

Volume 36

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OUR OBJECTIVE

Every indication of fulfilling Bible prophecy emphasizes that the End is rapidly approaching. This constitutes a challenge. It underlines the need to render even more fervent service unto God. Not a day should be allowed to pass without us doing something for Him. He can be served in many ways, and by the busiest. We serve Him by an exemplary discharge of the common duties of life; by being kind, courteous, upright, sober-minded, and virtuous. We do so by our activities within the Ecclesia, and by our efforts to extend a knowledge of the Truth. We perform His will by encouraging those who labor with us, that they might be stimulated to continue their activities. But most of all, we serve God best by taking steps to make ourselves strong in the Truth, so as to be in a position to impart help and instruction to the less enlightened; that we might strengthen the Ecclesia with which we are associated; and that we might manifest Divine characteristics in action. Who is there that cannot squeeze in some time each day for Scripture meditation and study, no matter how busy he may be? Only by so doing will he keep at bay the impressions made upon the minds by the demands of the world, or the barrage of fleshly propaganda broadcast by Press and by Radio. Logos is designed as a monthly reminder of these facts, encouraging its readers to "Seek those things which are above, where Christ sitteth on the right hand of God; set their affection on things above, not on things on the earth" (Col. 3:1-2).

Introduction

With the commencement of this new volume, we remind readers that subscriptions are again due. We attempt to do with as little money as possible, but some is necessary to meet the costs of printing, paper, postage and so forth. In that regard, we further remind readers that they who give quickly in effect give twice, for the early receipt of the money relieves us of the pressure of bookwork, permitting more time to be given to literary and editorial duties.

Due to the continued liberality of readers who do not limit their contribution to the subscription rate, we are able to offer *Logos* free of charge to those who cannot afford to pay the price suggested. We are anxious that any in such circumstances should receive it, and we ask such not to be hesitant about applying for it. We are just as pleased to include them in our mailing list as we are normal subscribers. At the same time, we feel duty bound to those who liberally subsidise this work, to use the money that they provide, to the best of advantage, and therefore require all who are on our free list to renew their application annually. A short note, indicating that the periodical is being received and is still desired, would be appreciated, and will ensure the continuity of the copies being received.

We are confident that readers will agree that *Logos* represents value in reading. Our last volume totalled 456 pp., which was over 70 pp. more than the previous volume. Yet the subscription price was the same. The additional pages were given over to such supplements as those on archaeology and prophecy, and helped to provide "balance" to the magazine as a whole. In addition, *Logos* included supplements, such as the *Ecclesial Calendar* representing a further 200 pp. of reading matter, whilst *Herald Of The Coming Age* was included as a bonus.

To produce a volume of over 600 pp. and to mail it to readers month by month at the rate charged demands the greatest economy as far as expenses are concerned. In our Introduction to the last volume we stated that we intended to enlarge the size of *Logos* in an attempt to bridge the gap between receipts and expenses. We hoped that the larger magazine might attract additional readers and so enhance the circulation. Though the latter has grown, it has not done so to the extent that we hoped, so that the gap still remains, and is somewhat larger due to increased costs. We would like to narrow the gap this year, and seek the co-operation of readers to that end. We are anxious to increase circulation some 400 copies during the current volume, and invite readers to play a part in reaching this goal. They can do so by speaking of *Logos* to others, by advising us of the names and addresses of those whom they feel would be interested in taking the Magazine, or by taking out a gift subscription for a friend.

As should be well known the work of *Logos* involves more than the publishing of the Magazine, and includes Gospel proclamation activity, book publishing, and so forth. Any help that readers can

extend, therefore, assists in maintaining these activities which incorporate work that extends to many parts of the Ecclesial world.

