is always the same. Time changes neither its facts, purposes, testimonies, principles, nor reasonings. But not so with human science. What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wife's fable in ours; and much of what now passes for first rate science, will be exploded in less than fifty years as the vain babblings of mere pretenders to knowledge.

The natural sciences cannot expound "the things of the spirit of God." The profoundest knowledge of chemistry, astronomy, or physiology, cannot answer the question: "*What has God prepared for them that love Him?*" The answer to this question can not be read "in trees and stones and running brooks." All nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid, Archimedes, Galen, Celsus, Badon, Leibnitz, Davy, Faraday, Gall, Morse, and a host of others devoted exclusively to science and philosophy, with all their principles and facts, could not thence approach within the shadow of a shade of "the things prepared." This is the testimony of Scripture; and therefore whatever speculators in science may say to the contrary, we believe it.

A person, then, may be as ignorant of what passes for science, at Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. All the prophets and apostles could do this, and have done it,

but were, nevertheless, ignorant of what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called MAN; and he that is ignorant of this, is a mere quack in "physiology and the laws of health."

Whatever "theologians" may have done so, the Bible has not mistaken the nature of man's disease, but has well defined it, and prescribed a remedy which is the only true one, of which "theologians" and the scientific are ignorant alike.

The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science, who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "falsely so called." These "promise future good for all," and prophesy smooth things to soothe the flesh in the practice of abomination, and the rejection of the truth of God. The Bible testifies evil for every soul of man who knows not God, and obeys not the Gospel of Jesus Christ.

It is no evidence of boldness or courage to profess faith in what all the world believes. With comparatively few exceptions, all the world *thinks* it believes in the natural immortality of man. Our correspondent, however, is truly "bold" in saying that "he can prove it!" All the world and his wife have failed to do it, and have confessed the failure through the most wise and prudent of her sons. But this does not appal our Iowa friend. He can do what said parents, and all the rest of his brethren cannot! "Bold," indeed he is! Truth, however, requires few words. If the natural immortality be true, the Bible, where alone true immortality is taught, will certainly teach it. We ask, therefore, for one plain and direct testimony from the Scriptures, declaring that man is naturally immortal. He is indeed a bold man, bold even to recklessness, that will undertake it; when such a passage is produced, it shall certainly be emblazoned to the honor and glory of the discoverer in the *Herald Of The Kingdom and Age to Come*. All future generations will remember the name of G. J. Tisdale as the prodigy of the nineteenth century, whose "theologians" and philosophers, ethical and physical, he will have convicted of learned ignorance, and of the shallowness of a rippling brook in things pertaining to God.

In conclusion, we would respectfully invite our correspondent's attention to the words of Paul, "the teacher of the Gentiles," whether scientifics or barbarians. "Avoid," saith he, "profane, vain babblings and oppositions of science falsely so-called, which some professing have erred concerning the faith" (1 Tim.

6:20). Paul's interpretations were independent of science, which he pronounced "false," when all the world protested it was the true wisdom. Paul declared that it was folly; and his judgment has been endorsed as true and altogether right by all the real lights of science of today. His interpretations were true; yet he knew nothing of modern science. We argue, then, that the truths of revelation are perfectly intelligible to all unsophisticated, unspoiled, child-like inquirers after them without any aid that "science" or the sociologists can afford; who prophesy only in the words of their masters, whose "science" is a hash of facts, principles, and arguments plagiarised from the works of the thinkers and discoverers of the age, and unverified by their own experiment and observation.

—J. Thomas.

THE ANTIQUITY OF THE HUMAN RACE: FACT OR FICTION?

"Having visited the British Museum, and seen a human skeleton embedded in limestone, will you be kind enough to inform me how you think it came there, and how long there, and where it came from; and the same as to a slab of limestone mixed with human bones, on a table opposite?"

Most of the limestone rocks are very old, but the limestone rock in which those human bones are found is a rock of recent formation, owing to the cementing power of the carbonate of lime. For when the carbonate of lime becomes mixed with shells, corals, sand, pebbles, bones, and such like substances, they soon become cemented together and hardened into rock. Such rocks are being formed now in many places, and such is the nature of the rock at Guadaloupe, in the West Indies, from whence the stone came which our friend saw in the British Museum. There are in that rock various mixtures, such as sand and fragments of shells, corals, etc., as well as human bones; and the corals and shells belong to the same species as those now on the shores and coasts of that island, and indeed, similar rocks are still forming there, composed of like concretions. Seeing, then, the rock is one of recent formation, there is nothing more to be wondered at in human bones being found in it than there is in other remains being embedded in it, and therefore the fact supplies no evidence against the Scriptural record as to the recent origin of man.

Indeed, if there were ten thousand discoveries of human remains found in rocks at various depths, they would not shake our faith in the testimony of Scripture as to the recent period of man's existence. What has become of the millions of human

beings destroyed at the deluge, when the foundations of the great deep were broken up? What becomes of the human remains carried away by the mighty streams which, like a branch of the Ottawa River, plunge down chasms and flow subterraneously through the deep caverns of the earth, and are seen no more? What has become of the thousands who, in different ages and countries, have been swallowed up by earthquakes, like Korah, Dathan, and Abiram, and their families? Where are the multitudes of human beings submerged by landslips and convulsions, that have often rent, tilted, twisted, and contorted the earth, burying cities and their inhabitants many fathoms beneath, and lifting up the primitive rocks from many fathoms deep to the surface? Seeing such changes have taken place, is it at all unlikely that human remains should now and then be found in rocks of various ages? Is not this discovery, indeed, just what we should expect?

Don't be disturbed, dear young friends, at what sceptical man may say about the antiquity of man.

—W.C.

"In Wisdom He Hath Made Them All."

The Mystery of the Monarchs

"The glory of Yahweh shall endure for ever: Yahweh shall rejoice in His works"—Psalms 104:31.



How were living things formed? This question has puzzled the minds of many men through the ages, and still remains unanswered to many. There is a great satisfaction in knowing the answer; and the Bible, alone of the "text-books" of the world, can confidently and clearly provide the solution. It gives an answer that is sensible and satisfying to lovers of truth, and seals its answer with the authority of Almighty God. The Word of Truth declares:

"In wisdom, has Thou MADE them all" (Psa. 104:24).

"God saw everything He had MADE, and, behold, it was very good" (Gen. 1:31).

These statements are clear and reasonable. They present no

difficulty to accept, coming, as they do, from the Almighty All-wise Creator!

But His Word does not reveal specific details of HOW He made the creation of animals, birds and fish. It is not in His purpose to tell us. There are too many more important things He would have us understand — matters concerning our manifestation of His glory, and of salvation from destruction in the grave. Yet we can rest contented with the satisfying fact that God has MADE the little creatures in the wonderful world about us, with all the amazing instincts and behaviour patterns evident.

Evolution, on the other hand, cannot find sensible answers to the questions of nature! It only attempts absurd, unreasonable "answers" that require a belief in the unbelievable.

This is clearly revealed in the Mystery of the Monarch Butterfly.

"Commonplace Miracles"

Under the above caption, a book entitled *Marvels And Mysteries Of Our Animal World* has the following comments:

"Wherever flowers bloom in the United States and southern Canada, these large bright orange-and-black butterflies, known as monarchs, flit gracefully about in gardens all summer.

"Then, each September, they congregate by the thousands. Clinging to the leaves and branch tips of trees on their overnight roosts, actually bending them down by their weight, they have assembled for their long journey southward, one of the most extensive mass movements of any living thing..

"Monarchs reach the height of their abundance in the autumn, and at this stage the earlier generations have since died out. It is ONLY the late generation produced in the summer that MIGRATE.

"Late in the month, these tiny aerial wayfarers span the continent, some of them passing from Eastern Canada to Southern Mexico, a distance of well over 2,000 miles. The migrating hordes fly approximately in a great wide path heading southwestward to their wintering places.

"At a cruising speed of roughly eleven miles an hour, flying about 15 feet off the ground, they circumvent the Great Lakes, assault the winding valleys of the Rockies, cross baking deserts.

"Flying doggedly through storms and winds, these frail creatures may travel up to eighty miles a day. Finally they gather in huge concentrations along the Gulf Coast and in California from Pacific Grove to Los Angeles.

"The monarch flocks that arrive in late October at Pacific Grove, have long been famous. ALL WINTER, an estimated 2,000,000 cover the branches of about six acres of pines. YEAR AFTER YEAR, they find the same trees and mass on the sides that protect them from the prevailing winds.

"In the spring, the survivors of the original multitudes must face the hazards of the long trip north again. On tattered wings, their colours faded, they make the return flight, scarcely noticed because of their reduced

numbers. They rarely pause in gardens. They are hurrying on because of the eggs developing in their abdomens.

"They finally lay their eggs—each faceted like a diamond—on Milkweed and ONLY Milkweed; for this abundant weed of roadside and pasture forms the sole diet of the caterpillars.

"In about two weeks, each caterpillar encases itself in a beautiful green, gold-speckled pupa; two weeks later the butterfly emerges. These produce one or two more generations before summer's end, resulting in hordes that leave the breeding grounds in the autumn to spend the winter in warmer climates.

"Butterflies are short-lived. No monarch could possibly last long enough to make the round trip TWICE.

"Feeble-sighted, the butterflies could not use landmarks, nor would any landmarks exist across the maze of mountain valleys. Their only landmarks may be in the sky . . . the SUN, acting as a compass.

"The great monarch mystery is how they navigate over such vast distances.

"How, then, without leader or guide-posts, do these swarms find their way to not only their winter resort, but also to those 'SPECIAL TREES,' which year after year are hosts to hordes of migrating monarchs on their overnight stops?

"It was once thought that the monarchs selected the same trees year after year because the males covered them with a long-lasting scent from special glands.

"NOTHING, however, links these trees to the butterflies from year to year.

"Yet, certain species of trees are chosen: INVARIABLY, each new crop of monarchs choose the SAME trees out of the hundreds of thousands in the vicinity."

The comments above make fascinating reading. They testify to the wonderful "built-in" characteristics of these amazing little creatures. The reasonable and satisfying answer to the question posed at the beginning of this article is that: God made them, in Wisdom, by His Power.

Questions Evolution Cannot Answer

Alien commentators on nature, contend that these things simply "evolved" over millions of years, without any directive intelligence operating at all! The evolutionist requires us to believe that millions of monarchs migrated from all over southern Canada and the United States, because of the previous practice of the earlier generations before them.

But consider the absurdity that becomes apparent:

Monarchs *don't last long enough* to make the round trip twice!!

There is only ONE great mass migration each autumn, so there is no "experienced hand" to go with them pointing out the way, showing them all the exact places to stop, and the "special trees" that are the invariable stopping places for the hordes of monarchs.

Each monarch only makes this migration ONCE in his lifetime.

How does the next generation know "when to go; where to go; what trees to rest on; what 'six acres of pines' to finally stop at . . .?"

How many times does the process of "mass migration" have to take place before the following generations of monarchs "finally get the picture" (never having had their 'parents' give them an outline, map or 'trial run')?

How many migrations have to take place before "Junior" can take his first and last "solo" flight completely unaided by his parents,

The evolutionist requires "millions" as an answer to the above questions!

But what then would be the reason for the millions of mass migrations taking place each year from all over southern Canada and the United States, in order to establish the possibility of a future "mass-migration" (such as occurs today)?

Did mass migration come about because millions of previous generations had been "mass migrating" for millions of years?

It just forms an endless circle, like "which came first, the chicken or the egg"; and the absurdity becomes more apparent.

There is just no logical, or true basis for evolution. It is simply a figment of foolish imagination, an absurd "science" with not an atom of fact or truth to sustain it.

The Danger For Our Children

Bearing these things in mind, we must take an interest in the kind of books, magazines, periodicals, text-books, that our children read, and TEACH THEM THE STUPIDITY OF EVOLUTION, and the wisdom of avoiding the avenues that teach it.

Are we *indifferent* to the things our children read?

Young people need to counteract the "brainwashing" of the world, by asking for good, sound expositions that *expose* the fallacy of evolution. Parents should see that their children are led to the sterling works of the Truth, and personally instruct them in these things. Otherwise the world will exert its evil influence on our children in their formative years, and may eventu-

ally draw them to "a world that knows not God," thus losing them for ever.

The wisdom of nature remains a silent witness to the Divine Hand — a constant exhortation to us to remain faithful to the Living Creator, and to elevate His testimonies over the notions of man.

—A.C.N. (W.A.).

THE CREATION ACCOUNT AND "THE CHRISTADELPHIAN"

In our last issue, we published a letter from Brother Sargeant, together with our comments in reply.

In communication with him, we enquired as to whether he would like to see our comments in reply before we published them, in order that he might point out any discrepancies, or make any further statement himself.

Brother Sargeant wrote:

"I shall be greatly obliged if you will send the copy of comments as you suggest. I appreciate your desire not to see further division, and it is my hearty wish to avoid such a development . . ."

We therefore forwarded to Brother Sargeant a copy of the article before publishing it in *Logos*, inviting him to comment upon it, or to clarify his own position if he so desired. In due course, the following letter was received, but by the time it was to hand, *Logos* was in circulation. We therefore make good our offer in this issue.

"Dear Bro. Mansfield,

"Thank you for your courtesy in sending the proofs and for your accompanying letter, which I appreciate. I do not want to prolong the controversy: we have both had our say, and it is best left for readers to form their judgment. I would only make two comments:

"First, the object of the March editorial was not to re-open controversy but to affirm my position, while guarding against what I would regard as extremes of view. This, I think, was well understood by the majority of readers.

"Secondly, I do not think that Brother Lovelock's statement in *Endeavour* gives a wholly accurate picture of the transactions of the Publishing Committee. I base this on my own experience in the past four years, and on information in the minutes spreading over 15 years, relating to this matter; but to go into details might merely open up another unprofitable controversy.

"Sincerely your brother in Christ, L. G. Sargeant."

Upon this we make two brief observations:

1. We hardly feel that the teaching that God reordered the earth in six days of ordinary duration is an extreme of interpretation seeing that it has always been taught in the Brotherhood;

2. If the Christadelphian Publishing Committee did not give Brother Lovelock any encouragement (and of course Brother Sargeant does not actually claim this) why did it publish his pamphlet on this theme entitled *Christianity and Evolution?*

Elihu to the Rescue

The last verse of Job 31 marks a major break with the words: "The words of Job are ended." Chapter 32 introduces a new character in the drama, Elihu. He is a much younger man than the others (v.6), and has listened to the debate with growing irritation, though, in deference to seniority (vv.4,6,7) he has held his tongue whilst the others spake. But at last he burst into speech, and harangues Job with words that certainly show a much better grasp of truth than the three friends. He declares that truth must be sought from the revelation of Yahweh (Ch.32:9), and he claims to have it in such measure that he is capable of fulfilling Job's longing for an umpire (Ch.9:33—R.V.) to intercede between him and God.

So Elihu declares: "I am according to your wish in God's stead" (Ch.33:6).

Elihu, therefore, differs from the three "friends," for whereas they wished to stand in judgment on Job, Elihu claims to desire to act as his umpire. To that end, he speaks at length. He reveals that God has more power, more understanding than man, and that by His great power he restrains man from evil (Ch.33:16-18), humbles him by adversity (Ch.33:19-20), and restores him when he suitably responds to such chastening (Ch.33:23-28). He declares (Ch.34), that God acts with complete righteousness, impartiality and discernment. He claims that men are only brought to destruction when they fail to respond to God's appeal (Ch.34:24-32), and suggests that Job should submit to God's dealings as very necessary chastening (v.33) instead of "adding rebellion unto his sin" (vv.35-37).

In Chapter 35, Elihu claims that Job's appeals and protestations to God are not acknowledged because they are not made in a right spirit, and many others suffer on because of the same reason (cf.vv.9-12): "There they cry, but He does not answer, because of the pride of evil-doers."

Elihu thus sees suffering not necessarily as punishment for sin, but remedial, and therefore useful for humbling flesh. Unlike the others, he does not accuse Job of suffering because he has sinned, but rather of sinning because he suffered. He appeals to Job to submit to the affliction, to seek from God its cause, and to accept in faith that what God does is for the best.

Much of what Elihu says is very good, but it is obvious that he, too, is speaking without knowledge. He presumes to theorise upon the cause of suffering, but he does not know the real reason for Job's afflictions: the verbal attack of his enemy, and the challenge of Yahweh. He decries Job as acting as an evil person, of adding rebellion unto his sin (Ch.34:36-37), but Yahweh has pronounced him "righteous" (Job 1). He calls upon God to "try him unto the end" (Ch.34:36) which is not a very helpful suggestion for a "daysman" to make who has set himself to intercede with God on Job's part! And in all his verbose moralising, he surely forgets the mental and physical agony that Job is suffering. It is hardly tactful for a young man to reproach an older man in the way Elihu does Job, when the latter has unexpectedly suffered the loss of his entire family, his material possessions, and is himself in such an agony

of body and mind as one untouched by these things could not appreciate. Elihu makes no mention of Job's personal sufferings or feelings at all, and thus shows that he is untouched by them.

But he is certainly more correct in his theorising than any of the others; so where do we place him in this drama? We have suggested (see Logos vol. xxxii, p.98) that Eliphaz represents the religious *moralist* speculating on his own experience; Bildad represents the religious *legalist* setting forth the principles of formalism; and Zophar is the religious *dogmatist* obstinately clinging to a false concept of truth. What of Elihu? He seems to be the man who knows but does not do! He seems like the Pharisees of Christ's day (the anti-typical Job), concerning whom the Lord declared: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not" (Matt. 23:3). In Job 34:37, after rather bitterly desiring that Job be tried unto the end (had not he suffered sufficiently!) Elihu takes his stand with Job's other critics and declares: "He clappeth his hands among us, and multiplieth his words against God."

Should not a true "umpire," or "daysman" have indicted Job's so-called friends, and have urged that it was their folly that had resulted in the somewhat extreme statements that Job had been impelled to utter? Elihu is incorrect when he implies that God is unaffected either by man's sin or righteousness (Job 35:6-7), and when he alleges that a true response to affliction will inevitably bring restoration to prosperity (Job 33:23-30).

In short, at the conclusion of Elihu's long speech, though Job had nothing to say, it was truly time that Yahweh should Himself speak and put the matter right. Elihu's teaching will unfold as we consider his speech.

ELIHU SPEAKS — CHAPTER 32

Elihu's Wrath — Vv.1-5

*So these three men declined to answer Job,
His own self-righteousness they would not probe.
Then kindled was the wrath of Elihu,
The son of Barachel the Buzite, who
Discerned that Job himself had justified,
And wisdom of the Lord God had denied.
His anger too was set against his friends,
In blaming Job, nor finding worthy ends.
Now Elihu had waited for the three
And Job because they older were than he.*

Reason For His Previous Silence — Vv. 6-7

*Then did Elihu the Buzite declare,
When he saw these three their silence did share,
Now I am young, and you are very old,
And my opinion I had to withhold.
I said within me, many days they reach,
And multitude of years must wisdom teach.*

Source of True Knowledge — Vv.8-9

*But in man is a spirit power to know;
When God by inspiration makes it so.
Wisdom and age not always are in hand,
Nor do old, always justice understand.*

The Reason For Elihu's Speech — Vv.10-22

*Therefore I say, now hearken unto me,
 My point of view you also now shall see.
 Behold, I waited for your words all day,
 Your reasons heard, while you sought what to say.
 Yea, I attended to you and behold,
 Not one of you could contradiction hold.
 Lest ye should say, we now have wisdom found,
 Not man, but God, doth thrust him to the ground.
 Now Job hath not yet spoken against me,
 Nor with your speeches shall my answer be,
 (They were amazed, they answered then no more,
 They left off speaking, yea they said no more).
 I said, My part I answer will also,
 And mine opinion to them I will show.
 For I am full of words of equity,
 Whilst the spirit within constraineth me.
 It filleth me as wine in wineskin old,
 Wanting to burst forth and the truth unfold.
 I speak will, and then freely breathe anew,
 And open wide my lips to answer you.
 Accepting persons is outside my plan,
 Nor flattering titles give I any man.
 For if I any flattering words would say,
 My Maker soon would take me clean away!*

— N. Schofield (Eng.).

There are few in whom "the word of Christ dwells richly in all wisdom," and in whom this word rules so as to induce them "to deny themselves of all ungodliness and worldly lusts, and to live soberly and righteously and godly in the present world." These are the exception to the rule, the generality do not seem to allow what they call "their faith" to stand in the way of trade, money-making convenience, or enjoyment. Conscientious of their own hypocrisy, or worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent rebuke to them.

J.T.

The people of this generation are more expert in acquiring a superficial and theoretical outline of the truth, than the spirit of a deep and comprehensive and affectionate appreciation of it is sure to generate. Our labor brings us into contact with two classes who profess the truth—the lukewarm and the hot.

J. T.

The nations reel in a perpetual and futile struggle, class against class, in the vain assertion of rights that cannot be defined or satisfied. In one direction alone is true light and hope to be discerned. True well-being, for nation or individual, is to be found where God has placed it. It will be realised only in the return of Christ to the earth, and in all the glorious things clustering around that glorious event.

R.R.

Bible School Bulletin

The following schedules are planned for the next Bible School (God willing).

ADULT CLASSES

1st Session (Speaker: Bro. C. R. O'Connor). Lakemba Ecclesia.

SATAN: SURNAME FOR A FAMILY OF REBELS.

These talks will provide a comprehensive study of the term "Satan" and show its application throughout Scripture. They will reveal how that satan has been manifested in the most unusual places! The theme will be divided into five talks as follows:

- 1.—Who Satan Is—And Who He is Not!
- 2.—Satan, Apostate Opponent of The Truth.
- 3.—Satan, The Hypocrite in Ephod And Phylactery.
- 4.—Satan Full-grown: The Wolf in Sheep's Clothing.
- 5.—Satan Everywhere!

2nd Session (Speaker: Bro. A. C. Newton). Perth Ecclesia.

IN THE ARENA OF FAITH

Examining some of the dramatic figures that Paul used as the basis of his living and powerful exhortations.

- 1.—The Race Set Before Us.
- 2.—The Runner Against All.
- 3.—The Great Conflict (Boxers and Wrestlers).
- 4.—The Last Lap.
- 5.—The Coronat Wreath.

3rd Session (Speaker: H. P. Mansfield—Woodville Ecclesia).

FROM NOW TO THE MILLENIUM.

Showing in sequence the events as they will happen now and after Christ's coming. Tracing the march of Christ from Sinai to Zion, and his conquest of Europe.

- 1.—The Marriage Of The Lamb.
- 2.—Calling All Israel Home.
- 3.—Subduing the Arab Powers.
- 4.—Conquering the World.
- 5.—Restoring the Land.

TEEN-AGE GROUP.

1st Session (Speaker: Bro. A. C. Newton).

EVOLUTION: 20th CENTURY'S GREATEST FRAUD!

Contrasting the claims of "science falsely so-called" with the irrefutable Facts of Creation and Revelation.

- 1.—The Creation of the Earth (The marvellous order of the solar system compared with blind chance).
- 2.—The Flood (The vast changes wrought by the flood, and the fallacy of the geological column).
- 3.—The Divine Architect (Examining the powerful argument of Design in the human body).
- 4.—Doth Not Nature Teach Us? (A consideration of marvels of creation about us).

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- 5.—Evolution Hasn't A Chance! (Showing how that all creation reveals a pattern and design—not chance).

2nd Session (Speaker: Bro. H. P. Mansfield).

THE TEMPLE OF THE AGE TO COME.

Expounding the form of worship to be set up in Jerusalem, and the design for the House of Prayer for all Nations there to be erected.

- 1.—Vast Impending Changes in the Holy Land.
- 2.—The Temple Described.
- 3.—The Form Of Worship Outlined.
- 4.—The Inaugural Ceremony.
- 5.—The Mountain, Altar, and Rivers of Water.

3rd Session. (Speaker: Bro. E. Mansfield—Shaftesbury Rd. Ecclesia).

THE EPISTLE TO PHILEMON.

These talks will expound the Epistle and class members will, if they desire, mark up their Bible from day to day. Though a wide margin Bible is desirable for this purpose, it is not entirely necessary. However, students are asked to bring pens and ink to School with them if possible—though these are obtainable from the School Library.

INTERMEDIATE GROUP

1st Session (Speaker: Bro. H. P. Mansfield).

- 1.—Conversion of Paul (Instructor lessons 61-63).
- 2.—Paul's early life in Damascus, Arabia, and Jerusalem (Ins. 72-73).
- 3.—Paul in Defence of the Faith (Ins. 60 & 70).
- 4.—Paul in Rome (Inst. 35, 49).
- 5.—Paul's example and instruction to Timothy (Inst. 66).

PRACTICAL PROVERBS FOR DAILY LIVING.

Three special talks, providing an outline of the Book of Proverbs and highlighting some of the proverbs. Speaker Brother D. Hurn of Per.h Ecclesia. These talks will be given (God willing) Sunday evening and Wednesday morning.

IMPENDING CRISIS AND PERSONAL RESPONSIBILITY.

This is the title of the Sunday afternoon address to be given by Brother Bruce Philp. It will provide an epitome of the Prophecy of Joel, and will introduce a new book to be published through the School: Joel: Prophet of Gloom and Glory, providing verse by verse notes on the entire prophecy.

CHRISTADELPHIAN MIDWEST BIBLE SCHOOL

From USA comes the following report of the Bible School held in Hanover, Indiana.

We have come to the close of another round of Bible Schools in 1966. For those who were privileged to attend at least one School, there is no doubt, they will remember it as a most heartwarming and spiritually uplifting experience.

There will be many wonderful memories, for those who attended the Mid West School held at Hanover College in Hanover, Indiana, to recall through the days that lie ahead. The joys are such that, should the Lord delay the return of His Son, and we are privileged to have another round

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of Schools next year, we pray that any who have not had the opportunity to attend to date will be able to do so.

The adult programme was very capably handled by Bro. J. Ullman of Australia who offered a lively exposition on the Prophecy of Jeremiah; Bro. N. Rodgers, Swindon, England held our interest as he took us through the Fourth Gospel, and Bro. Charles Wheeler, rounded out the program with an excellent discourse on "The Genesis Story".

The teen program which we feel is a most important part of the School since it provides for those who could provide the backbone of tomorrow's ecclesias, was under the tutelage of Bro. Ullman who dealt with "Israel's Exodus: A Foreshadow of God's Purpose;" Bro. H. Whittaker, England, on the "Parables of Messiah," and Bro. N. Rodgers on "The Young Christian in the 20th Century."

In the 12—15 age group we had Bro. James Harper, Chicago; Bro. K. Curry, New Jersey; Bro. F. Abel, Toronto, Canada. In the 9—11 age group: Sis. P. Jones, Baltimore; Sis. M. Birmey, Detroit; Sis. E. Browder, Philadelphia. In the 5—8 group: Sis. D. Dolwick, Springfield; Sis. D. Livermore, Detroit; and Sis. M. Bennett, Gary.

We had some anxious moments due to the airlines' strike. There was a time when we wondered if we would be able to get the teachers into and out of Hanover on schedule.

It is interesting to note that our group consisted of brethren and young people from all quarters of the globe. It all added up to a most rewarding experience. God willing, we look forward to being a part of next year's school, for we appreciate the great benefit of these experiences. The world about us is excluded for the time being, as we concentrate upon the Word. We are grateful to our heavenly Father for affording us the opportunity to be a part of the School, and are thankful to all those who gave of their efforts so unselfishly.

DATES OF AMERICAN SCHOOLS

God willing, the following dates have been set aside for next year's Schools. **Hanover** — from July 22 to October 30, **Vernon B.C.** from August 5 to 10; **Wilbraham** from Aug. 12 to 20. We have not the dates of the Californian School, but it normally immediately precedes that of the Hanover School.

Impressions of the Bible Schools

"We now think back on the many happy experiences at Rathmines during the recent session at the Bible School. We found this period an altogether encouraging one. We feel we can see our responsibilities in the Truth, and the position we must take in these very challenging times much more clearly now as a result of the studies brought to our attention at the School.

—K. N. (Tasmania)

"My son. . . greatly enjoyed his visit to the Bible School, and it apparently made a great impression on him, as he is now keen to study his Bible. He has never shown such interest before, and it is my hope that it continues. For ourselves, we enjoyed one of the best holidays we have ever had."

—A.S. (Qld.)

QUESTION TIME AT THE BIBLE SCHOOLS

Did Paul Marry?

In view of the studies on the Epistles of Paul at the Bible School, discussion at the meal table brought up the point as to whether Paul married? Can this idea be substantiated at all?

Ans.: There is no hint at all in Scripture that Paul ever married. The idea that he did so is based upon the excellent advice that he tenders regarding the marriage state, as expressed, for example, in places such as 1 Cor. 7 and Ephesians 5. It is thought that nobody could write so understandingly unless he had personal experience of the marriage state. But that is not necessarily the case. Paul's advice stemmed not from personal experience, as from divine revelation. If he ever did marry, his wife must have died before he was brought to a knowledge of Christ, for in 1 Cor. 9:5 he clearly shows that he was not then married. The circumstances suggest that Paul never did experience the marriage state.

Why Did John Baptise?

How did John Baptist know that God desired him to baptise?

Ans.: He received the instructions to do so by revelation (John 1:33).

Baptism emphasised to Jews the need of a new life through death, for it ceremoniously represented death, burial and resurrection (Rom. 6:1-3). It therefore foreshadowed what Jesus accomplished by his death on the cross. John was told by Divine revelation, that the promised Messiah would be revealed through this means. Until then, though he were the cousin of the Lord, he did not know that Jesus was the Messiah (John 1:33-34).

The Preaching Of Apollos

Seeing that Apollos knew only the baptism of John, what would he have taught concerning "the way of the Lord" (Acts 18:25).

Ans.: Having closely studied the Old Testament, Apollos had formed correct ideas concerning the Messiah to come, without comprehending that he had indeed appeared, for he had advanced no further than John's baptism. He was therefore awaiting the appearance of the Christ. The revelation that Aquila and Priscilla brought to him convinced him that Jesus was Christ, and fortified with that knowledge, he more "mightily convinced the Jews, and that publicly," showing how Jesus as Christ fulfilled the Old Testament prophecies.

MAKE YOUR RESERVATIONS NOW

At the time of writing a quarter of the May school has already been reserved. We intend to close this school as soon as our allocated figure has been reached. A most interesting series of studies have been arranged, including: Songs of Victory and of Triumph, God Manifestation as Revealed in the New Testament Epistles; An Outline of Romans. Supplementary talks on Prophecy and Doctrine will likewise be given, and special consideration will be paid to the teen-age class.

The evening sessions will include a Visit to Canada, by visiting Canadian speaker: Bro. Frank Abel, who will likewise fill other appointments at the School.

To save any disappointment, make your reservation immediately. Enjoy the spiritual benefit of a holiday at the Rathmines Bible School.

Reflections by a Graveside

Through Indiana to Chicago

Having bade our many brethren and sisters a fond farewell, we left the Hanover Bible School bound for Bloomington, Indiana, where we were to stay with Bro. and Sis. Aude Plew whilst fulfilling an appointment at the Jasonville Ecclesia.

We found the drive through the State of Indiana a delightful experience. The soil is very rich, and the corn grows high. The fertile fields blend harmoniously with gently rolling hills and stately trees. We were particularly impressed with the beauty of the trees: Maple, Oak, Beech and Elm, with wide-spreading, leaf-clad branches.

The subject at the Jasonville meeting was "Questions and Answers." We suggested to the audience that the subject should simply have been termed "Questions," as there could be no guarantee that we would be able to provide the answers! However, we dealt with numerous interesting questions during the course of the evening, and a well attended meeting at the small ecclesial hall indicated a keen interest in the things of the Truth.

The following day we journeyed to Brownsburg, in the general direction of Chicago. Here was spent one night. A public lecture had been publicised by the small local Ecclesia, as a result of which a stranger and several Sunday School scholars were present, in addition to the brethren and sisters. At both Jasonville and Brownsburg, though the ecclesias are small in number, both are fortunate in owning their small meeting halls, and they are therefore able to convene meetings at any time without difficulty.

We discovered that at many of the isolated American Ecclesias some members travel 50 to 60 miles to the meetings, and this naturally presents problems. In the midst of the affluent American society, where there is a high degree of apathy and indifference to spiritual things, the ecclesias are not finding it easy to keep the light of the Truth shining brightly. We exhorted them to draw together and to encourage one another by feeding upon the living Word of God, that they might maintain a vigorous approach toward their service in the Lord.

Our final meeting in this area was held on the following evening with the Gary ecclesia. It took us some hours to travel by car, and we arrived to find that the ecclesia had arranged a fraternal tea at which we would have an opportunity to meet the brethren and sisters. This was a very enjoyable experience, and afterwards a meeting was held, at which quite a number attended who had travelled a long journey from Chicago for the purpose. We spoke upon the subject, "Undivided Loyalty to the Truth," and urged the brethren and sisters to see clearly their path towards the Kingdom. We must be able to discern the way in which we must go, and the responsibilities which are incumbent upon us as the Body of Christ in this dark and degenerate age. Our remarks were well received, and the brethren appeared to show an appreciation of the dangers confronting us in these present evil times.

The following day we undertook the journey to Chicago, which we hoped would eventually bring us to New York that day. The airline

strike was still in progress, and with only limited air transport available, travel by plane remained extremely difficult. Our tickets were for an airline company which was on strike, and we had no alternative but to register for a "stand-by" flight to New York. This was a most harrowing experience. As each plane became ready for departure, any spare seats were allotted to "stand-by" passengers who received preference according to the time of their appearance at the airport. The airport presented a remarkable sight, with thousands of bewildered passengers trying to make travel arrangements to their intended destination. We waited at the airport for six hours through eight flights until nearly 4.30 p.m. before hearing our names called out, advising that seats had been found for us at last. Our plane took us from Chicago airport, and we flew out over Lake Michigan bound for New York. The jet flight took only about two hours, and finally our plane began to descend as a prelude to landing at the Newark, New York airport. At the busy American airports the planes have to descend from one level to another according to the instructions from the control tower, and because of the great number of planes in the air all the time, they must move in a very tight pattern as they descend. Our flight pattern took us down near the East River, and we looked through the window of the aircraft to see our first sight of New York city. We passed within a few miles of lower Manhattan, and this was a most breathtaking sight. But our view of the city at this time was brief, and we shall record our impressions later, as we were to see the city at much closer quarters in due course.

At Brooklyn Cemetery

Though feeling extremely tired when we arrived at Newark Airport after the long and wearying day, we were immediately brightened to see the wildly-waving arms and broad grin of Bro. Alvan Brittle, who had arrived at the airport with his sister wife, Trynie, to motor us to Long Island, where we were to stay one day before leaving for Wilbraham Bible School.

The next day was our only day in the New York city area until we should return again four weeks later. Our host, Bro. Evans, volunteered to take us to any part of New York we would like to see, but we had only one request: to visit the Greenwood Cemetery, Brooklyn, and view the graves of Bro. Thomas and Bro. Roberts. We found it quite a moving experience to stand at the graveside of these two great heroes of the faith; the two latter-day pioneers who devoted their lives to uncovering the Truth, and establishing it within a community of people known as the Christadelphians. The inscription upon the headstone above Bro. Thomas reads as follows:—

"Here lies in brief repose waiting the return of the Lord from Heaven John Thomas M.D., author of Elpis Israel, Eureka, Anatolia, Anastasis, Phanerosis and other works. Born April 12, 1805. Died March 5, 1871.

During a busy lifetime by mouth and pen he contended earnestly for the faith once delivered to the saints and at his death left behind him as the result of his labours a body of people in different parts of the world known as the Christadelphians to continue the work begun.

In his works and lectures, he demonstrated the unscriptural character of popular Christianity, and brought to light anew the long lost faith of the Apostles. "Thy Word is Truth."

Brother Robert Roberts lies beside Bro. Thomas. By a remarkable set of circumstances, he fell asleep at San Francisco, and the brethren

of that time felt it expedient to transport his body across the country so that he might be laid to rest beside his great fellow worker. Above Bro. Roberts these words have been engraved upon a stone:—

"Here lies Robert Roberts of Birmingham, England, Editor of the Christadelphian, Author of Christendom Astray and many other works, who for forty years, in the front ranks of the Christadelphians aided and continued the work begun by Dr. Thomas, by whose side he now sleeps in Jesus. Born April 8, 1839. Died September 23, 1898 at San Francisco.

We stood beside these two graves, deep in thought. Above us was a clear blue summer sky. The day was warm, but not oppressive. A gentle breeze caused the leaves of the trees to whisper softly. Our thoughts began to dwell on the many problems facing the brotherhood in our day, and we felt quite convinced that the answers to most of those problems were to be found in the past. We believe that Bro. Thomas and Bro. Roberts were the two most able teachers of the Truth in modern times, and that by their writings and expositions they were instrumental in developing the communities of people throughout the world who could claim to possess a true understanding of God's Word. As we gazed at the resting place of these two great teachers, we asked ourselves the question: what of their standards today: Where are the shepherds within the ecclesias who are upholding the same beliefs and ideals? Is the flock being encouraged to use the written expositions of these two brethren, as aids to a clearer understanding of the Word of God? As we turned away and left that scene, we concluded soberly that the answers to the disturbing questions which had been passing through our mind provided also the answers to the problems confronting the Body in these days.

In the world around us, which is a harsh inescapable reality, too many Christadelphians are putting worldly ambition before the Kingdom of God; too many of us are becoming a community of Sunday morning "church-goers," instead of dedicated Spiritual Israelites. Far too many have turned to the teachings of the clergy and modern philosophers and by this means have corrupted the purity of the Faith. These matters are not questions of idle criticism; they are clear issues facing the Brotherhood throughout the world — and they are issues which are inexorably related to our very hope of survival as a community of people upholding the purity of the Faith, and walking in its ways.

Our thoughts, as we drove away were centred upon a particular verse of Scripture which is not greatly respected by many Christadelphians today:—"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (2 Tim. 5:17). We were unable to think of any two brethren of modern times who had laboured more diligently "in the word and doctrine" than those whose graves we had just visited. According to the great Apostle these two brethren are "worthy of double honour"—but as we look about the Christadelphian community today, we cannot help but wonder: where is their honour, to say nothing of double honour? When the ecclesias, and particularly those who occupy positions as shepherds over the flock face up to this challenge, and see that a return to the "old paths" is our only hope of survival, then, perhaps, we will once again become a community of ardent believers in the Hope of Israel, and will recapture some of that zeal and dedication which fired so many Christadelphians in past generations.

Humility and patience are indispensable attributes of excellence of character. They are characteristics of the angels, to equality with whom the Gospel invites us, and who have known evil in their day. R.R.

To Wilbraham Bible School

The next day, Saturday, a hot summer day, we left Long Island by car to drive around the outskirts of New York city, and thence up through the State of Connecticut to the Bible School at Wilbraham in the State of Massachusetts. We were quite tired upon our arrival, having experienced a great deal of sustained activity since our arrival in the States, and we were therefore glad to learn that we had no appointment to fulfil that day. This was the opening day of the School, with everyone arriving and settling in. We learned to develop a deep appreciation of the fine country in the New England area. "New England" is a descriptive phrase for an area which includes five of the American States: Connecticut, Massachusetts, Rhode Island, Maine and Vermont. Of these we were able to travel only through Connecticut and Massachusetts, but we found the scenery always delightful to behold. It is in this setting of gently rolling hills, rich and fertile farmland, and an abundance of majestic trees, that the Wilbraham Academy is situated.

At this School we were to teach classes for young people as well as for adults. Our adult classes were to be upon the subject of "The First Epistle of Peter." Other duties were also to be performed during the week, including an illustrated talk on the Australian Bible School and one afternoon question period devoted entirely to Peter's First Epistle.

The surroundings at Wilbraham were very pleasant and as at the previous Schools, we soon settled in. We were delighted to renew friendships with some brethren and sisters whom we had met at the Hanover School, and, of course, these brethren and sisters were now to us like old friends. We made many new acquaintances among those (approximately 300) who attended the School, and spent a most enjoyable week in company with them.

However, the days were flying. We were still experiencing travel problems due to the strike involving a number of the American airlines. It was necessary for us to leave Wilbraham on the Saturday and fly north into Canada to British Columbia for the commencement of the final Bible School we were to attend at Vernon. It appeared as though it would be impossible for us to arrive at our destination before Tuesday morning, but two brethren worked for several hours to try to arrange alternate transport for us. As a result we were able to fly out of Bradley Airport, a short distance from the Wilbraham Academy, on the Saturday afternoon. Flying via Buffalo (during which we flew over the mighty Niagara Falls — an awe inspiring sight from the air) we arrived later that evening at Toronto, where we were cared for overnight by Bro. and Sis. Newth, who returned us to the Toronto airport early the following morning. From there we commenced the long flight across Canada.

— J.Ullman.

"God hath appointed a day" and a man. Both stand at the door. The door will open, and both will enter to the astonishment, and affright overthrow, and affliction, and ultimate blessedness and peace of all mankind. "Behold I come as a thief: blessed is he that watcheth." R.R.

Trying to live the Truth is no light matter!—no easy battle! Our duty can be summed up in the words: 'Do the right and trust God for the rest.'

ADVICE to YOUNG MEN

“Young men likewise exhort to be sober-minded; in all things shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of you.”—Titus 2:6-8.



Be Discreet

The word here rendered “sober-minded” is translated in the margin “discreet.” Soundness of mind is, however, the idea conveyed. Exhort young men to be sane — rational — to conduct themselves as persons of sense and understanding, whose movements are under the control of true reason.

This counsel is most appropriate in an age like ours, in which so much perfect insanity in relation to divine things abound. It is one very prominent characteristic of the truth that it only seeks alliance and affinity with minds that are given to the exercise of the strictest logic, and cannot home itself in the abode of mental inconsistency and intellectual aberration. God has given us the spirit of power, and of love and of a *sound mind*. The scriptures are consonant throughout with the highest form of reason and they are intended to produce reasonable young men — men who can give a reasonable account of themselves and of the hope that is in them. There is something very remarkable in the fact that the very people who are distinctively exhorted to cultivate a state of mental soundness are frequently by their neighbours accused of being deficient in sanity. In fact the saner you become from an apostolic standpoint, the more demented you will appear in the estimation of the world. They said of the Master of the house: “He hath a demon, and is mad — why hear ye him?” And they said something of the same sort about the apostles. It is not exactly pleasant to go through life under such an imputation, and yet who does not feel it to be something of an honor to escape the commendations of the present evil world, and even to endure its sneers and banter for the sake of Christ? We can afford to let it indulge its idiot mirth at our expense. We know in what direction true mental soundness lies. The apostle Paul was himself a magnificent illustration of it. He was not the man to lend himself to a piece of mere fanaticism. His was a clear, logical, well-balanced intellect, as is evident from his letters and speeches; and he was particularly anxious that these mental qualities should

be apparent in all over whom he had any influence. Hence the exhortation we are now considering. Be *compos mentis* --- Have all your faculties about you --- Don't dream --- Avoid mental intoxication --- Learn to take a calm and sober view of all things --- Let not appearances impose upon you --- Cultivate the habit of looking below the surface --- Be not led away with good works and fair speeches --- Accustom yourselves to the exercise of analysis and investigation --- Above all, let the mind of God be your standard of what is rational in everything --- Take your cue from the Scriptures, and do not for a moment suppose that there is any higher type of sanity than that which they inculcate and reveal.

Be An Example

Titus was to set his young brethren an example of this, and in other important particulars. As a teacher, he was to be studious alike of his doctrine, of his manner, and of his speech. The one was to be *pure*, the other was to be grave and serious, and the third was to be above criticism. Next in importance to doctrinal uncorruptness is a becoming solemnity of bearing, and a well considered mode of expression not only when engaged in the exposition and defence of the truth but on all occasions. God has no pleasure in the frivolities and inanities which have often been known to accompany the profession of His name. The soil is not good if there be present a preponderance of the material which produces mirth, and generates burlesque. The laying hold of eternal life is a serious business. It is a business in which many who embark in it will miserably fail. It demands that we throw folly to the winds; that we abstain from foolish talking, and jesting --- that we live as those who believe that sorrow is better than laughter, as things are now constituted upon the earth, and that we pass the time of our sojourning here in fear.

Now, if there is to be sound speech, there must precede it sound reflection. It is unwise to speak before you have something to say. At public meetings connected with the sects, I have often heard speakers rise and declare they had nothing to say, when it has taken them about half-an-hour to say it. The organs of articulation don't move coherently and well if they begin before the brain. The problem of sound speech, which cannot be condemned, is a much more difficult one in some cases than others. There are those who would find it difficult to express themselves otherwise than appropriately and well, however they were to try; while others who, like Moses, are "slow of speech," are compelled to exercise caution before opening their mouths. It will be well if our young brethren subject themselves to rigid discipline in respect of this matter, and practice the art of thinking before they speak.

This may cause their communications to be somewhat lagging and tedious for a while, but the probability is that time and practice will give them greater facility in the expression of their ideas.

Then, of course, no speech can be considered "sound" that is, in the least, out of harmony with the Scriptures. What we say, on all subjects, must not be in the least open to objection from a Bible point of view. "If any man speak let him speak as the oracles of God." He is an *unsound* speaker if he do not. It is not simply that we express ourselves correctly in relation to doctrine but that the mind of the Spirit be manifest in our whole conversation, and that we never drop or lay aside the apostolic seriousness and rationality of speech. "Out of the abundance of the heart the mouth speaketh," and if a young man's heart is full of the word of Christ, his talk will necessarily accord with the exalted and ennobling character of that word.

There is much in the Scriptures concerning the power and uses, and government of the tongue. It is naturally an untameable and unruly member. Life and death are in its power. By our words are we to be justified or condemned. The man's religion is vain who bridleth not his tongue. He deceiveth his own heart. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." There is perfect safety in *silence*, when you are uncertain what is the right thing to say. "A prating fool shall fall." "In the multitude of words there wanteth not sin"; "but he that refraineth his lips is wise."

Be Mature

"Let no man," says Paul to Timothy, "despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Now some of those believers would be much older than Timothy, and yet he was required to set them an example in all these essential particulars. No wonder that he felt the responsibility of this position, and that we read of his *tears*. "I have," says the Apostle, "remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears." Certainly no man could despise the youth of such a one as Timothy who cherished so keen a sense of the solemnity and obligation which belonged to his position among the brethren at Ephesus. Men are bound to respect earnestness and integrity and a tearful regard for the truth of God, in any young person who exhibits these qualities. It is, however, too often the case that youth can command no such high appreciation, but only merits a low and mean appraisalment. Young brethren have the remedy for this in their own hands. Let them take Timothy for their pattern, and Paul's counsels to him for their

guide, and they will soon find that they occupy a high place in the estimation of all who are capable of appreciating spiritual excellence. There is no reason why, if they are young, they should not be healthy and robust. Such spiritual vigour comes of the exercise of hard discipline. "Thou, therefore, endure hardness as a good soldier of Christ." A soldier's lot on the battlefield is no pleasant and tranquil experience; it is a hard and disagreeable life. If young men are lovers of pleasures and ease, they had better eschew the course which Paul describes by the aid of this metaphor. In the work of the truth there is nothing for those to do who have an eye to comfort and nothing else. We've got to brace ourselves up, to shake off all sloth, and be prepared to rough it. The soldier in active service has no time to give to "the study of the arts which embellish life, the amenities which adorn it, the sciences which smooth or prolong it, or the knowledge which is supposed to enrich and dignify its course." From the pursuit of many things which are lawful in themselves, he is debarred by that sense of expediency which prompts him to devote his whole attention to the matters which are connected with his calling. Now *we* are soldiers in active service — the service of Christ, the Captain of our Salvation. We are engaged in a good fight — warring a good warfare. We've got good armour, and good weapons, and a good commander, and a good cause, and the prospect of an exceeding good recompense if we prove ourselves victorious, and do not lose heart. If ever we are disposed to complain that this warfare is trying and difficult, we ought to feel rebuked by the fact that men will cheerfully endure a hundred times greater hardship than falls to the lot of a servant of Christ in these days, at the call of patriotism, and in the hope of being able to wear a paltry silver medal on their breast.

The service to which we are called by the Gospel was not meant to be easy. The objects contemplated by it could not be realised were such the case. It is an arduous undertaking, and softness, and all forms of self-indulgence are incompatible with the spirit that animates the man who desires to please Him who hath chosen him to be a soldier.

—A.B.

If we study Bible history we find that very few in every age have been really God-fearers. Numbers, as Brother Roberts once remarked, were invariably on the wrong side. This applies equally to the days before the flood, to patriarchal times, to Israel under the kingdom, and to the times of the Gentiles.

Significant City, Significant Name:

JERUSALEM

Among the many meanings which have been assigned for the name of Jerusalem, the following have found most favor: Possession of Peace, Inheritance of Peace, Foundation of Peace, and Vision of Peace.

Such an interesting city must have a name of great significance. It was first called Salem (Gen. 14:18), and that, also, is to be its final name (Psalm 76:2). Salem signifies "peace," and the Apostle, in Hebrews 7:2 identifies its first-known king, Melchizedec as being both King of righteousness (the meaning of his name), and afterwards king of Salem, which is king of peace.

The city was afterwards called Jebus, which means "trodden down." Judah could not drive the Jebusites from the city, but David succeeded in doing so. The city then enjoyed a measure of peace, when the period of its down-treading by the Jebusites was ended. But that was only typical of a future glory. Jerusalem is a name of prophetic import, for from this city Peace will be proclaimed to the nations; it will be the habitation of Peace, Righteousness and Holiness.

The word Salem comes from the Hebrew **shalom**, and signifies "peace" and prosperity. It is derived from a root meaning "to be at one," and in that sense, to be at peace with Yahweh. The other part of the word, **Yeru** is derived from **ravah**, "to pour upon in floods," so that the name Jerusalem signifies: "He (Yahweh) will pour peace on thee in floods," or "He will flood thee with prosperity."

In view of this interpretation of the word, Isaiah 66:10,12 is most significant:

"Make joyful with Jerusalem, and be glad for her, all ye that love her; rejoice mightily over her, all ye who mourn for her; for thus saith Yahweh: Behold I will turn peace upon her like a river, and the glory of the nations like an overflowing torrent."

The same Hebrew verb from which the word Jebus is derived, is used to designate the present treading-down of Jerusalem. Here is an instance, the words being, of course, prophetic when spoken:

"The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary" (Isa. 63:18).

Predicting the fulfilment of this, Christ declares:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

When David drove the Jebusites from the consecrated spot, it was called "the City of David." There comes in the future, however, one from the way of Edom, who shall again clear the city of its spoilers, and then it shall be called Yahweh Shammah — Yahweh is there (Ezek. 48:35). Then there will be no necessity to call the city by her prophetic name, for she will be the city of Yahweh, the Zion of the Holy One of Israel. Peace will be then centred in that city, and the words of the Psalmist will be fulfilled.

"In Judah is God known: His name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle... Selah!" (Ps. 76:1-2).

— J.W.T.

Signs of the Times

The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still-threatening heavens. Such as know not the truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look on things as God sees them. They lift up their heads with a hopeful expectancy.

Life in Catholic Spain

SPAIN — Out of 30 million population, Spain has only 30,000 Protestants, and they are denied many civil and religious privileges. If a person gives away a New Testament, or any religious paper, he is subject to a heavy fine or prison sentence.

(The power-hungry hand of Catholicism exerts its influence wherever possible, restricting the well-being of the masses under its control, and fostering ignorance and superstition. This situation will continue in Spain until the righteous rule of Christ commences. Brother Thomas, in *Elpis Israel*, p.326, shows that Spain constitutes part of the confederacy of nations which will be welded together under the Russian Autocrat in association with the Papacy, to oppose Christ).

British Withdrawal From Aden In 1968!

LONDON — The British Government is to give the South Arabian Federation a lump sum of up to \$11 millions; plus extra annual aid lasting until 1971, to help build up its armed forces. The South Arabian Federation is due to become independent by 1968 and Britain has already given notice that she will withdraw her major military base from Aden by then.

(British interest in Arabia is the subject of prophecy in Ezek. 38:13, and Bro. Thomas correctly interprets this in declaring that "... the lion-power will not only become the Sheba and Dedan, but also the Edom, Moab and Ammon of 'the latter days'..." — *Elpis Israel*, p.435. Whatever Britain's policies of withdrawal may be now,

the prophecies of the Word indicate that circumstances will again force Britain to occupy part of Arabia to oppose the Russian attack, or else events will now move speedily to prevent Britain evacuating the area in two years time!)

Israel's Exodus Continues

HAIFA — A group of 144 immigrants, from Argentina, Brazil and Uruguay, arrived during September in the s.s. Jerusalem. The newcomers included 50 young people who are joining kibbutzim, and several elderly couples who are joining their children already in kibbutzim. Later, the s.s. Theodor Herzl brought another 60 immigrants from other countries.

(Despite economic difficulties and the problem of absorption, Israel warmly welcomes its children home! There is something of greater significance in this than in the immigration policies of any other nation. Israel is a living testimony to the prophetic word, and a sure sign of Messiah's imminent return).

Carnage on the Roads

AUSTRALIA — Road accidents last year cost the nation \$200 million; 3,178 people were killed and 78,000 injured. This represents the entire population of Canberra (the National Capital), or nearly the entire Post Office staff in Australia.

(Worse still, this universal carnage on the roads is exceeded only by the huge casualties of major war-time battles in history! But it is accepted as an inevitable companion of an "advancing" civilisation — part of our "way of life." It provides a stark contrast to the picture of security and safety portrayed in the prophetic visions of the kingdom).

More Crime Predicted

CANBERRA — Organised crime, grand-scale frauds, a rising immorality rate and increased dissent

were predicted for a more affluent Australia in the next 20 years by the Attorney-General (Mr. Snedden) recently, at a seminar for top Australian and New Zealand police officers. He claimed that though Australia was free from large-scale organised crime at the present time, this would not continue. He declared: "Without doubt the degree of affluence in the next 20 years will defy our capacity to foresee. Problems facing the police forces will be enormous, but I am content the problems would be solved."

(We share Mr. Snedden's confidence that today's problems will be solved, but not in the way he envisages. The solution will be accomplished through the strong infallible hand of Christ, bringing Divine Judgment against evil — Isa. 26:9. The world is unable to prevent crime, because it is incapable of teaching righteousness).

Israel's Patience "Limited"!

JERUSALEM — The Israeli Parliament has warned that it would back a "direct action" policy to safeguard its borders, if their current peace-seeking efforts at the United Nations proved futile. During Parliamentary debate, former Israeli Foreign Minister, Mrs. G. Meir, blamed the Soviet Union for much of the current border tension. He charged the Soviet Union with supporting hostile Syria "blindly".

(Notwithstanding clashes at Cuba, Vietnam, and Africa, Russia's interest remains in the Middle East, because of its strategic value and its inherent mineral and oil wealth. It is the bridgehead to world dominion, and this is the bait that will draw the Russian bear out of its lair).

Jordan Threatens to Attack

NEW YORK — King Hussein of Jordan declared that Jordan would open up a second front if fighting broke out between Israel and Syria.

The aim of this would be to relieve pressure on Syria. "An Israeli move against Syria would threaten our west bank (part of Jordan west of the river in what used to be Palestine)," he said, "I think the world should act to prevent such an explosion, but we cannot permit further Israeli expansion."

(Syria, Jordan, Russia or the whole world combined cannot conquer destiny. Israel will expand. Its expansion will be directed by Christ — Zech. 12. And it will witness the destruction of Gogue and all who align themselves with him).

A Question for Mr. Gromyko

MELBUORNE — The "Age" reports that Mr. Eshkol, the Israeli Premier, has been conferring with ambassadors of the Great Powers on the problem of border clashes. It suggests that while the United

Nations truce observation team and the mixed armistice commission can apply sticking-plaster on day-to-day cuts and abrasions, only the Great Powers, acting in consort, can act as effective peace-makers. Whether they will do so is a question best answered by Mr. Gromyko.

(Mr. Gromyko may not be sure of the answer as yet. But it has been revealed in the Prophetic Word. As Bro. Thomas remarked: ". . . there cannot be the shadow of a doubt that the Autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy in Ezekial 38-39 and that when he invades the Holy Land for the purpose of spoiling the Jews, the Lion-power of these countries assumes a threatening attitude, and dares him to execute his purpose." Peace will evade man, until the Divine purpose is achieved).

Culled from Our Correspondence



Don't Succumb To Your Environment

Sis. A.D. (New Zealand) asks:

"Why cannot those who are so privileged to be called into the wonderful hope of salvation refrain from twisting the things written in the Scriptures. This theory of evolution being taught in our schools is bad enough; but when it is permitted to be ventilated in the ecclesias it is dreadful. . . Is the Truth being watered down until we shall soon be as the world — not separate therefrom? Is not the present situation in the brotherhood permitting 'grievous wolves to enter in not sparing the flock'? I wonder what Brother Thomas and Brother Roberts would think of ecclesial events today?"

(The picture is saddening, but not unexpected. We have ample warning that the last days would be noted for general apathy and indifference to the Truth, and for a decline in spirituality and purity of doctrine. But such a situation will give way to the dawn of a new day, when the Lord himself will "right the wrongs." Meanwhile we must labor to "redeem the time," and to maintain as much as lies in our power, the soundness of the Truth as expressed in the pioneer expositions. Remember we do not have to succumb to our environment).

A Splendid Testimony

Bro. E.M. (New Zealand) reports: "Recently, the N.Z. Broadcasting Commission have been promoting

a series of addresses by various religious organisations, entitled "I Believe!" We took this opportunity to present the claims of Christadelphias, and Bro. K.S., of Auckland, gave a splendid epitome of our beliefs to radio listeners. The announcer concluded the session by advising listeners of the availability of a copy of the address by application. We hope that some value will accrue as a result of this effort."

(Whilst we recognise the Noachic influence of the times, and the general disinterestedness of people to the Truth, yet the continued testimony will find the Divine approbation. It is our duty to seize every opportunity to proclaim the Truth, whether others heed or not. It is God's pleasure to grant the increase and we labor to that end, in faith).

Special Wide-Margin Bible Required

Bro. R.L. (Victoria) writes:

"I would like to obtain some information on the extra wide-margin Bible, and understand that they are even larger than the standard wide-margin edition, having ruled pages front and back."

(The "special" Bible is one made to our own specifications, specifically designed for Bible students. It has additional lined sheets in both front and back, and also at the commencement of each book of the Bible. This provides the opportunity for additional notes to be included, and also allows for an outline of the background and analysis of each book of the Bible to be written in at its commencement. In addition to these features, it has extra wide margins on each page, as well as stronger binding. The cost of these Bibles is approximately \$30, and we feel that they are the finest Bibles that you can purchase at the present time. We have ordered a further consignment of them, and readers are recommended to place early orders to avoid disappointment).

A Mutual Pleasure

Sis. E.G. (Scotland) says:

"We have had the pleasure of a visit from Brother and Sister Ullman to our Ecclesia in Glasgow. Brother Ullman spoke to us on 'Undivided Loyalty to the Truth,' and his strong contention for the faith uplifted us tremendously. We found him a brother full of zeal for the Word of God, and who spake without fear or favor. We will long remember his visit."

(Brother Ullman has similarly expressed his delight and pleasure at the welcome afforded him by brethren and sisters. He has found the experience of meeting with ecclesias throughout the world most beneficial, enjoyable and personally profitable).

The Problem of Time

Mrs. M.C. (W. Aust.) asks:

"Could you please tell me who made God? Where did He come from? I have read a little of the Bible, and admit that it is not easy to follow. . . ."

(Scripture declares emphatically that "God only hath immortality" — 1 Tim. 6:16, and that He therefore had no beginning or origin. It is difficult for finite man, bounded by the clock, to appreciate that God is beyond all time, and that He is not limited by such considerations. The Psalmist declares that God exists "from everlasting to everlasting" (90:2). Thus, the progress of the years means nothing to Him. He is above and beyond all measurement of time. As you say, this is not easy to understand. But then, neither are many other features of this remarkable universe. Consider the heavens. What lies behind the canopy of stars? Space. But what is beyond space? Is there an end to it? When we commence peering into the heavens, we are faced with that which is infinite, and that which cannot be measured by puny, definite minds. But one day, the immensity of this

glory will be revealed to those proved worthy, for the change to Divine nature will be accompanied with a mind capable of receiving such knowledge).

Contact With Israel

Mr. P. Cohen, of the Youth Aliyah organisation in Jerusalem, writes:

"We were very happy to receive in our office yesterday Mr. and Mrs. Ullman, of Perth. They told us about all the excellent work and the interest that the Christadelphian community does for Israel. Mr. Ullman also handed us a cheque to the amount of £100 for Youth Aliyah for which our many thanks are due to the donors. Today (October 25th) I took Mr. and Mrs. Ullman to two Youth Aliyah villages in the vicinity and showed them some of the practical work

being done by Youth Aliyah. It is a pity that their time in Israel was so short and they were unable to see more of Youth Aliyah and of the country as a whole."

(Christadelphians have a tender spot in their hearts for Israel, both land and people, for they realise that God "hath not cast away His people which He foreknew." A visit to the land itself cannot fail to impress with the concrete aspect of our hope, and the fulfilling of Bible prophecy. Mr. Cohen regrets that the visit of Bro. and Sis. Ullman was short. That was inevitable in a packed schedule. But the time is imminent when true Christadelphians will enjoy a more prolonged stay in the land — in that day, associated with the King of Israel, and witnessing the wonderful and remarkable changes that his rule will introduce).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.



How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 10 (cont.)

VERSE 13:

"For whosoever shall call upon the name of the Lord shall be saved"

—This is a citation from Joel 2:32, Paul claims that Joel's use of the word "whosoever," shows that salvation is not limited to Jews. The words "call upon" signify to turn around to the one called upon. The terms of Joel's statement require that a person desiring to be saved turn to the "name of Yahweh," which is as a "strong tower" provid-

ing safety (Prov. 18:10). People of salvation, therefore, are those who have turned from the ways of the flesh to become "a people for His name" (Acts 15:14). They turn to Christ who is the manifestation of Yahweh. His ministry glorified the Father on earth, for he both manifested and declared His name to his disciples (John 17:6, 26), and he prayed the Father that he might continue to keep them in His name (v.11). That name is bestowed upon

believers (1 Thess. 1:1), and requires of them that they manifest its principles in action, and so build into their lives the Divine characteristics they see revealed in His Son. By so doing, they shall be saved.

VERSE 14:

"How then" — Again Paul begins to reason upon the quotation he has already given. The word "whosoever" used by Joel, and implied by Isaiah, shows the need of preaching the Gospel to both Jews and Gentiles, even though the former might condemn the Apostle for so doing. A person cannot believe unless he first hears, and how can he hear without a preacher? Why then condemn those doing a work supported by Scripture? The logic is unanswerable, and is enforced by further appeals to the Old Testament.

VERSE 15:

"How shall they preach, except they be sent?" — An Apostle is "one sent," and Paul claimed that authority (Rom. 1:1. Acts 13:2). The Scripture he now cites proves that it was intended that such as the Apostles should be sent forth for the purpose of preaching.

"How beautiful are the feet" — The quotation is from Isaiah 52:7, and the context of that quotation reveals that the truths of the Gospel, or the "glad tidings of good things," were to be displayed before "all nations" (Isa. 52:7, 10). The word "beautiful" in both the Hebrew and Greek implies that which is brought to full maturity and vigor, and at the very right time. It is a translation of the Greek *horaïos*, which is derived from *hora*, a season, a period fixed by natural laws. The "feet" sent forth bearing the gospel news to all nations, were full of vigor, and swiftly carrying the message at the right season.

"Of them that bring glad tidings" — There is a slight variation between the Hebrew and Greek, for Isaiah has "him", applying it to the Messiah, and Paul has "them," applying it to the apostles. But though

there is variation, there is no confliction. In v. 14, according to the R.V., Paul asks: "How shall they believe in him whom they have not heard?" Now he tells the Roman brethren that they have heard Christ, for they heard him in the Apostles, and he applies Isaiah's reference to the work that he and his fellow-apostles were doing. They were Christ's ambassadors, as he told the Corinthians, and he added the words: "we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). To the Galatians he declared that the purpose of God was to "reveal His Son in me" (Gal. 1:16), so that the Apostles were manifestations of Christ, as he is the manifestation of God. In "them", therefore, the hearers of the message saw and heard "him", as in all the Ecclesia, Christ should be displayed to the world (Col. 1:27).

Not All Accept — Vv.16-18

Paul now reveals that though opportunity was made to all, all did not accept the Gospel proclaimed. And yet, even in this, Bible prophecy was fulfilled.

VERSE 16

"Not all obeyed the gospel" — Paul now quotes from Isaiah 53:1 to show that it was predicted that but a remnant would heed the Gospel message.

"Report" — Greek *akoe*, and signifying "a hearing." This is the same word translated "hearing" in v.17, so that the Diaglott renders: "Faith comes from a report, and the report through the Word of God."

VERSE 17

"The Word of God" — The R.V. renders this in accordance with the Greek: "the word of Christ".

VERSE 18

"Their sound went into all the earth" — This is a citation from Psalm 19:4, and provides a basis for interpretation of that Psalm.

Paul's use of it reveals that the Psalm is extolling the glory of the Kingdom as well as the glory of the literal heavens and earth. The Apostles, as the "stars" of the political firmament of the future, had partially fulfilled the Psalm by proclaiming the Word of Christ throughout the world (or habitable — Greek, *oikoumene*. See Col. 1:23). This gave opportunity for Israel in dispersion to hear of the Word of Christ, as well as the Gentiles, and was in accordance with the will of God, because it fulfilled the intention of the Psalm here cited.

Israel Rejects the Message: God Turns to Gentiles — Vv.19-21

Still quoting from Scripture, Paul shows that Yahweh has revealed His intention to proclaim the Gospel unto Gentiles, so that his work of preaching fulfils the requirements of prophecy.

VERSE 19

"Did not Israel know?" — The word in the Greek, *ginosko*, signifies to take in knowledge, to understand completely. It often indicates a relation between the person knowing and the object known, in which the former manifests the fruits of his knowledge in or of the latter. See 1 Cor. 8:3; Gal. 4:9. See John 17:3.

"First Moses saith" — Paul answers his question by appealing to Scripture, and this provides a negative.

"I will provoke you. . ." — These words are quoted from Moses' song of witness against Israel (Deut. 32:21). See also Hos. 1:9,10.

VERSE 20

"Esaias is very bold" — In other words, Isaiah spake out boldly, plainly, and in a way calculated to cause offence.

"I was found of them that sought me not" — This is a quotation from Isa. 9:30, and the statement that He (Yahweh) was found of them that did not seek Him, reveals that He takes the initiative in mercy (cf. Rom. 5:8. 1 Jhn 4:10,19). He does this first to Israel, and then to the Gentiles.

"That asked not after me" — See Isa. 65:1-2.

VERSE 21

"I have stretched forth My hands" — Here is an evidence of the waiting long-suffering of Yahweh (see also 1 Pet. 3:20). He is ever there to help those who turn to Him. His mercy towards such is boundless, and we can place complete confidence in it (cp. Jer. 29:11).

"A disobedient" — The word in the Greek signifies "non-persuadable," "obstinate."

"Gainsaying" — Greek *antilego*, to oppose one's self to one, and thus signifying argumentative. Israel proved an obstinate argumentative people! Yet Yahweh's mercy was always extended to the nation.

Thoughts For The Times

“Thou Hast Despised Me !”

(2 Sam. 12:10)

David had no thoughts of despising God when he sinned the sin which God condemned. He merely yielded to pleasant desire in the first instance, and then sought to screen himself from shame in the second. David feared God exceedingly and had not changed his mind towards God at all. Yet this was God's construction of his act: that in going contrary to the commandment God had given for the guidance of human action David had “despised God.” Men do not think of this when every day in their lives they do the things God has forbidden to be done, and leave undone the things He has commanded to be done. What a fearful accumulation of guilt lies upon the children of disobedience! What a fearful crime for men to despise God. Those despise God who despise His word; and those practically despise His word (in God's estimation) who neglect it or disobey it. They do so with impunity now. No harm seems to come to their negligence. It would be foolish to be misled by appearances. It was so with Israel for a time. It did not seem to matter whether they observed the law of Moses or not. The sun rose, the rain came, the harvest matured, prosperity reigned as much as when the first generation of their fathers feared the commandments. Yes, for a while; but mark the expression of this chapter (Jer. 14): “He will now remember their sin.” Look out upon their calamitous history and see what this means. Now make the application. It has an application in other directions. See what is said of Rome, respectable and respected Rome which notwithstanding her sins, which have “reached unto heaven,” rears her head in complacent and prosperous authority among the nations of the earth. Great Babylon “came in remembrance” before God, to give unto her the cup of the wine of the fierceness of His wrath.” There are things long past — deeds and transactions which are ancient and forgotten history with the world — to come up again in divine reckoning and be made the basis of terrible acts of retribution. And yet men may individually insulate themselves from the guilt of a genera-

tion in which they live. Hence Peter exhorted those who were reasonable to "save themselves from that generation." But men who drift with the stream partake of the guilt of their generation and may find themselves involved in the whirlpool of judgment that will destroy the present wicked world when the time for "remembrance" arrives. This remembrance, however, acts both ways. God will remember also forgotten deeds of obedience, for "a book of remembrance" was written before Him for them that feared the Lord and that thought upon His name. The day of the issue of things will shew the supreme wisdom of such, and the supreme folly of those who allow themselves to be cheated into forgetfulness of God and disobedience of His commandments.

—R.R.

Prophecies Of The Restoration

A TRANSFORMED LAND

(Ezekiel 36:1-15)

During the course of our last volume, we provided an outline of the prophecy of Ezekiel. This showed that chapters 33-39 provide a section that is complete in itself, relating to the restoration that Yahweh intends to bring upon the land and nation of Israel. These chapters can be thus sectionised:

- | | |
|---|------------------|
| 1. Ezekiel recommissioned as a watchman | — Ch. 33:1 - 20. |
| 2. The final message from the doomed city | — Ch. 33:21-33. |
| 3. The coming shepherd king | — Ch. 34 |
| 4. The doom of those who hate Israel | — Ch. 35. |
| 5. A transformed land | — Ch. 36:1 - 15. |
| 6. A transformed people | — Ch. 36:16-38. |
| 7. A transformed nation | — Ch. 37:1 - 14. |
| 8. The divine polity of the future | — Ch. 37:15-28. |
| 9. The final crisis | — Ch. 38. |
| 10. The vindication of Yahweh | — Ch. 39. |

Articles in our last volume provide both an outline of the whole prophecy, as well as treating in detail with the first four sections above. This article outlines the fifth prophecy.

The Gentiles To Be Ejected From The Land — Vv. 1-7.

This section of Ezekiel's *Prophecies Of The Restoration*, covering the first fifteen verses of chapter 36, shows the Gentiles ejected from the land (vv.1-7), and then the land yielding its fruit in preparation for the full restoration of Israel (vv. 8-15).

In Ezekiel 6, similar words are found, but there, instead of them expressing a blessing, as in the chapter before us, they pronounce a curse. Because of their sin, punishment was heaped upon the people and this affected the soil. Rain was withheld, drought and plague swept the land, and it was brought into a state of sterility. Like the people on it, it lacked the increase that would glorify those who possessed it.

"Ye mountains of Israel, hear the word of the Lord Yahweh: Thus saith the Lord Yahweh to the mountains, and to the hills, to the rivers, and to the valleys. Behold, I, even I, will bring a sword upon you, and I will destroy your high places" (Ezek. 6:3).

The chapter before us, however, reveals that these very hills and mountains which are said to be held in derision by the nations (v.4), are to be delivered from the curse laid upon them (v.6), in preparation for the full restoration of the people.

Thus Yahweh makes ready the land to receive the people because a rural life is to form the very foundation of the Kingdom economy. This will be the case, not only for Israel, but for all the world. Micah captures the essentially rural character of the millenium when he writes:

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Yahweh of hosts hath spoken it" (Mic. 4:4).

Under the Mosaic constitution, the character of Israelitish life was rooted in the soil, as such passages as Leviticus 25 show. The people were but tenants on a land that was not really theirs, but which they occupied as "strangers and sojourners" with Yahweh (Lev. 25:23).

Dependence on the soil made them dependent upon God, for without the blessings of sunshine and rain, there would be no crops, and consequently no food. But, despite this, there is one feature of rural life against which a person must be on his guard. Under normal conditions, it turns a person's mind completely to the soil. He becomes self-centred and complacent with his lot, luxuriating in the relaxed and pleasant life that it provides, and therefore lacks the sharpness of mind that the more competitive life of the city develops. Meditation upon the Law guarded against this. Its requirements demanded that some thought be given to the things of God every day in a person's life, and therefore developed a sharpened mental outlook. Under such conditions, the people of Israel had the best of both lives: the physical well being of outdoor occupation, and the mental stimulation sharpened by constant thought and study of the law.

Today's social evils stem from the divorce of man from the soil, and his refusal to heed the Word of God. Thus he has tended to segregate into the huge cities which are a feature of modern

life, but which are as a howling wilderness as far as the instruction of Yahweh is concerned (cp Rev. 17:3 with v. 18). Man, in his present state, is at his best when he has contact with the land and with the word. That is why a merciful God sent him forth to till the ground and at the same time taught him the principles of the truth (Gen. 3:19-21). Even in his novitiate, before he fell, he was set to work "to dress and keep" the garden in Eden (Gen. 2:15). The Hebrew form of man's name, Adam, identifies him with the soil, and illustrates his very need. For the Hebrew word for earth is *adamah*, and is associated with the first man who was formed out of the dust.

And so the prophet, rhetorically addressing the land, speaks of how it had been made desolate, and had been "taken up in the lips of talkers, and become an infamy of the people" (Ezek. 36:3). The warning of the Law had been partially fulfilled in this (Deut. 29:24-29); but now the prophet was called upon to speak of coming judgment on the Gentiles:

"Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all Idumea, which have appointed My land into their possession with the joy of all their heart, with despiteful minds to cast it out for a prey" (v.5).

In a previous article we showed how that the future has been typified in the past restoration under Zerubbabel. When Israel was taken into captivity by the Babylonians, the Nabatheans moved against Edom, and driving them out of their original possession, they occupied it themselves. The Idumeans moved west across into southern Judea, and occupied the land from whence the Jews had been taken. However, on the restoration after the overthrow of Babylon, the Jews subsequently extended their influence over Edom, then in occupation of Judea. Under the Maccabees the Idumeans were given the choice of conversion or the sword, and those who accepted the first were incorporated into the nation. Thus the king in the days of Christ was an Edomite: Herod the Idumean.

All this is typical of the future, and is used by such prophecies as that before us and others (notably Obadiah) in this way.

In Ezekiel's prophecy, Idumea stands as a type of profane Gentilism, the flesh in political manifestation, which will be seen in its most terrible form in the Gogian confederacy (Ezek. 38).

In the verse quoted above, however, the "residue of the nations" is contrasted with "all Idumea." Whilst only the "residue" of the former will be destroyed, "all" of the latter will be so treated. That is because "all Idumea" relates to the flesh in political manifestation, and that is to be completely destroyed, whereas the "residue of the nations" are those who shelter under its influence. Those who come out of it will be incorporated as mortal subjects in the Kingdom.

Thus Ezekiel's prophecy is similar to that of Daniel. He declared that the "fourth beast" was to be completely destroyed (Dan. 7:11), whereas the "rest of the beasts" will have their lives prolonged for a "season and a time" (1000 years), though their dominion (or rule) will be taken away. The fourth beast, in its latter day manifestation will be seen in the Gogian confederacy, but this will be overwhelmed, and the nations released to become incorporated as mortal subjects in the Kingdom of God.

The certainty of the accomplishment of all this is indicated by the fact that Yahweh is represented as lifting up His hand in oath that the heathen round about will surely "bear their shame."

What are the terms of that oath that so clearly defines the subjugation of these heathen nations? Obviously that to which Paul refers when he declares that there are "two immutable things in which it is impossible for God to lie," namely, the covenant and the oath (Heb. 6:18). The oath was proclaimed to both Abraham (Gen. 22:16), and David (Ps. 132:11), and guarantees the continuity of Israel, and the ultimate subjugation of all Gentile powers.

The Land To Yield Its Fruit — Vv. 8-15.

And now, again addressing the land, the prophet declares that it will be made fertile because "they (Yahweh's people) are at hand to come" (v.8). This relates to the full ingathering of Israel, which shall take place after Armageddon (Ezek. 39:25).

What will cause this great fertility to be brought about?

Will Jewish muscles, or brains, cause it to happen?

The answer is in the negative for it is the work of Yahweh. The present efforts of the Jews in the land are doomed to failure. The people must yet be humbled, and brought to realise their need of Yahweh (see Matt. 23:39; Ezek. 39:25). Their present efforts at rehabilitating the land can have only a measure of success. The real fertility will be brought about when the Divine Ploughman overturns the soil by the tremendous earthquake which will split the Mount of Olives, and elevate Jerusalem (Zech. 14). Such an earthquake will have repercussions throughout the whole land, "causing streams of water to break forth in the wilderness," and altering the whole contour of the land.

When thus Divinely prepared, the land will be "tilled and sown," and will yield its fruit. In his Temple prophecy, Ezekiel shows that the produce of this land will be used to supply food for the city of Yahweh Shammah in which the multitudes of pilgrims who enter the land for worship will be housed (Ezek. 48:19).

With the land fertile and flourishing, preparations will be completed for "all Israel" to return, "even all of it" (Ezek. 36:10),

namely the twelve tribes. As a result, the "cities shall be inhabited, and the wastes shall be builded" (v.10); and the encouraging statement is added:

"I will settle you after your old estates, and will do BETTER UNTO YOU THAN AT YOUR BEGINNING" (v.11).

This is in confirmation of an earlier prophecy (Ezekiel 16:55), and is similar to the declaration of Amos 9:11.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the DAYS OF OLD."

When Israel is completely restored to the land, and the Lord Jesus reigns in Jerusalem, the Kingdom of God will be established "as in the days of old," though Yahweh will do "better unto it than at its beginning."

The Restored Nation.

What existed in the past? And how does it foreshadow the future? When the pages of Israel's history are turned back to its golden age under Solomon, a glorious picture emerges that typifies the future. First and foremost, it reveals a period of peace after the storm of war is over, such as will exist when Christ has subdued the nations under him. Then emerges the following pattern:

Past	Future
Jerusalem: the Throne of Yahweh (1 Chron. 29:23)	Jer. 3:17
One king over a united nation (1 Kings 4:20)	Ezek. 37:22.
Israel a multitudinous, powerful nation (1 Kings 4:20)	Mic. 4:7
Israel the chief among nations (1 Kings 4:21)	Mic. 4:8
Gentile wealth flowing to Jerusalem (2 Chr. 9:23-24)	Isa. 60:11
A greatly fertile land (1 Kings 4:22-28)	Isa. 35:1-2
The nations under submission to Israel (1 Kings 4:21)	Ps.72:8
Israel secure and at peace (1 Kings 4:25)	Ezek. 34:28
Jerusalem the centre of wisdom (1 Kings 4:34)	Isa. 2:2-4
Jerusalem the centre of worship (2 Chr. 9:23)	Zech. 14:16
A Temple erected under royal supervision (1 Kings 6)	Zech. 6:13
The Temple plans supplied by God (1 Chr. 28:11-19)	Ezek. 40
The work assisted by Gentile labour (2 Chr. 2:2,17)	Isa. 60:10,13
Zadok the high priest officiates (1 Kings 1:34)	Heb. 7:11-12
Tremendous building activity (1 Kings 9)	Isa. 65:21-22
Satan bound (1 Kings 5:4)	Rev. 20:2
Israel a blessing in the land (2 Chr. 9:26)	Isa. 19:25
The king noted for piercing, unerring judgment (1 Kings 4:29)	Isa. 11:3
Priests figuratively immortal (Ps. 134)	Rev. 5:9-10

Other points of identification of the past with the future will be revealed by a close comparison of this period of Israel's history with prophecy, so that in the light of Ezekiel's statement, the future is very bright for Israel.

He declares: "the land shall no more bereave them of men"

(Ezek. 36:12). That the land would do this was virtually the charge that the faithless spies brought against it. They spake a "scandal" against it, as is recorded in Num. 13:32; the scandal being that whereas the land was indeed a fertile one, the problems of conquering it were so great that the people would be destroyed in attempting it. This "evil report" proved *true!* But why? Because of the wickedness of the people. Therefore, the very fact that Ezekiel here predicts that the land will no more bereave itself of men, implies that the people will prove faithful in the future, as expressed in vv. 25, 28 of this chapter.

It is claimed, according to vv. 13-14, that "thou land hast bereaved thy nations," but this is more clearly rendered in both the RSV as: "You bereave your nation of children."

That was the case in the past through the folly of the fathers, but a great change awaits the future. At that time, the "shame of the nations, and the reproach of the people" shall no more be felt by the land, nor will the children of the nation stumble therein as in previous ages.

The word "people" in this verse is a translation of the Hebrew '*ammin*', which is a plural word (peoples) and is invariably used to describe Gentiles. Israel has been shamed and disgraced by the Gentiles in that they have permitted them to conquer the land; and the success of the latter has only been possible through the spiritual decline of the former. That is known as the "reproach of Jerusalem" (Neh. 2:17). The defeat of Israel on the field of battle was a token of their defeat in the warfare of faith that they were called upon to wage from day to day. Because they failed there, their "watchmen watched but in vain" for Yahweh refused "to keep the city" (Ps. 127). In consequence, the heathen swarmed over the border, Israel was bereaved of its children, and shame and disgrace were experienced by the nation.

This state continues today, and will be experienced when Gog sweeps down through the land. The ultimate picture, however, is that of a transformed land, made ready to receive a redeemed nation, as the twelve tribes will make their way home (Ezek. 48); and this will proclaim the fact that Yahweh has returned to the land in mercy.

—HPM.

I hope our brethren in these parts will appreciate the high honor they have attained to in the providence of God; that, namely, of being a pillar and support of the truth in the wilderness. Let them shine as a pillar in the night, holding forth the word of life and showing their good behaviour in Christ its transforming influence over their minds.

— J.T. (1854).

EDITORIAL

PROFITLESS SPECULATION

The current issue of the *Shield*, in an Editorial, declares:

"The rumbles about the sacrifice of Christ have so recently died down after many years of profitless dispute about it that it would be a pity if irresponsible theorising should reawaken it."

We earnestly endorse this, though at the same time, we would gently remind the *Shield* Committee that it has not been exempt from the guilt of giving a voice to such irresponsible theorising.

May we hear the last of that, and build our concept of the fundamentals on sound exposition based on the Word of God, such as is found in the writings of brethren Thomas and Roberts.

The same Editorial claims:

"There comes a period in every ecclesial organisation . . . when inevitably the very fact of obedience to the way of life in Christ produces a state of material well-being which leads on to a higher condition of worldly culture and secular education. . . ."

Whilst we fully endorse the timely warning that the Editor gives concerning the dangers of material well-being, worldly culture and secular education to the development of true spirituality, it is an entirely new concept to us that "the very fact of obedience to the way of life in Christ produces a state of material well-being." We read just the very opposite in Scripture. Indeed, Christ warned the Laodicean Ecclesia because it gloried in material well-being but, in fact, was spiritually blind to its responsibilities in Christ. Material well-being, worldly culture, and secular education are dangers that can challenge the demands of the Truth. Let us remember the words of the Apostle regarding those men and women of faith in the past: "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." . . . but they obtained a good report through faith.

Let us not delude ourselves into thinking that the material well-being worldly culture, and secular education that is becoming more and more characteristic of the body is an evidence of greater spirituality, or of "obedience to the way of life in Christ." Let us never forget the words of the Lord to the rich young ruler who voiced his desire to follow Him: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

The Withdrawal Of Brother Lovelock

Information to hand from England advises that Brother Lovelock's connection with the Watford Ecclesia has been severed. We regret that such has been found necessary, and would have rejoiced to learn that he had retraced his steps in regard to his theory relating to creation.

We do hope that the agitation that has arisen throughout the Brotherhood in regard to this subject may have firmed the minds of many in regard to the fact of Creation as obviously taught in the Word. By that Word we stand or fall, and so long as we are encased in the armour of faith (Eph. 6), all the attacks of the adversary, and the challenges of a pseudo-science will not be able to penetrate our defence, to the glory of that Word which Yahweh has magnified above all His name (Psalm 138:2).

— EDITOR.

This Month's Exhortation

Light on the Day of Darkness

(Reading: John 19)

(The following exhortation was culled by Brother B. Philp from a recent special effort at Bossley Park Ecclesia, N.S.W. The transformed characters of two Pharisees, Joseph of Arimathea, and Nicodemus, in the day Jesus was crucified provide examples of conduct we should emulate. Let us all, like Nicodemus, emerge from the shadows, and openly declare ourselves for Jesus Christ.



John 19 outlines the most tragic day in history. It was a day of mockery and triumph for the forces of evil; a day of hypocrisy, and of faithfulness; of cowardice and of courage; of frustration and of confidence; of mourning and of glory. Above all else, it was a day of supreme triumph in the life of the Lord Jesus Christ.

The circumstances of the day brought out the worst — and best — in humanity. Several dominant characters were there. There was the Lord himself, his disciples, the hypocritical leaders, the Lord's mother, the Jews, and certain Pharisees, who reveal themselves as men of outstanding faith.

The Deserting Disciples

A few hours before, Jesus had left Jerusalem with his disciples. He knew death awaited him, but his thoughts were with his companions. He prepared them for the evil day. He warned them that they would desert him. But he told them that they could find peace and strength in him if they would, and had no need to fear.

He spoke that they might have confidence.

And as he left the city that had witnessed his wonderful works, and was yet to see his great sacrifice, he spoke on a note of triumph:

"Behold, the hour cometh, yea, and is now come, that ye shall be scattered, every man to his own, and shall leave me alone; yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:32-33).

The Cowardly Pilate

Pilate was impressed by the Lord's outstanding courage and ability. He would have let him go free, but the Jews had demanded

his crucifixion. Then Pilate offered to leave the punishment for the Jews to inflict. But this did not satisfy the Jews. They wanted more than death. They wanted death by crucifixion, a death that only Rome could administer, and which would cause the curse of the Law to rest upon the Lord (Gal. 3:13), and surely demonstrate to the deluded followers of Jesus (as they considered them) that he was not Messiah. For, whoever heard of a cursed Messiah!

The Jewish leaders, therefore, insisted that Pilate have him crucified, so that the curse of the Law would rest upon him (Deut. 21:23), causing the disciples to lose faith in him as their Messiah.

The Lord's Mother

Mary experienced the piercing sword of sorrow in her own heart (Luke 2:35); as with supreme love she stood by the cross (John 19:25). From the cross, with supreme compassion, Jesus made provision for the care of his mother by John (v.26-27).

The emblems on the memorial table remind us of One who was compassionate, and who left an example of love for one another.

The Hypocritical Pharisees

How low can men sink? To what evil purposes will they put religion? The Pharisees had crucified the Son of God, and now made arrangements for the bodies on the stakes to be killed to conform to the formalism of the Law (v.31).

What hypocrisy!

Here was a murder committed, and yet the murderers attempted to make themselves ceremoniously clean!

The incident is pregnant with warning. Formalism can take hold upon us. We can attend meetings, not because of our interest in the things of God, but in a formal, cold and lifeless manner.

The Fearless Pharisees

But, when all else failed Jesus, when his disciples had fled, and the Lord was but a lifeless body on the cross, in the drama of that hour, two Pharisees stood forth in the blazing light of the public gaze with an outstanding declaration of faith in the lifeless Lord. They were Joseph of Arimathea, and Nicodemus (v.38-39).

The record speaks of them thus:

"Joseph . . . a disciple of Jesus, but SECRETLY for fear of the Jews"; "Nicodemus . . . which at the first came to Jesus BY NIGHT" (v.38-39).

Consider the deep-seated courage and faith that now transformed the attitude of these two men. Joseph went boldly to Pilate, the very one who had ordered the crucifixion, and request-

ed the body of Jesus. This granted, Joseph and Nicodemus lovingly prepared the body for burial.

By contact with the dead, they ceremonially defiled themselves, and could not partake of the passover! But these two men could see something greater than the passover under the Law of Moses.

Nicodemus had previously visited Jesus at night (John 3:1-21; 7:45-53; 19:39-42). He knew that Jesus was a teacher come from God, but he could not clearly see the purpose. Jesus had explained to him the need to be moved by principles from above. It is absolutely imperative, he told Nicodemus, to be born from above in order to enter the Kingdom of God. It is not the power of flesh which can save us, but the strength of God.

But Nicodemus did not understand the basic principle of Deity in manifestation. He was a son of Abraham, trusting in the flesh. The danger is alive today, in that we, as descendants of Christadelphians, might put confidence in this fact, failing to realise that "flesh is flesh," and must be displaced by the power of the Word.

Jesus told Nicodemus, that as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up to bring eternal life to those who in faith would claim God's love (3:14-16). This statement worried Nicodemus. For several years he pondered its significance, until he saw Jesus impaled upon the stake. Immediately a great light of understanding came upon him. He realised that here was the meaning of Jesus' words, the fulfilment of the Mosaic type.

The references to Nicodemus indicate that he had become increasingly outspoken among the Pharisees concerning Jesus. He perceived their ignorance and hypocrisy. His fair mind revolted against their hypocrisy. Now he emerged from the shadows, and in the open light of day, identified himself with Jesus. He knew as he and Joseph of Arimathea tendered that dead body, preparing it for the tomb, that Jesus would rise again.

Dedicated Lives

The emblems upon the memorial table are symbols which clearly speak of these principles. Divine love overshadows the feast. It was a love blended with obedience, manifested by the Son towards his Father's will. We, today, must reflect that love, and must couple it with courage and obedience, such as Jesus displayed.

The broken bread typifies the negative side of the offering: the crucifixion of the flesh with its affections and lusts, the subjecting of fleshly desires to the requirements of the Divine law.

In the wine is seen the affirmative side of Christ's offering:

the life "poured out," or completely dedicated to Truth. Speaking of Messiah's attitude, the Psalmist records:

"I delight to do thy will, O my God: yea, thy law is within my heart . . ." (Psa. 40:8).

Here is the wonderful example of a denial of self that God might be revealed! Here is the great principle of God manifestation.

As we align ourselves with these principles through the bread and wine, let us determine to re-dedicate our lives, to apply these principles in a practical way, and like Joseph and Nicodemus, declare ourselves for Jesus Christ!

A Thoughtful Article Of Joy And Warning.

Placing Baptism in Proper Perspective

How Do We View Baptism?

To witness a baptism is both a joy and a privilege. How great the privilege is can perhaps be better appreciated if the ceremony, which we have all both shared and witnessed on occasions, is put into proper perspective: a difficult thing to do in this godless generation, surrounded by a world whose influence is both clamorous and insistent.

When we gather to witness a baptism, what do we come to see?

Someone inducted into the Christadelphian community?

The witness of a good confession?

The token of foundation of repentance from dead works by one who now proposes to serve the living God?

It is true that we witness all that. We witness one inducted into the Christadelphian community as a part of the "ecclesia of the living God." It is also true that we witness a good confession. We witness also the token of repentance from dead works.

But there is more to it than that; much more. For of all the things that might be said or done anywhere in the world at that same time, not one is more important. Did not Jesus say:

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10)?

So then, as we gather together around the water, and wait, and watch, we are not alone. As we rejoice and sing praises to

God our Father for all His goodness, the angels in heaven also share our joy, and rejoice with us.

And these angels "are ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). That means, does it not, that there are angels who have each one of us in their especial care.

And not only us, of course, but also the one who is about to be baptised. Jesus taught that in heaven, the angels who have this responsibility, always behold the face of the Father (Matt. 18:10). And they rejoice with those there assembled to witness the birth of water. Why? Because yet one more "son" has come into our midst — and theirs! Yes, and theirs!

Joy In Heaven And On Earth

I who write this, and most of those who read it, have come "unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and ecclesia of the first-born, which is written in heaven, and to God the judge of all . . ."

These are the words of Hebrews 12. The writer has already declared that whilst the "old" covenant was proclaimed at Sinai amidst awesome, terrifying scenes, the "new" covenant brings with it no such terrors. When Israel was brought into the Mosaic Covenant at Sinai though, the situation and the circumstances were frightening indeed; so much so that Moses said: "I exceedingly fear and quake," yet communion was established between Israel and the angels who had them under their care. We read:

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw there the God of Israel . . . and did eat and drink."

But shortly after this, Nadab and Abihu, two of those accorded this great privilege, were consumed with fire because of their disobedience.

But to what has the new Abrahamic covenant brought us? Rotherham's translation of those same words quoted above bring out more of their drama, particularly when compared with the words used to describe the covenant at Sinai. He renders the statement:

*"But ye have approached —
Unto Zion's mountain;
And unto the city of the living God —
A heavenly Jerusalem;
And unto myriads of angels in high festival;
And unto an assembly of firstborn ones enrolled in the heavens;
And unto God judge of all;
And unto the spirits of righteous ones made perfect;
And unto the blood of sprinkling, speaking more excellently than
that of Abel."*

So we see that the new covenant, our covenant, is associated with all these wonderful things: with joy, gladness, high festival, enrolment in the heavenlies, being made perfect, and deliverance from fear, trembling and the threat of death. We can draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

It is true, as we have seen, that the enrolment of a candidate for the honor of citizenship with the Israel of God (Gal. 6:16) is an occasion for rejoicing among the angels even now. How much more will they rejoice when the Lord Jesus comes with his holy angels (Mark 8:38) to hold high festival with the redeemed! The angels will not have to watch a people in terror, as they did at Sinai, whose subsequent history was one of continuous refusal to heed God's Word. This time they will have come to have communion, eating bread and drinking wine, with a great company made "equal" to themselves (Matt. 22:30). A great company of whom they will be able to say, as they did in Eden — but with what a world of difference in tone and intent! — "the man is become as one of us" (Gen. 3:22). No wonder that when Jesus was born, the "multitude of the heavenly host" praised God and gave glory to him. This was the promise of his birth. How privileged were those shepherds on the hillside who heard their rejoicing (Luke 2:14). How I wish we could hear the rejoicing in heaven when we gather together to witness a baptism, and rejoice!

Divine Influence On Human Lives

To all this have we come; to all this does each new son of God come when he is born into their glorious family. But *how* did we come, each one? Paul tells us:

"Whom God did foreknow, He did also predestinate to be conformed to be the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, He justified."

Thus far have we come, but the apostle continues:

". . . and whom He justified, them He also glorified" (Rom. 8:29-30).

We conclude, with the apostle, that a man is justified by faith (Rom. 3:28), and therefore he has peace with God through our Lord Jesus Christ, by whom also he has access by faith into the grace wherein he stands (Rom. 5:1). This is a wonderful, a privileged position, described in all its beauty and grandeur in the poetical phraseology of those verses from Hebrews which we have already quoted. Thereafter such a one can and must rejoice in hope of the glory of God.

We rejoice now in that hope, looking forward to the day

when we shall be "as the angels in heaven." But, of course, and we must never forget this, it remains a "hope" despite the fact that we, each one, have been "foreknown" of God, and "called" and "justified." To take an example, Jeremiah is one of our brethren. What God told him is true of each one of us also!

"Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer. 1:5-R.S.V.).

Personal Effort Required

Yet, despite this, Jeremiah was exhorted to be resolute and warned: "Do not be dismayed by them, lest I dismay you before them." The apostle Paul is another example: an outstanding example. Chosen of Christ Jesus, taught the gospel by revelation, told that he was "a chosen vessel to carry the name before the Gentiles," he was nevertheless moved to say of himself:

"I run . . . I fight . . . I keep my body in subjection . . . lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

This is the race we, each one, have begun. This is the fight we, each one, have to face. This is the victory we, each one, have to win. Thank God that neither we, nor the "newborn babe" newly come out of the water do this alone. We should be helping one another, but apart from that, angels are at our side. They are "ministering spirits, sent forth for them who shall be heirs of salvation."

So each one of us at the last, like Jacob of old, having met and wrestled with the angel who had him in his care — and prevailed (Gen. 32:28) will be able to speak of, and to, "the Angel who redeemed us from evil" (Gen. 48:16). The angels are by our side now, ready to redeem us, ready to minister unto us. They are with us in trouble, they share our joys, they deliver us from evil, they lead us in paths of righteousness. This is their present task under the command of God and our Lord Jesus Christ. They "excel in strength, and do His commandments, hearkening unto the voice of His word" (Ps. 103:20) so they will never, never fail us. And the end of their task is both our salvation and the end of all our toil.

The day of salvation will come at last! To that day we look; for it we wait. It is the day of our Lord's return. The angels will still be there.

"Fear not therefore," said Jesus, "ye are of more value than many sparrows, and I say unto you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God" (Luke 12:8-9).

What shall we say to these things? If God be for us, who can be against us?

—E. A. Stallworthy, Coventry, Eng.

The Blessing of Isolation

It is not often that we have the pleasure of a word of instruction from the Philippines, and therefore "Logos" readers will welcome the following article by Brother Rodolfo Jimeno. Brother Rodolfo is the son of Brother Pedro Jimeno, who over the years, has been such a tower of strength to the Ecclesias in the Philippines, and who has been prepared to spend and be spent in the service of the King.



By "isolation" we mean that separation illustrated in the words of King David:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

This verse characterises the kind of people from whom we must stand aloof. They are those "who have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

But notice that God does not compel this separateness; He does not force us to obey. No, we can resist His will if we desire. But he who truly seeks the Lord's teaching, and has a sincere heart to obey it, needs only to consider one word, to be satisfied with the prospect that comes from obedience. It is the word "blessed." This word is enough to constrain a spiritually minded person's heart so as to cause him to give full submission to the will of his Lord; for such a person regards the words of Yahweh as weighty indeed. From that word he derives encouragement and comfort, as well as the vital, inner strength to enable him to successfully walk along the straight and narrow path.

How unfathomable are the implications of the word "blessed"! What can the world offer comparable to what it suggests? Certainly the riches of the world cannot provide such blessing; it comes alone as the remuneration of he who declared: "Blessed are the pure in heart for they shall see God."

David in the Psalm, therefore, warns us not to walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the wavering seat of the scornful. The reasons why we should separate ourselves from them are obvious. It is not that they are poor, sick, leprous, criminals, ugly, or possessed of contaminative diseases that we avoid them, for if that were their only condition, we would seek to help them. In fact, we are enjoined:

—Continued on Page 129.

Bible School Bulletin



TENTH SCHOOL SCHEDULED FOR AUTUMN

An outstanding series of addresses, introducing several new teachers, is scheduled for the next Bible School, details of which are set out below.

PERIOD: From Saturday, 13th May, to Sunday, 21st May, 1967 (God willing). The School will be open from 2 p.m. Saturday, and will conclude after the mid-day meal the following Sunday week.

RATES: Remain as before: N.S.W. area, \$19; S.A., Vic., Sth. Qld., \$17; W.A., Tas., Nth. Qld. (from Rockhampton), \$10; New Zealand, £5. Juniors, 5 to 14 years (all areas), \$10. Those under 5, Free.

TEACHING STAFF: Brethren F. Abel (Canada) — A Charge, A Challenge, and a Caution (outline studies of Epistles to Timothy and Titus); J. Mansfield (Sydney) — Prophetic Songs of Victory and Triumph; J. Knowles (Enfield, S.A.) — Genesis as Expounded in Epistles of Paul; E. Spongberg (Hurstville) — Victory Through the Blood of the Lamb.

TEENAGE SCHOOL: Brethren F. Abel — Prophecies of the Restoration (Ezek. 33-39); J. Knowles — Important Bible Passages Explained; A. Cheek (Enfield, S.A.) — Holiness as the Key to Salvation.

INTERMEDIATE SCHOOL: Let Us Rise Up and Build — Lessons and project derived from the experiences of Nehemiah. Teachers: Brethren E. Spongberg; John Mansfield; J. Knowles.

RESERVATIONS: These should be mailed without delay to *Logos Publications*, West Beach Post Office, South Australia, and the sum of \$2 should accompany each reservation made. Early advice that you will be present at the next School will help us make the best possible arrangements for a comfortable and profitable holiday.

SPONSORS: The Enfield (S.A.) Ecclesia.

Teachers and Studies

A CHARGE, A CHALLENGE AND A CAUTION

The two Epistles of Paul to Timothy, and the Epistle to Titus can be captioned under the above headings, and it is to this theme that Brother F. Abel, of Canada, will address himself during the course of the school studies.

Some of the most important practical advice in the New Testament is provided in these Epistles, and it is instruction that we should heed today.

In the course of his talks, Brother Abel will outline the probable last journey of Paul, and show why he left one brother sick at Miletus (2 Tim. 4:20), forgot his cloak and books at Troas (2 Tim. 4:13) to hurry on to his destination — a destination at which he experienced frustration, treachery and death.

The suggestions advanced by Brother Abel should be provocative of discussion and thought.

In the Teenage Class, he will give an outline of the highly significant and important prophecies contained in Ezekiel 33-39, and outlining: The responsibilities of Watchmen, Shepherds and Sheep; a description

of the Resurrection; the coming crisis and final Divine solution.

It is hoped to supplement these talks on Ezekiel with printed verse by verse notes.

Brother F. Abel is from Toronto, Canada, and is very keen to visit the Bible Schools in Australia as he has been associated with them in the United States. In addition to the above-mentioned sessions, it is hoped that he will give an illustrated talk on preaching the Truth at home and abroad.

EXPOSITION OF JOEL AVAILABLE

During the Summer School a verse by verse exposition of the prophecy of Joel by Brother E. M. Sponberg was published, and copies are available for general readers, from your Ecclesial Librarian, or Logos Publications.

COMMENTS AND CORRESPONDENCE

"Enclosed please find deposit for our reservations for the next school. We do hope that we will be in time for it, but we would not be disappointed if we are not, but would rather rejoice that so many are desiring to be taught of the Word" (G.H., N.S.W.).

Your reservations have been made, and we appreciate your spirit.

"As I can only obtain a few days

QUESTION TIME AT THE BIBLE SCHOOL.

An hour's question time is permitted most afternoons at the Bible School, and questions on all topics are submitted to the teachers who answer them publicly. Those that remain unanswered at the end of the School are considered in this Bulletin.

Job's Redeemer

Q.: Job declared that his redeemer lived in his day, and at the latter time would appear on the earth. Does not that teach the pre-existence of Christ (Job 19:25)?

A.: Job's redeemer is Yahweh (see Isa. 41:14; 54:5), so that Job was correct when he said that his Redeemer liveth. But Yahweh has redeemed through His servant the Lord Jesus as He declared He would (Isa. 49:6), and to that end, Jesus was elevated to be a Prince and a Savior, "for to give repentance to Israel, and forgiveness of

off from work, would it be possible to make a reservation for that time at the next school? (A.B., Qld.).

Unfortunately we cannot take reservations except for the entire period of the School. Whilst we welcome visitors at the School when it is in session, we aim to keep the School intact during the whole of the scheduled period.

"I have enclosed a cheque for reservations at the School, and though I know it is very late, I do hope that you will be able to fit us in" (J.P.).

We do regret having to refuse your application, but we are booked out for the next School. We have made a tentative booking for you for the 10th School, and in a recent issue of "Logos" we published Schools to the end of 1968 that readers might make adequate preparation for their holidays.

sins" (Acts 5:31). In the Lord Jesus, God was manifest in the flesh (1 Tim. 3:16), and through him, He became Redeemer to both Jews and Gentiles. Therefore, in that sense, Job could speak of his Redeemer, Yahweh, being revealed in the latter days upon the earth. He will be revealed in the person of His son.

The term redeemer, in its Hebrew form, signifies a near kinsman, for it was the near kinsman who acted the part of a redeemer to any member of the family who fell into trouble. How could Yahweh describe Himself as being Redeemer

(or near kinsman) to fallen man? Only by revealing Himself in one of his race. This He did in the Lord Jesus. So Paul tells us: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), "God was manifest in flesh" (1 Tim. 3:16).

Therefore, with perfect truth, Job could describe his Redeemer as then living, and yet to be manifest on the earth in the latter days. The former expression relates to Yahweh; the latter to His manifestation in Christ.

Elijah and the Future

Q: Since Elijah has a work to do in the future (Mal. 4:5-6), could you please explain Matt. 11:14; 17:10-13, which states that Elijah has already come?

A.: Notice that in the very context of the verse you have quoted, the Lord goes on to explain that "Elias truly shall first come" (Matt. 17:11), even though, in a manner, he had already come. How had he already come? In a figure. Of John Baptist it is said: "He shall go before him (Jesus) in the spirit and power of Elias" (Luke 1:17). John, therefore, came in the spirit of Elijah, not as the actual fulfilment of Malachi's prophecy. The literal fulfilment of the prophecy awaits the future, when Elijah shall be sent forth to call Israel home, as Malachi predicts.

The Commanded Blessing

Q: What is implied by the words of Psalm 113:3; "Yahweh commanded the blessing, life for evermore?"

A.: The statement implies that the blessing in question is not left to chance or caprice, but is something that Yahweh has commanded shall be fulfilled. After all, without the outpouring of His spirit how could such life be manifested? And will the spirit be sent forth without His command? So the Psalmist is stating that life evermore is something that Yahweh desires man to have, and which, in His times,

He will command to be bestowed upon those who measure up to the requirements of it. In the past, His blessings were commanded for the benefit of Israel in the land (sec Lev. 25:21; Deut. 28:8), and in the future it will be commanded for the benefit of those who have given undivided loyalty to His precepts in this age.

Was the Lord's Body Broken?

Q: In one of the talks at the School, it was claimed that Christ's body was not broken. What then are we to make of 1 Cor. 11:24, and such hymns as No. 83, v.2?

A.: In 1 Cor. 11:24, the word "broken" should not appear, and we should read: "This is my body, which is for you." Christ's body, like the Passover Lamb, was offered whole as a sacrifice, John specifically noting that when the soldiers omitted to break the legs of the Lord, this fulfilled the requirements of the offering (John 19:36). The Lord, of course, broke the bread to divide it among his disciples, much the same as the Passover Lamb, having been roasted whole, would be divided among those who partook thereof. And in that sense, the terms of the hymns could apply.



We Had Too Many At The December School

We apologise for the crowded conditions at the December School. This was due to the heavy bookings received at an early date. As it was, the School was booked out within a fortnight of opening reservations, and nearly 100 applications were regretfully refused. We are determined to limit the number at future Schools as we feel this is best for all concerned.

TASMANIAN BIBLE CAMPAIGN — 1967

From Saturday, 7th January, to Monday, 16th January. The campaign (God willing) will comprise

studies in the Scriptures; public witness of the Truth; special Gospel addresses; as well as outings. All inclusive costs are \$22 per person (or \$15 for those under 15). Make your reservation immediately through Brother D. Noakes, 44 Knocklofty Tce., West Hobart, Tasmania. Your co-operation will enable those planning this effort to better provide for the comfort of all.

AT THE TENTH BIBLE SCHOOL

Holiness As a Way of Salvation

Brother A. Cheek, of the Enfield Ecclesia (S.A.), will address himself to this theme. Though Brother Cheek has been closely associated with the Tasmanian Bible Campaigns since their inception, this is his first appearance as a teacher at the Bible School.

We are confident that his talks will be enlightening and highly instructive. Holiness relates to separateness, and in this regard his subject is unusual. He will show how the Law of Moses enjoined the principle of separateness upon Israelites by discriminating between clean and unclean animals, birds and fish. He will consider this subject in detail, examining the Hebrew derivations of the names of the animals and birds (often an indication as to their characteristics — for example, the very Hebrew name of the stork indicates a bird of hypocritical piety!), and will discuss their characteristics, aligning them with what is required of ourselves in our walk in Christ.

"We have found the Bible Schools extremely profitable and uplifting, and for our daughter—a most invaluable experience. It has aroused her enthusiasm, and this we wish to encourage as she loves the lessons and the company so much. We have therefore enclosed a cheque covering reservations for the three schools in 1967 and the three schools in 1968."

—B. S. (Vic.)

Junior School Project

This will draw attention to one of the most dramatic books of the Old Testament: the Story of Nehemiah. The story will be told in class, and the project will help to engrave the lesson upon those young minds who will be considering this very interesting, and highly entertaining history, with its many powerful lessons that can be applied personally.

Praise at the Bible School

The following verses were submitted as a Bible School hymn — appropriate tune can be supplied on application.

1.

*Whom shall we fear?
No earthly condemnation!
For Yahweh is our strength, our
life,*

Refrain

*Should not our heads be lifted up—
Redemption draweth nigh!
Come, offer sacrifice and praise,
Here at our Bible School.*

2.

*Our hearts shall not fear
An host against us stationed:
In Yahweh we'll be confident,
Though in a Gentile nation.*

Refrain

*One thing we desire,
In Yahweh's house to dwell,
Meanwhile, in patience day by day,
Rejoice in doing well.*

Refrain

How often is it said: "How I wish that God would openly express his mind upon this or that subject." The speakers seem quite oblivious to the fact that God has expressed His mind (in written form) on all subjects which it is vital to know and that His mind is not always heeded.

"If thine enemy hunger, feed him; if he thirst, give him drink; for in doing so thou shalt heap coals of fire on his head."

But though we might help them, we are not to identify ourselves with them. We should not imitate their acts, join with their pleasure, speak their words, because, as Scripture reminds us: "Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known."

How indispensable are the words of Paul, and how vital are they to us:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the Temple of God (ourselves) with idols?"

Yet, in another place, Paul adds:

"Yet count him not as an enemy, but admonish him as a brother!"

But of our state, the Apostle exhorts:

"Brethren, we are not children of the bondwoman, but of the free" . . . "the children of the day, and not of the night, nor darkness." "Therefore, let us not sleep, as do others; but let us watch and be sober; putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

Under normal conditions, this body of ours is a den of darkness, the "home sweet home" of mundane attributes, and a well of carnal desires; but we must strive to convert it into a body that is acceptable, pleasing, and without blemish of sin. This will not be fully attained until we stand approved before the Judgment Seat of Christ; but meanwhile we must learn to cast aside all those blemishes which we think are hindrances to perfection. This demands separateness from all that can pollute. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

And why should we heed that injunction? Because, my dear brothers and sisters, there is a sure blessing attached to so doing, as Psalm 1:1 reveals. And what is that blessing? Paul tells us: "And (i.e. conditional upon our separateness) I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). What a glorious privilege that is, for "if we are children, then we are heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). Let us live consistent with this wonderful call.

R. Jimeno, Philippines.

It was the duty of true men to identify themselves with that attitude towards the Word of God, which was free from all ambiguity, uncertainty, and danger.

— R.R.

"In Wisdom He Hath Made Them All."

THE SNAKE BITE **—Both Literal and Symbolical**

" . . . at the last, it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

One of the most venomous snakes in the world is the Rattlesnake, and yet it is one of the great marvels of creation. It silently declares the mighty hand of Israel's God, and testifies to the power of His word (Gen. 3:14).

In its construction is revealed "intelligent organisation", and this is always a destroyer of "evolutionary teaching".

Two Different Poisons

Consider the mouth of the rattlesnake, and the wonderful organisation that is evident.

When its mouth is opened to strike, two large fangs, which have lain folded flat along the roof of the mouth, swing into position. These long fangs can be plunged into the victim's flesh with one swift jab of the snake's head. As the fang sinks in, muscles contract and squeeze a venom gland in each cheek, forcing the poison out through a narrow tube that runs from gland to fang.

There are two types of snake poisons:

- 1. Venoms that act principally on the circulatory system, clotting blood cells and destroying capillary walls;**
- 2. Venoms that are neurotoxic, acting mainly on the nervous system, paralysing the muscles of the heart, or breathing apparatus, or both.**

The rattlesnake uses the first kind of venom. Once the victim has been stabbed, the poison immediately comes into play, and, since it contains a spreading agent to speed its distribution, as well as anticoagulants to prevent blood-clotting, its effects are sure.

However, the victim rarely drops dead in its tracks, but usually runs away in a panic, and falls some distance away. For this reason, the rattlesnake (like other snakes) has a special organ known as *Jacobson's Organ*. This comprises a pair of cavities located internally on each side of the snout with ducts leading to an opening in the roof of the mouth. These cavities are heavily supplied with nerve endings like those used in the smell sense.

The tongue picks up odorous particles from the ground or out of the air, and transfers them to the openings of the Jacobson's organ, thus enabling the rattlesnake to trail its victim.

Evolution Cannot Explain

The lesson of the rattlesnake confirms the fact that God, in His great wisdom, has fitted His creatures with all the essentials they need. An intelligent person will acknowledge the evidence of the great Divine Wisdom and Intelligence.

But as soon as "the high-minded" come on the scene, we are told that all this is the product of evolution! We are asked to believe that the rattlesnake "adapted" himself to all these things over a long period of time.

Let the reader be honest with the facts.

What was the *order* of the development of the mouth parts, for example?

Did the rattlesnake "evolve" the TWO hollow fangs first? Then "evolve" a pair of venom sacs in its cheeks, secondly? Finally, did it then "evolve" a duct to convey the venom from sac to hollow fang?

Or, did the whole system "evolve" at the same time simultaneously?

Either way, we are asked to believe in a lot of nonsense!

Imagine the ridiculous position of a rattlesnake with part of a venom sac; and part of a venom duct and a solid fang WITH-OUT A HOLLOW TUBE for the venom to run through!

Or, we may have a rattlesnake with a venom sac and duct, and NO TEETH!

And how frustrating for the reptile, if it had all the parts, but hadn't "evolved" the venom!

But the matter becomes more difficult for the evolutionist, the more we investigate nature; for then the word "adapt" that he is so fond of using becomes a senseless principle.

For example, the venom of the rattlesnake is a very, very complex substance, containing a variety of active components, mostly proteins and enzymes, together with a spreading agent and anti-coagulants. How, then, could a rattlesnake have any idea of "evolving" a venom that would be harmful to its victim? What chance "force" mixed the venom with anticoagulants? How did it learn to "adapt" its attack against its victims?

The principle of the venom testifies to purpose and intelligence, in the destruction of the victim. Only Yahweh, the great and wise Creator, could have designed and fashioned these things by His great power and wisdom. The whole organisation of the mouth parts of the rattlesnake provides undeniable evidence of PURPOSE! Blind, unreasoning chance could never form this.

The Testimony Of The Hollow Tooth!

Briefly consider the HOLLOW fang. What could possibly bring this about, according to the evolution theory? Even if the rattlesnake "evolved" the other parts (the venom sac, the venom duct, and the venom itself), what could THEY do to "encouraging" or "adapting" the rattlesnake to evolve a HOLLOW TOOTH?

Obviously nothing!

The only thing relating to the rattlesnake that is hollow apart from its tooth, is the evolutionist's argument!

The Most Dangerous Rattlesnake!

But there is another type of "rattlesnake" that people must avoid. This is one that has two legs and a big wide mouth, with a special venom of its own making!

This snake is the evolutionist, and the venom he uses is the teaching of Evolution. Once this venom enters the bloodstream, it produces a breakdown of the "spiritual man," causing spiritual paralysis, a breakdown of the cells, spiritual heart-failure, etc. The mortality rate is high among "those who have a mind for 'science' . . .", especially the younger group of students.

The Lord Jesus Christ said that the people whose hands were smeared with the blood of the prophets of old, were "a generation of serpents" awaiting the grave as their future inheritance. And to this "generation" belong those of all ages who attempt to poison the minds of men and women against the pure teachings of the Inspired Word.

Let all who seek the Truth in its fulness be zealous of the first principles of the Truth. Destroy the influence of evolution by a clear, courageous and forthright presentation of the Truth as revealed in ALL of Yahweh's handiwork.

If this be done, we need not fear "those who have sharpened their tongues like a serpent: adders' poison being under their lips . . . Selah!" (Psalm 140:3). — A.C.N.

A brother laments the frivolity of some conversations he hears at tea-gatherings of brethren and sisters. He would like it altered. He would like every assembly to be pervaded by the spirit of wisdom and sobriety. Every true brother of Christ will sympathise with his wish in the matter. But how is a change to be brought about? It is best not to expect much as regards others, but for every brother and sister who sees the evil and desires what ought to be to determine that, so far as they are concerned, they will contribute none of the nonsense, but will conform always to the apostolic injunction which requires us to let our speech be always with grace, seasoned with salt. It is very certain that none but those who conform will be found suitable for the Lord's work when He comes, and none but the suitable will be accepted. —R.R.

POMEGRANATES and BELLS

“And beneath upon the hem of it (the robe of blue) thou shalt make pomegranates of blue, purple and scarlet . . . and bells of gold between them round about . . . And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before Yahweh, and when he cometh out, that he die not” (Exod. 28:33-35).

A Symbol Of The Multitudinous Christ

Pomegranates of blue, purple and scarlet were attached to the blue robe of the high priest. What did they teach? Pomegranates are fruit, and Jesus coined a saying: “By their fruits ye shall know them.” What fruits reveal true saints to be what they are? The answer is, the fruits of the spirit (Gal. 5:22-23).

But the pomegranates represented more than that. Moses styled the land of promise as a “land of pomegranates” (Deut. 8:8), and this is most appropriate for, as Brother Thomas suggests, pomegranates came to be used as a similitude for those who shall inherit the land.

The pomegranate is a fruit packed with seed. When the fruit is cut open, red juice runs out to reveal the seed tightly packed therein. What a significant symbol for the multitudinous Christ, redeemed by the blood of the lamb. Abraham was promised seed that could not be numbered, as the stars of heaven and the sand on the seashore (see also Rev. 7:9).

All these constitute not only the seed of Abraham but of Christ. So, of him, we read: “He shall see his seed . . . he shall see of the travail of his soul (the shed blood, like the juice of the pomegranate), and shall be satisfied” (in the seed-packed fruit of his labors).

This will constitute the true Israel, of whom Isaiah wrote: “Israel shall blossom and bud and fill the face of the world with fruit” (Isa. 27:6). The means whereby this will be done is by planting the good seed of the Word in the hearts of men, that it might bring forth fruit (Isa. 61:11).

The various colors of the pomegranate are also significant. Blue speaks of God manifestation (Num. 15:38-40), scarlet speaks of the flesh, and purple is a combination of both blue and scarlet and suggests God manifest in flesh. The multitudinous Christ will display these characteristics.

The Golden Bells Of Faith

Associated with the pomegranates were golden bells that tinkled as the priest moved about in the holy place.

Here, again, we have a remarkable symbol.

Brother Roberts points out that pomegranates and bells used in close conjunction with each other speak of deeds (the fruit) and words (the bells). As the bells were made of gold, and gold speaks of a tried faith (1 Pet. 1:7), we have in these bells the proclamation of the Gospel, for "faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

The sound of these bells was to be constantly heard when the high priest was in the holy place, "that he die not." In other words, it was solemnly enjoined upon him, on the pain of death, that he proclaim the Gospel as he went about his duties.

Of course, the very work of the priest figuratively set forth the Gospel and all that it means, for the tabernacle was a parable of the truth.

The priest with the bells was an object lesson for all Israel, and for us. Are we sounding the gospel message? If we are not, we are disobeying the injunction of Christ, and could be rejected at the judgment seat. Of course, this does not necessarily mean that we must stand upon the public platform and proclaim the truth, or even distribute pamphlets in letter-boxes. But it does mean that a faith that is not heard in some way, which is not revealed in action in some measure, is a dead faith. The man in the parable with the one talent which he refused to use was accounted of no use to his master when he returned, and he was condemned to death.

On the other hand, "blessed are the people that know the joyful sound." A faith which has the strength and courage to sound the glad tidings is the faith which will bring forth fruit. Paul wrote—"Their sound went into all the ends of the world" (Rom. 10:18), and he commended the brethren of Thessalonica because they had boldly sounded out the word of the Lord for all to hear.

Let our faith, then, be an active faith. If the priest stood still, no sound would be heard in the holy place. We are figuratively in the holy place now. Our sound must be heard. The consequence of inactive service is death. These are very serious words, that each one needs to take to heart.

But there is also a measure of encouragement in these golden bells that is not instantly discernable. Golden bells tinkling on the end of a robe as a priest went about his duties, would not make a great noise. The sound would not penetrate out beyond the tabernacle. The people would not be able to hear it! Who then did

so? The answer is, Yahweh. It was He who had to hear the sound of the bells. So with ourselves. There are many deeds that humble brethren and sisters may do that are not generally known, and in these deeds of faith they are effectively proclaiming the Gospel they have received. Yahweh hears the "sound of the bells," though nobody else may do so. Thus there is encouragement and warning in the variegated pomegranates and golden bells that hung from the blue robe of the high priest. Let us take both to heart, and apply them in our lives.

—R. Watts (Eng.)

The Patience of Job (in Verse)

ELIHU'S CLAIM:

Job's Sufferings are Educational

In Job 33, Elihu commences his formal reply to Job. The three friends had declared that Job's sufferings were Divine punishment for sins committed. Job had repudiated this false idea, and yet could not say why he had sinned. He had lamented: "Oh that I had one to hear me! behold, my desire is that the Almighty would answer me. . ." (Job 31:35). Now Elihu stands in the breach, and having acknowledged that the friends had failed to answer Job, proceeds to declare to him that his sufferings were educational. This was true enough, but really only amounted to probing in the dark, whereas he claimed to speak with Divine wisdom and inspiration (see Job 32:8).

Why Should Job Heed Elihu — Vv. 1-7

*Now Job, I pray thee, hear my speech, though long,
Give ear unto the utterance of my tongue.
My words shall be of uprightness of heart,
My lips shall speak forth truly from the start.
I made was, by the spirit of the Lord;
My life was given, by His breathed-out word.
If thou hast answer, stand and plead I pray
*For I, though man, am in God's stead today.
My terror shall not make thee fearful be,
My hand shall not be heavy upon thee.*

He Claims Job Has Sought To Justify Himself — Vv. 8-11.

*For surely thou hast spoken, and I heard,
Yea, in my hearing, was not this thy word?
'I clean am, and without transgression be,*

* These seem a little presumptuous on the part of Elihu, and though he does express many undeniable truths, they are generally obvious platitudes.

*And there is no iniquity in me.
Behold, God findeth quarrels against me,
He counteth me to be His enemy.
My feet within the stocks He maketh fast,
My ways He watcheth close, from first to last.'*

Job Must First Recognise That God Is Greater Than Man — Vv. 12-13.

*Behold, these words, thou didst not truly scan,
I tell thee, God is greater far than man.
Why dost thou strive against Him, or His word,
Man must not seek a reason from the Lord.*

God's Object Is To Benefit Man By Humbling Him — Vv. 14-17.

*God speaketh once — yea twice, but man, as dead,
Perceiveth not the visions of his bed.
He opens ears, to make correction stay,
That He may draw man from his evil way.
He keepeth back his soul from Sheol's horde,
His life He saves, from perishing by sword.*

He Sometimes Does This Through Affliction — Vv. 18-22.

*Sometimes He chastens man, as he is lain,
With bones within his body racked with pain.
Abhorring life he doth refuse to eat,
Yea, he declineth even dainty meat.
His flesh is so consumed, it's hardly seen,
His bones protrude which once had hidden been,
His life to the destroyers draweth near,
His soul is made the yawning grave to fear.*

He Is Ever Ready To Receive And Forgive Sinning Man — Vv. 23-30.

*If there is then a mediator there,
To show man how his uprightness doth fare,
And in compassion say, 'I him will save,
A ransom to deliver from the grave.'
His flesh shall fresher than his childhood be,
And to his youthful days return shall he,
His prayer to God shall be received with grace,
And justified, shall joy o'erspread his face.
He looketh upon men, and if one say —
'I sinned have, and have trod the evil way,'
His soul shall be delivered from the pit,
His life escape the gloominess of it.*
To man, God often bringeth cares and strife,
To cause him not to perish but have life.*

Elihu Challenges Job To Refute This — Vv. 31-33.

*Mark well, O Job, and hearken unto me,
Just hold thy peace, and I will speak with thee;
If thou hast anything to answer me,
Then speak for I am justifying thee.
But if not, then be quiet, hold thy peace,
And I will make thy wisdom to increase.*

—N. Schofield (Eng.).

* This does not always follow, for man will not inevitably be delivered from evil if he obeys God — both Job, whom God acknowledged as righteous, and Jesus being notable cases in point.

Through the Canadian Continent

The First Silver Star Bible School

The "Silver Star" Chalet, not far from Vernon, B.C., provided a beautiful setting for the first Bible School to be held in these parts. We arrived late and tired on the Sunday evening. We had been travelling since early in the morning, on a journey which had taken us right across Canada from Vancouver. After about six hours in Vancouver (during which time we were kindly cared for by Brother and Sister Martyn) we flew north-east about 350 miles to Kalowna, where we were met by Brother Bart Bartholomew. Our journey to the Chalet was then completed by motor car. Monday morning we were able to enjoy for the first time the beauty of the site. Nestling among the foothills of the Rocky Mountains, the view on all sides was one of grandeur and beauty. Later in the week we were able to climb to a high point above the Chalet, from whence the view was quite breath-taking. We beheld hill upon hill covered with the rich green of fir and pine trees, and far away in the distance, the rugged mountains of the Rockies showed peaks still covered with the snow which had fallen the previous winter.

We were delighted to again find a number of brethren and sisters whom we had met previously. Some had journeyed up from Los Angeles and San Francisco, whilst others had travelled from as far as Detroit. It was with great pleasure that we made the acquaintance of the Canadian brethren and sisters; and again enjoyed the fellowship of those who gathered together for the purpose of studying the Word of God.

Our subject for the teenage classes was "The exodus from Egypt," but for adult classes we expounded upon "The march of the rainbowed angel." This is a subject which has thrilled us since we first began to study the glorious prophecies concerning the coming activities of the Lord Jesus and his saints, and the mighty work which they will perform in the earth to usher in the Kingdom of God and to establish justice and judgment among the nations. We find subjects of this nature quite engrossing as we try to develop the theme over a number of addresses, and we do hope that those who heard these talks were in some way encouraged to set their faces diligently towards Zion; to continue their march through the wilderness of life until these wonderful prophecies become a reality in the earth. Then it will be said with assurance: "The Lord is here!"

We found the scenery in British Columbia to be extremely beautiful. One afternoon we were taken for a long drive up into the Rocky Mountains, and there we gazed upon some of the most delightful sights we had ever seen: rugged snow-capped mountains, sheer rocky cliffs rising steeply into the air, hills thickly wooded with the now familiar Canadian pine trees, swiftly flowing mountain streams with the clear water rushing and bubbling over the rocks. In these surroundings we were awed at the breath-taking evidence of the hand of the Divine Creator. Among the natural attractions of B.C. must be counted the many beautiful lakes. Not far from Vernon, we were able to see the very beautiful Lake Kalamalka. The lake has an Indian name, meaning "Lake of many colours," and it is quite remarkable to observe the changing colours of the water from light green, to blue, to jade.

The days passed quickly. At the Bible Schools there is a steady round of activities, and we seemed to be continually taking part in a meeting, or making hurried preparations for our next duty.

On the final evening of the School a very warm fraternal meeting was held, and the next morning we began departing for our various destinations. The brethren and sisters of the Vernon Ecclesia, together with others, had worked extremely hard for the success of the School, and it was agreed that the School had been successful and rewarding. We certainly felt so ourselves, and expressed the hope that our Heavenly Father might bless those responsible in their efforts to establish a Bible School as a regular part of their ecclesial life.

On Vancouver Island

Again, we had to say goodbye to many we would not be seeing again, and we learned to feel these occasions quite deeply. We found that firm friendships were established after being in the company of brethren for only a few days, and therefore were inevitably saddened at every parting.

But constantly, as we would depart from one place, work would open out for us elsewhere. We now had the most enjoyable experience of a long drive for some hundreds of miles by car and ferry from the hills of Vernon to the Island of Vancouver, about two hours' journey by ferry from the mainland city of Vancouver. We were now in the company of Brother and Sister McPherson, who were to look after us for the next few days.

The following evening we met the King's Road Ecclesia, Victoria, where we spoke at a fraternal evening. The following day we gave the exhortation and lecture, the evening address being augmented by visiting brethren and strangers.

The next day we motored to Nanaimo, on Vancouver Island.

The ecclesia at Nanaimo is quite small, and some of the members travel many miles to the meetings. These circumstances always present great difficulties for the development of the Truth. But are they not simply another form of challenge? In our travels, we have been able to observe that ecclesias, at home and abroad, are all facing challenges of some sort, which, if not met boldly, retard the development of the Truth within the ecclesia, and the expansion of the ecclesia through gospel proclamation work. In the big cities, challenges come from such influences as television, worldly sophistication, and pleasure. In the country areas, where only small groups of brethren and sisters meet, the challenges may be quite different; but the difficulties must never be used as justifiable means for lack of progress. Thus, we have found that in some ecclesias facing great problems, the difficulties are being attacked in a forthright and virile way, whereas some ecclesias are not doing so, and tend towards apathy in vital matters. Ecclesias everywhere in the world have problems. It is essential to be able to recognise the dangers, and to positively meet them with a prayerful and dedicated resolve.

Thus, we were able to readily appreciate the circumstances of the little ecclesia at Nanaimo. The one meeting which we attended there was given over to the subject of "The Truth's reference library as aids to Bible Study." In our talk to the ecclesia we endeavoured to impress upon them the alarming drift which is evident in Christadelphian thought, belief and practice in our days; and we pointed out the urgent need for a return to the Christadelphian standards of 100 years ago. We have been saddened in recent months by evidence of a continuing decay within our community, as so-called "modern thought" develops. There is nothing "modern" in rebellion against God's Word, and there have always been those who, whilst claiming to be members of the ecclesia, endeavour to change the standards of the Truth to suit themselves or the days in which

they live. Hence, in a magazine published by Christadelphians, we recently read these words: "The fossil remains of last-century attitudes make a poor meal for those seeking the bread of heaven today." This is to suggest (a) Christadelphians of the last century did not know the Truth; or (b) The truth of God's Word may be changed from one generation to another. Both of these premises are purely the result of flesh thinking, and cannot be supported by Scripture. Such philosophy is more appropriate to the changing pattern of theology in the world about us, but certainly not identifiable with Christadelphian beliefs. It is quite significant that, in the article from which we have quoted above, not one reference to the Word of God is given. The same writer also stated: "The spiritual response to the needs of one generation does not necessarily meet the needs of the next." This represents a complete denial of the fundamental Christadelphian principle that the spiritual needs of men and women have never changed since the days of Abel, that these needs constitute forgiveness of sins, and reconciliation with God; and that these needs may be accomplished only by taking heed unto the words of God, and walking within the framework of His pure commandments. We thus endeavoured to impress our audience with the need to reject the so-called "modern thought" (which is no more modern than Nimrod) and stand fast to the "old paths." (Rom. 1:25; 1 John 5:20; Isa. 8:20; Isa. 28:25; Jer. 10:23; Amos 2:4). A rejection of these standards will surely result in the disintegration of the Christadelphian community.

At Vancouver

The following evening we had an appointment to fulfil with the Vancouver Ecclesia, on the mainland, and this necessitated an early departure in the morning by ferry. We boarded a bus at the terminal, which, in company with many other motor vehicles, eventually was driven into the "bowels" of the ferry boat. Once aboard, passengers leave the vehicles and proceed to the upper decks, where they enjoy the very beautiful journey to the mainland. The day was bright and sunny, the air fresh and crisp and the trip proved a great delight to us. Arriving at the mainland, the ferry "disgorged" our bus, and we enjoyed the drive through the hills and along the coastline until we came to the city of Vancouver. There we were met by Brother Art Bull, at whose home we were to stay for the duration of our two nights in Vancouver. The meeting that evening was upon the subject of "Undivided loyalty to the Truth." The prophecy of Malachi provided the basis of our remarks. We attempted to show that one of the traditional weaknesses in ecclesial life has been divided loyalty between Yahweh and the gods of the gentiles. This is dramatically and tragically illustrated in the history of our nation, Israel. The only method of countering this evil — to which any of us might be a party, though unknowingly — is to be conversant with what the Word of God demands of us. Hosea indicted the nation because of its "lack of knowledge," and declared that for this cause judgment would come upon it because it had "rejected" knowledge. (Hos. 4:6). In other words, Yahweh had made every attempt to set before the people explicit details of His demands upon them, so it was not simply that they were in ignorance, but they had willingly turned away from that which God had placed before them for their salvation. At the conclusion of the address many interesting questions were asked, and a most enjoyable supper was served after the meeting, when we were able to speak personally with many members of the ecclesia.

The following evening an exposition was given of the 37th Psalm, under the title: "The meek shall inherit the earth." The Psalm speaks of the line of demarcation between those who strive to serve the God of Israel with oneness of mind, and the gentile world of spiritual darkness,

which is corrupt. The Psalm very movingly reveals that there is a constant warfare between the powers of sin and the purity of God's Word, whilst the latter is striving to survive and develop within Yahweh's servants. (Gen. 3:14-15. Cp. Rom. 6:13 marg. Rom. 7:23). A recognition of these things will cause God's servants to withdraw themselves from the influence of the world. They will recognise that "the world" is determined to destroy their faith (Ps. 37:12,14), and will therefore seek only the companionship of those like-minded as themselves (v.37). All their confidence will reside in the God of Israel (v.40), who will exalt them and justify them in due course of time (v.6). Once again many interesting questions followed the address.

This meeting concluded our most interesting and happy sojourn in the beautiful Canadian province of British Columbia.

To Calgary

The following morning we made an early start in our flight back east across Canada. We boarded a huge Air Canada D.C. 8, and for the second time flew high over the Rocky Mountains, and back across the flat prairies. We were to spend one night with the small ecclesia at Calgary, and duly arrived at our destination to be met by Brother Bailey, who was to be our host during our all-too-short stay in that area. Brother Bailey's home is situated on a bank of the Bow River, said to be the fastest flowing river in Canada. (Any Canadian brethren wishing to disagree on this point, please address correspondence to Brother Bailey!). We were told that this river provides good trout fishing, and were sorely tempted to cast a fly or two into the fast flowing water. However, extreme tiredness won the day, and we contented ourselves with enjoying several hours sitting in the shade of the trees, listening to the sound of the swiftly flowing water, and preparing an instalment of our "Diary" for inclusion in "Logos."

The meeting that evening was held in the home of one of the brethren. Under such circumstances we invariably experience a greater fraternal feeling with our brethren. We find ourselves in a strange city, and in accord only with those of like faith. Such a little group of Christadelphians withdraws from the world about them, and meets together in the quietness of a home, to unite together around the Word of God. As we have intimated in earlier instalments of this diary, we have found that numbers are relatively unimportant insofar as the size of our meetings is concerned. Warmth, hospitality, and keenness more than compensate for lack of numbers. We spoke of the "hope of Israel" and the need to keep our minds clearly on the future. The reality of the kingdom must always be with us, to act as a sort of guiding star to our faith as we continue to wander through the wilderness of life, amidst the darkness of a wicked and apostate world.

We were indeed sorry that our stay at Calgary was so brief, and as we boarded our aircraft the next day we waved a last farewell to those who had been present to see us leave. The day was clear and bright and sunny. On this occasion our plane was a Viscount, and although much slower than the bigger, more modern jet aircraft, we quite enjoy travelling in them. They do not fly as high, and therefore one is able to observe more clearly the scenery below. The prairie lands, though appearing quite flat, were obviously very rich and fertile. As we gazed down from our aircraft we found no difficulty in accepting the definition that the Canadian prairies were "the bread basket of the world," for these fields below us produce more wheat than any other country in the world.

Now, on this clear, warm day, with the Rolls Royce engines humming steadily, we were bound for the city of Winnipeg.

—J.U.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

Seeing that the Gospel message had been opened up to Gentiles, what about the Divine purpose with Israel? Had that been set aside because of the disobedience of some of them? Paul now clearly shows that Yahweh's purpose remained constant, and that Israel will ultimately be restored to favor.

Israel's Rejection Never Complete: A Remnant Saved — Vv.1-10

Yahweh's eyes are ever over His people, carefully noting in His book of remembrance those who remain faithful to Him. Though they may not be recognised by their contemporaries, they are not forgotten of Him.

VERSE 1

"Hath God cast away His People?" — For one knowing the Old Testament Scriptures, to pose this question is to answer it. See 1 Sam. 12:22; Jer. 31:37; Hos. 14:4. Thus it earned from Paul a fervent: "God forbid."

"I am an Israelite" — In Acts 22:3 he calls himself a Jew, showing that these terms are interchangeable. This fact is fatal to the British Israel theory. However, Paul's argument here is that if God had cast away His people, then he, as a member of that nation, would have been excluded — particularly in view of his previous blasphemy and way of life. The mercy he received was a refutation of the idea that God had cast off Israel. Given repentance, and Israel as a nation would be restored, even as

Paul had received mercy. See Rom. 11:36.

"Of the tribe of Benjamin" — Paul treats with this fact more fully in Phil. 3:5, and shows that once he gloried in his association with that tribe. The tribe of Benjamin was the only tribe, outside of Judah, to remain loyal to the royal house of David, and therefore its members could well claim an extra honor.

VERSE 2

"God hath not cast away His people which He foreknew" — Paul bases his argument upon the fact of God's foreknowledge. The Scriptures he has already quoted show that God knew that Israel would turn from Him, and yet He still selected the nation. In view of that fact, it is folly to believe that He would cast the nation away completely. He knew what it would be like when He first chose Jacob (cf. Rom. 9:10-13).

"Wot ye not what the scripture saith?" — Paul draws upon a period of gross apostasy in Israel, when the nation deserted the true worship, and slaughtered Yahweh's prophets (1 Kings 19:10,14), but

points out that even in such times of wickedness there were some who refused to follow the majority in its evil. Significantly, the presence of the faithful minority was hidden from Elijah at the time, so that the prophet imagined that he remained alone to do battle for Yahweh. This was so far from the truth, that 7,000 had refused to bow to Baal, though this was unknown to His prophet at the time.

VERSE 4

"I have reserved to Myself seven thousand" — These seven thousand constituted the true germ of Israel which preserved the nation (Isa. 65:8). Yet to the prophet, the nation seemed completely apostate.

VERSE 5

"At this present time" — The word "time" is *kairos*, season or epoch, not *chronos*, or time. Paul was referring to the Mosaic epoch that was about to end (Heb. 9:26), but which revealed a remnant according to grace.

"Election of grace" — Those responding had been called out by and unto the favor of God.

VERSE 6

"If by grace, then it is no more of works" — Grace is Divine favor expressed in the forgiveness of sins, leading to peace of mind in fellowship with God. If selection (election) is based on Divine favor, it is not governed by works. Seeing that man receives from God all things necessary to life, there is nothing that he can do that will make God a debtor to him, or that will establish his right to justification. Even Israel was reminded of that when the people were warned against claiming that they inherited the land because of their righteousness, (Deut. 9:4-5). Nevertheless, though selection is based upon grace, action is necessary as an outward manifestation of faith (Rom. 2:13). This was revealed in Elijah's day, when seven thousand refused to bow to Baal.

VERSE 7

"What then?" — What are we to conclude from the facts set before us.

"Israel hath not obtained that which he seeketh for" — Israel sought justification by the works of the Law but did not find it, as Paul has already stated (Rom. 9: 31. 10:3).

"The election hath obtained it" — The word "election" signifies those "chosen out." Whilst Israel as a nation did not obtain that which it sought, the faithful remnant (those chosen out of the nation as a whole), hath obtained it.

"The rest were blinded" — The word in the Greek signifies "to cover with a thick skin," "to harden by covering with a callous" (see margin). The rest became hardened by the circumstances, and thus were impervious to the appeal of Yahweh.

VERSE 8:

"God hath given them" — This is quoted from Isa. 29:10, to show that the Jewish Scriptures, and not merely Paul, indict the people in this fashion. How did God give the spirit of slumber, etc.? Did He so influence Israel that the people could not see anyway? To reason in this fashion would be to show that God is unjust. No, spiritual blindness came upon Israel because of the circumstances of trouble that overcame them at a time when they did not have the vision of faith to see beyond them. It is represented as coming from God, because He controlled the circumstances.

"Slumber" — Greek: *katanuxis*, extreme sorrow and grief, insensibility, torpor or stupor of mind, probably induced by sorrow. Overwhelmed by sorrow and grief at the adverse conditions that came upon the nation, the people became insensible to any other consideration than their own troubles, and indulging in an orgy of self-pity, they had no eyes to see beyond it, or ears to hear

the Word of Yahweh proclaim a message of hope, such as is expressed in Jer. 29:10-11.

VERSE 9:

"And David said" — Here follows a quotation from Psalm 69:22; a Psalm that is not only Messianic in character, but one that predicts the sufferings and sacrifice of the Lord as a trespass offering.

"Their table" — This is a reference to the Temple altar (see Mal. 1:7), which, in view of their rejection of Christ's sacrifice, had become a snare and a delusion unto the Jews. They clung to the Temple service, not recognising that it was but a shadow of things to come, and thus lost the substance.

"A recompense" — The failure of Jews to recognise the true significance of the altar and sacrifice, and the fulfilment of these things in Christ Jesus, brought the recompense of which Malachi had warned

(Ch. 2:3). So corrupt did the practices of the priests become, that Yahweh through the prophet, represented Himself as flinging back the refuse of their sacrifices into their very faces! He also declared that "one shall take you away with it," and this was fulfilled when the Romans destroyed the Jewish State in A.D. 70.

In Psalm 69, David prayed for this judgment to come, for otherwise it would mean the complete abandonment of justice, and Divine authority by Yahweh; with the result that man would not respect God.

VERSE 10:

"Let their eyes be darkened" — As they have refused to heed the light, let them remain in darkness always.

"Bow down their back alway" — Let this class of Israelite go into perpetual slavery (Isa. 51:23).

Signs of the Times

Starvation In India

LONDON -- Six million Indians face starvation in a famine that could be one of the biggest natural calamities on record. A seventh of the total arable area in the country comprising the sub-continent's best farmlands will have no crops. And this constitutes the second failure of the year! No one in this tragic land can say how the vast population will survive. The Indo-

Men who have no faith in the revealed purposes of God naturally look at current affairs with different impressions and calculations from those who take revelation into account. Time will show, as it has shown in countless instances in the past, that the merely human point of view is the ephemeral misleading point of view in such matters, and that human affairs do and must and will work out in the shape before appointed by Him who has made all things for Himself.

—Bro. Roberts.

Gangetic plain has been reduced to a vast barren dustbowl. The soil is cracked; nothing grows; hundreds of tributaries of the Ganges and Juma Rivers are reduced to a trickle. Trains and buses from the area are already crowded as landless laborers leave their homes in search of employment in the cities. ("Daily Telegraph").

(One of the world's greatest problems is that of over-population, and

its accompanying factor of lack of food. These difficulties are clearly seen in such countries as India, where ignorance and superstition adds its burden. The present distress will accentuate the difficulties. The problem will only be solved by Christ with his infallible wisdom. Both literal and figurative famine (Amos 9:11-13) will be overcome in the Divine plan for the redemption of man and the land, in the Kingdom).

Papal Meddling in Politics

ROME — The Pope has urged members of the Church's international peace organisation to assist him in his efforts to bring peace in Vietnam. The Pontiff has quietly sought ways of ending the war "through the Vatican's widespread diplomatic channels." He will meet the Soviet President (Mr. Podgorny) early next year in the first Communist - Roman Catholic summit in history. (A.A.P.)

(Destiny has mapped out an important role for the Pope, and he is fast taking up his position. In collusion with his Russian friends, he will eventually draw all Europe into a confederated political-religious fighting unit. The trends to this end become clearer each month!)

The Bait For Russia

ISRAEL — Drilling for oil has recently started along the Dead Sea shore, according to the Israeli Development Ministry. Further prospecting is being undertaken in the Ziklag region in the Negev. Drilling will commence next month and over a quarter of a million dollars will be spent over a 15-month period.

(Many features of the Middle East are attractive to the power-hungry nations — the strategic value of the bridge-head between three continents; the proximity to the Suez Canal; the importance of the Mediterranean seaboard, and the natural wealth of the area. Russia is destined to cast greedy eyes on this territory, and to send her armies

forth seeking "a spoil"—Ezek. 38:12-13. The oil wealth of the Middle East will undoubtedly influence political events in the near future).

Suicidal Tendencies!

GENEVA — Throughout the world people are killing themselves at the rate of at least 1,000 a day. Each year three million people killed themselves, and another 15 million threatened to suicide. These statistics do not include China or the Soviet Union which have refused to release figures. Suicide now ranks among the ten major causes of death of adults in industrialised countries. Amongst young people, one in every three deaths was attributed to suicide.

(The situation is aptly described by the Lord in Luke 21:26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Nationally, people look at the scene "with perplexity" (v.25), or, as the words can be rendered: "without a way of escape." They see no future. Gloomy clouds spread from east to west. They cannot glimpse the silver lining of a new era, because they are ignorant of the Divine purpose).

A Strange "Goodwill Mission"!

TEL AVIV — The biggest French naval task force in Middle Eastern waters since the 1956 Suez invasion, steamed towards Israel and Lebanon last month. A cruiser, three frigates and a mine sweeper sailed for Beirut; while three frigates, a submarine and a submarine tender approached Haifa, Israel. The French said the ships were on a goodwill mission.

(France has received greater financial aid from U.S.A. than any other European country; but she is the most antagonistic! And now she has equipped her warships and sent them sailing towards Israel. This will not assist to maintain the "good relations" with other nations that France states she desires).

Thoughts For The Times*Let the Truth Engross Us !*

What a refreshing thing it is to see men and women under the power of the fear of God. We need not fear men; we need not fear what brother this or brother that may say, because in a short time in the order of Nature, all men will be in their graves, and there will be no reality in relation to us then except God, His mind, His purpose, and His judgment. Therefore we need not vex ourselves, or encumber our spiritual operations with anxieties about the opinions of our fellows; let us be right with Christ. To be right with him requires that we be in earnest, and all the time in earnest. Recollect his somewhat abrupt declaration to a young man who came to him saying: "Lord, I will follow thee, but suffer me to go and bury my father," and to whom Jesus said: "Let the dead bury their dead; go thou and preach the Kingdom of God." What is the application of that saying unless it be to suggest that the young man in question by proposing to do something else besides seeking the Kingdom of God, was as a man turning his hand from the plough? Christ's stern declaration is that such a man is not fit for the Kingdom of God. That implies that there are some who are "fit" and some who are "not fit," and it also shows who are they that are "fit." Those who are fit are those who lay hold with full purpose of heart and accept the calling in Christ in its entirety. That calling is a thing that is very exacting indeed; it claims absolute ascendancy with those of whom it lays hold. It is a very different thing from the religion preached from the pulpits of the churches and chapels. The clergy give the people to understand, though they do not say so in express words, that they need not be very much taken up with religion, that a sprinkling of it will be sufficient; whereas the truth of Christ demands to be the object of life, the principle of action, the subject of supreme affection, the engrossing thing.

—R.R.

This Month's Exhortation

The Ecclesia in the Wilderness ... and Today

(Reading: Revelation Chapter 3)

As we commence a new year in the Master's Service, it is opportune to take stock of our spiritual position, and examine our attitude in the light of God's demands. The following thoughtful exhortation comes from Bro. Ullman, of Perth Ecclesia, and urges an awakening to our responsibilities, both ecclesially and individually. He draws attention to the startling words of Christ to Laodicea—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and KNOWETH NOT that thou art wretched, and miserable, and poor, and blind, and naked . . ."

How The Israel Ecclesia Declined

Throughout their long and tragic history, the nation of Israel revealed a penchant for rejecting the Word of God. No other aspect of their behaviour comes in for more indictment from Moses and the prophets, than this peculiar weakness.

Their sin was two-fold. Hosea puts it with succinct purposefulness:

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hos. 4:4).

It was not simply that Israel remained ignorant of God's demands upon them, but that they "rejected" His words.

"Moreover, all the chiefs of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of Yahweh which He had hallowed in Jerusalem. And Yahweh God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of Yahweh arose against His people, till there was no remedy" (2 Chron. 36:14-16).

We should not fall into the obvious trap. How easy to shake the head in disbelief; to mutter piously: "How could they do such things?" It should always be remembered that the nation of Israel was constituted "the ecclesia" of God (Acts 7:38). As such, they were the "body of called-out ones." They were, in a past age, what the Christadelphian community is today.

The reference above speaks beautifully of the divine character. "He had compassion upon His people." They certainly were not worthy of such condescension on the part of their God. Yet He was prepared to extend mercy to the maximum. They would be given every opportunity of turning to him, in accordance with the

requirements of His Word. This same attribute of pity is associated with the work of the High Priest:

"Who can have compassion on the ignorant, and on them that are out of the way" (Heb. 5:2).

But there is an end to the extension of compassion when there is no response from the people.

The history of Israel provides stark testimony to the reality of this fact.

"Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which SEPARATETH HIMSELF FROM ME, and setteth up his IDOLS IN HIS HEART, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I, Yahweh, will answer him by myself: And I will set my face against THAT MAN, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Yahweh" (Ezek. 14:6-8).

Is History Repeating Itself?

Are the ecclesias more devoted to the Truth now, than in the days of Hosea? Or Ezekiel? The last book of the Bible provides a yard-stick:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent . . . Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 2:5, 16:15).

By comparing the words quoted from Hosea, Ezekiel and John, it is seen that the ecclesias do not change a great deal from one generation to another. The same weaknesses are apparent. The same trials surround them. This is because human nature does not alter with the generations. Neither does the standard of holiness which God demands from His people.

The root of Israel's continued failure lay in the influence of the Gentiles. Ezekiel states the facts thus:

"And ye shall know that I am Yahweh; for ye HAVE NOT walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you" (Ch. 11:12).

What Had Happened To The Ecclesia?

Whilst retaining an outward form of worship which separated them from the Gentiles, inwardly the people of Israel were little different. Still claiming to be "God's chosen people," the members of the Body had, in reality, become lost in the world.

The response of the people to such indictments levelled against them by the prophets was one of indignation. "I am not polluted," they declared, "I have not gone after Baalim!" But Yahweh's

challenging reply was irrefutable: "See thy way in the valley! Know what thou hast done!" (Jer. 2:23). Whilst disdainfully claiming that their conduct was unimpeachable, they were guilty of a way of life quite contrary to the divine precepts. They "said" one thing, but "did" something else. And such was their lack of knowledge of the truth, that their only reaction to the truth was to heap contempt upon God's servants, who had been sent to restore them. "Too narrow-minded." "Old fashioned." "Not up with the times." "Lacking in love." "Archaically conservative."

It is difficult to understand or appreciate the degree of their ignorance. As the people of Yahweh they should have enjoyed a reputation among the Gentiles as "keen Bible students." But were they? Supposedly so (Jer. 7:2). But "by their fruits ye shall know them." Faced with the challenges of life, they proved to be Gentiles in heart. Charged by the prophets with crimes of folly against Yahweh, they cried out: "I am innocent! I have not sinned!" (Jer. 2:35).

Hosca was right. They had "rejected" knowledge. They were no longer sufficiently conversant with the things of God's Word to be able to recognise their true state; or, indeed, to even react correctly in the face of such righteous criticism.

What of today?

We believe that the letters to the seven ecclesias in the book of Revelation describe the history and development of the truth, from the days of John until the coming of the Lord. Thus, the final letter, to Laodicea (meaning, significantly, "judgment"), describes the state of the ecclesial world at the return of Christ. Note the two key words which emphasise their true state: "*Knowest Not.*"

It was not simply a tragedy that they were "wretched, and miserable, and poor, and blind, and naked." The greatest tragedy was that they **DID NOT KNOW IT.**

How does this state develop?

Hosea warned: "My people are destroyed for lack of knowledge." When a community of people, claiming to be God's Ecclesia, ceases to feed upon the living Word, and finds the struggle of guiding their lives by every divine precept too wearisome, then the Laodicean state has arrived.

Whilst continuing the formalities of attending the meetings, the Laodiceans had drifted so far from a knowledge of the Truth's demands upon them, that they were not aware of their true "wretched" state. Contrast these unfortunate, unknowing brethren with the great apostle Paul, when he said to himself: "O wretched man that I am!" (Rom. 7:4). The word "wretched" in Rev.

3:17, and applied to the Laodiceans, is the same word as Paul applies to himself in the quotation above. But what vastly different applications of the same word! The apostle was thoroughly persuaded of his true state. The Laodiceans were not.

Tragically, history repeats itself. Hosea. Jeremiah. Laodicea.

The days of Noah are often referred to by Christadelphian lecturers as being "typical" of the "last days." And rightly so. In Noah's day "all flesh had corrupted" God's way upon the earth (Gen. 6:12). They had become so far removed from the reality of God's laws as a living way of life, that they were now ignorant of the truth, being motivated by flesh rather than the Spirit-Word.

And what did Christ say of that great tragedy?

"They KNEW NOT, until the flood came, and took them all away" (Matt. 24:39).

The similarity between conditions in the ecclesia in the days of Noah, and Laodicea, is most striking. Human weaknesses do not alter. The behaviour pattern of men and women has largely followed a monotonous course since the days of Cain. Similarly, God's demands upon His people have never altered: Learn His ways; heed His counsel; obey His commandments.

None should feel exempt from undergoing an intense self-examination upon this subject. We may feel quite satisfied with our walk in the Truth. But in doing so, or even by expressing lack of concern with these matters, we may be placing ourselves in the same position as the Laodiceans, or the Israelites in the days of the prophets, or the sons of God in the days of Noah. A position which was quite hopeless, due to lack of knowledge and a refusal to recognise the purity of the Truth.

Our thoughts and actions will define our true position. Consider them carefully. Salvation depends upon self-examination (1 Cor. 11:28).

Consider This!

Have we, like the ecclesia in the days of Noah, corrupted the truth by developing a "pleasant" form of religion to suit the modern world in which we live?

Have we, like Israel in the days of Jeremiah and Ezekiel, really become lost in the world, giving lip-service to the Truth, but with our hearts centred upon the things of the world?

Have we, like Israel in the days of Hosea, lost sight of the purity of the Truth and the demands it makes upon us?

Are we no longer sufficiently conversant with the commandments to realise how much our allegiance has drifted from the

standards of holiness Yahweh requires in His people?

Are we, like the Laodiceans, content to observe the requirements of the Truth merely in a formal and collective manner?

Or are we, like the great apostle Paul, so filled with the Living Word of God that we are continually conscious of the purity of our Father, and the necessity of continuing our ceaseless struggle to become more like Him?

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!"

—J. Ullman, (W.A.)

Prophecies Of The Restoration

A TRANSFORMED PEOPLE

(Ezekiel 36 : 16-38)

The land having been prepared (see "Logos" p.110), a transformed people again segregated into twelve tribes (Ezek. 48), will inhabit it "as in the days of old" (Amos 9:11). In preparation for this, the past blindness and iniquity of Israel will be plainly revealed to the people, to be then blotted out in a wonderful manifestation of Divine mercy in forgiveness, that will, at the same time, vindicate the holy name of Yahweh.

Earlier, Ezekiel had described how that Israel in dispersion will fight its way back to the Promised Land, and with the rebels purged out therefrom, will ultimately enter and inhabit it (Ezek. 20:33-38). This will be after the return of the Lord Jesus, and consequent upon the sending forth of Elijah and his companions to effect the work of reformation outlined by Malachi the prophet (Mal. 4:5-6).

The section of Ezekiel 36 now before us describes the effect of these labors.

Notice that it is naturally divided into four divisions:

- | | |
|---|--------------|
| 1. Israel's past profanation of the Name | — Vv. 16-20. |
| 2. The impending vindication of the Name | —Vv. 21-24. |
| 3. The future cleansing of the people | —Vv. 25-32. |
| 4. Their settlement in the land as the holy flock | —Vv. 33-38. |

Israel Has Profaned The Name of Yahweh.

When Israel was redeemed out of Egypt, the name of Yahweh was proclaimed upon the nation, as it is today upon the Ecclesia

(Num. 6:22-27; Acts 15:14). This meant that the attitude and deeds of the people would honor or dishonor the Name they bore. They were warned, therefore, not to take the name of Yahweh in vain.

How does one take the Name of Yahweh in vain? Is it done when the Name is used with understanding? To this there must be a decisive No! In fact, it can be said with truth, that to agitate against the use of the Name, is to bring it into disrepute, and thus tend to cause it to be taken in vain.

To profane the name of Yahweh, or to take it in vain, is to act so inconsistently with the principles of it, as to disgrace it. Thus the Proverbs describe "stealing" as "taking the name of God in vain" (Prov. 30:9), and Amos declares that to commit wickedness is to "profane" Yahweh's "holy Name" (Amos 2:7).

Israel has profaned the name of Yahweh, even though the people have superstitiously avoided mention of it. In fact, the very avoidance of the use of the name has probably contributed towards its profanation, and the extent to which Israel has done this will be brought home to them so vividly, as to cause them to be completely ashamed of their doings.

Preparatory to their reformation, the people of Israel will be shown their past iniquity. It will be clearly brought home to them, as Ezekiel reveals in this place, that their very presence in the land has defiled it (Ezek. 36:17; Lev. 18:24-30). The people have been guilty of the sins enumerated in the indictment of Psalm 106:34-39. They neglected to hearken to the Word of Yahweh. They did not "destroy the nations" in the land as commanded, but instead "mingled among the heathen, and learned their works." From that sad beginning they deteriorated still further: serving idols, sacrificing their children, shedding innocent blood, until the land was polluted and defiled by their defiling presence.

Yahweh, through Ezekiel, declared: "Their way was before me as the uncleanness of a removed woman" (v.17). Such women were excluded from worship, for contact with them made anyone ceremoniously unclean (Lev. 15:19). Yahweh's bride (Israel - Isa. 54:5), was found in that state, and was therefore driven from the land, and dispersed among the countries, thus being judged "according to their way." That "way" was a corruption of Yahweh's way (Gen. 6:12), and therefore a walk along the path of death (Prov. 14:12).

In the countries of their dispersion, declared Yahweh, "they profaned My holy Name," in that people said of them: "These are the people of Yahweh, and are gone forth out of His land" (v.20). In other words, they profaned the Name by acting in

such a way as to disgrace it.

Yet they have refused to pronounce it! And refusing to pronounce it they have forgotten the principles associated with it.

The Impending Vindication Of The Name—Vv. 21-24

In restoring Israel to its full glory, Yahweh will vindicate His Name. He declares this in Ezekiel 36:22:

"I do not this for your sakes, O house of Israel, but for mine holy Name's sake which ye have profaned among the heathen, whither ye went."

Yahweh will act to restore His people for His Name's sake. How lacking in understanding it is to claim that the Name, having been manifested in the Lord Jesus, has been supplanted by the title of Father, and now no longer applies! It shows lamentable ignorance of the principles and scope of the Name thus to speak.

Israel will be saved, not because they are Jews merely, but because of the Name of Yahweh which guarantees the perpetuity of the nation. This was revealed when the Name was first pronounced, for the full scope of the Name is: Yahweh Elohim of Abraham, Isaac and Jacob (Exod. 3:14-15).

What is incorporated in the Name?

It incorporates the Divine promise made to Abraham, Isaac, and Jacob. Israel was told:

"Yahweh thy God doth drive out these nations before thee, that He may perform the word which Yahweh sware unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9:5).

The Name reveals His power:

"Nevertheless He saved them for His Name's sake, that He might make His mighty power to be known" (Psa. 106:8).

The Name reveals His mercy:

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. 43:25).

His Name reveals His glory:

"For Mine own sake, even for Mine own sake, will I do it; for how should My Name be polluted? And I will not give My glory to another" (Isa. 48:11).

The Name is hated by the enemies of God:

"O God, how long shall the adversary reproach? Shall the enemy blaspheme Thy Name for ever?" (Ps. 74:10).

Israel, in profaning the Name, have ignored or rejected Yahweh's covenants of promise, His power, mercy, and glory. In fact, they have become enemies to the name, because they have become enemies to the Gospel (Rom. 11:28), and in that way, they have profaned it.

But all this is to be changed, as Ezekiel shows. The veil of ignorance is to be torn from the eyes of Israel, and they will be

made to realise that they have actually blasphemed the Name by ignoring it.

Yahweh will "sanctify His great Name" (Ezek. 36:23). He will do this by redeeming Israel, and revealing to the whole world the significance of the Name as it is wrapped up in the covenants of promise.

Seeing that this is His purpose in the future, how sad it is to hear brethren deprecate study of the Name! They are setting themselves in opposition to a most precious and important theme, and it is dishonoring to the Father so to do; and also to the Son who told his disciples to pray: "Our Father Who art in heaven; hallowed be Thy Name." It should be the earnest wish of every true saint that the Name of Yahweh, our family name, should be hallowed and honored throughout the earth.

Yahweh declares that He will be "sanctified in Israel" before the eyes of all the nations (Ezek. 37:23). This will be done by humbling Israel, until they cry: "Blessed is he that cometh in the name of Yahweh" (Matt. 23:39). The crisis of the last days, when Gog shall sweep through the land of Israel, will bring the Jewish people to their knees. It will be the "time of Jacob's trouble," and though he will be "saved out of it," it will only be after he is humbled (Jer. 30:7).

The Future Cleansing Of The People—Vv. 25-32

Ezekiel proclaims the purpose of Yahweh:

"Then will I sprinkle clean water upon you, and ye shall be clean" (v.25).

He will gather the people to His land, and cleanse them from their iniquity. The method suggested is that shadowed forth in the Law in the provision made for cleansing from defilement from contact with death (see Num. 19:11-13). Zechariah (Ch. 13:1) gives a similar picture. Israel, as a nation, is defiled by contact with the death of Jesus, and the water sprinkled over them, as described by the prophet, is a reference to the cleansing doctrine of Christ. He told his disciples: "Ye are clean through the word that I have spoken unto you" (John 15:3). At his first advent, he opened a fountain of water, in the teaching that he proclaimed unto men (John 4:14), and that "water" is now available for Israel nationally (Rom. 10:3).

But, unfortunately, Jews are too blind to see their need of this "water."

When Christ returns, however, and Elijah is sent out to Israel, the people will receive "a new spirit" in the spirit word that will be taught them (John 6:63; Eph. 6:17; 1 John 5:6).

And the result will be a change of heart: they will manifest an impressionable heart of flesh, instead of their present heart of stone.

David prayed: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). The same prayer will arise from Israel nationally, when the great national blindness and sin is revealed to the people, as David's sin was revealed to him. And the softening influence of the Divine word will effect the reformation and transformation.

"I will put My spirit (i.e. the spirit-word) within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. 36:27).

What will be the result?

That which Yahweh promised under the Law.

Moses declared:

"Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein safely" (Lev. 25:18-19).

Thus Moses promised the people that they would enjoy a fertile land, a state of prosperity, and security, conditional upon them walking in Yahweh's statutes and keeping His commandments. This they shall do in the future, and in consequence, they will enjoy that which was promised them in the Law. They will be reinstated as Yahweh's people, and He will be their God (Ezek. 36:28), for the terms of the Levitical covenant will be fulfilled in them (Lev. 26:12).

Ezekiel also declared that Yahweh will "save them from their uncleanness" (Ezek. 36:29). This will be accomplished through the Savior, whose name of Jesus or Yahshua proclaims that he is the medium through whom Yahweh saves (2 Cor. 5:19).

As a result, the land will yield its fruit and its increase, the reproach of the heathen shall be rolled away, and, at long last, Israel will experience the benefits of serving Yahweh.

What reaction will this have upon them as they review the past and recall to mind their blindness and wickedness? Ezekiel declares:

"Ye shall remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ch. 36:31).

This statement is a refrain that occurs several times throughout the prophecy of Ezekiel (see Ch. 6:9; 20:43; 36:31). The Divine judgment will reveal the great national sin (the crucifixion of the Lord, and Jewry's repudiation of God) so clearly as to cause the people to loathe themselves in their own sight. The Judgment Seat will doubtless have this effect upon spiritual Israel

as well, so that we, also, will come to "loathe ourselves in our sight."

Israel will then view its past misdeeds from the standpoint of Yahweh (as will we all), and will recognise the justice of all that has happened to them. As Ezekiel says elsewhere:

"And they shall comfort you, when ye see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it, saith the Lord Yahweh" (Ezek. 14:23).

And therefore, in the section of Ezekiel's prophecy before us, the refrain is again heard:

"Not for your sakes do I this, saith the Lord Yahweh, be it known unto you; be ashamed and confounded for your ways, O house of Israel" (Ezek. 36:32).

Not for their sakes, but because of His holy Name!

It will be the teaching and principles incorporated in the Name of Yahweh that will save Israel at the last, for they will be redeemed "for His Name's sake."

—HPM

Although filled with the Spirit, Christ made the Scriptures the rule of his life. This speaks to us of the preciousness and divinity of the Scriptures. The Apostles were followers of their Master in this matter. How unlike the professing Christians of our day!

The "going into" and "coming out" of water is of no spiritual efficacy at all where the person dipped is ignorant of the "things concerning the Kingdom of God and the name of Jesus Christ." The dipping of such an unenlightened individual is not to him "the obedience of faith" or "obeying the Truth."
—J.T.

May the word of the Lord have free course, and be glorified, and to this end, let every true man and woman put their hand to the work — some in one way, some in another — striving together for the faith of the gospel, in obedience to the last recorded commandment of Jesus: "Let him that heareth say, Come."
—R.R.

Israel were loud in their claims to be pious whilst they were unfaithful in the extreme. "We are wise, and the Lord is with us," said they, whilst God charged them with having forsaken and forgotten Him. When we are in a boastful mood, let us think of Israel lest we be similarly deceived.

★

There liveth not a man upon earth that sinneth not. Forgiveness and the Lord's commendation for doing the best we can, will rescue such as fear and strive to obey; this is the Editor's hope, whose self-estimate is fixed at a very different standard from what some imagine.

—Brother Roberts

The Ephod and Curious Girdle

The word Ephod signifies "a covering," and it comprised the most prominent garment of the High Priest, typifying a most important lesson. The instructions to Moses were — "And they shall take gold, blue, purple, scarlet and fine linen. And they shall make the ephod of gold, blue, purple, scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen" (Exod. 28:5, 8).

A Garment Of Significant Color

The Ephod was placed over the blue robe, but as it was shorter than the robe, much of the blue was seen. The Ephod was beautifully made of gold, blue, purple and red, on a fine-linen base. To it were attached two shoulder pieces of onyx stone, which were set in gold.

The blend of color in the Ephod was significant. Gold represented a tried faith (1 Pet. 1:7); white represented righteousness (Rev. 19:8); blue stood for God manifestation (Num. 15:38); red spake of the sacrifice for sin, whilst purple was the royal color, being a blend of red and blue, as we shall see.

Previous articles have expounded upon the symbolism of gold, white linen, and blue coloring, and we propose to consider the red and purple.

But first notice that no one color predominates; which suggests the perfect balance of the Master in all his attributes, a balance of which his followers likewise need to strive to emulate. Faith, righteousness, the manifestation of Godly characteristics must each find a place in our lives. So also should the principles suggested by the colors, red and purple.

Red In The Ephod

Red is the symbol of sin-nature (Isa. 1:19). It is applicable to Jesus, because he possessed this nature, and was, like us, subject to death. But because he was sinless, the grave could not hold him. Thus he became the perfect sacrifice, "for without the shedding of blood there is no remission of sins." The color of red was significative of this. But when red is mixed with blue, it forms into purple. And when the flesh is sacrificed (red), that God's commandments might be performed (blue), it lays a foundation for ultimate kingship in the age to come (purple).

We could say, therefore, that without the red there would be no purple!

Purple is the kingly color. Jesus was mockingly arrayed in a purple robe before he was crucified, to ridicule his claim that he was King of the Jews. In like manner, the kings of Midian were arrayed in purple robes (Judges 8:26).

It is appropriate that the garment of the high priest should contain this kingly color, for he represented the Lord Jesus who is both king and priest, after the order of Melchizedek.

It also has an application to the followers of the Lord. They, too, are to comprise a royal priesthood after the order of Melchizedek: "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

Gold Beaten Into A Divine Pattern

From Exodus 39:3 we learn that the gold was beaten into thin plates, and then cut into wires fine enough to work the embroidery. The introduction of this precious metal must have stiffened the ephod as well as giving it unsurpassing glory and brilliance. One can well appreciate the words: "garments . . . for glory and for beauty."

Gold represents a *tried* faith, and not merely faith in the abstract. To make plates of gold for wires, the metal was first molten and purified. And there is nothing that will alter gold. Unlike other metals, it can be melted and remelted without loss by oxidation. It is said that a single grain may be drawn into a wire 500 feet long, and an ounce of gold covering a silver wire is capable of being extended upwards of 1,000 miles!

How great is "a little faith"! It is not weakened by the fiery trial if it is genuine. On the other hand, "without faith it is impossible to please God" (Heb. 11:6), for faith brings us close to Him. ^{23:10}

Job declared: "When God hath tried me, I shall come forth as gold." After Jesus had passed through the fiery trial in the wilderness, he emerged therefrom preaching the gospel of the Kingdom of God. The Scriptures speak of "the faith of Jesus," and describe him as "the author and finisher of our faith" (Heb. 12:2). Concerning certain in Pergamos, the Spirit declared: "Thou holdest fast my name and hast not denied my faith" (Rev. 2:13). What Christ possessed, his followers manifest.

Concerning the Ephod, Brother Thomas has written in *Eureka*, vol. 2, p.317:

"Now, the Ephod, with its Foursquare of precious stones, represented the Body of the Anointed. By one Spirit we all into one body were im-

mersed, whether we be Jews or Gentiles. . . and all into one Spirit have been made to drink; for the body is not one member, but many" (1 Cor. 12:13). For the development of this body, the Deity set forth Jesus as a Propitiatory or Mercy Seat in his blood. He was of the curiously wrought texture of the ephod, in common with all those who should become his brethren. 'My body,' said the Spirit in David, 'was not hid from thee, when I was made in the hiding-place, and curiously wrought in the lowest parts of the earth' (Ps. 139:15). The Ephod was of the same material and workmanship as the Vail, with the addition of gold; and the vail, we know, from its being rent when the body of the Spirit was broken on the cross, and from the teaching of Paul (Heb. 10:20), represented the flesh, which, in Ps. 16:9, the Spirit styles 'my flesh.' The embroidering in of gold thread, in addition to the 'blue, and purple and scarlet and fine twined linen of the Vail, indicated purity of the flesh after trial—"when He hath tried me, I shall come forth as gold.'

"While Jesus, then, was living, and afterwards in death, he was typified by the Vail, whole and afterwards rent; but when he lived again, and ascended to the Divine Nature, and became Son of Deity with power by 'Spirit of holiness,' he was typified by the 'curiously wrought' ephod, or Jewelled Overall and Robe put on by Aaron when standing before the Deity. As the living embroidered Ephod, he stands in the presence of the Father with the names of the twelve tribes of the 'HOLY NATION' engraved on his heart. He is set forth 'for all,' as an ephod to be put 'upon all' who would enter the Divine Presence, that they die not. This ephod may be put on after the manner in which Jesus became the ephod—by being born of water and Spirit. When the ephod is thus assumed, the immersed and resurrected believer is not only regarded as in it, but as a part of it, and, consequently, as one of the Urim and Thummim—one of the lights—and, therefore, one of the elements of the twelve precious stones, or Thummim, for, as each stone in the type represented a tribe, a multitude of individuals must have been signified by a separate stone."

The Curious Girdle

Like the under linen robe of the priest, the ephod also had a girdle. The girdle was as a belt, to draw the garments together. Thus Jesus took a towel, and girded himself, and washed the apostles' feet, thus showing them what was required of them (John 13:4). Various exhortations are similarly given, thus:

"Let your loins be girt about and your lights burning" (Luke 12:35).

"Gird up the loins of your mind" (1 Pet. 1:13).

"Stand therefore having your loins girt about with truth" (Eph. 6:14).

"I will clothe him with thy robe and strengthen him with thy girdle" (Isa. 22:21).

"Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins" (Isa. 11:15).

These passages speak of girding ourselves ready for action. They suggest an intelligent, active righteousness; a girding of the mind, of being "doers of the word, and not hearers only."

Thus there is conveyed the power of exhortation: "Blessed are those servants whom the Lord when he cometh shall find so DOING." There is a need for the Word, for Watching, and for Working!

In the case of the girdle of the ephod, we learn that it was made of the same materials as the garment: gold, purple, scarlet and blue on a white linen base. The word in the Hebrew is different to that used to describe the girdle on the white inner garment. It is the word *chesheb*, which signifies "devised work." It has been rendered "curious girdle," for it was wrought with needlework or embroidery.

It thus speaks of an inwrought pattern, pointing to the Godly characters that we each must manifest, if we would form part of the priest's company clothed with garments for glory and for beauty in the Age to come. Without his priestly garments, the high priest was not allowed in the holy place on pain of death (Exod. 29:43). What of us? If we are not working out our salvation with fear and trembling, then we shall not live before Him, nor be permitted to enter the Most Holy state of Divine nature in the Kingdom to be set up. That was the exhortation pictured to Israel in the garments of the high priest. We learn the same lesson as we survey our High Priest, and see the pattern of Aaron more beautifully revealed in him. Let us learn to apply the principles in our lives.

—R. Watts (Eng.)

The doctrines Paul taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order; and to the edification, or the building up of the body of Christ in its most Holy Faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display. —J.T.



Signs of Christ's coming are already visible—not among the stars over our heads, where signs will not be given, but in the heavens of prophetic discourse—the upper sphere of human affairs—among Nations and Governments and States. The Scribes and Pharisees could read the state of the sky, but could not discern the signs of the times, as Jesus told them. So it is with many now—they have no discernment of the real signs which have been telling us for many years, as they tell us louder and louder each month, that the Lord is at the door. —R.R.

These are troublesome times for the faithful. The ecclesias are disturbed by brethren who follow the "many winds" of false doctrine that blow from every point of the compass, causing trouble and upsetting the faith of many. It is very comforting to know the Scriptures have predicted all these things, therefore we must expect them at the time of the end. "Many shall be purified, and made white and tried" . . . "The wise shall understand" (Dan. 12:10). May our heavenly Father keep us in the way of right. —R.R.

Culled from Our Correspondence

The Laborers Are Few!

Bro. N. G. (Panama) writes:

"The meeting here in Panama continues to be very blessed, but as in all sections of the world, we could use more workers in the Truth. It seems a shame that more do not see the need for bringing the Truth to others."

(We are pleased to hear of continued progress in your section of the Master's Vineyard. It is true unfortunately, that brethren generally are reluctant to give full support to the propagation of the Gospel in the virile, forthright manner needed to wake people out of their lethargy today. A feeling of complacency has blanketed the pioneering spirit of the early brethren. If this can be re-captured and fostered, the work of the Truth will benefit).

Family Opposition To The Truth.

Sis. E. D. (Qld.) writes:

"Thank you for Logos Magazine. I was thrilled to receive it, and found it most interesting. My father was so annoyed when I told him about the Truth and that I had been baptised, that I had to leave home. Still my mother shows a little interest, which I am thankful for. However, I am happy that God has answered my prayers and guided me in the right direction for salvation in His plan. No truer words have been said, than that 'we have a pearl of great price'."

(The Truth can either divide or more completely unite, a family. The former occurs when some members of the family unit are disinterested or antagonistic, and oppose the transforming influence of the Truth. Christ foresaw this situation, and declared: "I am come to set a man at variance against his father, and the daughter against her mother . . . and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me . . ." (Matt. 10: 35-36). The highest honor and devotion must be given to the things

of Heaven — even if it means that distress is caused to those in the close family circle. First love must go to our spiritual parents: to Yahweh "our Father," and to spiritual Jerusalem (Gal. 4:26). Often a faithful example will lead others to the Truth, and we hope that this may occur in your case).

When To Speak and When To Refrain.

Bro. J.S. (Qld.) asks:

"I am troubled with the problem of preaching the Truth. I often feel it necessary to speak to those with whom I work, but do not know whether this would be 'casting pearls before swine.' Of course, if there were hecklers, we could always refuse to continue. However, some maintain that our public witness is fulfilled in distributing leaflets."

(A certain amount of discrimination must be exercised in our contact with others. When an enquiry is made regarding the Truth we should "give an answer with meekness and reverence" — 1 Pet. 3:15, and speak of the "hope within us" — Matt. 7:6. But when a person ridicules the saving power of the Gospel, he becomes what Scripture describes as a "swine" (those who are greedy and sensual, grovelling in their shame), and as "dogs" (being unable to rise to what is required). There is no value in proclaiming the Truth to this class. It would be "casting our pearls before swine." We should turn away from such, following the example of Paul in Acts 19:9, 18:6. Thus, Scripture exhorts us to treat men according to whether they manifest an interest in the Truth, or reject it. You also mention the distribution of leaflets. This is a most valuable and rewarding work. But we must not limit our witnessing only to that means. The most effective way of spreading the Truth is by personal example, and by conversation with those we meet. Every means should be used to get the saving message of the Gospel before the community).

Bible School Bulletin

Review of the Ninth School

"I am forty-eight years of age, and yet I can truly say that this is the best week I have spent in my life."

So declared one member from Victoria, as he summed up his impressions of the recent Bible School at Rathmines, at its conclusion.

It was his first visit to the School, but we hope that it will not be his last. He gained much out of it, because he put much into it. And that is the secret of success at the Bible School.

Similar expressions of appreciation were made by members from all parts of the Commonwealth, as well as from overseas.

It was the largest School conducted to date, and at some meetings the aggregate attendance exceeded 500 folk.

However, numbers are no criterion of success. This is dependent upon the quality of the expositions, the communal fellowship that is engendered through mutual study, and the unity of mind developed on sound principles of truth.

These are the elements that combine to make a really successful Bible School.

With the world completely divorced from those gathered together (radios are not permitted and we would not have known if Gog had invaded Turkey though we considered that subject in session), and with minds concentrated upon a week of fraternal study today, we feel that the experience was to the spiritual profit of all.

There were some beautiful sessions, and three new teachers at Rathmines. Among the latter were Brethren C. R. O'Connor (NSW); A. C. Newton (W.A.); D. Hurn (Perth, W.A.). Their studies were illuminating. Satan: A Surname for a Family of Rebels (C.R.O.); In the Arena of Faith (A.C.N.); The Parable of the Proverbs (D.H.), provided exposition blended with drama, and helped to make the Bible live a little more in the minds of those studying together. In the afternoon rooms, Brother Philp outlined the History of the Truth; Brother H. Islip dealt with the theme of Israel in the future; and Brother I. Jolly gave instruction in Bible Marking. All three rooms were enthusiastically attended, and total attendance at the three rooms during the course of the School exceeded 600 persons.

TEEN-AGE CLASS

For the first time, three consecutive sessions were given over to this group, the only problem being that the class room was not large enough to accommodate the number on hand.

Special attention had been given to the themes for study: Evolution Illustrated and Debunked (Bro. A. Newton); The Glory Of The Age To Come (Bro. H. P. Mansfield); The Epistle to Philemon (Bro. E. Mansfield). During the course of the week, the entire Epistle to Philemon was marked up by students in their

Bibles. This was set as a School project, and many completed it, including about 10 thirteen-year-olds.

Those adjudged the best projects by those unbaptised were awarded prizes, and these were presented to Margaret Papowski and Margaret Pooley.

On the Saturday evening, a farewell supper was arranged for this group, and coffee from Israel, supplied by Bro. H. Islip from the Israel exhibition room at the School, was served to this class.

The teen-age class has proved so

successful in the last two schools, that it will be incorporated as a permanent feature in future schools. Thus the age groups of the various classes that will be conducted (God willing) in the next School, will be as follows: Junior to eight years of age; Intermediate, 9-12 years; Senior, 13-17 years; and General - from 18 to infinity!

The project for the Senior (teen-age) class at the next School will probably be the Book of Jude, and instruction in versè by versè marking of this book during the course of the School will be undertaken.