Logos Policy

In some quarters *Logos* has been and is unpopular, to put it mildly. This is partly due to misunderstanding, but also to antagonism, because we have refused to conform to modern trends, particularly in regard to the liberalism of the times. Truth does not change, though circumstances might, and as we are living in the last days, those dangers of which Christ warned are apparent both in and out of the Brotherhood. He declared that the times would be comparable to those of Noah and Lot, and his exhortation was particularly directed to the brotherhood. The days of Noah and Lot were noted for compromise on the part of those who had embraced the Truth. In the case of Noah's days, the "sons of God" were found freely mixing with the world; in the case of Lot, Christ warned that we should "remember Lot's wife." She hankered after the things of Sodom, even as Divine judgment was outpoured upon it.

Today, unfortunately, there is evidence of growing liberalism within Ecclesias that is destructive of that firm stand for Truth that the Word advocates. There is need for all to be on their guard. As far as *Logos* is concerned, we recognise the need to speak out frankly and fearlessly when the circumstances demand it. Readers should not take offence at this, but should impartially examine the evidence. After all, the Bible declares: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Words of helpful warning are more profitable than those which would lull one into a sense of false security when danger looms. It is the duty of watchmen to sound the trumpet at such times, and if he fails to do so the responsibility is laid at his door:

"If the watchman blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezekiel 33:6).

We look upon this as a solemn and onerous duty, and never treat controversy lightly. The Brotherhood should not be disturbed over matters of no consequence; but, at the same time, when the need arises our duty is to make the issue plain.

At all times, however, the Editorial Committee of *Logos* carefully select the articles published to ensure a balanced diet of spiritual food, and strive not to become biased in that regard. Therefore, we endeavour to counterbalance controversy with constructive exhortation, and thus direct the minds of readers to helpful exposition. We will continue that policy during the course of the present volume.

It has been claimed by some that we have been guilty of misrepresentation. The charge is untrue. In one specific instance, a brother asked that his letter of protest be published, but when his statements were compared with the facts, there was no real evidence to sustain his complaint. At the same time, we would have published

his letter if he had not imposed such restrictions on it as to make it impossible for us to fairly do so. He stipulated that it must be published without comment whatever, whereas the very nature of it demanded some explanation. These restrictions being imposed upon us, we should not be accused, as we have been, both at home and abroad, of being unfair because his letter did not appear.

Apparently, it is expected in some quarters, that the writings of our pioneers may be attacked with impunity without protest, but when the conclusions of their critics are subjected to frank analysis and rebuttal, exception is taken. We believe that there is an important duty to defend the writings of the pioneers against attack, when the attack is obviously unfair or unsound. We believe that God has been responsible for the development of the Truth in these last days, and that, in consequence, the right men were chosen of Him for that purpose. Therefore, whilst we do not believe that Brother Thomas was infallible, and agree that all he wrote should be subjected to closest analysis, we do believe that he was a man raised up for the purpose, and that he has a message for this generation that is important for people to heed. The Brotherhood will be the poorer for putting aside such expositions as *Elpis Israel* and *Eureka*.

Activities

During the past twelve months, *Logos* has endeavoured to extend its activities on behalf of the Truth wherever possible. New books have been issued which it has sponsored, including such major works as *Isaiah*. Further publications in the series of Verse by Verse expositions have been issued including *The Test Of True Love* (the three epistles of John) and *Romance For Eternity* (The Song of Solomon). Fifteen books of the Bible have now been covered in these series, and we hope to continue with further expositions during the next year, God willing.

In addition, we have produced *Key To The Understanding Of The Scriptures*, the *Instructor*, and other works. We have co-operated with the Christadelphian Publishing Association to the extent of importing a full range of its publications so that such are available to *Logos* readers in USA, New Zealand, and Australia. Thus a comprehensive range of books is stocked by us, involving a large outlay of finance. We deeply appreciate the assistance that many readers have given us by extending interest free loans to us for the purpose of book publishing. Periodical reports of our activities will be issued to all those subscribing to that fund.