JUNIOR CLASSES

Besides the prizes for the teen-age class, the following awards were given for outstanding project work. In the 5-6 age group: Helen Darley (NSW), and Wendy King (SA). In the 7-8 group: Rhonda Gurd (SA), Wendy Shaw (Qld), Joanne Snow (Vic.), Jennie Newton (WA). In the Intermediate Class, Ruth Witton of Newcastle received the first prize of a wide-margin Bible. Ruth did splendid work, not only in her project, but in class as well, and we extend our congratulations to her. Prizes were also awarded David Mansfield (NSW), and Julie Stevenson (Vic.) for outstanding work.

A most interesting series of studies has been designed for the Junior Classes in the next School. They will be taken on a visit to Israel. On Sunday afternoon, they will be issued with their passports, air tickets, and diary, and will be given some instruction concerning the fulfilment of prophecy in Israel. On the Monday, they will fly to Israel, landing at Tel Aviv, and will view some of the wonderful fulfilment of prophecy that modern Israel reveals. They will also visit the adjoining town of Joppa, and the house of Simon the Tanner, and learn the lesson of Cornelius. At the same time, they will be issued an air-ticket to visit Elat. On Tuesday, they will visit Elat, and will view the copper-mines of Solomon, travel in a boat on the Gulf of Aqaba (an

arm of the Red Sea) to see the coral, and will view the mountains of Sinai to hear the story of Moses. On Thursday, they will visit Jerusalem, and learn all about the Holy City. On Friday, they will take a bus trip to Beersheba and Sodom, and learn the lesson of Lot. They will also be issued with Israeli stamps, so that they can write a letter home! On Saturday, they will travel north to Haifa and the Sea of Galilee, to learn the story of the disciples and Jesus. Day by day they will write up their diary, which will form part of their project for the School.

It should prove a most exciting and interesting time for the children, and many of the adults may envy them their studies!

And a wide-margin Bible will be presented to the one completing the best project.

SENIOR CLASSES

Previously known as the teenage class, the themes chosen for this School are particularly attractive.

Brother A. Cheek will speak to the theme of **Holiness as a Way of Salvation**. This will be a series of illustrated talks, in which he will expound upon the clean and unclean birds, beasts, fishes, and creeping things, as outlined by the Law of Moses. He will show the reason why some could be used for food, and others were prohibited. Illustrations will be used to point the lessons. The five sessions have been sectionised as follows:

1. **The principle stated: The basic difference between clean and unclean.**
2. **In the Fields — The names, characteristics, and habits of unclean beasts.**
3. **The Secrets of the Sea — Why some fish were "clean" and others "unclean."**
4. **Looking up — Birds good for food and birds to avoid.**
5. **The Secrets of the Soil — Creeping things that repel, and others that attract.**

Brother F. Abel will speak to the theme of **Prophecies of the Restoration**. This is a most powerful section of Ezekiel's prophecies, providing outstanding exhortations as well as disclosing the future crisis that will inaugurate the kingdom of God. The five sessions are headed:

1. **Responsibilities of a Watchman and of the People.**
2. **The Prophecy of the Good Shepherd and the Flock.**
3. **The Doom of Edom.**
4. **The complete Restoration of the Land, People and Nation of Israel.**

5. **The Coming Crisis and its aftermath.**

Brother J. Knowles will outline the **Epistle of Jude**, and make suggestions for Bible Marking, which will form the project for the week.

The three sessions in this class are therefore carefully co-ordinated. **Holiness as a Way of Salvation** will reveal what to avoid and what to do; **Prophecies Of The Restoration** will provide a vision of the future, and present an incentive to apply the lessons of the Law; the **Epistle of Jude** will emphasise the duties and responsibilities of the present.

MAKE YOUR RESERVATIONS NOW!

Bookings for the Autumn School (May 13th to 21st) are heavy, and we are about to close reservations. Please make your reservation immediately, as this greatly assists us in the planning of the School. Send now to Logos Publications, West Beach Post Office, South Australia, forwarding a deposit of \$2 for each reservation over five years of age. Please include your name, address, whether baptised, Ecclesia associated with, and age if under 21. All these details are necessary in planning for the School.

WITH OUR CORRESPONDENTS

"We are looking forward with much pleasure to the forthcoming Bible School. May God bless all your workers to that end, and may you all be able to say: 'According to the good hand of our God upon us,' we have had a successful session."
—D.F. (NSW).

(The Committee is deeply appreciative of the large and loyal band of workers who sacrifice both time and money to make the school a success. However, our strength must be in Yahweh — Ps. 127).

"My wife and self are not baptised, but are keenly interested in the Christadelphian beliefs, and applied for entry to the Bible School in order that we may gain additional knowledge."
—C.B. (NSW).

(We are delighted to have you at the School, and trust that you derive some benefit from the studies. Bible understanding is a matter of

gradual growth, precept upon precept, until the whole beautiful purpose of God is revealed. Therefore there may be some aspects of the studies that may be a little deep for you, but we are confident that the atmosphere, the fraternal fraternising, as well as the studies, will greatly help you).

"We greatly enjoyed the Bible School, and hope to attend a further one in the future. The problem is the distance between our two countries."
—S.B. (NZ).

(It is not as far from New Zealand to Rathmines, NSW, as it is from Perth, Western Australia, and whilst, naturally, there are difficulties in that you come from a different country, we shall be happy to try and smooth those away for you. We have special concession rates for New Zealanders, and extend to them a hearty welcome to be with us at the School. We shall be happy to let you have details of the special arrangements and concessions we

can arrange for you both as regards your visit to Australia, and the air transit costs as well).

QUESTION TIME AT THE BIBLE SCHOOL

An hour's question time is arranged for most afternoons at the Bible School, and questions on all topics are submitted to the teachers who answer them at the meeting. Those that remain unanswered are considered in this Bulletin. If you are attending the next School, and have any problems relating to the Scriptures, make a note of them and submit them for consideration.

Q: What will "the young lions" do following the ultimatum of Christ?

A.: The "young lions" of Ezek. 38:13 are associated with Tarshish, and can be identified with the English speaking world. When Christ issues his ultimatum to the world to submit to him following the victory of Armageddon (Ps. 2:10; Rev. 14:6-7), some will submit, among them being "the kings of Tarshish and of the isles" (Ps. 72:10). Indeed, Isaiah declares that they will be among the first (Isa. 60:9). They will "bring a present with them" (Ps. 72:10), in that they will assist those Jews in their territory to return (see Isa. 18:1-2; 60:9; Zeph. 3:10 RV). In contradistinction to the Western powers, the Catholic countries of Europe will reject the invitation of the Lord, and he will order the invasion of their territories, and the subjugation of their power (Rev. 17:14; 14:7-11). We recommend you to read the relevant sections of "Eureka" on this subject.

Christ and Catholicism

Q: Will Christ only move against Gog and Catholic Europe?

A.: Christ will command the subjugation of all nations. He will march personally against Gog entrenched in Jerusalem (Zech. 14:2,4), but will leave it to his glorified followers ("the whirlwinds of the south") to officer the army of mor-

tal Israelites in its invasion of hostile territories (Zech. 9:14). The immortalised saints will be associated with Christ in the overthrow of his enemies both at Jerusalem and abroad, for judgment begins with them (1 Pet. 4:17), and will be poured out upon all nations through them (Ps. 149:4-9).

FORWARD BOOKINGS FOR SCHOOLS

In order that readers may make forward arrangements for their holidays, we repeat again the dates of forward schools. They are as follows (God willing):

Spring School — Aug. 26 - Sept. 3, 1967.

Summer School — Dec. 23 - 31, 1967.

Autumn School — May 11 - 19, 1968.

Spring School — Aug. 31 - Sept. 7, 1968.

It will be deeply appreciated if brethren and ecclesias hear these dates in mind, as the Schools provide unique opportunities for family groups to enjoy a profitable holiday together at reasonable cost. Under normal circumstances, the Education Department of NSW will not disclose the forward dates of school holidays, but it did so to us, in order that we might be assisted in the forward planning of these schools. We have passed on these dates to others where it has been thought that the information might be useful.

The following Ecclesias have indicated their willingness to sponsor schools, and will be doing so (God willing) in the future: Autumn (1967) School — Enfield (SA); Spring and Summer Schools (1967) — Perth (WA); Autumn and Spring Schools (1968) — Cumberland (SA).

Forward reservations can be made for any of these schools, and some have been received for them all. We are hopeful of having some of our American brethren to these schools, and arrangements are being made through Brother R. Lloyd, of Los Angeles, to whom all enquiries should be directed.

ELIHU'S SECOND DISCOURSE

Chapter 34 contains Elihu's second discourse. He first addresses himself to the friends of Job, asking them to carefully consider his reasoning (vv.1-4). Then he lists a number of Job's statements which he considers particularly erroneous, including Job's claim to be righteous, and his expressions of bewilderment as to why he should suffer as he did (vv. 5-9). He attempts to analyse and refute these (vv. 10-30), after which he appeals to Job to confess that he has been in the wrong, and to accept patiently the discipline that he was then experiencing.

All this, as we have suggested before, is excellent advice under normal circumstances, but it does not take into consideration important factors in Job's situation of physical agony and mental suffering. It rather savors of the attitude of the Pharisees who placed on the shoulders of others burdens they were not prepared to shoulder themselves! Moreover, Elihu did not possess the secret that we have, namely, that Yahweh had already pronounced Job as being more righteous than he! (Job 1:8). In addition, his theory that if a man does right, he will be immediately relieved from suffering, is incorrect as both the cases of Job and the Lord reveal.

Elihu's Appeal To His Hearers—Vv. 1-4

*And to the others spake Elihu then,
Give ear ye that have knowledge among men.
The ear words trieth, as mouth tasteth food;
Let us choose judgment, and know what is good.*

Job's Errors—Vv. 5-9

*For Job hath said, I righteous am alway,
And God hath removed justice right away.
And why should I deny what is my right?
Though innocent, I be in sorry plight!
What man is there like Job who scorning makes,
Whose company with wicked men he takes.*
For he hath said, It doth not profit right,
To walk in Godly ways to fight delight!*

* Elihu seems moved by personal vindictiveness here, for surely his language is extreme. Though Job may have been goaded by the hypocrisy of his friends, his own sufferings, and his personal ignorance of the cause of his trials to speak injudiciously, it hardly justifies the extreme condemnation of Elihu, particularly in view of Yahweh's own estimation of Job's worth in Ch. 1:8, and Job's anxious desire for his whole family to render righteous worship unto the Father.

Elihu Seeks To Vindicate God—Vv. 10-30

*Ye wise hear, and reasoning begin;
 God never will do wickedness or sin.
 For He shall render unto man his due,
 According to His ways, he shall accrue.
 Yea, surely God will not do wickedly,
 His justice at all times is equity.
 He closely watches man upon the land,
 He holds the earth in hollow of His hand.
 If He begin to set His heart on man,
 And from him both spirit and breath doth ban;
 All flesh shall be displayed, and perish must,
 And man shall turn again unto his dust.
 If now thou understanding hast, hear this,
 Now hearken to my words, and nothing miss.
 Shall ever he that hateth right, rule men?
 And wilt thou him that is most just condemn?
 'Tis wrong to say to kings, Ye evil do;
 To princes—Ye are all ungodly, too!
 What then of God, who gives to all commands,
 For rich and poor, the work are, of His hands.
 At midnight they are troubled, and they die,
 The mighty taken too, away they fly!
 His eyes are always on the ways of man;
 He knows his path—his goings all, doth scan.
 There is no darkness, nor of death beside,
 Where workers of iniquity may hide.
 He will not lay upon him more than right,
 To save him from complaining of God's might.
 The mighty men, He shall in pieces break,
 And searching not, their place let others take.
 Therefore, their evil works He knoweth well,
 And in the night, they seek their bed in hell.
 The wicked striketh He, in common gaze,
 Because they turned their back—ignored His ways.
 And so they then afflicted cries do rise,
 Pouring out all their woes unto the skies!
 When He says, Peace, who then can trouble make?
 When He is hid, who then can solace take?
 Lest hypocrites as rulers be declared,
 And lest the helpless people be ensnared.
 'Tis right to say to God, this I contend,
 "Chastised am I, no more will I offend."*

We have "our reading." We are looked at. Have a novel, and read that from morning to night, and you will attract no attention—but read the Bible, you are a curiosity—either a Pharisee, a hypocrite, or a lunatic! Shall we be ashamed? Why should we be? Brave it out! —R.R.

"Proclaim ye war among the Gentiles" (Joel 3:9-10). This is being done. We wait the sequel with anxiety and desire. The triumph of Russia, in some way or other, is the event to be looked for as the immediate prelude of deliverance. It will be interesting to watch how this comes about. —R.R.

He Appeals To Job To Confess To Wrong—Vv. 31-37

*That which I cannot see, Oh teach Thòu me,
 And I will do no more iniquity.
 And should it be according to thy mind,
 The will of God at all times men doth bind.
 Speak what thou knowest. What is God's decree,
 Let men of wisdom hearken unto me.
 For without knowledge, Job hath spoken long,
 His words were lacking wisdom; they were wrong.
 I would that Job was tried unto the end;*
 Because for wicked men he doth contend.
 Rebellion, he addeth unto his sin;
 Speaking against his God with clapping din!*

—N. Schofield (Eng.)

How Readest Thou?

When was Christ Rich ?

Q: 2 Cor. 8:9 declares that Jesus was once rich, but became poor, and the context of this verse seems clearly to relate to material wealth. When, and in what way, was he rich? (R. B. Ireland)

A. The passage reads:

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The Lord Jesus was rich in status, inheritance, possession and glory. In regard to the first, he was born king of the Jews (Matt. 2:2); in regard to the second, he was born both Son of God and Son of man; in regard to the third he was full of grace and truth; in regard to the fourth, he manifested the glory of the Father.

All this gave him certain prerogatives which he could have claimed, but which he did not exercise, and because he did not exercise them, he "became poor". As an example, consider his attitude when the cross loomed over him, and the disciples were

* Elihu's speech against Job seems particularly vindictive in vv. 36-37 where he expresses his desire that he be tried "unto the end." In fact, at this point, Elihu seems rather to identify himself with the friends of Job, claiming that the patriarch has "clapped his hands among us" in a spirit of rebellion. As to Job speaking "without knowledge" (v.35), the same could be said of Elihu, for he was completely without knowledge of the reason for the trial of Job, as expressed in the first chapter. In fact, as we have stressed before, all were speaking in a cloud of ignorance, and it required the voice of Yahweh to put the matter right.

urging him to exercise his right of defence. He refused to do so, declaring:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53).

Here was a wealth of power that as Son of God he could have used, but which he set aside. As king of Israel he could have demanded the obedience of his subjects (and he possessed the power to enforce it), but he did not do so. Instead, he submitted to the indignities laid upon him, and in that sense, he became poor that he might make us rich. In Philippians 2:6-8, Paul enlarges on the statement found in 2 Cor. 8:9, and points out that though the Lord was in the "form of God," he thought that equality with God was not a thing to be grasped at, but "humbled himself and became obedient unto death, even the death of the cross."

Thus he who was rich became poor, and Paul adds: "Let this mind be in you!"

The term "form of God" in this verse relates to God manifestation. It is contrasted with the term "form of a servant" in v.7. This has nothing to do with physical nature, but only with manifestation (see John 1:14; 2 Cor. 5:19). Jesus was the manifestation of God, and yet manifested himself as a servant, ministering to the needs of his followers. In this sense, he who was rich (the manifestation of God) became poor (ministered as a servant).

And lest it should be thought that the term "form of God" should have some meaning other than manifestation, consider the statement of 1 Cor. 11:7. Paul there shows that man, in his family relationship, is "the image and glory of God," which, of course, has nothing whatever to do with physical nature or glory. Man, as the head of the house, occupies a position in the family similar to that which God does in His, and Paul's point is that men should remember that, and act accordingly.

But the very self-inflicted poverty to which the Lord subjected himself, the manner in which he humbled himself in going to the cross, enabled him to make others rich, as Paul points out.

And here you have a key to the word "rich" used in the chapter you have quoted. Whilst the context undoubtedly refers to material wealth, the liberality of the brethren, to which the Apostle was referring, was only a token repayment of what they had received from God. For having received spiritual wealth, they must be prepared to minister in "carnal things" (see Rom. 15:27). The "riches of their liberality" (2 Cor. 8:2) constituted an act of gratitude for the spiritual benefits they had received through Christ. The amount of material wealth they gave meant nothing; it was the motive that counted (2 Cor. 8:12). Thus

Christ did not make himself poor that we might be "rich" in material things, but rich in that spiritual heritage that we attain unto in him (Eph. 1:7, 18; 2:7; 3:8), and which constitute the "riches of Christ." Thus Moses accounted "the reproach of Christ" to be "greater riches than the treasures of Egypt" (Heb. 11:26).

Paul followed in the footsteps of Christ, and likewise gave up the privileges and prerogatives that were once his, to become the Lord's bondservant. He was a freeborn Roman, but he gloried not in that, but in the fact that he had become "a slave of Jesus Christ" (Rom. 1:1). He tells us: "What things were GAIN (and the word implies wealth) to me, those I counted loss for Christ" (Phil. 3:7), and he sought to humble himself in service on behalf of others, as did his Lord (vv. 10-12).

He told the Corinthians that he, too, had become poor. He wrote: "as poor yet making many rich" (2 Cor. 6:10). This was not his state before he found Christ, but once he saw the need of following in the footsteps of Jesus, he humbled himself, and became poor, that through his poverty, others might be made rich.

Signs of the Times



The well-being of man requires that the whole world should be under one government. If there was only one government, there would be no danger of one nation making war upon another; and there would be no need for those prodigious standing armies and formidable fleets that suck the blood and prosperity from the people by the stupendous cost of their maintenance, and no need for international customs duties, and war of tariffs putting shackles on human industry, and fetters on human life in all countries. Think what a difference this would make to the living facilities of mankind.

Why Soviet Wants Middle East?

WASHINGTON — King Hussein of Jordan claims the Soviet Union is trying to gain control of the Middle East, and would "go very far" in this attempt. He said this would give them the advantages of the area's natural resources (particularly the petroleum so important to the Western Powers) and of communication routes such as the Suez Canal. By "over-running the Arab world," he commented, "they would have a direct link with

Africa, a very interesting target for them. . . . I think the Soviets are prepared to go very far in this matter, almost to the point of a confrontation with the free world." Concerning his people, King Hussein declared: "We are trapped between two forces — Zionism on the one hand, and Communism on the other—and I think they probably have the same objectives and interests. Communism wants to dominate the Arab world. If that occurred, Zionism would probably count

on the Free World to come to its aid, thus turning the Arab-Israeli issue into an East-West issue."

(The two forces, of which King Hussein speaks, are indeed destined to affect Arab influence and destiny. Communism aspires to world domination. Zionism, divinely controlled by the Lord Jesus, will attain it. Both will meet as opposing forces in the Middle East for the final battle of the last days. The success of true Zionism will bring salvation to the Arab, for Isaiah portrays their ultimate participation in the worship which will emanate from Jerusalem—Ch. 60:6-7, and speaks of the blessedness that will overshadow both people and land—Isa. 43:19-20).

"Death To The Jews"

BOCHUM (EAST GERMANY) - Four Gestapo men were jailed for life in October, and 10 others received sentences of up to 10 years for their part in the death of about 17,000 Jews in Poland. The 14 ran the ghetto at the Polish town of Neu Sande (Novy Sacz). Two thousand of their alleged victims died there, and the rest were sent to the concentration camp at Belzec.

(The world has been horrified at the continued revelations of Nazi atrocities against the Jews. But at the same time, it fails to recognise the Divine purpose in this. Germany acted as a "hunter" (Jer. 16: 16), forcing the Jews to return, in preparation for Messiah's advent. Germany did its work effectively; but the declared purpose of Hitler and his cohorts to destroy Israel from the earth will never be effected—Jer. 51:5).

India Can't Feed Itself

WASHINGTON — Dr. Harrison Brown, US population expert was recently asked if anything could be done to prevent wholesale starvation in India. He replied: "Broadly, yes—although I think India has pos-

sibly reached the point of no return—the point at which the problem becomes unsolvable." To solve the problem it would require fertiliser in saturation quantities, the construction of suitable plant for processing, and a transport and distribution system to get the fertiliser to the farms. "When you analyse all these things," Dr. Brown said, "you find that you need almost a full-blown industrial society just to increase food production."

(The problem will worsen as India's population increases each year. The knowledge of advanced science is used to win the space race, or to prepare for international warfare, rather than solve such problems as face India and similar countries. It remains for Christ alone to effectively discipline and educate mankind, finally raising the standard of living in all parts of the world).

May The Best Side Win!

NEW YORK — Cardinal Spellman's call for an unqualified American victory in Vietnam has ignited a sharp controversy, and evoked a bitterly critical response from Hanoi and Moscow. Embarrassment has also been caused to the Vatican, because Pope Paul has been campaigning for a negotiated peace in Vietnam, rather than see an "American victory." In explaining the Cardinal's position, however, AAP comments that traditionally, Roman Catholic hierarchies almost always supported the wars of their particular nation, blessing troops and offering prayers for victory, whilst another group of bishops on the other side publicly prayed for the opposite outcome — and while this took place the Vatican usually maintained a careful neutrality and advocated an early end to hostilities.

(Catholic policy is currently undergoing considerable change to adapt itself to modern politico-religious trends. The recent Ecumen-

ical Council stressed the need for a "new moral seriousness" throughout Christianity; and its unwillingness to allow governments to make all the moral decisions in a war. Previously the Vatican found it acceptable to merely overlook international combat, and to let Catholics on both sides strive against each other . . . permitting the "survival of the fittest!" Now, however it is taking a more definite role in the politics of the nations, and we can expect this to intensify as the events develop).

America's Unsolvable Problem

NEW ORLEANS — Nearly all public schools in the Southern United States must desegregate by next September, a Federal Court of Appeals recently decided. This conforms with the Federal Government policy to withhold aid to any school practising segregation.

(The racial crisis is one of the big headaches for America. Force and violence have been employed to implement or oppose the Federal Government's decision to segregate the races. The Government policy has met opposition from groups on both sides. It is a problem that will continue to flare up from time to time, and will only be solved by the Divine Government in Jerusalem).

Millions Swarm To Rome

ROME — The Italian capital bulged at its seams to accommodate the record 2½ million visitors during the 1966 tourist season. This has caused intensified hotel and guest-home building to accommodate the increase for the next season. The accommodation shortage is most acute at the luxury level. One luxury hotel turned away dozens of people daily during the season.

(The great "eternal city" of infamy still attracts many to view its present grandeur and to revel in its history. But apparently most like to

do it in style! Rome does not mind that; and is always happy to lighten the financial load of its visitors. And people might as well now flock to see the city, for very soon it will be confined to "eternal destruction" to be "found no more at all" — Rev. 18:21).

Is Food Different In The Air?

QANTAS AIRWAYS — A menu distributed to passengers on Qantas Overseas Airlines contains the following notice: "For Roman Catholic Passengers on Qantas Flights, a Special Dispensation has been granted by The Sacred Congregation of the Council of the Holy See from the Law of Abstinence on Fridays and all other Obligatory Days."

(Perhaps the purer air of the upper atmosphere permits Roman Catholics to acknowledge the wisdom of Paul's advice in 1 Tim. 4:3-4, in opposition to the Papal decrees of abstinence. The further one separates from Rome, the closer he will get to true doctrine and practise!)

New Year Commences With Death

CHICAGO, USA — The New Year week-end traffic toll in America crept over the 300 mark, but the total was still 20 per cent below last year's record of 562. Texas led with 24 traffic deaths, California listed 21, Michigan 20, Illinois 15 and Ohio and North Carolina 14 each.

(With the increasing population—USA now has an estimated population of about 198 million—come increasing problems. Death remains a stark reality, a sombre reminder of the frailty of life. And so many perish without hope. These conditions urge upon us the need to individually take advantage of the day by day opportunities to serve Yahweh faithfully, that we might lay up for ourselves life eternal in the age to dawn.

The Land of the Great White Cloud

In recent years, through the increasing ease of transport, interchange of brethren between Australia and New Zealand has become more frequent, to the benefit, we feel of the community in both lands. We write "community" rather than "communities," because the Ecclesia is really indivisible, constituting a people "taken out of the Gentiles" to manifest the principles of the Name, as the true "Israel of God" (Acts 15:14; Gal. 6:16).

"The Land of the Great White Cloud," is the picturesque title given to scenic New Zealand by the Maories, mainly because of the type of cloud that seems to overshadow the islands at certain times of the year.

Recently, Brother James Mansfield of Sydney, accepted an invitation from brethren of New Zealand to visit Ecclesias in that country, and he has recorded his experiences in the following notes:

At 9.30, on Saturday, 28th October, our Qantas Electra plane was moving swiftly down the runway at the Sydney terminal, and Sister Mansfield and I were waving to the company of family members and brethren who had thoughtfully come to bid us God-speed on our journey.

The Tasman crossing was once considered one of the most dangerous in the world, but modern methods of air-transport, has robbed it of its fears, and in comfort we were transported across the ocean, to view, some four hours later, the very beautiful coast-line of New Zealand.

At Wellington airport we were kindly met by Brother and Sister Allan Thomsen, who then showed us some of the natural beauty of Wellington. Wellington, the capital of New Zealand, is situated on steep hills that rise high and precipitously above the very beautiful harbor which they encircle. From the heights many glorious views of city and water are unfolded. But the city also excels in gusts of wind that seem to tear along the valleys of the hills, and sweep down on the city itself, to the discomfort of its inhabitants, so that, we were told, it has earned for itself the name of Windy Wellington!

Our main interest, however, was in the Ecclesia. The Wellington Ecclesia meets in its own hall, called Victoria Hall, and on the Saturday evening, a Fraternal Meeting had been arranged at which we expounded upon the theme of the Cities of Refuge. We attempted to show how that the very merciful ordinance set forth in the Mosaic Law was really typical of the provision of refuge revealed in the Lord Jesus Christ. As the manslayer had to hasten into the city of refuge to save himself from the threatened judgment, so we should recognise the urgency of our situation, and having embraced Christ, should see that we faithfully remain therein until our release from the shackles of mortality at his coming. In a very impressive way, the Apostle draws the lesson in Hebrews 6:18: "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." There is consolation in that hope, as there must have been consolation for the manslayer fleeing from the avenger of blood, as he saw in the distance a city of refuge and hastened to its protective walls. Those cities were set in strategic positions throughout Israel, and were built pro-

minently upon hills or risings, with well-repaired roads leading thereto. Let us also elevate our City of Refuge (the Truth in Christ Jesus), that it might be prominently displayed before all, and let us keep the roads leading thereto "well repaired" that those who desire "strong consolation" might be directed to where it can be found.

Sunday morning found us at the Lower Hutt Ecclesia, a few miles from Wellington, there to provide the word of Exhortation; whilst in the evening, we returned to Wellington for the public lecture upon the theme: Famous Men and Famous Decisions.

The course of world history has been changed by the decisions of certain men. How remarkably the course of history has been altered by Abraham deciding to leave Ur of the Chaldees and come into the land of promise! The impact of his decision is felt even today. But for it, the situation in the Middle East would not be as acute as it is at the moment. There would be neither Jews nor Arabs there! Moreover the way of life of all mankind is today being affected by the promise made to Abraham in Gen. 12. This may seem an exaggeration but consider the facts. He was promised that he would become "a great nation" (v.2); and because of that (see Ezek. 36:22), the Jews are returning to the Land today. As a consequence, the Middle East is in a state of turmoil, and this, in turn, affects all nations, and will continue to do so until finally, they will be all inexorably drawn to Jerusalem to battle (Zech. 14:1).

The Middle East trouble is an element in the world situation that plays a part in causing our young men to have to appear before the court to obtain military exemption; and also affects every tax-payer as the ever higher cost of defence and other governmental expenses must be met.

Yet when we are inclined to grumble, let us consider that this is a personal reminder of the reality of the promise made to Abraham, and take comfort from that fact (Jer. 27:5). Thus the famous decisions of great men have not only affected the course of history, but can also affect our own personal destinies.

Back at Lower Hutt for a study night on Monday evening, we drew upon the experiences of the Apostle Peter as a guide to our own conduct. Peter, who was privileged to witness the transfiguration of the Lord, was, himself, transfigured by the impact of the Lord's influence upon his life. This is vividly brought out in his two epistles, which should be read with Peter's own experiences as recorded in the Gospels brought to mind.

From Wellington we travelled to Napier by rail car. It proved a most pleasant journey. For a while we skirted the water front to see further glimpses of the rocky coastline of Wellington Harbour, and then we moved inland to traverse the northern island. The train rushed us through tunnels, past towns, along green and smiling valleys, over fast-running rivers, and onwards for some 125 miles. The scenery was delightful, and impressed us with the variety and beauty of the Creator's handiwork. At one point, the rail-car passed along the top of a deep chasm, and we were able to look directly down to the rocky bottom where a swiftly running stream was splashing its way around huge boulders and over smaller rocks.

At Napier we were accommodated by Brother and Sister H. Beer, and enjoyed the fellowship with the brethren of that city, and the neighboring city of Hastings. The public lecture here delivered attracted some attention from interested friends, and conversation afterwards indicated that the seed had been sown in fruitful soil in at least one or two present.

Napier is a pretty and prosperous city on the sea-coast. At nights its

streets are brilliantly illuminated with colored lights, and a pretty, multi-colored fountain on the esplanade among well-trimmed lawns and neat walks seems to emphasise the peace and permanence of everything about.

But Napier has not always provided such a picture of peace and happiness. A few years ago, a most disastrous earthquake took place, that brought death and destruction in its train. Huge crevasses appeared in the streets; buildings were destroyed; the earth was bodily shifted about; and a sad record of death resulted. Yet, upon the very same site, the city was again restored, and today people live there with the assurance that it will not be repeated! They are impervious to danger. How like the world about us, that likewise lives on a political volcano! How like human nature in all its vicissitudes! Consider the brotherhood as an example. Years ago the brethren were stirred beyond expression by the establishment of the national home for the Jews in Palestine, and looked with anticipation to the manifestation of other signs, such as the overthrow of Germany, and the assumption of power by Russia in Europe. Those events are today in evidence! Yet we are not seized with the full significance of them. They do not have the impact upon our minds that much lesser signs had upon Christadelphians of earlier days! Why is that? Because we have grown up with these signs, and now take them for granted. They are so familiar to us that they have largely lost their impact upon us, and we do not view them as urgent signs of Christ's coming. Like the people of Napier who have rebuilt their city on the very site where it was previously destroyed and who live in complete indifference to the risk of "sudden destruction," so we busy ourselves with our labors and our schemes (both inside and outside the ecclesia) with little real realisation that they will shortly be drastically curtailed. The signs of the times should impress us with the urgency of our standing in relation to the future, and the Judgment Seat of the great king.

At the very pretty city of Whakatane, a public lecture had been arranged by the little group resident there, which was successful to the point that a couple of friends attended, whilst the numbers were supplemented by the attendance of those of "like precious faith" from other cities.

How valuable is the hand of fellowship and co-operation when it is extended like that. It was encouraging to the local members to have the assistance of their brethren from other parts, and encouraging to us. And we hope that the seed of truth may have been sown in the hearts of those friends who attended.

As we moved north to Auckland, we were more and more impressed with the remarkable thermo-activity of New Zealand. This is particularly the case through the district of Rotorua. This is a volcanic area, and evidences of it are to be seen on every side. The mountainous scenery is most attractive. The trees and green fields provided added color. And then there were the geysers, not only picturesque, but unique as far as we were concerned, spurting up steam some thirty feet in the air, with a hiss and a roar.

Apparently, underneath the thin crust of earth in this district is a reservoir of water which is heated to boiling point by fires underneath the ground. A hole dug in the ground soon commences to steam, and the hot water which bubbles up is used for washing, cooking, and even the heating of homes. A smell of burning sulphur permeates the air, but apart from that, the hot, mineral water seems a blessing rather than a curse.

The largest ecclesia in New Zealand is at Auckland, and here we enjoyed to the full fellowship with those of like precious faith. Addresses

were delivered each evening on a variety of subjects, a highlight being an evening with the Young People, and a discussion with them regarding problems they are called upon to face in upholding the standards of faith and practise in Christ Jesus.

Among these New Zealand Ecclesias, the work, though continuous, was not difficult, for the friendly, fraternal, helpful co-operation we received smoothed most of the problems away. For us it was a joy to be with them, to enjoy with them the "mutual faith" manifested in these gatherings (Rom. 1:12).

At Hamilton, about seventy miles south of Auckland, there is another centre of the Truth. Here a fraternal meeting had been arranged, and a public lecture to the title: The Return Of Jesus Christ To The Earth. Enthusiasm in the ecclesia was evident by the manner in which it had worked for the success of this effort, and it had attracted both friends, and brethren of other fellowships. With some of the latter we enjoyed discussions, and whilst appreciating the difficulties facing ecclesias today, tried to emphasise the need of us all pulling closely together that the Truth in its purity might be maintained. The Truth is held by so few in comparison with the growing millions of earth's population, and the difficulties by which it is assailed are so tremendous (2 Tim. 3) that we need the help of all to "strengthen the things that remain." By this I do not mean that we are to compromise the principles of the Truth, or to weaken the point of doctrine, but rather, by upholding these features of our calling, strengthen one another for the difficult path along which every one of us must walk. The Judgment Seat of Christ is just ahead; let us all prepare for that day.

From Hamilton we flew to Wanganui. En route to the airport, we were shown "The Narrows" where, God willing, the first New Zealand Bible School is to be held from 7th January through a period of eight days.

The Bible Schools throughout USA, Canada and Australia have helped to supplement the work of Ecclesias, and have provided a spiritual stimulus to those who have attended, both old and young. Free from the distractions of normal daily routine, and with the usual worldly environment completely shut out, the mind is able to better concentrate upon the divine wisdom of the Word, and to commune with God in prayer. Many enriching experiences at these Schools have served to emphasise that spirit of true fellowship and dedication that is characteristic of such functions.

The Scriptures warn us that the closing days of Gentile times will bring special trials with them, so that the Lord was constrained to say on one occasion: "When I come shall I find the faith in the earth." How wise are we to avail ourselves of every opportunity to secure that sustaining and elevating power which the dynamics of the Word provides. "Strengthening the things that remain that are ready to die," is perhaps the most important of all the works of the Truth in these closing days of the Gentiles.

The Bible Schools of New Zealand, Australia and the American Continent are dedicated to that end, and we seek the Father's blessing upon the forthcoming Bible School in New Zealand. We feel that a spiritual feast, providing a balanced diet with an impressive relish will be enjoyed by young and old alike in the joys of family relationship in the Lord.

At Wanganui addresses of an expository, exhortational and public proclamation character were delivered. We then moved on to mountainous Dunedin, from the heights of which one can look down upon the

inlet from the ocean far below, with its winding coastline and its many beautiful views.

Two addresses had been arranged for this centre, and in addition to this service, we were pleased to meet brethren of the "Family Journal" group, and confer with them regarding matters of fellowship. Here, again, the comments we have made above in regard to Hamilton apply.

From Dunedin we proceeded to Riverton and Invercargill at the southernmost point of New Zealand. Indeed, one part of Invercargill claims to be closer to the south pole than any other city in the world. It is actually only 3000 miles from the pole, and the atmosphere is often quite bleak. But that could not be said of the reception we received from the Ecclesia at this part, which more than made up for the coldness of the weather! Here the addresses alternated between expositions of the Word, and public lectures, as well as an evening with the young people.

It was a time of spiritual refreshment, which was certainly enjoyed by us, and, we feel, by all. We were able to confer together concerning that hope which is set before us "as an anchor of the soul both sure and steadfast."

The Ecclesia at Invercargill numbers about 80 members, and there is also a small "Family Journal" Ecclesia in the vicinity. We conferred with the latter group, and frankly discussed the causes of separation. Whilst acknowledging that there are grounds for criticism, we pointed out that efforts are being made to clarify the situation, and indications are that this will result. We failed to see, in view of this, why the separation that now exists should continue. We urged upon our brethren to throw in their lot with those who desire to work for the betterment of Ecclesial conditions.

It was a great pleasure to co-operate in the Invercargill area with Brother Sid Brown, who had done so much to organise our visit to New Zealand, and with the local Ecclesia which had likewise co-operated to that end.

From Invercargill we retraced our steps to Oamaru, where a pleasant evening was spent with brethren and friends around the word, and then on to Timaru, some 45 miles further north. Here a public address had been planned and it was a great pleasure to learn that some 19 friends attended the meeting in addition to the brethren that had supported it from a distance. In Timaru there are a handful of believers, but the testimony that goes forth is strong and virile. The address was followed by light refreshments which gave opportunity to speak to these friends, and answer the questions that they put. We pray that Yahweh's blessing may bring some to a full knowledge of His Word. At least one young man was impressed, and declared his intention to read "Christendom Astray" in preparation for Baptism.

From Timaru we moved north to Christchurch. A general Fraternal Gathering enabled us to meet our brethren of this city and confer together on our mutual hope. A short effort over the week-end had been arranged, during which we spent one evening on the theme of Jonah as Sign and Prophecy. Here, again, we experienced a warmth of friendship and fellowship that only the Truth can create. An extra pleasure awaited us at Christchurch inasmuch as we found that there was no air transport from Australia until a day later than we had been scheduled to leave, and this gave a further opportunity for a meeting with the brethren, which, we hope, was mutually profitable.

Thus our thirty days' visit gradually moved to its close. Addresses had been given on every evening, whilst on the Sundays, additional meetings had been conducted. Every appointment had been fulfilled according to schedule, and we felt that the blessing of Yahweh had been with the effort. For us, personally, it had been a great pleasure and privilege to associate with the Ecclesias in this delightful country, and to meet so many brethren and sisters as well as young people. Many had expressed the hope that we might return some day, and we can assure them that the hope is mutual. It would be a delight for us to do so. As it is, the experience provides us with spiritual recollections of inestimable value, and it was with feelings of sadness that we finally took our seats on the Airlines of New Zealand aircraft, and were soon swiftly winging our way skywards towards Sydney. The service was excellent, and catered for those of all tastes and viewpoints. On the menu was printed the following items of interest to Roman Catholics or Jews:

"For Roman Catholic Passengers, a Special Dispensation has been granted by the Sacred Congregation of the Council of the Holy See from the Law of Abstinence on Fridays and all other Obligatory Days.

"Kosher Meals are prepared and packed under strict Orthodox Supervision in accordance with Jewish Dietary Law."

Thus in these days of much travelling to and fro (Dan. 12:4), even these items of religion are catered for, and the eye of the "holy see" penetrates into the aeroplanes above!

Soon all such superstition will be abolished, in the establishment of the Kingdom, though travel will remain quite extensive. At that time, however, the peoples of the nations will go from year to year to visit Jerusalem, to worship in perfect agreement with the requirements of Yahweh (Zech. 14:16). No longer will the public lecture be needed; no longer will we have to say to our neighbours, "Know ye Yahweh?" for "all shall know Him, the least unto the greatest." Meanwhile our duty is clear. In the midst of superstition and spiritual darkness, we must raise high aloft the beacon of Divine light for the edification of our brethren, and for the instruction of our friends, realising that success depends upon the blessing of Yahweh, and not our own efforts, exclusively. It was a privilege to labor with our brethren and sisters of New Zealand with that in mind; we thank them for the cordial reception they afforded our efforts, and we pray that these labors together may prove mutually profitable, and reflect fruit to the glory of our Lord at His coming.

— J. MANSFIELD.

If a man kept the Sabbath in the most approved manner, but neglected the sacrifices, or ate swine's flesh, he was accursed as a thief or a robber; for to one under the Law it saith: "Cursed is every one that continueth not in ALL THINGS which are written in the book of the Law to do them; hence, even the sinless Jesus was cursed by it, because he was crucified; for it is written: "Cursed is every one that hangeth on a tree" (Deut. 27:26; Gal. 3:19, 13).

If the way is narrow, and the standard high, it is God who has made them so, and it would be madness in us to tamper with them while professing to accept them.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

Israel's Rejection Only Temporary — Vv. 11-24.

The Apostle has shown that in spite of widespread apostasy, there has always been a remnant in Israel that has believed and obeyed in faith, and in that fact, the purpose of Yahweh has been realised. Moreover, though the nation has been punished, Yahweh's ultimate purpose with it remains to be fulfilled, and therefore the "casting away of Israel" is only temporary, as Scripture itself shows.

VERSE 11

"Have they stumbled that they should fall?"—The context requires the addition of the elipsis, "they should fall permanently."

"God forbid" — See note Ch. 6:2.

"For to provoke them to jealousy" See Rom. 10:19, and notes thereon. The hope of salvation has been offered to Gentiles in accordance with Yahweh's plan, but it could also provoke Jews to jealousy, and cause them to seek into the meaning of why this was done.

VERSE 12

"The riches of the world" — The "fall" of Israel relates to the nation's rejection of the Lord Jesus which caused it to fall from grace, and this was followed by the "riches of grace" being preached unto Gentiles. Paul to the Ephesians, wrote much concerning their wealth in Christ (see Eph. 1:7, 18; 2:4, 7; 3:8, 16).

"The diminishing of them" — The R.V. renders "diminishing" as

"loss." Israel's loss was the Gentile's gain. Their loss, wrote Paul, became "the riches of the Gentiles."

"How much more their fulness?" —If Gentiles have acquired great wealth through the spiritual loss that Israel has suffered, how much greater wealth will they acquire when Israel is restored to favor? Acts 15:17 declares that in that day, when the Lord Jesus is reigning over the restored tabernacle of David, the "residue of men will seek after the Lord, and all the Gentiles, upon why My name is called, saith the Lord." The "fulness of Israel" will reveal these riches for "all the Gentiles," and in addition it will see eternal life and royal dignity bestowed on those who have been "taken out of the Gentiles a people for His name" at the present time.

VERSE 13

"For I speak to you Gentiles" — The R.V. makes this verse clearer by rendering it: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle to the Gen-

tiles, I glorify my ministry." He did that by completely devoting himself to the labor of preaching, hoping by the very success of his efforts towards Gentiles to provoke to emulation some of the Jews. Verses 13, 14 are in the nature of a parenthesis, so that the Apostle's reasoning continues from v.12 in v.15.

VERSE 15

"IF" — This is *ei* in Greek, and denotes not a hypothetical condition, but a fulfilled fact. It would be better rendered "as" or "in view of the fact."

"The casting away of them be the reconciling of the world" — Israel's national status of privilege has been temporarily laid aside that the Gospel of reconciliation might be proclaimed unto Gentiles.

"What shall the receiving of them be" — By the "receiving of them" the Apostle means the restoration of Israel back into favor.

"But life from the dead" — Ezekiel 37, the restoration of Israel is likened to a national resurrection, and thus "life from the dead." But whilst that figure can have an application here, Paul is primarily concerned with contrasting benefits received by the Ecclesia through Israel's fall from grace, and the receiving of the nation again (cp. 11-12), and the resurrection of dead saints is one such benefit. The partial restoration of Israel is thus shown as a great sign of the resurrection—the first work at Christ's return (Ps. 102:13).

VERSE 16

"For if the firstfruit be holy" — This is a reference to the requirement of the Law as set out in Num. 15:18-21. Of the firstfruits of the harvest, dough was made for baking, and of the first of the dough, a cake was baked as an offering unto Yahweh. Obviously, the whole lump of dough, out of which this first loaf of bread was taken and baked, was holy or "set apart" for

this purpose, and was representative of the nation as a whole. On the other hand, the "cake of the first of your dough" was also representative of the lump of dough. Paul is here applying the lesson to the fathers of Israel and the nation. Seeing that he accepted the patriarchs, as a kind of "cake of the first of the dough," it is obvious that the nation is holy in His sight. The patriarchs were holy as being separated unto God, and so must also be the people who sprung from them. As Paul says later (v.28), Israel is "beloved for the fathers' sakes."

"The lump is also holy" — The Greek word *plurama* signifies that which is mixed or kneaded, such as dough. The Diaglott renders it literally as "the mixture." This shows that Paul's figure is derived from the ordinances of the law contained in Num. 15:19-21. The patriarchs constituted the "loaf of the first of the dough" offered up to Yahweh, but the "rest of the dough" should have provided further loaves for the use of the people. Unfortunately, many of the subsequent "loaves" were imperfectly baked (see Hos. 7:4, 6, 8), though, as Paul shows, the mass of dough, the nation as a whole, is still holy.

"If the root be holy" — Now the figure is changed to that of the tree whose fruit was used to supply the oil for the lampstands in the Tabernacle and Temple. The olive tree is a symbol of Israel (Hosea 14:6), and "the root" is a reference to the patriarchs (Isa. 11:1).

Concerning the characteristics of the olive tree, it is said: "It delights to insinuate its roots into the clefts of the rocks, and from thence it draws the richest stores of oil. Where its roots cannot reach rock it languishes, and the berries are small and sapless. It is most prodigal in flowers, but only one of one hundred come to maturity. The tree bears no berries until its 7th year, but will then continue to bear to

extreme age. Fruit can be gathered for at least 20 generations. Its use: Pickled berries provide standard food with bread; the oil is used for cooking of most dishes, gives light to dwellings, and the entire soap supply comes from produce of this oil" (*The Land and the Book*).

"So are the branches" — it is obvious that if the root is good, so also is the tree. True, some branches may have to be pruned, but that would be for the betterment of the tree as a whole. Certainly a wise husbandman does not destroy a good tree because some of the branches are faulty. He prunes them back, and awaits for others to shoot forth from the same root. In Paul's figure, therefore, there is a guarantee of the restoration of Israel (v.23).

VERSE 17

"If some of the branches be broken off"—See Jeremiah's prophetic warning of this fate as regards Israel (Jer. 11:16), and the Lord's exhortation on the need of pruning even good branches in John 15:2. The Lord's comments are illuminating. Branches that do not produce fruit are cut off as merely cumbering the plant, and drawing from it nutriment to no profit; but even those branches that do produce fruit are pruned, that better fruit might be developed. Thus there is revealed the ultimate benefits of trouble—if we can but appreciate it!

"Thou, being a wild olive tree, wert grafted in" — It is contrary to nature to do this, though, according to Professor Ramsay, in certain extreme cases this was a practise in Palestine. However, it hardly seems likely that Paul was referring to this remote practise, because he is show-

ing that what was done was actually "contrary to nature" (v.24). In view of Yahweh's purpose with Israel, the principle of offering grace to Gentiles in preference to God's firstborn was "contrary to nature," something that under normal conditions, Gentiles could not expect to receive.

Concerning the "wild olive" it has been written — "The wild olive tree bears no berries, or but few, and these small and destitute of oil. The olive is wild by nature and must be grafted by the good before it will bear fruit, but the Apostle speaks of an opposite process. He says expressly that this is "contrary to nature" (v. 24), as indeed it is. In the realm of nature the process referred to by Paul never succeeds. Graft the good upon the wild, and it will conquer the wild. But you cannot reverse the process with success. If you insert a wild graft into a good tree, it will conquer the good. But not all olive trees have been claimed from their wild state by grafting. A good branch, cut off above the place where it had been grafted, planted in good soil, watered carefully will strike out roots and will grow. It is now a good tree from the root, and all scions taken from it are also good by nature. I am told however, by olive growers, that there is a tendency to degenerate." (*The Land and the Book*.) In the light of such commentary, we can appreciate how the Apostle, with much tact, reveals the hopeless position in which the Gentiles would find themselves if left to themselves. At the same time, the superabundance of Yahweh's grace and power is brought to the notice of the reader, for, how otherwise could such process be brought to fruition "contrary to nature"!

The school of trouble is a hard one, but sweet is the lesson it teaches. It is a school we should never attend of our own accord. We all naturally incline to comfort, therefore, we have to be sent among the thorns when needful. We have to be kept at trouble's school like children at the schools. This means the skilful and vigorous, though loving, manipulation of our affairs from on high.

—R.R.

Thoughts for the Times

THE TROUBLED AND THE TROUBLERS

Paul speaks of those who trouble and those who are troubled. With the first, we do not wish to have much to do. There have been always those who trouble. At the very start, Cain troubled Abel. Ever since, the Cain-class have done the same to the Abel-class. The Cain-class have always hitherto been in the large majority and have had power on their side which they have used without mercy for the suppression of the Abel-class. In our day, the power of the same hostile feeling exists, and makes itself manifest as far as its opportunity allows. It might seem strange at first sight that God should tolerate the Cain-class to the extent He has done in the history of the world. A deeper study of the subject will show that such a class is a necessity in His scheme of things. Faithfulness under trial is the rule upon which God is making a selection of sons for the perfect ages. The action of such a rule requires the prosperity of the Cain-class for a season. God's anger burns against them, but His wisdom restrains judgment till the due time. What God said to Israel applies to all the ungodly of the earth, of whatever name, state, form, aspect, or hue: "For mine own name's sake, I have deferred mine anger that I cut thee not off." If God's anger flamed forth before the time, the perfect result that will be seen when the whole of His tried and perfected children are exalted to high places in all the earth, would be prevented. He purposes to exalt His name in all the earth in the exaltation of the humble who prove their trust therein by faith and obedience in a day of unfaithfulness and dishonor. Hence, the triumph of the wicked, though short (relatively) is a necessity for a time; to which the saints are enabled to submit with a patience that is the result of enlightenment. It was thus that Paul was able to say to the Thessalonians that he gloried in them "for their patience and faith in all their persecutions and tribulations that they endured." They represent the second class—"you who are troubled." Although the least pleasant to belong to this class at present, this is the class we belong to by preference; not that we prefer trouble, but we prefer to be in that line of things to which the endurance of trouble meantime belongs by divine appointment. We prefer to belong to the Lord's friends — those who have faith in him of a type sufficiently strong to take sides altogether with him during the day of his rejection, and to be obedient in all things to him.

— R.R.

A TRANSFORMED PEOPLE

(Ezekiel 36 : 16-38)

Our last article considered this section of Ezekiel's prophecy to v.32, and we conclude the final part of it in this issue. It will be helpful if the reader again considers our comments in our last article to thus obtain the connection with the important section contained in vv.33-38.

★

Israel's Settlement in the Land as the Holy Flock

In this section of the prophecy, Ezekiel was shown that the whole nation of Israel will not only be restored, but will constitute the "holy flock" which is to grace Jerusalem in "her solemn feasts" (v.38).

The foundation of the restoration is the cleansing of the people from their iniquity (v.33). Ezekiel has already described how this will be done. It will be by the application of the word of Truth, the revelation that will come to them from Messiah. This is figuratively represented as "clean water" being sprinkled upon them, and a "new spirit" being granted them. The result will be a change of heart, from the present "stony heart" of the people to one amenable to Divine influences, here described as "a heart of flesh" (v.26).

Thus a cleansed and regenerated people will occupy the cities that will be built for them throughout the land, largely by Gentile labor (Isa. 60:10). As a result, like Israel under Joshua, they will inherit a restored land that others have labored to build up (Deut. 6:10). But the cities will be more resplendant than the past, and will include the House of Prayer for all nations. Thus Yahweh "will do better unto them than at their beginning" (Ezek. 36:11).

What of the present state of the land, and that which Israel today has restored? The depredations of the Russian Gog will destroy it, and it will be borne home to Jewry that the people labor in vain without the blessing of Yahweh (Ps. 127).

But what a change when Messiah rules in Jerusalem! The labor of the hands will be made to prosper. The land will be tilled and produce its fruit. The present deserts will blossom as the rose, and the vast changes will be seen and acknowledged by all. People will say:

"This land that was desolate is become like the garden of Eden; and

the waste and desolate and ruined cities are become fenced and are inhabited" (v.35).

They will see the present arid lands of the Middle East like the Garden of Delight where Adam and Eve dwelt in their novitiate. And they will see the nation of Israel established therein in fellowship with Yahweh as was Adam before he fell.

But with what are the cities of the land "fenced" or "fortified?" Will there be need of such at that time? They will not be defended by fleshly munitions of war, for such will be unnecessary during that millenium of peace. The nations will see the cities of Israel, and particularly Jerusalem, fenced or protected by Yahweh's glory, manifested in the persons of His son and his glorified companions. Zechariah tells of this fortification in Ch. 2:5:

"For I, saith Yahweh, will be unto her (Jerusalem) a wall of fire round about, and will be the glory in the midst of her."

Ezekiel likewise spake of this glory returned to Jerusalem, for in Ch. 43:2, he had a vision of it flooding Jerusalem. But he described the glory as a company of people with a voice "like the noise of many waters" (a great multitude), and glowing with such illumination that "the earth shined with his glory" (v.2). This, of course, relates to the glorified, multitudinous Christ, the "plantation to the Name" referred to in Ch. 34:29. Concerning this glory, Paul declared: "We are in hope of the glory of God" (Rom. 5:2).

The presence of this host in the midst of Israel will be protection to all the land, should any dare to invade it. And before the millenium of peace commences, it seems that the nations will plan to do so, though they will be successfully repelled (Rev. 17:14).

The restoration of a humbled, disciplined, and regenerated Israel will bring blessings to all nations. It will result in the fulfilment of the promise to Abraham: "In thee shall all nations be blessed." Zechariah speaks of how the nations will be drawn to Yahweh through Israel, for they shall see that God is with the nation (Zech. 8:23); and as a consequence, his words will be fulfilled:

"It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing" (Zech. 8:13).

That also is Ezekiel's present theme. He declares:

"The heathen that are left round about you shall know that I Yahweh build" (Ezek. 36:36).

This, again, is the theme of Zechariah, as he shows that the remnant of the nations that ascended to Jerusalem for war, will afterwards ascend there for worship (Zech. 14:16). Some will

not do so because, through stubbornness, they will be blotted out. Isaiah declares: "The nation and kingdom that will not serve Him shall perish" (Isa. 60:12). The remnant will be converted through Israel, and will come to "know Yahweh."

Blessings innumerable will be showered on Israel in that day, and a numerous progeny will inhabit the land. Yahweh declares:

"I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock" (v.37).

The time of Jacob's trouble, yet to happen (Jer. 30), will devastate the land of Israel, causing two-thirds to be cut off and die (Zech. 13:8), and doubtless, in the terrible outpouring of Divine judgment throughout the world, many of those Jews scattered abroad will likewise perish. Ezekiel, indeed, declares that all rebels will be purged out of the nation (Ezek. 20:38). This national judgment will greatly reduce the population of Israel, as it will the whole world (Jer. 25:31-33). But the pleading voice of the nation will be raised in asking for the blessings of peace and prosperity, and the petition will be granted. Israel will increase in number, but more important than even that, they will be as a flock. In other words, they will hear the voice of the Good Shepherd calling them, and will heed his instructions (Zech. 10:8).

Thus transformed, they will be constituted the "flock of holy things" (see Ezek. 36:38 mg.) of Jerusalem. The nation will be restored to its former status as Yahweh's flock (Ps. 80:1), and will be, as described by Zechariah, "the stones of a crown, lifted up as an ensign upon His land" (Zech. 9:16).

In that day of glory, Jerusalem will comprise the House of Prayer for all nations, and all associated with her will be dedicated to Divine use (Zech. 14:20-21). Thus Israel, as "the holy flock," will constitute a nation wholly dedicated to the service of God, and as such will present themselves as an offering to Yahweh.

The nation is described as "the flock of Jerusalem in her solemn feasts." The Hebrew words signify the "appointed seasons," or times when Israel met with Yahweh. Such "seasons" will be extended to all nations in the Age to come. Thus the Gentiles will celebrate the Feast of Tabernacles in Jerusalem (Zech. 14:16); others will ascend there for voluntary worship (Zech. 8:20-21), and there will be a constant round of services in the Temple (Isa. 66:23), in which Israelites will serve as Levites (Isa. 66:21; Ezek. 44:10-13).

"And they shall know that I am Yahweh" (Ezek. 36:38). This is the grand theme of Ezekiel's prophecy, and occurs some 70 times throughout the book. To "know Yahweh" is to be moved by the knowledge, and thus signifies more than a mere

academic understanding. It is said of the sons of Eli that they "knew not Yahweh" (1 Sam. 2:12), and yet as priests they must have had a very thorough academic knowledge of the Law. More than that is required, however. The knowledge must be such as will move a person to act upon it. The significance of the word "know" is expressed in Gen. 4:1, where we read that "Adam knew Eve and she conceived. . . ." To "know" in that sense is to have such an intimate association with a person as to produce some tangible results. That is the sense of the phrase used by Ezekiel, and referred to by the Lord in his prayer when he said: "This is life eternal to know Thee the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). Knowledge revealed in action is suggested by the use of the word in such a context as this. It is the way Ezekiel uses it. The wonderful events to be ushered in when Israel is redeemed as a nation will impress all mankind with the purpose of Yahweh, and being drawn to consider it in detail, men will come to "know" Him in the way that will produce changed lives to His glory.

The change will first be seen in Israel, however, and from God's holy nation will ultimately spread to all other peoples. Drawn into His covenant by that means, they, too, will acknowledge Abraham as their spiritual father, so that at last the promise to him will be completely fulfilled: "Thou shalt be a father of many nations."

— H.P.M.

THE MIND OF CHRIST

Christ has promised to change the bodies of the faithful in the day of his appearing, but the process of changing their minds must now take place. 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 the brethren and sisters are far from sufficient to guarantee to us acceptance at the judgment. What we need, and without it we shall find ourselves rejected, is a mind which approximates to that of the Lord Jesus. The 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.

A.T.J.

This Month's Exhortation

How Thoughts can Govern Destiny !

(Reading: Philippians 4)

On the basis of Paul's words in Philippians 4, the writer of this exhortation shows that Destiny can be determined by what we think, and that therefore there is a need to bring "every thought into captivity to Christ Jesus."

Acceptable Worship Is Based On Thought

We meet for the purpose of worship; and worship is an act of thoughtfulness. But what is thought? It is the exercise of the mind or intellect, in relation to impressions received via the medium of the senses.

Impressions produce thought; thought produces deed; deed results in habit; and habit governs destiny.

"Man as a mortal creature is born in iniquity" (Ps. 51:5); Paul taught: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). The principle of sin, rooted in human nature is an idea-imparting principle, and its result is manifested in thoughts, imaginations and actions in harmony with their origin. Thus we read further: "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "The heart of the son of men is full of evil, and madness is in his heart while he lives" (Eccles. 9:3). "The thoughts of man are vanity" (Ps. 94:9). "Out of the heart proceed evil thoughts" (Matt. 15:19). And because these evil thoughts inevitably produce consequent action, the same list of unlovely characteristics are styled by Paul "the works of the flesh" (Gal. 5:19). The outcome of all this is death! See Rom. 6:23; 1 John 2:15,17.

We must, then, beware of the natural thoughts of the flesh, and see that they are disciplined and governed by the Word. For, remember, that the flesh can have its manifestation within the Ecclesia as well as without!

As further Divine light is thrown upon this subject, we apprehend that there is a great immeasurable gulf between the natural mind and its destiny, and the mind of God. It is written, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

The only bridge that can span this gulf is that provided for

by Christ. Paul taught, that we who were once far off have been brought nigh by the blood of Christ.

But upon what basis is this done? The Divine offer of mercy is expressed thus by the prophet Isaiah (Ch. 55:6-7): "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his *thoughts*; and let him return unto the Lord, and he will have mercy."

The Divine Penman Must Inscribe Our Hearts

Why does Yahweh make it a condition of acceptance with Him that a man forsake his own thoughts? Because the carnal mind, left to unrestrained production, will inevitably produce carnal words and deeds, and the certain end — death. "To be carnally minded is death." How then may we acquire the Spirit mind or God's mind, seeing that such is necessary to salvation? The answer is, by the process of impression. A reference for a moment to the ancient mode of writing should help.

A soft clay tablet was needed; pliable, so as to receive the impression of the sharp instrument used by the scribe, or penman. When he had completed his inscription — to ensure permanence — the tablet was subjected to fire and baked. Today many of the world's museums bear testimony to the success of this method.

Now God is a great Penman. He has quarried out of the mass of humanity certain pieces of clay, which are more or less impressionable. Upon the yielding substance of their brain flesh, the Divine Penman has already made certain impressions. There has been inscribed in our hearts and minds, the first principles of Divine truth; in other words a portion of the Divine mind. The result of this impression was soon manifest in that we *thought* the Truth as revealed in God's word; we *spoke* the Truth when we witnessed a "good confession;" and we *did* the Truth when we rendered obedience in baptism, yielding ourselves as servants to God and to righteousness.

Developing Greater Thought Power

This yielding process must continue, so that we must ever be pliable to the Divine Penman. His inscription is not completed with the first principles only. No, the impression will not be completed until there is to be seen in us the "fulness of God" (Eph. 3:19). The Father's Name written in the foreheads of the saints, is comprehensive of the complete law of the spirit of life in Jesus Anointed.

Christ provides the outstanding example of clear, legible, Divine penmanship. So clear was the writing in his case that he could say to Phillip, "He that hath seen me hath seen the Father."

It is because this inscription of God's character and attributes is to be manifested on the principles already affirmed, that we find so much profitable Apostolic exhortation devoted to thought feeding, and thought control.

For example, Paul to the Philippians (2:5) wrote: "Let this mind be in you, which was also in Christ Jesus." Why? Because it was the mind of God, and must therefore produce God's thoughts, God's words, God's works, God's character, and will ultimate in God's nature. It will do this for us, and therefore Peter exhorted: "Forasmuch, then, as Christ hath suffered . . . arm yourselves with the same mind" (1 Pet. 4:1).

If we ask how we are to do this, Paul replies: "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any praise or virtue **THINK ON THESE THINGS**" (Phil. 4:8). That is how we may acquire the Divine mind, by feeding upon Divine impressions.

Apostolic certainty in regard to the application of this principle, comes out in Paul's injunction to "Mediate upon these things; give thyself wholly to them; that thy **PROFITING** may appear to all" (1 Tim. 4:15).

Now we see how true worship is an act of thoughtfulness, for it is the fulness of Divine thought in us. We are here to obtain Divine assistance, and we receive it, in the attaining of our objective which is "casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity **EVERY THOUGHT** to the obedience of Christ" (2 Cor. 10:5).

Let the prayer of the Psalmist be ours at this time:

*"Search me, O God, and know my heart;
Try me, and know my **THOUGHTS**;
And see if there be any wicked way in me,
And lead me in the way everlasting."*

(Psalm 139:23,24).

— A.R.M.

Upon questions of human destiny, the possibilities of a higher existence, and the conditions upon which the Creator's favor is to be obtained, and the highest well-being secured, the Scriptures alone can be trusted to give a true answer. The answer of popes, priests, parsons and poets is not a true answer; and the answer that springs from a man's own unassisted conclusions yields no more the truth of the matter than the others. Conviction may be induced, but conviction is not necessarily truth.

The Old and New Covenants

"In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." — Heb. 8:13.

Primarily and generally, there are Two Covenants — the Abrahamic and the Mosaic. These are styled "Old" and "New" not with reference to the order of their record on the page of history; but in relation to the time of their *coming into force*. The Mosaic, styled in Jer. 31:31, "the Covenant which I made with Israel's fathers, when I took them by the hand to bring them out of the land of Egypt" — this was instituted at Sinai 430 years after the typical confirmation of the promise to Abraham (Gal. 3:17; Gen. 15:18). The Mosaic continued in force for 16 centuries, a period that brings us down to the time of Jesus and the Apostles. About 600 years before their day, the Spirit of Christ in the angel Gabriel informed Daniel (Ch. 9), that Messiah the Prince should confirm a Covenant; and in the last half of the 70th week of years from a certain decree, should cause to cease from sacrificing and offering. This teaches that Messiah was to effect a change respecting the Law as the result of his confirmation of a covenant, and consequently another covenant than the Mosaic.

This being the purpose of God, the apostolic writings record the fulfilment. Paul saith that the Mosaic covenant had been made old by the promise of a new one; and that in his time it was ready to vanish away (Heb. 8:13). Furthermore, he tells us that Jesus Christ was a minister of the circumcision of the truth of God, to CONFIRM the promises made unto the fathers" (Rom. 15:8). These promises are the truth of God; and Jesus Christ was the confirmer thereof as Gabriel had foretold to Daniel. *But when did he confirm this new covenant?*

This question is answered in the word of Jesus recorded in Luke 22:29,30, and elsewhere, saying, "And I am covenanted for you, as my Father covenants for me a kingdom; that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the 12 tribes of Israel." "I am covenanted" — *suntithemi*, yes; yes; and in so doing he said, "This is my blood of the New Covenant, being poured out for many for remission of sins" (Matt. 26:28). "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my-

self. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father;" and therefore it was not *felo de se* (John 10:17).

Now, having accomplished this decease and taken up his life again in rising from the dead, the Covenant with Abraham was anti-typically confirmed. The anti-typical Isaac was offered up, and received again by the Father by resurrection from the dead. This offering of Isaac's seed, the Christ, was the death of the Mediatorial Testator of the New Covenant: "for where a testament or covenant is, there must also of necessity be the death of the testator." If there had been no covenant, new or old, there would have been no occasion for the death of Isaac's seed. The Abrahamic covenant, then, is called New, because it did not come into force till the resurrection of Jesus, which happened in the vanishing period, "the last days" or "end of the" Mosaic "Aion."

This covenant confirmed by Jesus as its Mediator (Heb. 12:24), is the covenant to be made with Judah and Israel, according to Jeremiah, Ezekiel, and other prophets. It has not yet been made with Israel and Judah, that is, they have not been brought into the land, or a delivering of the covenant (Ezek. 20:33-37). At the period of confirmation it was offered to Israel and Judah's brotherhood; but they rejected it with scorn, because it was offered in the Name of Jesus. This brotherhood which then existed in the Commonwealth of Judah is represented in Zech. 11:14, as a staff in Yahweh's hand, named "Bands." They were in the *bands* of the Old Covenant which bound them together as one nation. Now, the prophet teaches in this place, that the cutting asunder of the staff, BEAUTY, or the cutting off of Messiah the Prince in whom no fault was found, would be the disruption of an existing covenant (v.10); and that after this, the other staff, BANDS, should be cut asunder, indicating the dissolution of the commonwealth of Israel and Judah. This came to pass accordingly in the Apostles' days, when Jerusalem was destroyed by the Little Horn. This was the epoch of breaking the old covenant, not of making the new with Israel and Judah. When the new is made with them, the law of Yahweh will be in their inward parts and written in their hearts, and all Israelites will know Him from the least of them to the greatest. This is yet to come to pass.

The Old Covenant was never given to the Gentiles. A man of another nation never came under it, unless he became an adopted citizen of the Hebrew Commonwealth. The Gentiles were not even called by the gospel until Beauty was cut asunder or the Mosaic covenant was broken "with all the people." There

is no obligation on Gentiles to keep the Jewish Sabbath. There is no one on earth, Jew or Gentile, that keeps it according to law; and any other observance of it only brings into condemnation. Gentile Sabbatharianism is a fig-leaf of the apron devised by the Old Man of the Flesh for the concealment of his shame. His teaching concerning it is mere twaddle.

The New, or Abrahamic, Covenant having been brought into force by the death of Jesus, Gentiles are invited to avail themselves of it, though for the time being Israelites reject it. The last 1,800 years has been a period of *individual acceptance* of the Abrahamic Covenant, and of *national rejection* of it. Multitudes of individuals have embraced it joyfully, and at the hazard of property, liberty, and life; but not a single nation has received it. It offers to individuals remission of sins, and inheritance among the sanctified through faith that leads unto Jesus Christ. In other words, it confers the right of life for ever and of dominion over the nations in Messiah's Aion commonly called the Millenium.

When the day of Christ's power arrives the Israelitish nation will be willing and glad to receive it even from the Nazarine they now so cordially despise. Many other nations will also receive it; and rejoice with Israel in its blessing. This is the testimony of Moses as well as of all the prophets and apostles. But they do not, and will not, accept it in the absence of Jesus from the earth. They will therefore be subjects not rulers, mortals not immortals, people not princes, in the Age to come.

"How do we Gentiles get under the New Covenant?" Individually? Yes. The answer to this question is, "By taking hold of it." But what does taking hold of the covenant consist in? In believing the things concerning the kingdom of God, and the name of Jesus Christ; and then being immersed into the Name of the Father, and of the Son, and of the Holy Spirit (Acts 8:12; Matt. 28:20). In other words, believe the exceeding great and precious promises covenanted to the fathers Abraham, Isaac, Jacob, and David; and confirmed by the offering of the body of Jesus Christ once." We are sanctified by the Abrahamic Covenant, which is made sanctifying by Jesus, the seed of Abraham, its mediatorial testator, having dedicated it by his blood. Ignorance of the promises covenanted to the fathers, excludes from this covenant — sanctification, without which there is no salvation. "Alienated from God's life," says Paul, "through the ignorance that is in them" (Heb. 10:9,10). Let those who cannot get beyond the faith and trembling of the demons, who as well as they believed that Jesus was the Christ the Son of God, think of these things. Read James 2:19; Mark 1:24,34.

— J. Thomas ("Herald" 1858).

Requested Review.

THE END OF TIME

A reader has sent us a copy of this book by S. P. Clementson, and requests that we review it.

This book challenges the line of interpretation set forth in "Eureka." It has a short foreword by Brother J. Marshall in which it is claimed that the book presents "a sequence of thought which cannot fail to be highly interesting and instructive," and that where the author finds it necessary to depart from the generally accepted concept of the Apocalypse among us, he does so "in a spirit of humility."

However, the book accuses the "Eureka" concept as "gross distortion" (p.26), expressing the error of "preconceived notions" (p.24), "confusion" (p.25), and so on.

We have no axe to grind with the author. We do not know him personally. But when normally accepted Christadelphian interpretations are described in such a way, it is our duty to either accept them, or just as ruthlessly reject them.

In preparing this review we have followed implicitly his instructions. He asks for two readings of his book. We have done more than that. But after carefully considering the exposition, we have returned to "Eureka" with relief.

In doing so, let us make it clear that we hold no slavish deference for the exposition of "Eureka." We would not cleave to it if the facts proved it wrong. We are not committed to it in every detail, nor do we believe its author to have been inspired or infallible. We have ever sought to confirm all that we have read from his pen by the Word of God, and in doing so, have followed the constant exhortation of Brother Thomas himself.

Confusion Twice Confounded

The superficial reader finds the Apocalypse a jumble of seeming incomprehensible symbols — of beasts with 10 horns; of dragons that draw the stars of heaven and fling them to the earth; of lampstands that war; of burning mountains that fall hissing into fiery seas; of rivers that dry up, and frogs whose croaking awakens the nations to war.

Where is the "blessing" promised in the absence of a sound exposition?

Brother Clementson's book does not help in that direction.

Close reading of it causes the confusion to become twice confounded. If the reader has ever seen a surrealist's exhibition of art, he will have something of the impression that was ours when we came to review this book. Everything seems out of true perspective. The author confesses that he has used orthodox commentaries (p9) in his interpretation; and as a result, his concept of the return of Christ is startling. He teaches that there are yet two returns of the Lord. Christ will first return to the Church and the Jews. There will be an outpouring of the Holy Spirit, and the Jews will elect Christ as King. But suddenly Christ is withdrawn from his people, and returns to heaven (p.26). The Church (still as yet mortal) combined with converted Israel proceeds to expend vengeance upon its enemies, and to plague the earth (p.12). In this, the saints are not very successful, for many are imprisoned and many destroyed.

Saints No Longer Conscientious Objectors

Thus this strange exposition of prophecy claims that the saints will no longer remain conscientious objectors but will belligerently oppose their enemies and wage war with them whilst still clothed upon with mortality! Certainly the Statement of Faith will have to be changed in that day! And one wonders how we can conscientiously claim exemption now, if we are able to thus fight in the future in the absence of Christ's presence, whilst still clothed upon with mortality, and before the Kingdom is established.

The saints do not make a very effective job of the fighting, for their enemies gain a decisive victory and most of them are slain.

In the midst of this disastrous battle of the saints with the beast, remarkable things take place in Palestine. Gog descends south to destroy Israel deserted of her King. There he is opposed by a strange force. Michael the archangel, in collaboration with "his angels" (the British Commonwealth of Nations) oppose Russia. Russia is defeated, but though ejected from the political heavens, its power is still mighty in the "earth." The Author comments:

"The Russians will persecute the Jews in Russia, and in Russian occupied territories. It will be at this time that the peoples of the earth, the many who have realised that God is with Israel, will assist the Jews. Thus it is that we read, 'And the earth helped the woman'" (p.32).

How Russia comes to her end ultimately is not clearly defined, and despite the statement that "the peoples of the earth realise that God is with Israel," a new power arises in Europe called "The Eighth Head of the Beast."

The Lord Returns Again

At this stage, the third advent of the Lord occurs. This time he wages war with Babylon the Great which is destroyed, and the resurrection takes place. Thus the book teaches two future advents of Christ, one to bestow the Holy Spirit on the saints, with which they unsuccessfully wage war, and the second time to reward the saints and establish the millenium.

This strange concept of future events is expressed in cloudy language that young students might find dangerous.

For instance, the author quotes Rev. 12:5, "Caught up to God and to His throne," and applies it to the literal ascent of Christ back into heaven after he has returned in the future! Then later in the book, 1 Thess. 4:16 is quoted in a context that makes one wonder whether it is not being implied that the saints will experience a literal ascent into heaven. Though nothing conclusive is stated, something along these lines seems to be suggested, for he writes: "The gathering of the saints to Christ will be spectacular and terrifying to the enemies of God" (p.86). This idea is based upon a faulty interpretation of Rev. 11:12-13.

If such ideas as two future returns of the Lord to the earth were correct they would be found clearly expressed in the Word, but they are not. And this really underlines the difference between this exposition and that found in "Eureka." Brother Thomas sees the key to the Apocalypse in the Gospel, and interprets the symbols accordingly. He emphasises that an understanding of the Gospel must precede the correct understanding of the Apocalypse, for it is given to the "servants of God," those who have a true concept of basic truth. Brother Clementson, on the other hand, asserts that the teaching of the Apocalypse should be given precedence over all other books of the Bible (p.102).

The Apocalypse is a beautiful portion of Divine revelation, and it is a matter of grief to those who have studied it to observe the indifference generally expressed as to its meaning. But it is folly to suggest that it must take precedence over other teaching.

Let the Gospel provide the key to the Apocalypse, and this exposition before us is easily refuted. Where is there a clear statement in Scripture suggesting two future advents of the Lord? Paul taught that the resurrection will take place at the appearing of Christ (1 Cor. 15:23). This book teaches otherwise. Peter taught that Judgment will commence at the house of God (1 Pet. 4:17), but here it is suggested that the judgment of the world is first. Christ taught that he will return to be ever with his disciples (John 14:3), but "The End of Time" declares that he will leave them again!

The Foundation Is Faulty

We suggest, in all kindness, that the key to the Apocalypse suggested by this book is faulty because it is not that supplied by the Gospel. A building established on a faulty foundation must inevitably be out of shape. So it is here. For example, referring to the rainbowed angel of Rev. 10, the author says (p.16): "That this angel is Christ is clear to us when we consider the first chapter of Revelation."

But surely it is basic to any interpretation of the Revelation, that the man of Ch. 1 is a symbolic man, and therefore relates not to Christ as an individual (as alleged in "The End of Time"), but Christ as a community. The Revelation specifically states that the one depicted in the first chapter is "like unto the Son of Man," not the Son of Man himself. Thus he speaks with the "voice of a multitude" (Rev. 1:15, cp. Dan. 10:6).

That being so, the angel of Rev. 10, as Brother Clementson states, being identical with the Son of Man of Ch. 1, relates to the multitudinous Christ. And a careful reading of "The End of Time" will show that this one fact destroys the whole theory before us.

Other theories advanced are founded upon equally flimsy or faulty foundations. It is alleged that as a symbol the Olive Tree relates exclusively to Israel, but the Scriptures clearly show that it is applied to the Gentiles as well (Rom. 11:17). Yet on this incorrect statement there is built up the author's exposition of Revelation 11, that actually forms the foundation of his treatise, and challenges the concept set forth in "Eureka."

The same criticism can be expressed concerning his treatment of the word "saints." He assumes that this word is used in Scripture only for those associated with the Truth. This incorrect assumption leads him into error. He writes: "We look in vain at the past to find a time when the saints were empowered to bring vengeance upon their enemies and to plague the earth" (p.12). So, he believes, the saints (i.e., believers) will shortly, whilst still clothed upon with mortality, expend vengeance upon their enemies! In other words, they will repudiate their present stand as conscientious objectors, and will take up the sword in Christ's absence!

But, as Brother Thomas clearly shows, the word "saint" is scripturally used for any people separated by God for His purpose. The bloodthirsty Medes, who were absolutely destitute of a knowledge of the Truth, are referred to in Isaiah 13:3,17 as God's "sanctified ones" or saints, to execute His vengeance on Babylon. The term is used in similar fashion in Daniel 7:25-27

where the "saints" are contrasted to "the people of the saints" or the righteous.

Actually, this book presents a frightening picture of Christ's coming, for it claims that he shall return only to ascend into heaven again, and that meantime believers, still in their mortality, will go forth to fight their enemies, only to be imprisoned or put to death themselves! For what purpose, it is difficult to see! Paul knew nothing of such a "coming." He wrote:

"There is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day (his appearing — v.1), and not to me only, but unto all them that love his appearing" (2 Tim. 4:8).

How can we "love his appearing" if it is to result in imprisonment, suffering and death? The idea is a travesty upon the future as revealed in Scripture. We recommend to our reader that having read this book, he now places it on one side, takes up "Eureka" and carefully studies this classic of Christadelphian literature. If he pursues this course with patience and care, the result will be seen in a far better concept of the whole purpose of Yahweh both past, present and future, than he ever had before.

— Editor.

CHRISTENDOM TODAY

In the present state of Christendom we see a sad fulfilment of prophecy. Christ and the apostles foretold that the truth which they established in the earth would be supplanted by error, that error would overspread all nations, and that the closing days of the dispensation would be characterised by ignorance, unbelief, ungodliness and enmity towards God. The realisation of these predictions before our eyes forces home the conviction that Christendom is disowned by God. That the doctrines and practises of Christendom are opposed to the commandments of God is obvious. For example, where has God authorised His followers to call themselves as do the false shepherds of Christendom, "His Holiness," "His Eminence," "The Right Reverend," "The Very Reverend," "Reverend," etc.? The very titles assumed by these men are sufficient to brand them as belonging to an apostate system. Where has God authorised men to leave, as do the laity, the study of the Word, and the proclamation of the Gospel to the clergy? Let us vigorously resist any attempt to introduce similar trends within the brotherhood.



Men, to be popular with the world, must be of the world, and speak in harmony with the world. The brethren of Christ are not of the world and, therefore, the world hates them, as it hated Christ and for the same reason.

R.R.

Bible School Bulletin

AUTUMN SCHOOL COMPLETELY BOOKED OUT

We are extremely sorry, but we cannot accept any further reservations for the Autumn School, to be held (God willing) from Saturday, 13th May, to Sunday, 21st May.

The School will open at 2 p.m. (God willing). Unfortunately, it is impossible to arrange for accommodation at the School before this date and time, nor after its close on the following Sunday week.

We plan to publish the complete programme in our next Bulletin, and will be sending out a personal communique of instructions to all attending.

We have some tourist books of the locality which are available free of charge. Please add a postage stamp to your request for these books.

SPRING SCHOOL RESERVATIONS NOW OPEN

Plans are well in hand for the Spring School, scheduled to be held from 26th August to 3rd September (God willing), and we can accept reservations now.

This School will be sponsored by the Perth Ecclesia, Canning Highway, Western Australia. Its teaching staff will include Brethren M. Stewart, of Texas, U.S.A.; Brother J. Martin, of Enfield, S.A.; and H. P. Mansfield, of Woodville, S.A.

Brother Stewart is visiting Australia specifically to teach at the Bible School. He is a prominent lecturer and expositor in America, and is in constant demand for public addresses throughout the States. He has taught at most of the American Schools, and should add to the variety and interest of this the Eleventh Bible School in Australia.

Brother Stewart will be available for Ecclesial special efforts at the conclusion of the Bible School, and arrangements have already been made for portion of his tour.

Further details of this School will be publicised in future issues of the Bulletin; meanwhile we suggest that those intending to attend make a forward reservation now.

TASMANIAN BIBLE CAMPAIGN

At the conclusion of the recent Tasmanian campaign, it was decided to hold a further one at the same time next year. This notice, therefore, can act as a forward advertisement for the 1968 campaign (God willing). It is planned to hold it at Launceston, and those intending to participate can note that it will be held (God willing) from Saturday, 6th January, to Monday, 15th January. If any desire to take their cars across to Tasmania, they should immediately make arrangements for booking

accommodation on the Ferry, as it is heavily booked at that time of the year. Further details will be announced later, or are available from the Recorder of Launceston Ecclesia: Bro. W. Case, 6 Chant Street, Launceston, Tasmania.

EXHIBITION ROOMS AT THE NEXT BIBLE SCHOOL

Special arrangements have been made for the three afternoon rooms at the next Bible School. The **History of the Truth Room** will be conducted by Brother F. Abel, of Canada, and his theme will be:

The Truth in America. He will trace the development of the Truth from the days of Brother Thomas, show the places that Bro. Thomas visited, reveal something of the drama of his conversion and the vigor of his preaching, and speak of modern methods of preaching in those parts today. Those attending this afternoon room will be able to meet Brother Abel personally, and discuss with him the circumstances of the Truth in the American Continent. The Ecclesias owe a lot to the ray of light that penetrated the world of darkness from the American continent, as Brother Thomas proclaimed the Truth in Christ.

The **Israel Room** will be conducted by Brother J. Rosser, and will be devoted to the theme of **From Malachi to Matthew.** This will be an illustrated talk, and will set out clearly the circumstances that developed when "the sun went down over the prophets" (Mic. 3:6). Daniel declared that the people would be "holpen with a little help," and as a result of this the Jewish State came into existence, in preparation for the first advent of Messiah. In like manner, today, the modern Jewish State has come into existence in preparation for the second advent

of Messiah. A chart has been prepared whereby the main incidents of this time are easily recalled, and copies will be available for those visiting this room.

In the Bible Marking Room, suggestions for Bible marking in color will be made. This is an entirely new form of Bible marking and will show how that verses can be emphasized, and truths underlined by the effective use of color. Special attention will be given to contrasting ideas in various verses of Scripture, and on each day a different subject will be selected to illustrate this method.

Entrance to these rooms will be only by ticket. You must obtain these to visit the rooms. The number of those allowed therein each day must be limited to permit of the greatest good. When your Bible School Account is sent out, there will be three spaces for you to fill in if you want to attend these rooms. Be sure you fill these in. Allocation of tickets will be by preference of demand. That is why it is better to pay your account direct to Logos Publications once you have received it than await payment at the Bible School. This permits us to allocate the rooms accordingly.

QUESTION TIME AT THE BIBLE SCHOOL

The Mystical Man of Rev. 1.

Q.: Does the vision of Rev. 1:13-18 refer to Christ personally?

A.: The vision relates to the multitudinous Christ. Notice that the one standing in the midst of the seven lampstands is described as "one like unto the Son of man," and not the Son of man himself. The vision emphasises this — that not all who claim the name of Christ will be acknowledged by him as such (Matt. 7:21-23). In the following messages to the Ecclesias, many were indicted because they failed to measure up to

the standard set. And yet, in those very ecclesias, there was found the minority who held fast to truth (see for example Ch. 2:24-25). This minority will form part of the multitudinous Christ, and not the majority. It is the nucleus of the "one body" in the midst of the Ecclesias. The pattern of each member is the Lord Jesus himself, and combined they will be "like unto the Son of man." The vision therefore includes the Lord Jesus, but is by no means limited to him, but incorporates the whole of the glorified elect. Read "Eureka," vol. 1, on these themes.

Was Christ Aided to Overcome?

Q.: Was Jesus helped to render perfect obedience? If so, have we this same help today?

A.: Jesus was the Son of Man whom Yahweh "made strong for Himself" (Ps. 80:17). The effect of this is seen in the youthful Jesus discussing the law with the learned doctors, and "increasing in favor with God" even though a child (Luke 2:46,52). We learn elsewhere that what the flesh could not do, God did (Rom. 8:3), for "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). It was the strength that Jesus derived from the Father that enabled him to overcome, for flesh unaided could not accomplish it. Thus, though the nature of the Lord was the same as our own, he had this added help that enabled him to conquer it. But let it also be clearly borne in mind that he had to use that which was available to him, and that it was within his power to neglect it. His constant aim, however, was to do the will of the Father.

Help is also available to us if we care to use it. Without that help we will not succeed, and that, indeed, is the lesson of Christ's life. But the help is not as great as was extended to the Lord, for of him perfect obedience was required, whereas forgiveness of sins is available to us. There is no injustice in this, but rather the exhibition of the principle: "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Paul made mention of the help extended to him, for he declared: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). God has declared: "I will never leave thee nor forsake thee," if we remain constant with Him.

God, in His abundant mercy, provided a redeemer in Christ. He helped him overcome that he might be an effective sacrifice for us. He also helps us and will strengthen us to overcome the disabilities of

the flesh. But we, like Jesus, must make ourselves pliable to the moulding hand of Deity.

What Did Jesus Inherit?

Q.: Did Jesus inherit some qualities from his Father that caused him to be naturally resistant to temptation?

A.: There are such things as inherited characteristics and acquired characteristics. For example, the color of your hair is an inherited characteristic, but a habit that you have formed because of your environment is an acquired characteristic. If you have children, it could be that you pass on to them some of your inherited characteristics, but you will not pass on your acquired characteristics. However, it is not merely the color of hair and similar externals that are inherited, but other qualities as well. A good brain can be inherited. A musical genius inherits his ability. We all (including Jesus) inherit from Adam the tendency to sin, but some inherit greater potential to resist sin which can be used to that end. But though we may differ in that regard, we have all one common nature. For an example, a European has a greater ability to comprehend the Divine purpose than an Australian aborigine, for mentally the European is brighter than the aborigine.

There is no doubt in my mind that Jesus inherited from his Father a greater potential to resist sin than his fellows had, though from his mother he inherited the nature common to all. Notice that I use the word "potential," and please try to understand what I mean by that. Jesus was not so influenced by his Father, either by conception or after birth, to such an extent that he could not sin, but he did inherit from God a mental capacity to receive the impress of Divine ideas far in advance of any man before or since. A musical genius can be born, but unless he develops his latent talent through education of

the fundamentals of music, by cultivation of a love for the best music, and by diligent practice, he will not succeed as a musician. So with the Lord Jesus. He inherited the potential or latent talent for spirituality, but he had to develop this to obtain the best advantage of it. Brother Roberts states the difference between Jesus and other men very well when he wrote that it is illustrated by the difference between a highly intellectual European and a backward aborigine. Both have the same nature; but one has a mental ability capable of receiving ideas entirely beyond that of the other.

The mental ability of the Lord to receive spiritual ideas was inherited. His perception was quickened by the outpouring of the Holy Spirit upon him (Isa. 11:1-3). This sharpened his understanding of Scripture by which he was fortified to overcome. He was further strengthened by prayer and constant communion with the Father. But all this would have been ineffectual for the purpose that God had in mind without the willing co-operation of the Son, himself. Christ gave himself completely to the work before him, and therefore used the talents and potential that he inherited from his Divine Parent.

The fact that Jesus was born of a virgin taught that the flesh unaided was incapable of manifesting the sinlessness that God required. Jesus brought this lesson to the attention of Nicodemus when he told him that he must be "born from above" in order that he might perceive the things of the Kingdom of God (John 4). The Word of Truth acts as the seed of God to that end (1 Pet. 1:23).

Fulfilling All Righteousness.

Q.: In what way did the baptism of Jesus "fulfil all righteousness?"

A.: The baptism itself did not fulfil all righteousness (Matt. 3:15), but was part of what God required of the Lord to fulfil it. It fore-

shadowed his death and resurrection. Here was a sinless man presenting himself to John for baptism. John declared he had no need to be baptised. But God had decreed otherwise. Jesus submitted to the will of the Father, and by so doing dramatised for all to see the only way in which "all righteousness" can be fulfilled — by putting to death the flesh; for that is what baptism signifies (Rom. 6:1-3).

Will Communism and Catholicism Unite?

Q.: To what extent do you feel that Communism and Catholicism will unite prior to Armageddon?

A.: That Rome and Russia will come to some form of agreement is implied in the prophecy of Daniel 2 in that the image stands up as a united whole. In Daniel 8:25 the latter-day power that shall be broken by Christ, is represented as causing "craft (priestcraft) to prosper." This statement can be linked with Rev. 16:13 in which is described how that an unclean communistic spirit was seen emerging from the "mouth of the false prophet." All these allusions point to some form of agreement between Russia and Rome. It will be a union of convenience in which both parties will seek to over-reach the other, but it will fulfil the purpose of God to bring "all nations to Jerusalem to battle" (Zech. 14:2). It is of the greatest significance that the last few years have witnessed greater affinity between Communism and Catholicism, so that this year a Russian representative will be officially welcomed at the Vatican.

Make Your Reservation Now

Bookings for the Spring School are now open and we invite reservations. A deposit of \$2 is required with each reservation of a person over 5 years of age.

Mail your application to Logos Publications, West Beach P.O., South Australia.

THE FLOOD

A correspondent has drawn our attention to "The Visible Hand of God" in which Brother Roberts sets forth his conviction that the Flood was limited in scope. That was our opinion also, at one time, but a closer study of the Scriptural evidence has forced us to amend our understanding of the matter. We feel, however, that this is a matter in which everybody must be "fully persuaded in his own mind." So long as the authority of the Word is acknowledged, and its declarations on the matter are fully respected, the details can be worked out to the satisfaction of each individual. We probably will not know all the facts of the case, until we meet Noah personally, and are able to discuss the subject with him, and whilst hearing from him the dramatic incidents that drowned a world in perdition, also explain to him how that we, too, lived in times comparable to his. Let us recognise the seriousness of these times, and, like Noah, seek a true refuge from the impending storm. Meanwhile, we give space to our correspondent on this theme, as he takes us to task for our belief, and we have added a few footnotes to his comments, for it will be to the advantage of every reader to consider again the circumstances leading up to the Flood, particularly in the light of the Lord's words in Matt. 24:36-39.

Ancient opinions are obviously often astray. For example, when men believed that the earth was flat, they were in no position to comprehend some of the problems involved. By the 17th century, however, it was well known that the earth was a ball.* This made the idea of a universal Flood difficult to rationalise. Later it became almost an obsession with some scientists and scholars to prove that the deluge had shaped the world exactly as the 17th century knew it. Many difficult problems were inherent in this approach: Where had the water come from? How had there been enough of it to cover the entire world, even to the tops of the highest mountains? What had become of the waters at the end of the Flood?*

* Long before the 17th century, Job recognised that God "hangeth the world upon nothing" (Job 26:7), and Isaiah wrote of "the circle of the earth" (Isa. 40:22). The Bible is true; the ideas of man may or may not be true!—Ed.

* The Bible shows that originally water covered the whole earth (Gen. 1:2). The One whose feat caused earth to appear in a day (vv. 9-10), could cause it to subside and re-appear in the more extended period of the Flood. The statement "the fountains of the great deep were broken up" (Gen. 7:11) indicates tremendous volcanic eruptions and earthquake. The whole contour of the earth could thus have been altered. Afterwards the waters returned as the earth appeared. Let it be borne in mind that the ark rested on Mt. Ararat, adjacent to the most mountainous part of the globe. How water could cover that mountain and its neighboring sisters without spreading all over the world is difficult to see. — Editor.

Thomas Burnet (1635-1715) calculated that it would take eight oceans of water to create the deluge (actually it would take about three), and he could only reckon that one extra ocean came by causes narrated in Genesis. His explanation was that the earth was without mountains, and without seas, and that all the mass of water was enclosed within — until the time of the Flood when the surface cracked, great fragments of the crust fell into the watery abyss, causing a mountainous wave. Only a broken, ruined, and disordered world remained.

John Ray (1628-1705), a skilled naturalist, saw that some of the fossil shells he picked up in deep-lying mountain strata were exactly like the shells he gathered on the beaches! How had they come to be buried in deep strata, and in the mountains? He saw it as the action of Noah's flood. However, if the Flood had lasted only the 10 months and 13 days that Ray calculated, the animal bodies would not have settled in deep strata, but would have been spread thin across the earth. Ray never answered the prime questions raised by Burnet — Where had the extra water come from? Where did it go?

Neither Burnet nor Ray satisfied John Woodward (1665-1728) Professor of Physics in Gresham College. He was certain that the fossils were all the remains of the universal deluge, when the ocean "being boisterously turned out upon the earth" then "stone and all other solid materials lost their solidity" and "dissolved into their constituent particles." These particles then settled down, and were laid "plain, even and regular" then just when the last vestiges of the Flood had disappeared, forces within the earth caused a mighty revolution, "the most horrible catastrophe nature had ever known." The whole globe was at the time of the deluge put into the condition that we now (1695) behold."

In 1687, however, Newton published his "Principia," and although this is more an astronomical than a geological book, giving us a clear conception of the solar system, it should have had its effect upon the theories already advanced. But the light took time to penetrate the darkness!

Newton's successor as Professor of Mathematics at Cambridge was William Whiston. His ideas of creation and the flood were set forth in a book that epitomised the thinking of the 17th century generally, rather than that of its great light, Newton. The book was published in 1696 and entitled: "A New Theory of the Earth — From its original to the consummation of all things — Wherein the creation of the world in six days, the Universal Deluge, and General Conflagration as laid down in the Holy

Scriptures, are shown to be perfectly agreeable to Reason and Philosophy.”

He claimed that the deluge was brought upon the earth by the action of a comet that had briefly flashed into its orbit. He suggests that the comet was composed of vapors from whence came the waters of the deluge! He wrote: “The cloudburst began when the head of the comet approached the terrestrial paradise.” It must have been some cloudburst for Whiston claimed that it covered the planet with a mantle of water, “fifty miles higher than the usual height of the common surface of the earth.”

His theory suffers from the same complaint as that of his three predecessors — it fails to tell of what became of all this water after the flood.*

If Newton’s law of gravity had been applied, the crust could not have formed as Burnet said.* The hypothesis of Ray, Woodward and Whiston fared no better when they were examined by critics with a knowledge of physics and astronomy. But the world at large was led by such as these four leaders, for at least 100 years. Few questioned that the surface of the earth, as they knew it, had been shaped by the Flood.

(To be concluded)

* We feel that the theory suffers from what most of such theories suffer — an attempt to ascribe to the forces of nature that which was in fact a specific act of God! — Editor.

* If this is really so, then how did the earth appear in the first instance (Gen. 1:9)? Did not the law of gravity operate then? — Editor.

Christ spoke in no uncertain tones to the seven ecclesias. Praise was accorded to those who tried the statements of certain professors and found them false (Rev. 2:2). This “trying” could not have been carried out without enquiry. Blame is attached by Christ to those who knowingly allowed heresy in their midst.

★

Man is not chosen to salvation on account of his wealth, learning, or worldly attainments. The ground of acceptance in the day of account will be a child-like faith in the Word of God. The significant commendation passed on the poor widow with the two mites (Luke 19:2-3), and on Mary for the “good part” she chose, should never be forgotten. How killing is the divine arrangement to human pride, but how comforting is it to brethren and sisters who have to number themselves with mediocres.

ELIHU'S THIRD DISCOURSE

(Job 35)

In this speech Elihu examines some of the ideas that he has understood Job to have advanced. For example, he claims that Job declared that he was more righteous than God. But Job has nowhere stated such a thing. True, he has pressed his own innocence, and claimed that he was not deserving of that which he suffered. But all Job's utterances must be understood on the background of the claims of his so-called "friends." They alleged that God only punished where grave sin was committed. In the light of such a theory, Job could well claim that if such were the case then he had been punished wrongfully. But he has never stated, as alleged by Elihu, that he is more righteous than God. Elihu, of course, professes to know the inmost thoughts of Job, and claims that the patriarch has been uttering the words he mentions to himself, or in his heart, i.e., "unto thee" (v.3). So, building up an alleged case against Job, he answers it, and then proceeds to claim that Job did that which it is common for humanity in general to do (v.9). In other words, he plainly says that Job is no better than the average person anyway. Of course, both he and Job were ignorant of God's estimation of the patriarch, stated in Chapter 1.

Job's Alleged Error — Vv. 1-3.

*Elihu said, Are these the words of love?
"My righteousness is more than God above?"
For thou saidst, What advantage do I see,
What good have I, if cleansed now I be?*

Elihu's Answer To It — Vv. 4-8.

*I thee will answer, thy companions too;
The clouds of heaven are higher far than you.
If you have sinned against Him in your pride,
If your transgressions too be multiplied,
What doest thou to Him, so great and grand,
Thy righteousness is nothing from thine hand.
Thy wickedness may hurt a man like thee,
Thy righteousness to men may profit be.*

The General Error of Humanity — Vv. 9-13.

*Men always when oppressed do make alarm,
They cry by reason of the mighty arm!
But none saith, Where is now my Maker's might,
Which causeth man to sing songs in the night,
Which teacheth us more than the beasts of earth,
Or than the fowls which fly in heaven's girth.
So there men cry, but none replies again,
Because of fear, and pride, of evil men.*

God Must Not Be Considered As Limited — Vv. 14-16.

*But surely God will not hear vanity,
And neither this will the Almighty see.
Although thou sayest thou shalt not Him see,
Yet He is judge; in Him thy faith must be.
But now, because it is not so, He hath
In His great anger, visited in wrath.
And therefore doth Job speak things which are vain;
He multiplieth words of wind again.*

A Last Glimpse of the American Continent

At Winnipeg

The air hostess announced in both French and English that our plane was preparing to land at Regina. This is an intermediary stop between Calgary and Winnipeg, in the heart of the Canadian prairies. From our aircraft we looked down upon the rich, black, productive soil, to observe the methods of contour farming adopted in these parts.

Regina is not only one of the main points of call on the east-west flying route, but is also the most concentrated north-south flyway for migratory birds. Long-necked cranes pass twice yearly to rest on the open plains nearby on their 2,600 mile flight between Texas in the south, and their nesting grounds in the north-west. Flying high, sometimes out of sight, these birds follow a set pattern of behavior year after year, and provide a wonderful testimony to the well balanced and ordered creation that surrounds us.

As we moved east towards Winnipeg, we passed over many hundreds of square miles of ripening wheat crops ready for harvest; a waving sea of gold and green below. Winnipeg is a thriving, bustling city of some 500,000 people. Here we were the guests of the small ecclesia for the week-end. In addition to the public lecture, we gave two other addresses based upon the life and epistles of the Apostle Peter. Probably no other apostle has had his life so minutely scrutinised by Bible students as that of Peter. This is possibly due to his glaring examples of failure. And yet Peter stands as an outstanding example of the godliness which may be developed in a man's life through the constant application of the Word of God. How lamentably he failed on that occasion when the disciples went out into the Mount of Olives after celebrating the Lord's supper! And yet the Lord had patiently explained beforehand something of the drama and anguish that lay before them in the hours that were to come quickly. "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Peter, however, was not prepared to receive these words. This response was unequivocal. "Though all men shall be offended because of thee, yet will I never offend!" This incident records a two-fold failure on the part of the Apostle. Firstly, he was expressing his confidence in his own ability to over-ride any problems or difficulties which might arise. He considered himself greater than the other disciples, and better equipped to cope with any eventuality. Thus he elevated the flesh. But a careful consideration of this incident reveals the second failure. Notice that the Lord had said: "It is written. . ." and had then proceeded to quote from a prophecy of Zechariah. Thus, in Peter's response, he indicated an unwillingness to receive the Word of God. Whilst the Lord was quoting the inspired words of Scripture in proof of the events which should shortly follow, it was as though Peter was saying, "I do not want to hear that; I am sure things will turn out differently so far as I am concerned."

Yet this was the same Apostle who eventually recorded one of the most beautiful epistles in the Scriptures, wherein he demonstrated that he had learned to subject himself to the will of God. Hence his

wonderful words: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Peter had learned to apply the principles of divine wisdom in his life. He had learned to subject self fully to the will of Christ, and to the Word of God. Thus he became a great man; and yet it was not Peter who became great, but the Word of God that dwelt within him.

This was the subject of some of our expositions at Winnipeg.

To Detroit

On the Monday morning it was necessary for us to rise very early to begin our journey to Detroit. As we were leaving Canada, we had to pass through the customs, and complete the formalities at the Winnipeg airport. From there we flew to Chicago, which we now visited for the second time; and after a wait of some hours we caught a connecting plane which, after a short stop at Minneapolis, took us on to Detroit.

Detroit has probably the largest Ecclesia in U.S.A., with a membership of approximately 130. As we had found elsewhere in our travels, the warmth and hospitality of the brethren and sisters made our work easier, and the experiences richer. We were by now feeling extremely tired both mentally and physically after some two months of continual activity since arriving in the States. However, in spite of the weaknesses of the flesh, we continued to take delight in the many experiences which we enjoyed among our brethren as we journeyed. There were the formal meetings in which we endeavoured to expound the power of Yahweh's truths; there were the informal talks with groups at the conclusion of the meetings; there were the long, personal conversations sometimes extending far into the night, in which we discussed together, with one mind, the hope of Israel, the things of the Kingdom, and the present difficult Ecclesial environment — days of trial and probation.

At Detroit we had been requested to deliver a public address: "Jesus Christ — Destroyer or Deliverer?" We endeavoured to reveal the Lord in that two-fold aspect at his second coming. We believe, most earnestly, that there is an urgent need today in our Gospel preaching, for us to fix attention firmly upon the second coming of the Lord, the outpouring of Divine judgments, and the fulfilment of the hope of Israel. This attitude towards public witness does not seem to be as widely demonstrated in our communities, as in past generations. There is a growing tendency on the part of some to sermonise instead of expounding the word of truth, so that the powerful, moving words of the Old Testament prophets are laid aside. We believe that vigorous, forthright, prophetic lectures are vitally important in our public preaching efforts, not only because they set forth the fundamental message of the Gospel which must be preached to the perishing world, but because they help to re-enthuse us with those things which are so assuredly believed among us.

On two other evenings, addresses of an expository nature were delivered. We then took our leave of Detroit, having renewed many friendships which we had made earlier at the Bible Schools, and having made many new ones. The city is a huge, sprawling metropolis, a striking example of the affluence of American society, being the capital of the automobile industry, and providing the majority of the 9,300,000 U.S. made cars sold last year. In our travels through the major American cities, we were constantly made aware of the challenges facing the ecclesias. It is extremely difficult to keep the light of truth burning brightly in the face of the tremendous pressures of spiritual darkness by which they are subjected from the materialistic world of today. Nevertheless, we know that Yahweh will richly bless those who lean upon Him, and strive diligently to preserve the purity of the faith which has been delivered into their hands.

Through the Eastern States

The last stages of our American tour had now commenced, and they proved most strenuous and demanding. Two delightful days were spent in Buffalo, close to the mighty Niagara Falls. It was a pleasure to meet with the brethren at night, and view the majestic handiwork of Yahweh during the day. Then began a series of one night addresses at a variety of ecclesias up and down the east coast. We visited Springfield in Massachusetts, then down to Meriden in Connecticut. From there we turned north once again to Boston in Massachusetts, thence down to Washington, D.C., from whence we motored to Baltimore in the State of Maryland, returning for ecclesial appointments to Washington. During our one day in the U.S. Federal Capitol, we were able to visit many of the major landmarks, including the White House, the Abraham Lincoln Memorial, the Washington Memorial, and enjoyed a conducted tour through the Capitol building, the seat of U.S. Parliamentary government. Prophetically, Washington meant a great deal to us, as it is constantly featured in our newspapers in relation to the development and execution of policies governing the future destiny of mankind. We sat up high in the galleries looking down upon the Senate Chamber. As we gazed down upon the scene below, our minds were centred upon the thought that though the busy feet of many Senators and Congressmen tread the corridors of these buildings, yet, all unknowingly to them, the angels of God overshadow the building also, for "the most High ruleth in the kingdom of men, and giveth it to whomsoever He will . . . and none can stay His hand" (Dan. 4:25,35). We took great heart from this experience, as it meant a great deal to us to have it impressed upon our minds once again that there are Divine forces at work in the world about us, guiding events towards the fulfilment of Yahweh's purpose in the earth.

From Washington, we again motored through the State of Maryland to Moorestown, New Jersey, where we spoke in the afternoon, and again in the evening, and the following day journeyed on to the city of Philadelphia, where we visited the small Ecclesia of that city. Next day we moved on to Bucks County, and the following day, Sunday, we completed our ecclesial appointments in the States.

In the morning, we journeyed to the South Orange Ecclesia, still in the State of New Jersey, not far from the city of New York. There we delivered the exhortation, and in the evening spoke at the Union Ecclesia. The meeting was well attended by members of the various ecclesias in the New York area, and brought to a conclusion 11 very busy days during which we had motored or driven many hundreds of miles each day, and spoken at a different ecclesia every night. The response from brethren and sisters had been good. Many had travelled long distances to attend the meetings. Indeed, some families had travelled up to 200 miles each night for three or four nights.

This final meeting in the States concluded with a fraternal supper held at the hall, after which we took a Staten Island ferry from Long Island to Manhattan, crossing the chilly, wind-swept waters to New York city. The incredibly tall, black buildings, set closely together like giant tombstones, shed forth myriads of gleaming spots of light from countless windows which appeared to climb endlessly one upon another up into the sky. The city light bathed the surrounding sky in a deep glow, adding color to the broad waters of the East River. Here was a city to inspire awe in the mind of the beholder, a city of tremendous wealth, testifying to the materialistic power of man and the achievements to which flesh can attain. However, we were also reminded that it is a city of violence and terror, devoted largely to the worship of flesh and the elevation of human accomplishment. Standing upon the bows

of the ferry, bracing ourselves against the icy fingers of the chilly wind, we looked across the dark water and up to the heights of the city. And in our minds we thought again upon the great pronouncement of a once powerful king who was rapidly and suddenly brought low: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" (Dan. 4:30). Babylon had been built to the glory of flesh, and here before us was another great city in history which could be so described. We viewed it by night with sober reflection. "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and Yahweh alone shall be exalted in that day" (Isa. 2:11).

It was with a great deal of sadness that on the following morning we departed from the States. Our activities during the previous 10 weeks had been rich and rewarding. Whilst we had endeavoured to give of our best in the service of the Truth, we ourselves had gained enormously from our experiences. We had met a great many very fine brethren and sisters, and had developed a deep affection for them. We had seen at first hand many of the problems facing Christadelphians, and had tried to give counsel where possible. We had witnessed big gatherings at the Bible Schools, and had visited small ecclesias. Reflecting upon all these things, we felt quite moved as our aircraft swept us skywards early in the morning, giving us one final view of New York, and then heading northwards towards Boston. Here we transferred to another aircraft bound for Newfoundland, on the eastern tip of Canada.

J. ULLMAN.

We have received many comments of appreciation from brethren throughout the world relating to the ministrations of Brother and Sister Ullman. For them it was a sacrifice of time, money and energy; but not without fruit, we are confident. — Editor.

Signs of the Times

"Blessed is he that watcheth." Christ's own statement, while on earth, that when he cometh he should find some off their guard, eating and drinking with the drunken, and beating their fellow-servants, shows that the exact time would be unknown. True men, therefore, will be found "always ready." Be ye therefore ready and watch!

Why Soviets Want Middle East

WASHINGTON. — King Hussein of Jordan says he believes the Soviet Union is trying to gain control of the M.E., and would "go very far" in this attempt. He claimed this would give them control of the area's natural resources — particularly the petroleum so important to the Western Powers — and of communication routes such as the Suez Canal. By "over-

running the Arab world," he said, "they would have a direct link with Africa, a very interesting target for them." "I think the Soviets are prepared to go very far in this matter, almost to the point of a confrontation with the free world." King Hussein declared: "We are trapped between two forces — Zionism on the one hand, and Communism on the other — and I think they probably have the same

interests and objectives. Communism wants to dominate the Arab world. If that occurred, Zionism would probably count on the Free World to come to its aid, thus turning the Arab-Israeli issue into an East-West issue."

(The rivalry, of which King Hussein speaks, is indeed destined to affect Arab influence and destiny, Communism aspires to world domination. But Zionism, under the guiding hand of the Lord Jesus Christ, will attain it! Both will meet as opposing forces in the great conflagration of the last days. The success of true Zionism will bring salvation to the Arabs, for Isaiah portrays their participation in the worship which will emanate from Jerusalem (Isa. 60:6-7), and speaks of the blessedness that will overshadow both land and people (ch. 43:19-20).

"Death To The Jews?"

BOHUM (EAST GERMANY)

— Four Gestapo men were gaoled for life in October, and 10 others received sentences of up to 10 years for their parts in the death of about 17,000 Jews in Poland. The 14 ran the ghetto at the Polish town of Neu Sandez (Novy Sacz). Two thousand of their alleged victims died there and the rest were sent to the concentration camp at Belzec.

(The world has been horrified at the continued revelations of Nazi atrocities against the Jews, during the last World War. God's people were treated as the scum of the

earth by the German dictators. But, at the same time, the world fails to recognise the Divine purpose in all this. Germany acted as "hunters" (Jer. 16:16) forcing the Jews to return, in preparation for Messiah's advent. Their work was done effectively, and now the Divine purpose decrees that German power must recede, until it is completely destroyed in the final battle under the banner of Communist Russia).

Two-thirds of Population Starving

ADELAIDE—Poverty and food shortage, already affecting two-thirds of the world's population were getting worse each day with the population increase, it was claimed recently. Famine threatened two Indian states, and this would continue as long as the monsoon rains failed. In Africa, industrialisation was not taking place fast enough for developing countries to produce the goods needed to pay for their food requirements. Poverty affected 30 million refugees, mainly in Asia.

(Only the wise and infallible wisdom of Christ is adequate to solve the world's problems. Let mankind realise that it depends upon the providence of the Creator for life; and that it is in His power to bless or to withhold. The time will come when even business will be conducted on Divine principles, when "merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing."—Isa. 23:18).

What is the meaning of all the nations of civilisation straining their utmost to get into fighting readiness, and staggering under the weight of the preparations? Is it not exactly what was spoken long ago? "Prepare war: wake up the mighty men" — Men of a certain kind of education laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering from year to year.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.



A Necessary Contending.

Bro. G.P. (England):

"In recent years the decline has become more obvious in our community. Worldly conduct on the one hand and boldness on the platform to tickle itching ears with speculations on the other! However, this has stirred up an opposition and a contending for the faith which is good. We are not dead as a community. Some have been using the platform for utter foolishness on Daniel and Revelation. . . . The "little flock" needs much care and help in the face of such.

(The current ecclesial situation calls for increasing awareness and vigilance. "Logos" endeavors to maintain a testimony on behalf of the Faith, and is greatly encouraged by the support of readers who are alive to the needs of the times. The weakness of the Brotherhood today parallels the situation that has existed in Israel in past epochs, such as at the destruction of the State in AD70 — 2 Tim. 3. There were so few then who were prepared to acknowledge the Truth; so many who were swept away by specious reasoning and a false concept of Divine revelation. The same is true today, unfortunately. At the same time, the signs of the times reveal that help is at hand! Soon the Divine, infallible hands of Jesus Christ will take control in the Name of Yahweh. We can but labor, in hope of that time soon appearing).

The Faith in Fiji.

Bro. L.B. (Fiji):

"Many copies of the "Herald of the Coming Age" magazines have been distributed to interested readers in these islands. We are very appreciative of the help and

assistance of the brethren in this regard. I myself have found the magazines very helpful and easy to understand. We are all well and glad to be in the Lord's service, and in the fact that He has called us out of the darkness and ignorance which is so prevalent, to a clearer understanding of the Truth."

We are delighted to be of service to you in the cause of Truth, and are glad to learn that the Heralds are of service in Fiji to that end.

Strengthening the Things That Remain.

Bro. H.B. (England) writes:

"Since Brother Ullman visited this area two 'Elpis Israel' classes have commenced. One is held at the home of Brother and Sister J. Williams, where a group of young people gather together. Some come from East Horn, about 15 miles journey through a tunnel under the Thames; others from North London, about 20 miles away; in addition to those living locally. The other class is held fortnightly, down beyond Maidstone, and considerable interest and encouragement is maintained. Our own class, in Orpington, continues. We have just completed the Ministry of the Prophets: Isalah. This has proved a very profitable study, and has involved additional study, as we have attempted to cover the prophecy in a verse by verse fashion. We hope to continue the class around a study of "Eureka" and are eagerly looking forward to again perusing the Doctor's masterly work."

The personal, detailed study of the Word is a sound antidote to spiritual apathy. Study classes thus provide both a stimulus to faith,

and a stabiliser against the many "winds of doctrine" which could cause some to sway from truth. We are pleased to hear of progress of study classes from readers.

Science Falsely So-called.

Bro. K.M. (S.A.):

"I would like to say how much I have been strengthened by the articles on the wonders of Creation. The theory of evolution is insidious as well as erroneous. The tragedy is that there are so many Godless teachers in the state educational system who are making much of the theory in 'explaining' nature. But the various examples of God's creation which Brother Newton has brought forward in his articles demonstrating the complete fallacy of evolution, have been an inspiration to me."

(In an age when the literal accuracy of the Scriptures is being more and more questioned, it is absolutely essential to be firmly grounded in the fundamentals of the faith. Secular education on the origin of mankind poses a serious problem, in that it can cause our children to be blinded to the true facts of Creation. Care needs to be exercised in this matter, so that they are protected against the faith-destroying influence of the world).

Logos Policy Unchanged.

Bro. C.H.S. (Canada):

"It is unfortunate that so few today fail to realise that great help is available from the writings of

such publications as Logos, contributing in a most practical manner to our walk in the Truth. For all who effectively labor in the productions of our magazines in Australia, we feel that 1966 has been a satisfactory year. A tree is known by its fruit. During the past year Logos has maintained a policy of excellent leadership in the preservation and defence of the faith which God provided once and for all to His people. There exists today an urgent need for the constant effort to maintain in its simplicity and purity the Truth of God's Word."

(The encouragement of readers strengthens our hands to continue the work in hand. We are grateful for the interest shown in the past, and look forward to the current year, in the hope that it may see the culmination of all our hopes and desires — allowing us to lay down the pen in the realisation that the Lord has returned. Until that time, we shall continue the course begun, God willing).

Truth Will Never Fail!

Bro. F.J.H. (Canada):

"The Truth itself is never in danger, but it can wane from the minds of any who neglect its source; and the dangers are many and very appealing."

(God has never left Himself without a witness and, irrespective of our own attitude, He will act to preserve the Truth in the earth. We, however, can continue as the light-bearers if we allow the power and spirit of the Word to motivate us).

"Willing" ignorance in relation to the Truth is not a trait of an earnest brother or sister. Their ears should at all times be kept open to divine instruction, whether that instruction is pleasant or otherwise. It must not be forgotten that God instructs by means of faithful ministers of the Word (2 Tim. 2:2).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

Israel's Rejection Only Temporary — Vv. 11-24.

"With them partake of the root and fatness of the olive" — As the branch grafted in becomes part of the good tree, so Gentiles embracing Christ are incorporated into the true Israel (Gal. 6:16), feeding from its roots, or walking in the steps of faithful Abraham. This is our true state in Christ, and one we must constantly acknowledge. We have been cut out of the wild olive (the nation of our birth), and incorporated into Israel. Our natural, fleshly inclinations must now be absorbed by what the "root and fatness" of the Israelitish olive supplies. There is no room for fleshly patriotism in the things of the Truth; we have left it all behind, even though it is "contrary to nature" to do so. Since that is our case, boasting against Israel after the flesh is most unwise, for we owe our spiritual life to the root, and have only found a place in the tree through the pruning of some of the natural branches. How foolish then to speak harshly of Israel after the flesh; how wise to treat with sympathetic care and consideration the people of this nation that had a wonderful origin and will have a more glorious future. Let us ever bear in mind that our spiritual existence relies upon the Israelitish root that feeds us!

VERSE 19

"The branches were broken off,

that I may be grafted in" — Paul advances an argument that a presumptuous Gentile might voice. Such might readily acknowledge their indebtedness to the "root", but simultaneously boast of their superiority over the branches that have been removed. They might conclude that some branches were broken off because the wild branches were *superior* to them. But Paul rejects such reasoning. The Gentile branches were not grafted into the tree because they were superior in any way, but because the original ones lacked a certain element, and became unfit to abide on the tree. They were removed, that *inferior* branches, yet the best available, might take their place! Therefore boasting is out of court. How superb is Paul's reasoning and how effectively does he silence those who would argue against the Truth.

VERSE 20

"Well" — This is a form of partial and ironic acceptance. Then follows the reason: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear." In short, they and we, should heed the warning that Israel's fall from grace provides. See the same exhortation powerfully emphasised in such passages as Prov. 28:14. Phil. 2:22; 1 Pet. 1:17; 1 Pet. 3:15.

*Thoughts for the Times***HOW MANY WILL BE SAVED?**

Christ plainly said that the state of things at his coming would resemble the state of things "in the days of Noah," when only one small family were found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day but that in a certain sense things are as they ought to be. Few are they who are found honoring the name of God and waiting upon Him in the way appointed in His Word. Few are they with whom His commandment is a law, and to whom the things in which He delights is a pleasure. Few are they to whom His Kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now are where they were then — seeking their own ways, finding their own pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose, a distasteful interference with their rights and occupations. It is an evil situation — a dark and dreadful day. But let understanding rule, and we shall not be overthrown. What we see and mourn at was foretold. It was foretold because it was foreseen. It was foreseen because to God all things are known; and with God we may abide in peace, even during the evil day; for, not only has the evil day been foreshown, but the glorious day that comes after — the day of light and gladness, and righteousness, and honor. The fact that the evil day has come is a guarantee that the day of good will come. Come it certainly will, however long it tarry, and however sore the evil with which, in the wisdom of God, it is preceded. And when it comes, it comes to stay. Never again will darkness cover the earth or death reign. Never again shall we know the weakness of mortal nature, the distress of human misjudgment, the inexpressible misery of sojourning, poor and powerless, in a benighted population that know not God and obey not the gospel of our Lord Jesus Christ. The day of the Lord will not only be without cloud, but without end. We are unable to grasp this fact in all its magnitude and power. But the knowledge we have, enables us to receive it in faith, even if the faith of a helpless little child. Reason leads us to the threshold of the morning dawn, even if our weak eyes are unable to behold the brightness of the everlasting glory, that presents itself to our view. By this we are strengthened to endure the horrors of the

night. By this we are enabled to hold on in the face of all discouragement; to retain confidence and purpose in the midst of a thousand contradictions; to pursue an indomitable way against a world in arms, and the path of our pilgrimage through this great and terrible wilderness, notwithstanding the hiss of the serpent and the arrow of the Amalekite.

— R.R.

This Month's Exhortation

Rehoboam's Shields of Brass

"So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of Yahweh, and the treasures of the king's house; he took all. He carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard . . ." (2 Chron. 12:9-10).

★

David had been dead 45 years; Solomon five. For three years (2 Chron. 11:17) Rehoboam had followed the example of his father and grandfather, but in the following two years (12:1), he forsook the law of Yahweh, leading the people astray, and the progress of 80 years was broken.

In David's times, the borders of the Kingdom had been extended from Syria to Egypt. In Solomon's times (9:23-26), the borders had been preserved: "He reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt."

Immediately the son of Solomon ascended the throne, the national division threw a shadow of weakness across it. The prophet Shemaiah (11:2-4) proclaimed Yahweh's decree, forbidding an attempt to assert the authority of the throne of David over the rebellious 10 tribes.

The atmosphere of weakness, of a departed glory, hung heavily over the cities of Judah.

Rehoboam, knowing that soon the surrounding, subservient people would grow restless, sensed the coming danger, foresaw the shrinking frontier. He fortified 15 strategically-placed cities

(Ch. 11:5-10) for defence, stocked them with food and armaments (v.10-11), and made ready for siege.

The Enemy Advances

Chapter 12 introduces a tragic day in the history of the city of David. Verse 5 describes how the princes of Judah met with King Rehoboam in military consultation. Sombre, indeed, were the reports before them.

Eglon, Lachish, Hebron --- the first line of defence against Egypt --- had fallen. Mareshah, Beth-zur, Tekoa --- the second line of defence --- had also been overwhelmed. Socoh, Adullam, Bethlehem --- the third line --- had collapsed.

The enemy was within 10 miles of Jerusalem. For the first time since David captured Mt. Zion, Jerusalem was menaced by an invading army.

The armies of Shishak, with his 1,200 chariots, his 60,000 cavalry, struck fear into the heart of Judah; and behind him spread out over the mountains of Judah the black armies of Ethiopia. Sombre news indeed!

The Humbling Of Rehoboam

But suddenly the atmosphere of fear and perplexity was relieved. Shemaiah (Ch.12:5) again confronted the king in the name of Yahweh, the King eternal in the heavens. The accusing finger was extended, the words of burning indictment rung out against the "protectors" of the nation:

"Ye have forsaken Me, and therefore have I given you into the hand of Shishak."

Under the pressure of their danger, the Council of War humbled itself (v.6), and proclaimed, "Yahweh is righteous."

Because of their attitude, a measure of relief was granted by Yahweh (vv.7-8). But tribute had to be paid the Egyptian. And, in consequence, there followed the incident of the shields: the shields of gold were taken into Egypt, and Rehoboam replaced them with shields of brass (vv.9-10).

Rehoboam lived on another 12 years (v.13). True to his maternal guidance, we read that this son of an Ammonitess (v.13), "did evil, because he prepared not his heart to seek Yahweh."

And there the record ends. Why is it recorded? Simply to note the incident, and to permit us to say that if we had lived in the days of Rehoboam we would not have been like him?

Or for us to search the record, to ponder upon it and observe the eternal principles involved? To learn the lessons, and apply them to our own walk to the Kingdom? Though 2 Chronicles

12 records the life of King Rehoboam, it could be the record of our lives, unless we avoid the mistake he made. Let us look a little closer.

The Shield Of Faith

Two metals — gold and brass — and protective instruments, are involved. Consider what the Scriptures say of them.

Various Hebrew words are translated "shield," but we only look at the word used to describe the shields relating to King Rehoboam's action. The word is first used in Genesis 15:1: "Fear not, Abram, I am thy Shield, and thy exceeding great reward." These words prefaced:

The assurance of the coming of the seed of promise, even Isaac (vv.4-5) Abraham's justification by faith (v.6).

The revelation that he would inherit the promises by resurrection (v.12).

The fixing of the borders of the inheritance from the Eurphrates to the Nile (v.18).

The Shield thus stood as the symbol that by Divine protection and action the Abrahamic covenant would be gloriously consummated.

David, of course, was well aware of this incident, so that often, in the songs of Zion, he applies the lesson of the Shield. In Psalm 3:3, when fleeing from Absalom his son, David declared his confidence in "Yahweh his Shield." He knew that Yahweh would never permit the glories of the Abrahamic covenant to be set aside by rebellion.

In Psalm 18:35, he referred to Messiah as "the Shield of salvation" given him by Yahweh. Through Messiah, David would be shielded and brought ultimately to everlasting salvation.

In Psalm 89:18 (margin) it is declared that Messiah "our Shield, is of Yahweh." This Psalm, concluding the sanctuary section of the Psalms, extols Messiah as the "firstborn" (v.27), by whose spiritual pre-eminence, firstly individuals, then the nation of Israel, and finally all mankind, will be drawn to the Father. Truly a glorious Shield to the children of men!

In Psalm 119:114, the Psalmist, typifying Messiah in prayer to the Father, declares: "Thou art my hiding place, and my Shield: I hope in Thy word." The word of promise; his heritage as the son of Abraham, was his shield of defence, as the hour of betrayal and death drew rapidly near.

When Solomon made the shields, to display to all Israel the glory of the Abrahamic covenant, symbolising the true faith, what metal could he possibly have used? Only one — gold!

Gold is the symbol of that precious faith. Jesus encouraged

the Ecclesiast in the first century, "buy of me gold tried in the fire." When Paul speaks of the defensive armor of the true believer as the shield of faith, it obviously points to a shield of gold (Eph. 6:16).

The Significance Of Brass

There is a tremendous contrast when we consider brass. Its first occurrence in Scripture is Genesis 4:22, when the skill of one of the children of exile, Tubal-Cain, is declared to be the teaching of men to be very skilful with brass. Brass is of the earth, earthy. Thereafter, unless purified, brass is linked with exile, sin, and human insufficiency.

In the wilderness Tabernacle, brass figured prominently in every setting where the symbol of man is found. In the holy place and most holy place pure gold is seen. But the further away one goes from the most holy, the more brass is featured! The distinction is so finely preserved that the first covering of the tabernacle had gold buttons because they were seen from the inside. The second covering had buttons of brass, because they were not seen from the inside (Exod. 26:6-11)!

In Numbers 21:9 the serpent of brass exhibited a type of sin's flesh, innocent of actual transgression, as the healing medium of faith.

In 1 Samuel 17 the giant of Goliath had excellent armor: brass! His shield was of brass!

Jeremiah upbraided the leaders of the people, declaring: "They are all grievous revolvers, walking with slanders: they are brass and iron; they are all corrupters."

Paul reminds us that "though we speak with the tongues of men, and of angels, and have not love, we are become as sounding brass" (1 Cor. 13).

The mirrors of the women were melted down for the laver in which the priests washed before ministering. As mirrors, they gave back no more than those who looked into them. They reflected the flesh. Melted down, they were used to symbolically purify the flesh from its own reflections before ministering in the things of God.

But Rehoboam lost the golden shields of faith. He made abominable things of brass. Base imitations! Counterfeits! Shields of brass would look genuine enough but they were comparatively valueless. This was King Rehoboam's own device — his fig-leaf device — to cover up the consequences of forsaking the law of Yahweh.

The shields of gold went down into Egypt and stayed there.

As King Rehoboam walked in solemn procession to the house of Yahweh to worship (2 Chron. 12:11), the shields of brass would be borne before him. A procession expressing its own lesson!

Let Us Strive For Gold

Rehoboam had started as gold. He finished as brass! Many of the kings of Judah who followed him, went the same way. Gold to brass. Some were all brass. There was very little gold amongst them.

What of us? In Psalm 119:113, immediately before the confident words that Yahweh was his shield, the mind of Messiah is expressed as hating "vain thoughts." These words relate to "double-mindedness." The Lord Jesus Christ hates double-mindedness. He wants all gold. No gold and brass.

This demands a consistent walk in the Faith. Our faith consists of many doctrines, many standards. There were 300 shields of gold hanging in the house of the forest of Lebanon! Let us determine to lose NONE of our shields of gold, or to replace them with shields of brass.

Only the golden shield can truly protect us and bring us safely into the Kingdom of God.

— B. PHILP (N.S.W.).

"CARRY UP MY BONES FROM HENCE" — GEN. 50:25.

Through what a land of poetry and peril was the dead body of Joseph brought out of Egypt! What painter is there bold enough to grapple with such a subject? Amid all the plagues of Egypt, there stood the coffin ready to be borne away — in the darkness which overshadowed the land it was not forgotten; the pillar of fire flashed upon it by night, and by day it moved slowly behind the pillar of cloud; through the Red Sea it was carried, between that high and terrible wall of waters, which, when it had passed, rolled back and became the grave of the haughty Egyptians. Through storm and battle, and the perils of the wilderness, and the thunder which shook Mount Sinai, was the body of that dead man borne. When Moses held up his wearied arm and conquered Amalek, it was still there. On the waves of war it was washed to the promised land; it followed the ark of God when Jordan was divided, and was at last buried in the field of Shechem, in the ground which Jacob had long before purchased of the sons of Hamor. In the annals of time there is no funeral procession on record that comes near in sublimity and grandeur to his who, when young, was sold as a slave to the Egyptians.



A man (if he would be saved) must throw away his Babylonish garments, and being cleansed, by the Word of the Kingdom, have his body washed with pure water (Heb. 10:22) in the name of Jesus, and so put on the spotless robe. In brief, he must "believe the gospel of the kingdom and be baptised;" and thenceforth, "live soberly, and righteously in this present world." (J.T.).

The Artillery of the Eyes

“They that sow in tears shall reap in joy” (Ps. 126:5)

How Varied Are Tears!

Many and varied are the promptings of tears. They have been spoken of as “the artillery of the eyes,” because of their use in securing objectives. They can be placed in several categories. There are honorable tears of mourning because of prevailing sin and wickedness, shed by those who “sigh and cry for all the abominations that be done” (Ezek. 9:4). There are tears of sadness and pity for those who suffer; and healthy tears of repentance because of personal failure.

On the other hand, there are tears of selfishness, anger and pride; tears of frustration and of greed that leave on the cheeks stains of insincerity and wickedness.

The babe is quick to learn the use of tears as “artillery,” and if it finds them effective, becomes quite adept in their use to that end, but to the detriment of the development of a noble adult character.

It is said of Alexander the Great, that he cried when there were no more worlds to conquer. He could look on unmoved at the flood of tears that his conquests caused to flow, but, poor “babe” that he was, he shed tears, like a spoiled infant when his insatiable lust for power and conquest was denied him.

How powerfully tears can touch us, and with what opposite effects. We have stood beside loved ones in the presence of their beloved dead, and have fellowshiped the weeping Savior as he stood beside the grave of his friend (John 11:35). On the other hand, we have also seen the nauseating tears that ride on the waves on anger and hurt pride, which instead of exciting our sympathy, have made our hearts recoil in disgust.

Yes, tears can be very revealing. They can be chemically analysed, but it is only when they are analysed from the standpoint of motive that they really disclose their true driving force.

Peter's Bitter Tears of Repentance

Among the most pathetic and heart-touching causes of tears are those that flow through the knowledge of an injury done to a loved one. A notable example is contained in the statement of Luke 22:62: “And Peter went out and wept bitterly.” The awful realisation that he had denied the Master whom he really loved, and to whom he had so recently boasted of his undying loyalty, was like a stab in the heart to impulsive Peter. The word “bit-

terly" indicates how genuine were the tears he shed; for they came out of a heart capable of deep love. The greater the love the more intense the bitterness under such circumstances. Those who have not tasted the bitterness of having hurt the heart of a loved one, have escaped one of the most poignant sorrows that man is capable of. Shameful though such experiences are, they effect a tillage of the heart which in humility is then made an improved soil for a more tender, more careful, and a more faithful love.

So Peter ultimately found to his great joy.

Meanwhile the bitterness of his tears revealed the extent of his sorrow at denying his Master. Many lack his sensibility, and live a life of denial of Christ without sorrow. Their love for Christ is not as deep as was Peter's. The cause for tears is there, but they do not flow! They may weep, but they are tears of self-pity, and not tears for Christ.

When Tears For Christ Were Out Of Place

On that dark, evil day, when the bruised and bleeding son of God was led between the soldiers to the place of execution, and women by the wayside saw him, they wept and lamented at the sight. But their tears were out of place. There was something sadder than the rejected Saviour, something more pathetic than he bending under the cross he bore, even the guilt of a nation that had rejected its Messiah, and which was to suffer terrible agony in consequence. The people had shouted, "We have no king but Caesar!" In doing so they had rejected both God and Christ, and had denied themselves the defence that would otherwise have shielded the nation from the agony of a retribution that was now inevitable.

The women wept, but their tears were out of place, because they did not take in the full breadth of the picture before them. So he turned to them, and said: "Daughters of Jerusalem, weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren and the wombs that never bear. . ." (Luke 23:29).

O the tears that flowed in fulfilment of those words on that memorable day. Pitiful, yes, but fully merited! Terrible were the sufferings of Jerusalem in A.D.70. And why such suffering, and such tears? Because of the more terrible sin of the people who had rejected their Messiah and spurned the love of God.

And it seems that all tears have their original cause in sin. How wonderful to be able to look to that time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

No one need shed tears of hopelessness if they turn to God, for beyond the vale of tears there is seen the light of hope.

Why Israel Wept In Babylon

In Babylon, Israel wept. Psalm 137 records the fact, and touches our heart with its pathos. The exiles lamented as they considered their lot. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

There was no joy for the exiles in mighty Babylon. And it was not merely wounded national pride that caused them to weep. Their burning patriotism was for the spiritual eminence of Zion; and they could not bear to think of the beloved city and Temple a desolate ruin in the hands of Gentiles.

"For there, they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

These exiles had been humbled, and in this state had come to appreciate better the privileges they had once enjoyed. How sad it was that such a favored people should find themselves in such a position of debasement, pouring out their sorrow in the land of their heathen captors. Do we not feel their song boring into our sympathies, until our own tears almost flow? Why did they weep? The answer is found in the warnings of the prophets, and in the history of rebellion that characterised Israel. The people brought upon themselves their own sad state. One of their own number saw this fact clearly. Daniel, in his prayer for Zion, plainly confessed the national sin.

"We have sinned and committed iniquity" (Dan. 9:5); "All this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand Thy truth" (v.13); "Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all His works which He doeth; for we obeyed not His voice" (v.14).

The exiles shed tears because earlier they had turned from God. How often this has been the case down the ages. How often are we alone responsible for our own vain regrets. A great lesson is borne upon us: though tears may excite our pity, we should seek their real cause. This Daniel had done, and had found that Israel's weeping had stemmed from their disobedience!

Truly there are tears of joy, but mainly they flow through disobedience.

David's Tears of Remorse

When David fled from Jerusalem, then in the hands of Absalom his son, he presented a picture of complete humiliation:

"David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot, and all the people that was with him covered every man his head, and they went up, weeping as they went" (2 Sam. 15:30).

This was part of the punishment laid upon him for his sin in regard to Bethsheba, and he was not unmindful of the fact. Nathan had made him keenly alive to what he might expect. Many hearts have gone out in sympathy for David when reading of his public disgrace. How the mighty had fallen! The man who had danced with excess of joy as the Ark wended its way up the winding path to Zion, now was overcome with remorse at his own guilt. This guilt weakened his hands at that time, so that normal courage, born of a good conscience, now deserted him. David was an ardent lover of God, and an open worshipper of Him. This fact intensified the sting of his punishment. It gave cause for the ungodly to rejoice, and to justify their own folly and sin:

"By this deed thou hast given great occasion to the enemies of the Lord to blaspheme," Nathan had declared.

David had brought reproach upon the God he loved! He had strengthened the hands of the ungodly. Yet such was his faith that it was perfected through this trial. We picture him ascending the slope of Olivet, weeping the bitterest of tears to which the eyes can give vent. But at the summit, the "tried gold" begins to shine, for arriving there, he worships God! No trace of the stiffneckedness which was so characteristic of Israel as a nation. Would we have remained faithful under the public ignominy heaped on David? Would we find the spiritual strength to climb back from such a depth of despair and sin into favor with God again? Or would we have drowned our salvation in tears of self-pity and have tried to justify our action? In David we see tears turned to spiritual profit, tears that washed the heart, and made it more tender towards God. Tears of humility, remorse and contrition can become vehicles drawing us closer to God, for He loves those who tremble at His word.

Public Tears Washing Away Sin

In the final analysis it is not actual sin that keeps us from God, but our attitude towards sin. Sin recognised and repented of, and acknowledged in tears, will find forgiveness with Him. See how clearly this is brought out in the attitude of Christ toward the woman: a sinner, who washed his feet with tears, wiped them with her hair, kissed them, and then anointed them with precious ointment.

The whole transaction was repugnant to the cold-hearted Pharisee looking on. He considered himself above the need of forgiveness of sin (Luke 7:36-48). Not so the woman, and she received what she desired most.

Group Peter, David and the woman together, and we see that each has a moving kinship in the tears they shed. There was not a trace of arrogance in either of them. They were not afraid to weep publicly, and to thus acknowledge their sin.

But some have wept for the sins of others. Samuel did so. When Saul was rejected, "it grieved Samuel, and he cried unto the Lord all night" (1 Sam. 15:11). But Samuel's tears, expressive of his affection for Saul, did not weaken him in his resolve to carry out God's will. Bravely and courageously he openly opposed the man he loved, and frankly warning him of his folly, told him that he had been rejected.

Samuel evidently did not condone the modern, softened philosophy expressed in such terms as, "Young people cannot be expected to take life seriously; they have to have their fling!" Their "fling" could well bring tears of remorse later! In any case, the philosophy is wrong, and contrary to the decree of Scripture: "Remember thy Creator in the days of youth" (Ecc. 12:1); "Wherewithall shall a young man cleanse his way? By taking heed thereto according to Thy word" (Ps. 119:9).

Samuel wept in his love for Saul, Jeremiah did so in his love for his sinning people. He wrote:

"Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1).

They suffered through their own folly, for they had rejected God's way:

"They bend their tongues like their bow for lies; but they are not valiant for the truth . . . for they proceed from evil to evil, and they know not me, saith the Lord" (v.3).

Jeremiah saw this, and because he felt it all so keenly, he, like Samuel, wept.

Why Paul Wept

At Miletus, Paul delivered his final charge to the elders of the Ephesian Ecclesia (Acts 20:17). He reminded them how that he had "served the Lord with all humility of mind, and with many tears. . ." Then speaking of the wolves who would arise from among themselves, he told them how that he had not ceased to warn every one day and night for three years, "with tears."

Paul was not a sentimental weakling. Consider his labors and his sufferings. He was a man of faith, courage and deter-

mination. Yet, as he considered the future, and realised how that the Ecclesias he had helped to found would be challenged by false brethren, he broke down and wept.

He did so also, and for a similar reason, before the Philipians:

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3: 18-19).

Paul wept as he considered the future in that light, and, indeed, there is nothing more calculated to cause sorrow of heart than the things of which he wrote and spoke. His tears, on such occasions, mingled with those of Christ who wept over Jerusalem for a similar reason: the apostasy of its leaders bringing trouble on the city (Luke 19:41-44). Who has not wept when Ecclesias have been disturbed by false doctrine, when the fundamentals of the truth have been challenged, and the minds of young and old disturbed by distracting theories that destroy the substance of truth? How hurtful are such occasions to those who "tremble at the Word?" We can sympathise with the great Apostle for the depth of his feeling, and for his anxious concern as to the welfare of the flock.

And so it is that tears can flow for many and varied reasons. We can cause them to flow through our folly; or we can weep in sympathy and in joy with others. Let us avoid the former, but encourage the latter. Let us recognise that these are times of mourning and of grief, but that we have a hope that can assuage the bitterness of sorrow, and in faith lead us to the glory of the morrow. With that assurance, we can enter into the spirit of the Psalmist:

"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" (Ps. 126:5-8).

And Paul adds his comment:

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

— F.H. (U.S.A.).

No one must expect to receive a "well done" at the judgment seat who has done nothing but chafe and grumble at the experiences associated with this mortal life. Probation is an affair of life and death. If we are to receive the promised reward, trials have to be faithfully encountered and overcome. Paul rejoiced in the midst of evil, and we should learn to do the same.

The world still presses on its mad career with peace on their lips and war in their hearts. Claiming and professing Christ, they approach the precipice of destruction. Truly they know not the day of their visitation.

PROPHECY AND HISTORY

SYRIA and its Prospects

Our attention was recently drawn to an article contained in "Herald of the Kingdom and Age to Come" for October, 1853, by Colonel George Gawler, one time "Governor and Resident Commissioner of the Province of South Australia." We were attracted by the thought that one in South Australia, so long ago, should have some grasp of the Truth. Commenting upon the article, Brother Thomas wrote:

"This article was forwarded to me by a kind friend in England at my request. Finding that it sets forth the truth, I republish it for the benefit of my readers. It contains the substance of an address delivered by Colonel Gawler in the C.M.C.A. Lecture Room, Derby. I do not recollect any point of difference between the Colonel and myself. He does not appear to be far from the Kingdom of God; he may be near it; though of that I cannot speak positively from his address. There are many who believe the gospel of the Kingdom without understanding the Mystery of the name, though they believe the facts concerning Jesus. They are like Apollos, who need to be taught the way of the Lord more perfectly. They will admit the truth concerning the kingdom, confess that Jesus is the King who is to sit on David's throne in Syria, acknowledge that his blood is the blood of the Abrahamic covenant, that by his death he gave it force, etc.; yet will they fall back upon theological foolishness, and call the saving of an immortal soul from hell at death, and its translation to a sky kingdom through the merits of Jesus, the Gospel! I know not if the Colonel be one of these. I hope not. There are many such, however, who have not yet learned discrimination. If the Colonel write on all other Bible topics as on Syria, he may be regarded as a scribe instructed for the Kingdom of God. I have added some notes which I hope will be found useful to the student of the word. The Colonel's address, I believe, has never been republished in this country before. — Editor of the Herald."



Latter-day Tyre

The portion of the surface of the globe to which our attention is to be directed in this address, is known to Europeans in general by the name of SYRIA.

Phoenicia, of which the principal seaport and capital was the renowned city of Tyre, Zor, or Soor, was the great commercial, manufacturing, ship-building, colonising and science-spreading nation of antiquity. Her "merchants were princes, and her traffickers the honorable of the earth" (Isa. 23:8). Her emigrants formed settlements in the then uttermost west. Of these, evidences remain in the traditions of Ireland and the Irish language itself, in Punic relics found in the south of England, and in the enumeration of "tin" by sacred (Ezek. 27:12) and profane historians as articles procured from the western Tarshish, "the

metal islands," the "End of the earth."*

There are, moreover, strong reasons for believing, that in the then Far East, the Phoenicians traded with the islands of the Indian Archipelago, and that sailing from the Red Sea to the south, they performed the marvellous exploit of circumnavigating the whole of the vast continent of Africa, returning to Tyre by the Straits of Gibraltar.

Phoenicia was evidently to the ancient world, what Great Britain has become to the world as it now is. The Queen of the ocean, the great mart of nations, and the principal maritime carrier for the human race.* The resemblance runs most momentously close, in the fact that Tyre was the great preparatory instrument in the establishment of that temple at Jerusalem, in which Deity, usually invisible, was manifested in visible glory. Hiram, the faithful friend of David and Solomon, hewed down the cedars of Lebanon, transported them in floats to Joppa, and sent, besides, carpenters, quarrymen, stone-masons, and artificers for the work (1 Kings 5). His hardy sailors, also, showed the Jews the way to Ophir, for gold, silver, and ivory (1 Kings 9:26-28; 10:22), to increase the glory of the Temple, and the wealth of Israel.

It is a satisfactory recollection, that in sacred writ, few fore-running types are complete likenesses of their subsequent anti-types. So far as we have gone, may England never sink into the pollution and degradation of that tyranny (the word "tyrant" is derived from "Tyre"), pride, luxury, contempt of God's laws and idolatry, that turned the once gorgeous, "crowning city," into a bare rock upon which fishermen spread their nets — an eternal mockery for men and angels!*

It is natural that the name of the splendid centre of that ancient marvellous mercantile prosperity, should have been extended among foreigners to a large surrounding district. From the eastern name of *Zor* or *Soor* was derived the appellation of

* The celebrated Abraham Aben Era, writing his "Epistle on the Sabbath," in England, in the year 1158 (4919), dates it from "a town of the towns of the island, which is called (Ketseh ha aretz), the End of the earth."—Dr. T.

* Though Great Britain, like Tyre before her, has been humbled by reverses, and does not today manifest the pre-eminence she did in 1853 when this article was written, in principle these words still apply, and events in this time of the end, will cause her to assume the position in the Middle East that prophecy demands of her—Editor Logos.

* The decline of Britain since she accomplished the work set her to do by God with Jewry, shows how complete has been the type with Tyre of old. Britain still has a work to do in the Middle East as Bible prophecy reveals. — Editor Logos.

Sooria or Syria, which in process of time has been stretched to include the whole of the extreme eastern boundary of the Mediterranean Sea, from the Bay of Scanderoon to El Arish on "the river of Egypt."

Eastern tradition, however, true to its primitive antiquity, overlooks the comparatively modern splendor of Tyre, and gives to the country a more venerable title. The whole Arab race see in it, with especial reference to Damascus, the territory which Shem, the favored son of Noah, selected for his own personal residence, and with simple pertinacity in their ancient Creed still call it "esh Shamy" — Shem's country.

Significant Strategic Position

I would now beg you to fix your eyes on this large general map of the ancient world, and to observe the remarkable central situation that Syria occupies in it. With Europe, Asia and Africa around her, the extraordinary inland channels of the Mediterranean, the Black Sea, the Red Sea and the Persian Gulf, diverging from Syria as a general focus, give her ready maritime communication with all the sea coasts of the world. Her northern, eastern and south-western borders, also, run in proximity with those vast districts of Asia Minor, Armenia, Mesopotamia, Media, Persia, Assyria, Babylonia and Egypt, which bore the earliest and heaviest populations of primeval society.

In no visible circumstance on the surface of the globe, can right-minded persons discern more clearly the forerunning design of the invisible Creator. Syria, with especial reference to Jerusalem, was created — *was created* — to be the centre from which divine truth should radiate to the whole human race. Do you wish to see a visible footprint of the invisible God — behold it *there*.

Though in some sort anticipating the subject, I would also at this point call your attention to another very remarkable forerunning arrangement of the Creator in creation itself. Great Britain, manifestly destined to perform in these modern times a work similar to that which her maritime mother Tyre accomplished in the days of David and Solomon, was also most signally prepared in creation for her high commission. Though lying in near proximity to the civilised nations of the old hemisphere, yet her girdle of waters has become in the hour of need, a wall of preserving fire against the frightful evils with which they have been too often, and that too recently, desolated. Those waters have also given to her sons the maritime experience through which she has become the mistress of the seas, and those facilities of communication, by which, in resemblance of ancient

Tyre, her colonies and dependencies have been spread to the very ends of the earth.

Remarkable as are these creative arrangements, they are surpassed by the further fact, that under her surface were laid in profusion altogether unequalled elsewhere, the very materials which are above all others essential to modern maritime superiority, and commercial and manufacturing pre-eminence. Her inexhaustible beds of coal, combined with ironstone, are gifts from God. Do you desire to see another footprint of the invisible Creator — it is certainly exhibited *here!*

These extraordinary advantages were not bestowed (as Sidney Smith would remark), for the mere purpose of "building up the walls of flesh of her comfortable" denizens, but for the more exalted object of furnishing her as the honored instrument of preparing the way for God's beneficence to the whole world through the Jewish people.

The Reality of God's Purpose

In the Lecture to which you invited me soon after my return from Syria, I described the general geography and present condition of that country. I will now after a necessary brief sketch of its past history, proceed to its future prospects.

All present will bear me witness that the subject is as difficult as it is monotonous. I therefore beg from you forbearing consideration, with the confidence that I hold unchanged the principle that the highest duty and advantage of man is in all things to discern, to grasp, and to impart REALITIES, and, moreover, that I do not hazard a single opinion which, in a chequered life, has not been tested by a very long and very close observation. There are some here present who know, that when I first entered this town about 34 years ago, my mind was directed to this very subject. God in His mercy had brought me a short time previously, when with the Duke of Wellington's army in France, from the wretchedness of French infidelity and scepticism. to a permanent practical conviction that the invisible God is the God of revelation. Nothing confirmed me more fully in this confidence, than the standing miracles of the state of Syria and the Jewish people; and nothing, even then, gave me a brighter hope, than the sure and certain knowledge that in God's good time both would be delivered, as well as the whole human race after them, from miserable degradation. I have therefore at least well considered the points at issue.

In pursuing them it is of intense importance to discern and grasp the REALITY that the eternal invisible Being with whom we have to deal, is as infinite in *minuteness* as He is in *magnitude*. Perfection requires Him to be a minute God as well as a great God. "Where are you going?" asked a vexed sceptic on a

Sunday morning, to a poor man whom he met every week walking in an opposite direction. "I am going to worship God." "To worship God — what do *you* know about an invisible and inaudible God?" "I know that He is a great God and a little God. A great God, for He fills the universe with His majesty; a little God, for He dwells in my heart!" The same reality is beautifully expressed in the following words: "Magnitude cannot overwhelm Him, variety cannot perplex Him, minuteness cannot escape Him!"

To apply these realities to our subject. God, who in His greatness controls with the same laws which regulate the movements of our own planetary system, the worlds that Lord Rosse's monster telescope has defined; worlds so distant that their light, travelling at the rate of 12 millions of miles in a minute, may take 10,000 years to reach our eyes, in His minuteness has selected this ball of earth to be the scene of one of the most marvellous of His moral works — the raising of a fallen race from guilt to glory. Having chosen for this object our globe from among the myriads of creation, He selected (as has before been observed) the land to which our attention is directed, Syria, from among all the countries of this earth, to be the great centre and focus of His beneficence.

Do the minds of any revolt from this idea of the pre-determined arrangement and control of God — go to one of our great dockyards, and see the pre-arranged lines by which the floating leviathans of the deep are precisely formed, and the machinery by which stubborn beams and planks are twisted exactly for their determined places. Shall the God of heaven be less in design and in the power of control than one of Britain's master shipwrights?

(To be continued)

EDITORIAL NOTE.

South Australian readers, and we trust readers elsewhere, will read the above article with greatest interest, not merely for its intrinsic value, but as setting out identical conclusions as those reached by Brother Thomas through independent examination of Scripture. It is interesting to learn that the author was previously the second Governor of South Australia, and that the town of Gawler was named after him.

The Australian Junior Encyclopaedia has this to say about Gawler:

GAWLER, George: Born in England in 1795, Colonel Gawler had made his name as a brave and distinguished soldier long before he was appointed second Governor of South Australia in 1838. On his arrival he found that many of the settlers were out of work and in want of food, and started relief works, chiefly in and near Adelaide. He spent the whole of his own fortune in helping the settlers, and also drew large bills on the English Government. The English authorities disapproved, and he was recalled. He died in 1869.

The records show that Gawler distinguished himself in the Peninsular

War, and as his article above states, it was during this time that his attention (like that of Cornelius, the Roman Centurian) was directed to the things of God, and he became convinced of the reality of the Divine purpose in the earth.

His administration of South Australia followed the disastrous governorship of Hindmarsh. He found the newly established colony absolutely bankrupt. At one time, the iron safe which held the government funds contained only 1/6, whilst debts had been incurred on all sides. Officials and creditors clamored for payment from the new Governor; an influx of migrants found absolutely no employment, and were threatened with starvation. Gawler set the unemployed laborers to work erecting public buildings, roads, bridges and harbor works. In this he spent his own money for the benefit of the destitute, and also issued bills on the British Government. The latter disagreed with his policy, and he was superseded by Governor Grey in 1841.

Australian history records that Gawler was a well-meaning man of excellent character, and doubtless in this we see the influence of God's Word.

Editorial

Spiritual Stock-taking

The importance of stocktaking is clearly recognised in the business world. Those who omit to do so incur a great danger — the risk of having to face ruin suddenly and unexpectedly. Correct stocktaking will reveal the true state of a business, and will uncover its strengths and weaknesses. It will enable the management to take necessary steps to avoid disaster, if need be, and will help it to formulate a sound policy for the future.

Brethren, too, should take stock of their spiritual affairs. Disaster can be likewise averted by so doing. All realise the need of progress; of adding to the assets that we may possess. "Give all diligence," advised Peter, "and add to your faith virtue; to virtue knowledge," and so forth (2 Pet. 1:5). He wrote of the need of a developing faith, the importance of making headway in spiritual virtues, the value of knowledge that is reflected in action.

Each of us needs to take stock of himself, to examine his standing in the Truth. Has there been progress or retrogression? Have we added to our assets? Has that "pound" delivered into our care gained by trading (Luke 19:18)? Are we just as enthusiastic as we were at baptism? Is our attendance at the meetings, our diligence in the work of the truth, our reading and study of the Bible, just as keen as when we first put on Christ? Is our knowledge greater? Have there been stronger powers of resistance to the attractions of the world about us? Are we better equipped to stand up against the materialistic en-

vironment that is so destructive of faith, and which surrounds us on every side?

Each one must answer these questions for himself. But when the great Auditor comes, the true state of our spiritual balance sheet will be revealed; and it will then be shown whether we have made a profit or a loss.

And what of the Brotherhood as a whole? Is there progress there manifested? True, there are more halls today than there were 100 years ago—but is there greater faith? Certainly, more money is spent today in proclaiming the Gospel — but are the results greater? Yes, there is greater union today than previously — but is there more unity?

Let brethren take stock of the Ecclesial situation. Is it helpful to faith to have doctrine undermined by pseudo-scientific theories? Is our knowledge advanced by mere social gatherings? Do large numbers constitute real strength?

To some they do! They will eagerly “follow a multitude to do evil.” They put their confidence and trust in numbers. But what has been the result of this in the past? It sent the ecclesias of Asia into a decline; it brought the truth to the dust.

Is this generation any different? It is not! What is happening ecclesially? The sound expositions of the pioneers are being challenged! The separateness that was once enjoined as fundamental is now being deprecated! There is more and more insistence that ecclesias conform to what might appeal to the world in drawing attention to the Truth!

The fruits of this are seen in that form of philosophy that finds expression in such magazines as the Endeavour, and which can only undermine the faith as we have received it. In our spiritual stocktaking, it must be obvious to all that things are today tolerated that would once have been never permitted. Has truth changed? Or does it mean that those things that we were taught, and in which we were ecclesially reared, were wrong? The Bible must provide the answer, and it teaches that truth does not change, and that there is a need to seek out the “old paths” and walk therein (Jer. 6:16). This is something that we must not merely talk about, but that demands some action. Each brother and sister can manifest this. They can do so by refusing to conform to this demand to break down the wall of demarcation between the world and Christ, to reject the concept that such modern “scientific” theories as evolution are substitutes to faith; that the writings of the pioneers are outdated. The danger is very real; and only the faithful determination of brethren after spiritual stocktaking can prevent it growing worse.

— H.P.M.

Bible School Bulletin

STUDIES FOR AUTUMN SCHOOL

(May 13th-21st)

In addition to the studies advertised in previous bulletins, the following will be undertaken at the next school (God willing).

Brother J. Mansfield will speak to the theme: **SONGS OF VICTORY AND GLORY** under the following five headings:

A Song of Deliverance — The remarkable typical history, and thrilling words of the Song contained in Exodus 15. Out of the depths of despair Israel experienced Deliverance, and recorded their feelings in one of the most beautiful songs of Scripture, a song that speaks of the Age to come and is destined to be sung with the song of the Lamb (Rev. 15).

A Song of Victory. — The song that Deborah and Barak sang when Sisera's forces were destroyed. The song borrows from that of Moses, and lays the foundation for the words of Psalm 68 which predicts the personal and national victory of the Lord Jesus.

A Song of Triumph. — The rejoicing of Hannah at the birth of her son. Overcome with sorrow at her lack of children, and the mocking of Peninnah, Hannah sought refuge in Yahweh, and was blessed with a son who proved to be one of Israel's greatest. In her song, she sees beyond the rivalry of her adversary and the work of her son, to a greater rivalry between the two women represented in the Apocalypsc, and the triumph of the King Messiah.

A Song of Wonder. — Mary's song at the impending birth of her son. Overwhelmed with wonder at the tremendous honor paid her, an obscure maiden of backward Nazareth, Mary responds with such a song of wonderment and joy as has stirred students of the Bible ever since. The Seed of the Woman was about to be born but, as Mary was warned, a "sword would pierce her soul also."

A Song of Glory. — The song to be sung by the redeemed at the return of Christ. There will be gathered together the saints of every age, a living history of the truth from time immemorial, and they will blend their voices with angelic voices of adoration to the Lamb as they "praise his glory."

Brother J. Knowles will speak to the theme: **THE BOOK OF BEGINNINGS AS EXPOUNDED IN THE EPISTLES.** The five subjects are as follows:

God's Design in the Creation of the World. — The material creation forms the pattern of God's purpose in His spiritual creation. In type and antitype the marvellous order of God's purpose is revealed.

Man in the Image and Likeness of God. — The Apostle lays hold on this thought and reveals that a tremendous responsibility rests upon mankind in the light of God's purpose. Man should reflect God's glory in both status and attributes.

The Creation of Woman. — She was designed to be the glory of the man. The fulness of the Divine purpose is shown by Paul's treatment of this subject, as he sees the Ecclesia as the antitypical Eve brought into being in order to reflect the glory of the Man through whom he was created.

Probation Before Exaltation. — There is a need to demonstrate a loyalty to God in the face of trial and tribulation. God tempts nobody,

but he tests all. There has been only one son that has been without sin; but there will be none without trial.

The Ultimate Result — Divine Glory. — Yahweh created with a purpose in mind. It was not that flesh should triumph, but that all things should reflect to His glory. The Apostle reveals how this will be brought about, and the means designed of God for the perfection of His saints.

Brother E. Spongberg will speak to the theme of **VICTORY THROUGH THE BLOOD OF THE LAMB**, and we hope to outline the titles of his talks next issue.

SPRING SCHOOL RESERVATIONS NOW OPEN

(26th August to 3rd September)



Plans are well in hand for this School (God willing), and quite a number of reservations have already been received. It will be sponsored by the Perth Ecclesia, Canning Highway, Western Australia.

A most interesting series of addresses is in course of preparation. A highlight of the School will be the presence of Brother Maurice Stewart, of U.S.A., who will undertake a full course of teaching in both the general and senior classes.

His theme for the General Session will be: **SIX STEPS THROUGH THE BOOK OF GENESIS!** and for the Senior (Teenage) Class: **THE MESSAGE AND MINISTRY OF DANIEL THE PROPHET.**

We believe that the evening sessions will also reach a highlight of interest, with talks on the truth at home and abroad. Perth Ecclesia will contribute an illustrated talk outlining the development of the Truth in that State, and showing some of the attractions that a visit to Western Australia offers!

Full cost of accommodation are as follows: N.S.W. area: \$19; Victoria, South Queensland, S.A.: \$17; North Queensland (from Rockhampton), W.A., Tas.: \$10; New Zealand: £5.

If accompanied by parents, children will be accommodated at the following subsidised costs: 5 to 14 years of age, \$10. Under 5, Free.

When making reservation, please send full name, address, ecclesial associations, whether baptised, age if under 21, and forward \$2 with every reservation for those five years or over.

In New Zealand, reservations can be made through Brother A. Thomsen, 25 Trinity Ave., Lower Hutt, New Zealand.

Reservations should be made as early as possible to avoid disappointment.

See Reservation Form on back cover.

INVITATION TO AMERICAN BRETHREN



Special rates of transport and accommodation to and in Australia have been worked out in conjunction with Brother R. Lloyd, of California, U.S.A. Concessional travel rates have been secured, and within Australia arrangements are being made to assist those who desire to make the journey. Further information and costs can be obtained from Brother Lloyd, to whom we direct readers.

QUESTION TIME AT THE BIBLE SCHOOL

Should We Have Prayer Meetings?

Q.: Do you feel that there is a place for prayer meetings within the Ecclesias? (R.K., Vic.).

A.: Yes, I feel that there is a place for such meetings. But I do not think that they should be conducted like the conventional "church" prayer meeting. The suggestion I would make is this. If there is a matter upon which it is thought that Ecclesial prayers are particularly needed, and that the normal meetings do not provide the means, let the Ecclesia call a special meeting; let the matter upon which it is intended to seek Divine blessing or guidance be outlined; let the Word itself be expounded upon the theme; and then let special prayer by one appointed be offered to that end.

We have been immensely strengthened and helped by such means. This was the case some time back when a debate was held in Adelaide, and the four Ecclesias were represented. A special meeting was called to seek the Father's blessing on the work. First, an exposition was given upon the Source of strength available to us, and then the special prayer was offered. This, of course, is very much different from those merely emotional meetings that are characteristic of some sections of Christendom astray!

The Location of the Judgment Seat

Q.: Can you show conclusively that the Judgment Seat will be at Sinai?

A.: There is no Scripture that states in so many words that it will be set up at Sinai, but the inferences indicate it beyond all doubt, to my way of thinking. Here are the facts. At Christ's coming the saints will be gathered together unto him (2 Thess. 2:1), for the purpose of judgment (Ps. 50:4-5). Thus they will all appear before the

Judgment Seat of Christ (Rom. 14:10). Other references show that they will come from Sinai (Deut. 33:2), from the south, or Teman (Hab. 3:3), out of the wilderness (Song 3:6). Psalm 68:17 declares (according to the Companion Bible): "The Lord hath come from Sinai into His sanctuary." This statement bridges an arch of time from the Judgment Seat to the completion and inaugural ceremony of the Temple service.

Thus, if you gather all these facts together, you must come to the conclusion, I feel, that the Judgment Seat will be set up in Sinai, and, of course, will precede the judgment upon the nations (1 Pet. 4:17).

Has Elijah's Prayer Been Answered?

Q.: Brother Mansfield claimed that the Prayer of Elijah still awaits its complete fulfilment. If he was referring to the prayer of 1 Kings 18:36-37, was it not fulfilled in that day?

A.: The prayer requested that Israel "may know Yahweh," and that He might turn "their heart back again." This was not completely fulfilled. It is true that the people fell down before the manifestation of Divine power, and proclaimed that Yahweh is God, but subsequent events showed that there was nothing permanent in their conversion, nor had their hearts been truly turned to Him. Now if you carefully consider these aspects of the prayer with the statement of Malachi 4:6 you will find that Elijah will yet "turn the heart of the fathers to the children, and the heart of the children to their fathers." He will therefore play a part in fulfilling the very request of his prayer. It is significant that he was taken away in the midst of his labors, and that he is to be yet sent unto Israel in dispersion to complete them.

Sea-Creatures at the Flood

Q.: During the time of the flood, were sea-creatures taken into the Ark?

A.: There would be no need to take into the Ark the denizens of the deep, so, presumably, they were left out of it.

Bring your Bible questions with you to the School — what are not answered there will be replied to in this Bulletin.

COMMENTS AND QUERIES

How Do I Get to the School?

Q.: I am travelling by rail to Rathmines — what train do I take when I arrive at Sydney?

A.: You would catch the Newcastle train from Sydney, alighting

at the Awaba station. This is only a couple of miles from Rathmines and transport is available.

What the School Can Provide

Q.: I have booked in to the next School and will have a young baby with me. Can I obtain baby foods there?

A.: Yes, the School shop has quite a comprehensive stock and is open every day.

Thank You!

The Bible School Committee wishes to express its thanks to the sisters of many Ecclesias who provided covers for the School mattresses; also those who provided curtains for some of the rooms. Such thoughtful gestures are greatly appreciated.

TASMANIAN BIBLE CAMPAIGN

This is scheduled to be held (God willing) during January, 1968, in Launceston.

The programme will include study sessions conducted by two guest speakers, Gospel Proclamation activities, public addresses, as well as opportunity for sightseeing.

Boarding house accommodation will be provided.

It will be most helpful to the organisers to receive early notice of your intention of participating in the campaign.

Further information can be received from the Secretary: Bro. Max Coombe, to whom reservations should be directed.

The only weapon against unbelief — or any other evil in the world — is the Sword of the Spirit; and a very powerful weapon this is. Its sharp thrusts are equal to destroying any amount of modern scepticism — only it must be wielded by a skilful hand.



No one can really love the truth who does not understand it and without love of the truth there cannot be "faith that works by love and purifies the heart." People rarely now "receive the word WITH meekness." What little they acknowledge is mostly in the arrogant spirit of unsubdued Old Man-ism. "Our lips are our own," say they, "who is lord over us?" (J.T.).

Through Newfoundland and Scotland

Encouraging Results in Newfoundland

From New York and Boston our flight was scheduled to take us up the East Coast of the United States to St. Johns, Newfoundland.

However, we arrived at Boston too late to connect with the outgoing flight (the only place in the world where we missed a flight), and were therefore stranded for some hours at the Boston airport. Finally we obtained a flight which stopped at many places en route, so that we arrived at our destination at 11.30 p.m. instead of 4.30 p.m., as intended. Though we were somewhat tired and dispirited at the long hours of travel and delay, these feelings were soon dissipated when, to our surprise, we found that six of the eight members of the ecclesia at St. John's were present at the airport to greet us. We had left New York in the early morning in bright sunshine, and were therefore unprepared for the icy winds and chilling rain which greeted us in Newfoundland. Spiritually, however, the reception was far from cool, and we were warmed and brightened as the brethren and sisters enthusiastically conveyed to us details of the arrangements they had made for our visit.

The following day was a busy one. A loudspeaker had been fitted to the roof of Brother Ridgway's station wagon, together with eye-catching signs proclaiming the title of the lecture which we were to deliver that evening. Some time was spent in touring the residential and business areas of the city, whilst publicly inviting the people through the loudspeaker to an exposition from the Bible that evening. The little band of workers had been diligent in their preparations for the public address. Attractive, two-color brochures depicting dramatically our message ("Armageddon — Russia's Destiny; Christ's Return") had been distributed widely. Large eye-catching advertisements had been placed in the local newspaper. And television interviews had been arranged with the two local television stations. The idea of appearing before television cameras was an entirely new experience to us, though we saw it as a wonderful opportunity to preach the Truth. Arriving at the first studio, a basic format was arrived at after a few minutes' discussion, then we immediately went before the cameras, and an interview lasting seven minutes was taped, for showing at a peak viewing time of 6.10 p.m. that evening. This matter attended to satisfactorily, we hurried to the rival station, where the procedure was repeated. This time the interview lasted approximately nine minutes, and was to be shown at 7.20 p.m. the following evening. It is difficult to estimate how many would view these two interviews, but it would have been many thousands.

We took great delight in discussing with the two interviewers "The Hope of Israel," and demonstrating to the viewers that the hopes and aspirations of Christadelphians for more than 100 years are now becoming a reality in the earth. We spoke of the urgent needs of a godless world, the return of Christ, the restoration of Israel, the rise of Russia, and the coming Kingdom of God.

That evening we arrived at the hall where the public lecture was to be given. We were greeted by several brethren and sisters who announced breathlessly that 39 strangers were seated in the hall! At the conclusion

of the lecture our discussions with a number of interested folk continued for quite some time.

The next evening we met at the home of Brother and Sister Ridgway for an evening of exhortation taken from 1st Peter. We were delighted that a young couple who had been at the lecture, and having no previous connection with Christadelphians, had been sufficiently interested to attend the second evening. Following the usual custom, discussions tended to continue long after the meeting closed.

Across the Atlantic to Scotland

Next day we bade farewell to the little ecclesia at St. John's. It had been a great delight for us to visit them, and to be exhorted by witnessing the manner in which they were so diligently working in the Lord's service. Our parting was a sad one, because in the short time we had been with these brethren and sisters we had developed a close bond with them, and an understanding of the difficulties and problems which they faced, trying to live and preach the Truth in an isolated area.

We flew from St. Johns to Gander to connect with an international flight. The plane, we discovered, would be several hours late. Eventually we boarded a DC8 jet at 2 a.m., and commenced the long flight across the Atlantic to Scotland.

During our many thousands of miles flying we experienced a number of amusing incidents, and some not so amusing. On this particular flight our aircraft had been delayed for about four hours, having been damaged in a very heavy storm which it had encountered on the way from Toronto. Numerous technicians had been crawling all over the plane effecting repairs, and this activity did not escape the dubious eyes of the waiting passengers. When the plane eventually took off, we noticed the air hostess making her way methodically down the aisle of the aircraft whispering a brief message to all passengers in the aisle seats. Being near the back of the aircraft we were most intrigued at this unusual procedure, and wondered what the message could be. Finally the girl reached our seat, and whispered to us the cryptic message: "If there should be an emergency, please use the rear exit!" We readily agreed to this proposition, but fortunately such action proved unnecessary.

After the long flight from Newfoundland, we touched down at Prestwick Airport, near Glasgow. It was 10 a.m. British time. During the flight we had lost about four hours, and also experienced a rather restless, sleepless night. We climbed down the steps from the aircraft. The sky was leaden and overcast. A cold wind swept over the tarmac. Pressing against the wind, and wrapping our coats more tightly about us, we walked across the tarmac and entered the airport building. We longed for a cup of hot tea and a warm bed, but the Customs formalities always take precedence upon arrival at international airports. Having satisfied H.M. Customs that we were not carrying contraband, we were met by Brother Aitkenhead, our host for the week-end, and Brother Stanley Owen, who had been a teacher with us at the Idylwild Bible School in California. After a brief rest, we had the very pleasing experience of driving to Loch Lomond. For the first time we saw the Scottish heather, although at this time of the year it was beginning to fade. But we saw sufficient of it to appreciate the nostalgia displayed by Scots domiciled in other parts of the world. Although the day was chilly and not particularly sunny, we admired the rolling hills, the thick green foliage, and the many peaceful country scenes.

Enthusiasm in Glasgow

Our first appointment with the ecclesia in Glasgow was fulfilled the following evening. We particularly liked the way in which the fraternal evening had been arranged. The meeting commenced at 6 p.m., and we gave two addresses, with a break between them, during which we enjoyed tea and light refreshments. A keen and friendly audience listened to our exposition that evening as we spoke upon the responsibilities facing the Brotherhood in these dark and degenerate days. We drew attention to the extreme dangers of deviating from the Christadelphian standards of the past. We emphasised that what was truth 100 years ago, is still the truth today, for truth never changes. We mentioned the ministry of the prophets to Israel, showing that their fundamental work was to continually restore the nation to the Law of Moses. They were not to alter their interpretation of the Law from one generation to another. Nor were they to implement particular changes in doctrine or practice to suit the conditions of a changing world. They were to remain faithful to the foundation of truth which had been established from the beginning. We warned that the Brotherhood in many respects today appears to have largely forgotten many of the principles that should be clearly understood and upheld.

The following morning we delivered the exhortation, and a public lecture in the evening. This brought to an end our brief but pleasant stay in Glasgow.

Discussion at Dundee

We left by train next day to travel north-east to fulfil an appointment that evening with the ecclesia at Dundee.

We began the journey, anticipating a restful, inactive few hours. But such was not to be! Our travelling companion in the compartment was a pleasant Scot from Dundee, who was returning home. We engaged him in conversation, and discovered that he was interested in youth work, particularly in trying to rehabilitate boys from Reform Schools and broken homes. We were impressed with his apparent sincerity, and his obvious desire to try and encourage young lads to become good citizens within the community. However, we gently pointed out to our friend that the best service he could render to his young charges was to offer them the conditions for citizenship in Christ's Kingdom, soon, we believe, to be established. As the conversation developed, our Bibles were taken from our brief cases, and the pages were turned back and forth. We tried to establish our points clearly, and answer the criticism directed at our exposition. Our friend found the conversation unorthodox, to say the least! Eventually, as we drew near to our destination, we asked him for his name and address. This information was freely given, and a few days later we posted him a copy of "A Declaration," together with a short note requesting him to diligently consider the Scriptures referred to therein.

Early next morning we departed by train for the return trip to Glasgow, where we enjoyed a quick lunch in a restaurant before departing for the airport. There we learned one of the vagaries of the local eating habits. Having been served with the fish we had ordered, we noticed that the waitress had not brought bread and butter. Upon drawing her attention to this fact, she responded with a blank stare! "Bread and butter?" she repeated. "Yes, bread and butter," we replied. She looked at us as though we were heretics, and shaking her head firmly, declared: "Oh, no, you can't have bread and butter. You have bread and butter at tea time, but not with lunch." Somewhat lamely (and certainly in proof of the fact that we were not quite normal!), we even offered to pay extra for bread and butter if necessary; but the response

once again demonstrated the stoic qualities of the Scottish race! No bread and butter was available! We sighed in defeat, and pursued the fish and chips vigorously. However, the meal was most enjoyable.

We then took a bus to the airport, and flew from Glasgow to Manchester. Our flight, in a small DC3, took us over the Lakes District, of which we had heard a great deal. Unfortunately, due to the low cloud and fog, we were able to see very little of this part of the country. The aircraft touched down in bright sunshine, and we made our way into the modern airport building. However, we experienced a repetition of an unusual feature we noticed at Glasgow. At Manchester, as at Glasgow, the airport seemed to be all but deserted. There was very little aircraft movement. This was a surprise to us, and provided a sharp contrast to our atmosphere of travel in the United States. In North America it did not seem to matter at what time of the day or night we would arrive at, or depart from, an airport, there would always be many hundreds of thousands of people milling about the airport buildings. The reason for this contrast was not difficult to understand. The Americans have a larger country than Australia, and, being a busy industrious people, they seem to be always on the move. The only way they can cover such vast distances is by air, and consequently their airports are always crowded. On the other hand, the British prefer the train or bus for transport, in a comparatively tiny country.

Brother and Sister Holton, with whom we were to stay for the next few days, met us at the airport. They took us for a drive of some two hours, through the busy city of Manchester; through numerous towns and villages; through Huddersfield where we were privileged to see the spot upon which Brother Roberts used to stand in the square to preach the Truth; until we eventually arrived at the village of Heckmondwike, where we were to speak that evening. Time remained only for a cup of tea and a light meal, and we were soon conveyed to the meeting to speak on the subject of "The Character of the Redeemed." Like the Bible heroes of past ages, we must in our period of probation be developing a character pleasing to our Heavenly Father. To know the Truth academically can be just as valueless to us as it was to the Jews in the days of Jesus. They were familiar with the Scriptures, and looked for the coming of Messiah. They knew of the covenants to Abraham and David, and were confident that they were the chosen of God. But they failed to reflect the Divine attributes in their lives. A knowledge of the Truth is only effective when it is actively and visibly revealed in our lives. God does not intend to people His Kingdom with Sunday morning "church-goers," but with a class of people who have struggled continually, day by day, to form His likeness within them — to dedicate their lives to serving the cause of the Truth, and to living in hope of the return of Jesus Christ.

The following evening, we journeyed to Oldham, and presented an exposition of the 15th Psalm, under the title: "A True Citizen of Zion." Although one of the smallest Psalms, it is extremely vital and packed with exhortation. The translators have headed it: "David describeth a citizen of Zion," and in the course of our address we were able to show that each section in the Psalm finds its counterpart in the well known chapters of Matthew 5-7, where Jesus also describes the citizens of Zion.

The next night we fulfilled an appointment at the Leeds ecclesia.

Our time in Great Britain thus far had been fully occupied, and in a few short days we had covered a lot of territory, visiting numerous ecclesias. We have met many brethren and sisters, and enjoyed pleasant conversations concerning the "Hope of Israel."

We were now looking forward to visiting Birmingham and London.

— J. ULLMAN.

Signs of the Times

Land of Hope and Tension

TEL-AVIV. — No nation in the world has so many drastic problems squeezed into so small a space, under such urgent pressure of time and heavy burden of history, as Israel. In an area of pocket-handkerchief size it must maintain national existence while subject to the active hostility of four neighbors jointly pledged to annihilate it.

(That is Israel today! Her history has amazed the world; her existence today is inexplicable, apart from the Divine purpose; her future will involve the destiny and domination of all nations. The hand of our God is upon her for good, and though Israel will experience the tune of "Jacob's trouble" in the future, her ultimate glory is assured. Until then Israel will not be free of the constant tension experienced on her borders. Writing of the War of Liberation between the Arabs and Jews, noted historian Tuchman says: "For Arabs the memory of 1948 is full of gall, but for Israelis it is heroic, and they leave its mementoes in place with deliberate pride. Along the road up to Jerusalem, so bitterly fought for in 1948, the rusted relics of their home-made armored cars have been left where they fell under fire." Meanwhile tension continues in the Middle East — and from there spreads to the four corners of the earth!)

Problem of Air Pollution

LOS ANGELES. — Meteorologist Dr. Morris Neiburger warned that air pollution could wipe out mankind by the year 2,064. He called for an all-out effort to reach

The trend of public events is converging from all directions upon the very neighbourhood and the very situation forming the crisis of God's long foretold, visibly renewed, and final interference in the affairs of men. Under such circumstances, the attitude of true intelligence is the one defined in the words of Christ: "Blessed is he that watcheth."

international pollution treaties.

(The advent of the motor car and jet plane has certainly speeded travel but has not brought real benefits to man. The resultant fumes which belch forth continually cause the air pollution which is slowly poisoning humanity. But Dr. Neiburger need not worry about his forecast. Fulfilling prophecy demonstrates that before that year arrives, the Lord Jesus will have solved the problem with his new way of life for mankind).

New Threat to Pompeii.

ROME. — Pompeii buried for almost 10 centuries under layers of ash and stone erupted by Vesuvius in 79 A.D., is threatened with ruin again. Official indifference to present day needs and lack of adequate expenditure on the remarkable relics of ancient Italy are responsible. The houses, shops, and administrative buildings, with their frescoes and paintings, which Vesuvius buried 1,887 years ago, require constant and extensive restoration. Unfortunately, there are neither the funds nor the men to do the job properly.

(Pompeii is rated among Italy's most fascinating attractions. In 1945, there were 250,000 visitors, in 1960, 500,000, last year more than one million. Its destruction in volcanic fumes brought to an end an era of pleasure-seeking and Romish idolatry. Italy's other fascinating attraction — the Vatican — will shortly suffer a like destruction. However, there will be no desire in the generation to come to commemorate Rome's glory, for it "will be found no more at all." — Rev. 18:21-24).

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.



As Exciting As An Adventure Story

"I have recently finished reading 'My Days and My Ways,' by Brother Roberts, and have been tremendously impressed by the humble but joyously hopeful spirit of the book. In the first paragraph Brother Roberts writes: 'My life seemed so common as to be devoid of interest; and I have a feeling that all human life, as it now is, is so intrinsically weak and imperfect as to fail in affording the requisite enthusiasm for literary effort. Men as they are, and not as they appear in the atmosphere of the narrative, are best described in the sober and literal words of the Scriptures, which tell us that rich men are a lie, and poor men vanity, and all the glory of man as the flower of the field. While they live they are full of shortcoming and trouble — a fragile organisation of corruption in the best state, and in a generation disappear one and all in native dust.' How true these words are, but how unique to hear them so expressed." (R.T., S.A.).

(The autobiography by Brother Roberts recalls the dour circumstances by which the Truth came into existence a century ago. Our pioneers did not possess the material means available today, nor the help of large communities, but because faith dominated their activities they did good in laying a sound foundation upon which we have been able to build. Let us never forsake that foundation).

Memories of Bro. Ullman's Visit.

"Brother Ullman's visit to this city and his address on 1st Epistle of Peter was much appreciated by the brethren and sisters. Many of our young people were impressed by his enthusiasm and method of expounding Scripture. . ." (A.W., Dundee).

"We had the pleasure of listening to Bro. John Ullman whilst he was in this country, but never got the opportunity of speaking to him. His remarks on Jeremiah led me to wonder whether we are really doing enough in testifying to the world that its ways are evil. I was recently impressed by a critic's comment concerning a recently released film entitled: 'The Bible . . . in the Beginning.' Referring to the film's portrayal of the destruction of Sodom, he said: 'Unnecessarily harsh, I would say, for the behavior of the citizens here is no worse than could be found at any fancy-dress ball around Hainpstead on a New Year's Eve. Better in some cases.' May our Lord come quickly, to establish righteousness, that God may be honored and His Name gloried in all the earth." (E.A.S., England).

(Christ warned that the moral standards of this age would be comparable to those of the days of Sodom. The iniquity of Sodom was "pride, fulness of bread, and abundance of idleness." This condition of materialism and greed is very evident throughout the world, as seen by Bro. Ullmann on his recent tour. Just as surely as Sodom was overthrown by Divine intervention, this present spiritually-blind age will shortly feel the judgment of Heaven).

When the Passover Was in the Second Month.

"In the December 'Logos' the writer states that Joseph and Nicodemus had ceremonially defiled themselves by contact with the dead, and could not partake of the passover. Yet Numbers 9 states that even a man unclean by a dead body had to keep the passover (v.10). In view of this, it seems to me that the statement in 'Logos'

must be wrong. Would you please explain this problem?" (B.H., W.A.)

(Number Ch. 9 states that anybody who was defiled by contact with a dead body was denied participation in the Passover until the following month — "the second month," v.11 — when a further Passover was held for those unable to keep it at the proper time on

the first month. On these grounds Nicodemus and Joseph would have been prohibited from celebrating the Passover until they were ceremoniously cleansed from contact with the dead body of the Lord Jesus. Of course, by that time, the Lord had risen from the dead, and in the presence of the true Passover, the need for the Mosaic Passover no longer existed).