Logos has also continued to support the extension of the Truth, and during the past twelve months has placed some 200,000 copies of *Herald Of The Coming Age* into circulation. At the same time, *The Story Of The Bible* has been maintained. This has imposed great difficulties, but they have been overcome, and the copies have made their appearance, if a little belatedly. *The Story* is nearing the end of the ministry of the Lord, and a pleasing feature of this periodical is the

enthusiastic reception it receives from those who take it. Many have found it useful in teaching friends the background of the Bible story.

Other activities have been maintained, including organised tours (three such during the past twelve months), the Bible Schools, Tape study - service, and so forth. All this has made the past year a busy one. The continuance of the work has only been possible through the dedicated co-operative efforts of those who have willingly assisted "without money and without price," and whose help and encouragement have been greatly appreciated by the Editor and, we hope, the readers.

We do not mention these matters in any boastful way, but merely to provide a factual report to our readers, recognising that they provide the material means to make them possible. We deeply appreciate any constructive criticism that any may care to offer in regard to the work, or any helpful suggestions for its improvement or extension. We are aware of its many deficiencies, and are constantly reviewing it in order that we might improve on previous efforts.

We hope to maintain this work during the year ahead, God willing, and seek the assistance of readers to that end. But let us hope that the need of such work might be brought to an end by the appearance of the Lord in glory. The world needs his presence, and so also do we. In all that is done, we are conscious of imperfection, and look forward to the advent of the Lord whose strong, infallible hands shall take hold of all things to the glory of Yahweh. World problems, ecclesial problems, individual problems will then be solved with infallible wisdom, and a blend of justice and mercy will be extended towards all. May his coming interrupt this volume of *Logos*, and render these labors unnecessary, but may it be that in that day, they will be revealed as productive of good to the glory of the Father.

— H. P. MANSFIELD.

SUPPORTING THE WORK

We thank readers who have liberally assisted the work of the Truth by the following donations:

General Funds (Assisting in the publication of Logos Supplements, in the distribution of literature, and in ecclesial study activities): Anon. (Apsley, Qld.), 40c; Anon. (Brisbane, Qld.), \$27.40; J.N. (USA), \$2.75; Anon. (Tas.), \$2; T. W. (Moe, Vic.), \$2; Z.M.I. (Clearview, SA), 80c; E.S. (Qld.), \$2; L.R. (Glen Wav., Vic.), \$1.40; Anon (Vic), \$2.

Ecclesial Calendar (Assisting in the publication of this Australian Ecclesial supplement): Adamstown Ecc. (NSW), \$5.

The Vital Need.

Tried to stir up the brethren to follow out their profession of the faith to its logical conclusion, in subjecting themselves to the commandments of Christ, and giving themselves to its service; also to give themselves to reading, in order to succeed in this. Truth is of no value without; therefore keep harping on this string. (R.R.).

The Four Faces Of Christ (John)

The Face of the Father in Flesh

In our last volume, Brother Spongberg expounded upon the four Gospels as revealing "four faces of Christ," answering to the four faces of the Cherubim. Matthew presents him as the Lion, showing his royal dignity; Mark as the Ox, revealing him as the willing servant performing Yahweh's will; Luke as the Man, stressing his essential humanity; John as the Eagle, emphasising God manifest in the spirit. The first of the articles on John's Gospel was included in our last issue. It showed how John's record of the ministry of the Lord concentrated upon the theme of God manifestation, by revealing the unprofitableness of flesh in the absence of the Word. This doctrine was a challenge to the philosophies of both Jews and Greeks, which found their influence in some of the false doctrines introduced in the early Ecclesias.

John's Gospel Supplements The Others

There are sections of John's Gospel which record incidents of which the other writers are completely silent, as, for example, the Lord's Judean ministry (John 2:13 - 4:3), preceding his sudden departure through Samaria to Galilee. Two facts emerge:

(1) — John wrote his Gospel narrative with the records of Matthew, Mark and Luke before him, for they all present Jesus as departing into Galilee to commence his work following the imprisonment of John Baptist (Mat. 4:12; Mk. 1:14; Lk. 3:19-20; 4:14), whereas John records the concurrent baptismal work of Jesus and John in Judea, adding the explanatory note: "For John was not yet cast into prison" (John 3:24). Such a comment would be unnecessary unless John's readers had before them the other records.