Questions



Answers

THE DESTINY OF EDOM AND THE ARABS

Bro. N. O'K (U.S.A.) asks: "In Logos Vol. 32, Page 406, you state that the Arabs did not descend from Esau but from Ishmael. But if this be strictly so, please explain Gen. 28:8-9. How could Esau marry Ishmael's daughter, as described therein, and not produce Arabic children. Does the use of Edom and Mt. Scir in a symbolical way exclude the natural and literal application to the Arabs and the Divine wrath upon them for their hatred of Jacob?"

The prophecy of Obadiah explicitly declared that Edom's doom was inevitable and the nation would come to a complete end. That, however, is not to be the destiny of the Arabs. Isaiah 60:6-7 reveals that they will be converted and their offerings received with acceptance in the House of Worship. The destinies, therefore, of Edom and Ishmael are different. The former was to be destroyed; the latter to be saved.

Edom is used in the Bible to represent the flesh in belligerent, political manifestation; whilst Ishmael relates to the Arabs.

The fact that Esau married some of the daughters of Ishmael would not constitute his offspring as Arabs. Tribal identification in such cases rests with the male. For example, if a Jewish woman married a Babylonian, her descendants would be considered as Babylonians, not Jews. But if a Jew married a Babylonian woman, her offspring would be considered Israelites.

Thus, the children of Esau became Edomites, not Ishmaelites.

The significance of Edom as a symbol gains strength from the ancient history of the nation. It is a very interesting item of history that during the period of the Maccabees, the Edomites had either to accept Judaism, or the sword. Ultimately, those who were incorporated into the nation of Israel became completely identified with the Jewish people. This will be the fate of symbolical or political Edom in the Age to come. The flesh in its political manifestation, must either submit to Christ . . . or be destroyed! Thus there will be no place for Edom in the Kingdom Christ will establish.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.



How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

(Continued from Page 214)

Israel's Rejection Only Temporary — Vv. 11-24.

VERSE 21

"If God spared not the natural branches" — So the exhortation is pressed home, "take heed lest he also spare not thee." How vital is the warning. How we should heed the lesson of history relating to Israel. A greater responsibility rests upon the branches that have been grafted into the good olive, inasmuch as they have before them the example of those natural branches that have been cut out of the tree because they failed to produce fruit.

VERSE 22

"Behold therefore the goodness and severity of God"—The witness towards this is given throughout Scripture, and is summed up in the two-fold character of the Father as expressed in Exod. 34:6-7. On the one hand there is mercy and forgiveness, and on the other hand, a refusal to clear the persistent guilty. This goodness and severity is revealed in all of Yahweh's acts. His deliverance of Israel from Egypt was an act of "goodness," but it was only accomplished through the manifestation of much "severity" towards Egypt, whose army perished in the Red Sea. The occupation of the Land of Promise was only accomplished by driving out the in-

habitants thereof. The testimony of the prophets provided dire warning of severity to the wicked, but the promise of hope, or goodness, to the righteous. Jesus Christ manifested this two-fold characteristic of goodness and mercy, for whilst he preached to the people and showed compassion towards them, he also publicly castigated the leaders for their iniquity, and warned them of judgment to come.

In this verse, we are called upon to carefully behold this two-fold aspect of the character of the Father, that by building into our lives Divine principles we might avoid the severity and lay hold of the goodness. The manifestation of severity on the part of the Father has been necessary because of the weakness and foolishness of flesh, whilst "goodness" is a dominant feature of His character. In the declaration of His name and character to Moses these two sides of His manifestation to man were clearly enunciated. There is "mercy," "grace," "long-suffering," but also justness, for He will "by no means clear the guilty" (See Exod. 34:6-7).

"Toward thee, goodness." — The Psalmist declares: "How great is Thy goodness, which Thou hast laid up for them that fear Thee" (Ps. 31:19). The word in the

Greek is *chrestotes*, and signifies goodness in action, manifested in the grace, kindness and compassion of God" (Vine). Yahweh's benevolence towards man is revealed in the Gospel, which pre-eminently expresses His goodness. The term frequently occurs throughout Scripture in this way, and shows that the Divine goodness was:

Explained to Jethro — Exod. 18:9;

Made known to Moses—Exod. 33:19;

Promised to Hobab—Num. 10:29;

Hoped for by David—Ps. 27:13.

It is:

The heritage of the Elect — Ps. 65:4.

Prepared for the faithful poor — Ps. 68:10;

The subject of song and praise — Ps. 145:7;

Associated with the hope of Israel—Isa. 63:7.

It will be:

Again be offered to Israel — Jer. 31:12;

Satiate the saints—Jer. 31:14;

Be witnessed by the whole world—Jer. 33:9;

Comprise a feature of millennial songs of victory—Zech. 9:17.

"If thou continue in his goodness." — To continue in the goodness of God, is to remain within the bonds of the Gospel covenant. It was because Israel lacked faith that the nation was cut off from this goodness that had been previously offered to it.

"Otherwise thou also shalt be cut off." — The Lord Jesus warned the disciples similarly in his parable of the vine (John 15:2).

VERSE 23.

"And they also, if they abide not still in unbelief." — Paul now expresses the only basis upon which Israel can be restored to favor: i.e., upon a principle of faith. On

that foundation the nation will again be brought into "the bond of the covenant" (Ezek. 20:37), referred to by Jeremiah (Ch. 31:31). This is the "new covenant" of faith, by which the sins of the nation "will be cast into the depths of the sea" (Micah 7:19). The present regathering, therefore, is not the restoration referred to by Peter (Acts 3:19), but is preliminary to it.

"God is able to graft them in again." — God is able to do that which it is beyond the power of man to accomplish. The next verse contrasts this statement, and reveals that it is easier for God to graft in a natural branch than to do so with a wild olive branch. In other words, it will prove easier to convert Israelites when the time comes, than it has been to change the hearts of Gentiles!

VERSE 24.

"If thou wert cut out of the olive tree which is wild by nature." — See notes on the previous verses. The principle of God's covenant with flesh is separation and dedication. The "branches" have been "cut out of the tree," and it is only upon such action that they have been "grafted in." The same principle is more clearly stated in 2 Cor. 6:17-18: "Come out from among them, and touch not the unclean thing; and I will receive you, and will be a Father unto you." God will accept Gentiles as His sons and daughters only upon separation and dedication of self.

"How much more shall natural branches be grafted in" — Paul is stressing that it is far easier to re-graft Israel than to convert Gentiles. Even in apostasy, Jews show a greater aptitude for reverence than do Gentiles. The "lump" and "branches" must yet be offered to Yahweh. See v.16 and notes. Also Jer. 33:9.

Thoughts for the Times

Revealing the Light of the World

There is scarcely anything to which we are related as mortal men in the present state of existence, but what, if we are not on our guard, will completely hide the light from view, both doctrinally and practically. Jesus would have us to be on our guard. He would have us exhibit the light that is in us, and that too not in one particular way, but in all ways. Let there, of course, be doctrinal light. No good can be done without this. A thorough knowledge of the Truth is indispensable to give a man a good start in spiritual matters. At the same time, let us not deal exclusively with the light in that particular form, because it ought equally to be seen in a man's actions. It ought to be seen that he is influenced by the Truth; that he is a different man from what he was before; that his schemes are different; that the whole order of his life is shaped to a different pattern; that all his actions and general manifestations of his character have been moulded and influenced by the knowledge of the gospel. We ought in every sense to exhibit the light as he who was the light of the world did. He is our example — the first-born among many brethren — the forerunner — the chief. Whenever we want to test ourselves, or determine the particular line of conduct to pursue in reference to any matter, we cannot do better than look at him — the author and finisher of the faith, and ask ourselves what he would have done under similar circumstances. Our answer will always be ready to hand, for his life is detailed with very great minuteness in the four gospels; all we have to do is become familiar with these details. The real source of spiritual weakness is non-acquaintance with these. Let the word of Christ dwell richly, and there is power to overcome. And it is because people do not keep the company of the Truth that it fails to dwell richly. Let them keep its company, and they will by-and-by see and feel its reality. In plain English, let them give the study of God's book that place in the economy of their lives which they are commanded to do in those words of the Spirit by Solomon, which pronounce a blessing on the man who standeth daily at wisdom's gates, and waiteth at the post of her doors; who meditates, as David hath it, day and night on the law of the Lord, and whose delight is therein. The Word of God

cures all problems; it gives us a tranquility and coolness of mind and clearness of understanding which helps us to keep the devils off, and to walk through this evil time comparatively unmolested. It enables us to emulate Christ, who showed the light doctrinally and practically, being holy, harmless, undefiled — without sin.

—R.R.

This Month's Exhortation

REDEEM THE TIME

(Reading: Ephesians 5)

The Apostle exhorts us: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:16).

If his words were appropriate in his day, how much more are they today when so much utter foolishness on the part of the world is openly apparent on every side.

Certain expressions used by Paul in this statement should engage our attention.

The word "circumspectly," is from a Greek word, *akribos*, signifying "accurately." It is rendered "perfect understanding" in Luke 1:3, and therefore describes an accurate walk which is the outcome of complete knowledge and understanding.

On the other hand, the word "fools" comes from the Greek *asophos*, which means without wisdom or reason. It describes a lack of commonsense perception of the reality of things both natural and spiritual. It therefore describes a walk that completely ignores the commonsense requirements of things, or a way of life that completely ignores that which is "wise."

In view of this we are told to "redeem the time," and here we have a most significant word, for to "redeem" means literally to "buy up," or "to set free." It therefore teaches that we should rescue our time from mere waste, to recover it from the evil circumstances of the times by applying it to wisdom. Thus the Psalmist prayed:

"So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

In another Psalm, he describes how perilous are the conditions

of life. He had been "envious at the foolish," when he saw their prosperity. They seemed never to be in trouble as other men, nor plagued with difficulties (Ps. 73:3-5), they appeared to have "more than heart could wish" (v.7), and in view of this, and his own personal limitations, it seemed folly to pursue the way of righteousness.

He felt that he had cleansed his heart in vain, and uselessly sought to obey the precepts of God by standing aside from the general wickedness. For what did he gain by so doing? This was his mind, until, as he declared: "I went into the sanctuary of God; then understood I their end" (v.18).

If the Psalmist, with all his understanding of the ways of Yahweh, could be so easily moved, what of lesser men? What of the youth among us?

The Difficulties Of Age And Youth

Presumably the Psalmist had grown old in the service of Yahweh, and now sought to move others by his experience and wisdom. But how difficult it was for him to do so. How hard it is for those who have grown old to impress upon the minds of the young the peculiar feelings which declining years bring. Some would not even have us try. They excuse youth by saying: "You cannot put old heads on young shoulders," and by so doing would cut them off from the benefits of the examples and experience that those of older years can impart unto them, if they will but listen and heed.

So often, unfortunately, the young are too optimistic, and the old too pessimistic, and there appears no satisfactory bridge between the two groups.

But these two different viewpoints can be mutually helpful. Youth can do with the help of experience, and age needs the vigor of youth to carry out that which experience teaches should be done. Without this balance, youth would run over itself in its gaiety and glee; and age would lie down despairingly and give up its weary struggle.

While the aged feel that mortal life is slipping away from under their feet, the retrospect of their lifetime seems so short, as if it were but a moment. It is when this feeling comes powerfully over them that they seriously and solemnly knit their brows and look warningly at the young, while the faltering tongue gives expression to the words: "Redeem the time for the days are evil."

But youth wonders at the exhortation, for to it, life spreads like an endless vista into the years ahead! To age, however, life seems very short at times. How near seems the gaping grave that will bring to an end a life of mortal striving! How difficult it is

to maintain the same pressure on the things that are so dear! How tired one becomes in the face of tasks to be performed. Is it all that necessary that they be done? But of course it is necessary! To capitulate to the lethargy that comes with age is to cancel out a life of effort and striving.

There is one thing that both age and youth must do, and that is to look at life from the perspective of God. Mortal life lived for itself is but vanity, empty. It is but a span, "an inch or two of time," and if it is merely given over to the gratification of fleshly feelings and human passions (whether inside or outside the Ecclesia!), it will soon empty itself into a hopeless grave.

Nothing is sadder than to see a tottering old man trying to pierce through age-dimmed eyes back over a life spent in nothing else but in "making a living," or satisfying his personal gratification in the attainment of power or prestige. How important, therefore, for a person to "remember his Creator in the days of his youth, (Eccles. 12:1), and to strive for a maturity that is above that normal to flesh.

How To Redeem The Time

The words of Paul, in Ephesians 5, remind us that we must "buy up" the time. We must not waste it. We must not do this either in youth or in age. Time is short; very short; and meanwhile it is an age of folly and of wastefulness. It is an age when discipline has been unwisely relaxed, and youth runs riot in its immaturity and foolishness.

Christadelphian young people must not be like that. Their example is the Lord Jesus, who, at the age of 12, was busy learning to perform his Father's will. Timothy was reminded that he must so act as to prevent others "despising his youth" (1 Tim. 4:12). He was called upon to reveal a maturity beyond his years, and to assume a responsibility within and before the Ecclesia, for which he doubtless felt unequipped.

To redeem the time, as God requires us to do, demands the exercise of thought-control. If we learn to fill our minds with the thoughts of God, we will gradually bring them "into captivity to Christ." Isaiah declared: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. 55:6-9).

Here is a forsaking and a seeking: a forsaking of one's own natural thoughts, and a seeking of thoughts that are Divine. How do we go about doing this? How is it possible to create Divine thoughts in fleshly bodies? By the study of the Word of God; by

filling our minds with the things of the spirit-word. This comes by the regular daily reading of the Word, and by the constant study of it. The latter is more important than the former, because the mere reading of Scripture is not sufficient; it is not the mere words that count, but the ideas that the words reveal.

Fill our minds with these ideas; practise the habit of "thinking on these things" even when the Bible is not in front of us, even when we are walking along the street or are engaged in some similar pursuit, and gradually the power of the Truth will take greater possession of us, to be reflected in our way of life.

We will thus redeem the time.

Youth will attain unto a maturity that is not normal, and age will retain a virility that is unusual.

The influence of meditating upon the Word, and the pleasure that it brings, will be experienced now, whilst the anticipation of that which is to come will be a constant source of incentive to greater effort and of joy.

It is An Age Of Compromise

The signs indicate that Christ's coming is near at hand. A little more waiting, a little more striving, and He will be here, to claim us as his own if we have redeemed the time. Meanwhile there is abroad the spirit of compromise. Earnest Christadelphians of many years' standing look with increasing alarm on the many new "developments" in the ecclesias. Practices which were once unhesitatingly condemned as inconsistent with the true profession of a brother of Christ, are now often tolerated. Teachings that were once repudiated as completely erroneous are now being urged as a possible explanation of Scripture. Few, today, know anything of the fierceness of the early combat, or of the uncompromising spirit manifested by the earlier brethren and sisters, in order to establish the Ecclesias. They do not realise the great sacrifice of effort that was required, under God, to bring the Truth to light. Young brethren and sisters—and older ones, too—should familiarise themselves with this background to the development of the Truth in these last days, and recall that it was the faithful, uncompromising attitude of our pioneering brethren in both doctrine and practice, which resulted in us receiving the most precious heritage in its purity and simplicity, and that should the Lord's coming not be soon, the responsibility of preserving the Truth undefiled must devolve upon the rising generation of Christadelphians.

May we all realise our glorious privilege and prepare ourselves to discharge courageously our great responsibility, by now "redeeming the time" by the reading, study and meditation upon the holy oracles of God.

T.F.W. (Canada)

SYRIA AND ITS PROSPECTS

Continuing an article by Colonel George Gawler, an early Governor of South Australia, as produced in the "Herald Of The Kingdom And Age to Come" (1853).

Past History Of Syria

Syria, having been formed at creation as the especial centre of the ancient world, became possibly a portion of the first glorious demesne of the parents of the human race. We are disposed to limit the dimensions of Paradise to something like those of an English park, while the reality may well have been, that, embracing whole countries, it extended from the Mediterranean to perhaps the Caspian Sea; the river Euphrates, especially named as belonging to it (Gen. 2:14), thus flowing through its centre. Arab tradition, for whatever it is worth, makes Adam to be formed from the red earth of the plain of Damascus, and refers to Syria other events in the history of the antediluvian age.

Descending to the period subsequent to the flood of Noah, the same tradition ascribes (as has been already observed) Damascus for the residence of Shem, the greatly honored servant of God (Gen. 9:26), and the favorite son of Noah; and before his death and during the comparative youthfulness of Abraham, there appeared in another portion of Syria, Melchisedec, the king of Salem, the priest of the most high God (Gen. 14:18). The peculiar divine selection of the country being thus early maintained, possibly by the residence in it of Shem, and certainly by the reign of Melchisedec and the advent of Abraham.

That extraordinary land which we see before us, was then stamped with a seal which every man who truly grasps realities, must believe the principalities and powers of earth and darkness cannot disannul. The most ancient, the most solemn, and the most wonderful conveyance of land on record, is to be found in the fifteenth chapter of Genesis. The gift is Syria, "the land from the river of Egypt to the great river, the river Euphrates." The donor was the eternal God, the legatees were the seed of Abraham the marvellous and mysterious witnessing signs and seals were "a smoking furnace and a burning lamp that passed between the pieces" of the victims, which according to the custom of those days, Abraham had divided.

The Divine Title Deed To Abraham

Who can show such a title-deed to any estate in the wide world? Abraham cannot for the field and cave of Machpelah. His covenant for that property with "Ephron the Hittite," so celebrated among English jurists as an ancient example of land conveyance, was nothing like so solemn as that for Syria from God Himself; and yet the covenant with Ephron *remains unbroken*. Abraham, Sarah, Isaac, Jacob and Leah, have remained undisturbed through thirty-six centuries in their most honored possession. Veneration has even fenced it round with a high wall of massive stone, of which intense jealousy even now keeps the narrow portal. WILL THE COVENANT ARRANGEMENT OF A MAN BE MORE LASTING THAN THAT OF THE MOST HIGH GOD?

After a preparatory period of humiliation and suffering in Egypt and in the desert the children of Abraham were planted as a nation in Syria. God "remembered His holy promise, and Abraham His servant, and brought forth his people with joy and his chosen with gladness" (Psa. 105:42-43). The immutability of His purpose was vindicated to the uttermost by suspensions of those majestic laws of gravitation and centrifugal force, which ordinarily reign omnipotent from this our solar system to the most distant sun in the nebula of Orion. The waters of the Red Sea and of the Jordan stood in heaps. ("What ailed thee, O sea, that thou fleddest, and thou Jordan that thou wast driven back?"), and the sun stood still on Gibeon, and the moon in the valley of Ajalon. The ruler of a deeply learned and most powerful nation, who ventured to array the unchangeableness of his puny purpose against the "I change not" of the Eternal, lives forever as a monument of consummate folly — another laughing stock for men and angels — Oh, that among rulers, the line of the infatuated Pharaohs had ceased forever with the ancient kings of Egypt!

The massive and gorgeous temple of the living God, was at length built upon the very hill on which Abraham had, by the highest act of devotedness, grasped the REALITY of God's existence, character, power and faithfulness; the visible glory of that God "filled the house," (2 Chron. 7:1-3), and, upon the throne of David and Melchisedec, Solomon reigned supreme from the torrent of Egypt to the banks of the Euphrates.

The Marvellous Witness Of The Dispersion

For nearly eighteen centuries, that temple and the glory, the high priest and the sacrifice, have ceased (Hos. 3:4-5); and the Hebrew nation has been "scattered and peeled" (Isa. 18) in and throughout every country in "the wide, wide world." What of that? Has not the condition of Syria and of the Jewish nation throughout this (humanly speaking) immense interval, borne a

witness to the faithfulness of God's covenant deed to Abraham and his descendants, more mighty, miraculous and marvellous than if the Jews had remained in Palestine? Despite the fiercest and most energetic efforts of men, and, no doubt, of more than men, the land through eighteen centuries has been kept for the nation, and the nation for the land!

Since the ejection of the Jews from Syria, the Franks have settled as a nation in France, the Anglo-Saxons in England, the Goths in Spain, and others elsewhere; *but no nation has been able to establish itself as a nation, in Syria.* Up to this day, there has been there no nation, no national union, and no national spirit. The motley, impoverished tribes which have occupied it, have held it as mere tenants at will, temporary land-holders, wasting, and manifestly waiting for them whose permanent right it is. The land "devouring up men" (Ezek. 36:13), in desolation has enjoyed her Sabbaths (Lev. 26:33-45), waiting for them, in truth, whose right it is, by that "WORD OF OUR GOD WHICH ENDURES FOREVER." Every eye that has seen Syria, its moral divisions, its wastes, its ruins and its depopulation, has received mournful but joyful testimony to the fact.

The Future Prospects Of Syria

Having thus sketched briefly the prominent points in the past history of Syria, and brought the subject to the days in which we ourselves live, I now proceed to a close, though of necessity, very brief consideration of the marvellous events which must mark its future destinies, and involve the fortunes of the whole human race. I still have no desire but to spread before you *strict and sober REALITIES.*

My own conviction that the Jewish nation will be restored as a nation to its ancient land is, as you may have judged from preceding observations, as positive as the conviction of my personal existence, or rather as my conviction of the existence of Him who "rules in the kingdom of men and gives them to whomsoever He will" (Dan. 4:25). In addition to that solemn conveyance to Abraham, which, if it stood alone, would be sufficient guarantee, there are in the word of Revelation repeated references to it, such as the following:

"He hath remembered His covenant forever, the word he commanded to A THOUSAND GENERATIONS, which He made with Abraham and His oath unto Isaac . . . Saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Psa. 105:8-11).

"Ye shall inherit it one as well as another: concerning the which I lifted up my hand (the ancient token of solemn asseveration and oath) to give it unto your fathers; and this land shall fall unto you as an inheritance (in reference to a division which certainly has never yet taken place)" (Ezek. 47:14).

It is accompanied again with such stupendous declarations as the following, which if an upright man were to make to his fellows,

no one would presume to disbelieve.

"Thus SAITH THE LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of Hosts is His name: If those ordinances depart from before me, SAITH THE LORD, the seed of Israel also shall cease from being a nation before me for ever, THUS SAITH THE LORD; If heaven above can be measured, (have you yet travelled to Lord Rosse's most distant telescopic stars and planted there his telescope to fathom the abyss beyond them?) and the foundations of the earth searched out beneath (have you yet succeeded in mining down to the centre of gravity?), I will also cast off all the seed of Israel for all that they have done SAITH THE LORD."

The promise, as in almost every other instance, binds up the land with the nation, for without any interval there follows: **"Behold the days come, SAITH THE LORD, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner . . . it shall not be plucked up, nor thrown down, any more forever"** (Jer. 31:35-40).

Again, (if one may be permitted to say so), the deepest sympathies of the soul of the Most High are involved in this great consummation, for the **land**, be it always remembered, as well as for the **people**. In the same chapter as the preceding unspeakably asseveration, are found the following outpourings of divine pity.

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tablets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria," at this moment as bare as the south downs of England; **"the planters shall plant and shall eat them as common things."**

"Hear the word of the Lord, O ye nations and declare it in the Isles afar off (are the British Islands more than adamant deaf, that they can not hear even the voice of their God?), He that scattered Israel will gather him, and keep him as a shepherd does his flock."

Is Ephraim, my dear son, a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I WILL SURELY HAVE MERCY UPON HIM, SAITH THE LORD. Set thee up waymarks, make thee high heaps. Set thine heart towards the highway, the way thou wentest; turn again, O virgin of Israel, TURN AGAIN TO THESE THY CITIES."

Every one who has really examined upon this subject the revelation of our invisible Creator, must know that distinct and absolute passages like these, might be brought forward in number sufficient to occupy your attention for the greater part of the night. I will therefore leave this point of the certainty of Israel's future restoration to Syria to plead its own cause, as **"THE WORD OF OUR GOD"** which **"SHALL STAND FOREVER"** (Isa. 40:8). Let those who dare neglect or reject such passages, but let us, if we would, dare not to do either. Knowing the Bible to be God's Word, may we take God **AT HIS WORD** and actively comply with it.

(To be continued, God willing)

Editorial:

"The Lord Whom Ye Seek"

"The Lord whom ye seek shall suddenly come to his temple" (Mal. 3:1).

War and rumor of war, anxiety, fear, trouble, perplexity and sudden calamity are typical of the times in which we live. The world clamours for speed and action: it is becoming more and more geared for universal conflict to an extent unprecedented in history. Violence and crime are on the increase. Juvenile delinquency rears its ugly head on all sides. Half the population of this sin-burdened planet is starving for food.

In fact, the world is in a turmoil, and no wonder. Its treatment of the Word of God is all-sufficient to account for the trouble. The reverence which once existed for the Bible is rapidly disappearing. The person who believes in it as wholly inspired and infallible is viewed as archaic and backward in knowledge. Even in Christadelphian circles its authority is sometimes challenged. Even there, theories are advanced that would destroy its power if they were accepted.

We must be on our guard. When the foundation is destroyed the building must collapse. The world ridicules any confidence that is shown in the Bible, or trust that is placed in God. And nobody likes to look foolish before others. The mocking laughter of fools can dangerously affect those who esteem "the praise of men more than the praise of God." Yet the worldling can produce no data upon which to prove that God has ever been trusted in vain. He cannot call a single witness to his support. How differently does the case stand with the child of God! How vast is the "cloud of witnesses" he can call to vindicate the value of faith. It is not the trustful who are fools, but the trustless: those who allow their understanding or confidence in the Bible to be governed by the mocking voices of sceptics, godless scientists, or worldly-minded philosophers — merely because they claim to be and are acknowledged as the repositories of all wisdom.

The effect of this attitude towards God and the Bible is to turn the attention of men away from it and its message — and Christadelphians are no exception to this. We are being told more and more to discount the importance of prophecy; we are being asked time and again not to be so dogmatic regarding the establishment of the Kingdom of God; we are being treated to a barrage of sermons in which the Bible itself is scarcely ever opened nor properly expounded; we are being lulled to sleep by mere plati-

tudes which suggest that all is well, and that there is no need to be over concerned with the urgency of Christ's coming.

But at such a time "the Lord whom ye seek shall suddenly come to his Temple." There is not a reference in Scripture dealing with the return of Christ that does not imply his sudden and unexpected appearance. Is it not strange, that at a time when world events so clearly fulfil the requirements of Bible prophecy, and thus testify to the imminence of Messiah's return, that the Scriptures should also stress that Christ's followers will be taken unawares by the return? Is it not rather ominous that they should imply that the community that should be on the tip-toe of expectancy for his appearing, should be apathetic towards that remarkable event?

Why should this be? Obviously because those who should be watching and waiting have allowed other matters to divert their attention and occupy their mind. Christ warned:

"Take heed to yourselves, lest your hearts be overcharged with surfeiting and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man" (Luke 21:34-36—A.V. & Weymouth).

This is the warning of the Lord to this generation. In a world noted for dedication to business and pleasure we must be on our guard, lest we, too, be drawn into the maelstrom, and in the alternating currents of modern life become so absorbed with the details of the present as to neglect to prepare for the future.

Christ has a message that applies only to that generation of believers living at his return, and therefore constitutes his personal appeal to us. He declared:

"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. 16:12).

It is significant, that the other place where "nakedness" is referred to in the Apocalypse is in relation to the message to Laodecia, that ecclesia which imagined that it was "rich, increased with goods, and had need of nothing," and failed to comprehend its true spiritual state: wretched, miserable, poor, blind and naked! (Rev. 3:17).

That can be our state today. But we might disclaim that we are preaching and awaiting the second coming. Remember that Malachi told the Jews that the Lord "whom they sought" would SUDDENLY come to his Temple, and take them off their guard. Were the Jews ready for Christ when he appeared 1900 years ago? Is the Ecclesial world ready to accept him today? Would we like Christ to appear at the present, with all the contention, division of

thought, and false ideas circulating within the brotherhood? We may desire his appearance, that he might correct the situation with infallible wisdom and irresistible authority, but how much better it would be if we could but put our house in order.

All the indications of Scripture are that when he comes he will take the Ecclesial world by surprise; it will be taken off its guard! And prophecy points to modern conditions as being responsible for that state (see 2 Tim. 3:1-7).

What should be done at this crisis? There is a valuable, yet simple antidote against modern environment in the advice tended by Isaiah, and which is applicable to these times. He declared: "Come my people, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20). Though these words apply to the future, they can be given an application to the present also. Let us personally learn to shut out the world for a proportion of time each day, that we might have sweet communion with God around His word. Let personal prayer, and devoted study form part of our daily worship before the throne of grace, that we might gather strength to resist the forces that are rising to oppose truth on all sides. By such daily exercise we will temporarily leave the world with its anxieties, troubles and frustrations, and through the means of Bible study, personal prayer, and constant meditation draw near to Him from Whom comes the strength to conquer. By such means we will learn how to present our bodies as living sacrifices on the altar of Christ, and with renewed mind will find the strength of will to refuse to conform to the world about us when it is found at variance with God's word, whether in its religious, political, or social aspects (Rom. 12:1-2). A refusal to conform to the demands of flesh has ever characterised true Christadelphians, and will continue to do so until that day when the Lord, to the relief of all such will "suddenly come to his temple."

We can only know the truth from God, and it is only the truth known and believed that can make men truly free (John 8:32). Any freedom that men may lay claim to on other grounds than this is no true freedom at all. Where there is freedom there must also be the "true light," without which all is but the chaos of the "ignorance which alienates from God," as really in our day as in Paul's. In a word, the truth is the advance picture of the kingdom which the God of Heaven purposes to set up in the land of the living — a picture with a dense background of silvery promise and dark probationary vicissitude intermingled, upon which, however, appears in bold relief the golden dawn of a morning without clouds, when mere human triumph will be a thing of the departing night; and divine principles a thing of broad daylight for evermore.

LESSONS FROM THE LAW

The Breastplate of Judgment

"Thou shalt make the breastplate of judgment with cunning work; after the work of the ephod. . . . and thou shalt set in it settings of stones" (Exod. 28:15).

Unity in Diversity

Upon the Ephod* was fixed the Breastplate of judgment. It was made of white linen embroidered with blue, purple, scarlet and gold, the significance of which we have already considered. Within the breastplate were affixed 12 cut and polished stones, each with a name of a tribe of Israel engraven upon it, and set in gold. A golden chain passed through a ring in the corner of the breastplate to a ring in the shoulder onyx. On each side blue lace connected the bottom of the breastplate from a ring in the corner to a ring in the girdle, so that when the ephod was put on, the breastplate and shoulder stones were put on at the same time. The purpose of this was, "that it be not loosed from the Ephod" (Exod. 28:28). It was therefore impossible to disconnect the one from the other. In other words, the whole was one unit. So when David called for the Ephod, the whole unit: Ephod, breastplate, and shoulder stones would be meant.

Upon the two onyx stones on the shoulders were engraven six names on the left shoulder and six names on the right shoulder: the sons of Jacob according to birth. These onyx stones were also set in ouches of gold. There is a beautiful type here. The two onyx stones on the shoulders represented Israel after the flesh, whereas the breastplate with its 12 stones and engraven names represented Israel after the spirit: the saints—called, chosen and faithful, whom the Lord Jesus now bears upon his heart. These are heirs with Abraham according to the promise, and are joined by faith to natural Israel (the golden chain). Paul says that the "Gentiles have attained to righteousness by faith" (Rom. 9:30).

Why Square?

The Breastplate was foursquare, being a span wide and a span high. A span is about nine inches. Why square? We believe, for the same reason that the altar in the outer court of

* See previous article on the Ephod, on p. 156.

the tabernacle, or the Incense Altar inside the Holy Place, or the Most Holy itself were square.

The square in Scripture is the symbol of Israel, and as such, in these places has reference to the multitudinous body of Christ, the Israel of God.

Why 12 stones? For the same reason, suggests Brother Thomas in "Eureka," vol. 2, that there were 12 sons of Jacob, 12 tribes of Israel, 12 oxen under Solomon's laver, 12 lions on the steps of Solomon's throne. Twelve as a symbolic number represents the municipality of the Israel of God. It is the square root of the Great City, the Holy Jerusalem, which multiplied into itself produces the sum of 144, to which is added the thousands as indicative of a great multitude.

In expounding upon this theme in "Eureka," Brother Thomas identifies the 144,000 on Mount Zion (Rev. 14), as the anti-typical Breastplate of Judgment: the saints forming the units of this holy square.

It is significant that there were double 144 instructed in the songs of Yahweh (1 Chronicles 25:7), and that all were arrayed in pure, fine, white linen, and double 144,000 under 12 captains of Israel (1 Chron. 27:15). There will be 12 thrones of the house of David, requiring 12 apostles of the Lamb to occupy them in the age to come. So also the Book of Revelation speaks of 24 elders before the throne of Christ (Rev. 4), and 12 gates in the Holy Jerusalem at which stand 12 angels. This holy city, moreover, has 12 foundations, whilst it measures 12,000 furlongs. Finally, the wood of life is represented as producing 12 kinds of fruits (Rev. 21,22).

Precious Jewels Of Glory

The Breastplate was suspended over the heart, the seat of affection. This has been expressed in the line of the hymn:

*The names of all the saints he bears
Engraven on his heart!*

A hint to the significance of this is found in Malachi 3:16-17:

"And they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name, and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels," or My special treasure (see mg.).

God's elect are His special treasure. This identifies them with Israel who would have been "a peculiar treasure, a kingdom of priests and an holy nation," if the people had obeyed God (Exod. 19:5). Peter quotes these words and applies them to the saints in 1 Pet. 2:9: "But ye are a chosen generation, a royal priesthood, a peculiar (or purchased) people."

Zechariah declares that Israel will be "as stones of a crown lifted up as an ensign upon His head" in the Age to come (Zech. 9:16). These are precious stones, jewels of great value.

Precious stones owe their beauty to the light which they reflect. They have no light in themselves. In the absence of light they are lustreless and dark as their surroundings; but let the light shine on them, and they glow with dazzling and multicolored refractions.

In the Holy Place, where the priests officiated, there was no light, except from the lightstand, which was fed by the lamps burning pure olive oil. This was symbolic of the true light (the Lord Jesus) which lighteth every man that cometh in. We can only reflect the light; for we have no light in ourselves. But to reflect it we must have contact with the source of the light.

"He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21:10-11).

The light of the saints is likened unto a stone most precious, the jasper, shining clear as crystal. This is said to be as the glory of God. It shows that the saints must come unto the true light, and not walk in darkness. Believing the light, they become children of light, and in accordance with the symbol will reflect the Divine nature, the physical glory of the Father. They will constitute His special treasure, the antitypical breastplate of judgment, reflecting in every way His glory.

— R. WATTS (Eng.).

Thousands of people are convinced of things in religious matters upon the most flimsy and unsubstantial grounds. The evidence of this is to be seen in the yea and nay conclusions to which they come. Sincerity may exist, but this only means that the subject of it is a simple-hearted servant of his convictions; but seeing that convictions differ in different people, more conviction cannot be regarded as the certain sign of truth. It will be readily admitted that conviction exists in many cases in the absence of justifiable evidence. Conviction in many instances is controlled by natural preference, or by limited information, or by powerful sympathies, or by lack of logical faculty. It cannot, therefore, be cited in evidence of truth.

Jericho was a mighty city and seemingly impregnable. God, however, decreed its fall, and fall it did — by the most unmilitary operation, as Bro. Roberts once said, that ever took place. Its fall was achieved by miracle. When God wills the doom of a city, high walls and valiant soldiers are of no avail. The inspired narrative is ridiculed by professors of divinity, whose number is increasing. Let us take care lest we become tainted with their scepticism in regard to miracle. Like Rahab, let us believe God and His Word. Christ endorsed the Bible account.

ELIHU'S FINAL SPEECH

In Job 36, 37 there is set forth the final speech of Elihu, after which Yahweh Himself speaks. The undoubted power and wisdom of God is advanced by Elihu as reasons why man should have the greatest confidence in Him, and submit to Him, even though they do not understand the meaning of all the experiences of life. He claims that God invariably helps the poor and humble and brings them out of their calamities, and therefore, seeing that Job suffered so much, it surely is evidence that he is obstinate and rebellious. He presumes to state that if Job had been otherwise, then God "would have removed thee out of the strait into a broad place" (Ch. 36:16). But, in so doing, Elihu is speaking without knowledge, for we have, in the early chapters of the book, the reason why Job suffered as he did. In fact, Elihu's speech teaches us the folly presuming to judge when we are not in possession of all the facts.

CHAPTER 36

God's Power And Position Justifies Man's Confidence—Vv. 1-4

*Elihu then proceeded, and he said,
Allow me now to speak for God instead.
From places far, my knowledge doth arrive;
I to my Maker, righteousness ascribe.
For truly all my words shall righteous be;
A man of perfect knowledge is with thee.*

God's Greatness Is Manifested in His Providence — Vv. 5-15.

*Though God is great, yet He despiseth none,
Might, strength and wisdom, dwelleth Him upon.
He saveth not the life of wicked men;
But right He giveth to the poor again.
His eyes upon the righteous always are,
E'en kings, He doth establish them the more.
But if in cruel fetters they are bound,
In cords of great affliction they be found,
Then God doth show to them their sinful deed,
And their transgression, wherein they exceed.
He openeth their ear to discipline,
Commanding them that they return from sin.
If they obey and serve Him, they shall spend
Their days in Godly pleasure, without end.*
If they resist, they perish by the sword,
Yea, they shall die, without the saving word.
But wrath is heaped up by the false of heart,
They cry not when protection doth depart.
Though in their youth, they pass away in haste,
And though their life is spent with the unchaste,
Yet He delivers from afflicting fears,
And in oppression openeth their ears.*

* The implication of this is obvious. Elihu blames Job for his sufferings.

God Would Deliver Job If He Repented—Vv. 16-21.

*And thee too He would bring to places broad,
Thy table should be always full of food.
But wicked works, thou has fulfilled, we see,
Judgment and justice now take hold on thee.
Beware, lest thou in anger taken be,
For ransom great will not deliver thee.
Will He esteem thy riches, shown at length?
Why no, nor all thy gold, or power, or strength!
Desire not thou the night, when life is past,
Regard not sin — for this thou chosen hast.*

God Is All-wise, And Man Should Submit In Faith—Vv. 22-25.

*Behold the Lord exalteth by His might,
And who is there like Him to teach aright?
Who can show Him a better way to see?
Or who can say, "Thou hast iniquity"?
And mark thou well, His wonders should be told,
To magnify His works; which men behold.
Yea, every man may see His glory here,
E'en other places may reveal it there.*

God's Greatness Is Immeasurable—Vv. 26-33.

*Behold God is too great for us to know,
The number of His years we cannot show.
He maketh drops of water small above,
And rain, according to the mist thereof;
Which swelling clouds drop down all clean and free,
And distil upon man abundantly.
And who can understand the spreading clouds?
Or noise or thunder, which His dwelling shrouds?
Behold, His spreading light around we see,
Whilst making dark the bottom of the sea.
By this, the nations see His wondrous power,
By this, abundant food, He doth ensure.
With darkening clouds, He covereth the light.
With cloud between, He maketh it like night.
The thunderous noise doth know His mighty touch,
The cattle also know of His approach.*

CHAPTER 37**God's Power In The Thunderstorm—Vv. 1-5.**

*At this also, my heart at trembling pace
Affected is, and moveth out of place.
Now listen to His voice that goeth forth.
Directing lightnings over all the earth.
His thunder roars, according to His word.
He will not stay them when His voice is heard.
He marvellously thunders with great noise,
We cannot know the roarings of His voice.*

* Eluhu's theory is that God will invariably deliver the Godly from all trouble, but he was speaking without true understanding of the circumstances.

God's Power In The Snow, Rain, and Storm — Vv. 6-18.

*For He saith to the snow, Be thou on earth;
 And likewise to the rain of wondrous worth.
 He sealeth up the hand of every man,
 For they are part of His creation's plan.
 And then also, the beast goes to his den,
 Yea, in his hiding place he doth remain.
 The whirlwind cometh, roaring from the south,
 And cold, and scattering winds, from heaven's mouth.
 By breadth of God, there cometh hoar-frost white,
 The water's breadth is thickened, hardened quite.
 With wetness He doth all the clouds enshroud,
 He scattereth the lightning-loaded cloud.
 And it is turned around, just by His will,
 His great commands, in earth remaining still,
 He uses it as a correcting rod,
 Or for the land, as mercy from our God.
 Stand still, and hearken unto this, Oh Job!
 Consider now the wondrous works of God.
 And dost thou know when God did clouds design,
 And caused the glorious lightning there to shine?
 And dost thou know the balancing of cloud
 By Him, who is with wisdom great endowed?
 How all thy garments keep thy body warm,
 When God brings in the south wind mild and calm.
 Hast thou with Him, the sky spread out along?
 Just like a molten looking-glass and strong?*

How Can Mortal Man Speak Adequately Of God!—Vv. 19-24.

*Teach us what we shall now say unto Him;
 Our speech is poor — our light of knowledge dim!
 Shall it be told Him, if I would commune —
 Yet if I speak, He then would we consume!
 And even though the clouds obscure the sun,
 Yet passing winds removed them all anon.
 Supplies of gold come from the northern clime,
 God's majesty is terrible, sublime.
 Regarding God, we cannot find Him out,
 Though He be great, yet just, He will not flout.
 Yea, He is great, and men with reverence rise,
 Yet He respecteth none who are self-wise.*

N.S. (N.Z.).

Men are so accustomed to the good as to presume on it as a right. It is the age of the assertion of "rights"; man has none in truth, as God will shortly convince him to his (1st) indignation, (2nd) amazement, (3rd) confusion, (4th) humiliation, (5th) confession, (6th) supplication, (7th) well-being and joy.

—J.T.

"If I regard iniquity in my heart the Lord will not hear me," said the Psalmist. This is true of all. It is vain to petition God for either help or comfort if we are walking contrary to His commandments. The invitation is not to the wicked to cast their burden on the Lord with a view to being sustained.

Bible School Bulletin

SIX STEPS THROUGH THE BOOK OF GENESIS

The 11th Bible School (scheduled to be held from 26th August to 3rd September, God willing) will be sponsored by the Perth Ecclesia, Canning Highway, Western Australia.

Among the teaching staff it will be a pleasure to welcome Brother Maurice Stewart, of California, USA. Brother Stewart is well known throughout the States and Canada, for his expositions at Bible Schools conducted throughout that Continent, as well as his ability in the realm of public proclamation of the Gospel. It is hoped to use his services extensively throughout Australia in those directions, both at the Bible Schools and among the Ecclesias.

The schedule of appointments to date should take Brother Stewart to all the States of Australia where Ecclesias are to be found. On his part, Brother Stewart is looking forward to the tour.

Commenting upon it, he writes:

"I am looking forward to working with you in the Master's service, and inasmuch as I am firmly convinced that the household will shortly be called to Sinai for judgment, my personal feeling is that the entire body of Christ should be on fire and shouting this message from the housetops."

At the Spring School (Aug./Sept.) his theme for the General Assembly will be: *Six Steps Through The Book Of Genesis*, and the break-up of the subject is as follows:—

THE CREATION WEEK — The Foundation Stone of God's Plan of Salvation.

"The beginning of the creation of God" (Rev. 3:14)

THE GREAT DELUGE: A Downpour Of Divine Judgment.

"Yahweh sat enthroned at the Deluge" (Ps. 29:10).

THE TOWER OF BABEL — A Foreshadowing of Impending World Folly and Divine Intervention.

"Let no man deceive you — that day shall not come except there be a falling away first" (2 Thess. 2:3).

THE PARABLE OF THE PATRIARCHS — An Allegory of future Glory and Inheritance.

"Which things contain an allegory" (Gal. 4:24).

THE SUPPLANTER & THE INCREASER — A Story of Warning, Example and Exhortation.

"By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped . . ." (Heb. 11:21).

THE BRIDE OF CHRIST IN THE BOOK OF GENESIS — A Foreshadowing of her Call and Characteristics.

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11 :2).

Bro. Stewart will also be conducting the Senior Class (teenagers) upon the theme: *Six Dramatic Episodes In The Life Of Daniel*. We hope to publish the break-up of these talks next issue.

SPRING SCHOOL — AUG. 26th — SEPT 3rd.
(God willing)

MAKE YOUR RESERVATION IMMEDIATELY

We invite readers to make reservations for this school, the all-inclusive accommodation fees of which are the same as previously. Please send \$2 deposit for each reservation over five years of age, and supply all details of Ecclesial status, address, etc.

OVERSEAS RESERVATIONS

We have been pleased to receive reservations for the Spring Bible School from intending overseas visitors, including England, and we offer a warm welcome to such. To any intending to visit Australia, we do extend a cordial invitation to make a forward reservation to attend the Bible School, as we are in a position to supply dates to the end of 1968 (God willing).

New Zealand brethren can make reservations through Brother A. Thomsen, 25 Trinity Ave., Lower Hutt, and he will be pleased to supply all details and costs. Deposits can be paid to him in New Zealand currency.

Reservations in America or Canada should be made to Brother R. Lloyd, Box 1066, Pasadena, California, USA. A recent issue of *The Tidings* suggested the possibility of brethren in the States chartering a plane for this purpose.

Whilst we shall be very happy to welcome any number of brethren and sisters from America, we do suggest that we shall be better able to care for, and accommodate, limited numbers

from time to time rather than large groups. If groups of approximately 15 can be organised, we can arrange air-travel from the States and return for about \$720.00, and this would include accommodation within Australia, both at and away from the School. Further details, including dates of schools, are obtainable from Brother Lloyd.

The concept of the Bible School emerged from America, and we would like to welcome American guests to the Australian School that they might see how the seeds they planted have borne fruit!

1968 TASMANIAN BIBLE CAMPAIGN

Bro. M. Stewart, of California, has been appointed to lead the campaign, which will be held, God willing, from January 6th to 15th, 1968. The leading study will concern "The Pathway Of Probation," developing the powerful lessons of the wilderness incidents.

A supplementary study will consider "The Life and Times of Nehemiah" — revealing the great example of this man of prayer and action. This will be led by Bro. H. P. Mansfield.

The study sessions are designed to provide valuable incentive to the better understanding of the Truth — both in appreciation and application — and will be accompanied by special Gospel proclamation activities. It is hoped to distribute 10,000 leaflets in the surrounding areas to support three public addresses Brother Stewart will present.

The campaign will be held at

**MAKE YOUR RESERVATIONS NOW FOR
SPRING SCHOOL**

"Hillcrest Hall," in Launceston, in very comfortable surroundings. Costs have been kept to a minimum. Adults will be accommodated for approximately \$31.50, and children under 14 for \$15.75. This includes all accommodation expenses, study aids and a special afternoon outing.

Brethren and sisters are invited to make immediate application to attend the Campaign to Bro. M. Coombe, 12 Mulgrave St., Launceston, Tasmania.

QUESTION TIME AT THE BIBLE SCHOOL

You are invited to bring your questions on Bible topics to the Bible School, and those not answered in the Question Session will be considered through these columns.

The Sign Of The Son Of Man In Heaven.

Q.: What is the sign of the Son of Man in heaven? And when will it appear?

A. The word "sign" signifies a "signal" or "an ensign." The Jews sought a sign from the Lord Jesus that would authenticate his status as Messiah (John 2:18; Mark 8:11; Luke 11:16; 1 Cor. 1:22-23), but he refused to give them one apart from the "sign of the prophet Jonas," the miracle of his resurrection. The sign or ensign of the Son of Man in heaven, as predicted in Matthew 24:30, relates to his personal appearance in the political heavens of the age to come. When the Lord Jesus sets up his authority in Jerusalem, after overthrowing Gog, there will be

seen this "sign" in the "heavens" of the future age. His words, therefore point to the fulfilment of the prophecy of Isaiah 11:10: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." His appearance shall cause all the "tribes of the earth to mourn" for they shall recognise how blind they have been to Divine truth, and they shall see his "coming" (Gr. *parousia*, presence) in the "clouds of heaven." These "clouds of heaven" represent the saints, who shall manifest the glory of the Son (2 Thess. 1:10).

Baptised For The Dead.

Q.: Please explain I Cor. 15:29.

4. Baptism is a symbol of suffering, for repentant people are baptised into the death of Jesus (Rom. 6:3). In speaking of his impending crucifixion, the Lord declared: "I have a baptism to be baptised with; and how am I straitened till it be accomplished?" (Luke 12:50). In these words, the Lord aligned baptism with suffering. The Apostles were given over to a similar "baptism" or life of sacrifice for others (Matt. 20: 22-23), for Paul wrote: "God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).

As well as being literally baptised, therefore, the Apostles were subjected to the figurative baptism of suffering, and they endured this "for" the dead. The

**SEND US YOUR SUGGESTIONS FOR
STUDY THEMES**

preposition *hyper*, here rendered "for," signifies "on behalf of," "as though bending over to protect." The Apostles, therefore, endured this baptism of suffering on behalf of the "dead." Who are the "dead"? Those who are "dead" in trespasses and sins (Eph. 2:1; Luke 9:60). It was to bring the life-giving message of salvation to those who were figuratively "dead," that Paul and his fellow-apostles endured the suffering and persecution that was then incidental to such preaching.

But, as Paul continues to reason, if the dead were not to experience a resurrection to life, why endure such suffering, such a baptism, on their behalf (1 Cor. 15:29)? Why stand in jeopardy every hour (v.30). Why die daily?

The context of Paul's statement, therefore, indicates that this is the correct meaning of the verse. He continued: "If I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink: for tomorrow we die" (v.32). To "fight with beasts" is a figurative expression denoting opposition received from fleshly minded men. Why endure it if there is to be no benefit in a future age? Why not give oneself over to a life of pleasure?

The knowledge of a coming resurrection to life eternal, and a comprehension of the joy then to be revealed, showed that it was all worth while, bitter though the sufferings might be.

Paul was quite prepared to "endure all things" in his love for Christ that the figuratively "dead" might be brought to him and experience both a spiritual and ultimately a physical resurrection unto a new life (1 Cor. 13:4-7).



Christ Riding Into Jerusalem

Q.: Christ rode the unbroken colt into Jerusalem (Luke 19:35; John 12:14-15). Was there any significance in that fact?

A.: That he rode the colt and not the ass is shown from the RV at both Zech. 9:9 and Matt. 21:5 where the conjunction "and" is translated as "even," thus: "riding upon an ass, even upon a colt," and our notes on p.72 of our exposition of Zechariah should be amended accordingly. There was a double significance about this act. Jesus could ride and control the unbroken colt, but he could not "break in" Israel! Isaiah declared: "The ass knoweth his master's crib: but Israel doth not know, My people doth not consider" (Isa. 1:3). Further, to ride upon a special animal was considered a dignity fit for a king. Thus Solomon rode upon David's ass, and this indicated to the people that he had been appointed their monarch (1 Kings 1:33, 38). It was appropriate to the unique dignity of Jesus, as Israel's king, that an animal should be provided him "upon which never man sat."

NEXT SCHOOL — 13th to 21st MAY

THE FLOOD

We continue from p.203 the article citing theories relating to the Flood.

Among those who followed Newton was Guethard (1715-1785). He claimed that volcanoes had played a very important role in the formation of the earth's surface, countless ages ago. His researches took him to the top of the Auvergne Mountains in France. Standing there on the rim of a vast volcanic crater, he looked down on rivers that ran through green forests and besides small towns. He described a scene of peace and tranquility! For centuries shepherds had pastured their flocks on the slopes of the mountains. But standing on the seared cinder-top of the extinct volcano, Guethard thought of what had once happened — of the burning torrents of lava that had poured over the lovely valleys during successive ages. The discovery that the Auvergne Mountains were extinct volcanoes surprised the world. But it was discovered that what had happened there had likewise taken place in many other countries.

With the 18th century came the discoveries of Cuvier (1770-1832) who claimed to have unearthed prehistoric animals from the very soil of Paris. He abandoned the traditional view that the older geologic systems (the deep lying fossils) could be attributed to the Noahic Deluge, and instead held (with many geologists of repute) that the superficial deposits might be identified with the Deluge. This view was held until 1826 when John Fleming demolished it by showing that no temporary flood could have produced the superficial deposits — the boulder and brick-clays, stratified sands and gravels — to name but a few. "And so thoroughly were his facts and reasonings confirmed by subsequent discovery, that the geologists of name who had acquiesced, wholly or in part in the Cuvian view, read in succession their recantations" (*Testimony Of The Rocks* by H. Miller, p.283).

The 19th century produced Agassiy (1807-1873), a geologist who claimed that the northern hemisphere had been in the grip of an Ice Age long ago. His contribution to science, as it bears on the Deluge, was that the erratic boulders that lay strewn in such great profusion over the northern hemisphere, had been carried there by glaciers, and not by water, as the advocates of a universal flood had thought. Agassiy had studied living glaciers, and noted the grooves and other marks that they made in the walls where they moved. He found the same tell-tale scratchings in the valley of the Rhine, and a hundred other places. His claim has had widespread acceptance, being confirmed by Chamberlain (1843-1928) who discovered (in 1894) what any geologist can see for himself the glaciers actually carrying the erratic boulders along. North of latitude 78 there are glaciers that terminate at abrupt walls or cliffs where they break off, revealing a clear cross section of their structure. This includes layer after layer of boulder drift, rocks that have fallen from the banks of the valleys through which they drifted, after which more snow has settled upon the rocks and has become compressed into ice.

An outstanding 19th century geologist was Hugh Miller (died 1857). He was a devout Bible believer, and a most distinguished scientist. Brother R. Roberts was conversant with the largest of his works, *The Testimony Of The Rocks*, and accepted his view of the local and not universal flood, as is shown by his comment in *The Visible Hand Of God*, section *The Flood*, p.52 (1st edition). Brother Roberts mentions only one of Miller's

reasons for his belief, but actually Miller's book is a classic in that it treats as exhaustively as any one could wish on so many aspects of the subject. Our pioneers did not despise science truly so called. "Revolving upon its own axis" is the opening phrase of *Elpis Israel*. This is a scientific truth for which we are all indebted to such men as Copernicus, Newton, and so forth.

The second Editor of the Christadelphian, Bro. C. C. Walker, also believed in a local flood, and not a universal one, as can be seen from his book, *The Word Of God*, p67.

And what of the 20th century? We quote from R. Moore in *The Earth We Live On*, p.54.

"By the time Woolley dug into that unsuspected water-laid silt so far below the surface of Mesopotamia, and proved the existence of a great, though not universal, flood . . . men had already learned that the face of the earth had been sculptured by other forces. The Flood no longer mattered in the understanding of the earth. Its simultaneous discovery and limitation, therefore, produced no intellectual or scientific crisis." — R.S.

Editorial Note.

We do not despise knowledge which contributes to truth, whether scientific or otherwise. But it must be surely evident that the findings of one scientist cancel out those of others. Today, Woolley's discovery at Ur is not accepted as the Flood of Noah, so that the comment at the conclusion of the article above, is not the final comment on the matter. Our independent studies of God's Word confirm to the satisfaction of our mind that the Flood was universal, and every creature under heaven died. We accept what the Word says above that of scientists or even our beloved pioneers. Peter clearly states that the very earth that came into existence by the Word of God originally was subsequently overthrown (2 Pet. 3:5-6) bringing to an end the political, social and religious order established upon it. The very Word of God that brought creation into being, caused its partial disruption by the upheaval at the deluge, and the Scriptures are explicit that all the forces of nature: torrential rain, volcanic upheaval, and tidal waves were used to that end. How the mighty mountains of Asia (the highest in the world) including Ararat (16,945 ft. in height) could remain covered for the period of the Flood without the rest of the lower portions of the earth being covered is difficult to conceive. We believe that evidence shows that the earth's surface was changed by the flood, but we do not press that belief on to others. However, it is obvious that much of Australia was well under water at one time, as is evidenced by the Nullabor Plain and elsewhere, and this continent may well have come into existence following the flood. These are theories upon which interesting and harmless speculation may be permitted without doing violence to the Truth; but as far as *Logos* is concerned, it will not tolerate any theory that directly challenges the obvious teaching of Scripture. It is irrevocably opposed to those evolutionary theories against which it has spoken in recent months.

The Truth in the first century was quickly corrupted. The apostles' solemn warnings were ignored, as were also the instructions given by the apostles for preserving it (2 Thess. 3:6, 14; 2 Tim. 3:5). Before the last of the apostles had passed from the scene the ecclesias were honeycombed with worldly-minded men — "vain and unruly talkers" (Tit. 1:10; 1 Jhn. 4:1; 2 Pet. 2:1-2). What a lesson to us! Human nature is now no more reliable than when the Spirit was at work in the first century.

"In Wisdom He Hath Made Them All."

The Beauty of Bird Life

"And out of the ground, Yahweh Elohim formed every beast of the field, and every fowl of the air" (Gen. 2:19).

The Divine record of creation emphatically declares that animal and vegetable life were formed by the Almighty, "out of the GROUND." This is either a truth or a lie. We believe it is the Truth. The Godless theory of evolution, however, contradicts this. It suggests that primeval oceans were the cradle of life; that plant life, from which other forms of life came, was first developed from primitive algae in the SEA! Thus, evolution rejects God's Word, and calls God a liar!

True Christadelphians will completely shun such a profane and corrupt theory.

Consider the evidence of birdlife. The graceful movements, beautiful colors, amazing habits and instincts of these denizens of the air testify to the wisdom and glorious handiwork of God. They present evolution with great problems. The fact of purpose and design cannot be evaded, but in order to pander to a false theory, some try to explain it by a theistic evolutionary theory, that challenges the express declaration of God. True Christadelphians will reject all such theories as untenable.

Consider the following statements as contained in the book, *The Birds*, from *Life Nature Library*.

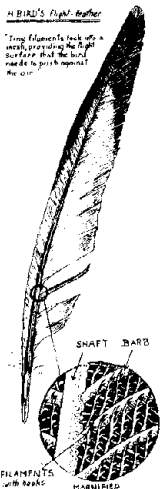
"More than anything else, the feather is responsible for the fact that birds can fly. Flight itself is not unique among animals—most insects fly and one family of mammals, the bats, has DEVELOPED TRUE FLIGHT."

Note the positive assertion: "developed true flight!" Evolution commences to work on the reader! Now note how the article continues, acknowledging the magnificent design without any reference at all to the Creator.

"The feather is a MARVEL OF ENGINEERING. It is at once extremely light and structurally strong, much more versatile than the stretched skin on which a bat supports itself in flight or the rigid structure of an aircraft's wing—and far more readily repaired or replaced when damaged.

"Examine the cut-off quill feather of a pigeon. Though nearly weightless it has strength. The stiff shaft of the quill provides rigidity where support is needed, yet it is supple towards its tip, where flexibility is required for split-second aerial manoeuvring. Feel the sleekness of the web, soft yet firm. Separate the barbs; zip them together again by running them through the finger-tips as a bird would preen with its bill.

"The INTRICACY OF THE DESIGN that allows this can be appreciated by putting the feather under a microscope. It will be seen that each parallel barb, slanting



diagonally from the shaft, is not hair-like, but as a miniature replica of the feather itself, with numerous sidebranches, or barbules, that overlap those of the neighboring barbs in a herringbone pattern. These in turn have tiny projections called barbicels, many of which are equipped with tiny hooks that neatly hold everything in place. The single pigeon feather under scrutiny may have several hundred thousand barbules and millions of barbicels and hooklets."

All of these arrangements show God's wisdom and design in His handiwork. In NO WAY do they bear witness to evolution. But notice carefully the next interesting question:

"How did this structural marvel EVOLVE? It takes no great stretch of the imagination to envisage a feather on a MODIFIED SCALE, basically like that of a reptile—a longish scale loosely attached, whose outer edges FRAYED and spread out until it evolved into the HIGHLY COMPLEX STRUCTURE that it is today. In fact, birds still wear scales very much like those of reptiles on their feet and legs."

But surely their "imagination" has gone beyond the "elastic limit" and the bounds of reason! The fact that God has designed the birds with these scales on their legs, is advanced as "proof" of the development of birds from reptiles! If this is the case, where is the evidence of scales developing into feathers — somewhere between the legs and where the feathers commence? WHERE IS THE EVIDENCE OF TRANSITION? There is none.

But the "wisdom of the wise" continues:

"It is obvious that feathers contribute more than the gift of flight to birds. As an extremely light, tough, durable padding, they also protect the bird's thin and sensitive skin and act as an efficient air-conditioner, trapping body heat in the spaces between the fluffed feathers when the temperature is cold, transmitting it through flatly pressed feathers to the outside when it is warm."

Once again, these remarks testify to the great wisdom and design of Yahweh. They do not support "Blind, random Chance" as both a designer and creator.

"Feathers are not shed simultaneously, except in Penguins, NOR IS IT A RANDOM PROCESS. Flight feathers and tail feathers are usually discarded in pairs, one from the right side and its opposite number on the left while the replacements emerge. The bird may lack some of its support from the flight feathers while moulting, BUT IT IS NEVER INHIBITED WHEN FLYING".

In every way God has made provision for the works of His creatures. How utterly foolish for evolution to claim that all results from "blind random chance" working in the genetic cells — when it is forced to admit, in the quotation above, that here is "not a random process"!!

But we allow Evolution to explain its theory of "purpose" and "design" in creation:

"After birds branched off from the reptilian family tree, most of the modifications in their skeletal structure BECAME DIRECTED towards the airborne life."

We are asked to visualise "blind, random Chance" directing the development of birds so that they will be able to ultimately fly! Note carefully the following language:

"Their bones became hollow, like dry macaroni, and some of the larger bones even evolved internal struts for reinforcement. Since flight de-

mands a rigid airframe, the body box—the rib case and especially the backbone—became rigid, with some of the bones fused. Only the many-vertebraed neck and tail remained flexible. A keel developed on the breastbone for the attachment of the enormous flight muscles. . . .”

“Lightness is essential to flight. Not only does a bird have a pair of lungs, small and pink, that lie against the ribs, but also a MARVELLOUS SYSTEM of air sacs that extend in a most INTRICATE WAY into almost every important part of the body, and even lead to air spaces in some of the hollow bones. These delicate sacs with the texture of bubbles enable a bird to use the air it breathes much more efficiently than even a mammal with its relatively larger lungs. The air sacs also act as a thermostatic device, for birds with their rapid metabolism and high body temperatures have no cooling sweat glands.”

The quotations above are examples of how the wonderful evidence of the Wisdom of our Creator is ignored. Evolution is a foolish, Godless doctrine, a theory without a shred of evidence or support, that calls God a liar, whilst itself trying to establish that blind, random Chance has directed the issues of development, and that the “marvels” seen on every hand are due only to its “designing and planning for the future.”

Birds are humble creatures made OUT OF THE GROUND. Their physical excellencies are the result of the Divine Creator’s wisdom and power. They depend upon Him for their daily food (Matt. 6:26).

“Are ye not better than they?” asked the Master. The loving care of the Father has been lavished upon us. He has provided us not only with the privileges of life which we daily enjoy, but has also given the opportunity to enter into eternity. Our energies must be directed to obtaining spiritual food: “Seek ye first the kingdom of God and His righteousness” (Matt. 6:33).

Let us not despise His glorious Word for the Godless theory of evolution which can only bring death in the day of judgment.

A.C.N. (W.A.).

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.



Let Us Strengthen Each Other.

“I thank you for past pleasures in my reading, for “Logos” is a stimulant, and in these dark days that is what we need. May God bless the work you are doing, and strengthen the Committee to so continue until there is no need to do so, for then He will have come, for whom we so eagerly wait, and the long night of waiting will be over. This prompts a sobering thought:

“Shall we be ready to meet Him?” God grant us the strength to so order our lives now that we shall find approval in that day.” (I.K., Vict.).

(Your encouraging letter is appreciated by the Committee. These are difficult days, as you note, both within the Body as well as without. We can but press on realising that unless Yahweh build the house, we labour in vain (Psa. 137). In His strength alone we will succeed).

Today's Trials.

"I would like to express my appreciation on the stand the 'Logos Committee' has taken in regard to the dangerous modernistic ideas on the doctrine of the Truth which has been put forth in various writings during the year. It is refreshing to know that 'Logos' is prepared to take up the challenge and refute the errors, setting forth clearly the Truth as revealed in Scripture. May God bless the work you are doing in the Vineyard." (L.M.C. - Victoria).

"Your stand regarding the current interpretations by some of the Inspiration of the Scriptures and the Genesis account was commendable, and encourages a stronger faith in the written Word." B.W. - England).

(We are convinced that some of the difficulties now afflicting the Brotherhood have developed from the modern trend to bend the Truth to suit "scientific" theories. But the Genesis account of creation provides a more substantial and satisfying explanation of God's work, than has ever been attempted by "science so-called." A firm conviction in the literal accuracy of the Scriptures provides the basis for a correct understanding of the Divine purpose).

Philippine Work Progressing.

"We thank you for your help and assistance in the work of the Lord in this place. The pamphlets and books so kindly supplied us are the weapons used in the battle for the glory of the Father in heaven. We find these most useful, and hope that you continue to send them to us. The progressing ecclesia send its love and warm greetings." — (P.J. - Philippine Isl.).

(The Philippine brethren are performing valuable work around the area of Luzon, as well as parts of Southern Philippine, and hope to shortly visit the Tarlac province. The "Herald Of The Coming Age" magazine continues to receive considerable interest from the community in those parts).

The Danger Of Democracy.

"Our 'Eureka Class' is currently studying the seven last plagues of Rev. 15-16. The section contained in Chapters 15-19 has important counsel and warning for the latter-day ecclesia. It deals with the period that sees the birth, growth and death of our modern, democratic, industrialised, athiestic age. The political theory of the divine right of kings has been replaced by the philosophical fable that 'all power is of the people.' It is to a corrupt 'people's world' that Christ comes, to demonstrate that 'power belongs to God,' and to reveal 'who is the blessed and only Power, the King of kings, and Lord of Lords.' We are born into a democratic constitution in which man enjoys far more liberty than is good for him, and in which the most elementary principles of divine morality are lightly and repeatedly broken. We inherit a spiritual atmosphere that is adverse to the development of a godly character. Evolution and similar profane theories flourish readily in democratic soil (as they did in ancient Greece, when it was politically democratic). Genesis 6 implies that Noah lived in a democratic world whose liberties were wrested from tyrants by the revolutionary efforts of the renowned 'mighty men' born to the sons of God by the daughters of men."

— (R.P. - N.S.W.).

(Mankind will receive more blessings under the righteous and beneficent rule of the Divine Dictator in the age to come, than it has ever experienced in the past. In most cases men ignore or cannot see the pathway to real happiness and peace. This is abundantly shown in the people's choice of Saul to lead the nation — 1 Sam. 8. True wisdom, however, rested with God, who "sees not as man sees" (ch. 16:7). This will again be seen in the day when "He shall judge the people with righteousness, and the poor with judgment" — Psa. 72:2).

Turning Towards Home !

Prayer And Performance

Because of our heavy schedule of appointments in various parts of the world, it was possible for us to stay in the United Kingdom for a period of only sixteen days. However, during that brief interlude we travelled widely, from Dundee in the north, to London in the south. We addressed a meeting each night, visiting eleven ecclesias, in addition to fulfilling two appointments with the Birmingham Eureka Classes.

Thus we managed to cover a wide area in a comparatively short time; and whilst this concerted activity placed a considerable strain upon ourselves and a number of kindly, thoughtful brethren and sisters who cared for us and transported us from place to place, we felt that the effort put forth was well worthwhile.

But, with such "running to and fro," there will inevitably arise complications and difficulties, although in our case such were all of a minor nature. Repeatedly we must learn the lesson that prayer alone, no matter how eloquent, is not sufficient to overcome our difficulties, or cause us to be strengthened in the way of life. Neither will lasting fruit result from rushing about in the service of the ecclesias, trying to accomplish great things in our own strength. It is a combination of prayer and action, wisely employed, that will make our labors effective. Whilst placing ourselves entirely in the hands of the Father, we must be diligent in our activities. To be "always abounding in the work of the Lord" means to be ever praying for divine strength and guidance, that we may experience the Father's blessing, and bring forth fruit to the glory of His Name. At times these qualities become unbalanced. Sometimes we pray without labouring; or work without prayer. Worse. Sometimes we do neither. However, we did strive, in the midst of our busy schedule of travelling and speaking appointments, to maintain this balance in our approach to the work in hand; and we felt that the Father's blessing was with us, resolving the difficulties which, from time to time, arose.

In Dundee we had reached our furthest point from home. As from time to time we viewed a map of the world, we continued to be somewhat in awe at the vast distances we were travelling, and at the ease with which it is possible to cover such distances in these modern times. Now, having departed from Dundee, we took heart to realise that we had started on the homeward journey. We mention these things not to indicate that we were glad to be leaving our brethren, but to record our thoughts at the time, as continual strain and tension took its toll, and we spoke of home.

To Sheffield

Following appointments with the ecclesia at Leeds, we journeyed by motor car across to the west coast, near Blackpool, to visit the ecclesia at Fairhaven. There we were hospitably received by brother and sister James Carter (Brother Carter being a brother in the flesh of the late Brother John Carter), who conveyed us, in due course, to the ecclesial meeting-place. We discoursed that evening upon a subject which we find both stimulating and sobering: "The marriage of the Lamb." Based upon that well-known verse in the closing chapters of the Bible, we endeavoured to encourage our brethren and sisters with "the joy that is set before" them. With the prospect of joy, however, there is a warning

exhortation. Any man of honour and integrity is somewhat demanding in those qualities which he requires to see in a prospective bride. Will the Lord Jesus Christ be any less demanding? He requires in his bride the ability and dedication to carry out his instructions within the household; he desires to see in her great (spiritual) beauty. And above all else, he is insistent upon faithfulness, and true love, which is: that we "walk after his commandments" (2 Jno. v.6). Thus it is necessary that, whilst longing for his coming, we use the time that is left to us in busily preparing ourselves that ultimately he might see in us those qualities in which he delights.

The next day we travelled south to the city of Sheffield. Famous throughout the world for the production of stainless steel, and particularly the manufacture of cutlery, we found ourselves in a city that was expansive and heavily industrialised. Sheffield appeared to us very similar to many other major cities in England. But though there was manifested in that city the same general indifference to spiritual and moral responsibilities as we had witnessed elsewhere, the light of God's Truth was not entirely clouded over; for in Sheffield there is a Christadelphian ecclesia numbering about 220, and it was our pleasure and privilege to address three meetings during the two days we were there. A fraternal evening on the Saturday was well attended. The subject was: "God's Saints — Revealers of the Divine Character." We endeavoured to show that we are called to the Truth for only one purpose: to manifest the character of our Heavenly Father. When we call upon Yahweh as our Father, we are implying that we are His children, and that we should be not only like Him in "image" but also in "likeness" (Gen. 1:27; Cp. Jas. 3:9). All other aspects of life in the Truth are subject to this great, over-riding principle. We may lead a busy, industrious life in the ecclesia, but if we are not striving to mould our lives within the framework of God's commandments we are failing in the very fundamental demands which the Word demands of us.

There is an urgent need for a reawakening to the reality of these principles in our ecclesial life in these days. Thus, how refreshing and down-to-earth are these words from the pen of Brother Thomas:

"Men have not yet learned the lesson, that all they are called upon by God to do is to believe His word and obey His laws. He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they are evil doers, and at enmity with Him. He asks men for actions, not words . . . Man has offended God. It becomes him, therefore, to surrender unconditionally; and, with the humility and teachableness of a child, to receive with open heart and grateful feelings, whatever in the wisdom, and justice, and benevolence of God, He may condescend to prescribe. Until they do this, they may preach in His Name, make broad the phylacteries, sound trumpets in the synagogues and in the streets; make long prayers in public; disfigure their countenances with grimace that they may appear to fast; build churches; compass sea and land to make proselytes; found hospitals . . . all is reducible to mere fig-leaf invention as a substitute for 'righteousness of God.' 'Blessed are they whose iniquities are forgiven, and whose sins are covered'; . . . The Lord's covering for sin is 'a change of raiment,' even 'white raiment,' which He counsels men to buy, 'that they may be clothed, and that the shame of their nakedness do not appear.' He alone can furnish it. His price is that men should believe it, and put it on." (Elpis Israel, p.87).

Compare the foregoing with the clergy-type philosophy which is emanating from various quarters of our Community today!

Why is it that such clear-cut exposition as this is largely missing from our preaching these days? (And we refer not only to public preach-

ing work, but to exhortations and expositions provided for the well-being of the ecclesias). Primarily, it is because our speaking brethren are no longer conversant with such fundamental books as *Elpis Israel*. And unless the shepherds of the flock awake to this increasing trend, we will eventually find ourselves having little in common — either in belief or practise — with those Christadelphians of earlier generations. In which event, as a Community, we will have lost the Truth.

There is a need today to "cry aloud and spare not" (Isa. 58:1) in defence of the Faith. There is a need that our shepherds and speaking brethren clearly expound and uphold the Word of God in purity and with clarity, that the Body might reflect that vigour and fervour for the Truth that characterised its early development. But before any of this can be effective, the Truth will have to mean more to us, as individuals. We prize what we love. We will display zeal and loyalty for something that is dear to our heart. We will struggle tenaciously for something in which we earnestly believe. Thus, instead of listening indifferently to those in our midst who sneer at *Elpis Israel* and other valuable Christadelphian works of the past, it is time we once again turned our attention to those fine expositions which will teach us anew of those things which should be so "surely believed among us."

The meetings at Sheffield were well attended, and we enjoyed, as elsewhere, many stimulating conversations with the brethren and sisters.

On the Monday we departed by car for Birmingham, enjoying the drive in the company of our host and hostess, Brother and Sister Hardy. The scenery was a sheer delight. In contrast to the dull, drab buildings of the industrial cities, the countryside of England was as we had always imagined it. The hills and valleys and fields were covered with a rich, green softness. Soon, many of the majestic trees would be turning yellow and gold and red and brown; but now they were still fresh and green, washed clean by the light rain which had earlier fallen, and polished by the bright, warm rays of the sun. The grass grew thickly, betokening a constant rainfall and fertile earth. Cattle grazed contentedly, strong, solid creatures, "the beef of old England." The farmhands worked steadily in the fields.

Our journey took us along narrow, winding roads, now up an incline, now weaving down into a valley, passing through a long archway of high, spreading trees; now crossing a small bridge, catching a brief glimpse of the bubbling brook momentarily beneath us; then passing through a small village, with children waving and the inevitable dogs and geese adding their contributions to the sounds which filled the country air. We motored onward at a steady pace, the whole English countryside appearing to be at peace; and we meditated at that time upon the glorious future in store for the earth, when man will learn to live more in harmony with God's creation, when the gray, grim ugliness of big cities will be dispelled from the scene, together with the vices and goddess ways which have become so much a part of city living in these dark and degenerate days.

The engine of the big Jaguar hummed steadily, sometimes growling deeply as it swept us up and over a hill; and all around us was the rural scenery of a country so rich in history that we found no difficulty in imagining the Norman Knights, resplendant in armour, riding majestically through these beautiful forests; or the army of Cromwell, marching grimly through the countryside, intent upon establishing a new order in the land.

Eventually we came to our destination! Birmingham. Here, indeed, was a bustling, industrious city, with the local citizens hurrying about their business, every form of motor transport from tiny "mini's" to huge lorries jamming the streets, and a general air of determined activity. But the initial effect upon us was somewhat different to that which would be the experience of the every-day tourist. For here we were in the British city which was, virtually, the cradle of the Christadelphian Community.

Signs of the Times

Soul-Searching Stupidity.

NEW YORK — An American miner left \$US200,000 in his will to finance a scientific search for the human soul, in the following terms: "After my funeral expenses have been paid and \$100 given to some preacher of the Gospel to say farewell at my grave, sell all my property, which is all in cash and stocks, and have this balance money go into research for some scientific proof of a soul of the human body, which leaves at death." The 70-year-old miner, James Kidd, was declared legally dead in 1950, and since then his estate has more than doubled in value.

(The best scientific search would be that made within the pages of the Inspired Word — the only satisfactory arena of any matters dealing with the formation and destiny of man. But, unfortunately, so-called "Gospel-preachers" forget to reason logically on this subject, and become entangled in the popular mind-befuddling stupidity of current theology. In its original derivation the word "soul" simply means a breathing creature, without any reference to its constitution, or the duration of existence. It is also used to represent mind, disposition, life, etc., and its characteristics indicate its essential mortality. Friend Kidd obviously did not appreciate James' words: "What is your life? It is even a vapour that appeareth for a little time, and then vanishes away" (Ch. 4:14). Apart from using the Divine formula, we fear that

God does not intend that the world shall always be governed by sinners; He is going to set aside the present systems and introduce a personage styled "the Son of His Handmaid" whom He has made strong and who will be manifested in His own time. That time is near, and the signs are plain. (J.T.)

the researchers into the existence of the soul will meet with no success!)

Balfour Day Celebrated In Arab Countries.

JERUSALEM — Balfour Day was celebrated in Arab countries by declarations of "the popular war of liberation and the use of arms to destroy Israel and the foreign influence in the Arab countries." In Amman, King Hussein repeated the pledge to regain "Palestine." The Jordan press marked the anniversary with supplements containing maps and photographs of "our robbed towns and villages," and published the text of the Declaration with the comment that it was the "greatest highway robbery in history." Rallies were held in various parts of the Arab world to mark the anniversary, and to express the traditional declaration of revenge against Israel."

(The Balfour Declaration, issued in 1917, announced the sympathy of the British Government to the establishment of Palestine as a national home for the Jews, and led to the eventual declaration of Israel as a nation in 1948. The Arabs expressed their resistance to this situation, and marked the 50th anniversary of the Balfour Declaration with appropriate demonstrations! But in this they are tampering with destiny, and their puny efforts to destroy Israel will be singularly unsuccessful).

Thoughts for the Times

Am I Among the Few ?



Christ plainly said that the state of things at his coming would resemble the state of things "in the days of Noah," when only one small family were found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day, but that in a certain sense things are as they ought to be. Few are found honoring the name of God and waiting upon Him in the way appointed in His Word. Few are they with whom His commandment is a law, and to whom the things in which He delights is a pleasure. Few are they to whom His Kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now are where they were then — seeing their own ways, finding their own pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose, a distasteful interference with their rights and occupations. It is an evil situation — a dark and dreadful day. But let understanding rule, and we shall not be overthrown. What we see and mourn at was foretold. It was foretold because it was foreseen. It was foreseen because to God all things are known; and with God we may abide in peace, even during the evil day; for, not only has the evil day been foreshewn, but the glorious day that comes after — the day of light and gladness, and righteousness and honor. The fact that the evil day has come is a guarantee that the day of good will come. Come it certainly will, however long it tarry, and however sore the evil with which, in the wisdom of God, it is preceded. And when it comes, it comes to stay. Never again will darkness cover the earth or death reign. Never again shall we know the weakness of mortal nature, the distress of human misjudgment, the inexpressible misery of sojourning in a benighted population that know not God and obey not the Gospel of our Lord Jesus Christ. The day of the Lord will not only be without cloud, but without end. We are unable to grasp this fact in all its magnitude and power. But the knowledge we have, enables us to receive it in faith. Reason leads us to the threshold of the morning dawn, even if our weak eyes are unable to behold the brightness of the everlasting glory, that presents itself to our

view. By this we are strengthened to endure the horrors of the night. By this we are enabled to hold on in the face of all discouragement; to retain confidence and purpose in the midst of a thousand contradictions; to pursue an indomitable way against a world in arms, and the path of our pilgrimage through this great and terrible wilderness, notwithstanding the hiss of the serpent and the arrow of the Amalekite.

—R.R.

This Month's Exhortation

**"Heirs Together of the Grace
of Life"**

(I Peter 3:7)

Our exhorting brother, this month, is Brother R. Stone, of the Los Angeles Ecclesia, USA. Basing his remarks on the reading of I Peter 3, he has some very searching observations to make on the mutual co-operation that the truth demands should be manifested by believing husbands and wives.

The words of Peter aptly set the stage for our exhortation. He succinctly outlines the duties that wives bear to their husbands, whilst at the same time enjoining upon husbands their deep obligation to dwell peaceably with their partners, granting the honor due to them because they are "heirs together of the grace of life." The Greek word here translated "hinder," signifies to impede the easy path of a person by breaking up the road, or by placing obstacles upon it. Hence, metaphorically, it depicts the distracting effect that lack of understanding and harmony between a man and his wife can have on their worship, and particularly their prayers.

"And They Twain Shall Be One Flesh"

Marriage is the combining of two individuals into a single unit, and because of this unity, it is difficult to over-state the influence that husband and wife wield over one another. The Lord Jesus, in emphasising this singleness of purpose brought about by true marriage, declared: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:5). A common outlook on life, and a kindred spirit in respect to spiritual values is absolutely essential to a sound and fruitful life together. "Can two walk together, except they be agreed?" asked Amos (Ch. 3:3). The happiest

marriages among those outside the Truth are those in which husband and wife enjoy a common interest and share their moments of enjoyment together. When two people have the same goal in life, and seek a common plateau of success, they will be mutually willing to work and sacrifice to achieve it. The failures and disappointments they will meet along the way will seem trivial when experienced together.

For those of us in the family of God who are married, the need for marital agreement and singleness of purpose is even greater. Our entire life is built around the Truth. Remove it from our sphere of existence, and our whole purpose for living will be shattered. For the Truth is far more than a mere catechism of fundamental facts; it is a way of life which involves us emotionally. Marriage is like the joining together of the tributaries of a stream which merge into a single river and unitedly flow with added power to the sea. With two such powerful and demanding influences in our lives, it is understandable why the attitude of either spouse so deeply affects the other.

The Danger Of Divided Interests

In view of the fact that so often the marriage union tends to distract from the Truth, we can sympathise with Paul's desire that all men were even as he, himself. The apostle found it advantageous to remain single, as far as he personally was concerned. It would be good for anyone to remain so, providing such celibacy proved an aid to the Truth. Paul, however, recognised that the power to abstain was a gift from God, not given to every man. For the majority, it would be far better to marry than to burn. But why did the apostle adopt such an attitude as this? Why did he feel that it would be better, if one could contain himself, to abide even as he? The answer, of course, is to be found in the measure of service one is capable of rendering to the Truth.* So often one member of a marriage union exercises a bad influence on the other. In the natural course of married life, Paul declares: "The wife hath not power of her own body, but the husband: and likewise the husband hath not power of his body, but the wife" (1 Cor. 7:4). Such responsibilities demand the utmost in caution and restraint on both husband and wife. The demands which one makes of his spouse should never be allowed to interfere with the claims of the Truth. Because of the constant division of service that marriage involves, Paul encouraged men and women to serve the Lord "without carefulness." He urged all to enter the service of the Truth unencumbered with anxieties, for

* And also to individual circumstances. Cp. 1 Cor. 7:8,26 with 1 Tim. 5:14. There is no contradiction between these instructions when circumstances are brought into view.—Editor.

he knew well the frustrations that can arise from divided interests. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things of the world, how he may please his wife" (1 Cor. 7:32-33). Paul, speaking under the guidance of the Spirit, knew whereof he spoke. There are always certain distractions present in a marriage union that can greatly hamper our service to God, if we allow them to do so. The Scriptures abound with examples of the tremendous influence one member of a couple can wield over the other for good or ill. It was Eve who fell to the subtlety of the serpent, and after experiencing the change from that of "very good" to that of evil, induced her husband to likewise transgress. Jezebel's corrupt influence on her husband, Ahab, is legendary. This king of Israel added to all his sins by taking the wicked Jezebel to wife, and following her immoral worship of Baal. The depravity and immorality to which Jezebel drove Ahab is unsurpassed in sacred history: "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:33). In the New Testament, the experience of Ananias and Sapphira stands out as an example of the manner in which two professing Christians evilly affected each other. It was not only Ananias who kept back part of the price, but Sapphira was also "privy to it." They had "conceived this thing" in their hearts, and had "agreed together to tempt the Spirit of the Lord." We are left to wonder what would have happened in these examples had either of the partners insisted on adherence to the law of God. Perhaps he or she would have caused, by chaste behaviour, the conversion of the other.

Fortunately the examples are not all bad. The intervention of Abigail prevented the hasty revenge of King David on the wicked Nabal. In the New Testament, the very lovely story of Aquila and Priscilla is found throughout the ministry of Paul. Their mutual zeal for the Lord convinced Paul that he should take them with him as he left Corinth and departed to Ephesus. When the apostle left them in Ephesus, he did so with the confidence that they would work together to further the spread of the Truth. In his epistle to the Romans, he greets them as "my helpers in Christ Jesus" (16:3), and in 1st Corinthians makes mention of "the ecclesia that is in their house" (16:19).

"It Is Not Good That Man Should Live Alone"

Marriage was originally designed to help the husband. That is the significance of the statement found in Genesis 2:18: "It is not good that the man should be alone; I will make him an help meet for him." The Hebrew root for both "help" and "meet" is the same, and, according to Gesenius, has the primary meaning

of "girding, surrounding, hence defending." It is used of an aid in warfare, such as an ally. It is clear that God's purpose for supplying Adam with a wife was not merely for the propagation of mankind, but, more important, as a companion who would be able and willing to render spiritual aid to her husband, and to foster his flagging hopes when the need arose. The responsibility of the husband to the wife is not less urgent. As spiritual leader in the house, his attitude toward the whole sphere of Christian living will have a deep effect on the service his spouse is capable of giving.

Both partners in a marriage relationship, therefore, must exercise care and vigilance lest he or she prove a hinderance rather than an aid. Let us all beware, lest we discourage our partners by being lethargic or hesitant in our obedience to the Truth. Many well-meaning brethren and sisters stay at home, or engage in some activity other than the Truth, on those nights when a Bible Class is being conducted, merely because either the husband or the wife has evidenced disinterest in attending. It is a sad reflection to realise that the lethargy or lack of spiritual response in one's mate is sufficient to extinguish the spark of responsibility in oneself. How brightly and vigorously should the flame of Truth burn within those who are misdirected so easily!

The Disaster Of Compromise

It takes a strong, deeply spiritual individual to fulfil his duties to God and the ecclesia in spite of his or her mate's languor. Strong, because often actions take on the appearance of lack of endearment and consideration of his marital partner when he sees clearly his duty to God and does it! Once the habit of yielding to the weaker partner's wishes is established, it is exceedingly difficult to stop. Marriage soon becomes a contest between one's obligation to the Truth and the vacillating fancies of a spiritually decadent spouse. Compromise, under these conditions, becomes disastrous, for it leads to that state of lukewarmness which is abhorrent to Christ (Rev. 3:14-16).

As Workers Together

Marriage is the full realisation of love in the highest sense of the word. It is the unreserved giving of one's self to another. It is, therefore, much more than mere physical association. True, genuine love will manifest itself in a deep concern for the other's welfare. It will be revealed, not merely in verbal expressions, but also by a sincere anxiety for the other's spiritual and moral growth. The real test of the sincerity of one's love, both for one's spouse and for the Truth, is in meeting one's responsibilities to God, and doing everything in one's power to encourage the same willingness in his partner. If our love is to be without dissimulation,

then we must be certain that we see clearly those spiritual values which demand our first consideration. If both partners truly love the Truth, as well as each other, how pleasant will be their journey towards the Kingdom of God! If both are willing to share in the work of the Truth, walking hand in hand in its service, how prosperous will their efforts be in the Lord's vineyard! Their lives together will truly reflect that lovely relationship that exists between Christ and his Ecclesia. Further, what a crowning exaltation when, on the day of accounting, both husband and wife are told: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

—R. R. Stone.

Introduction To Articles Upon—

The Seven Angels and the Seven Last Plagues

"I saw another sign in heaven great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1).



Conflict Throughout The Ages

The Apocalypse is a special revelation committed by the Eternal Spirit to the resurrected Son "to show unto his servants things which must shortly come to pass" (Rev. 1:1). The opening chapter of this remarkable communication pronounces a blessing upon those who read, understand, and keep the things that are written therein (v.3), and this is repeated in the 16th chapter, where the declaration is recorded: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

It is a book specifically for the Gentile Ecclesia that it might know the times and what Israel ought to do. For that reason, chapters 15 to 19 should especially receive close attention by the present-day ecclesia, as it is extremely likely that "this generation shall not pass, till all these things be fulfilled."

Taking our standpoint at chapter 15, we find that nearly 1700 years of history have been spanned by the earlier sections of the prophecy, recording a period of long and bitter contention upon the arena of Roman Europe, between the seed of the serpent and the Seed of the Woman.

The Apocalypse, therefore, provides an illustration of the declaration of Genesis 3:15:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Vast numbers have favored the camp of the serpent, but God has been in the camp of the woman's seed. The warfare has been bitter, and has been waged with both physical and doctrinal weapons. As was predicted in the reference above, the temporary advantage has been with the serpent power, though ultimate victory will be with the woman's seed. Cain's experience is typical of that. By the exercise of physical power, he murdered his brother, and became the prototype of all haters and slayers of their brethren who are more righteous than themselves, but he was told:

"The voice of thy brother's blood crieth unto Me from the ground, and now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand; when thou fillest the ground it shall not henceforth yeild unto thee her strength; a fugitive and a vagabond shall thou be in the earth" (Gen. 4:10-11).

Cain's victory, therefore, was far from complete even then, whilst his brother is yet to rise from the dead to a glorious inheritance.

Those Jews who shed the blood of Jesus and his brethren experienced the same curse. They doubtless flattered themselves that they had triumphed over the woman's seed when they successfully impaled Jesus on the Roman cross. But three days later he rose again, to tell his disciples: "All power is given unto me in heaven and in earth" (Matt. 27:18).

Similarly, the Apocalypse shows how that the Catholic beast has temporarily triumphed over the saints, but that shortly this will be reversed, and the glorified multitude of the woman's seed shall "reward her (Roman Babylon) even as she rewarded you, and double unto her double according unto her works" (Apoc. 18:6).