(2) — Whilst the other Gospel writers concentrated on Jesus' work in Galilee and Perea, they suggested, by inference, an extensive ministry in Judea and Jerusalem, thus:

Matthew 23:39: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . but ye would not."

Mark 7:1: "Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem."

Luke 13:13: "It cannot be that a prophet perish out of Jerusalem."

Another matter wherein the Gospel records complement each other is that of Jewish opposition to Jesus. The synoptists present it as happening, but they do not mention the gradual build-up of Jewish hatred which John reveals. He records the Jewish indignation when Jesus cleansed the temple (John 2). He reveals their dilemma because of his miracles, which prompted the visit of Nicodemus (John 3). He shows that the popularity Jesus enjoyed among the common people aroused the jealous hatred of the authorities, and this so made the continued presence of the Lord in Judea dangerous, as to cause him to leave forthwith via Samaria (John 4:3).

So it is throughout his Gospel. He reveals the Jewish resentment at Christ healing on the Sabbath (John 5); at him claiming to be the

divine bread from heaven (John 6:41,52); at his teaching at the Feast of Tabernacles (John 7) and in Jerusalem (John 8); at the healing of the man born blind (John 9,10); and, finally, their determination to kill him because of the unanswerable witness of the resurrection of Lazarus (John 11).

Incidents Omitted By John

John has been more open to attack in that he leaves out of his record such incidents as Jesus' baptism, the wilderness temptation, and the transfiguration. However, the very concept of John's narrative, having the records of Matthew, Mark and Luke before him, would cause him to expound the Lord's ministry in terms that explain these incidents rather than repeat them.

So John leaves out the record of Jesus' baptism, but he shows that he is the embodiment of its sacrificial meaning by recording the Baptist's description of him as "the lamb of God" (John 1:29,36).

Again, John's omission of the transfiguration receives its compensation in the frequent references that reiterate the theme of John 1:14: "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." The very purpose of the transfiguration was expressed in the declaration: "This is My beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5), and it is this that is constantly before us throughout John's record.

The wilderness temptation provides an effective illustration of John's method of recording the life of the Lord. It is specifically referred to in Matthew, Mark and Luke, but not so in John. However, the latter does not ignore temptation as such, but provides equivalent examples of it. Three aspects emerge from Matthew's account of it:

(1) — "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Mat. 4:3).

(2) — "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone" (Mt. 4:5-6).

(3) — "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me" (Mt. 4:8-9).

At face value, the tempter who came to Jesus and afterwards left him, was external to him. Jerusalem had sent emissaries to John Baptist, who had in turn testified of the Messiah in their midst (John 1:19-28), and, apparently, the deputation from Jerusalem sought him in the wilderness.

The first temptation concerned his creative power. At a time when the Lord possessed weak, human nature, it would have been a temptation to use the Spirit-power for self-gratification, or to satisfy the nation's craving for material food, and so seek control through a social program aimed at relieving poverty as a public benefactor. Such a

solution would have satisfied the flesh, but would have left man's spiritual needs unfulfilled; would have failed to regenerate one sinner: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

The second temptation recalled Malachi 3:1: "The Lord, whom ye seek, shall suddenly come to his temple." It suggested such a display of miraculous power as would inflame Israel with theocratic zeal, and swing the nation behind the King in a bid for military supremacy over Rome. Furthermore, the danger of defeat was negligible, for Psalm 91 made it clear that the angels would prevent disaster!! They would "bear him up," and the populace would cry: "Behold, he cometh with clouds" (Dan. 7:13-14). This was the reasoning of a people in bondage to a greater power than Rome: that of sin. Their plan, however, might conquer the lesser enemy, but it would leave the greater enemy enthroned. Thus to reason as they did was to trifle with God's word. So Christ replied: "Thou shalt not tempt the Lord thy God."

The third temptation, closely allied to the others, was clearly one aimed at compromise. Given the proper solution to the great social problem and assured of military victory, it but remained that there should be some area of agreement in the division of the spoil; some agreed definition of respective zones of authority. All Jesus had to do was to "bow" to the existing order; to accept things as they were; not to seek any radical changes; simply recognise the power and authority of the nation's rulers, as they stood.

The suggestion might be summarised thus: "Compromise with existing ideas. Bear with a temple that is profaned; do not attempt to cleanse it. Accept the priesthood as it stands. Accede to the dominant and exacting tradition. Obey the Sabbath law as it has been interpreted by eager legalists. All the power of the world will be thine if thou wilt even allow, or partially recognise my power."

So speaks the authority of the flesh in all ages, which claims to be the source of all earthly power — when there is no real power. The answer of wisdom is: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Though there is no exact counterpart of the temptation in John's narrative, nevertheless the principles are there.

The first is revealed at the marriage-feast Jesus attended in Cana of Galilee (John 2:1-11). His own mother, doubtless convinced of the merits of her son, provided him with the subtlest of temptations when she came to him and said: "They have no wine" (v.3). When her child was born and laid in a Bethlehem manger, the shepherds had come and told Joseph and herself of the angelic declaration that he was "a Saviour, Christ the Lord" (c.f. Isa. 9:6), and of the angelic chorus which proclaimed "Glory to God in the highest, and on earth, peace, good will toward men." Luke says that Mary "kept all these things, and pondered them in her heart" (Luke 2:10-14, 17-19). It doubtless seemed to her, amongst rejoicing friends, that now had come

the opportune moment for Jesus to reveal his power and their need; but she earned from him the gentlest of rebukes: "Woman, what have I to do with thee? mine hour is not yet come" (v.4). His life was bound up with his Father, Who controlled it. No matter how close the relationship, he could not go to his work completely because of fleshly ties. It was not that he could not turn "stones into bread." If the occasion required it, he could "of these stones raise up children unto Abraham" (Matt. 3:9), or feed "men . . . in number about five thousand." His work was more searching, more personal; even the transformation of what was within earthen vessels by the silent power of the Word of God.

The second principle is seen in the incident recorded when Jesus with a scourge of small cords expelled those who had desecrated the Temple courts (John 2:13-22). In so doing he "came suddenly to his temple," but not as an all-conquering military hero to annihilate the enemies of his people and lead them to national greatness. They did not realise it, but they were suffering a bondage far more enslaving than any chain Rome could forge: the bondage of sin. Even if he were to perform great prodigies that would inflame their zeal, such signs and wonders would quicken no conscience, purify no heart. The truth was that it had long been within their power to conquer Rome and all their enemies, for only Israel had the God-given power to conquer in the realm of ideas. God had made the people "a kingdom of priests" (Exod. 19:6), to intercede between him and the world. The principle was revealed in the "court of the Gentiles" associated with the temple, but instead of it being used to draw Gentiles to Yahweh, it was appropriated to exact a profit from Jewish worshippers. By this means, both Gentiles and Jews were cheated of their due, and Jesus, beholding the scene, was revolted by the damage done to all concerned. And he taught that if one would gain the world, it is within one's own heart first, that the battle must be fought and won.

The third principle is revealed in an occasion which answered closely to what the synoptists record about "the devil taking him up into a high mountain" and offering to share with him the world. When Nicodemus "came to him by night," he did so as "a ruler of the Jews." "We know," he declared, "that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:1-2). It suggests an attempt to negotiate a deal. "We will support you, but we cannot support you if you insist on upsetting the established order. Let us get together. With our backing, your power will go far. The world is yours, but we must not disturb the *status quo*."