Israel's Apostasy Foreshadowed Ecclesial Decline

The punishment heaped upon Judah because of its crime in murdering its Messiah was the overthrow of the nation, and a long night of suffering and dispersion for the people. But even as Yahweh was preparing to prune off the natural branches from the good olive of Israel, He sent His ambassadors to preach the Gospel throughout the Roman Empire. Thus a "people for His name" (Acts 15:14) was developed from out of Gentilism bearing the name, Christian. For a time the twelve tribes of Israel were no longer accounted "His people" (Hos. 1:9), but were replaced by Gentiles who had embraced their hope. Their community is symbolised in Apoc. 7:4 as "all the tribes of the children of Israel." The object was to form out of them a royal

priesthood for the Age to come, by sealing them in their foreheads, or mentally impressing them with the principles of Yahweh.

But history repeated itself. We can trace by the pen of Moses and the prophets the sin and apostasy of the majority of Israel who oppressed the faithful minority in their midst, and in like manner a parallel situation developed within the Ecclesia. The New Testament epistles and the letters of the seven ecclesias of Asia make pointed reference to the line of cleavage then developing in what should have been the united body of Christ. As time went on, many tired of the spiritual discipline of true Christianity:

“For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4).

So was fulfilled, within the Ecclesia, the symbolism of Hosea 3:1:

“Then Yahweh said unto me: Once more go, love a woman beloved of her friend, yet an adulteress according to the love of Yahweh toward the children of Israel, who look to other gods, and love flagons of wine.”

The history of erring, faithless Israel was repeated in the Gentile Ecclesia. It degenerated into a paganised, babelised “Christian” Church. The minority who remained true to the faith in Christ were hot against this degeneracy in doctrine and manners. Their testimony for the Truth, and their trenchant criticism of Church worldliness in doctrine and manner of life led to the development of two bitterly hostile camps. A dominant theme of the Apocalypse is its reference to the centuries’ long contest that would ensue between true and apostate Christians in Europe, and its bearing upon the development of modern history and current events. The root of all mankind’s troubles is found in religion. There will never be the removal of “every curse” until man divests himself of his self-will, and submits with child-like faith to Yahweh’s will as expressed in His religious appointments. He, as the great Physician, alone possesses an infallible healing balm and genuine restorative eye-salve. Many substitutionary inventions have been prescribed by spiritual physicians of the Apostasy down the centuries. But their doctrines and traditions are as ineffectual for redemption as were those of the blind guides of Israel (Matt. 7:5-13). Yahweh knows the thoughts and purposes of such, and in due time they shall be abased that He may be glorified:

“For I know their works and their thoughts; and it shall come, that I will gather all nations and tongues; and they shall come and see My glory” (Isa. 66:18).

Thus He shall be sanctified and known in the eyes of many nations (Ezek. 38:23), and all flesh shall see His glory (Isa. 40:5).

The children of Deity are imbued with faith in Yahweh’s pur-

pose to fill the earth with His glory (Num. 14:21), whilst those of the synagogue of satan (Rev. 2:9) are not. The trust of the latter is in visible realities: a rich, powerful, highly-organised church, public esteem, political influence, positions of eminence, high-sounding titles, gorgeous array. These comprise the mess of pottage, for which profane men of the flesh (modern Esaus) are prepared to sell their souls.

Opposed to all this is the Truth propagated by the servants of Christ. It is the most challenging of all the influences that the Catholic Church has had to contend with throughout the centuries, as she has steadily built up her spiritual empire. The warfare has been bitter. She and her political "sons" (France, Spain, Italy, etc.) have so deluged the soil of Europe with the blood of the witnesses of Jesus (Apoc. 17:6), that their crimes can only be atoned for by their own blood. Nor can such a long history of guilt be expiated by the punishments of a day. When Yahweh's long-suffering comes to an end, He will exact full vengeance for the blood of His saints.

"If I whet My glittering sword, and Mine hand take hold on judgment; I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh; with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land and to His people" (Deut. 32:41-43).

Vengeance On Babylon

The Apocalypse enables us to discern the significance of current events and modern trends. It explains why there has been a gradually increasing tempo of war and trouble since 1790. The earth-shaking political shock of the French Revolution (the reverberations of which still shake the world) marked the "beginning of revenge" upon the enemy, a judicial preparation for the next Great Day of God Almighty. If we turn the clock back several centuries to the judicial scourges of the first six trumpets of Apoc. 8 & 9, we perceive that these were disciplinary or corrective in their objectives, and we also learn that they failed to effect any change in the people because of the hardness of the Catholic heart (Apoc. 9:20-21).

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, silver, brass, stone, and of wood; which neither can see, hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

The outline of the seven last plagues, however, reveals scourges of a somewhat different nature. In these, "vengeance upon Babylon for His people's sake" takes on a heavier emphasis

than it has in the past. It is not hard to understand why. By this time, Babylon's old crime of unrepentant idolatry had been supplemented by a more direct, wholesale, and brutal shedding of the blood of Yahweh's servants and their helpers. An example of this was initiated by the Franco-Catholic monarch Louis XIV (a kind of European Manasseh) when, in October, 1685, he revoked the Edict of Nantes and ordered the horrible massacre and torture of the Huguenots. The blood of such cried from the ground for vengeance. European Christendom, captivated by its Catholic idols, and burning with mad hatred against the witnesses of Jesus filled up the measure of its iniquity by its brutal persecution, so that in her will be found "the blood of prophets, and of saints, and of all that were slain upon the earth" (Apoc. 18:24).

The words of 2 Kings 24:3-4 directed to Masasseh can apply to Catholic Babylon: "He filled Jerusalem with innocent blood; which Yahweh would not pardon."

Because of this the seven last plagues were decreed against Babylon. The great city, like Jericho of old, was devoted to certain destruction. The seven plagues and the seven thunders (Apoc. 10:4) re-echo the destruction of Jericho when the Israelites marched around the city for seven days, and the sequel saw all the inhabitants of the harlot's city given blood to drink.

This introduces us to the 15th chapter of the Apocalypse, the exposition of which we hope to commence next issue. It provides a telescopic view of our age, providing a glorious consummation that enables us to "look up for our redemption draweth nigh."

R. Pogson, NSW.

The Acorn And The Oak.

The book of Daniel is to the Apocalypse as the acorn to the oak. The latter is the mystery of Daniel's prophecy symbolically revealed. This mystery of the things he ministered he thought much upon, and sought to find out with great diligence, but without success; for he was informed that the mystery was hidden, and could not be penetrated until a time appointed. . . . The Apocalypse in its word-painting is the unrolling to the understanding of the servants of the Deity the series of events that should be successively unfolded, and which in their time of the end consummation should manifest as an accomplished result, "the end of the matter" — Dan. 7:28.

(*Eureka*, Vol. 2).



The Truth's affairs are brilliant nowhere, nor do its friends expect them to be till their Lord appears "in power and great glory." The progress of the truth is like the moving of a house; it makes many dead halts, and when it moves it is with much straining, and tediously slow. The obstacle to the gospel . . . is the worldly prosperity of the people.

—J.T.

Paul: The Manifestation Of Christ.

“Be Ye Followers of Me . . .”

Believers are bearers of the Name (Acts 15:14). As such, they are called upon to reflect in their lives the Divine characteristics manifested by the Lord Jesus. These were revealed so completely in the life of the Apostle Paul, that he could exhort: “I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Be ye followers of me even as I also am of Christ” (1 Cor. 11:1).

Paul Invested With Christ

What a stupendous claim Paul made! He declared that he acted with the same motive as had taken his master to the cross, namely, the salvation of men and women. This was the governing theme of the Apostle's life, and yet, though his claim was endorsed by an exemplary life of self-sacrifice, Paul had his enemies, who opposed him with a burning vehemence that bordered upon fanaticism. Why? The answer can be expressed in one word: envy!

Nevertheless, when we come to examine Paul's claims a little more closely, we can appreciate better the virulence of their opposition.

To many, Paul was a blasphemer, and therefore, in their eyes, a worthy follower of his Lord, whom they also classed as a blasphemer. For this they would have stoned the Lord to death (John 10:33), so that it was little wonder that the same class of people should oppose Paul with equal force, when he claimed to reveal the same Theophany! Paul did not merely claim Apostleship, but a unique Apostleship. He was “the Apostle to the Gentiles,” for which cause he said: “I magnify my office” (Rom. 11:13). He claimed that Christ himself had appeared unto him, to personally choose him for this responsible position, and calling upon him to “bear my name before the Gentiles,” and that he should suffer for my name's sake.” There, at the outset of his calling, the Apostle was commissioned in the language and terms of God-manifestation.

To the Jews, with their superstitious refusal to even mention the name of Yahweh, it was blasphemous!

Nevertheless, Paul understood the purpose which Christ had with him as he preached Jesus Christ to Jew and Gentile, for he publicly set himself forth as the living manifestation of his Master, as Christ had set himself forth as the living manifestation of Yahweh. In doing so, Paul appropriated to himself Scriptures that undoubtedly are prophecies of Messiah, but in which he saw his work as an extension of that of Christ. In the Synagogue at

Antioch in Pisidia, he quoted Isaiah 49:6 as being applicable to his work. This was the very reference used by the aged Simeon, when in beholding Yahweh's Christ, he proclaimed him to be "a light to lighten the Gentiles" (Luke 2:32). How could Paul apply to himself a prophecy relating to the Messiah? Because Christ was moving in Paul to accomplish the work in hand.

Again, in Romans 10:15, Paul quotes a Messianic prophecy from Isaiah 52:7, and by a subtle change from the singular to the plural pronoun (from "him" to "them"), he links the work of the Apostles to that of Christ.

No wonder Paul's enemies seethed with anger when he applied such prophecies to himself.

Paul Applies Prophecy To Himself

But this is not all. Paul claims to be the direct subject of prophecy! Follow carefully his reasoning in Romans 15. In this chapter he outlines the two great divisions of the preaching of salvation. He argues that "Jesus Christ was a minister of the circumcision" (v.8), whilst he was "the minister of Jesus Christ to the Gentiles" (v.16). Thus the Gospel had been set forth before all people. It had been first preached to the Jews, but prophecy demanded that the Lord become the light of salvation to all people, and that purpose began to be accomplished in Paul's labors. In full realisation of this, Paul brings Isaiah into the context, to show that his work was indeed according to the predictions which had gone before:

"Yea, so have I striven to preach the Gospel . . . as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand" (Rom. 15:20-21; Isa. 52:15).

Furthermore, he claimed that on account of this prophecy (through the need to preach in areas where others had not penetrated), he had been hindered in coming to Rome (v.22)!

The relationship of Christ and Paul to the work before them is illustrated by the use of the word "minister" in this chapter. Christ is set forth as a "minister" to the circumcision (v.8), and Paul as the "minister" of Jesus Christ (v.16). But the Greek words used in both verses are entirely different, and when they are examined, the strength of Paul's position is seen more clearly. In the case of the Lord, the word used is *diakonos*, and signifies "one who serves," and this, indeed, is what he was to the Jewish people: ever ready to work on their behalf in bringing them to God. In the case of Paul, however, the word used is *leitourgous*, and signifies a public minister, a servant of state, or a priest officiating in the Temple. The word is used elsewhere of priestly ministrations (Luke 1:23; Heb. 8:26; 9:21; 10:11). The verb is rendered "ministering" in Romans 15:16, and there Paul claims

to be performing priestly functions in order that "the offering up of the Gentiles might be acceptable" (v.16). What a beautiful expression! The Lord Jesus Christ is the High Priest of the heavens, over the house of God, and Paul is the manifestation of that Priest in his compassionate duties on the behalf of others.

Paul As The Suffering Servant

A little careful thought will lead on to the next point of identification between the Lord Jesus and his "chosen vessel."

Consider for a moment, the context of Isaiah from whence the Apostle has just quoted. What message was it that he had to convey to those who "had not heard?" Was it not that message in Isaiah 53 concerning the suffering servant, and of which the prophet proclaims "Who hath believed our report?"

This, then, was the message that Paul had to convey to nations and kings, and how effective was his preaching! The Apostle not only proclaimed this as a matter of doctrine, but by personal dramatisation of the message. He became a representative "suffering servant." The Lord had declared, "he must suffer for my name's sake" (Acts 9:16), and Paul's preaching became charged with power because with it there was a practical demonstration of what the words meant. Consider his words to the Colossians:

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh for his body's sake, which is the Ecclesia" (Col. 1:24).

What was it that was "behind" (or, as the Greek word signifies, "deficient") at Colosse, in respect to the suffering of Christ? The Body of Christ, the Ecclesia, was in its formative state, and it needed the power of strong conviction in that Pagan era to mould men and women according to the Divine character. This required suffering for Christ's sake, and no preaching, no matter how forceful, could be expected to succeed unless fortified by a practical demonstration that illustrated the preacher's conviction of the truth and the need of that which he proclaimed. The people to whom Paul preached, had never personally witnessed the dramatic scenes which were enacted in Judea, and that culminated in Messiah fulfilling all things in submitting himself to the cross. Such a doctrine as the cross was foreign to that generation. In order for this teaching to have comparable emotional appeal, therefore, it required Paul to enact it, and so manifest the one of whom he had so much to proclaim.

In order to appreciate the force of this fact, contrast Peter's speech on the day of Pentecost, delivered to a multitude of people who had not only seen the horror of that day of suffering, but whose own hands were figuratively stained with his blood (Acts 2:23). To them, Peter made a direct appeal as to eye-witnesses, and the barb having sunk home, it called forth the anguished cry:

“Men and brethren, what shall we do!”

Paul could not speak in such direct terms to the Gentiles, yet he could tell them that they had seen a pictorial representation of the same sufferings in that they were eye-witnesses of those sufferings which he endured for Christ. To the Galatians, he wrote:

“O foolish Galatians, who hath bewitched you that you should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you” (Gal. 3:1).

As Christ had manifested the Father to the Apostles, so Paul had manifested Christ to those of Galatia. He told them: “I am crucified with Christ” (Gal. 2:20), and as they had witnessed what those words meant (2 Tim. 3:11), he could add: “I bear in my body the marks of the Lord” (Gal. 6:17).

In this statement, we can almost hear an echo of Isaiah 53; consider how completely the sufferings of the Lord were reflected in the Apostles:

The Prediction Of Christ's Sufferings — Isa. 53.

A Catalogue of Paul's Sufferings

“With his stripes” (v.5)	“In stripes above measure” (2 Cor. 11:23).
“Taken from prison and judgment (v.8)	“In prisons more frequent” (v.23).
“He was cut off” (v.8)	“I die daily” (1 Cor. 15:31).
“His soul an offering for sin”	“I am ready to be offered” (2 Tim. 4:6).
“He shall see his seed” (v.10)	“I have begotten you through the gospel” (1 Cor. 5:15).
“He shall see the travail of his soul and shall be satisfied” (v.11)	“I travail in birth again until Christ be formed in you” (Gal. 4:19).
“His visage was so marred” (52:14).	“I bear in my body the marks of the Lord Jesus” (Gal. 6:17).
“A portion with the great” (v.12)	“A crown of righteousness . . . and not to me only” (2 Tim. 4:8).
“Numbered with the transgressors” (52:14)	“I am crucified with Christ” (Gal. 2:20).

Such language implies a constant awareness of the responsibilities of his calling. Absolute consistency in both teaching and conduct was demanded of Paul if his preaching was to be effective among the Gentiles. His record remains as a constant incentive to us to follow in his footsteps, for we have the assurance that if we do so we will be following in those of the Lord Jesus. He wrote truly of himself when he wrote the following words to his son in the faith, Timothy:

“Howbeit for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting” (1 Tim. 1:16).

—J. Martin (Enfield, S.A.).

SYRIA AND ITS PROSPECTS

Continuing the reproduction of an article which appeared in "Herald of the Kingdom and Age to Come" (Oct. 1853), in which the author, Governor G. Gawler, of South Australia, expounded upon the prophetic program of the Middle East.

A Complete Restoration Of Israel

The restoration will embrace not only the two tribes of Judah and Benjamin, which were dispersed by Titus and are to be found generally among civilised nations, but also the other ten tribes, which were carried away captive to Media, about seven centuries before the Christian era.

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them ONE nation in the land upon the mountains of Israel, and one king shall be king to them all AND THEY SHALL BE NO MORE TWO NATIONS, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:21-22).

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel (the ten tribes), and gather the dispersed of Judah (the two tribes) from the four corners of the earth" (Isa. 11:12).

If any should ask where are those ten tribes now? It may be replied that modern travellers have furnished evidence they should first of all be sought for where they were lost, in the district of ancient Media; and that from that point looking to the north, north-east, and east, abundant traces of them will be found from Daghestan on the western side of the Caspian Sea, along the southern shores of that great inland water, into Bokhara, Afghanistan, the north of India and China.* Portions of them may have wandered elsewhere, but in the countries above named they certainly exist in considerable numbers.

The restoration is to be accomplished, in a very great degree, through the assisting instrumentality of other nations, and in an especial manner of some of the "Islands," of the "Daughter of Tyre," Tarshish," the great maritime nation of the day, of the nation which shall "overshadow with wings," and to which shall be applicable the peculiar title of *Ketseh ha Aretz*, "The End of the earth."

An Appeal To England

I beg your close attention to the fore-going summary; the welfare of your sovereign, of your country, of yourselves, and of your children, may be inseparably bound up with it. The worst blight that can fall upon nations or families, JEWS OR GENTILES, flows from the sentence from above:

"Because when I called, ye did not answer: when I spoke, ye did not hear . . . Therefore, thus saith the Lord God . . . Behold, my servants

* "These from the land of Sinim" (Isa. 49:12) pronounced Seenim or Sheenim. La Chine (French) pronounced la Sheen. In Tartarian, Tcheen.—Ed., Herald.

shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit" (Isa. 65:12-15).

"Listen, O ISLES, unto me, and hearken ye people from far" (Isa. 49:1).

"Keep silence before me, O ISLANDS; and let the people renew their strength" (Isa. 41:1).

There is need enough with Great Britain at this moment for obedience to this last injunction, and it is a happy augury that the passage soon proceeds to declare: "The Isles SAW AND FEARED; the ends of the earth were afraid, drew near and came."

"Surely, the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God . . . to beautify the place of my sanctuary; and I will make the place of my feet glorious . . . and they shall see the city of the Lord, the Zion of the Holy One of Israel."

"The DAUGHTER OF TYRE shall be there with a gift" (Psa. 45).*

"Ho! to the LAND OVERSHADOWING WITH WINGS (or "extremities" — that is, it seems to me in sober application, "overshadowing a large portion of the earth with her dependencies** . . . that sendeth ambassadors . . . to a nation scattered and peeled . . . All ye inhabitants of the world and dwellers of the earth, see ye . . . and hear ye" (Isa. 18:1).

And lastly, "Behold, the Lord hath proclaimed unto 'Ketsah ha Aretz,' to 'THE END OF THE EARTH,' say ye to the daughter of Zion, Behold thy salvation cometh" (Isa. 62:11). This command is usually understood to be addressed to all mankind, *from one end of the earth to the other end of it*. If this were the true meaning it would of course include the British Isles, and still make the duty enjoined imperative upon them. As, however, it is expressly asserted as a *general* truth, that at the commencement of the restoration of the Jewish nation, "darkness shall

* "Daughter of Tyre" is doubtless applicable to Britain, the "Bath-Tzor" of this Psalm; which prophecies of the "latter days" when "the Mighty God" girds his sword upon His Thigh in glory and majesty to overthrow the people, and to establish his throne. Names of countries and towns are feminine in Hebrew, "Bath-Tzor" is feminine. "Bath" translated "daughter," signifies also "female descendant." Britain is the commercial descendant of Tyre, and therefore styled "Bath-Tzor" — descendant, in the sense of the trade and commerce of the east and west once possessed by Tyre being now in the hands of Britannia. Tyre's commerce has descended to Britain, therefore is she Tyre's daughter of the latter days. No other Gentile power will inherit the world's commerce after her: for "the abundance (or commerce) of the sea shall be turned unto Zion, and the wealth of the nations shall come unto her." Jerusalem is the next heir of Tyre's daughter, and not the United States. The trade and commerce of the nations will travel no further west; but pass from Britain to Syria, whence it originally departed. This is the end Scripturally revealed of that "commercial rivalry now subsisting between Britain and the United States." The people, though not the governments, of these two countries will find increased prosperity in the transfer of the commercial throne from London to Jerusalem, the city of ancient Tyre's wisdom, glorious, and powerful ally.—Editor, Herald.

** The Colonel's idea is doubtless correct. It is a "land" upon whose dominions the sun never sets — a "land widely o'ershadowing with wings from beyond to the rivers of Cush," as rendered and interpreted in my translation of Isa. 18.—Editor, Herald.

cover the earth, and gross darkness the people" (Isa. 60:2), it is not likely that the nations of the earth, in general, should appreciate such a command, or be the objects of it. Nations in "gross darkness" could not say, "to the daughter of Zion, Thy salvation cometh." This solemn command, therefore, I take to be not *general* but *particular*. Not to mankind from one end of the earth to the other end of it, but to that particular nation which was the western extremity of the great political world, (America*** does not interfere with general politics), and which was emphatically known of old by the very name used by the prophet, *Ketseh ha Aretz*, "the End of the earth," — "the end," *sing.*, not "the ends," *plur.* I am the more confirmed in this application from the circumstance that "Tarshish," of which "tin" producing England certainly formed a part, is declared to be the "first" to engage in Jewish restoration — "the ships of Tarshish first"; and the more still, as certainly, of late years, Great Britain has been particularly chosen to be the great sanctuary of the word of divine revelation, and the great means of circulating the sacred volume throughout the earth.

Under all these considerations, whether as included in mankind from one end of the earth to the other end of it, or as especially included in Great Britain, "*Ketseh ha Aretz*," the "End of the earth," I, seeing the extra-ordinary indications of the days in which we live, bow before the divine command, and with the loudest utterance that I can give, I would say to the daughter of Zion, "BEHOLD, THY SALVATION COMETH!" "PREPARE YE THE WAY!" And in the same spirit of responsibility, as a man and as an Englishman, I would invite every prudent heart and voice in this United Kingdom, to join with practical energy in the appeal.

For its literal accomplishment, it is not necessary that we should endeavour to define to the Jewish people, whether that "salvation" is the Savior they expect, or the Savior we Christians expect. Both parties look for a mighty Savior from the God of Israel, and the scriptural and natural signs of our times (as will be presently shown), loudly testify to the nearness of his approach. Let us, therefore, *in union*, in obedience to the divine command, which clearly implies union in effect, PREPARE THE WAY for the manifestation of the goodness of our great Creator, whatever it may be. Let it not be recorded against any of us, "When I called, ye did not answer!"

England will not long remain single-handed in assistance to this great work, for it is expressly declared:

"The Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).

"Thus saith the Lord God: Behold, I will lift up my hand to the Gentiles, and set my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. 49:22-23).

*** America is a "New World," forming no part of the prophetic earth, which belongs exclusively to the "Old." The world known to the ancients is the theatre on which is to be displayed the grand and marvellous events of the latter days, which are to ultimate in bringing Europe, Asia, America, etc., into absolute subjection to the King of Israel. The general declaration that "he shall be king over the whole earth," by implication foretells the conversion of these United States of North America into regal provinces of his Empire; the consequent abolition of Republicanism, which is merely a provisional and temporary element of the Gentile economy.—Editor, Herald.

The Restoration Opposed

The restoration, however, will not be effected without great opposition. When, in this world, was ever any great and good work accomplished without strong opposition?

"Now also many nations are gathered against thee that say, Let her be defiled; and let our eye look upon Zion. **BUT THEY KNOW NOT THE THOUGHTS OF THE LORD, neither understand they his counsel;** for he shall gather them as the sheaves into the floor. * Arise and thresh O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people" (Mic. 4:13).

I will not enlarge on this painful particular, although the sacred volume contains extensive evidence in regard to it. The trial will be great, but the triumph greater.

A singular feature in its commencement will be the general dullness of perception of the Jewish people, and the determined opposition of a portion of them; though divine mercy will supply remedies for the first, and give to the second a signal rebuke and overthrow.

"I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor that, when I asked of them, could answer a word" (Isa. 41:27-28).

"Hearken unto me ye stout hearted that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion, for Israel my glory" (Isa. 46:12-13).

Those who have been brought, as I have been brought, to the full confidence that the words of the Most High God are never uttered with lightness, will bend in reverence before the power of language with which the last declaration is enforced.

"I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . yea (aph), I have spoken it, yea (aph), I will bring it to pass; I have purposed, yea (aph), I will do it" (Isa. 46:9-11).

All difficulties will be finally overcome and removed by the especial, visible and audible interference of the Great God Himself:

"Behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem . . . The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion My holy mountain: **THEN SHALL JERUSALEM BE HOLY, AND THEN SHALL NO STRANGERS PASS THROUGH HER ANY MORE**" (Joel 3:1, 15-17).

(To be continued)

* The daughter of Zion will not "arise and thresh" until Messiah appear; for it is written, "Judah shall be as the mighty who tread down in the mire of the streets; and they shall fight because the Lord is with them." They will, doubtless, contend in battle with Gog, or the Autocrat of Russia, when he invades Syria, but instead of threshing they will be threshed, notwithstanding Britain's aid. The Deliverer, however, will be at hand to come with great power to cast the enemy out of their land.
—Editor, Herald.

The Pioneering City, Birmingham

Malachi's Message

Our first speaking appointment in the Birmingham area was with the Rowley Regis Ecclesia. On this Monday evening a capacity audience crowded the hall to hear a talk based upon Malachi's message. We drew attention to the number of times Israel was called into question for denying principles of true worship, and how their response to these challenging questions revealed an ignorance of their responsibilities. ("You, O priests, that despise my Name." "Wherein have we despised thy Name?" . . . "Ye offer polluted bread upon mine altar." "Wherein have we polluted thee?" V.6-7. See also 1:2; 2:13-14; 3:8; 3:13). The Ecclesia of Malachi's day practised a form of religion which was convenient to themselves. Yet, they were indignant at the suggestion that their attitude left anything to be desired. They gave lip-service to the law, but were not a truly dedicated people. They had corrupted the Truth (1:7); they had "watered down" the purity of God's commands and His demands upon them (1:8); true knowledge had become lost (2:7-8) — and all because they did not sufficiently prize or love the things of Yahweh (1:13).

The Ecclesia had respect for those who undermined the faith (3:15), and therefore richly deserved the divine judgments which eventually came upon it. As we consider the powerful Old Testament writings, it is necessary to turn the lessons inward upon ourselves. If it were correct to assume that these writings applied only to a by-gone age, the Scriptures would be "dead" and not "living." But we are well aware that the Bible is the living Word of God, for all generations (Matt. 4:4; 2 Tim. 3:16). We should constantly examine ourselves in the light of the Word, and discern our true state thereby. Is the Ecclesia in these days very different to the days of Malachi? If not, his strictures apply today. It is a personal responsibility to see that the purity of the Truth is taught and practised within the Body.

One of the great lessons of Malachi is that it requires diligence and dedication to remain faithful to the terms of the covenant, but that it is relatively easy through apathy and indifference for the Truth to become corrupted (Mal. 1:13).

At the conclusion of the Rowley meeting, a cup of tea (always a most essential part of my travelling arrangements!) and a pleasant supper, provided a fine fraternal atmosphere and opportunity to personally meet the brethren and sisters, some of whom had journeyed some distance to be present.

At The Eureka Class

The next evening we were guests of the Birmingham Eureka Class, which meets regularly in the Suffolk Street Hall. This activity provides a form of spiritual and fraternal fellowship for those who hold a respect for the writings of the Pioneers. It has been our experience, both at home and abroad, that in Ecclesias where classes of this nature are fostered, brethren and sisters are more surely guided towards a knowledge and understanding of the Truth, and manifest a virility towards it that was a feature of early Christadelphia. Such classes should be encouraged. We are quite convinced from our own experiences that where such exist,

the Truth prospers.

The subject for the evening was "Peter and his First Epistle." Our talk upon this subject appeared to be well received, and we were impressed with the keen and enthusiastic attitude of the brethren and sisters present at the meeting.

The pleasant meeting of the Eureka Class was nearly marred by a dreadful tragedy. Leaving the hall late at night to face the cold, biting wind outside, we had walked about twenty yards towards our car when behind us we heard a jarring crash, the smashing of glass, and the grinding of metal. A car, apparently out of control, had mounted the footpath. A young brother and sister, standing where we ourselves had stood only a few seconds earlier, had been struck down. The fearful horror of that moment will not be readily forgotten. At first we thought the young brother must surely be dead, for only his feet protruded from beneath the vehicle. Many earnest and fervent prayers ascended to the throne of Grace at that moment, on the behalf of the two young people involved. The two victims were hurriedly despatched to the hospital by ambulance, where we waited to hear news of their welfare, and it was with considerable relief that we learned that they had escaped permanent injury. A few days later, when we returned to Birmingham from London, we found both appeared little the worse for their experience, apart from bruises and shock.

To London

The following day held some excitement for us. We were to travel to London, one of the oldest, largest, and most famous cities of modern civilisation. From a purely natural point of view, no other overseas city in the world would have more appeal or romance associated with it, so far as the average Australian would be concerned; for London is the capital of that land from whence sprang the white man's civilisation "down under." From early childhood British history is regarded as one of the essentials in the education of Australian children. We therefore set out for this great city with some prior knowledge of what we would see. However, unlike the famous character in the nursery rhyme, we were not "going to London to see the Queen." We were going for the purpose of visiting our brethren and sisters in the Lord. And yet, our intentions were not without political motive. As disciples of the Lord Jesus Christ, "our polity begins in the heavens (Phil. 3:20 Diag.) from whence also we look for the Saviour, the Lord Jesus Christ." The "kingdoms of this world" are destined to become "the kingdoms of our Lord and of His Christ . . . And the kingdom shall not be left to other people, but it shall **break in pieces and consume** all these kingdoms." (Rev. 11:15; Dan. 2:44). At which time it is our grand hope that "we shall reign on the earth" (Rev. 5:10). Thus, in our travels around the world we were intent upon encouraging our brethren and sisters towards that end.

With Brother Arthur Pennington driving, we began our journey to London, down the M-1 Highway. Similar to the North American free-ways, the M-1 is splendid for moving traffic quickly between major cities. However, its value largely diminishes due to extreme congestion as soon as one takes leave of the Highway. So far as traffic was concerned, London appeared to be the most chaotic city we had found anywhere in the world. On one occasion, during an off-peak period, it took us more than 15 minutes to travel less than a mile in a taxi. The streets, for the most part, are incredibly narrow and winding, and were never designed to carry modern-day motor traffic. It is a most unnerving experience to be travelling along a comparatively narrow street, to find upwards of three lanes of traffic on either side, all converging at the one spot at the same time. Somehow they manage to sort themselves out with a minimum of confusion.

As we approached the city we began to look for landmarks and names that would be familiar to us, all the while enjoying the splendid commentary provided by Brother Pennington. And then they began to appear. A huge directional sign, proclaiming: "Next turn, St. John Wood." Then we found ourselves in the busy city streets. Down the Edgware Road. Oxford Street, with the teeming crowds and the busy shops with their brightly decorated windows. The London "Bobbies" directing the heavy traffic. Black London taxis; everywhere taxis! Round a corner and into Park Lane. And there was the famous Dorchester Hotel, complete with commissionaire in all his finery. Opposite was Hyde Park, with verdant grass and soft green trees, contrasting with the stately buildings and busy streets. A few enthusiastic young ladies, correctly attired for the occasion, riding horses down Rotten Row, the rusty brown of their horses matching the leaves on many of the trees; for it was autumn now. The famous London businessmen, with black bowler hats, black gloves, umbrellas and brief cases. Every one of them carried an umbrella. There was the controversial London - Hilton Hotel, gazing down upon Buckingham Palace from a great height. Lambeth Road, the Houses of Parliament — and then: Buckingham Palace. A swift glimpse of bright red tunics and busbies, as palace guards came into view and then as quickly were lost to sight as our driver pressed through the traffic. Time was slipping away, and we would be late for the Meeting if untoward delays should occur.

Round the Queen Victoria Monument outside the Palace, and down the Mall. Dizzily, we tried to take in everything at once. We weaved our way through the streets. Trafalgar Square; Nelson's Column, guarded by immobile resolute-looking lions carved from stone. Pigeons everywhere in Trafalgar Square. Hundreds of them! And then: a most astounding experience. Our driver momentarily nonplussed, and asking a "Londoner" for directions. We waited eagerly to hear a genuine "local" voice, only to discover that the poor fellow could not speak a word of English!

Such was our first, breathless entrance into England's most renowned city.

Now we caught our first glimpse of the River Thames, as we left the city, crossing the Thames by means of the Vauxhall Bridge.

Exposition Of "The Rainbowd Angel"

We arrived at the Thornton Heath Ecclesial hall with only ten minutes to spare. We had not eaten an evening meal, but a sister very kindly made us a hot drink and provided us with some biscuits. These good things we disposed of quickly, and ascended the platform to begin the meeting. Our audience listened attentively as we expounded upon the theme of Revelation Chapter 10, "The Rainbowd Angel." Under this glorious symbol the Apocalypse speaks of the beginning of the reign upon earth of the Lord Jesus and his glorified Saints. The multitudinous angel, says John, will stand in that day with "his right foot upon the sea, and his left foot on the earth"; thus denoting the extent of his dominion. His voice, rather than the "still small" whisper, to which so few will take heed these days when the just must "live by faith," will in the future age be "a loud voice, as when a lion roareth." Then, from this glorified multitude, will issue the "seven thunders" of judgment upon the kingdoms of men. What a terrifying time this will prove to be! How dedicated we should be during this present time, to make our "calling and election sure," that we might be found "approved" of Christ at his coming. Though the times may be difficult and the trials great, we must today be busy developing a character that will be acceptable to the Lord when he is manifested for the purpose of judgment.

During our stay in London we were the guests of Brother and Sister Howard Barber, with whom we enjoyed some fine talks upon the things of Zion. But our stay in London was short. After speaking at a meeting at Dartford the following evening, and at a Home Study Class at the home of Brother Barber the next night, we left the next morning — Saturday — to return to Birmingham by train, where we were to fill appointments over the week-end. These included a Eureka Class fraternal evening at the Suffolk Street hall on Saturday evening, when we expounded upon two key chapters from Jeremiah's prophecy: 2 and 7. Two talks were given, each of one hour duration, and during an interval we were all served with an excellent light meal. It was apparent that much effort and organisation had gone into the preparation of this meeting, and we felt that an excellent spirit prevailed among those who were present. Once again we took pleasure in meeting many brethren and sisters after the meeting.

The following day was to be our last in Birmingham. We attended the Ecclesia at Bournville, exhorting in the morning and lecturing in the evening. This was the day of the National Effort. With a great deal of advertising in major newspapers and a wide distribution of pamphlets, the same lecture title is given in Christadelphian Ecclesias throughout the country. This year the subject was: "Christ on earth again — Signs that His Coming is Near."

Monday morning it was time for us to take our final leave from Birmingham. A small group of brethren and sisters were present at the railway station, and in those final minutes we spoke earnestly together of the things of the kingdom, and of our need to labour until that day dawns. The guard blew his whistle. The last firm hand-shake. The final farewells. The train began to move. We all continued to wave until out of sight of each other.

There were many such sad farewells for us on this long journey.

We now looked forward to two final days in London. Then: Holland and Germany.

—J.U.

The Inspiration Of The Apocalypse.

The Apocalypse is its own evidence of its divine authenticity. Its perfect harmony with Moses and the prophets, the discourses of Christ Jesus, and the teachings of all the apostles; its unique and inimitable structure, and its complete frustration of all the attempts of "the wise and prudent" to comprehend it (Matt. 11:25), are evidences that it originated, not from John or any other of his learned or unlearned contemporaries, but from the mind of Him to whom are known all his works from the beginning. It brings to nothing "the understanding of the prudent," and resolves into outer darkness the wisdom of all the world's rulers and soul-merchants, in whatever name or denomination they may rejoice in Church and State.

(Eureka).

The destruction of the Papacy is neither the work of time, nor the work of man. It will linger on to the end appointed; I mean, to the event ordained of God, as the limit and catastrophe of its power. If you ask what event that is; I cannot better answer that by quoting the words of Paul: "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of HIS COMING" (2 Thess. 2:8; Dan. 7:26).

—R.R.

Bible School Bulletin

PREPARATIONS FOR THE SPRING SCHOOL

By the time this Bulletin is in the hands of readers the Autumn School will be but a memory. The blend of subjects was outstanding. The afternoon exhibition rooms reached a highlight, with the services of Brother F. Abel outlining the development of the Truth in America and in Canada. The School owes a debt of thanks to those many brethren and sisters, and Ecclesias, throughout the States of America and Canada, who co-operated in providing material for this room.

A large amount of preparation had likewise gone into the Israel room, and the effect was seen in the interest thus aroused.

Space will not permit us to review the studies at this time. And, indeed, what would be the use? Those who attended have the memory of excellent sessions conducted together. Those who did not attend, but now perhaps enviously hearken to the expressions of pleasure made by those who did, have the opportunity to register for the Spring School to be held from August 26th to September 3rd, God willing.

If you can attend this school, and desire to do so, we recommend that you make immediate reservation, as already the applications have been heavy.

An Outstanding School Planned

At the Spring School we hope to have the services of Brother M. Stewart, of Pomona, USA, as main teacher. He will provide sessions to the General Assembly (The Creation Week), to the Senior Class (Six Dramatic Episodes In The Life Of Daniel), will preside at the Question Ses-

sion each afternoon, and will conduct the History of the Truth room.

The informal, limited audiences in this session will give an opportunity to all to meet Brother Stewart personally, and to converse with him regarding modern trends in the Truth.

Supplementary studies have been designed as follows:

Paul To The Hebrews

(Bro. J. Martin, Enfield)

The word "Hebrew" signifies "a crosser over," and in this Epistle, the Apostle shows how that those in Christ have crossed over from the negative principles of the Mosaic Covenant, to the positive ones in the Abrahamic Covenant which has been confirmed by the offering of the Lord Jesus. The talks will be broken up to the following themes:

CHRIST AND THE ANGELS
— "A better Name" (Chs. 1,2).

CHRIST, JOSHUA AND MOSES — "A better Inheritance" (Chs. 3,4).

CHRIST AND AARON — "A better Priesthood" (Chs. 5,6).

CHRIST AND THE TABERNACLE — "A better Offering" (Chs. 8-10).

CHRIST AND THE FAITHFUL — "A better Way" (Ch. 11-13).

Brother J. Martin will give an outline of this significant book in which Paul "the Pharisee of the Pharisees" who was converted to Christ, reveals the inner meaning of those enactments by his conception of its principles. The veil torn from his eyes en-

SPRING SCHOOL — AUGUST 26th to SEPTEMBER 3
(God willing)

abled him to see the glory of the Divine revelation, and to expound it in an epistle that never loses its power and interest for those who are stimulated by the Word of God.

The Senior Class (teenage) will take as a project under Brother Martin, the book of Haggai. In some ways, a new approach will be given to this theme. Special study notes will be available upon it, and during the sessions, the class will have the opportunity of marking up the book completely.

A Study Theme:

GOD IN SACRIFICIAL MANIFESTATION

This third session will bring a pleasing balance to the studies at the Spring School, for it will introduce a theme running through the Bible. The curious and significant laws relating to the building of Altars will be considered, the strict legislation that dictated their use will be outlined, and the significant circumstances and places in which they were erected will be examined, to show how these all form parables of the Divine purpose in sacrificial manifestation. These talks will provide exposition, exhortation and graphic description. The speaker will be Brother G. Mansfield.

The theme will be broken up as follows:—

- The Altar as a Symbol, for Sacrifice, and its Significance.
- The Five Altars Of Abraham.
- The El-Elohe-Israel Altar.
- The Altar at Beth-El and the Yahweh-Nissi Altar.
- The Altar of Seven Streets — And Yahweh-Shalom Altar.

SUPPLEMENTARY STUDIES

It is hoped that Brother Roland Pogson will provide two studies:

- The Development and Decline of Historical Babylon.
- The Development and Decline of Mystical Babylon.

The Wednesday Morning Sessions (during which a break in the normal studies is planned) will be given over to a consideration of the Greatest Revival In Israel's History, and Zephaniah's Warning Regarding It. This will provide a brief background and exposition of the Prophecy of Zephaniah.

OUR SPONSORS

Sponsors for the Spring School will be the Perth Ecclesia, Canning Highway, Perth, and this Ecclesia will assume the responsibility for the School, providing the School secretary. It is hoped that during the course of the session, the Perth Ecclesia will provide an outline of the development of that Ecclesia, and of the potentials of Perth and of Western Australia from the standpoint of the Truth.

We are very happy to have Perth sponsoring the School, and this now represents the sixth Ecclesia that has done so being drawn from four different States of Australia.

Important Announcement:

ALTERATION TO THE SPRING SCHOOL FOR 1968

As announced in earlier Bulletins, the dates of the Spring School for 1968 had been set at 11th to 19th May. We were able to do this through a concession granted us by the Educa-

MAKE YOUR RESERVATIONS NOW FOR SPRING SCHOOL

tion Department which waived its normal reticence in disclosing forward School Holidays, and making them available to us for the purpose of forward advertising of the Bible School.

In due course, this information was passed on to the Committee organising the bi-annual Ecclesial Fraternal Gathering, to be held in Sydney next year (God willing). This raised a problem, as the Conference Committee likewise desired the Fraternal Gathering in May. Finally, this was resolved by a suggestion from the Bible School that it conclude its session on Saturday, 18th May in ample time for members of the School to return to Sydney to participate in the opening Fraternal ceremony of the Conference. The Secretary of the Conference wrote us advising the opening dates of the Fraternal Gathering, and asking for telegraphic confirmation of the Bible School dates to work in therewith. This means that folk from interstate will be able to attend the School and the Conference as well. Those travelling long distances will not incur any further financial cost by so doing.

In addition, it is hoped to make special facilities available for overseas brethren and sisters to attract them to these two functions. The Bible School at Tullabudgera co-operated with the Youth Gathering at Southport to their mutual benefit, and we trust that the same will eventually in regard to the Ecclesial Fraternal Gathering and the Bible School next May. To summarise: The Bible School will be held (God willing) from 11th to 18th May, and the Australian bi-annual Fraternal Gathering from 18th to 26th May, 1968.

OPINION

From NSW:

"In sending reservation deposits for the Spring Bible School for two of our grandchildren, I am thrilled to be able to say how thoroughly they have enjoyed two previous Schools. They really are excited about attending the coming one, and I think I can safely say it is improving their outlook and giving them a keener sense of the importance of spiritual things. There is no doubt these Bible Schools are a great inspiration to the scholars of all ages, and I pray the teachers themselves are also benefited by their labours in the Lord."

—D.F.

From USA:

"Our fourteen-year-old son has made application with Brother Lloyd to join the party from this country to visit the Bible School in 1968, and we would like to arrange a pen-friend for him in Australia so that he might be prepared for that which will be a great adventure for him."

QUESTION TIME AT THE BIBLE SCHOOL

Should We Have Prayer Meetings?

In commenting upon your answer to this question (see Logos p.234) there are two questions I would like to ask: 1 — How is a conventional 'church' prayer meeting conducted; 2 — What comprises the emotional in some meetings to which you make reference. I point out you did not use Scripture to support your last answer.

Ans.: The only references to specific prayer meetings in the Bible are on those occasions when an ecclesia, or an indivi-

BIBLE SCHOOL TOURS FROM AMERICA SCHEDULED FOR 1968

dual, faced a crisis, as in the imprisonment of Peter (Acts 12:5), or the threat to Daniel (Dan. 2:17-18). When there exists some specific purpose for such a prayer meeting, there is no reason why it should not be held, and inasmuch as Scripture abounds with exhortations to engage upon prayer in time of need (Luke 18:1), we saw no cause to sustain the obvious with Scripture references.

But regular "prayer meetings" such as are convened by the Pentecostals and others, should not be classed in the category. Prayer must be specific if it is to be powerful, and generally the form of prayer which is incidental to every meeting of the brethren is sufficient for all normal requests to be made. As to reference to the "emotional" in church gatherings, we well recall the nauseating experience that was ours some time back when we accepted an invitation to attend such a meeting with the purpose of discussing the truth with one of its members. At the time of acceptance, we did not know that it was to be a "prayer" meeting. The leader worked upon the emotions of his audience, appealing to them to "get the Spirit," and to "give themselves to prayer." Under his stimulative many jumped to their feet and poured out words that were largely empty of concrete ideas, or expressed such everyday trivialities as seemed to us to be a complete waste of time—as it undoubtedly was. Such expressions should be reserved for private communion with the Father, Who is so great and condescending that he will bear with our trivialities. But the gatherings of the Ecclesia are not the

place to express them. As the emotions of this Pentecostal meeting warmed up absolute bedlam reigned, with people now shouting and writhing in excess of emotion, and pouring out a gibberish that was a very poor imitation of the foreign languages that the Apostles were able to speak under the guidance of the spirit. There was no true reverence in that meeting, nor was God honoured. This became abundantly clear when, later, we pressed home Bible truths. Though these could not be refuted, and the sane, sound, sober words of truth figuratively poured cold water on the prevailing excitement that had been roused, it was obvious that those present did not want to listen to God. They were prepared to shout their trivial requests to heaven; but were impatient when the Voice of heaven was brought in to their midst.

We suggest you search into the Scriptures, and you will find that whenever there was a prayer-meeting held, there was a reason and a need for it. At no time did prayer-meetings become regular formalised functions of the Ecclesia, but were reserved for times of crisis. If such arises, it is good for an Ecclesia to meet for that purpose, but before the Presiding Brother offers the prayer for the occasion and on behalf of those gathered, the Voice of God should first be heard in exposition thereof. Sometimes we are too free to use our voices, and too slow to listen to Him! That was certainly the case with the emotional church service I was involved in some years back, as indicated above, and from which I was only too happy to escape.

**RESERVATIONS FOR SPRING SCHOOL CLOSING
SHORTLY — APPLY NOW!**

The Patience of Job (in Verse)

The Omnipotence of Yahweh

As Elihu concluded his speech, a tremendous storm was seen approaching. The sky became overcast with clouds; heaven's artillery rolled and thundered across the heavens; fingers of lightning stretched forth menacingly towards the earth. This obvious manifestation of Divine power silenced Elihu and also stilled the voice of Job, if he had contemplated an answer. And then, at last, the voice of Yahweh was heard, bringing infallible wisdom to bear upon the problem of suffering.

Concerning Yahweh's speech, Brother E. Sponberg has this to say: "In his frequent plea for audience with God (Job 9:35; 13:20-22; 31:35), Job had proposed: "Then call Thou, and I will answer; or let me speak and answer Thou me" (Ch. 13:22). Yahweh now, in keeping with His Dignity, adopted the former of these alternatives. Job should "gird up his loins like a man" (i.e. he should prepare for combat, and be courageous) for God would ask him questions and invite him to supply the answers (Ch. 38:3).

"From this point, the Almighty's first speech has two parts: the first (Ch. 38:4-38) dealing with the marvels of inanimate nature; and the second (Ch. 38:39-39:30) surveying the marvels of animate nature. . . .

"In all of these things (i.e. inanimate nature), Job was clearly to understand that there was no way in which he could challenge God. This disparity of reasoning and control between them was so vast; God's world was so limitless; and Job's so restricted and confined. God's view took in every circumstance, and His judgment of issues was complete. Job's view, large and profound as he might will it to be, was narrow and cramped by comparison. There was so much that he did not know. He was finite. God is infinite. It is folly to challenge God."

GOD'S GLORY IN INANIMATE MATTER

(Job 38:1-38)

Yahweh Intervenes In The Argument — Vv. 1-3.

*Then Yahweh answered Job from out the storm,
Who darkens counsel with words without form?
Gird up thy lions now like a man, — for thee
I question will, and thou shalt answer Me!*

God's Power In The Earth — Vv. 4-7.

*Where wast thou when I earth's foundations cast,
Declare it, if thou understanding hast!
Who laid the measures thereof — dost thou know?
Or who hath made the line upon it go?
On what were its foundations made to sink?
The corner-stone — who laid it, dost thou think?
When all the morning stars together sang;
When heaven's orb, with joy and gladness rang.*

God's Power In the Sea — Vv. 8-11.

*Or who shut up the sea, as with a door,
As from its place with fury it did pour,*

*Or when I did the earth's cloud - garment fit,
And darkness made a swaddling band for it,
And brake it up, to suit the place decreed,
And set its bars and doors, to keep indeed;
And said, Thy path shall be no further made;
And at this point, shall thy proud waves be stayed!*

God's Glory In The Morn and Dawn — Vv. 12-15

*Hast thou commanded morning sun to race?
And caused the day spring clear to know his place?
That of the wings of earth, it might take hold?
That it may all the wicked then unfold?
As clay is pressed, with signet in between,
They stand forth as in garment clearly seen.
Then from the wicked, I their light do take;
The arms of all the cruel, I do break.*

God's Inscrutable Wisdom In The Springs Of The Deep — Vv. 16-18

*Or hast thou seen the springs which oceans keep?
Or hast thou travelled, searching in the deep?
Have gates of death been opened unto thee?
Or doors of death's dark shadow, canst thou see?
Hast thou perceived the breath of all the earth?
Declare it, if thou knowest all its worth!*

God's Discrimination Between Light and Darkness — Vv. 19-21

*Where is the way, where light comes from above?
And as for darkness, where the place thereof?
That thou should'st take it at its boundary,
And know its house, and there its pathway see.
Dost thou it know because thou wast in state?
Because the number of thy days is great?*

God's Use Of Snow And Hail — Vv. 22-23

*And hast thou seen the treasures of the snow?
Or seen the treasures of the hail also?
Which I have saved for times of trouble sore,
Against the day of battle and of war!*

God's Strength In Lightning And Thunder — Vv. 24-27

*What way is light given its parting band?
Driving the east wind far upon the land!
Or who hath cleft the water-course of might?
Or made a passage for the thunder-light?
To cause the rain to fall upon the ground,
And wilderness, wherein no man is found.
To satisfy the desolate waste earth,
To make the bud of tender herbs spring forth.*

God's Wisdom In Rain, Dew And Frost — Vv. 28-30

*And dost thou know the Father of the rain?
And Who begets the drops of dew again?
Out of whose womb came forth the cold, hard ice?
And hoary frost of heaven — where doth it rise?
The waters, too, are turned as though to stone,
The face of all the deep has solid gone.*

God's Wonderful Order In The Heavens — Vv. 31-35

*And canst thou bind the Pleiades with hands?
Or loose Orion from his holding bands?
Canst thou give to the Zodiac his months,
Or canst thou guide Arcturus with his sons?
The ordinance of heaven, knowest thou?
Or canst thou its dominion thereof show?
Canst thou lift up thy voice unto each cloud?
That water in abundance thee enshroud?
Canst thou send forth the lightnings, near or far?
That they may go announcing, 'Here we are!'*

God's Wisdom In Creation Should Be Heeded — Vv. 36-38

*Who then put wisdom in the inward part?
Who giveth understanding to the heart?
Or who can number clouds with wisdom given?
Or who can stay the bottles of the heaven?
When into hardness groweth all the dust?
And when together all the clods cleave fast?*

—N.S. (N.Z.).

It is usually suggested that Yahweh has not given Job an answer to his problem, but merely pointed out His power in creation with the object of showing to Job His omnipotence and wisdom in order that the patriarch might be humbled.

But these Divine words seem calculated to more than humble Job. They seem designed to provide him with the key that would unlock the mystery of God's dealings with His creation. Yahweh has directed Job to creation, for in its elements there is seen typically expressed the Divine purpose with man upon the earth.

For example, the earth is used typically of God's nation (Heb. 12:26), and the sea of the Gentile powers (Isa. 57:20). As the tides of the sea are only permitted to encroach upon the earth to the extent that Yahweh permits (v.8), so He has limited the bounds of the habitations of the nations (Acts 17:26). As Yahweh's glory is seen in the dawn of a new day (vv.12-15), so His servants have ever looked for the Millennial day to dawn (2 Sam. 23:4).

These spiritual lessons are discernible throughout this discourse, showing that God can discriminate between spiritual light and darkness (vv. 19-21), though finite man may not always perceive this (vv. 16-18). He disciplines (vv. 22-23), but He sustains (vv.24-27), and as His marvellous power and glory is seen in the mighty orbs of light above, or in His messenger, and that manifestation of His spirit, even lightning, so the saints will be elevated to power ultimately, to bear His lightning power throughout the earth.

We have briefly hinted at what we believe to be the real solution of this Divine speech, and it is for each reader to search out the matter for himself.

EDITOR.

It is the clergy that make men infidels by teaching them nonsense, which makes the Bible unintelligible and fabulous to thinking men who try to interpret it by their traditions. This Gibbon, Hume, and others, found it impossible to do; and, therefore, instead of rejecting the foolishness of the clergy, and holding on to the Bible as not responsible for the sophistry of learned fools, they reject the whole affair, and avowed themselves the disciples of Nature, and the heirophants, of what is termed by that school, "Nature's God."

—J.T.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

Worn Out Three Bibles!

"Thank you for your advice regarding the new extra wide margin Bible, which I would like to order. I have already worn out three Bibles! As I have always marked them, it means a lot of work and time to transfer the points we note from time to time." (T.G., England).

(We shall be pleased to forward one of these special Bibles to you immediately they are available. You will find it excellent for Bible marking. As you mention, much time is used in merely transferring the points from one book to the other. Yet such is not wasted. Whenever Bible marking is attempted, the mind is brought to concentrate upon Divine matters, and the principles of the Scriptures become more firmly grounded, and better appreciated).

The Freedom And Servitude Of The Truth!

"I have already added 'Elpis Israel' and 'Phanerosis' to my library, and will add others as time permits me to read all that I hope to do. At present my chief task is to concentrate on the Bible which has more than taken up my time since my immersion. Already I have enjoyed some of the benefits of the step I have taken. The fellowship alone has helped me to realise the great truth to be found in God's Word, and discussions and lectures by various brethren are cementing the great freedom that Christ's Kingdom promises to all believers." (J.P., West Aust.).

(Profit and pleasure can be derived from the reading of the Pioneer works, and you are wise to add them to your library. They can be used to develop your understanding upon the subject matter of which they treat, and by using the Scrip-

ture index included with most volumes, you can obtain valuable expositions on particular verses. The "freedom" found in the Truth also involves deep responsibility. Paul comments upon this in Rom. 6:18, where he used the analogy of two slave-masters: one called Sin, the other called Righteousness. Freedom from the former involves servitude to the latter. This necessitates the rendering of obedience to Righteousness, but in doing so we shall be led to complete liberation from sin and death at Christ's coming.)

Troubled By The Trends

"As one who came to a knowledge of the Truth over 30 years ago by the forthright presentation of the Gospel by the past generation of brethren, through both the spoken and the written word, I have been much troubled by the general trend of the preaching and teaching of those who claim to hold this Truth today. I am encouraged, however, by the tenacious advocacy of the writings of the pioneers, manifested by 'Logos,' and by its forthright presentation of the Truth. I believe that if we faithfully preach the Truth it will and must call those who will be heirs of salvation" (H. M., England).

...**(The simple Gospel is sufficient to draw people without unscriptural embellishments, nor the need to trim it to make it "appeal" to our friends. It is Yahweh Who is calling a people for His Name, and He will use us as instruments to that end only as long as we faithfully perform this work. "Logos" is determined, therefore, to continue the policy of clearly presenting the Truth — doctrinally, morally and prophetically — and appreciate the support of readers who are like-minded).**

It is not for us to apologise for the narrowness of the way. We have simply to recognise that God has made it narrow, and act accordingly.

Signs of the Times

Interesting Project For Posterity?

SOUTH AFRICA — Every newspaper that the State Library in Pretoria can find, published before 1911, is to be transcribed on microfilm. The big microfilming project is meant to preserve for future generations even the most obscure country town periodicals.

(To what use will such an expensive experiment be put? The greatest literature of all time has been miraculously preserved for thousands of years, that people might not only read of the past, but also learn of the future. But most do not care to read it! This new project, like most of man's inventions, will soon pass away in the establishment of the Divine Kingdom. Future generations will be too busy learning the way of true worship, to bother with even the most prominent of today's newspapers.)

The Switch Of Death.

LOS ANGELES — The world is only a "slip of the switch" from nuclear devastation, especially at the hands of smaller nations, noted British physicist, Sir John Cock-shaft, declared. He told a World Affairs Council that increasing nuclear development placed the entire world in peril because control systems were not being used properly.

(Man's foolish misuse of nature now threatens him with destruction. No longer is it the prerogative of the powerful nations to dominate by threat — even the "weak say, I

What inspires the politician with distrust and apprehension, inspires enlightened believers with hope and anticipation. The dreadful omens of the political sphere are the brightest points in the firmament of their political vision. They indicate the instant proximity of the great event upon which they have been taught to set their heart. They indicate the arrival of the time when the divinely-appointed ruler of the world, and the Savior of mankind, will come forth from the privacy in which he has secluded himself for 1900 years, to lay hold of human affairs with omnipotent hand, and guide them to the glorious issue appointed.

am strong," and are able to use the balance of power to their own advantage. Such comments, as these in the above news report, illustrate the Scriptural principle that it is "not in man that walketh to direct his steps" (Jer. 10:23). Christ's return will bring both the desire of the faithful and the salvation of mankind).

World Jewry Nears 13.5 Million.

NEW YORK — The world Jewish population at the beginning of 1967 was 13,400,000, according to the American Jewish Year Book. The three main communities were in USA, the Soviet Union, and Israel, together accounting for more than 78% of the world total. Only four other countries had more than 200,000 — France, Britain, Argentina and Canada. Almost half the entire world population lives in USA. 2,690,000 live in Greater New York and in the neighbouring counties. About 2,486,000 Jews live in the Soviet Union, and another 261,000 elsewhere in the Soviet bloc. Israeli Jews now number 2,299,000 persons.

(The situation is ripe for "Jacob's trouble," which will subject Jews to the final national persecution, and prepare the nation for its role as the "first dominion" in the restored Kingdom).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.

How the Gospel Relates to Israel

CHAPTER 11

The Divine Secret Concerning the Restoration. — Vv.25-32.

Paul sets clearly before his readers, who were one-time Gentiles, the clear facts of Israel's coming conversion and restoration. Whatever men might think, God has not permanently cast off His ancient people. They are still "beloved to the fathers' sake."

VERSE 25.

"I would not that ye be ignorant" — As the Gospel comprises the "hope of Israel" (Acts 28:20), and it is by this hope that salvation comes (Rom. 8:24), it is important that Yahweh's intention with Israel after the flesh should be clearly understood. Only when this is the case is His purpose clearly seen.

"Lest ye should be wise in your own conceits." — Many are unfortunately found in that category today, and by denying the purpose of God to restore Israel, deny essential principles of the saving knowledge of the Gospel. They are "wise in their own conceits," their conceit being that Gentiles have completely supplanted Jews in Yahweh's purpose.

"Blindness in part." — See comments on v.7 in regard to this "blindness."

"Until the fulness of the Gentiles be come in." — The word "until" limits the length of time in which "blindness" is to prevail among Israelites after the flesh. These words are very similar to those of the Lord: "Jerusalem shall be trodden down of the Gentiles

until the times of the Gentiles be fulfilled" (Luke 21:24). The present is the "time of the Gentiles" both as regards domination over the land in a political sense, and conversion to the preaching of the Gospel. At present, God is taking out of the Gentiles a "people for His name" (Acts 15:14; Eph. 2:11-13), and when that purpose is completed, and the "fulness of the Gentiles be come in" there will follow the "fulness of Israel." To this latter manifestation of Divine goodness, Paul makes reference in Rom. 11:12.

VERSE 26.

"All Israel shall be saved." — By "all Israel" is not meant all the people, but all the nation. The term is contrasted with the believing "remnant" of v.5. The prophets show how that the rebels shall be purged out of Jewry in the land (Zech. 13:9) as well as those scattered abroad (Ezek. 20:34-38). The conversion of the people will then follow (Zech. 13:1; Ezek. 36:25), and the nation will be re-established "as in the days of old" (Jer. 33:11; Amos 9:11). The division that occurred in the days of Rehoboam and Jeroboam will be healed (Ezek. 37:21-22) the people will be formed into one nation, and will be brought into subjection to one king, and, finally, the 12 tribes will again be established in the land (Ezek. 48). This is a secret unknown to the world at large, but whispered into the ears of those who know the Truth. See Micah 4:12.

Thoughts for the Times

OUR DUTY AND PRIVILEGE

The Apostles command all true believers to “fight the good fight of faith,” and to “content earnestly for it as once delivered to the saints” (1 Tim. 6:12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependant on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves and others if we can; and it contributes to this salvation of one’s self to “contend for the faith.” If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to “converting the world,” in the popular sense, by preaching, such a result is not contemplated in the Scripture. The gospel was not preached for the purpose defined by the clergy; but as a CALL or INVITATION to glory, honor, and immorality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just and immortal, which naturally the children of men are not. They are to be “equal to the angels, and the children of God, being the children of the resurrection.” This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such “a people for His Name.” To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the Apostles. As they were INVITED to this holy degree it is styled “a holy calling;” and the degree itself the subject of “the one hope of the calling;” and those who accepted the invitation are said to be “Called to God’s kingdom and glory” (1 Thess. 2:12), and sometimes simply “the Called.” The time allotted to this work of collecting together the future rulers of the nations (Rev. 2:26-27) to the gospel invitation in The Name of Jesus Christ, is from the day of Pentecost till His return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord’s house shall be brought in (Luke 14:23).

— J. Thomas.

THIS MONTH OF JUNE (SIVAN)

It was named after "Juno," the chief Roman and Latin goddess. She was the beautiful, but jealous, wife of Jupiter, who drove about in a chariot drawn by strutting peacocks. Some maintain the month was named after "Junius," a proud and haughty Roman, who was without modesty, humility or sweetness. The Gentile name thus speaks of the pride of the flesh, of its vain superstitions, and of its fleeting nature! Latin myth and Roman nobility have both passed away in the graveyard of time.

In Jewish reckoning, this month is called Sivan, which signifies "bush," "thorn." It is the 3rd month of the Jewish sacred year, and the 9th of the civil. Pentecost (the Feast of Weeks) is held on the 6th day of Sivan, which corresponds to Wednesday 14th June. On the 15th-16th day of the month is a feast to commemorate the victory of the Maccabees over the heathens of Bethshan. On the 23rd is a fast to bewail Jeroboam's stopping of the first-fruits from being brought to Jerusalem.

The month is first recorded in Exod. 19:1. Three months from the Passover in Egypt, the nation assembled before Mt. Sinai to receive the divine law and to constitute themselves under Divine rule, covenanting: "All that Yahweh hath spoken we will do" (v. 8). Unfortunately, Israel's history testifies that they failed to render complete obedience to Him. Asa endeavored to turn the people back to Truth, and in the 3rd month (2 Chron. 15:10) on his instructions a great congregation assembled in Jerusalem, to confirm their covenant of service to Yahweh. Similar circumstances occurred in the time of Hezekiah. He opposed idolatrous practises in Israel, and in the 3rd month (2 Chron. 31:7) organised the commencement of tithes to restore the Divine service. It was in the 3rd month that Ahasuerus, King of Persia, granted liberty to the Jews, which resulted in the progress of the people, and the destruction of their enemies (Est. 8:9). Ezekiel recorded a prophecy of the glory and desolation of Assyria in the 3rd month (Ezek. 31:1), and this provides a type of the present day Gogean confederacy which is similarly destined to utter destruction.

The meaning of Sivan ("thorny bush") well fits Israel's history. The burning bush (Heb: "Sench" — a bramble) at Sinai (Exod. 3:2) pre-figured the perpetuity of Israel and the principle that all who dare to touch God's elect nation, will themselves suffer.

THE EDITOR ABROAD

Following invitations from South Africa, Great Britain, and the North American Continent, the Editor (Bro. H. P. Mansfield) left Adelaide during the past month on a journey that will encircle the globe. The purpose of the tour is the proclamation and exposition of the Word. His absence will impose a greater strain on those who remain to carry on the work, and we ask readers to bear with us under the circumstances. During recent years, the work of Logos Publications has greatly increased, stretching the capacity of the team of voluntary workers to the limit. Re-organisation of all the avenues of work to provide greater efficiency, was in progress when the Editor left, and it is hoped to complete it on his return. Meanwhile, should any overseas readers have any thoughts to express upon this, please contact Brother Mansfield personally, and discuss them with him. Be quite frank in your expressions and criticisms, for his desire, as with all members of the organisation, is to serve the cause of the Truth. No offence will be taken at the frankest criticism expressed so long as the object of the critic is the furtherance of the work.

Fulfilling Prophecy

What Israel Must Learn

"When 'every eye shall see him' it will be manifestly a time of great trouble. It is, in fact, the 'time of trouble,' both of Jacob and the Gentiles, out of which, however, 'Jacob shall be delivered' (Jer. 30:7). Daniel declares it to be 'a time of trouble such as never was since there was a nation to that same time' (12:1). Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the day of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is Yahoshua, or Jesus, who was wounded in the house of his kindred (Zech. 13:6; 12:10); and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great — Israel among the nations, as a lion among flocks of sheep; Yahweh's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills as chaff; His fan to fan them; a whirling wind to scatter them as thistle-down (Isa. 41:15-16;17:13). Even so, Amen."

— J. Thomas, Eureka.

Three Vital Developments in the Middle East

Once again, as we go to press, the simmering Middle East threatens to boil over into world conflict. The tiny nation of Israel, so small both geographically and numerically, continues to exercise an influence quite out of proportion to its size, so that events affecting it cause reverberations and repercussions throughout the world.

Publicity has been given to two features in the current crisis of tremendous prophetic importance, and we want to link them with a third statement of even greater significance.

The two features of great significance are the appeals of Egypt and Saudi Arabia to Russia and Britain respectively. The former has made an approach to the Soviet which has guaranteed support in the event of war. Thus fortified, Egypt has defied Israel, and has engaged in a measure of brinkmanship that could turn the Middle East into another Vietnam. Saudi Arabia, on the other hand, has appealed to Great Britain to re-enter the

Middle East in force, claiming that she alone can maintain order in the area.

The crisis has thus broadened out to include not merely Israel, Egypt and Syria, but Russia and Britain as well. In fact, Israel and Egypt are fading out of the picture as the East and West glare angrily at each other in the Middle East, and the prognostications of Brother Thomas in *Elpis Israel* seem close to fulfilment. There is no need for us to stress the significance of all this; it must obviously be apparent to every *Logos* reader. All the elements found in the current crisis are those that could well result in Armageddon, though there are very important aspects lacking which are necessary to precipitate the final conflict in the Middle East. Armageddon requires a change in the alignment of some of the Middle East nations as we shall show.

Meanwhile Israel has shown herself quietly confident as may well be expected in accordance with Ezekiel 38:11 (margin), a confidence that is displeasing to Yahweh because it is based on fleshly prowess and not on faith. That confidence will ultimately be destroyed by a Russian attack on the Middle East, not by Egypt. As far as the latter is concerned, it is claimed that Israel's army is the best equipped in the world for its size, and capable of defeating the Arabs if they should attack. Israel, therefore, has no fear of the Arabs, but does fear a Russian attack which it believes is not merely a possibility but very much a probability.

With Russian support, Nasser can afford to become belligerent. "We are all awaiting the decisive battle to get rid of Israel and the crime of its creation," he is reported to have boasted.

He further claimed that Israel did not win a single battle in the 1956 Sinaitic campaign. On the contrary, he asserts, it was Egypt that was victorious, and only the intervention of Britain and France that saved the annihilation of Israel then!

Any Egyptian soldiers, listening to Nasser's claim, could well congratulate themselves on winning the war in retreat. They doubtless reason that Egypt's strategy was designed to tire Israel's army by running so fast and so far from the point of battle! Nasser's philosophy applied to war is admirable inasmuch as both victor and vanquished can equally congratulate themselves on having won, and it then becomes a matter of argument as to who won the most!

Nasser's threats mean nothing to Israel. They are quite confident of their ability to extend their borders at the expense of their enemies if the rest of the world would not intervene. It is this bubble of confidence that must yet be pricked, and Israel be brought to realise its utter dependence upon God.

And this brings us to a third declaration which is of even

greater significance to those of which we have made reference above. It is a statement made by the prophet Hosea to Israel, as he pleaded with them to turn to their God instead of putting confidence in flesh:

"O Israel, return unto Yahweh thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to Yahweh: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy" (Hos. 14:1-3).

All true lovers of Israel will endorse the appeal of Hosea, and look for that time of true greatness yet to come to the nation when circumstances will force it to turn to its God.

"Asshur" is a term relating to the King of the north; "they that ride upon horses" points to the King of the south (cp. Isa. 31:1), and in between these two great latter-day powers is Israel, glorying in "the work of their hands," and saying unto it, "Ye are our gods."

Israel's Confidence Misplaced

The confidence of Israel in its ability to cope with all the problems facing it will be completely destroyed when the Russian invasion occurs. Zechariah predicts the terrible havoc that will then take place, and two-thirds of the people will be cut off and die (Zech. 13:8). Ezekiel (see ch. 39:26) shows how grievously the nation meanwhile sins before God by reposing confidence in itself, and declares that for that reason it will be humbled by reverses and disciplined in humility under the mighty hand of God. In the extract from *Eureka* at the head of this article, Brother Thomas describes how Israel's hopes will be reduced to the lowest ebb, and will require the presence of a Deliverer like Joseph to save it (Rom. 11:26). The reverses Israel will experience will demonstrate the truth of Jeremiah's words, and point the lesson that Israel must yet learn:

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am Yahweh which exercise lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith Yahweh" (Jer. 9:23-24).

That is the lesson that Israel, both natural and spiritual, must learn. It will only be learned through trouble. "When Thy judgments are in the earth, the inhabitants thereof will learn righteousness" (Isa. 26:9). Israel does not understand its real purpose and destiny. The Jews are returning to the land, not merely to create another national State in the earth, but for the same reason as they were called out of Egypt: to glorify the name of Yahweh. Before they can do that, they must

be purged of evil. And trouble alone will bring Israel to its knees before its God. The cry is yet to be heard: "We are cut off for our parts," "Blessed is he that cometh in the name of Yahweh" (Matt. 23:39; Ps. 118:27). The nation will then acknowledge that as Yahweh's name-bearer it has been created "for His glory" (Isa. 43:7), and it will submit to the commands of His son:

"I will cause the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, and will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer. 33:8-9).

Coming Changes in the Middle East

It will be Armageddon, that great outpouring of Divine judgment on the nations, that will inaugurate Jacob's time of trouble, and humble the nation in readiness to receive Christ. The question is, Is Armageddon upon us? Though the present crisis is a step in that direction, Bible prophecy shows that Armageddon will be preceded by a Russian attack on Turkey, and a drive from that country south towards Egypt. Daniel 11:40-45 speaks of how the king of the North, at the time of the end, will enter the glorious land, and sweeping down the coastal plains of Palestine, will stretch forth his hands against Egypt which country "will not escape."

This means that the present confidence of Egypt in Russia will be misplaced, and that events yet to happen will cause a change in the policy of Russia towards the Arab powers, or vice versa. In fact, the present policy of co-operation between Russia and Egypt is merely one of convenience, and whilst the latter appeals to the former for help, she continues to gaoil the communists within her territory. Though they are allied today, Russia and Egypt will be enemies at the "time of the end," and it could well be that the Russian attack on Moslem Turkey will reveal her real intentions to the Moslem world, and cause a reversal of policy on the part of the latter.

All nations will be humbled in that day, and Yahweh alone shall be exalted (Isa. 2). The coming crisis will particularly humble Israel, and show to the Jews the futility of glorying in the flesh. Thus it will bring the people of Israel to a state of mind in which they will freely accept their Messiah as King. That is the lesson that Israel must learn, and it seems that events shall not be long delayed that will bring it powerfully to the attention of the people.

It is an urgent lesson, too, for us to learn, for the indications of Scripture are that Christ returns first to his household (Mal.

3: 1-2), and that judgment of such precedes that of the nations (1 Pet. 4:17). How close is Christ's coming! Let us awaken to the significance of the times, and as we see Israel, Britain and Russia all involved in the Middle East, and we witness the world on the brink of war over Israel and Egypt, let us bear in mind that the times are significant, the issues are vital, and that time is short. All the indications of Scripture suggest that Christ returns at a time when people are taken off their guard, for he comes "as a thief," and at a "time when ye think not," or when many of his own followers "are not thinking." Let the significance of the times alert us to the fact of his coming, that we may avoid the mistakes of Israel at his first advent, and be ready to receive him when he comes. The significant events that we have witnessed in the Middle East constitute warning messages from Christ to his brethren: "Behold I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame." Let us heed the warning and so walk as to receive his approbation in the age to come.

— M.H.

All Hail the Coming Day!

All hail the coming day! ye have long tarried; break now in glory on our dark horizon, where faith alone, begotten of Yahweh's word, can see the glimmer of thy coming dawn. Oh, we wait with strong desire; give us the first token; send athwart our night the gleaming messenger of thy presence. Release thy prisoners; justify thy children; give them to see with their eyes the unbarred arm of Omnipotence lifted up to save His chosen, and to smite all the proud and lofty. Oh, lift the curtain that shuts us out in the darkness which covers all the earth; unveil the impending glory; open the temple; uncover the ark of our covenant with God; scatter the lightnings of Yahweh's anger among the nations. Crash, ye hidden thunders! and destroy them that destroy the earth; bring to the dust the high refuges of rebellion and lies; cast down the thrones; slay the Mother of Harlots; bring perdition on the Fourth Beast; and let the world know that there is a God who judgeth, and who though long silent, will not always be still, but will rise to avenge His own elect, to carry out His own purpose, and to vindicate His own majesty and honor, against the ignorance, brutishness, perversity and wickedness of a hundred generations. Now shall men see the glory of Yahweh; for His hand is about to be lifted up. The end has come; the times of the Gentiles are knelling to a close. Behold the signs! (R. R.)

That God may be known and glorified is the great and needed result of Jewish restoration. But the Jews, as ever, sympathise as yet with only that part of the work that has to do with human benefit, which comes second. (R. R.)

This Month's Exhortation

IDOLATORY in the HEART

(Reading: Ezekiel 14)

The idol of materialism is hypnotising the world. Men and women are caught in the mad rush for pleasure, and the accumulation of possessions. Such an attitude can affect the Ecclesia, resulting in a Laodicean decadence. What is required at this late hour, is courage to oppose deteriorating trends, and determination to pursue the course of Truth. If this requires the sacrifice of monetary benefits or material comforts in this life, we have the Divine assurance that we will receive in their place, true happiness and contentment now, and immortality to come!

Ezekiel was a man of strong determination, who refused to be deterred by opposition. He was commanded to preach the Word, whether people hearkened or not (Ch. 2:5-7). He seemed to be held in respect by his contemporaries, even though they would not heed his warnings. He was, perhaps, a rather austere man, standing aloof from what took place around him, condemning the apostasy and impiety of the Jews both in word and action. He presented to the Ecclesia, the warning of impending destruction upon Jerusalem, and the promise of ultimate salvation to those who would heed.

Ezekiel Portrays Christ

His name signifies: "El Will Strengthen," and to this was appended the title: "Son of Man." Thus, he proclaims the principle that "God will strengthen the Son of man." The Psalmist had previously stated concerning Messiah, that he would be the "Son of Man whom Thou hast made strong for Thyself" (Psa. 80:17). And now in many circumstances of his life, and in his prophecies relating to the glorious future, Ezekiel is shown enacting and revealing the very things that Messiah would accomplish.

The Prophecy is divided into five sections, showing the principle of Divine Grace: (1) Ezekiel's Call and Commission — Ch. 1-3; (2) His Judgment on Jerusalem — Ch. 4-24; (3) His Judgment on the Nations — Ch. 25-32; (4) Prophecies of the Restoration — Ch. 33-39; (5) The Glorious Consummation — Ch. 40-48.

The whole prophecy is associated with the Divine Glory. It opens with the Glory manifested by the cherubim as it sweeps

towards Jerusalem for Judgment. It continues as the vision of the Glory is seen departing from the Temple. Then follows the judgments on the nations, when the Glory, though hidden, is still powerfully effective. After predicting the restoration of Israel, the prophecy reaches a climax in its closing chapters, as the Glory is revealed returning to the Temple, amidst the thrilling declaration: "Yahweh Is There!"

"Knowing" Yahweh

Seventy times throughout the prophecy, the phrase "They shall know that I am Yahweh" is repeated. This means more than merely recognising that He exists, or of being aware of His purpose. To "know" Yahweh requires a knowledge of such compelling power, that its effect is seen in a changed character, and in its manifestation in action. The term is used to describe the most intimate union between husband and wife. Gen. 4:1 comments that "Adam knew Eve his wife, and she conceived," and the conception of Eve produced fruit to the glory of her husband. Paul shows that this is typical of the union between Christ and the Ecclesia, which must result in fruit to the glory of his name (Eph. 5:23-32).

Mere academic knowledge will not result in eternal life. We need a knowledge that not only reveals the principles of the Father to us, but which assists to produce the Divine characteristics in our life, and which will reflect to His glory.

This is the theme of Ezekiel's appeal. It is a feature that Israel constantly ignored. The great reformation of Josiah did not produce God's likeness in the nation. In the times of the prophets, the worship of the Israel-ecclesia was insincere. It is true that Josiah instituted wide-sweeping reforms. It is true that he destroyed idol-worship, and broke the images. It is true that he re-instigated Temple observances. In fact, at the command of the king, the ecclesia busied itself in the work of the Truth with every appearance of enthusiasm. The people attended the meetings. They professed a love of the Word of the Lord. They manifested a desire for His Law.

Yet the stern, harsh voice of criticism was sounded forth, and the prophets denounced the people for their hypocrisy. Their religious actions did not reflect the true attitude of their hearts. They were working, not from a love of Yahweh, but because the king commanded them! Because "it was expected of them!"

A Divided Loyalty Unacceptable

Ezekiel 14 records the deputation of elders who came before the prophet to enquire concerning the ending of the captivity and

the beginning of Israel's promised glory. But their professions of anxiety for Yahweh's glory were hypocritical:

"Thus saith the Lord Yahweh: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I Yahweh will auswer him that cometh according to the multitude of his idols" (v.3).

The men who stood before the prophet were not prepared to give Yahweh the full allegiance He required. Yet they wanted to know the secrets of the future, desiring to share the coming glory. What an insult! No greater insult can be made to God than for a person who offers Him at best a divided loyalty, which God will not accept, to come to His prophet and ask about His will, which he will only do if it suits him!

Israel delighted in the prophets of their own desire:

"Prophesy not unto us right things; speak unto us smooth things, prophesy deceits" (Isa. 30:10).

There was not so much an outspoken denial of the true prophets by the nation, as the attempt to compromise; to water-down the demands of the Truth; to treat the things of God lightly.

Christendom followed Israel in rebellion against the God they professed to worship. The "smooth things" are in demand by the people today. There is the great danger that a similar apathy will destroy the spiritual vigor of the Ecclesia. Like Israel, an ecclesia normally receives the leadership it secretly wants. Israel obtained it by setting up "their idols" (Ezek. 14:3). These were not literal idols of wood and stone, but the following of their selfish desires:

"Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, Yahweh seeth us uot, Yahweh hath forsakeu the earth" (Ch. 8:12).

The idolatry consisted not of deserting the true worship, but of corrupting it. They imagined their disloyal actions were not seen. They worked for their own self-aggrandisement. They were motivated by self-interest. Their external devotion to Truth was a form of hypocrisy. And such an attitude inevitably leads to corruption.

These were the idols which were figuratively seen everywhere!

"I will take the house of Israel IN THEIR OWN HEART, because they are all estranged from me through their idols" (Ch. 14:5).

God warned them that He would "seize them by the heart" (RSV), opening it up to reveal its contents, that all hypocrisy might be laid bare (Cp. Heb. 4-12).

An Individual Responsibility

The prophet destroyed any lingering hopes that the elders may have had, that the impending judgment would be averted. Already he had told them that hope was with the exiles (Ch.

11:16), and some may have snatched at the idea that Jerusalem would be protected because of the righteous therein (Ch. 9:4). But Ezekiel's reply that the righteous could but save themselves, reveals the desperate state of wickedness into which the ecclesia had sunk:

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness" (v.14).

Noah delivered his family from the ravages of water. Daniel's action saved the wise men of Babylon, and his friends from destruction. Job's intercession turned Divine wrath from his foolish friends. But so desperate was the state of the Jerusalem ecclesia, so sunk in idolatrous worship of self-interest, so complete in its secret rejection of God's Word, that even if these three righteous men were members of the ecclesia, they would but save themselves!

It is useless resting upon our connection with any ecclesia, however strong and virile. Our responsibility is personal. We are judged on that basis. Our value to God, and to our ecclesia, depends upon our individual attitude to the Truth — whether we are a compelling power for good — whether we are "bringing forth fruit," and manifesting in action our undivided loyalty to God.

A Righteous Remnant Saved

The chapter concludes by reminding the elders of Israel that, notwithstanding their own apostasy, a righteous seed would preserve the race, and ultimately lay the foundation for the return under Zerubbabel. This types the glorious future, when the "seed" of Christ (Isa. 53:9) will reveal to the world the wonderful and saving purpose of Yahweh.

Then "ye shall know that I have not done without cause all that I have done" (v.23). Sometimes we cannot understand the circumstances of life into which we are brought. The ways of Providence are inscrutable. Yet we have the assurance that all the trials of life, its frustrations, its problems, are for our benefit. If we will permit them, they help mould our character and transform our heart. This requires the ruthless destruction of the hidden idols of the heart, and in their place, the cultivation of the knowledge of Yahweh.

God deals in both severity ("cut off" — v.21) and goodness ("Yet, behold" — v.22). He will not countenance foolish, unwise actions. But He does delight to see the divine characteristics being manifested. This will result individually in our personal salvation, and ecclesially in our actions being motivated by the desire to help each other to the Kingdom.

Christ — The Great Example

The power to conquer self is revealed in the righteous life of Jesus Christ. He "knew" the Father in the great extent:

"O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me" (John 17:25).

The Lord's life was one of faithful dedication. There were no hidden idols in his heart. His life, death and resurrection clearly reveal "that Yahweh hath not done without cause, all that He hath done in it." Christ will presently call his "seed" to share with him Israel's greatest Glory and to reveal in fact, that "Yahweh Is There!"

In the few days of opportunity that remain, let us similarly determine to stand where Ezekiel stood; to come close to God through an appreciation of His Word and works; to act honestly and sincerely before Him; to stimulate the zeal for the Truth that ignores the censures of our neighbors and the ridicule of our friends.

Then it may be our privilege to shortly stand before the great Ezekiel, the "Son of Man Strengthened by God," and receive, not the condemnation of destruction, but the thrilling invitation to join the righteous remnant of glory and salvation. We will then clearly see, that in all the circumstances and experiences of our life, "Yahweh hath not done without cause, all that He hath done in it."

- - G.E.M.

The Times of the Gentiles

The long interval between the Kingdom of God, as it was under Mosiac constitution of things, and the Kingdom of God as it will be under Christ, is filled up by kingdoms of men. These are all founded by the sword; they are all in the hands of sinners; they are all of them governed upon the principles of diabolism. Nevertheless they are under divine supervision. The fact that order continues in the world — that anarchy does not prevail — that the world is in such a state that decent men can live in it, goes to show the truth of the lesson taught to Nebuchadnezzar — that the Most High rules in the kingdoms of men — setting up kings and casting them down, and setting up over them the basest of men, when they answer His purpose better. (J. T.)



The Truth is designed to bring forth fruit in our hearts and lives (John 15:11); and just as seed failing to shoot a stalk, leaves and blossom above ground is thrown away, so the truth, failing to induce the moral condition and manner of conversation intended, if ever so well comprehended, is lost upon the recipient, and will be a ground of greater condemnation than if it had never been known. (R. R.)

SYRIA AND ITS PROSPECTS

Continuing the article by Col. Gawler, as produced in "The Herald of the Kingdom", in which the author outlines the future world events, upon the basis of Bible Prophecy. His observations are confirmed by subsequent events showing the importance and value of a correct appreciation of the Prophetic Word.



Ultimate Effects Of Jewish Restoration

I now request your most particular attention to the effects of Jewish national restoration upon the whole human race and upon the condition of our globe. They are truly worthy of our consideration, for you will perceive that they are the very effects which statesmen, philosophers, philanthropists, and religious persons have been laboring for centuries to produce in whole or in part, but without success.

All have been sensible that the human race, as a body, is degraded, disorganized, afflicted and unhappy: all have striven to lessen or remove the evils, and yet, after labors indescribable, the success of all and every class has been extremely limited. The mass of human degradation and misery remains unchanged.

This picture represents strict and sober realities. Why are they realities? Is it not because these persons, eager though they have been for great and glorious ends, yet have they not grasped the further reality of the rigid jealousy of the God they have to deal with, for his own appointed means — the placing of the Nation He has chosen, in the land he has chosen to be focus and centre of his goodness and glory?

The effects of Jewish restoration *must be* — for the Most High God has said it must be.

1. Their own extraordinary purification. "Thy people also shall be all righteous" (Isa. 60:21).

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God."*

* Ezekiel 36:24-28, Mayim tehorim, pure waters, or waters of pureness, that is, of heart. The word rendered sprinkle in Isa. 52:15, is nahzah, and in the future yazzeh, not zahrak, and in the future zahrakti, as in Ezekiel: "khain yazzeh goyim ravbim ahlahv" is rendered by Gesenius "so shall he cause many nations to rejoice in himself", the verb "nahzah" signifying "to leap, to exult, to spring": leaping is the natural action expressive of joyousness; hence when spoken of nations, "nahzah" signifies "to rejoice"; but when spoken of liquids, "to leap forth, spirit, of spatter." In Isaiah it is used of many nations, not of liquids; it therefore in that place means "to leap for joy, to exult".

"And the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzi-bar, and thy land, Beulah; for the Lord delighteth in thee, and thy land shall be married . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:2,5).

O you who are ice-hearted and infatuated among Christians and Jews, bend your ears to read the last paragraph flowing from the mouth of Him that formed you, and who *even now* searches you out; and say if human language can express more powerfully the glory and happiness of *the land* and of the people, and, through their union, of the whole race of man! What words from God would you have, if the preceding are not sufficient to move you? I know of none that voice can utter or pen can write: fit preludes are they to the marvellous reality that comes next for consideration.

2. The great invisible author of the immeasurable wonders amid which we live, breaks from the thick darkness in which He has been pleased to shroud himself for ages past; "destroys the face of the covering cast over all people, and the veil that is now spread over all nations" (Isa. 25:27), and with wonders in the material world worthy of His approach and presence, again reveals His own visible glory to mankind.

"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30:26).

"When the Lord shall build up Zion, He shall appear in his glory" (Ps. 102:16).

"Thine eyes shall see the King in His beauty . . . look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation . . . there the glorious Lord shall be unto us a place of broad rivers and streams" (Isa. 33:17,20,21).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

"The sun shall be no more thy light by day; neither for brightness shall the moon give light to thee; but the Lord shall be unto thee an everlasting light and thy God thy glory" (Isa. 60:19).

"My tabernacle also shall be with them; yea, I will be their God and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek.37:28).

These unutterable blessings will not be confined to the Jewish

The Seventy have translated the Hebrew by: "so many nations shall be filled with admiration because of him." But not so their kings! They will not exult: for it is so written in the next sentence, "yikpetzu melahkim," the kings shall contract; i.e. as one gathers himself up in death. They shall be dumb, they shall die, they shall not rejoice when the world exults in the king whom Yahweh gives. This is the sense of this passage, which was not, however, perceived by the baby sprinkling translators of the common version. — Editor of the Herald.

nation. The whole human race, which was made "in the image of God," and this globe which He "created not in vain, but to be inhabited" (Isa. 45:18) in peace and in love, will also rejoice in them with joy inconceivable.

"He hath remembered his mercy and truth towards the house of Israel: and all the ends of the earth have seen the salvation of our God" (Ps. 98:3).

"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

"Rejoice ye with Jerusalem and be glad with her ALL YE THAT LOVE HER: rejoice for joy with her all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For, thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:10-13).

"In that day the Lord shall be King over ALL the earth: IN THAT DAY SHALL THERE BE ONE LORD, HIS NAME ONE" (Zech. 14:9).

What a most effectual and indispensable element for human happiness is here! Religious doubts and difficulties which fill men's hearts with anxieties, and theological enmities which have blotted the whole volume of the history of our species with frauds, contentions, and blood, will universally cease, and the Most High God be worshipped in His true essence, name and character. To take the lawful preparatory measures for such a great end as this; should not Jew and Gentiles, setting aside in obedience the differences which make union in effort impossible, heartily and honorably labor *in concert*, as the word of their God commands them? If they labor not *together*, the required preparatory work cannot be done.

"I will also make thy officers peace, and thine exactors righteousness" (Isa. 60:17).

"O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth" (Ps. 67:4).

No Peace for the Wicked

Here is motive for all political reformers. They cannot have spotless supreme government, or completely peaceful and just subordinate management, until Syria and Israel be united. Then, they will soon realize the brightest vision of political perfection.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2,4; Mic. 4:1-3).

Here is an inducement and a warning for the most ardent promoters of "Peace Societies." So long as the nation of Israel remains dispersed, and the land of Syria depopulated and desolate, Peace Societies are engaged in the labors of "Sisyphus." They may tug and sweat to roll back the mountain avalanche of war as they will; their labor will be in vain; it must return upon them with tenfold impetus, until "Jerusalem be the throne of the Lord," and He shall say to it, "Stand thou still." They

cannot make straight what He has made crooked,* but through the means alone which He has appointed to straighten it; and let them remember, that for such means He is most jealous; crossing sometimes in anger every other even though the end in view be good and desirable.

This portion of our subject may be well and appropriately concluded, with the most energetic invitation and command of the God of Heaven to universal nature to rejoice.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O, forest, and every tree therein: FOR THE LORD HATH REDEEMED JACOB AND GLORIFIED HIMSELF IN ISRAEL (Isa. 44.23).