"We know that you are a teacher come from God," their spokesman declared. He was told, however, that God disowns all such power groups: "Except a man be born from above (A.V. mg.), he cannot see the Kingdom of God." Contact with the things of God must be individual and personal. What God holds out to man can no more be gained through political negotiation, than it can by fleshly relation-

ships, or national affiliations: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Thus, although John does not record the story of the temptation, he clearly records incidents that illustrate and expound the principles involved, and thus supplements the other records of the Lord's ministry which were already in the hands of believers.

— E.M.S. (N.S.W.).

If Nicodemus approached Jesus as representative of the Sanhedrin to negotiate a deal with the Lord, the Council made a remarkably poor choice for such a purpose, because the various references to him contained in John's Gospel, reveal him as a man who was completely honest. He went to Jesus by night, and the interest he then displayed in the person and mission of the remarkable prophet before him whom he acknowledged as a man of God, never waned until when the Lord hung upon the cross, Nicodemus emerged from the gloom of night to openly testify his confidence in the Lord at a time when even his Apostles deserted him (John 7:50; 19:39). There are several allusions to Nicodemus in the Gospel records that imply, if they do not openly teach, that he was constantly defending the Lord in the face of the Sanhedrin's opposition.—EDITOR.

MEMORIES OF MIDWEST BIBLE SCHOOL, U.S.A.

It was with regret that we left the Northwood Institute in West Baden, Indiana, U.S.A., at the conclusion of the recent Bible School. Our ears rang with affectionate farewells as we bade "God-speed" to our fellow-students and teachers. It was a most rewarding experience, as we assembled with over 350 scholars, excluded from the world and its enticements, to devote our days to the learning of the Word. And now, at its conclusion, we long for the time when there will be no need to "separate" from those of like precious faith, for we will then "be like him" in the glories of immortality.

We deeply appreciate the services of our teachers and directors, and particularly our adult instructors: Bro. Ted Spongberg (Australia), Bro. E. Whittaker (England), and Bro. M. Stewart (California), who gave unselfishly of their time and efforts.

We may have had to leave the beautiful hill country of southern Indiana, but the imprint of the Divine Word obtained during our studies, will never fade.

God willing, we look forward to the next Midwest Bible School, scheduled for August 22 through to August 30, 1970, to be held in the Northwood Institute. We anticipate another delightful and profitable occasion.

— M. HIGHAM.

READERS COMMENT

Memories Of Last Tour:

Commenting upon her experiences during the recent conducted tour of the Middle East, arranged by "Logos," Sis. M. K. (Canada) writes:

"It was a wonderful experience, and our notes and pictures will help us to relive it over again. Jerusalem haunts me! I would love to have a hostel in Israel, or even Lebanon, to use for the proclamation of the Truth — with a small office stocked with Christadelphian books and pamphlets — a place which the brethren and sisters could use while on their tours! During my return flight, I happened to be reading the 'Jerusalem Post' when the gentleman in the next seat noticed this, and the Hebrew printing on my travelling bag, and excitedly said: 'I a Jew' taking out his passport to prove it. He had been to Tel-Aviv to visit his parents, and was now returning to France for a Jewish Conference. He commented on the 'Jerusalem Post' asking: 'I read, may I?' almost taking it out of my hands in anticipation and excitement. How I wished I had a pamphlet in Hebrew!"

"Sing With The Understanding . . ."

YAHWEH ELOHIM

*"Yahweh Elohim, when shall we see the sign
of thy coming? When shall it be?"*

A Unique Anthem

This melodious anthem has been heartily sung by Christadelphians for about a century, and there is no other religious community on earth which could sing the words with understanding and genuine fervour as we have done over the years. It is a musical score that is rivetted to the one Faith and Hope of all God's people, embracing, as it does, the divine objective in saving mankind from eternal death.

God's purpose is to fill the earth with His glory, not merely to save human beings; though He will clothe with immortality all who comprehend His will, and discipline their lives according to His commands.

The title *Yahweh Elohim* directs our minds upon the Memorial Name *Yahweh* with the wondrous facets of truth that spring therefrom. Israel's destiny depended upon the reverence that the people showed towards "that glorious and fearful Name" (Deut. 28:58), and we Gentiles, who have been called to be a "people for the name" (Acts 15:14), are likewise expected to embrace and reverence the principles and hope incorporated therein.

God has graciously preserved His word in the earth, and the world has been greatly enriched thereby. To some extent, civilisation has been moulded upon the law and order expressed in Bible precepts, though that is not the purpose of *Yahweh* with the Bible at the present time. The Scriptures contain incorruptible seed capable of bearing everlasting fruit in those men and women who cultivate the knowledge and characteristics of God's name, *Yahweh*,* developing God-like-ness in their actions. Hosea exhorted (Hos. 6:3):

"Then shall we know, if we follow on to know *Yahweh*: His going forth is prepared as the morning."

The passage contains the suggestion of effort. The Hebrew *kadaph*, rendered "follow on," signifies "to hunt or pursue," thus: "If we hunt after the knowledge of *Yahweh*." This, of course, requires more than mere head knowledge. It requires a heartfelt appreciation

* The form, "Jehovah," was unknown until 1520 A.D. It was introduced by Galatinus in that year, and therefore has no claim to be correct. See C. A. Briggs, *Hebrew and English Lexicon of the Old Testament*, Oxford 1952, pp. 217b-218. It has been established beyond doubt that *Yahweh* is the correct form of God's name. See J. Weingeen, "Practical Classical Hebrew" (Oxford, 1959, p.23); W. F. Albright, "From the Stone Age to Christianity" (N. Y. Anchor Books, 1957, p. 259); A. Murtonen, "A Philological and Literary Treatise On The Old Testament Divine Names" (1952, pp.55-61). These books are available at most University Libraries.

of the fact that the great Creator, by superimposing that name upon Himself, proclaimed His intention of becoming a Father and Redeemer (near kinsman) to the human race by extending His Being in the production of a glorious Son, who would beget many sons into His family for ever.

That is the implication of the full title *Yahweh Elohim*. Thus Yahweh told Moses: "This is My Name for ever, and this is My memorial unto all generations" (Exod. 3:14) . . . The words can perhaps be better expressed: "This is My Memorial (remembrancer) for a generation out of the human race."

Expressive Of Divine Love

What tremendous condescension and love the Almighty has manifested in that He is prepared to become a blood-relation (Redeemer) to mere nations which are esteemed as "the drop of a bucket, and as the small dust of the balance." Precious, indeed, in His sight are those who understand and reverence His name. Malachi declared:

"Then they that feared Yahweh spake often one to another; and Yahweh hearkened, and heard it, and a book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name" (Mal. 3:16).

It is a matter of regret that musical harmony sometimes stirs our mind and emotion more than the words we sing. It is possible, unfortunately, to give ourselves pleasure, and indulge our musical talents without worshipping God "in spirit and in truth." Let us remember that God has given us the ability to express ourselves in harmonious singing to praise His holy name; and therefore in the exercise of this ability should be the desire to "make our calling and election sure," and to manifest the Divine principles of Truth and Holiness, so that our lives will be in harmony with Him.

The Lord Jesus manifested the wealth of meaning expressive of the name, *Yahweh Elohim*. It exercised his mind when he uttered that wonderful prayer recorded in John 17. We who have been baptised into the Name, find ourselves included in the all-embracing petition:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they may be one in Us; that the world may believe that Thou hast sent me" (v.21).

This unity in plurality will be fulfilled when God is "all in all," for then "*Yahweh Elohim*" will have become a permanent reality. This remarkable consummation can only be accomplished through the believer's sanctification by the power of God's truth: "Sanctify (set them apart) through Thy truth; Thy word is truth" (v.17).

For 3½ years, the disciples had hearkened and beheld their Master, and had seen in him the personification of the Way, the Truth, and the Life. He was shortly to depart and go to the Father, however, and there would be a need for a continuing testimony as a witness on earth during his absence. Jesus prayed for this: "I have given them Thy word," "I have manifested Thy Name unto the men which Thou gavest

me out of the world," "Keep them in Thy name" (vv. 6, 8, 11).