Token-Fulfilment of Predicted Events

Having thus proved, though with great brevity, that the future of our earth is big with the most portentous, gracious, and glorious events that can befall any portion of universal creation, and now come to the point of producing sober and scriptural evidence *that those events are so near at hand as to have already commenced their operation.* I beg you still to be assured, that attention is rigidly directed to lay before you nothing but unexaggerated realities.

The most High God changes not. His word "will stand for ever." Those mighty events must occur in some age of this world; why should they not happen in the period in which we are living? Does there exist any divine rule by which we ourselves are exempted from the operation of wonderful dispensations?

Surely, we know the very opposite. We know that it is sober truth to say, "we are already living in an age of wonders. Contemplate the last fifty years. Is there any similar period in the whole volume of history, to which may be applied with so much emphasis that prophetic indication of the approach of miraculous things, "many shall run to and fro, and knowledge shall be increased?" (Dan. 12:4)

* The Colonel speaks truly. The Peace Society is an empty bubble, the idiotic bantling of maudlin avarice and infidelity. Jesus says, he came to send a sword upon the earth; yet in spite of this, they dream of substituting peace for the benefit of merchant-princes and millionaires! "There is no peace for the wicked, saith God," who would never be able to avenge the blood of his saints shed upon earth, if the Peace Society's crotchet were to become a fact. War is inevitable, and cannot be staved off by the cupidity of merchants and traders who are heaping up their rusty gold for the spoiler. The day of Christ is at hand, when his poor shall be covered and filled with good things, and the peacemongering rich sent empty away. — *Editor of the Herald.*

As in Paul's day, so now; all who come within the range of Paul's work are not in sympathy with Paul's objects, or competent to discern and apply Paul's method. They demur to the "established — strengthened — settled" policy; they love "winds of doctrine" by which they are wafted into an activity otherwise unknown to them. The glorious Gospel is powerless to keep them going; something new is refreshing to them. (R. R.)

Bible School Bulletin

A Solemn Warning

The Autumn Bible School opened upon a most subdued note, as the sad news was disclosed of the tragedy that had overtaken two young brethren (Brethren Philip King and Ian Robinson) as they travelled interstate by car. Brother King was en route for the Bible School, and Brother Robinson was travelling to Sydney. The accident also involved Brother Grantly Jolly jr., whose injury however, did not prove fatal.

Such incidents provide solemn warnings to us all to make the most of the opportunities that

come our way. At the same time, they reveal, as nothing else can, how concrete is the hope of the Truth, and serve to emphasise that nothing else matters in comparison to it.

The general atmosphere of the school expressed that of deepest sympathy for those who mourned the passing of loved ones, and this was expressed both in personal messages to those concerned, as well as the communal prayers of the School.

In the face of such a tragedy the purpose of the gathering (to enrich our minds in the things

IMPORTANT NEWS FOR OVERSEAS READERS

By arrangement between the Bible School and Australian Ecclesial Conference Committee the schedule for the Autumn 1968 school has been changed. Originally set down to be held from 11th to 19th May, this school will conclude on Saturday 18th May, in order that those who desire to do so, may attend the opening meeting of the Sydney Ecclesial Fraternal Gathering which will be held (God willing) on Saturday evening 18th May.

It is hoped that these arrangements may attract some overseas visitors, and it is hoped to provide for concession rates of air travel from USA and New Zealand. Visitors from overseas who attend the Bible School and the Fraternal Gathering will be billeted with brethren for the remainder of their stay, and special arrangements will be made for them to see something of Australia whilst they are here.

The Fraternal Gathering will incorporate sight-seeing around the Sydney area, as well as Ecclesial meetings and the normal functions incidental to such a Gathering, Brother R. Lloyd of California, and Brother A. Thomsen of New Zealand will be happy to handle arrangements for any who desire to visit Australia at this time. This advance notice will enable plans to be formulated for such a visit, and we can promise all such a spiritually uplifting and intensely interesting and profitable holiday. Their presence among us will give added interest to both the Bible School and the Sydney Fraternal Gathering. It is hoped to publish further information at a later date. Further information regarding the Fraternal Gathering may be obtained from the Secretary: Bro. R. Mair, 18 Atkinson St., Arncliffe, N.S.W., Australia.

**NEXT SCHOOL — SPRING 1967 — AUGUST 26th TO
SEPTEMBER 3rd (GOD WILLING)**

of God around His word) was given greater point and purpose: and as the impact of the studies of this school was felt by some in the senior (teenage) class, so a couple expressed their desire for baptism. The policy of the School is not to conduct baptisms, however, and whilst these young people received words of commendation for the attitude of mind they manifested, they were recommended to make application to local ecclesias.

An Excellent Spirit at the School

This school was one of the largest conducted, and accommodation was stretched to capacity. The prevailing spirit was outstanding. For over a week, a large number of brethren and sisters lived together in amity and unity because they were motivated by the spirit of the Word. The improved facilities of this school assisted to that end, and helped to bring all more closely together. The studies were of a high standard, and were presented in a clear, compelling manner. May the results be seen in fruit to the glory of Yahweh in the age to come.

Spring School Bookings

On the inside back cover of *Logos* is found an application form for the next school. Speakers will include Brethren M. Stewart of USA, J. Martin of Enfield, and G. E. Mansfield of Woodville. Supplementary addresses will be given by other speakers drawn from various parts of Australia. An outstanding school is planned.

Bookings have been already heavy, and we recommend that you make an immediate reservation if you intend visiting the next school.

A Visit To Israel

The junior school was conducted on an imaginary tour of Israel during the course of the recent school, and this provided the basis for the project work each child prepared. Printed passports were issued together with air-tickets, bus-tickets, and other necessary accessories for travel. As they "flew" by air to Israel, the tape-recorded noise of the jet provided effective sound background! Each day they visited a different part of Israel, viewed it as it would be seen today, and studied the back-ground from the Bible. Their project comprised an illustrated diary of the journey, including a "letter" written home from Israel and stamped with an Israeli stamp. During the week, forty trees were planted in Israel on behalf of the Australian Junior Bible School and as a token of this, the children planted forty pine trees in the grounds of the Bible School. Prizes were awarded on the Saturday evening for the best projects.

Epistle of Jude Marked Up

The teenage (Senior) class had for their project the epistle of Jude, and during the course of the week this short book of the Bible was completely marked up by class members. Here, again, prizes were awarded those adjudged the best.

**SPRING SCHOOL RESERVATIONS LIMITED —
APPLY NOW (See back cover)**

Studies for the Next School

ALTARS OF THE BIBLE

Or: God In Sacrificial Manifestation.

This is set down as a theme of study in the next Bible School, God Willing. The peculiar instructions formulated for the building of an altar when one wanted to worship God will be considered in the light of the significant circumstances and places where they were set up, and the names that were given unto them. It will be shown that in every case where an altar was built the circumstances, the place or the name given it provides a remarkable type setting forth the purpose of Yahweh in His son. These talks will be presented by Brother Mansfield of the Woodville Ecclesia, and a break-up of the general theme is as follows:

- Abram's Altars at Shechem, Bethel and Hebron.
- The Yahweh Yireh Altar.
- The Altar At The Well Of The Covenant.
- The El-Elohe-Israel Altar.
- Balaam's Altar In The City Of Streets.
- The Yahweh Nissi Altar.
- The Yahweh Shalom Altar.
- The Altar Of Mourning.
- Elijah's Altar Of Twelve Stones.

The subject will provide an unusual theme of research, and will emphasise not only some of the wonderful types and shadows found in the Old Testament Scriptures, but what is required of each of us in the way of personal sacrifice around Christ our altar (Heb. 13:10). Personal contact with the altar

was essential before one was accounted holy, and in a figurative sense that still applies, as each one must make contact for himself with Christ through the waters of baptism.

OPINION

Encouraged by the Bible School

"The Bible School proves a wonderful and uplifting experience. We certainly need the opportunity to cut ourselves completely off from the world with all its seductive appeal. How often is the experience of David repeated: 'But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious of the foolish when I saw the prosperity of the wicked . . . But it is good for me to draw near to God; I have put my trust in the Lord God that I may declare all Thy works.'" —R. T. (S.A.)

Awakening An Interest in the Truth

"I hope there is still reservations available for . . . One of the group has of recent times been showing a very keen interest in the Truth, and after some discussion he has decided to try out Bible School life!" — J. R. (N.S.W.)

Appreciation for Work of Preparation

"Sincere thanks for the efforts of the Committee. May God's blessing rest on those who work hard during the months before the Schools for the benefit of the brethren and sisters who attend." — Sis. E. B. (N.S.W.)

**MAIN STUDY FOR SPRING SCHOOL —
"THE CREATION WEEK" (Bro. M. Stewart, USA)**

When Did Jesus See The Things Of Which He Spoke?

Q.: Jesus declared to Nicodemus: "We speak that we do know, and testify that we have seen. . . ." (John 3:11). When he did see the things which he revealed to Nicodemus?

A.: The Lord used the plural "we" in this statement as a contrast to the same plural pronoun used by Nicodemus in v.2. Nicodemus had declared: "We know that thou art a teacher come from God." The Lord replied to that: "We speak that we do not know and testify what we have seen." The "we" of this statement relates to the Father and the Son (cp. John 8:38). He spoke the "words of God" (John 3:34), and therefore proclaimed the things that Yahweh revealed through Him, and which he was enabled thus to observe in their true perspective. What were some of the things that Jesus had seen and of which he spoke to Nicodemus? He declared that Nicodemus must be "born from above" if he would see, or perceive, the truth concerning the Kingdom of God (v.3 - mg); that he must be born of water and spirit to "enter the kingdom" (v.5); that "flesh is flesh" and "spirit is spirit," and therefore, as Nicodemus was "flesh" (even though of Israel) he was without hope unless he become born from above.

Nicodemus could not understand the need of such a birth because he saw Israel as a privileged nation. He did not then realise that in the absence of a changed life, a Jew is no different from a Gentile, for "flesh is flesh" no matter of what nation.

This was one thing that Jesus had "seen" in his contemporar-

ies, for he had viewed life through the eyes of God.

He also explained to Nicodemus the results that accrue from being born, or begotten, from above (v.7 mg.). It produces a complete change in a person; one so amazingly different, that an onlooker cannot help but notice it, though he may not know from whence it comes, nor what is its destiny. Everyone that is to be ultimately "born of the Spirit" and "enter the Kingdom," must experience this change. This the Lord emphasised to Nicodemus, that teacher in Israel. In doing so, he showed that birth of the spirit is not manifested by mere externals such as fleshly association with Israel, but by the influence of that spirit-word which is invisible to flesh, and concerning the origin and destiny of which mere flesh is ignorant. Being breathed forth by Yahweh, the spirit-word provides the seed of ultimate spiritual birth (1 Pet. 1:23). Meanwhile it is like the wind; it blows "where it listeth," and is not limited to fleshly considerations, or nationality, as patriotic Jews might imagine; the "sound" is heard, for the influence of such a begettall from above is obvious in the changed life of those so affected; but flesh cannot tell "whither it goeth," or what God has in store for those who come under the influence of this change.

These were some of the things that the Lord Jesus would "see" in his contemporaries, because he was enlivened with the mind of God, and viewing life through the eyes of God, could say: "We speak that we do know, and testify that we have seen; and ye receive not our witness."

**SPONSORS FOR NEXT SCHOOL — THE PERTH
CENTRAL ECCLESIA**

The Patience of Job (in Verse)

God's Infinite Wisdom in Nature

Job 39 continues the argument commenced in the previous chapter in proof of the Divine wisdom and greatness. The attributes of the animal creation are advanced as evidence, and Job is shown how little he knows of the purpose of the Creator in those matters. Moreover, hidden in these natural characteristics of the brute creation is the parable of the Divine purpose with man. We have hinted at this in our last instalment of this poem, and suggest that the reader take the hints there supplied, and apply himself to further investigation of this interesting and intriguing subject. We understand that Brother E. Sponberg proposes to compose an article or two on this aspect of Job's experience following the completion of this poem in the pages of *Logos*.

God's Careful Provision for the Wild Goats and Hinds — Vv.1-4.

*And knowest thou when goats their young ones have?
Or canst thou mark the time when hinds do calve?
And canst thou tell the months before their birth?
Or knowest thou the time when they bring forth?
They know themselves, they bring forth all their young;
And cast out all their sorrows, one by one.
Their young ones grow up nicely with the corn,
And later leave them, never to return.*

Consider the Wild Ass in its Freedom — Vv.5-8.

*And who hath made the wild ass free to pass?
Or who loosed the bands of the wild ass?
The wilderness I made for place to stand,
His dwellings in the waste and barren land.
The city multitudes to him are barred,
Oppressors crying, he doth not regard.
The mountain range to him doth pasture bring,
He seeketh closely every sweet, green thing.*

Consider the Bison in its Strength — Vv.9-12.

*The bison wild will not serve thee at all,
Nor will he be abiding by the stall.
Thou canst not bind him in the furrow free,
Nor will he harrow valleys after thee.
Or wilt thou let thy labor for him wait,
And wilt thou trust him that he may return,
With goodly seed, to put into thy barn.*

Consider the Remarkable Wings, Feathers and Habits of the Ostrich — Vv.13-18.

*And did'st thou give the peacock's wing to show,
Or to the ostrich, feathers large to grow;
Which leaveth eggs to hatch out in the ground;*

*And warmeth them in holes, with sand around;
 Forgetting that the foot shall ruin make,
 Or that the wild beast passing, them may break.
 She hardened is against her young so queer,
 Her labor is in vain, yet without fear.
 For she of wisdom never had a part,
 And understanding, God doth not impart.
 What time she lifteth up herself on high,
 The rider and his horse she passeth by.*

Consider the Strength, Courage and Majesty of the War-horse—Vv.19-25.

*And hast thou given strength to horse so proud?
 And hast thou clothed his neck with thunder loud?
 As grasshopper, canst thou make him afraid,
 When glory of his nostrils is displayed?
 He paweth in the valley; he is strong,
 To meet the armed men, he goes along.
 At fear he mocketh, and is not afraid,
 Nor turneth back before the flashing blade.
 The quiver rattleth hard against his side;
 The glittering shield and spear of those who ride.
 He swalloweth the ground, and fierceness takes,
 And doth not hear the sound the trumpet makes.
 He saith among the trumpets there, "Ha! ha!"
 He smelleth battle — shouts of men of war!*

Consider the Soaring Hawk and Piercing Eagle — Vv.26-30.

*Do hawks fly by thy wisdom or thy mouth?
 As they swiftly stretch their wings to'rd the south?
 And doth the eagle mount at thy command?
 And make her nest on high in mountain land?
 She dwelleth and abideth on the rock,
 In places strong, among the craggy stock.
 From thence she looketh far to seek the prey,
 Her young ones too, and with the slain are they.*

— N. S. (N.Z.).

They Valued The Apocalypse.

"Many brethren" in the days of Dionysius (who declared he could not understand the book) "valued it much." They valued it, doubtless, because they understood it; not that they could have expounded all its details; but keeping in mind "the gospel of the kingdom," the nature of that kingdom, and the great mystery of godliness, in the manifestation of the sons of the Deity, they saw into THE GENERAL IMPORT of this wonderful book, and secured the blessing promised to him that knows accurately, and gives heed to its words, and observes narrowly the things it contains. (Eureka, Vol. 2).

A temple, more magnificent than Solomon's, is certainly to be built; but the honor of building it is to devolve upon the "Greater than Solomon" — the "Branch" shall build the temple of Yahweh; even he shall bear the glory (Zech. 6:12-13). - J. T.

“ADAPT or PERISH!”

“. . . holding fast the faithful word as he hath been taught . . . for there are many unruly and vain talkers and deceivers . . . whose mouths must be STOPPED!” (Titus 1:9-11).

Advertising Evolution

The Business World knows the value of constant advertising. It exploits every medium to reach the public. Vast amounts of money are expended to keep its products and services before the public mind. Through newspaper and radio, a continual barrage of sales talk is presented, so much so, that it seems many people could pay but little attention to the details of the advertising. They would become accustomed to the constant pressure of advertising, that it has no effect upon them. Yet, strangely enough, as time passes, these same people unconsciously choose the well-advertised brands for their purchases!

Therefore, it “pays to advertise”!

The principle is: “If they hear it often enough, they will get the idea”!

The same principle is used by the world in the advertising of its “spiritual wares.” Its philosophies and theories are constantly presented to the public mind, so that people become convinced that what they hear “must be right”. This is the case with evolution. It is pedalled to the public in articles on nature, in periodicals, magazines, comics, science journals, books. Our children are required to read much of this rubbish while doing research on various projects on science and biology at School.

This is the insidious danger facing this age — a danger, which if it is not continually opposed, can seep into the vitals of the mind, and destroy the deep and abiding love of Truth. Let both parents and children be aware of the dangerous advertising of evolution!

The Trunk That Evolution Stretched!

The foolishness of the evolution principle is manifested upon a thoughtful consideration of its demands. Consider the following quotation from *The Nature Library: The Mammals*. This book gives an outline of how evolution is supposed to have occurred. We turn to page 41 and remind the reader as he reads these comments, that evolution is the “working of blind, random chance!” :

“Many other species of animals, however, were killed off in the great ice age, either through the climatic challenge of the times or by direct competition with man. This poses an interesting question: Why did some species of mammals win through while others failed? The answer lies in some of the laws controlling biological survival — and two major mammalian groups, the horses and the elephants, show IN ILLUMINATING FASHION how these work.

“When the environment changes, all living things must either move to a new environment that resembles the old one or else subject themselves to the law ‘ADAPT or perish.’

“Echippus, the little ‘dawn horse’ had teeth ADAPTED only for

dealing with fairly soft food, a fact which suggests that it was probably a forest dweller, living on soft shoots rather than the tough grasses of the plains. But as time went on the descendants of *Echippus* began to move into new environments. This occurred partly because the reduction of the forested areas of the earth led to increased competition for food and partly because of the evolution of new types of predatory carnivores with a liking for horseflesh. The descendants of *Echippus* thus gradually left the forests for the plains, and as a result, natural selection developed the plains' horses, which were usually larger than their forest dwelling ancestors.

"These gradually lost their full complement of toes and eventually supported themselves only on the centre toe of each foot — the characteristic 'hoof' of living horses.

"These larger horses could move more quickly than their tiny forbears, and their higher eye level gave them a better chance of spotting enemies on the open plains. The raising of the body on the forepart of the central toe, or hoof, gave them an exceptionally good turn of speed to outrun the plains carnivores that hunted them. Correlated with these changes came modifications in the teeth, which became ADAPTED to grazing coarse grasses instead of nibbling the soft forest shoots.

"It was by SUCH WONDERFUL ADAPPTIONS, all aimed at the single goal of survival, that the early horses became differentiated and spread across the face of the earth.

"ELEPHANT EVOLUTION took a DIFFERENT COURSE, but obeyed the same evolutionary principles. The early, small swamp-dwelling elephants were FORCED by a changing climate to DEVELOP types suited to life in drier conditions. In these new circumstances, increased size became an advantage to them, for it helped them to resist the attacks of predators in the open country.

"Also, instead of concentrating on speedy escape, they relied on the defensive advantages of tusks and an exceptionally thick skin. But in order to support the heavy weight of tusks, it was mechanically necessary for their necks to remain short instead of becoming elongated like those of the horses.

"This meant that they could NOT reach the ground to graze, while the tusks made browsing almost equally difficult.

"The ANSWER was the development of a long prehensile (capable of grasping) upper lip, or 'trunk,' which both could reach the ground and extend beyond the tusks.

"Here again we see how, through the workings of evolution, living things may FIND ANSWERS to the problems of survival in a constantly changing world.

"The hard truth of the matter, it must be re-emphasised, is that organisms must 'ADAPT or PERISH.'

Such is the brief account of the elephant's trunks! It is outstanding for its sheer contradictions. Evolution is the result of "chance changes in cells," with no directive intelligence at work. Yet, elephants were "forced" to "develop" types suited to the new environment.

What was this "force" that worked on the cells to "develop" by CHANCE a more suitably adapted species?

How could OUTSIDE CHANGING environments bring their "requirements" to the notice of the "inner reproduction cells" so that they could "get the message" and commence to SOLVE the problem and evolve the answer in time? But, surely, by the time they "evolved" the

answer, the environment would have changed to something else!! "Models" would be obsolete before they left the draughting board, so to speak!

What utter nonsense to speak about an elephant "keeping its neck short," while its tusks prevented it from eating grass," so that it "developed a trunk!" Yet this is the confused thinking, which evolution would have us accept.

The Need To "Adapt"

The Divine Will purposes to establish a new world — a new environment of righteousness. God is taking out a people for the Kingdom, and "fitting" them for it. This requires them to CHANGE their way of life, to "adapt" themselves to a way of righteousness, or to perish! The philosophy of the world cannot assist in this matter. It can only dull our minds to the clear perception of Truth necessary, and can cause us to falter in the walk of life. Paul's wisdom is vital at this time:

“. . . HOLDING FAST the faithful Word as he hath been taught, that he may be able BY SOUND DOCTRINE, both to exhort and convince the gainsayers. For there are MANY unruly and VAIN TALKERS and DECEIVERS, especially they of the circumcision, whose mouths MUST BE STOPPED, who subvert whole houses. . .” (Tit. 1:9-11).

Let sound counsel be heard in our midst. Let us "hold fast the faithful Word as we have been taught," and reject the pernicious and foolish teaching that violates truth and reason.

In short, we must adapt our lives to righteousness . . . or perish!

— A. C. N., Perth.

Signs of the Times

Jerusalem: Centre For Congresses?

ISRAEL: Representatives of 30 international organisations recently visited Israel, to investigate the possibility of holding congresses here. Members of the group came from France, Belgium, Switzerland, Italy, Holland, Britain, Germany, Austria, and USA, and specialised in medicine, science, engineering, education, religion, industry, agriculture, commerce and insurance.

(Israel is the divinely destined "centre" of the world. But at the

To such as wait upon the Lord, and serve him with full purpose of heart, the signs of the times are full of legitimate interest and encouragement. The discernment and rejoicing in them are natural to the new man who is a stranger and a pilgrim in the present order of things, who have here no continuing city, but in the bitterness of the present desolation, ardently desires and seeks that promised city, having foundations that will come with Christ. The general tokens of the approach of the close of the program in its Gentile phase, have been revealed expressly for his benefit. (R. R.)

moment it is full of tension — a condition aggravated by the removal of United Nations' guardianship in the area — and hardly the environment for profitable "congresses." Nevertheless wise direction upon all the activities of mankind will eventually come from

Jerusalem, through the instrumentality of the Lord Jesus and his saints).

The Problem of Tongues!

SOUTH AFRICA: A 140-year-long task was recently completed in Cape Town when the first Bible in the Nama tongue was presented to the South African Bible Society for distribution among the Nama people of South West Africa.

(The difficulty of language coupled with the influence of apostate Christendom, has prevented the Truth reaching backward areas of the world. The operation of the Spirit, such as on the day of Pentecost — Acts 2:6 — will effectively cure this situation. The education of mankind under the coming Divine administration will involve turning all peoples to a "pure language" — Zeph. 3:9, assisting in their introduction to the Truth).

Out Of Egypt

BRISBANE: An ancient coin discovered five years ago in a lump of clay from Jerusalem has been indentified as a 2,300-year-old Egyptian drachma. It has not been valued. The lump of clay was brought to Australia from an archaeological site in Jerusalem.

(Israel was commanded to "spoil the Egyptians" — Exod. 12:36 — when they left the land of bondage. Similarly the wealth of the Gentiles will yet be placed at the feet of the New Liberator, the Lord Jesus Christ — Isa. 60:5, Margin. But the greatest value today that is being extracted from "Egypt" is not our friend's drachma, but the few men and women who prefer to tread the wilderness path, than to enjoy the pleasures of Egypt for a season).

The Changing Traditions of Men!

SYDNEY: Australia's Roman Catholic bishops have dropped the

Church law under which Catholics were bound to abstain from eating meat on Fridays, excepting the days associated with Lent and Ash Wednesday. They have decided that it is a matter for individual determination whether this or some other form of penance is practised on Fridays. The bishops also decided to enter into formal dialogue with the Australian Council of Churches as a result of previous semi-private contract and correspondence.

(What was previously a grievous sin in Catholic tradition is now permitted — and by the general agreement of a company of Bishops! But perhaps it is an easing of restrictions to make way for the return of the daughters to the Mother-Church. Prophecy reveals that eventually a united world church will be established, against which the Divine wrath will be levelled — Rev. 18:15-20).

"Eureka" Diamond Presented To Parliament.

CAPE TOWN (S. Africa) — The "Eureka," the first diamond discovered in South Africa in 1866, has been presented to the Houses of Parliament, where it will be on permanent exhibition, it was announced recently. The Eureka was shown in the Paris Exhibition in 1867, where it attracted great interest.

(A mere valuable "pearl," also titled "Eureka," was presented to humanity by Bro. J. Thomas in 1861. "Eureka" reflects the sparkle of the Inspired Word, and the beautiful exposition by Brother Thomas of the Apocalypse can aid us in the deeper appreciation of its glories. It is an unfortunate fact that men will spend fortunes in the accumulation of precious stones, but are not prepared to seek the "pearl of great price" (Matt. 13:46), which can reward them with "pleasures for evermore").

Notes From a Traveller's Diary

To the Continent

Our last two days in London were brimful with interest. Generally on our travels, we had not been greatly concerned with the places we had visited, but in London we had resolved to see as much as possible, in the limited time at our disposal.

We were taken on a conducted tour of the House of Commons, and were astounded to see the opening words of the 127th Psalm set into the floor of the lobby: "Except the Lord build the house, they labour in vain that build it." Perhaps one day the Parliamentarians who now sit within those walls will realise the truth of these words, over which countless thousands of human feet have walked.

We gazed upward at "Big Ben," and inspected Westminster Abbey. We spent a few hours in the Tower of London, and beheld the fabulous collection of crown jewels, doubtless one day to be transported to Zion, to be laid at the feet of the greatest King of all time. We walked the London streets; the Strand, Oxford Street, the Embankment, Leicester Square, Piccadilly Circus, Trafalgar Square (where we had our photograph taken with friendly pigeons perched all over us).

We watched the changing of the horse-guards at Whitehall, and then rushed down the Mall to watch the guards change at Buckingham Palace. We have a memory of wildly excited tourists, faces pressed to the bars of the Palace gates, or watching the spectacle from the steps of the Queen Victoria Monument. An American spectator standing in front of us turned breathlessly to her husband and said: "It kinda grabs ya, doesn't it?" Her shining eyes were ample evidence of her sincerity. It was, indeed, all very British. The color, the pageantry, the stirring music and precision marching, all provided an exciting exhibition to linger long in the mind of the beholder. And yet, to us there was a certain emptiness about it all. We turned away, casting our eyes upward to the leaden sky, walking slowly back down the Mall into the soft, misty rain. We thought of a time, yet to come, when the Great King of all the earth will "build the Temple of Yahweh . . . and he shall bear the glory, and shall sit and rule upon his throne . . . All kings shall fall down before him; all nations shall serve him" (Zech. 6:13; Ps. 72:11).

"How long, Yahweh? Wilt Thou hide Thyself for ever?" (Ps. 89:46).

Even with the best intentions, how futile are the efforts of mortal man as he tries to establish some form of law and justice in the earth, and provide for the well-being of humanity. Because of vested interests, the desire for self-advancement and self-glorification, and the inherent weakness of human nature, man is quite unable to develop a government which can rule in righteousness and equity. And 6,000 years of history prove the point. But man will still boast. Whilst we were in London, the Labor Party held their Annual Conference, and *The London Evening Standard* reported these words from the lips of the Prime Minister, Harold Wilson: "We are aiming to transform our society by concept, to build a new Britain and to show a world where in far too many countries socialism exists without democracy and democracy without socialism, that we can succeed where others have failed in meeting the challenge of our times." Brave words. But what do they really mean? Nothing.

Because Mr. Wilson is quite unable to make such words a reality.

Economically, spiritually and morally, Britain appeared to be in a sorry state. Across the Atlantic the position in the States was as bad or worse. President Johnson's so-called "Great Society" seemed a mocking expression to describe a nation that is spiritually and morally bankrupt, where great wealth and extreme poverty stand out in stark contrast, and where racial riots indicate that the country is virtually in a state of civil war. "We can succeed where others have failed," says Mr. Wilson. On the contrary, we believe that only One can achieve that goal; but in doing so it will be necessary for him to sweep aside all the systems of men (Dan. 2:44) and establish his own righteous rule and government (Rev. 2:26-27; 5:9-10). Only when that day dawns will the world begin to recover from the terrible malaise into which it has now sunk.

Farewell to London

Our last meeting in London was held in the home of a brother, who managed to pack into his front room about twice the number of people one would normally have thought possible. We spoke about the dramatic and moving changes which occurred in the life of the apostle Peter, and his fellow-apostles. In their early days "in the Truth" they had very little understanding concerning the Lord's mission and their own real relationship thereto. But as the Word of God took root within them and became a strong, moulding influence in their lives, their spiritual perception increased, and they began to reveal Godliness in their daily walk. Eventually they became quite transformed by the power of the Word dwelling richly within them. These great apostles thus emerge from the Scriptures as wonderful examples for us to imitate. At the conclusion of the meeting we enjoyed a cup of tea together, and spoke informally with one another of the nearness of "Zion's glad morning." We bade our brethren and sisters a final farewell and departed for the long drive to Kent.

We awoke early in the morning to look out upon heavy grey skies and steadily drizzling rain. We hurriedly finished our packing (we seemed perpetually to be doing this!) and began our motor journey to London Airport. There we said goodbye to Brother Barber who, together with his family, had looked after us so well. We have fond memories of many families throughout the world, such as the Barbers, who took us into their homes and cared for us. On some occasions we were feeling most unwell, on others we were far too exhausted to behave with the formal decorum usually expected of visitors, and at other times our commitments were so heavy and the length of our stay so brief that it was barely possible to get to know our host and hostess. But in spite of these difficulties we met with nothing but kindness. Where ever we went we found that concern for our welfare and our work was the prime consideration of the brethren and sisters who opened their homes to us. We were deeply appreciative of these loving ministrations throughout our travels.

To Holland

The Customs formalities completed, we entered the Departure Lounge to await the boarding call. However, by some odd mischance someone had mislaid the aircraft, and some delay ensued whilst an effort was made to locate a suitable plane. Eventually one was towed from the workshop and we were asked to board a vehicle which resembled a bus without seats. What followed would have provided great fun for small boys. The "bus" weaved its way between aircraft, seemingly covering many miles over the apparently endless tarmac. There were planes from New York and planes from Libya. An Israeli Boeing stood beside an Alitalia Caravelle. There were Ghanian jets and Swiss jets. Round and

round went the bus. We peered up at Dutch aircraft, and others from Berlin and Bombay. What a small world it is! Finally our bus stopped beside a B.E.A. Trident. Had we found our bird at last? We had. We alighted from the bus and trooped aboard. Peering from our window we gazed out at the mist and drizzling rain, and gloomily predicted that we would probably be sitting there for a couple of days until the weather lifted. Not so. This, we were told, was a typical autumn day for London, and our Captain cheerily informed us that we would be trundling out for take-off without further delay. As the plane reached the end of the runway and slowly turned for take-off it seemed that all we could see of the runway disappeared into the fog about 200 yards in front of the plane. This had a somewhat dampening effect upon our enthusiasm for the flight; but, with "stiff upper-lip" resolve, our Captain wound up the engines to screaming pitch, and upon the all-clear from the control tower we began to roll forward. We picked up speed rapidly, the tremendous power from the engines pressing us back firmly into our seats. We roared down the runway at a sizzling pace, the aircraft shuddering mildly with vibrations transmitted to the plane through the wheels. Then the nose rose steeply, and an instant later we were off the ground. We bumped our way up through the fog that was now enshrouding us like pea soup. Up we went for perhaps five miles, until suddenly we burst through the cloud into brilliant sunshine. We were now out over the North Sea. Looking down and back we were able to observe that all of England, so far as the eye could see, was hidden in thick fog. We had not seen the sun for days, and now wondered if the Londoners would ever believe that the sun could shine so brightly and warmly above the fog.

We were bound for the Hague, and after a comparatively short flight in clear sunshine we now found that the process of our take-off from London was reversed. As we began the descent for landing we could see the thick layer of fog below us, and guessed that weather conditions in Holland would be much as we had left behind us in England. Our assumption proved to be correct. Eventually we entered the "blanket," and could see nothing until only a few hundred feet above the ground. We swept in towards the airport over the endlessly flat Dutch fields. Criss-crossing the earth beneath us were many canals, draining the ground. A neat patchwork of green and brown provided a pattern broken only by occasional homes and farm buildings and windmills. The latter immediately caught our interest as we watched their large "sails" making slow, circular sweeps in a quite majestic manner.

Our stay in Holland was to be less than 24 hours. That evening we met some of the brethren and sisters of the small Ecclesia. A number of their members are from England, having taken up residence in Holland to assist in the work of the Truth there. A lecture was given that evening in Rotterdam, at which a young Dutch brother was the speaker. It was a new experience for us to hear the Scriptures expounded in a language we did not understand.

We had to rise early the following morning, long before it was light. We had many miles to travel by train and bus before boarding a plane for Stuttgart, Germany. We sipped a steaming hot cup of tea and hurriedly collected our things. Then, wrapped in warm coats and scarves as a protection against the cold, wet weather we began walking towards the railway station. In the early morning darkness, pale light from the street lamps shone dully upon the damp, glistening cobblestones. The soles of our shoes beat a sharp staccato on the street, the only sound to be heard. As we hurried along, a gentle mist swirled about us, curled around the tall lamp-posts and hung like a veil obscuring the light from the street lamps. Early morning workers waiting for the train to arrive

seemed to huddle together for warmth and silent companionship. A pale glow now began to lighten the sky, and soon we were peering from a window of the train, clicketty-clacking our way towards The Hague. Our cases, brief-cases and overnight bags were carried here and carried there. In our state of extreme fatigue they seemed to double their weight with every yard walked. We found our way to the K.L.M. city terminal with only a few moments to spare, and boarded the bus for Schiphol airport, a journey of about 30 miles. The city was awake now, and the streets were jammed with countless numbers of bicycles as people began their activities for the day. Young and old, office workers and school children, farm workers and housewives, all appeared to favor the bicycle as a means of transport. We were amazed at the spectacle. As a traffic light turned green, 40 or 50 bicycles all moved away together.

Completing the formalities at the airport, we were once again climbing aboard a jet aircraft, and winging our way towards the sky. Holland, as with our last few days in England, had been cold and damp and sunless. But once again we found that our plane took us above the heavy blanket of cloud, and the one-hour flight to Stuttgart was continued in bright sunny weather. How warming and comforting is the presence of the sun in the midst of winter. It provides light and heat to dispel the darkness and the gloom. Such a political and spiritual "Sun" will one day lighten and gladden this earth with his glorious presence! (Mal. 4:2).

Stuttgart

In Dutch, German and English, the steward was requesting that we fasten our seat belts. We were about to land in Germany. Down came the aircraft, out of a cloudless blue sky. It was 10.50 a.m. We climbed down the steps, eagerly anticipating our first sight of Germany. The day was clear and pleasantly warm. A faint presence of mist still surrounded the airport, but the air smelled fresh and sweet. We could see many rich green trees around the perimeter of the airport. Undulating land indicated the nearness of hills and valleys. A closer inspection revealed a more delightful picture; for many of the trees were turning brown and gold, as evidence that the soft beauty of autumn was beginning to emerge from the heart of a summer now dying.

We entered the airport building wondering who might meet us, and how we would recognise our brother or sister; and more disturbing was the thought of conducting a conversation in German with our somewhat limited vocabulary of "jah!" and "nein!" We need not have worried on either count. Standing in a conspicuous position, wearing a warm smile and holding aloft a copy of *Logos* was our sister Rosle (pronounced Rosalie) Dudd. She introduced herself with modest friendliness.

Upon later reflection we often wondered at the ease with which we were able to find unknown brethren and sisters at airports and other meeting places. Only on rare occasions did our host or hostess display one of our Household magazines, we would almost immediately be drawn to our brother or sister, without any aids to identification. Such meetings, too, would occur in the midst of great crowds, which added to the general confusion. This, in itself, speaks volumes for the manner in which the Truth has power to mutually draw together people who have never met. Each in his turn looks for a particular type of person, hence the many successes at such meetings and the comparatively few failures.

Now we were in Germany, and again about to meet many brethren and sisters whom we had never seen. Leaving the airport, we began a motor journey to Esslingen, where we were to stay during our four days in Germany.

— J. U.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

Choosing the Right Bible

"Please forward a list of the various Bibles available, together with their prices and types of print. As I am 62 years of age, I am afraid my eye-sight may decline. I would also appreciate details of the Bible Marking Tapes" (Sis. M. K., Canada).

(A Bible is a very important investment, which if properly attended to, can give promise of "life that now is, and that which is to come." We recommend that you give deep thought as to the particular style that suits you — especially in regard to its clarity of print. It is wise to avoid the small pocket-size type Bible, which prevents ease of reading, no matter how good one's eyesight is! The ideal is a well-bound Bible — for we use it every day! — with clear, readable print, and of an easy-to-carry size. Prices and comments on various Bibles we recommend have been forwarded to you).

A Significant Year?

"This year, Brother Thomas, like Noah, has been preaching (through his writings) for 120 years. Both men, I believe, were raised up of God to warn the people of the approaching flood — first of water, then of fire. Are we prepared? The time may be very short." (Bro. G. W. P., England)

(There are many significant time periods, and interesting "coincidents" that concern these momentous days. But the vital and urgent warning to this generation is that provided by the Lord Jesus, when he drew attention to the witness of Israel. We are privileged to see fulfilling prophecy in the Middle East that speaks unmistakably of the Lord's return. If we would

escape the judgment of fire, spoken of in 2 Peter 3, it is essential that we keep within the confines of the "ark" now!)

No Inheritance In Egypt!

"Our attitude today should be like the Israelites in Egypt on the night of the Passover. On that memorial evening they had their lights burning; their loins girded ready to depart; preparations made for the journey from Egypt, and in such conditions they made haste to eat the Passover supper as Yahweh had commanded. The Paschal meal, whilst profounded in its spiritual lessons, contained the very essentials for the sustenance of the flesh. It was not a time for Israel to be laying up houses and lands and the luxuries of life, but rather for them to be making ready to leave all such behind. In many ways our position is becoming increasingly more analogous to that of Israel's in Egypt. Whilst the material possessions of modern life can be put to wise use in God's service, we need to guard against falling in love with the comfort and ease they can provide, and especially of flattering ourselves that material plenty is a positive evidence that we are well-pleasing in God's sight." (Bro. R. P., N.S.W.).

(The present-day spirit of materialism is the enemy of the Truth. Men feel they have no need of God, that they are self-sufficient in the strength of their own arm. The impending wrath of the Almighty will change their attitude, and humble them before Him. Meanwhile we must avoid being affected by the materialistic madness which characterises our fellows. Egypt's pleasure will prove a passing fantasy in the realities of the future).

Questions



Answered

DID JESUS NEED TO DIE?

Question: I have been recently perturbed with matters concerning the sacrifice of Christ. Keeping in mind Brother Carter's explanation ("The Christadelphian, Aug. 1958), that Jesus was in no sense a child of wrath; that he was in no sense estranged from God, could you tell me: Was there ever a barrier between Jesus and God? Was he not always the beloved Son of God? Why did he have to die? — D. McK., Vic.

Answer: We believe Brother Carter was correct in declaring that Jesus was not a "child of wrath" because he did not commit sin. But we also agree with him when he points out that the Lord inherited the nature that came as a result of sin, which nature is common to humanity. In the editorial of the "Christadelphian" to which you make reference, Brother Carter makes this clear. He writes: "Human nature is so prone to err as the result of an inherited bias for wrong that all of us sin and come short of the glory of God." This statement clearly shows us that we inherit the results of Adam's sin, and part of those results is seen in the mortality that is inherent in us.

Jesus similarly inherited this nature, being "in all points like as we are, yet without sin." He demonstrated, when he died upon the cross, that the only way to life is through death. God willed that he should die, and he willingly acceded to the request of his Father, that he might attain to life eternal. He declared: "Therefore doth my Father love me, because I lay down my life that I might take it again" (John 10:17). This love was expressed not merely because Jesus died, but because he laid down his life in such a fashion that he could take it up again. The word "that" (Gr. *hina*) signifies: "to the end that . . .," with the emphasis on purpose, design, result. The Father loved the Son because he laid down his life in such a way that there was no doubt about the design and purpose. It was to the end that he might take it again. Therefore life eternal was only possible for him through his death! Paul teaches that the God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20). Thus, Christ was brought to life again through his own blood. The shedding of blood by the Lord Jesus was an element of salvation, as well as it is in ours. But there is a difference. In the case of the Lord, the death upon the cross was a dramatisation of his way of life from day to day; but in our case, his death provides a cover for sins which we commit.

We are children of wrath because we sin. The Lord Jesus Christ, though of our death-stricken nature, was not a child of wrath, because he performed the will of the Father in every regard.

The Lord benefited from his own death, receiving life eternal, and provided the basis for the forgiveness of sins and salvation for others.

— Editor.

God is unfailing in the fulfilment of His promises. He fails not either in memory or ability. The greater our familiarity with the Scriptures, the more shall we appreciate and realise this great truth. The value of it lies in what God has promised us in the way of present succor in times of trouble.

THE DEDICATED APOSTLE

Paul did not allow his work to cease with bringing people into the Truth. Having enlightened them, he still toiled on their account, to root and establish them in all things pertaining to their new position. To this end, he gave his brethren and sisters "much exhortation." He put himself about to warn, encourage, and instruct. The extent of his concern for them is shown in his earnest prayers (Phil. 1:4; Col. 1:3,9); his loving parent-like ministrations (1 Thess. 2:9,11); and the many sleepless and tearful nights and days he experienced on their behalf (Acts 20:19,31; 2 Cor. 2:4). To ensure success he was careful in his general behaviour — he was courteous, patient, tactful — never rude, haughty or aggressive. He was ever ready to "spend and be spent" for the well-being of his brethren and sisters, and this even when his services were cruelly despised (2 Cor. 12:14,15). To imitate the apostle is our duty. Are we trying to fulfil it? For more reasons than one, we cannot reach Paul's degree of excellence, but we can push forward in the path of his noble example. According to our abilities and opportunities we shall be judged. What made Paul the man he was? — so warm, so unselfish, so untiring? Many things. His deep-down convictions (he allowed the Truth to grip him, and was positive that he was following no will-of-the-wisp) — his unbounded appreciation of the promised reward (he sensibly appraised this reward as of greater worth than the present life, and all that it can give) — his stern and studied resolve to be faithful to Christ (taking wise measures to prevent failure by indulging in close and constant communion with God and the Scriptures). His convictions, his appreciation, his resolve caused him to expend himself on behalf of others: "I ceased not to warn every one night and day with tears." Why tears? Because of the activity and subtlety of seducers. Paul knew that for his brethren to have abandoned the doctrines he had delivered to them would have meant their rejection at the judgment seat. He knew too, the willing ear which human nature has for the wrong. These were the reasons which caused the apostle continual heaviness. Is there less cause for sorrow, anxiety and warning today than in the first century? Are the dangers to those in the Truth less? Is man more wont to walk in wisdom's way? Rather the reverse. Let us in love and humility carry out Paul's counsel: ". . . warn them that are unruly, comfort the feeble-minded, support the weak, be patient to all men . . . holding fast the faithful word . . . that he may be able by sound doctrine both to exhort and to convince the gainsayers." —A.T.J.

THIS MONTH OF JULY (TAMMUZ)

"The fast of the fourth month . . . shall be joy and gladness and cheerful feasts" (Zech. 8:19).

One of Rome's greatest soldiers, lawmakers and emperors, Julius Caesar, is memorialised in the name of this month. Originally, when the year began with March, July was the fifth month, and the Romans accordingly called it Quintilis ("fifth month"). However, Julius Caesar set himself to reform the calendar. He made the fifth month into the seventh, and because the old name of Quintilis would not suit, and because he was born in this month, he determined that the seventh month of the year should be named "July." Augustus, his grand-nephew, followed him, and the eighth month, August, was later named after him. But July had thirty-one days, and August only thirty. The Romans thought Augustus would be jealous of Caesar's extra day, and so they took a day from September and tacked it on to the end of August!

In the Jewish calendar, July is the fourth month, and is called "Tammuz." This name is derived from pagan origin, and relates to the son of Semiramis, queen of ancient Babylon. It was from this son, Tammuz, that great glory and deification was bestowed on Semiramis, who, according to *The Two Babylons*, was worshipped by the Babylonian and eastern nations as the Goddess, "Mother." The idol Tammuz was prominent in the time of Jewish captivity, when pagan idolatry overtook God's people... Even "the gate of Yahweh's house" was desecrated by "women weeping for Tammuz" (Ezek. 8:14). The symbol of pagan domination had corrupted the minds of Israel, resulting in complete apostasy and abomination.

The events recorded in this month are connected, significantly, with idolatry and Gentile oppression.

It was in the fourth month that the city of Jerusalem was overtaken by Nebuchadnezzar. For 18 months he had set a siege against the city. The famine which developed within the walls reached its peak in the "fourth month," and precipitated the Gentile destruction of the city and the captivity of Israel (2 Kings 25:3; Jer. 39:2; 52:6). However, a vision of glory was given to the captives in the fourth month (Ezek. 1:1), when by the river of Chebar, Ezekiel received a revelation of God's purpose — the manifestation of the glorious Cherubim, symbol of His powerful presence, and of the redemption of His stricken people.

But Nebuchadnezzar's overthrow of Jerusalem remained long in the memories of the people. On their restoration to the land, they continued the fasts that reminded them of the sad events in their history. Every fourth month (Zech. 8:19) they recalled the siege and famine of Jerusalem, and mourned for their past afflictions. But now Zechariah reminded them that Yahweh had showered great blessings upon them. They had returned to the land; they could worship in freedom; they could rebuild the city and the Temple. Therefore the mournful fasts should be replaced by joyful festivities, for Yahweh had turned again the desolating hand of the Gentile, and Jerusalem was, for a time, freed!

The parable is typical of the future. Israel has passed through 2,000 years of desolation, and will soon feel the blessings of Heaven, through the instrumentality of Yahweh's cherubim. Already the signs are abroad that this time is imminent. Then the name of Tammuz will disappear forever.

—GEM.

This Month's Exhortation

Profession must be Matched with Performance

(Reading: Matt. 25)

Justification by faith must be followed by justification by works before the promised reward can be bestowed. Without both characteristics, the believer is incomplete, and cannot properly manifest the Divine attributes. The following exhortation, by Bro. E. M. Spongberg (NSW), appeals for redoubled efforts in the practice of the Truth — particularly as the day of opportunity draws to a close.

★

Sin is departure from God. From the time when “the lust of the flesh, the lust of the eye and the pride of life” spawned sin (Gen. 3:16; 1 John 2:16), men have continued departing from God. Since sin revealed to man his nakedness before God (Gen. 3:7), men have sought to “fig-leaf” religion, adopting every conceivable artifice to escape from the defiled conscience that sin brings with it. From the dawn of history, God has insisted that man, if he will be saved, must put away from him all selfishness, and voluntarily surrender, by life unto death, the life that might so easily be spent on self.

The appointment of “coats of skin” was a Divine arrangement, since Adam offered no sacrifice for his sin:

“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Gen. 3:21).

Adam’s benefit from the Divine sacrifice in Eden, depended on his *repudiating human self-will* — by putting away the fig leaves with which he had clothed himself, and by walking around in the skin of a slain lamb. The flesh within the skin had been killed, and when Adam and Eve were so clad, the figure spoke of their acknowledgement not only that sin separates the creature from his Creator, but also that the pathway of return to favor positively demanded that God should be honored, and the flesh put down.

Focus On Christ

The Lamb slain in Eden prefigured the work of our Lord Jesus Christ, who is described as “the Lamb slain from the foundation of the world” (Rev. 13:8), who was the Father’s offering (John 1:29, 36; Isa. 53:10), and whose “skin” covers the genuine believer, becoming his clothing:

“PUT YE ON the Lord Jesus Christ” (Rom. 13:14).

“For as many of you as have been baptised into Christ HAVE PUT ON Christ” (Gal. 3:27).

"Ye PUT ON (literally, 'have put on') the new man" (Eph. 4:24).

"And HAVE PUT ON the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

To wear the clothing of this Lamb is to live as he lived, and, were God to require it, to follow him even unto death. Seen in this light "substitution" is a foolish doctrine, for as Christ himself explained, he did not do anything that we are not expected to emulate. Representation, not substitution, is the true doctrine.

So Christ can say:

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). "But many that are first (in putting themselves first) shall be last; and the last (others having been put first) shall be first." (Matt. 19:30).

And Paul can say:

"Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2). "For me to live is Christ, and to die is gain" (Phil. 1:21). "I now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the ecclesia" (Col. 1:24).

And James can say:

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord" (James 5:11).

And Peter can say:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, THAT YE SHOULD FOLLOW HIS STEPS" (1 Pet. 2:21).

Association with Christ does not minimise the rigor of the sacrificial life. It does not spare the individual from strenuous effort to maintain the discipline that Christ himself observed. It does not say: "Christ has done it, so you do not have to do it." It says: "Christ has done it to show it can be done and to reveal how it can be done."

Sacrifice Demands Dedication

From the beginning to the end of the Spirit-Word, this message is enforced. When the Cherubim and the Flaming Sword held up Yahweh's Way at the very gates of Eden, the vegetable offering of Cain was rejected and the animal offering of Abel was accepted (Gen. 4:3-5). It was, of course, merely a re-iteration of what had gone before, for Cain's offering was virtually "fig leaves" and Abel's was "a Lamb." The former represented an offering born of self-will. The latter represented a recognition that one can only be "clothed" in the sight of God when an offering is made to Him of self-will.

Perhaps there is more in the statement that "Abel was a

keeper of sheep, but Cain was a tiller of the ground" (Gen 4:1) than appears on the surface! In the Spirit's judgment, we are all "dust," "earthenware," "ground" (Gen. 3:19; Jer. 18:6; Rom. 9:20-21). When we "sow to the flesh" (Gal. 6:8), we are "tillers of the ground," as was Cain.

A Double Life To Be Avoided

The Cain-type is represented by the man rejected at the Judgment Seat of Christ because he was not prepared to serve God with the talent that He committed to his trust. "I was afraid," he said, "and went and hid thy talent in the earth." And to show that he was quite unaware of the method of God's operation, he added: "Lo, there thou hast that is thine" (Matt. 25:25).

Quite wrongly, he had divided his life into compartments, in one of which, intellectually considered, he upheld the Truth, and in the other of which, in practice, he had yielded to the world. He had been daunted, he said, by the prospect of pitting himself against the world. He felt unequal to the task. He said: "I was afraid," even whilst admitting that the reproductive or regenerative power lay in that given to him and not in himself: "reaping where thou hast not sown, and gathering where thou hast not strawed" (v.24,26).

Even if he had been as unequal to the task of standing for God as he imagined he was, he could *at least* have added his weight, his support, to the efforts of those who were prepared to stand for God, so that if only by his presence in the work, there might be some return to God for His investment.

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury" (v. 27).

Whilst he pleaded lack of ability and natural diffidence for his failure to engage in the work of God, his real reason lay in sin and selfishness. Verse 26 reveals that he was both wicked and slothful. He was wicked because he really liked the flesh and was very much at home in it. He was slothful because he loved to luxuriate in it and could hardly bear to be moved from it. The reasons he advanced to excuse his failure were the best reasons he could find, humanly speaking. Whenever we are overcome in a fault and are called upon to explain our conduct, it is almost invariable that we have at least two reasons — the one we advance (because it makes us look good, or at least, not so bad!), and the real reason (which we do not advance because it reveals our selfishness).

The Judge, however, is not content with reasons that "make us look good." He aims where he aimed in Matt. 25 — at the

truth. This is how the "wicked" and "slothful" servant was revealed as a man who had failed to put his proud, rebellious spirit upon the altar, and to submit to God's just demands. A man like Cain!

Abraham's Singleness Of Mind

The patriarch Abraham, called out of Babylon into a land of promise, knew nothing of what lay before him, but manifested dependence in God and walked out into the unknown. He was 75 years old when he left Haran, and 25 long years elapsed before the promised seed arrived. Twenty-five years is a long time to wait; more so for Abraham, as time was abating his own natural force, and nothing happened to rectify the barrenness of his wife. By every natural circumstance, God's promise of a seed would fail. Another man would have given up, and cut his losses, but not Abraham. Why?

The answer lies in Abraham's concept of the reality of God.

When he left Ur of the Chaldees, he walked with God, leaning heavily upon Him. When God asked him to look beyond his own impotence and Sarah's barrenness, and to wait upon Him, he did so (Gen. 15:6). It was not only that he believed what God had said about the promised seed — it was that he believed in God Himself (Rom. 4:3). He was prepared to wait upon God because he had arrived at the one great central truth: **THAT LIFE WITHOUT GOD IS IMPOSSIBLE.** And unhappy!

Not that Abraham did not strive to understand the outworking of what in the future was to him veiled in mystery (Gen. 15:2), or to show his own initiative in overcoming whatever seemed to him a problem (Gen. 16:2-4), but that, whenever he heard the Word of God, and understood it, he bowed to it.

Abraham bowed to God. He had faith, and this consisted of three principles: (1) Acknowledgement; (2) Surrender; (3) Conformity. Hebrews 11:13 describes the patriarch's faith:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The Sustaining Reality Of The Future

It was not what the patriarchs had in material things that sustained them, anymore than it is what we have now that will sustain us. What sustained them was the vision of the glorious future, and nothing has changed in that respect. One glance at our world reveals its sickness and lack of hope.

As they did then, we now look to the future, conscious that the future will be ours if we seek it as they did. Their attitude to the promises was that:

1. "They were persuaded of them." This is acknowledgement. It is a **MENTAL** adoption of what God has laid down for Truth.

2. "They embraced them." This is personal surrender. It is taking to one's heart what one claims to have believed, so that one's heartbeat feels the touch of the Word, and one "trembles" (Isa. 66:2; Prov. 28:14). This is **MORALITY**.

3. "They confessed that they were strangers and pilgrims on the earth." This is action. It is **PHYSICAL** conformity. The patriarchs were men whose minds and bodies were in tune with God's requirements.

The man who buried his talent, and was rejected at the judgment seat, claimed to have the first two of these ingredients that constitute faith. He acknowledged possession of the theory of the Truth in acknowledging possession of the God-given talent. He was "fearful," or "afraid," thus revealing his ability to be moved by what God decreed. What, then, was his failure? Simply that his love of himself was greater than his love of God. He was "of the earth, earthy" (extending Paul's phrase). He was prepared to be intellectually stimulated and emotionally moved, although even here, he probably believed that this would yield somehow some benefit to the flesh. And when he found it didn't, he remained passive, or lost interest, or fell away altogether:

"But it is happened to them according to the true proverb, The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22).

An "Appearance" Of Profession Not Sufficient

It is sad to reflect upon the fact that there will be many at the Judgment Seat of Christ who are adjudged as "wicked" and "slothful," but who were regular worshippers in the day of their pilgrimage — like Job's adversary was! Both he and they considered they held the Truth, and were stirred by what they conceived it to be. They probably rose early on the day of communal worship, and listened with interest to the word of exhortation. We still do!

They greeted one another warmly, and exchanged every social pleasantries. We do that, too!

But ask them to participate in the work of gospel proclamation, and dear me no! They will assent to the theory of the Truth, and agree with its morality. They have two of the ingredients of faith, but lack the third, which demands of them **ACTION**, and without which rejection at the Judgment Seat is certain.

We must all be impressed with the lesson that if Bible faith is anything at all, it is faith in action, and that faith without action is not Bible faith. Profession is required, certainly, but it must be matched by performance.

The Israelis' Secret Weapon

"For Israel hath not been forsaken, nor Judah of his God, of Yahweh Sabaoth; though their land was filled with sin against the Holy One of Israel" (Jer. 51:5).



The Miracle In The Middle East

The wonder of the Israeli victory has been told and retold so often, that it would now seem that comment on it is redundant and unnecessary.

From the prophetic viewpoint, the old familiar passages of God's Word relating to Israel in the latter days have been so taken out and displayed before the brotherhood and the world as the recent crisis burst upon it, that nothing else remains to be said.

But there is more to be said, and Paul says it for us. He declares: "All things are for your sakes" (2 Cor. 4:15), and whilst the context of his comments has little to do with prophecy, surely we can incorporate current events among the "all things" there referred to.

In fact, Paul does so. The very thought that "all things" are for the sake of the elect, caused him to write:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (vv. 16-18).

By the prophetic word, Paul was enabled to live in advance of his times, and with the eye of faith, to view the invisible. He saw the present way of life, with all its pomp and power and its seeming permanence, as something so temporary as to be swept completely away, and replaced by the establishment of conditions that will be eternal.

Even the nation that Israel is building up in the Middle East today, must give place to that system of things that Yahweh will establish there under the Lord Jesus Christ.

Meanwhile, "all things are for your sakes." Even the recent crisis, and the notable Jewish victory. They are for our sakes, inasmuch as they constitute outstanding signs of the times, indicating beyond all doubt, that we live in the very shadow of Christ's return.

A Growing Crescendo Of Excitement

We had left Australia when the UNO forces had been withdrawn from the Gaza Strip, and Nasser was mouthing threats against Israel. Meanwhile, Russia had warned that if war broke out, she would assist the Arab nations with all in her power. The western powers also warned that they would not remain unmoved by events in the Middle East, and would protect their interests there by force if necessary.

The situation was explosive enough, but indications were not wanting that behind a huge facade of bluff, Nasser would do nothing. It was suggested that all was not well within Egypt, and with forces bogged down in Yemen, Nasser had to have some diversion to keep the attention of his people from their own problems. Boldly he demanded that the UNO forces be removed from the Gaza Strip. Probably he did not imagine that they would be withdrawn, and that he could continue to mouth his threats in safety!

But to his amazement and to the consternation of the whole world, including Russia apparently, U Thant ordered the withdrawal of those forces. Nasser's threats that had been so bold when shouted through the political "fence" created by the UNO forces, now were an embarrassment both to him and to his supporters. Some feint against Israel had to be made to justify his words. He made it, and the Israelis seized the opportunity and attacked, to smash their way through to a victory such as nobody thought was possible.

Some years back, we had discussed the possibility of another Arab-Israel war with Jews in high authority in Jerusalem, and had been told that they did not fear the outcome of such a war; in fact, they would welcome it, if through it more stable conditions could be brought to the Middle East. Certainly they did not envisage defeat, even if they did not anticipate a victory so sweeping as the recent one.

Why did U Thant act as he did and turn the Middle East into a turmoil? Millions throughout the world are asking that question today, and none the least among them, Nasser himself! We shall never know the mental processes that caused a man to act like that and almost plunge the world into war, but whatever they were we know this, that Yahweh uses the successes, the schemes, even the mistakes, of men and nations to establish His own purpose.

That certainly has been the case in this instance.

Obviously the war had come about by a mistake. A costly mistake for the Arab nations, but one of the utmost importance to the fulfilment of Bible prophecy. It was a mistake as far as U Thant and Nasser were concerned, but not as far as God's purpose is concerned.

As we flew from Johannesburg to Durban we talked over the situation with a Jew, who had just returned from the land. He told us of the determined spirit of the people; how the call to arms had gone out, and Jews from all walks of life had put aside their normal labor to brace themselves for the task before them. The government was recruiting not only men but machines as well. Every motor vehicle was needed and was being impounded. Even those used for conveying essential goods. One man's truck was used to cart milk from place to place. He was ordered to deliver the load that he was then carrying, and then hand over the truck to the military authorities. Some other means, not then devised, would be made to distribute milk on the morrow.

Our unknown friend was confident of victory. "I have never seen such a spirit manifested by people, or such reaction to the threat of war before," he declared.

We were back in Johannesburg when, dramatically, the news of actual fighting was publicised. We were to speak that evening on the very theme, and had no hesitation in drawing attention to the numerical superiority of Arab forces and weapons as against those commanded by the Jews, but also in predicting that there was not the slightest doubt about the outcome, for it is not the Arabs who will humiliate Israel, but Russia.

We landed at Nairobi for about an hour, to be cared for by dusky-faced Africans. The terminal was crowded with people, many of whom had been evacuated from Saudi Arabia. We engaged one such traveller in conversation. He desired to know how the war was proceeding. He was amazed to learn of the sweeping Israeli victories. The only news he had received had been the censored news given over the Saudi-Arabian radio. This had reported great Arab successes on all fronts, and the impression had been created that a badly mauled Israeli army was reeling before the successful Arab attacks on every front that threatened to drive the Jews into the sea. Then, suddenly, the news had changed — not to admit Jewish success, but to complain that victory had been snatched from the Arabs by the intervention of Britain and America! It was doubtless this distorted version of the news that caused the hysterical outburst on the part of Arabs and Egyptians demanding that Nasser remain in power.

In Rome, we met a Jewish couple, whose El Al overnight bag indicated that they had just arrived from Israel. They were reading a copy of the "Rome Daily American" that reported in very bold headlines the sweeping successes of the Jewish forces. They told us of the prevailing spirit in Tel Aviv and elsewhere. The proclamation of war had been followed by a tremendous emotional reaction.

People from all stratas of society had completely dedicated

themselves to the war effort. Psalms had been chanted; the martial expressions of the prophets had been recited over the radio, the Shofar trumpet had sounded its warning note, as almost the complete male population prepared for war, and at home mothers made ready to guard the children. The entire nation went to war with the conviction that it was moulding the shape of destiny, and that somehow, in some way they did not understand, God was there to help them.

This, indeed, is Israel's secret weapon: one they do not appreciate themselves as yet. Jeremiah declared:

"Hear the word of Yahweh, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For Yahweh hath redeemed Jacob, and ransomed him from the HAND OF HIM THAT WAS STRONGER THAN HE" (Jer. 31:10-11).

This American Jewish couple had visited their sons in Tel Aviv, and were now feeling the reaction of relief, as they read of how decisively the enemy had been overwhelmed.

Germany Helps The Jews

But more amazing than all this was the reaction of nations. In South Africa, throughout Europe, in Great Britain there has been a surge of sympathy for Israel. In South Africa the Jews were under a cloud, for did not Israel vote against the nation in UNO! but now the government freed the way for money and men to be sent immediately to Israel. In Germany, the great enthusiasm for Israel prevailed, as though this nation was trying to turn back the clock and repay Israel for the sufferings imposed on Jews under the Nazi regime. On the very day when the Nazi massacre of Lidice was commemorated, the German people were doing their utmost to help the nation that Hitler tried to exterminate. And a similar spirit was manifest in other Western countries, so that airlines to Israel were packed with young men who had volunteered to help behind the lines.

It was a complete reversal to the previous War of Liberation in 1948 when Israel was left to battle on its own, and many nations wished that it die in the attempt! For the first time in over 2,000 years, Gentile nations were competing one with the other to help the Jews! As we rapidly flew from country to country and saw the effect of this, it was like a token fulfilment of Zechariah 8:23:

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

Of course this prophecy looks to the future, but the amazing outpouring of sympathy everywhere shows how quickly such a prediction could be fulfilled when Immanuel is manifest in the nation.

What Is The Significance?

Meanwhile the crisis presented an opportunity to effectively proclaim the Truth. As we passed from country to country this brought good audiences and keen interest among the people. The most effective title given for an address was that presented to us in Germany where we delivered two lectures upon the theme: *The Secret Weapon Of The Israelis*. The advertising brochures showed the contrast in numerical fighting strength between the Arabs and the Israelis, and suggested that Israel had a secret weapon that made victory inevitable!

The secret weapon, of course, is the purpose of God, and this we endeavoured to stress in the course of our addresses.

Ezekiel 38:8 requires that Israel dwell "safely" in the land. The word in the Hebrew, however, is better rendered, "confidently," and the recent victory is a great boost to Israel's confidence. However, despite all the praying at the Wailing Wall, this confidence is largely based upon pride of personal accomplishment, and this will increase as the tensions created by war are relaxed. Ezekiel declares that it is only when Gog is destroyed that Israel will truly recognise Yahweh as their God (see Ezekiel 39:22). The prophet records the words of Yahweh that it is only after the people have been humbled by the Russian Gog that they will be fully restored:

"Now 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).

When is this? Obviously at the present. Israel was confident before the present war, but she is much more confident now. Yet it is a misplaced confidence, and it will not be until she is humbled, that Yahweh will truly restore her.

A careful perusal of Ezekiel 38, 39 will clearly reveal the significance of the recent victory in the Holy Land. It has served to emphasise once again the value of Brother Thomas' exposition, for it is obvious to those who have studied *Elpis Israel* and *Eureka*, that world events are slowly but surely moving towards the line-up of nations as therein outlined. The brotherhood needs to take these books off the shelf, and again study the expositions contained therein in the light of the Word.

It was on the basis of these expositions that we had no hesitation, in the midst of the crisis, in proclaiming that this was not Armageddon. Armageddon will be preceded by an attack on Turkey (Dan. 11:40), that will completely "dry up" the political "river Euphrates" (Rev. 16:12). When Russia sweeps down through the Holy Land, it will be in a lightning attack on Egypt,

which "shall not escape" (Dan. 11:40-45). This means that the Arabs will be antagonistic to Russia at that time. The recent crisis could assist to that end. Despite the promises of Russia to assist the Arabs to re-arm, and the proclaimed intention of the Arabs to seek Russian aid, both must have lost confidence in the other during the crisis. Russia, at least, has learned the lesson of history and of Bible prophecy, that Egypt is a "base" nation, and likely to remain so:

"They shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more over the nations; for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:15).

It could well be that by the recent Egyptian debacle the latter-day Assyrian (see Micah 5:5) will come to recognise that which his prototype, the Assyrian of old, proclaimed just prior to his destruction by the angel of death outside of Jerusalem:

"Egypt is a broken reed, whereon if a man lean, it will go into his hand and pierce it" (Isa. 36:6).

Certainly Russia has found that to its cost today.

What Should Be Done At This Crisis

We believe that the recent crisis is a warning to the brotherhood, indicating how quickly events can move, when Yahweh desires them to do so. The return of the Lord can, and will, happen just as quickly and suddenly, taking us off our guard, unless we learn the lessons of the present. All the indications of Scripture are that Christ comes when least expected, when some are saying, "The Lord delayeth his coming" (Luke 12:45), when some are as in the days of Noah and Lot, intent upon everything but the greatest event of all (Luke 17:26-30), in "an hour ye think not," when as a thief, he will steal upon the brotherhood unexpected (Rev. 16:15).

We can, therefore, expect a lull in world events as far as Israel is concerned, to allow the excitement and the buoyed up state of expectancy of the crisis to subside. The danger is that this may result in us relaxing into a state of lethargy once again.

We must not let that happen. We must recognise the "signs of the times" and prepare ourselves. The exhortation of Christ is this:

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord . . . Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he will gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:35-36).

It is time that we all gave earnest heed to our attitude one to another, and to the Word of God. Let us put our individual and our ecclesial houses in order ruthlessly and resolutely, setting aside those things that would displease Christ at his coming, and build-

ing in their place those qualities that will find his approval. Let us retrace our steps back to the sound, basic exposition of the Word, and avoid the dangerous experiment of liberalism and licence in the Truth. Upon such a foundation let us build a mutual appreciation of one another, even though we cannot see eye to eye in all things. Let us break down those barriers that may have been erected by personalities, and seek to mutually assist one another to the Kingdom of God.

Above all, let us remember this, that we may not see another such crisis before Christ is in the earth. He comes before Armageddon, for the resurrection and judgment of the household precedes that of the world (1 Pet. 4:17; Psalm 149). How close his coming might be we do not know. One thing is certain: the recent crisis demonstrated that we have the Truth beyond all doubt, and that one day Christ will be here.

—H.P.M.

READERS COMMENT ON ISRAEL EVENTS

"We have certainly seen some exciting events in the Middle East. The people of Israel are elated and brimming over with confidence, as Ezekiel 38 said they would be! Perhaps the most significant feature of the war's outcome is the wresting of the Sinai peninsular from the hands of Egypt. It obviously must become some kind of 'no man's land' if the judgment of the household is to be conducted there in the strict secrecy that Scripture requires. If such an arrangement is arrived at in the near future by the efforts of the U.N., it will speak volumes to us of just how near the resurrection of the dead is!"

(R.P., NSW).

"We wonder what will develop in Israel, as a result of the present trouble. The Lord has certainly fought for His people, in bringing about His purpose." (Sis. J. B., Northern Transvaal, Sth. Africa).

"Owing to recent developments in the Middle East, we placed a large advertisement in the Saturday morning press, and distributed 3,000 leaflets for a special lecture to follow. We offered free copies of the 'Herald,' en-

titled: Jerusalem, Christ's Future Throne On Earth; but we do not have any in stock. Please forward a supply immediately. Many here are looking with keen and expectant interest at the developments in the Middle East, remembering the injunction that when we see such signs we are to look up for our redemption draweth nigh. We pray that we are all found spiritually clothed, and not walking naked before our God at our Master's return." (Sis. M.E., Qld.).

"Middle East events are thrilling in the extreme. Surely this calls for the best labor we have ever given, to be performed in the service of the Truth while time remains" (Bro. B. O'T., NSW).

"The Middle East news has been very exciting. It is certainly time to 'look up and lift up our heads for our redemption draweth nigh.' May we receive God's mercy in the vital days ahead." (Bro. R.W., NSW).

"As I write, I have heard that Israel and the Arab nations have declared war on each other, and I wonder if this is the beginning of the end!" (Sis. D.L.M., Natal, Sth. Africa).

The Power Line-Up of the Middle East

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled . . . and there shall be signs . . . men's hearts failing them for fear . . . the powers of heaven shall be shaken . . . and then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:24-27).



In the electrifying events of the first week in June, the world scene developed into a situation anticipated by Christadelphians for 120 years.

To the world at large, the most horrifying feature of the situation became quickly apparent: that the Jewish and Arabic protagonists could fade relatively into the background, and that the big show-down could involve the U.S.A. and Britain on one hand, and the Soviet on the other. The grim prospect was East and West at war in the Middle East. It did not happen. But it will!

"Men's hearts failing them for fear." The British Foreign Secretary, George Brown, told the House of Commons, that it was vital "to prevent confrontation from bursting into conflagration."

The one certainty which emerged clearly from those dramatic hours of pre-war international tension, was the appalling ineptitude and gross fallibility of the United Nations. Secretary-General U. Thant's astounding act in withdrawing the U.N. peace-keeping force from the Sinai - Negev border left the way clear for open warfare. Later, during the crucial hours, the U.N. Security Council was in hurried session, but could not even agree upon the wording of a suitable resolution!

The Preliminary Events

In the latter half of May the tension began to rise. On May 19th, Egyptian troops were pouring into the Sinai desert. Israel began to mobilise.

On May 23rd, Egypt closed the gulf of Aqaba to Israeli shipping, and the tension rose almost to breaking point. In the days that followed, the U.S. put forward suggestions for settlement of the crisis. These were coldly and arrogantly rejected by Egypt. Russia remained stolidly aloof, yet taking a firm line in favour of the United Arab Republic.

Within another few days the Middle-East cauldron was at boiling point. On the Israel - Egypt border 30,000 Israeli troops faced 80,000 Egyptians, with another 5,000 Palestine liberation troops poised ready on the Gaza Strip. The 117-mile border bristled with men and weapons. The men faced each other, and waited.

Feverish and frantic efforts were made in many parts of the world to avoid the conflict, but it appeared inevitable. Man is unable to thwart the purpose of Yahweh, the God of Israel.

"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 . . . Yahweh bringeth the counsel of the nations to nought: He maketh the devices of the people of none effect" (Isa. 55:11; Psa. 33:10).

The Arabs declared that the conflict would be a "holy war." And so it was. But not in defence of the Arabs! This was a war in which Yahweh vindicated His people's right to the land of their fathers, and has given solidarity to their right of possession. All this is according to the Scriptures, for the Jews, once returned to colonise a portion of the land of the Covenant, **WILL NO MORE BE DRIVEN THEREFROM** until the Prince of Rosh descends from the "uttermost parts of the north" to meet his inglorious end at the hands of Israel's Messiah (Ezek. 38:8,11).

The Conflict Begins

On Monday, June 5th, violence erupted and the Middle-East was plunged into war. Fighting began on the Gaza Strip, quickly spreading to three fronts. Syria, Jordan and Iraq promptly joined the battle, and within hours twelve Arab nations were fighting Israel.

The tiny nation of Israel was fighting for its life. But, recognised by the world at large, a power greater than flesh was fighting for them — "That all the earth may know that there is a God in Israel!" (1 Sam. 17:46).

In this crisis, 2,700,000 in Israel faced the hostility of 110,000,000 Arabs. Fourteen Arab nations united to express their implacable hostility towards the Jewish inhabitants of the 7,993 square mile State of Israel.

The effect of open warfare in the Middle-East upon the other nations was stunning. James Reston, writing for the New York Times, put into words that which all the rest of the world feared:

"Already the question of action taken in Cairo and Tel Aviv has been overwhelmed by the bigger question of what Moscow and Washington will do . . ."

He went on to write that, on current Soviet intentions, there appeared to be two possible theories as to the eventual outcome of the war, on an international scale. The first of these possibilities was that Russia was making use of the Middle-East situation to put pressure on the U.S. to relieve the position in Vietnam. But he continued:

"The second theory being discussed by the diplomats in Western Europe is even more ominous. It is that the U.S. is now involved in Vietnam, with more than 500,000 men there. Russia feels it can now risk or even achieve THE ANCIENT RUSSIAN DREAM of expanding to the south and breaking out of its frozen continental land-mass to the warm ports of the Persian Gulf and the Mediterranean. This is the historic issue the diplomats are talking about. As they see and perhaps exaggerate it, THE ISSUE IS NOT REGIONAL BUT GLOBAL. It is not the balance of power in the Middle East, but THE BALANCE OF POWER IN THE WORLD."

Position Of The Nations

One of the most vitally significant features of the war was the manner in which the nations of the world took up their positions like pawns on a pre-arranged chess-board. They did so quickly and smoothly. In Moscow, the Soviets declared themselves strongly for the Arabs. In the United States, President Johnson told a New York audience that the U.S. "is determined to preserve the territorial integrity of the nations involved." Britain weighed in with a clear-cut stand: they would use force if necessary — with or without U.N. sanction — to preserve international rights to the use of the gulf of Aqaba. Shortly after the British announcement, Australia and Canada growled their support for the British stand, in a manner becoming of "young lions" (Ezek. 38:13).

The position of one major power was equally significant.

Where did France stand? In 1950 a treaty was entered into involving U.S., Britain and France. Known as the "Tripartite Declaration," it assured Israel protection for her territorial rights. But, at the height of the tension, when reminded of the significance of the situation, France refused to honor her obligations! Subsequent diplomatic moves from France have been even more staggering, for at the time of writing, de Gaulle has declared that the Jews must restore all territorial gains to the Arabs — and, stating his mind on matters further afield, he has at the same time declared that the U.S. must pull out of Vietnam! In other words, de Gaulle is drawing France further away from the Western Nations, and further towards unity with the Soviets! The chessmen are falling into place.

Surely the curtain is up on the final scene in the grand drama of the ages. And once up, the curtain cannot be brought down until finality has been reached, when the glory and fleshly might of man has been ground into powder by the outpouring of Divine fury.

Ezekiel 38 makes exciting reading, because we can see these prophetic words on the verge of fulfilment. Russia is clearly identified as a mighty power, unifying the nations of Europe and setting lustful eyes upon the Middle-East with the objective of world domination. The Soviet Confederacy is described as descending in hordes to extinguish the Jewish nation, now restored to their land from among the nations of the earth. Read again verses 2-6, which describe the nations to be involved with Russia, and note that for many years Soviet intrigue has been strongly at work in these countries. Today, Ezekiel 38 lives because it is part of a Living Word, and we are privileged to be upon the earth as the final drama of this chapter draws to a climax.

Importance Of Middle-East

Why did Israel go to war? Mainly to open the gulf of Aqaba, which is very important to the nation. Denied access to the south via the Suez Canal, Israel's only path in that direction is through the gulf, and is, in effect, the lifeline of the nation. Ninety per cent of Israel's oil comes from the Persian Gulf, entering the country through the gulf of Aqaba! The only other possible means of transport would be overland through Persia and Turkey, thence by sea down the coast to an Israeli Mediterranean port. This is clearly not practical. In addition, Israel must have some outlet to the south for the purpose of general trading and overall national security.

Behind Israel's reasons for going to war, there was the uncertain fear of what Russia would do. Towards the end of last year, on a visit to Israel, we felt the tension in the Middle-East. On one occasion we asked a responsible Jewish official: "Do you fear Russia?" He smiled and made a wide sweep with his arm. "We have Russia all around us," he said quietly. To us, these words were most significant. The northern colossus will "come into the land that is brought back from the sword . . . to them that are at rest." Our Jewish friend indicated that Israel was faced on all fronts with Russian arms and Russian political influence. But recent events have revealed that Russia cannot gain her ends in the Middle-East by means of subversion.

Look, now, beyond Israel! Which nation is the greatest single user of the Suez Canal? Great Britain! Those who tend to sneer at our understanding of Britain as the "merchants of Tarshish" should remember that Britain is still one of the major maritime and merchant nations of the earth. Britain has a major interest in the Middle-East — 50% of her oil comes from there! How would Britain fare if half her oil supplies were permanently cut off? The importance of the situation is evident, for

at the time of writing, the U.K. Government is printing Petrol Rationing Tickets, in case of a prolonged emergency.

By implication, the U.S. must be interested in the Middle-East on these grounds as well. If 50% of Britain's oil supplies were cut off, of what use would she be to the U.S. as an ally in time of trouble? How important does the U.S. consider the Middle-East? Important enough to have the U.S. 6th Fleet stationed in the Mediterranean for the past twenty years! This fleet now comprises 50 warships and 25,000 men. This immense concentration of war-power surely indicates that the U.S. places tremendous importance on the Middle-East.

What of Australia? How much of our oil comes from this area? No less than 70%. Kuwait and Saudi Arabia between them supply 32% of our oil.

The Middle-East has enormous material and strategic importance to many nations, all of whom will eventually be drawn there to battle in the great war of Armageddon.

U.N. Fails — Israel Victorious

Some weeks after the fighting had ceased, the bitterest pill to many of the world's leading figures was the complete failure of the United Nations. Thinking politicians and statesmen realise that U.N. is a broken reed. It has been said that since the formation of the U.N. in 1945, there has not been a day when war has not raged somewhere in the world. If this comment is inaccurate, it is certainly not far from the truth.

On June 7th, the Hobart Mercury editorial cuttingly stated: "The record of the United Nations so far has been appalling." And it will continue to fail, if for no other reason than that "there is no peace to the wicked" (Isa. 57:21). Men striving for worldly goals upon any principles other than the Divine way, will be putting forth efforts that can only be doomed to failure.

But what of Israel? The *Hobart Mercury* stated: "In 48 hours Israel has turned Egypt's army into the joke of the century." Harsh words, but nonetheless true. How was it accomplished? The whole affair causes the mind to boggle. If it had been written in fiction, it would have been treated as a huge, impossible joke! But it was not a joke. It actually happened. One radio commentator breathlessly stated that there had been "nothing like it in the annals of modern warfare." The Israelis were outnumbered and out-gunned. The Arabs had more tanks, more 'planes. The Egyptians alone had more 'planes than Israel. In the outcome we have witnessed a miracle!

The casualties announced to date are startling. Jordan (where the fighting was not as intense as on the southern and northern fronts) declared 15,000 deaths. From Egypt, no figures have been issued to date; but the Israelis appear to feel that 15,000 would not be an exaggerated claim. From the north no indication has been given, but the fighting was bitter and fierce. Probably at least 40,000 Egyptians and Arabs were destroyed. Compare these figures with those of Israel. They claim less than 700 killed, plus several hundred civilians. The ratio is quite staggering. The Jews have been given a taste of Yahweh's mercy, and have seen something of the way in which He will fight for them, when they are restored to Him in spirit and in truth; for, said the Law, under such conditions "five of you shall chase a hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Lev. 26:8).

As in 1948 and in 1956, we have seen the God of Israel fighting for His people.. Speaking of Israel's restoration, Isaiah wrote:

"No weapon that is formed against thee shall prosper; and every

tongue that shall rise against thee in judgment thou shalt condemn" (Ch. 54:17). "For he that toucheth you toucheth the apple of His eye" (Zech. 2:8).

But the Jews do not recognise Yahweh Elohim as their deliverer. They return to the land "in unbelief of the Messiahship of Jesus" (*Elpis Israel*). Israel has been miraculously preserved on this occasion, but when they go to war in the days to come, they will not be so fortunate. Two-thirds will perish in the fires of Armageddon:

"I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my Name, and I will hear them: I will say, it is my people: and they shall say, Yahweh my Elohim" (Zech. 13:9).

Extreme adversity will eventually humble Israel, as the prophets indicate. Then they will forget their differences with the Arabs, and both will unite against a common foe (Isa. 21:13-14). The deep-rooted hostility between Israel and Arab will be dissipated when they are given "pastors" (shepherds) "which shall feed (them) with knowledge and understanding" (Jer. 3:15). Then, enlightened and reunited in a spirit of brotherliness, they will worship the God of Abraham in truth (Isa. 60:6-11; Gen. 16:12 RSV).

But the mighty invader from the North will be utterly destroyed (Ezek. 39:11). All Gentile power will be abased (Isa. 2:11, 19-21), and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the olahm and beyond" (Dan. 12:3).

Peace will then settle on the Middle East.

Signs Of Christ's Coming

What has emerged from this short, fierce war, towards the furtherance of the Divine purpose?

Although the smoke and dust of battle has barely subsided, certain features emerge with startling clarity:

1. The Jews now hold the ancient city of Jerusalem, probably fulfilling Christ's words in Luke 21:24. It is extremely doubtful that they will give it up, no matter what pressure Russia or the U.N. may apply.
2. Russia must now see that she cannot hope to dispose of Israel through a war by the Arabs. If she wants to control the Middle-East she must go there herself, implementing strong, direct action for the purpose. Subversion of the Arabs has proved a failure.
3. The breaking of diplomatic relations between Israel and Russia may leave strong feelings for some time to come, possibly providing one reason for Russia to eventually invade the Middle-East.
4. The dramatic and forthright manner in which Britain and the U.S. declared their willingness to fight in the area, if the necessity should arise.
5. Israel has emerged as the supreme power in the Middle-East, dwelling "confidently" as Ezekiel describes them at the time of invasion by Gog (Ezek. 38:11, margin).

So it rests for the moment. What will be the next move? Possibly for the household of faith, it will be the summons to appear before the King of Glory. In the meantime, let us be sure of where we stand. The Christadelphian expositions of more than 100 years ago have stood the test of time, and today cry out with greater clarity than ever before. They draw us closer to the Inspired Word, and offer counsel urgently needed today:

"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 the countries, and overflow and pass over. And many countries shall be overthrown' (Dan. 11:40-41). 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).

—J. ULLMAN.

Signs of the Times

Passion For Pleasure.

LONDON — Designs for a vast entertainment centre to be built on Piccadilly Circus, the heart of the West End London night life, are being submitted to international competition. The whole project is estimated to cost about \$A27,500,000, and should become one of London's biggest tourist landmarks.

(The sin of Sodom is rapidly developing. Like Sodom — Ezek. 16:49-50 — this age is noted for material prosperity and advancement accompanied by idleness and an insatiable desire for pleasure. Men and women become dulled to reality and throw themselves into the mad rush for pleasure. This brings a break-down in moral standards, and blinds people to their greatest need: dependence upon God. But they will not heed the sane words of truth, and will therefore suffer a similar fate as Sodom).

An Echo From Babel!

SOUTH AFRICA — With its people speaking about a dozen languages, it is not uncommon to see

The work of grafting Israel into their own olive belongs to God, Who, as the Scriptures saith, "is able to graft them in again." No one, I presume, will dispute His ability. As I have shown elsewhere, He has assigned the work of restoration to the Lord Jesus, who will graft them in again upon a principle of faith. He will bring their unbelief to an end in a way peculiar to the emergency of the case. When the fulness of the Gentiles is come in, then Israel's blindness will be done away (J.T.).

in South Africa a store displaying a sign enumerating the languages in which customers may be served. One outstanding, is a quaint antique shop in Johannesburg, whose customers can be served in any one of 10 languages. The shop-owner is Russian-born, and also speaks English, Afrikaans and German. Other assistants speak French, Yugoslavian, Greek, Hebrew and Arabic. The shop's clients are a cosmopolitan mixture, and the only language not yet used is Arabic!

(What a confusion of noise must result! When God touched the tongues of the Babelites, He performed a work that has affected every nation and age since. The language problem has aggravated the world's troubles and international misunderstanding — a situation which is in accordance with the Divine purpose. The solution to the problem is at hand; and man's tongue will be healed when the Lord returns with power to provide a "pure language" — Zech. 3:9).

Bible School Bulletin

SPRING SCHOOL RESERVATIONS CLOSED

Once again, through heavy bookings, we have been forced to close reservations for the forthcoming Spring School. It will be held (God willing) from 26th August to 3rd September. Sponsored by the Perth Central Ecclesia, its Secretary will be Brother B. Evans.

We plan to publish the complete programme in our next Bulletin, and will be sending out a personal letter of instructions to all who have registered to attend.

Accommodation in Motels And Caravans.

As we have been forced to close reservations, some have enquired as to the possibilities of attending the sessions if they obtained accommodation in an adjacent Motel or in a Caravan.

However, our desire is to preserve both the family character of the Bible School and its complete isolation from the outside world, and we limit accommodation accordingly. Our reservations close when we feel the school is adequate, and not when our accommodation is taxed to capacity, though that is sometimes the case. Whilst we welcome visitors to the School as they are passing through, we feel that it would spoil its character to open it to regular members living outside, and therefore desire, as far as possible, that members completely join the school as boarding members.

We remind members that radios and newspapers are prohibited, as we are desirous of keeping the world at bay as much as possible during the course of the School.

The School will open at 2 p.m. on 26th August (God willing). Unfortunately it is impossible to arrange for accom-

modation on the School premises before that date and time, nor after its close on the following Sunday week. There is a lot of preparation to do beforehand, cleaning up afterwards, and to that end it is desirable to have the premises as empty as possible.

Though reservations have been closed, if you have never visited the Bible School, and desire to do so on this occasion, by agreement with the sponsors every attempt will be made to fit you in subject to cancellations. Our objective is to limit the Bible Schools in order that the greatest amount of good might be obtained by each member.

The Children's Visit To Israel.

The theme for the Intermediate and Junior classes at the last school was built around an imaginary tour of Israel. Special passports, air-tickets, bus-tickets, and project books were printed for the children, and every attempt made to create the correct atmosphere. The sessions were a tremendous success, and were greatly enjoyed by the children. Requests have been received for copies of the printed Passports and Project books, but we regret that we have none remaining. The Israeli Tourist Department, and the Youth Aliyah Organisa-

**IF YOU HAVE NEVER ATTENDED A BIBLE SCHOOL
ARRANGE A RESERVATION FOR THE SUMMER SCHOOL
— DECEMBER 23rd TO 31st.**

tion co-operated with those organising these sessions by providing some of the material, and requested that samples of all that were prepared be sent to them. This has been done, so that all surplus supplies have been exhausted.

Young students at future schools will find that the sessions will be just as interesting and exciting as those of previous ones. Already, a team of enthusiasts are planning and working for the next two schools.

RESERVATIONS FOR THE SUMMER SCHOOL NOW OPEN

With the closing of reservations for the Spring School, we open those for the Summer School. This will be the twelfth School held in Australia and the period set for it is from Saturday, December 23rd, to Sunday, December 31st.

The teaching staff (God willing) will include Brother M. Stewart, of California, USA; Brother John Ullman, of Perth, W.A.; and (subject to alteration) Brother H. P. Mansfield, of Woodville, S.A.

Due to the summer holidays, the December School is usually booked out ahead of time, and we therefore recommend that early reservations be arranged. A deposit of \$2 for each person over five years of age is required.

If you have not visited the Bible School as yet, why not do this December, and enjoy the relaxing atmosphere of a holiday around the Word of God? You can be sure that an outstanding and varied series of themes will be selected. Send in details and deposit to: The Bible School, West Beach Post Office, South Australia, 5024.

TASMANIAN BIBLE CAMPAIGN

*6th to 15th January, 1968
(God willing)*

This will be the fourth Bible campaign to be held in Tasmania, and plans are under way for a spiritually exhilarating time, with the blessing of God.

Main speaker for the effort will be Brother Maurice Stewart, of Los Angeles, California, who will give, in addition to three special public addresses, a series of studies upon the theme: *The Pathway Of Probation*.

Supplementary studies will be given by Brother H. P. Mansfield upon the theme: *Nehemiah: Man Of Prayer And Action*.

Sessions for children are being arranged by Brother B. Philp,

of Sydney, NSW.

With speakers converging on Tasmania from South Australia, N.S.W., and U.S.A., the Bible Campaign will assume an international character this year!

It is suggested that any attending the Bible School from a distance, may care to arrange to spend a few extra days in Sydney, and move on to the Tasmanian Bible Campaign in Launceston.

Arrangements for this to be done will be attended to on instructions when making reservations for the Bible School.

Full accommodation at the Tasmanian Bible Campaign has been set at \$31.50 (children under 14 years, \$15.75), and a deposit of \$6 is required. Applications should be sent to West

TEEN-AGE SCHOOL MEMBERS — BRING YOUR INKS AND MAPPING PENS TO THE SCHOOL AS IT IS PLANNED TO MARK UP A SECTION OF THE BIBLE

Beach Post Office, South Australia 5024 (if making reservation in conjunction with the Bible School) or direct to the Secretary: Bro. M. Coombe, 12 Mulgrave Street, Launceston, Tasmania.

Your co-operation in this campaign will not only ensure a most delightful holiday, but will assist the work of the Truth in this island at the same time.

INVITATION TO OVERSEAS VISITORS FOR 1968

In conjunction with the Ecclesial Conference Committee, we extend a most cordial invitation to overseas brethren to visit Australia during May, 1968.

Arrangements have been made to terminate the Bible School on Saturday, May 18th, in order to permit visitors to Sydney to join in with the opening function of the 1968 Ecclesial Fraternal Gathering and Conference that will commence that same evening.

It is hoped to be able to offer concession rates of air-travel that will represent considerable savings over normal fares, and in conjunction with the Sydney brethren, it is planned (God willing) to care for any of our overseas visitors who decide to attend.

If you are interested in visiting Australia for these joint-functions and supplementary meetings, and would like further information, please write immediately to Logos Publications, West Beach Post Office, South Australia.

Interesting Statistics.

In addition to the spiritual food provided, the following items were consumed at the last Bible School: 2253 lb. potatoes, 613 lb.

peas, 602 lb. beans, 26 sheep, 4 beef cattle, 230 gallons milk, 120 lb. butter, 500 lb. onions, 683 lb. canned fruit, 168 gallons soup, 1920 gallons tea, 478 loaves bread, 110 gallons ice-cream!

QUESTION TIME AT THE BIBLE SCHOOL

Bring your questions to the Bible School; if they are not answered in the time allotted for that purpose, they will be answered through these columns.

The Redemption Of Souls.

Q.: What is meant by the statement of Psalm 49:8: "But the redemption of their soul is precious, and it ceaseth for ever"?

A.: Brother Thomas renders the word "precious" as "costly," which more clearly expresses the meaning of the verse. So costly is the redemption of a person's soul or life, that not all the riches of the world can purchase it. We are redeemed "not with corruptible things such as silver and gold," but by "the precious blood of Christ" (1 Pet. 1:18-19). That, alone, is adequate for redemption, and nothing we can offer in material wealth or spiritual service can take its place.

In the latter portion of the quotation from the Psalm, the urgency of redemption is stressed inasmuch as "it (i.e. the soul) ceaseth for ever." In this statement, the Psalmist taught the mortality of the soul, and in view of the inevitability and finality of death stressed the need of redemption.

Probation At Christ's Coming.

Q.: Will we still be on probation before the Judgment and

FORWARD STUDIES — WE SHALL BE PLEASED TO RECEIVE ANY SUGGESTIONS FOR FUTURE STUDIES AT THE SCHOOLS.

after the second coming of Christ?

A.: No, probation will cease when the Lord leaves the right hand of the Father to return to the earth. His work of intercession as mediator between God and man will then have temporarily ceased, and he will be engaged in the judgment first of the household, and then of the nations. When that time is at hand, the day of opportunity will have closed, and the words of Revelation 22:11 will be fulfilled: "He that is unjust, let him be unjust still; he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Now is our time of probation and opportunity, and we need to make the most of it.

Unleavened Bread.

Q.: If unleavened bread was used by the Lord at the memorial supper, why do not all Ecclesias use it today?

A.: The majority of Ecclesias throughout the world do use unleavened bread, and for ourselves, we feel that it is more appropriate than leavened bread as emphasising the type, and illustrating the leaven we must learn to avoid: "The leaven of malice and wickedness" (1 Cor. 5:8).

However, the kind of bread used is of secondary consideration to the meaning behind the act, and whether leavened or unleavened bread is used, it is the true significance of the memorial which we must ever bring to mind.

Purpose Of The School.

Q.: I have been advised not

to attend the school, and the motives of those conducting it have been distorted to me personally. What should I do about this?

A.: I suggest that you quietly tell those who have spoken to you in this way, that they are wrong both in regard to the concept of the school, and the imputation of the motives of those conducting it. We know that there are those who agitate against it, but we do not want what we hope is a good work in the cause of the Truth, to become the subject of wrangling and of discord among Ecclesias. Therefore, we have largely avoided entering into controversy on the subject, and we suggest you do likewise. We recognise that a tremendous responsibility rests upon us to make the best use of the means placed in our hands through the school that it might be to the glory of Yahweh and if He approves our efforts in the Age to come that will be more than sufficient reward. There is great wisdom in the words of Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39). The School has brought help to many who have needed it; and if some agitate against it, let them do so. We are fully committed in trying to improve the school from time to time, and have little time to enter into unprofitable controversy. We therefore suggest you forget about agitating in support of the School, and concentrate upon marking up your Bible on the matters you learned whilst there!

ILLUSTRATED TALK: THE TRUTH IN SOUTH AFRICA, WILL BE GIVEN BY BROTHER CLARKE AT THE NEXT SCHOOL.

SYRIA AND ITS PROSPECTS

Continuing the reproduction of an article which appeared in "Herald of the Kingdom and Age to Come" (Oct., 1853), in which the author, Colonel Gawler, expounded upon the prophetic program of the Middle East. The accuracy of his predictions, based upon the Scriptures, is evident in the dramatic events now occurring. The author contends, in the following article, that the wonderful events of the last hundred years reveal that a Divine Hand is guiding destiny and bringing His purpose to completion.



How immense and extensive has been the activity of man in civilised countries, and how wonderful and innumerable have been its effects! The discoveries and labors of tens of thousands of ardent minds and unwearied hands, in chemistry, natural philosophy, and mathematical and mechanical skill, produced in Hyde Park, in 1851, that exhibition of results in almost every branch of human knowledge, for which, certainly, no previous age could have shown anything like an equal. In everything there, the flowers of human science and skill would appear to have been almost fully blown, and the time therefore to have come for the commencement of the great transition from flowering to fruition.

To select a few particulars from the state of the world at large, how great are the changes!

The Age Of Wonders

Thirty years ago, although our hardy sailors sang lustily, "Britons never will be slaves," yet were they notwithstanding, (as I have at times with some wonder contemplated) the most patient as well as the most submissive slaves of winds and tides; *now* through the mighty power of steam, which our God has given, the winds and the tides are subject to them.

Forty years ago, astronomical science was limited, in regard to anything that could be termed *science*, to our own little solar system. We knew nothing of the laws which governed, what were then called in utter ignorance, "the *fixed stars*," — the visible universe beyond it. Now, by aid of astronomical instruments of marvellous delicacy, and enormous telescopes of equally marvellous power, the abyss of visible space has been gauged; the almost unspeakable distances, and some of the orbits of the stellar classes, have been approximately calculated; and the fact established that there is "ONE KING OVER THEM ALL, AND HIS NAME ONE," by the *universal* existence of the same mighty laws which control with precision the movements of our little system, which make an apple to fall to the ground, and which, with the voice of omnipotence, say to our tumultuous ocean: "Hitherto shalt thou come, but no further; and here shalt thy proud waves be stayed" (Job 38:11).

Thirty years ago, if, toiling through heat and dust, we traversed the 126 miles from Derby to London in thirteen hours, we thought the accomplishment prodigious. Now, the wonderful locomotive whirls us over it, with comparative comfort, in less than five hours.*

* Even such wonders are eclipsed in our day by the marvels of the air. Far-flung countries are brought close to each other through speedy air-travel.—GEM.

Forty years since, the hieroglyphics of Egypt were a dark dead letter, and the mounds of Nimroud remained the unproductive, worthless heaps, that they were when Xenophon (about 2250 years ago) passed by them. Now, the Rosetta stone has furnished the real key to open the doors of Egyptian tombs; and strange and venerable forms issue from them, which unite with Sennacherib, Esarhaddon, and Nebuchadnezzar, from the mounds of Assyria and Babylon, in testifying to the accuracy of Holy Writ, and in proclaiming to the ears of this our generation, "THE WORD OF OUR GOD SHALL STAND FOR EVER."

Half a century ago, almost all that we knew about our Antipodes, Australia, was that it was a vast island nearly as large as the continent of Europe, and that the insufferable dregs of England's wickedness were poured out upon a spot on its eastern coast. Now, the seas of the Pacific and of the Antipodes are covered with the shipping of civilised nations, and their shores alive with the activity of commerce. Important states have sprung up in the wilds of Australia, and its bosom is pouring forth treasures which bid fair to produce immense revolutions in the conditions of social life. Nothing equal to it, that we know of, has occurred in the history of man.

In the last particular it is not a little remarkable, that, whether in California or in Australia, the earth has only directly disclosed her riches to the Anglo-Saxon race. They are the lords of the soil in which these extraordinary discoveries have taken place.

Forty years ago, if the governments of France, England and Ireland, had been disposed to coalesce in telegraphic communications, days would have passed in which correspondence would have been impossible, and, at the best of times, the operation for sentence of any length would have occupied hours. Now, not only may a merchant, seated in the telegraph office in London, converse with his friends in Paris or Dublin, as though they were in the same room, but beyond this, the only insurmountable obstacle to the extension of this marvellous advantage to Sydney, Adelaide, or Melbourne, is the character of man in the districts through which the transmitting wire must pass. The intervals of sea are none of them very great between England and Australia, by the route of the further peninsular of India.

Consider the foregoing realities of human progress; you yourselves know them to be realities, things that have really occurred, and are even now in actual operation about you. Each one of them in itself is a stupendous wonder; and, taken altogether, as prominent examples in the indescribable mass of extraordinary circumstances, moral, scientific, and physical, which the history of the last half century records, they do certainly establish this period to be an age distinguished high above all that have preceded it, for *marvels* of the general beneficence of God.

A Period Of Extraordinary Transition

We certainly live in an age of *natural* wonders; what wonder, then, if, flowing as they do from the opened hand of the God of revelation, the God of Israel, He should design them as initiatory to the *miraculous* wonders which He keeps surely treasured up for His national people, His chosen land, the whole race of man, and the whole face of nature?

In further proof that we live in a period of extraordinary transition, I cannot do better than quote the words of that illustrious person, whom Divine Providence has placed, in these momentous days, the closest to the throne of England, I believe, to help to bind the people closer to the crown, and the crown to the people. I quote them, begging that not only the leading statement may be observed, but also the principles and duties which it involves. Carried to their fair and full extent, they will be

found to be most coincident with those which I am now seeking to impress upon you.

At the Lord Mayor's banquet, preparatory to the Great Exhibition, Prince Albert is reported to have spoken as follows:—

"Gentlemen, I conceive it to be the duty of every educated person, closely to watch and study the time in which he lives; and as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained. Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition; which tends rapidly to the accomplishment of that great end, to which indeed all history points — THE REALISATION OF THE UNITY OF MANKIND.

"So man is approaching a more complete fulfilment of the sacred mission he has to perform in the world. His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs His creation, and BY MAKING THESE LAWS HIS STANDARD OF ACTION, to conquer nature to his use, — himself a divine instrument."

These most sound and most important observations, have been carried far and wide throughout the British Empire, and the civilised world. May they produce energetic, abiding, practical effects, from every sober and prudent person, of whatever class of society he be; and may the exalted pair, who took so prominent a part and so deep an interest in that wonderful palace of crystal, in which the representatives of the civilised world assembled in peace and enjoyment, but which has now passed away like "the fabric of a vision," become still more prominent, and still more intensely interested in preparing the way for the construction of that glorious temple at Jerusalem, around which all nations shall bow in adoring love and mutual harmony, and which shall endure for ever! The brightest gem the crown of our Queen could bear, would be one on which was inscribed the sacred motto, probably destined for her from all eternity to all eternity: "A NURSING MOTHER TO NATIONAL ISRAEL."

Striking Signs In The Political Heavens

The foregoing evidences, however, of the near approach of mighty supernatural events, are but little more than *presumptive*, strong and extraordinary though they be; let us therefore pass to some, out of the large number, of the striking signs of our times which are *direct proofs*. We must remember always, that we have to do with a faithful Creator, whose words and warnings are never uttered lightly, or "in vain." Every expression is directed to, and intended for, the very individual that it reaches: in condemnation, if he perverts or neglects; in exaltation, if he receives wisely and acts faithfully. An invisible pen, even now, records the words of him who speaks, and the thoughts of those who hear him.

The Rise Of Tourism!

Napoleon Buonaparte, the omen-king of our age, a character unequalled in mere human history as a forerunning cause and sign of most extraordinary consequences, died in 1821. Commencing almost from the year of his dissolution, a series of very great public events, linked indispensably the one to the other, reached at length to the effects of establishing entirely new currents of opinions and feelings in the Turkish government, and throughout its vast empire; and of giving the great European powers (especially to England), an amount of influence in

Syria before unknown.

Up to this period, the travelling of scientific men in Asiatic Turkey had been carried on under risk so considerable, and restraints so burdensome, that but few entered the field of exploration. Now, the "gates of brass" were broken (Isa. 45:2). Travellers of all classes and countries, especially from Great Britain, Germany, and North America, poured in upon Syria. The geography and statistics of this and the neighboring districts became well understood; and politics and commerce combined with science and religious aspirations, to stimulate facilities for rapid passenger conveyance. A tour in Syria is not little more than a cheap and easy spring or autumn relaxation.*

The gratification which the tourists experienced, and the knowledge they acquired, have reacted most powerfully on their parent communities. The press in England, Germany, and America, has been loaded almost to satiety with their narratives. Our tables are spread with the productions of their pencils. Models and Exhibitions of scenes in Jerusalem and Palestine have been numerous, popular, and lucrative; even the favorite novel of the day a few years ago was directed to the subject ("Tancred," by Disraeli), and the spirit of this country, at least, has been awakened to interest of a depth and amount before unknown, for the Holy Land and for the Jewish people.

Your own conduct is an evidence that I am describing to you sober realities. When in 1850, soon after my return from Syria, I, in compliance with your wishes, gave you an address upon that country and its present condition, this room was filled to repletion; and now again, when in response to your repeated invitations I have come to offer my opinions upon its "future prospects," I find a complete audience and the deepest attention. My own observations have led me to believe, that throughout the length and breadth of this island, the public mind is ready to give to the subject the same close and hearty consideration and welcome. The train is already laid; there is wanted but a spark of divine fire to illumine the whole horizon of England.

We certainly have sound reason to be even *sure*, that of the thousands who have thus travelled, and of the hundreds of thousands who have thus become deeply interested, a very large proportion have been influenced by love and veneration for the holy Word of the God of Israel. The interest in anything, of like considerable numbers, is without a parallel in the page of history. It stands out broad and clear, as a most peculiar feature of our wonderful times.

Warning To This Generation

Of what then is it a sure and certain Scriptural warning? Is it not, that "THE TIME TO FAVOR HER (Zion), YEA, THE SET TIME, IS COME. For thy servants take pleasure in her stones, and favor the dust thereof?" (Ps. 102:13).

The passage just quoted, immediately continues with the subjects that I have before placed in the same connection and sequence as follows:—

"So the heathen (nations) shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory."

The warning is then most expressly addressed — to whom do you

* This still applies! The proposed tour of the Holy Land, outlined in previous issues of "Logos" has created considerable interest. God willing, this will be undertaken next March, and readers are invited to write for further details.—GEM.

think? Perhaps to you; it is "a message from God" to you; certainly in greater probability *to you* than to any other generation that has lived upon earth. This address is as follows:—

"THIS SHALL BE WRITTEN FOR THE GENERATION TO COME"; and the people which shall be created, "which shall be in existence when God shall commence the restoration of Zion, shall praise the Lord!"

Think upon it!

If it be a message from God to us, let not the NINEVEH marbles which have just come to our museums, speak out in judgment against us (Jonah 2:5-6)!

The next article in this series will consider the changed relations between "Christians" and Jews, both now and in the future.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.

How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

"There shall come out of Zion the Deliverer." — This statement is cited from Isaiah 59:20. There, however, the prophet says that the Deliverer will go "to" Zion, whereas Paul says that he will "come out of Zion." Paul's words show that the Deliverer will not be a Gentile, but one identified with Zion. He must first go to Zion (as Isaiah teaches) to come out of it (as Paul shows). The Septuagint renders Isaiah as "on account" of Zion. In fact, Christ will first enter Zion as the victor of Armageddon, and will then proceed out of it to turn away ungodliness from Jacob.

"Turn away ungodliness from Jacob." — This is the work of Christ, and until he appears to change their hearts, only blindness can be expected from Jewry. There-

fore, the widespread conversion of Jews by so-called evangelising efforts today can not be expected. For the moment, the work of preaching is best done among Gentiles, in order that "the fulness" thereof might be brought in.

VERSE 27.

"This is My covenant with them." — Paul is here probably citing Jeremiah 31:33.

"When I shall take away their sins." — This is a citation from Isaiah 27:9. It is made upon the background of Yahweh's predicted destruction of Leviathan, and His offer to Israel: "Let him take hold of My strength, that he may make peace with Me" (v.5).

VERSE 28.

"They are enemies for your

sakes." — In relation to the preaching of the Gospel, Israel after the flesh is treated as an enemy, and the offer of salvation is made unto Gentiles.

"As touching the election." — We have seen (see notes on v.7), that this term signifies "selection," and relates to Israel, the selected nation. Why is Israel treated as a selected nation? Not because the people are any better than Gentiles, but because of the covenant of promise made with the fathers (Gen. 12:1-2). They are "beloved for the fathers' sakes." Because of this, Yahweh declared through the prophet Ezekiel: "I do not this for your sakes, O house of Israel, but for Mine holy name's sake" (Ezck. 36:22). Therefore, whilst individual Jews might suffer and whole communities be consumed, the nation will never be destroyed (Jer. 30:11). The preservation of Israel as a nation shows the immutability of Yahweh's purpose, and is a token of His goodness.

VERSE 29.

"The Gifts." — The Greek word *charisma* signifies a favor received without personal merit. The "gifts" referred to are those benefits incorporated in the Gospel message, earlier described as God's goodness (v.22).

"Calling." — Greek *klesis* from which is developed the word "Ecclesia." God's call, or invitation, is to separate from the world of darkness in order to enjoy the offer of salvation.

"Without repentance." — Greek: *ametameletos*, signifying "without change of mind." God's declared purpose towards Israel is not subject to change, so that in spite of present reverses, the nation will again be restored to favor. Balaam warned Balak that such was the case (Num. 23:19), and Malachi recorded Yahweh's declaration to the people: "I am Yahweh; I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

VERSE 31.

"These through your mercy may obtain mercy." — The word "through" is *dia* with the genitive case, and signifies "by means of." Paul is here teaching that unbelieving Jews will obtain mercy through the very mercy that has been offered to Gentiles. It is described as "your mercy," because those to whom Paul was writing had accepted it. Paul does not mean to teach that Jews will be saved through the mercy of Gentiles shown towards them. The saving of Israel is the work of the Deliverer (v.26).

VERSE 32.

"God hath concluded." — The word in the Greek means to "shut up" or "enclose" (see margin). Both Jews and Gentiles have been imprisoned by unbelief or lack of faith. See notes on Ch. 3:9-10.

"That He might have mercy upon all" — The "all" relates to both Jews and Gentiles. They have both been imprisoned, or shut up by unbelief to sin. None have been able to break its power, or its hold upon them, by their own efforts, for none can obtain forgiveness, except through Christ. The law revealed the reality of sin, and the need of forgiveness and redemption. And this was brought home to both Jews and Gentiles, that God might reveal His mercy unto both.

The Depths Of God's Wisdom Shown In His Plan of Redemption — vv. 33-36.

Paul concludes this section of his epistle by a spontaneous burst of praise to the wisdom of God. It concludes the second main division of the book, which is thus rounded off in similar fashion to that in which he completed the first main division (see Ch. 8:38-39).

VERSE 33.

"O the depth of the riches" — The depth of the riches of Divine wisdom is not revealed by a super-

ficial reading of the Word, but only through deep and prayerful consideration of it, and that is something we need to seek to do (Eph. 1:18).

"Wisdom" — The word in the Greek signifies "cleverness," "skill." This is revealed in the manner Yahweh both punishes Israel, extends salvation to Gentiles, and ultimately restores the nation to favor without any loss of prestige or righteousness. In these things mercy and justice are perfectly blended.

"Knowledge of God" — The knowledge of God is the understanding of what is required, and His wisdom draws attention to the skill in which it is carried out. His knowledge is revealed in the salvation that He will affect for both Jews and Gentiles, whilst His skill and wisdom is manifested in the way that both are humbled before Him, and made supplementary one to the other. See Rom. 10:12, 11:11-15, 19-22, 28-31.

"How unsearchable are His judgments" — The word for judgments, *krima*, suggests judgment to condemnation. God's judgments to that end are Divine, and produce results such as human wisdom would find impossible to conceive or search out. For example, the condemnation on Flesh in Eden brought into existence the attributes of mercy, grace, love, forgiveness, reliance upon God as a Father. The fall of Adam made all this necessary if salvation were to be effected, and therefore, with infinite skill, God was able to use even sin to fulfil His purpose. For if there had been no sin, there would not have been any scope for grace, mercy, forgiveness, and so forth. Divine wisdom condemned the sin, and revealed the grace, and this, in turn, revealed the Divine character for the emulation of man. So, also, with the condemnation that was carried out on Israel. It opened salvation for Gentiles without set-

PAUL'S PRAISE OF GOD'S PURPOSE — Rom. 11:33-36

As Paul surveys the infinite skill with which Yahweh has vindicated Himself in Israel, has caused the Gospel to be proclaimed unto the Gentiles without setting aside His purpose with His ancient people, and has offered grace and salvation to all without setting aside the principles of righteousness, nor abdicating His just and holy status, he bursts forth into a spontaneous pean of praise. He is like a traveller standing upon the mountain peak and seeing the glory of the panoramic view stretched out before him, for from his lofty position of exaltation, he surveys the work of salvation, and breaks into unstinted praise of the Creator. The difficulties of laboring to the top, as he has considered the problems associated with the relative positions of Jew and Gentile before God, are seen to be worthwhile, for the view that is now stretched before him is only one that the Divine Creator could produce. Such a system of salvation as he now views, is quite beyond the ability of flesh to either conceive or execute. It reveals the depths of wisdom and knowledge, and shows that the very judgments to condemnation proclaimed by God are so wise and purposeful of good as to be quite beyond human ingenuity to search out. No one has aided God to that end (v. 34); He is in debt to no one (v. 35), for out of Him, by means of Him, and for His glory have all these things been provided, that in Christ He revealed Himself to that end (Rom. 8:3; 2 Cor. 5:19). So Paul concludes with a fervent, Amen. — So be it!

ting aside the Divine purpose with Israel. In this there is revealed a Divine skill or wisdom, such as mere man would find unsearchable, if it were not proclaimed unto him.

"His ways past finding out" —
The word for "ways" (Gr. *hodos*)

signifies a "way," "highway," "method of proceeding." Apart from the Divine revelation, the "way of God," is past finding out as far as flesh is concerned. Man is thus dependent upon the Word of God if he would be saved (Isa. 55).

Honor To Whom Honor Is Due.

THE GRAVE OF OUR PIONEERS

The following appeal comes from Bro. A. M. Evans, the Recorder of the New York (Queens) Ecclesia, and concerns a matter dear to the hearts of all true sons and daughters in the faith of Brother Thomas.

The grave of brethren John Thomas and Robert Roberts, and sister Lasius (daughter of Brother Thomas) is located in Brooklyn, New York. Because of the prominence of our brethren in the Father's work, their resting place is of interest to brethren and sisters who come to this vicinity from all over the world.

For many years, the maintenance of the plot of ground, the monuments, and the railing around the grave was taken care of by the Jersey City Ecclesia, and about ten years ago this was taken over by the New York (Queens) Ecclesia. The cost has been nominal, and the brethren were happy to assume this responsibility.

Because of the interest shown by visiting brethren and sisters, we wish to ensure the care of this plot for the years to come (God willing). It has therefore been suggested that this should be placed in Perpetual Care, a system whereby the annual interest on a sum of money suitably invested by the Cemetery would yield enough income year by year to care for the graves, monuments, etc.

A quotation has been received from the Cemetery stating the amount of money required to achieve this goal, and it is far beyond the financial means of this ecclesia. It was then suggested that we should invite all ecclesias to participate in the financing of this work. After taking into consideration the number of ecclesias throughout the world as listed in the ALS Diary, it was thought that a contribution of \$US10, or approximately £3.10.0 (sterling) from each ecclesia would be sufficient to establish a fund large enough to keep the plot in good condition.

Contributions should be sent to Bro. J. Marlo, Treasurer, 97-24 72nd Road, Forest Hills, New York 11375, U.S.A.

The inscription on the gravestone of Bro. Thomas bears witness to his beliefs and to his hope of resurrection. It provides silent testimony to all who might read it, of the labors he so effectively ministered during his lifetime.

"Here lies, in brief repose, waiting the Return of the Lord from Heaven, John Thomas, M.D., Author of 'Elpis Israel,' 'Eureka,' 'Anastasis,' 'Phanerosis,' and other works, in which he demonstrated the unscriptural character of popular Christianity, and made manifest the nature of The Long-Lost Faith Of The Apostles. During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as the result of his labors, a body of people, in different parts of the world, known as 'The Christadelphians' To continue the work begun."

Thoughts For The Times.**A TIME FOR PLAIN-SPEAKING**

Are we as courageous and enterprising in spreading the Truth as were our brethren in by-gone days? This thought is suggested by reading the unpleasant experiences of Bro. Thomas and others who labored 40 years ago. If we are equally faithful, how is it that we escape so much of the antagonism — the contumely and rough treatment — that these brethren had continually to encounter? Some say that the change is due to the world having become more liberal-minded — more disposed to tolerate doctrines which half a century ago it would have resisted unto blood. There is perhaps a little in this explanation. A few tell us that it is owing to the nicer way in which we present the Truth. There is fallacy here. May not the charge be largely due to a declension in our activity and outspokenness in setting forth the whole counsel of God? As a rule, the bitterness of the adversary is to be measured by the way in which we make our voices heard and understood. The world today is as far away from God and salvation as it was 40 years ago. It may be more broadminded, but it is still fatally astray. Its very liberal-mindedness is a heresy to be noted and condemned. Our duty is to make known the unpalatable fact of the world's condition — a duty not fulfilled by whispering in a corner, but shouting from the house-top. The text for our discourses must be "Save yourself from this untoward generation." Paul's activity in publishing the Word "turned the world upside down." If our efforts to negative error, and spread a knowledge of the gospel, result in agitating our little corner of the world, let us not grieve, but rejoice. Let us never let a love of quietness, or so called respectability, deter us, when opportunity offers, from sowing the good seed of the kingdom, however dynamic its effects may prove. Let us show ourselves Dr. Thomas-like, though it involve much that is disagreeable and painful. If we cannot exhibit such courage, let us, at any rate, refrain from disheartening those who are striving so to do.

— A.T.J. (1905).

The Month And Its Meaning.**THIS MONTH OF AUGUST (Heb.: AB)**

"Should I weep in the fifth month, separating myself, as I have done these so many years" (Zech. 7:3).

August is named after the great Roman Emperor, Augustus Caesar, of Rome, who celebrated the chief events of his life during this month. It was in August that he made his consul, ended his wars, and conquered Egypt. Augustus remains a remarkable figure in history. His reign is known as the Golden Age, for under his patronage literature and art flourished, libraries were built, agriculture developed, temples and buildings rose up on every side in the magnificence of marble.

In the reign of this mighty Emperor, an event occurred in far away Syria which transcended the marvel of his endeavors. Luke records (Ch. 2:1) that during his rule a child was born who was destined to become the greatest ruler of all time!

But if the Gentile month of August commemorates Roman glory, the equivalent Hebrew month of Ab (the fifth month in the Jewish calendar) has seen the destruction and despair of Jewish aspirations. Yet, the final reference to the fifth month in the Scriptures foreshadows the restoration that will be effected by the Lord Jesus Christ on behalf of his people, and against all the world's rulers!

Death Of The High Priest

Aaron died in the fifth month (Num. 33:38). After 40 long years of trudging through the wilderness, in which he had seen the spiritual rise and fall of the nation, the High Priest was commanded to ascend Mt. Hor on the first day of the month, to conclude his life.

Jerusalem Destroyed

On the 9th day of Ab (15th August), Israel commemorates the destruction of Jerusalem by Nebuchadnezzar, and mourns for its past!

After the collapse of Jerusalem by the onslaught of Nebuchadnezzar in the fourth month (see *Logos*, p.342), his chief captain, Nebuzaradan, effected the complete destruction of the city by fire and might, commencing on the 7th day of the fifth month (2 Kings 25:8) until the 10th day (Jer. 52:12). In this month, Jeremiah concluded his persistent witness to Jerusalem, having continued for 40 long years (Jer. 1:1-3). The probation of Aaron and Jeremiah, was also repeated by the Apostles' 40-year testimony which preceded the destruction of the second temple (Matt. 24:14)!

A Month Of False Prophets And Leaders

Both Jeremiah and Ezekiel were inflicted with ecclesial problems in the fifth month! Seven years before the destruction of Jerusalem, Hananiah opposed Jeremiah with a false prophecy of the nation's impending liberation (Jer. 28:1-5). Jeremiah, in turn, made this a test of true prophecy, and declared Yahweh's intentions to punish His people. Two months later, Hananiah died!

A similar situation confronted Ezekiel in the fifth month (Ezek. 20:1). Though Israel's elders came "to enquire of Yahweh," He refused to attend to their requests, reminding them of their rebellious history, and revealed that their stubbornness would not be healed until they had passed under "the rod" and were brought "into the bond of the covenant" (v.37).

Foreshadowing Restoration

After a five-month journey from Babylon, Ezra reached Jerusalem in the fifth month (Ezra 7:8). His purpose was to effect a restoration of Israel back to its land, city and God. It brought a time of greatness to Israel, which caused Zechariah to remonstrate against the continued fasting of the people in their mourning and memory of Jewish desolation (Zech. 7:3,5). The lamentation and fasting became a meaningless ritual in the face of the blessing they were then experiencing. With the Temple rebuilt, the city restored, and the nation reformed, their fasting seemed out of place! The "fast of the fifth month" (Zech. 8:19) was to be given a new meaning in "joy, gladness, and cheerful feasts."

The "events of the fifth month" will soon be given a new chapter in history!

The hand of Heaven's Ruler will shortly be outstretched for the complete restoration of all Israel's hopes and desires. He will come as the great High Priest after the order of Melchizedek, unaffected by mortality — unlike Aaron! When he comes, Jerusalem will be safely inhabited, no longer to feel the desolating hand of the oppressor. During a 40-year period of probation, the Great Temple will be built for the worship of all nations. Then false leaders and teachers will be forsaken (Zech. 13:3) and false prophecies will not be tolerated.

True greatness will come to Zion, and with it, to those born in her (Psa. 87).

— G.E.M.

EDITOR'S VISIT TO BRITAIN

The Editor has recently fulfilled a schedule of appointments throughout Great Britain that took him in turn to Scotland, Ireland and England.

It is gratifying to report that extremely well-attended and enthusiastic meetings were held in each centre. Indeed, in some instances, hall capacity was taxed to the limit and interest in the studies was high.

The Editor deeply appreciated the warmth of personal feeling that he experienced from many whom he met throughout Great Britain. His circle of friends in the Truth was extended and strengthened thereby, whilst he personally profited in his appreciation of the things of the Truth by personal contact with those of like precious faith in Britain. This is of great assistance in the editing of the Magazines.

The campaigns throughout Scotland seemed to be very successful, with excellent attendances of brethren, and pleasing audiences of friends at the public lectures. Despite the continuity of meetings held in Glasgow, for example, the audiences were maintained, which speaks highly for the loyal support given by the brethren to the effort.

Emphasis was placed upon the study and marking of Bibles, and some 200 copies of wide-margin Bibles were sold as a result. A number of these were "special" Bibles produced by Oxford University Press for Logos Publications, new supplies of which will be available shortly.

A most helpful and gracious feature of the tour was the facility afforded the Editor of selecting the hymns used at the meetings, or, at least, the opportunity usually afforded him of conferring with the chairman regarding them. This enabled him to choose such hymns as blended in with the theme for the evening and this helped considerably in the success of such gatherings.

This Month's Exhortation.

Remembering the Significant Times

(Reading: 2 Peter 1)

"From afar off, Yahweh hath appeared unto me saying, Yea, I have loved thee with an everlasting love . . ." (Jer. 31:3 — Roth).



2,000 Years Ago

We are met this morning to remember events that took place nigh on 2,000 years ago. But the prophetic writings foretelling these things, and the detailed gospel records pieced together, provide a vivid, clear account that enables us to visualise events as though we were present.

Jesus had arrived at Jerusalem knowing that all things must be accomplished. He entered the city riding upon an ass, to the cries of, "Hosanna to the son of David: blessed is he that cometh in the name of the Lord." He delivered a dreadful indictment against the leaders, describing them as hypocrites, serpents, generation of vipers, whited sepulchres. He warned that upon that generation would fall the vengeance of God because it perfected the wickedness of its fathers: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together . . . behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The disciples, not comprehending the calamities that awaited the nation, enquired, "When shall these things be?" Jesus gave them an outline of events that would bring the Jewish world to an end: "When ye see Jerusalem encompassed with armies, then know that the desolation is nigh. Then let them which are in Judea flee to the mountains. . . For these be the days of vengeance, that all things which are written may be fulfilled."

On the night of his betrayal, he broke bread and drank wine with them, giving these things new significance — "My body given for you, my blood shed for you. For I will not any more drink of the fruit of the vine, until the kingdom of God is come." "I appoint unto you a kingdom . . . that ye may eat and drink at my table in my kingdom, and sit on 12 thrones, judging the 12 tribes of Israel."

He spake of going away, and their hearts were stirred with fear and alarm. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many abiding

places: if it were not so, I would have told you. . . If I go away I will come again. . ." They understood about the Father's House, as they understood about the 12 thrones over the tribes of Israel. These were the mercies promised to their father David. "I will set up thy seed after thee . . . he shall build a house for my name, and I will establish the throne of his kingdom for ever" (2 Sam. 7:13). The Father's House was the ruling House of David under the great Prince who should be the Son of God, and the throne was that which would be set up in Zion.

Before this consummation of their hopes, a great work lay ahead for the apostles. Jesus gave them their commission, and the promise of the support of the Holy Spirit. They were sent to witness before the nation "of sin, of righteousness, of judgment;" preaching salvation in the Lord Jesus to those who believe, and warning of judgment soon to come upon the nation's leaders. Finally, in prayer to the Father, he presented his solicitation for the 12 in their work: "and now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one." And so to Gethsemane . . . and the Judgment hall . . . and Pilate . . . and the crucifixion. "It is finished; and he bowed his head, and gave up the spirit."

After his resurrection Jesus continued with the 11, instructing them in the things of the Kingdom of God, for 40 days. "And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

The apostles carried out their work, as the Book of Acts shows, "beginning at Jerusalem" and then to all people. Not only did they enlighten that generation of their brethren in the things concerning Jesus Christ, but they witnessed before the rulers with great boldness: "Ye denied the Holy One and the just . . . ye killed the Prince of life;" "This is the stone that was set at nought by you builders;" and later Stephen: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit . . . as your fathers did; so do ye . . . ye betrayers and murderers." But Stephen was stoned, the believers were persecuted, the leaders did not repent. And so the end came, as the Lord prophesied. The city was destroyed; the land was desolated; the nation was scattered to the four winds; Jerusalem was given into the hands of the Gentiles until the times of the Gentiles should be fulfilled.

2,500 Years Ago

These things fulfilled the predictions of Daniel, that Messiah would be cut off to make reconciliation for iniquity, and that the city and sanctuary should be given over to desolations (Dan. 9:26

—mg). Daniel had been told of the long period of Israel's downtreading, and of the wearing out of the saints for 1260 years by the terrible fourth beast, which should prosper and practice until the indignation against Israel should be accomplished.

But the Time of the End would come. "Michael will stand up, the people shall be delivered, the wise shall shine as the brightness of the firmament." Daniel rejoiced in hope, but was oppressed by the long time before it would be manifested. "How long to the end of these wonders?" "It shall be for time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel further asked, "O, my Lord, what shall be the issue of these things?" (see RV). The angel's answer assured Daniel that the "issue" would witness the fulfilment of the promise to Abraham and his seed. He would stand in his lot at the end of the days, and the nation would be restored to favor, and to their land in the times appointed.

More than this Daniel was not expected to understand. The "words are closed up and sealed until the Time of the end," when "the wise would understand." We live in the time of the end, and with the help of Bro. Thomas' interpretation of the further revelation through John, we are privileged to have a broad understanding of the events predicted. We may regard the Time of the End as beginning with the 7th trumpet of Revelation when "the kingdoms of this world are become the kingdoms of our Lord and his anointed one."

The Past 170 Years

In 1793, the French Revolution, with its gigantic upsurging power of the people crying, Liberty, Equality and Fraternity, opened this momentous epoch of the world's history. The armies of the French Revolution swept across Europe like a tidal wave, and even after a century and a half the spirit of the Revolution still sweeps onwards through the undeveloped countries of the world.

The liberty established by the Revolution benefited the Jew. This was the beginning of his release from centuries of oppression. It aroused interest in the future of the Middle East. Early numbers of *The Christadelphian* record minor incidents associated with the Jews therein with the greatest enthusiasm: freedom of purchase land from the Turk, the return of a few Jews and the establishment of early agricultural settlements. And so to 1896, and Herzl's "Jewish State" passionately urging the establishment of a Jewish homeland in Palestine. The fire was kindled amid opposition, scorn and ridicule from many Jews. There followed the first Zionist Congress in 1897, the adoption of the "Basle Programme," the establishment of the JNF to purchase land in

Palestine (1901). Wisemann took up the torch lit by Herzl. 1917 witnessed the Balfour Declaration in which Britain pledged to promote a Jewish homeland in Palestine, and under the Mandate there were 20 years of progress — agriculture, industry, towns rebuilt, exiles returned.

We thus saw the answer to Daniel's question: "What shall be the issue of these things!"

1939-45 saw the dreadful destruction of six million Jews; 1948 saw the emergence of the State of Israel. How thrilling the news that said that the first act of the Parliament was to choose the name ISRAEL. Such a word had not appeared in the newspapers before; today it is commonplace. 1956 and Suez saw Israel victorious in the face of vigorous attack. 1967 saw the attack renewed and intensified. But the world witnessed a "miracle" in the victory to Israel.

The Present

We are here to remember the love of Messiah in laying down his life for the reconciliation of his people. He overshadows the affairs of the nation, directing the angels in their control of the pouring out of her cup of bitterness. This long period is but as a watch in the night. "In a little wrath I hid My face for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. 55:8). God's love for Israel is unchanging; "But Zion saith, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before Me" (Isa. 49:15). Jesus engraved Israel on the palms of his hands in the day when the nation rejected his love; and it will ever see this token in the coming age: "They shall look on me whom they have pierced."

We are here this morning to associate ourselves with the blood of the New Covenant which the King shed for the redemption of his nation. The Mosaic Covenant served its purpose, but was only temporary. "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. . . After those days, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. I will forgive their iniquities and remember their sin no more" (Jer. 31:31-34). The blood of the Covenant was shed 2,000 years ago, and the time for its inauguration is nigh. As Paul taught: "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11). Who can doubt the truth of this wonderful purpose, in the

light of Israel's national re-appearance.

How astonishing, yet how gracious, that we who live in these far-off Gentile lands, have been made to know the Gospel's joyful sound! We are bound into this hope of Israel through association with the King. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We have had an anticipatory induction into the New Covenant, to become Princes in Israel; to be made one with our nation when the New Covenant is proclaimed to all Israel in Mount Zion in the day of restoration. As we partake of the bread and wine, we proclaim that we are part of Israel, and have faith in the promised restoration in righteousness of our nation.

The Future — How Soon?

We watch with eager eyes the fortunes of our nation, Israel. Our interest is fixed on the return of the Lord, and the day of judgment. Various developments must take place before the Gogian confederacy sweeps down on the land and destroys all that Israel are now building, so that their pride and self-sufficiency may be humbled, and they gratefully accept him whom their fathers crucified. But these further developments take place *after Jesus is in the earth* when the words of Revelation will be fulfilled: "He gathered them together into a place called in the Hebrew tongue, Armageddon" (Rev. 16:16). There is nothing in the prophetic word that we can see that lies between us and the coming of the Master to Sinai for judgment.

There is one feature of the current situation that must have stirred the heart of every watcher: the situation in Sinai itself has changed. Israel has cleared the enemy from this region. Is this preparatory to his coming? The focus on Sinai has helped us to look more realistically on our call to meet the Master in that awe-inspiring place. Are we really ready? Are we holding lightly to the affairs of this life, ready to relinquish them? Or do we find we have been planning for the years to come thinking and acting as if the present will go on undisturbed for years? Let us look carefully at all the parts of our life, and making a determined effort to bring ourselves into that proper state of readiness: "Let your loins be girded about, and your light burning; and ye yourselves like men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (Luke 12:35).

What Should We Do?

When we think of Sinai, the mind goes back to the birth of our nation. The mount burned with fire, there was blackness, darkness, a tempest, and the sound of the trumpet (Heb. 12:18). The voice thundered forth the Ten Commandments; Moses drew

near unto the thick darkness where God was, and received the many judgments and statutes for Israel recorded in Exod. chs. 21-23, and later asked: "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4:8.)

All this reminds us that we are called to righteousness. The God of Israel is a God of righteousness. The king of Israel is a King of righteousness and peace (Melchisedek). His people are "all righteous" (Isa 60:21). In the polity he will set up there will "dwell righteousness" (2 Pet. 3). Are we fitted to be joined to such a holy people? We determine that by how we use this day of probation, this day of opportunity, until he comes. Peter sets out the ideal before us in the growth of the new man expressed in the chapter read this morning (2 Peter 1). It may be summarised: knowledge, faith, obedience, love. It is urgent that we give ourselves more diligently to the Word of God, and that we set aside the things that distract. We need a detailed knowledge of God and His purpose in Jesus Christ and Israel. Out of this will grow faith; we will feel ourselves more really part of Israel. And out of this will come a separation from this present world, and a desire to please God as we wait for his Kingdom.

The heart of every true Israelite longs for the day when the present order shall be swept away; and the Law shall go forth from Jerusalem to the ends of the earth; and all shall worship the God of Israel in spirit and truth. But before that work begins, there is the barrier of Sinai, when we shall stand in the presence of our God. If, in God's mercy, we are accepted, we shall be incorporated into the glorious Yahweh Name, physically transformed into the Divine nature to mingle for ever with the throng of the Redeemed, a constituent of the Lamb's wife, to be joined to our Lord for ever.

A Transformed World

The glorious transformations predicted by Isaiah (Ch. 35) will then begin: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." The deserts of the south shall be converted into areas of paradisaic beauty and verdure by a miracle that will be expressive of the loving kindness of God in a time of trouble and distress. The saints shall have the work of leading Israel into right paths; strengthening the weak hands and the feeble knees, saying to them of a fearful heart, Be strong, for your God has come with vengeance and a recompense, and he will save you. The eyes of the blind shall be opened and the ears unstopped, for Israel will have the veil taken from their hearts. And as the redeemed of the Lord they will 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. So Israel will be joined to their king.

And through Israel, the rest of the world will be brought into the blessing of Abraham and his seed, for it was promised long ago that all nations should be so blessed. Isaiah declares: "And an highway shall be there, and a way, and it shall be called the way of holiness . . . the redeemed shall walk there." There will be literal highways to Zion, but these prophecies of Isaiah carry a figurative sense as well. Just as Isaiah 40:3 was fulfilled in the work of John Baptist: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert, a highway for our God" (see Matt. 3), so at this future time Israel herself will become the way of holiness to the rest of the world (Isa. 60:3).

Meanwhile, we assemble in the absence of our Lord, to commemorate the New Covenant, quickened by the love expressed in the emblems, and by the wonderful happenings of recent times in Israel, we wait expectantly for the Day of his coming, and the restitution of all things spoken of by the prophets (Acts 3:21). The concrete evidence that God is working among the nations, seen in the remarkable events taking place in Israel, testify that we will not wait in vain.

G. PEARCE (Rugby, Eng.).

The Patience of Job (in Verse)

Job is Silenced by God's Power
and Wisdom

(JOB 40)

As Job is brought to contemplate the wondrous works of Yahweh, he is completely silenced, and made to realise that God does nothing without wisdom and purpose, though often times mortal man, being so finite, cannot see through to the end in view.

Yahweh's Appeal To Job — vv. 1-2.

*Moreover Yahweh spake to Job and said,
If thou contend, let now be answer made.*

Job Apologises For His Indiscretion — vv. 3-5.

*But Job replied, I vile before Thee stand,
And now upon my mouth, I lay my hand.
Once have I spoken, but no more indeed;
Yea, twice, yet then no further will proceed.*

Yahweh Shows That His Power Is Necessary For Salvation

— vv. 6-14.

*Then Yahweh answered Job from stormy air.
Gird up thy loins, and unto Me declare;
Wilt thou My judgment disannul, and spite?
Wilt thou condemn Me, that thyself be right?
Hast thou, like God, such bare arm or sturdy limbs?
Or canst thou thunder with a voice like Him?
Canst thou with mighty majesty be made?
With glory and with beauty be arrayed?
Canst thou send forth thy rage, as on a cloud?
Beholding and abasing all the proud?
Canst thou Him see, and bring Him shame of face?
Canst thou tread down the wicked in their place?
And hide them in the dust together all?
And bind their faces with the deathly pall?
Then will I also unto thee confess,
That thine own hand can save thee from distress!**

Yahweh Can Control That Which Is Beyond The Power Of Man

— vv. 15-24.

*Behold now Behemoth, which I have made,
Which eateth as an ox in grassy glade.
Lo! now his strength is from his loins impelled,
His force, in navel of his body held.
And as a tree, his tail is moved around,
The sinews of his stones together wound.
His bones are strong as bronze within his frame,
Like bars of iron, is their strength the same.
He is the first — the God-created thing,
But He that made him, can his life's end bring!
The mountains surely bring him forth his food,
Where in the field, the beasts play with their brood.
He lieth underneath the shady trees,
In fens, and coverts of the reeds, at ease.
The shadow of the trees becomes his lair,
The willows of the brook surround him there.
He trembleth not at rolling river's course,
And thinks to drink up Jordan in its force.
Will any capture him, while he can stare?
Or pierce his nose with gin, or line, or snare?*

* The A.V. expresses this a little better: "Then will I also confess unto thee that thine own right hand can save thee." Yahweh told Job that if he could control the forces of nature, he could, perhaps, procure his own salvation. But Job could not control the forces of nature. He could not even control or tame, the mighty behemoth or hippopotamus, a land and water animal, representative of Gentile power. But what was beyond the power of man is not too difficult for God, the Creator of such beasts. Job had been surrounded by forces beyond his ability and power to cope, and had been induced by the folly of his friends, to utter words against God. He now recognised that he should not have so spoken, even though he did not have the solution to the problems that faced him, or could not understand the purpose of the trials that came upon him. He should have shown more faith and confidence in Yahweh, recognising that He doeth all things well, and in His own time will reveal the purpose of suffering and trial. In view of all the circumstances, Job had exercised much patience, for he had been goaded by others to speak as he did. How often, and more completely, do we wail than did Job, and with far less provocation. Let us learn the lesson of his experience, and try to develop more of the wonderful patience that he manifested. —N.S. (N.Z.).

SYRIA AND ITS PROSPECTS

Continuing the article by Colonel Gawler, which appeared in "Herald Of The Kingdom And Age To Come" (1853), and in which the author outlines remarkable signs of the times portending mighty supernatural events in the Middle East.



Evidence Of Jewish-Christian Relations

Another very great direct evidence of the commencement of the marvellous period I have described, exists I conceive in the almost complete inversion of the state of feelings which so long subsisted between Christian and Jews. It is not too much to say, that for nearly 18 centuries they, as denominations of men, hated each other with most deep and bitter enmity.

Observe the testimony on both sides of the question, of Shakespeare; from an intellect unsurpassed in any age for accuracy of discernment of character, and who knew well what would most gratify the taste of his times. Introducing an imaginery Shylock, a person of wealth and consideration, he makes of him one of the most loathsome of men, *because he was a Jew*. "I hate him for he is a Christian he hates our sacred nation" ("Merchant of Venice"), are represented as being the deep seated, habitual effusions of Shylock's heart, producing acts of the greatest atrocity.

Of a similar kind is the evidence of Walter Scott.

"Saxon, Dane, and Briton, however adverse the races were to each other, contended which should look with the greatest detestation upon a people," the Jews, "whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute. They were alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility" ("Ivanhoe").

Of these, and of other similar proofs too numerous to describe an oft-recurring shout at our own convivial meetings may remind us. H.E.P. H.E.P. H.E.P., the initials of "Hierosolyma est perdita," "Jerusalem is lost," was the death cry of detachments of crusaders, while in passing through the towns of Germany on their march to Palestine, they, eager to be doing, drenched their swords in Jewish blood.

Let it not be supposed that I am seeking to extenuate the practices of the Jews, at the expense of the character of the (so called) Christians. History testifies that the inhuman hatred was reciprocal; but in the scattered condition of his nation, the Jew, generally the weakest, had to "lay his body as the ground, and as the street, to them that went over" (Isa. 6:23).

The Jew More Accepted

There was the intense darkness of another Egyptian night — a darkness that might indeed be felt. Answer me faithfully in your hearts — Does it still continue? You know as a most unquestionable reality, that it does not. Every person of tolerable information is aware, that in civilised countries it has almost wholly passed away.

The bright morning of a new moral creation has much more than dawned, "with healing in its wings." The Jew now generally takes his suitable place in social life, "sans peur et sans reproche;" and his inter-

course with persons of other creeds is not accompanied by stronger and more frequent sensations of uncomfortableness, than those which exist between the members of the different Christian denominations.

A Sign Of Greater Events Yet

Regarding this state of things altogether by itself as a matter of political cause and consequence, it certainly is *in itself*, a powerful direct indication of the near approach of great events. It is opposed to all reasonable probability that the great impulse which in the last half century has done so much, should lose its momentum at the present medium condition. It is on the contrary (reasoning from mere natural laws), in accordance with the highest probability, that impulse will increase in the very proportion of nearness of approach to the centre of mighty attraction. Have we not, in addition, the "FIAT," the "LET IT BE," of the Supreme Controller of all events for such a conclusion? And if so, who shall hinder it?

"Who hath heard such a thing; who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For *as soon as Zion travailed, she brought forth her children.*

"*Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? saith thy God?*" (Isa. 66:8-9).

A Nation Born In Our Time

The divine declaration just quoted may connect the great point of evidence last considered, with that upon which we now enter. Its fulfilment springs as a necessary consequence from the last subject, whilst it is in itself a portion of the present.

"**THY PEOPLE,**" it is solemnly announced, "**SHALL BE WILLING IN THE DAY OF THY POWER**" (Psa. 110:3). *The Jewish people have begun to be, wisely, practically, and scripturally willing; in a manner of which, from the period of the destruction of Jerusalem by Titus, they never before have been willing; on this ground alone, therefore we may soberly expect that the great day of Divine power HAS COMMENCED.**

It may be urged in confutation, that the Jews have always been willing to return to their own land; and that this frame of mind has been proved by their never-ceasing prayers and declarations, and, in former days, by several protracted and desperate efforts. I have no wish to evade this, or any other reasonable objection. It is not for me, or any man, to endeavour presumptuously to bend down the Most High from the throne of His revealed Word, and of His providence, to any course of events of which our wisdom might approve. My desire is, on the contrary, to bend my heart, and, so far as in me lies, the minds of all to whom I may have access, to the truth, which, in the mighty points at issue, the Divine word or Divine Providence may be even now proclaiming.

Examining the question before us on their principles, I would confidently say, that the state of mind of a considerable number of Jews at this moment, as contrasted with that which, for eighteen centuries has prevailed in the nation at large, is as different in its nature as life from death. The long-expressed desire to return, was either an inactive expression, a faith without works, dead as being alone; or a faith producing fierce and desperate, precocious efforts, unhallowed works, which the

* Hardly; but rather is on the eve of commencing (Ed. of Herald). Since 1948 events have occurred which eclipse the small Jewish struggles of the 19th century, and which cry out their warning of impending Divine intervention to consummate Yahweh's purpose (GEM).

God of Israel did not accept or honor. The spirit that has sprung up of late years recognises the duty and propriety of action, to the extent, at least, of energetically improving the condition of the Jews resident in Palestine. In fact, if not in expression, it is sensible of the momentous, scriptural responsibility of preparing the way for the greater exhibitions of Divine power; while it seeks, not presumptuously to force providence to its ends by measures, desperate, violent, and untimely, but humbly and faithfully to discover the warnings *which that providence itself pronounces, and to follow up the openings which it creates.*

Depopulated and desolate Palestine has been thrown open; the Ottoman government has become tolerant, considerate, and earnestly desirous for the regeneration of its vast Asiatic empire; throughout the civilised world, the Jewish people have been delivered from the degradation and oppression of ages; Why should not this great combination of circumstances be improved to the full extent of reasonable and lawful advantage?

Efforts Of Montefiore

I must not here attempt to describe at any length the most persevering and self denying exertions towards the amelioration of the condition of his brethren in Palestine and throughout the world, of that expansive and large-hearted man, Sir Moses Montefiore. Calculated to attain to a distinguished public position in any age, he has, in that in which we live, become a most prominent and extensively influential means of producing the great and happy change of feelings between Jews and Christians, of rescuing the former from oppression and persecution, of drawing public attention towards the Holy Land, and of fostering the disposition for industrial occupations, which has risen among its Jewish residents.

I, you are aware, can speak from personal experience in regard to one of Sir. Moses Montefiore's visits to the land of his fathers — that of the year 1849. I had once (as I informed your Association in 1850) the intention of laying a narrative of that deeply interesting journey before the public; but, to my great sorrow, other affairs, unexpected, and of a very harrassing character, obliged me to postpone the attempt. During this tour, as well as in that of 1839, which Lady Montefiore has described in a private volume, petitions were presented to Sir Moses by different bodies of Jewish residents, for his influence to obtain for them the permission and the means to support themselves by the cultivation of the soil.

Three Schemes For Jewish Restoration

From, (I think,) in a very considerable degree, the stimulus of these beginnings have arisen three active associations.

One, managed by Jews and Christians in union for "Promoting Jewish Settlements in Palestine;" chiefly, as may be seen by its address, through the encouragement of agricultural and pastoral occupations in the more northern districts.

Another, under the management of Christian Gentiles and Jews, comprising as may also be gathered from its published statement, several separate undertakings in the neighbourhood of Jerusalem.

And a third, which is now being attempted by an American Christian, (Mr. Wardour Cresson,) who has embraced the Jewish creed, in which it is proposed that the direction shall be placed in the hands of Jews only. Its first efforts are to be, like the second, for Jerusalem and its neighbourhood.

Concerning these three plans, I may here be allowed to remark,

that my confidence, in regard to any *extensively beneficial effect*, rests absolutely on the *first*. I am not speaking in any personal reference to the members of the different committees of management, many of whom circumstances may remove; my observations are directed only to the plans of government.

My objections to the second plan would be nearly that to the third, inverted; — that Christians cannot effect any extensive beneficial results of themselves; and that the Jewish people, as a body, will not work with them, without, not only a just share in the management, but also substantial safeguards to the point, that the object of temporal amelioration shall be *exclusively* pursued, totally and honorably unmingled with attempts upon the Jewish creed.

The plan first mentioned, avoids every objection that either Jews or Gentiles can, with justice, make. No interference is permitted with the peculiarities of religious creeds, with the policy of the Sultan's government, or with that of the governments of other countries from which subsidiary aid may be procured. By these arrangements also, the supreme and indispensable advantage is embraced of conformity to the revealed scriptural standard, which declares and requires, as has been already shown, that, for the great end in view, Jews and Gentiles shall work in concert, perhaps as Jews and Gentiles wrought in concert in preparing the way for the mission of Solomon (1 Kings 5).

The sphere of operation of the last-mentioned modern effort, may, of course, be extended to any part of Palestine. I feel persuaded that the plan itself will stand and prosper. I would recommend *honorable and faithful adherence* to its simple fundamental principles; a *rigid severity* in maintaining them against all aggressors, internal and external and most hearty support for it from all persons, Jews and Gentiles, who desire to enjoy the happiness of participating in the greatest movement that has ever yet arisen in the world; a movement fraught, I repeat, with benefits to mankind at large, and to all, whether nations or individuals, who may engage upon it.

In our next issue, the author considers Britain's dramatic role in the "Palestine Question."

The Powers must appear in the Valley of Jehoshaphat, which is an element of the Apocalyptic Armageddon. But if no move is made in Europe they will never arrive at Jerusalem. Central Italy is a question big enough to set all the world on fire. It cannot be settled till it is adjudicated from Jerusalem; and as the decree of Jerusalem's destruction issued from Rome, so the destruction of Rome must issue from Jerusalem. The existing preparation for war, which must come before long, is all with reference to this end. The sooner the better; and the hotter the war, the sooner comes the crisis the saints are looking for and desiring. Blessed is he that watcheth, and keeps his garments, for the end approaches with hasty strides. (J.T.).

A Balanced Diet.

Like food, the wisdom of God is composed of ingredients, all of which are essential to its constitutional objects. Feeding on any one part will give abortive development. The dweller in the Psalms is likely to become a rhapsodist; the exclusive reader of the Gospels, a sentimentalist; of the Apostles, a pietist; of the histories or prophecies, a dry statist or politician. All the elements require combining. The result is spiritual symmetry and health. (R.R.).

Bible School Bulletin

HANOVER REPORTS RECORD ATTENDANCE

It has been the privilege of the Editor to attend the Hanover Bible School during the past month in the capacity of teacher, and not only to enjoy the fellowship of those of like precious faith around the Word, but to discuss the organisation of the Bible School with members of the Committee.

Over 400 reservations were made this year at Hanover, constituting a record for the School. Interest in the studies was keen, and the expositions of the main school (given by Brethren A. Pryde, A. Norris and H. P. Mansfield) were well received. The School receives good support from the Ecclesias in the area.

The organisation of the School is very similar to that of the Australian School. It is run by a permanent Committee that came into existence when the School was first formed, and continues on from School to School. In addition to this, of course, the Australian School is sponsored by an Ecclesia that is represented on the Committee, and each School Committee varies in that the teachers are incorporated into it.

It has been helpful and profitable to co-operate with the Bible Schools in the States, as the concept originated from that country. The Christadelphian world owes a lot to the inspiration that stirred from the American Continent through the labors of Brother Thomas, a century ago, and in that light, the present-day generation of believers in that country has a wonderful heritage to maintain.

During the course of his American tour, the Editor will also visit the Bible Schools at Vernon (B.C.), and Wilbraham. We feel confident that valuable experience will result from his association with the Schools to the ultimate profit of the Bible School at Rathmines.

BIBLE SCHOOL THEMES FOR SPRING SCHOOL

The Altar: A Divine Foreshadowing of Yahweh's Purpose in Sacrifice. Bro. G. E. Mansfield.

- 1.—The Altar: How and Where Constructed; what it signified, and how this was fulfilled.
- 2.—Abram's Altars at Shechem, Bethel and Hebron, and at the Well of the Covenant.
- 3.—The El-Elohe-Israel Altar.
- 4.—Balaam's Altar in the City of Streets and the Yahweh Nissi Altar.
- 5.—The Yahweh-Shalom Altar.

A Six Days Journey Through the Book of Genesis. — Bro. M. Stewart (California).

- 1.—The Creation Week: Foundation Stone of God's Plan of Salvation.
- 2.—The Great Deluge: A Downpour of Divine Judgment.
- 3.—The Tower of Babel: A Foreshadowing of Impending World Folly and Divine Intervention.
- 4.—The Supplanter and The Increaser: Story of Warning, Example and Exhortation.
- 5.—The Bride of Christ in the Book of Genesis: Foreshadowing Her Call and Characteristics.

Paul's Powerful Epistle to the Hebrews. — Bro. J. Martin (Enfield).

- 1.—Christ and the Angels: "A Better Name" (Chs. 1, 2).
- 2.—Christ, Joshua and Moses: "A Better Inheritance" (Chs. 3, 4).
- 3.—Christ and Aaron: "A Better Priesthood" (Chs. 5, 6).
- 4.—Christ and the Tabernacle: "A Better Offering" (Chs. 8-10).
- 5.—Christ and the Faithful: "A Better Way" (Chs. 11-13).

Teen-Age Class.

The Journey of Faith — Highlights from the Life of Abraham.
Bro. B. McClure.

Consider Your Ways. — An Exposition of Haggai; for Bible Marking. — Bro. J. Martin.

The Drama of Daniel. — Unusual incidents of his life and times. — Bro. M. Stewart.

Evening Sessions

An interesting character will be given to the evening sessions at this School, for they will include illustrated talks on: **The Truth in South Africa** (Bro. J. Clarke); **The Truth in America** (Bro. M. Stewart); and, **The Truth in Tasmania** (Bro. H. Taylor).

RESERVATIONS FOR THE SUMMER SCHOOL

(To be held, God willing, from Saturday, Dec. 23rd, to Sunday, Dec. 31st).

We are pleased to receive reservations for this School. Sponsors will be the Perth Central Ecclesia, and an extremely good teaching staff has been convened. A deposit of \$2 for each person over five years of age is required. As reservations have already begun to flow in for this School, and as bookings are normally heavy for the Summer School, we recommend that you make early application. Send details and deposit to: The Bible School, West Beach Post Office, South Australia, 5024.

5th January, 1968. Leader will be Bro. J. Knowles (Enfield, S.A.), whose studies will concern "The Return From Exile." The theme will depict in thrilling episodes the return of the remnant of Israel from captivity, and provide the basis for valuable exhortation for the present-day journey to the Promised Land. The studies will be supplemented by some enjoyable day trips into the surrounding areas of the Camp. Fees have been set at \$18 (N.Z.) with a deposit of \$2, and application must be made before November 25th. Further details can be obtained from The Secretary, Christadelphian Youth Camp Committee, P.O. Box 2164, Wellington, New Zealand.

NEW ZEALAND YOUTH CAMP

The venue of the next Bible Camp will be the Bohally Intermediate Blenheim, a modern school with up-to-date amenities, and will be held (God willing) from Friday, December 22, to

QUESTION TIME AT THE BIBLE SCHOOL

Bring your questions to the Bible School; if they are not answered in the time allotted for that purpose, they will be answered through these columns.

RESERVATIONS NOW OPEN FOR SUMMER SCHOOL, DECEMBER 23rd to 31st.

Immortality or Incorruptibility?

Q.: Why are the two terms, "incorruption" and "immortality" used in 1 Cor. 15:53-54?

A.: The two terms are used because those redeemed will experience a change of both body and life. Paul had already made the point, in the Scripture quoted by you, that "flesh and blood cannot inherit the kingdom of God" (v.50). The former is corruptible; the latter is the seat of mortal life (Lev. 17:11); therefore both must be subjected to change before any can inherit the Kingdom in the fullest extent. There will be a change of flesh, for it will be made incorruptible; and a change of life, for it will be immortal, being energised by the Spirit of God, and not by blood. Thus Paul correctly used the two terms, relating the former to the body, and the latter to the life.

A Woman Shall Compass a Man

Q.: What did Jeremiah mean when he declared: "Yahweh hath created a new thing in the earth, a woman shall compass a man" (Jer. 31:22)?

A.: The statement is directed to "backsliding" Judah, and the prophet asked: "How long will you go about?" i.e., seeking help from Gentiles instead of Yahweh. He then declared that Yahweh is going to create something new in that a woman shall compass a man. The Hebrew word for "compass" signifies "to turn about," and in the Hiphil or Pihel may signify, "to cause to turn about," and hence "to repulse," or "put to the rout." The "new thing" suggested by

the prophet will be for the weak, backsliding daughter of Israel to put to the rout the mighty one (man, Heb. *geber*) of the Gentiles (Zech. 9:13-15; 12:8). In anticipation of this, Israel is exhorted to have courage and faith (Jer. 31-23). Though this verse is often applied to the birth of the Lord, the expressions used hardly apply to such circumstances. The Hebrew word for "man," for example, does not mean a child, but a grown man, a hero; nor does the word "compass" signify to conceive or to bear; it means to encircle or to turn about, or put to the rout the one referred to by the context; in this case, the man, or mighty one of the Gentiles.

What Constitutes Well-Doing?

Q.: Paul declares that only those who practice well doing will receive eternal life; could you explain what is meant by this term?

A.: The use of this term shows that something more than the mere theory of faith must be practised, for, as James declared, "faith without works is dead, being alone." The truth must be revealed in action. In the parable of the nobleman, the Lord condemned the man who had only the theory of faith wrapped up in a napkin to offer him on his return (Luke 19:20). We must see, therefore, that we apply the principles of faith. When we teach that Christ is to return to this earth, we must demonstrate in action that we really believe the doctrine we teach; when we speak of the separateness, we must so act as to show that we personally apply

**BROTHER MAURICE STEWART (U.S.A.) TO LEAD
SPECIAL STUDY AT DECEMBER SCHOOL**

the exhortation; when we acknowledge the need to study the Word of God, we must give a practical example to that end. Well doing, therefore, is applying the principles of Christ. We must become "doers of the Word, and not hearers only, deceiving ourselves." You have attended the Bible School and enjoyed the lessons: now your duty is to reflect the influence of the message you have received in a practical application of its principles. Without doing that we will not obtain eternal life. Knowledge in the abstract will not grant it, but the application of knowledge in a new way of life will do so. There are many failures along that path, as Paul revealed, and therefore, "patient continuance" is required, in spite of the realisation of failure. By that means, and in faith, we will succeed through the strength that comes from above (Phil. 4:13).

Is The Holy Spirit Available Now?

Q.: Luke 11:13 declares that the Father will give the "Holy Spirit" to them that ask him. On what grounds can we say He will not do so?

A.: It depends upon what you understand to constitute the "Holy Spirit." It can relate to the transforming power of an understanding of the will and purpose of God, such as has been revealed to man through the Holy Spirit. In such passages as John 6:62, Eph. 6:17; 1 John 5:7, and elsewhere, the term is applied to the power of the Truth. This has been made available to us through God's Word which came by Divine in-

vation (Acts 15:14). Jesus declared that "No man can come unto me except the Father draw him" (John 6:44). The Father draws by enlightening the understanding which, in turn, inclines the will, and influences the mind, towards Him. James declared: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally" (James 1:5), and in doing so, he endorsed the statement of the Psalmist: "The meek will he guide in judgment; and the meek will He teach His ways" (Ps. 25:9). If we develop the attitude of meekness towards God's Word, we will find that the Father, through that word, will exercise His influence upon us. Now that Word came through the spirit (Neh. 9:30; Heb. 1:1), and for that reason is sometimes styled in the New Testament, the Spirit or the Holy Spirit. Paul told the Galatian brethren: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). He did not mean that the effluence of spirit-power would take hold of us and force us to live righteously, but he used the term in the sense suggested above: in the sense of the spirit-word. The power of the Holy Spirit was bestowed by the "laying on" of the hands of the Apostles (Acts 8:18), and when they passed off the scene the gifts ceased, having performed their purpose (1 Cor. 13:10). In that light, it is significant that Philip could not bestow the Spirit, but had to send to the Apostles that they might do so (Acts 8). Today, the Holy Spirit is available only in the sense of the spirit-word.

FORWARD STUDIES — WE SHALL BE PLEASED TO RECEIVE ANY SUGGESTIONS FOR FUTURE STUDIES AT THE SCHOOLS.

Among Brethren in Germany

Our brief four-day sojourn in Germany was a delightful experience. Though in a strange land peopled by folk whose language we could not understand, we felt completely at ease in the company of our brethren and sisters.

The days were overcast, with a chill breeze and a few light showers of rain. But for several hours each day the sun would shine through the clouds, as though struggling defiantly to make its presence felt, to warm the air and bathe the countryside in a brightness that revealed autumn colors and rich natural beauty.

We stayed at Esslingen, about twenty miles from Stuttgart. The Ecclesia there numbers about fifty. The city belongs to a world that has long since ceased to exist. The old and stately buildings speak of a by-gone age; the cobblestone streets contrast sharply to the Volkswagen motor cars that speed over them. To stand in some parts of the town and survey the scene is to be transported back in time six centuries! The area on the banks of the Neckar River was first settled twelve hundred years ago.

From the valley in which the town nestles, we looked up to the surrounding hills, covered with green fields, fruit trees and grape vines. And invariably, in the early morning, the hills around us would be lightly veiled with a gentle mist that added softness to the beauty which was already quite breathtaking.

In Modern Stuttgart

On our first evening in Germany, we travelled by train with Brother and Sister Bogner to Stuttgart, to hold a meeting with the Ecclesia there. The Stuttgart Ecclesia numbers about 25 members, and we were greeted with great warmth and friendliness, although it was possible to converse directly with only a few of those present. The meeting was held in a school-room. After it commenced, Bro. Bogner welcomed us on behalf of the Ecclesia. He spoke in German, with Bro. Reinhart Sieber interpreting for our benefit. When Bro. Bogner addressed us with the words of greeting and welcome, the brethren and sisters in the audience all smiled and nodded to us, exclaiming: "Jah! Jah!" They seemed pleased to have us in their midst. When it came our turn to speak, our words of greeting evoked a similar response.

Stuttgart had been badly damaged by allied bombing during the World War, and has since been almost completely rebuilt. It is thus a well-designed modern city, providing a complete contrast to the old-world atmosphere of Esslingen, twenty miles away. The brethren informed us that Esslingen was one of the few major centres in Germany where the Jews were not grossly persecuted during the Nazi regime, and the authorities in Esslingen refused to burn the Jewish synagogue. The brethren believe that because of this attitude, Esslingen came through the war virtually unscathed.

Stuttgart was obviously a city of sophistication. The shops were modern, well-lit, and displayed a wide range of merchandise which indicated a prosperous and buoyant economy. We learned, however, that though there is a wealthy and affluent section of the community, the generally high cost of living makes conditions difficult for the lower-income groups. Thus, the bright lights and abundance of material pos-

sessions are only a facade, hiding from sight the true plight of humanity today. This is the condition in all the major cities we had visited. The tourist sees the glamorous outer crust. But beneath the eye-catching effulgence, there is poverty and corruption, and other sure evidence that this civilisation is ready to "vanish away."

The next evening we met the Ecclesia in Esslingen. As at Stuttgart, the Esslingen brethren conduct their meetings in a school-room, which they are able to rent as required from the school authorities. Apparently the brethren find these meeting-places suitable to their needs, and their choice in this regard is probably due partly to economics and partly to the limited choice of halls available in the areas they require.

The following night we were back at Stuttgart for a further meeting. On this occasion the gathering was held in the home of a brother and sister. We began the evening by sitting around a large table and eating supper together. We had, of course, already partaken of the normal evening meal. Therefore we wondered whether the Hostess had some secret fear that the speaker's remarks might drive everyone away, leaving none to consume the food she had provided . . . and that she was countering this possibility by having the supper first! Oh, no, we were emphatically assured with much laughter; this was simply the custom.

In due course the table was cleared, and we opened our Bible to read together Psalm 37. We endeavoured to carefully lead our audience through the verses of the Psalm. It clearly sets forth a sharp line of demarcation between the seed of the serpent and those who aspire to become the seed of the Woman. To become the servants of Deity, we must separate from the world in belief, outlook, ambition, and action. We are warned that the progeny of the serpent has but one ambition: to undermine and destroy our faith. The Psalmist warns us of the pitfalls, tells us we will fall into some of them, but shows that Yahweh will lift us up and strengthen us if we turn to Him in spirit and truth. The Psalm instructs us to seek the company of those who are like-minded to ourselves, and assures us that "the meek shall inherit the earth, and shall delight themselves in the abundance of peace . . . And Yahweh shall help them and deliver them . . . because they trust in Him." At the conclusion of our address (all of which had been spoken in English, then translated into German) questions and comments continued for some time. And we were continually talking in short "bursts," after which there was a sort of vacuum while the words were translated into German, and then we found it was our turn to speak again! The stopping and starting, and the essential simplicity of expression, tended to make the work most difficult. But we found gradually that we became somewhat used to the procedure. We were particularly pleased to have two young brethren to share the interpreting for us, and we would have been quite lost without their able assistance.

The Problem of Language

Each morning we left our hotel and caught the bus up the winding hill to the home of Bro. and Sis. Bogner, where we would enjoy lunch with them. Neither of them speak English, but somehow we seemed to be able to make ourselves understood, so that some communication was possible. Within a short time we had added a few more words of German to the two with which we had started ("Jah" and "nein"), and found ourselves able to say "good morning," "good night," "thank you," "good-bye," and a few similar words which helped to make life easier.

There were a number of amusing incidents.

A sister saying good-bye to us shook me solemnly by the hand, and in impeccable English said: "good night!" at 2 p.m. in the afternoon!

Some hilarious conversations took place at our hotel. The standard

continental breakfast consists of bread rolls and jam with coffee. One morning we felt it would be nice to try for something a little more substantial. My wife, Pat, went downstairs and found a maid. A long conversation ensued during which both wrestled with their respective language difficulties, but finally they parted amicably, believing that international understanding had prevailed. Pat returned to say that we would soon be feasting on ham and eggs, and we eagerly awaited the meal. Eventually the food arrived. We received the usual coffee and rolls for two, but ham and eggs for only one!

We had a discussion with Sister Bogner as to how we liked our tea brewed, and upon telling her that I liked my tea "just like Brother Mansfield's," she threw up her hands and laughed uproariously. Tea making is a very serious business with the Editor and myself, and the explicit, delicate procedure which should be followed, is a matter of mutual understanding between us. However, it appeared that our ideas on this subject, compared with the German approach, were quite humorous. Incidents of this nature had us all laughing and sharing the humor of the situation, helping to cement the bond of affection between us.

The Memorial Meeting in German

Our final day in Germany was Sunday. We left our hotel soon after nine in the morning and met with the Ecclesia at Esslingen for the breaking of bread meeting, which commenced at 9.30 a.m. We found this a simple and most moving meeting. The singing of hymns in German was a delight to hear. We could not understand the words, but the feelings of the singers were quite evident. As on previous occasions, we followed the Bible reading in our own Bibles. It then became our duty and privilege to deliver words of exhortation. Once again Bro. Reinhart Sieber translated our remarks into German. We pointed out, that though divided to a degree with the problems of language, we looked forward to the time when, with Yahweh's mercy, we would unite in one tongue, Hebrew, and bound together in one hope, Israel's. At this time the Divine Glory would return to Zion, and we, if worthy, would become fully united, not only in belief and outlook and tongue, but in the fullest expression of our hope: Divine Nature! Our audience listened intently to our remarks, sometimes nodding vigorously in agreement.

We experienced a feeling of sadness as we bade "auf wiedersein" to the brethren and sisters. The whole Ecclesia assembled for us to take a photograph, and then, one by one, they warmly shook hands with us. During these few days in Germany we had experienced the wonderful unifying power of the Truth. The natural things which divided us — language, race, customs — were all broken down, as the glorious power of God's Word manifested itself in our midst.

We went to the home of a sister for lunch. The bright sunshine which we had enjoyed during the morning had now disappeared. The sky had clouded over, dull and grey. In the hills above Esslingen, from which we now looked down into the valley, a soft mist enshrouded us. The air was damp and cold. After the meal had been cleared away a number of brethren and sisters arrived to spend the afternoon with us, and enjoy a final discussion together around the Word. We gathered around the table, Bibles open, and in this warm atmosphere we became oblivious to the atmosphere outside. We spoke of our Faith, and the need to be built up therein. We drew attention to the power that is contained in the Word, and that it is able to provide us with sufficient strength to overcome the trials and tribulations of life. It is a living Word, not a dead one; and it will live and grow within us, if we willingly permit it to do so. There are many difficulties and problems today facing the

brotherhood as a community, and ourselves as individuals. These are circumstances which challenge our Faith. The Word has the answer to those challenges. We must therefore feed upon that Living Word, uniting our families in constant consideration of the Word of Life, and encouraging our brethren and sisters around us to "do what we do" and not merely "do what we say".

Farewell!

Thus our brief visit to Germany came to an end. The next morning we arrived at the Stuttgart airport at 10 a.m., for the flight to Switzerland. The day was clear and the air crisp — similar conditions as on the day of our arrival. But on this occasion fog had caused the closure of the airport, preventing the arrival and departure of aircraft. Approaching the Swissair counter to check in, we again anticipated the language problem. Summing us up as we approached, the male clerk wondered if we were foreign visitors. "Sprechen Sie Deutsch?" he asked, before we could utter a syllable. "Nein," I replied, "English!" To which he responded in perfect English: "Very good, Sir. What can I do for you?"

Finally, the public address system announced in German that our aircraft was ready. The little group of brethren and sisters bade us a warm and affectionate farewell. We felt quite moved at the parting, for we had developed a deep appreciation of these members of Yahweh's family. As we looked back a long way across the tarmac, to give a final wave before entering the aircraft, we could see white handkerchiefs fluttering from the windows of the Departure Lounge. They were still waving several minutes later as the wheels of our plane began to turn, slowly carrying us out to the runway for take-off.

Stop-Over in Switzerland

We will long remember that flight. Not because of any danger or excitement, for there was none so far as we were aware. But because of our emotional and physical feeling at that time. During the past three months we had experienced only two or three odd days when we had not fulfilled at least one speaking appointment daily, and our Dairy indicated that we had now travelled something like 30,000 miles. The strain and tension of speaking so much, upon a wide range of subjects, together with the constant travelling, had taken its toll. We found we had reached our lowest physical ebb of the tour during the past five or six days. An extremely heavy bout of influenza added to our growing state of exhaustion, and had made the work in Germany difficult to accomplish. As we reviewed those important few days in Germany, we again had to acknowledge the loving kindness and power of a merciful Heavenly Father, for once again we felt His care and strength. Time and again on this tour we received a ready and discernible response to our prayers as we asked for a strength to sustain us, which we did not possess ourselves.

As we relaxed during the flight to Zurich, it was difficult to grasp the fact that we now had before us a brief period of eleven or twelve days without any speaking appointments.

With a hot drink to comfort us, and with bright sunshine flooding into the cabin through the windows, we found the short plane flight to Zurich very pleasant. Flying at a reasonably low altitude, we were able to look down upon the beautiful forests and rich fertile ground. Everywhere the earth was covered in shades of green, lightly brushed with the changing colors of autumn, gold, red, brown. Below us in the most glorious panorama, stretched hills, valleys, rivers, lakes. The great beauty of creation was in evidence, as far as the eye could see.

The plane made its descent. We swept in towards the Zurich airport over mile upon mile of the richest ground we had ever seen. The farmlands of Switzerland were unbelievably green and fertile. We were especially incredulous as this was only early autumn. We well knew the stark contrast of Australia at the end of a long, hot summer, when the country would be a wide, brown, parched land.

Switzerland is breathtakingly beautiful. The scene constantly changed as we travelled many miles throughout the country by tourist coach. The incredibly tall, rugged mountains, capped with snow, tall peaks often disappearing into the clouds. The lower regions of the mountains, thickly wooded and giving way to green, green fields and undulating ground. And in the valleys were the lakes. They wound their way among the mountains, sometimes blue, then green, then silver as the sunlight shimmered upon the water. The quaint but delightful traditional Swiss houses were dotted into the landscape, with their two or more stories, and bright boxes of flowers under almost every window.

Switzerland is a tiny country of only 15,904 square miles, and with a total population of 5,800,000. Two thirds of the Swiss are Protestant, and one third Roman Catholic; thus, spiritual darkness reigns supreme. Eighty per cent speak a German dialect, the remainder mainly Italian, Spanish and French. Once again we found problems with the language. In a restaurant, enjoying our first meal in Zurich, we asked our waiter: "Where do we find the shops, please?" He excused himself with an apologetic bow. "I will discover!" and vanished from sight. Presently he was back, shaking his head sadly. "Shops?" he said, "In Germany, yes, but here we do not make them." We nodded and gave up!

Some Familiar Sights!

Even in Europe we could not escape the advertising one sees the world over. Our coach drew up behind a petrol tanker, and we were amused to see the familiar black and gold tiger, with the legend: "Tu den tiger in der puten!" which was more familiar to us as "Put a tiger in your tank!"

Some days later, as we taxied towards the Athens airport terminal we peered through the windows of the 'plane wondering what our first real view of Greece would be. Suddenly there it was! A huge hoarding proclaiming: "Drink Coca Cola!"

We were also impressed with the fact that this is a small world. Having travelled by cable car 8,000 feet to the peak of a magnificent mountain, we were silently admiring the view. We were gazing at mountain-tops, blue-grey and snow-clad, as they pointed heaven-ward with the clouds below. The view was incredibly awe-inspiring. Suddenly we heard a voice at our elbow: "I reckon we ought to put one of these in Kings Park, what do you think?" The speaker was a gentleman and his wife from our home town of Perth, Western Australia. Such was our shock, we nearly fell down the mountain!

Three days in Switzerland passed quickly and pleasantly. Then it was time to continue our journey. We now anticipated seven days in Italy, to be followed by a brief but eagerly awaited visit to the land of the Covenant: Israel!

— J. Ullman.

The wisdom and philosophies of this world are as lifeless as death, and just as powerless to regenerate society, or to purify a saint, as they are impotent to redeem men from the grave.

From the World Press

What causes uneasiness to the merely political observer, causes joyful anticipation to the believer of the prophets, because of the assurance they bring of the verity of Yahweh's word, and the portent they furnish of the joyful events, in prospect of which Jesus told the disciples to rejoice (R.R.).

Violence Erupts in America.

WASHINGTON, USA — Riot police surged into a predominantly Negro district within a mile of the White House to quell a racial outbreak.

(The world has been dismayed at the recent outbreak of racial violence in the "land of freedom." This has stretched from Detroit through other areas of the States and has inflamed, once again, the unsolvable problem of America. The words of the Infinite remain true: "It is not in man that walketh to direct his steps").

Shipping Avoids Suez.

SOUTH AFRICA — The Republic is coping with increased shipping movements which have been diverted from the Suez Canal. Ships call at South African ports for re-fueling and re-victualling.

(Nassar's policy to be as difficult as possible has caused continued closure of the Suez, and consequently ships must travel around the Cape. The monetary benefit of the Canal, previously grasped by Egypt, is now spent at South Africa. The foolish action of Egypt has brought expense to the Arab nations, and progressed the cause of their enemies! Egypt remains a base nation. This is how it should be, and it will remain so until the Divine purpose is consummated).

Australia On Strike.

SYDNEY, NSW — A wave of industrial unrest recently swept Sydney, in which continued strikes were expected in a variety of industries and public service mediums.

(Threats of strike action and industrial unrest in Australia have involved many sections of the community. Amongst others, the following associations have considered striking: Newspaper journalists; Hospital nurses; Fuel tanker drivers; Airline pilots; Bus and rail employees. This is further evidence of these desperate days, when irrespective of the good conditions and advantages of our civilisation, most people are dissatisfied with life, and are fraught with the haunting race for materialism. Luke 21:25 reports of an age when the sea and waves would roar! Surely this is manifest today!)

Compliment To Israeli Air Forces.

JOHANNESBURG, Sth. Africa. Opening a big air display, combat general J. Verster said unrest was increasing in the world and it was important that the S.A. Air Force should be flexible, to be able to cope with varying situations. As an example of the effectiveness of a small but highly trained air force, general Verster mentioned the recent Israeli air victories in the Middle East.

(But Israel's air-prowess will not stand up to the devastating power of Gog in the near future! Then Israel, Africa and the whole world will learn to place confidence in the Creator, rather than the created. He alone will effectively wage war against the desolator with the greatest air-power available — Zech. 9:14).

The object of prophecy is to furnish those who are waiting on God, with great leading signmarks by which they may recognise His hand at work, and be cheered by a knowledge of their whereabouts in the working out of the scheme, His great promised work of goodness. (R.R.).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study
and for Bible Marking.

How the Gospel Relates to Israel

Chapters 9, 10, 11.

CHAPTER 11

VERSE 34:

"For who hath known the mind of the Lord?" — this is a citation from Isaiah 40:13, and is a challenging statement showing that none have known the mind of Yahweh in the sense that they have dominated and governed it. Divine purpose, grace, and forgiveness have never been dictated to God, as something He should or must do, but have come spontaneously from Him.

VERSE 35:

"Who hath first given to Him" — This is a citation from Job 41:11, and shows that as God is the Author of both creation and salvation, He is under no obligation to His creatures.

VERSE 36:

"Of Him" — The word "of" is ek, out of, in Greek. All things are "out of God," having been formed by His spirit. Thus His spirit, or energy, is the substratum of all creation, and He is the Author of all.

"Through Him" — Here the Greek word is dia with the genitive case, and signifies "by means of" as "proceeding from." God is not only the First Cause of all things, in that they are "out of" Him; but He is also the Intelligent Designer of them all, and has created them with purpose in view.

"And to Him" — The word "to" is eis, and implies motion towards an object, that Object, in this context, being God. In this short statement, therefore, we have epitomised the fact, means and purpose of creation. It is all "out of" God; by His design or "means"; and with the object of reflecting to His glory. The fulness of that purpose will not only be revealed in the Ecclesia and in Israel, but ultimately, at the end of Christ's thousand years' reign on earth, in all creation, for then "God will be all and in all" (1 Cor. 15:28).

"Amen" — Paul adds a fervent, So be it!

There is need now to say to many a troubled heart, "Fear Not." The aspect of things inspire fear. When Jesus said, "men's hearts would fail them for fear," it was because he foresaw the uprise of circumstances that would suggest and create, and in a manner, justify fear. These circumstances are widespread in the earth at the present time. We live in the time to which Jesus referred. If he were here he would say to his friends, "fear not, ye see these things — lift up your heads." (R.R.).

A wise man will take this world as he finds it, using it without abusing it, and "contending earnestly" for nothing but "the faith once for all delivered to the saints" (J.T.).

How the Gospel Relates to Conduct

Chapter 12 commences a new section in Paul's epistle. Following an introduction (Ch. 1:1-15), he first set forth the truth from a Doctrinal standpoint, showing how it relates to salvation. Man is under condemnation, and thus must seek salvation through the process of Justification, Sanctification, and Glorification. This section of his exposition extends from Ch. 1:16 to the end of chapter 8. Then follows the national aspect of the Gospel; how it relates to Israel. This covers chapters 9, 10, 11. Israel the selected nation (Ch. 9), became the rejected nation (Ch. 10), but is yet to be the restored nation (Ch. 11). Now follows the practical side of the epistle. The Apostle shows what effect the Truth, as Doctrinally and Nationally expounded, should have upon our lives, or "what manner of persons we should be in all holy conversation and godliness" (2 Pet. 3:11).

This section of the Epistle is divided into three orderly parts:

- (1) — *Social Responsibilities (Chapter 12);*
- (2) — *Civil Responsibilities (Chapter 13);*
- (3) — *Ecclesial Responsibilities (Chapter 14 - 15:13).*

SOCIAL RESPONSIBILITIES

Chapter 12

This chapter is divided into two main sections:

- (1) — *The Root: Consecration and Renewal — vv. 1-2;*
- (2) — *The Fruit: Service and Love to others — vv. 3-21.*

The Apostle first shows what is required to live transformed lives, and then reveals the fruit of this knowledge when it is applied.

The Root: Consecration and Renewal — vv. 1-2.

We will not conquer in our own strength, and therefore must seek a source of power outside of ourselves. See Phil. 4:13.

VERSE 1.

"I beseech you therefore brethren"

Having systematically set forth an exposition of the Gospel, Paul now shows how it should be applied.

"By the mercies of God" —

The preposition is *dia* with the genitive case, signifying "through, as proceeding from," "by means of," and denoting the instrument of action. We must rest upon the mercy and grace of God Who alone can grant us strength through His word to conquer, and forgiveness of sins when we do not.

"Present" — This word does not merely mean to stand before, but its Greek form, *paristemi*, is the technical term for presenting a sacrificial victim as an offering in worship. The offering we are called upon to present is our body as a living sacrifice. See the use of this word in Luke 2:22.

"A living sacrifice" — The whole body must be involved in the sacrifice: heart, mind, emotion, being, intellect (Matt. 22:37). When the parts of a sacrifice were laid upon the altar, they were not only set in order to emphasize the principle stressed by the Lord, but were dismembered so that the Divine fire could more easily pass between the pieces and consume them (Lev. 1). We, too, must make ourselves amenable to the Divine influence.

Culled from Our Correspondence

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

Using Present Opportunities.

"Thank you for the latest 'Herald of the Coming Age' on Israel's Revival.' This book, I feel sure, will not be tossed aside by the recipients. The cover is so stirring, as are the contents, and these facts, together with the present Middle East conflicts, should make many look into the things of God. Please mail me a bundle of these 'Heralds' for distribution among members of the Churches of Christ, of which I was once a member." — (Sis. E. L., West Aust.).

(The Herald has proved extremely popular as a result of recent events, and many applications have been received through newspaper advertising and other sources. Supplies are still available should readers desire to distribute further copies).

Study By Tape:

"We are interested in obtaining your Bible Marking Tapes for use in a small Study Class in this district. If possible, we would like to go through the series on the pro-

phesies of the Restoration in Ezekiel 33 to 39." — (Bro. T. H., West Aust.).

(Your name has been added to our mailing list. You will find the series most valuable, and especially helpful in the system of Bible Marking).

Review of "The End Of Time" Justified.

"Your criticism of the book by Bro. S. P. Clementson is fully justified, and the foreword by Bro. J. Marshall is most unfortunate. The book is neither 'interesting' nor 'instructive,' but in fact, the very opposite" (Bro. P. H., England).

(As reviewed on page 192 of "Logos," this book challenges the principles of interpretation as expounded by our pioneer brethren, and therefore undermines the sound basis of prophecy upon which our community is founded. We trust readers will see the need to reject such expositions as "The End of Time" in favor of "Eureka," which has, in fact, stood "the test of time"!)

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"The Whole Duty Of Man"

The world is full of trouble. It is everywhere. From a human standpoint there is no prospect of any change. Man's sole hope and satisfaction lie in the plain promises that God has made that this evil shall come to an end. Our wisdom lies in believing this, and waiting patiently. We are foolish and wasting time in trying to solve all the problems and seeming anomalies that life presents. Let us fear God and keep His commandments, and then everything for us will work out well. (Rom. 8:28).