Jesus, as Immanuel, manifested the glory of God. He was "God manifest in flesh," and by precept and example, declared the memorial Name of Yahweh to the people of Israel. He was the "He Who will be," which God had promised Moses He would become. Now, by the calling out of disciples to become king-priests (or Elohim) of the future age, the wondrous meaning of *Yahweh Elohim* is filled out:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-5).

Present Responsibilities Of Name Bearers

The Lord requires a unity of mind with all true believers in every generation, if they are really incorporated in the name, Yahweh Elohim. From the beginning of the Divine purpose, men were taught to anticipate the provision of a Redeemer and Saviour. Thus Abraham accounted "that God was able to raise him (his seed) up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). He called the name of the place where the drama would be enacted, Yahweh Yireh, signifying, Yahweh will provide, saying: "In the mount of Yahweh, it shall be seen" (Gen. 22:14).

Moses taught the Jews that a Prophet was to arise in Israel like unto him (Deut. 18:14), to whom the people were to hearken. He declared that God would put words into that Prophet's mouth, so that whosoever refused to hearken, it would be required of him. The Prophet, therefore, would speak in Yahweh's name, and would be the medium through whom the Eternal Spirit would discourse to the Hebrew nation.

Moses had understood the meaning of *Ehyeh asher ehyeh* declared unto him at the bush (Exod. 3:14-15). The future tense of the verb implied that God was "to become" others in the sense of manifestation: "I will become manifested in those whom I will become."

Who was God to become? Firstly manifested in a Son, the Lord Jesus Christ; and ultimately in sons, those in Christ. Moses taught that the Prophet promised would bear the glory of the Father, in that he would reveal His characteristics which are the attributes of the Name (Exod. 33:18-19; 34:5-7). This is to be the destiny also of all the approved. It is the responsibility of all who are thus called to now build into their lives the Divine characteristics of the Father that the Son revealed. This is an entirely different attitude to that of the Jews who superstitiously refuse to utter the Father's Name, and completely fail to comprehend the point of the command: "Thou shalt not take (upon thyself) My Name in vain."

The nation of Israel, therefore, was taught to expect within its midst, one who would be an Israelite and yet be an embodiment of

God's eternal spirit (Isa. 11:2-3). He would be a ruler, lawgiver, and Shiloh or giver of peace (Gen. 49:10). Moses had such faith in the coming of Christ that he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with those who had the same hope. He may well have become the next Pharaoh, but he rejected the ceremony of recognition, and endured the hardship of a Midianitish shepherd rather than enjoy the pleasures of sin for a season. He "esteemed the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11), and refusing to "conform to this world" (Rom. 12:1), was transformed by an appreciation of He Who will be mighty ones, or Yahweh.

His example, and that of others, demonstrates the tremendous significance and power of the words we sing in the anthem *Yahweh Elohim*. An understanding of them will help purify the believer's life (1 John 3:3). They comprise those sentiments that were the daily inspiration of the great men of Israel. How true were Christ's words to the Jews of his day:

"Had ye believed Moses, ye would have believed me; for he wrote of me; but if ye believe not his writings, how shall ye believe my words?"

God Manifestation Of The Future

Faithful men of old testified of Jesus or Yahshua, *He who shall be a saviour*. David described him as the pleasant theme of Israel's songs. The covenant of David (2 Sam. 7) announced that he would be both son of David and Son of God; that he would bow down to being chastised by the rod of men, but that he would rise up to sit upon the throne of David's kingdom subsequent to David's resurrection. "Thine house and thy kingdom shall be established before thee (or in thy presence) for ever," the king was told.

In his "last words," David declared that the promises covenanted to him were "all his salvation and all his desire." In spirit-inspired verse, he sang of the crucifixion, resurrection, ascension, conquests and sovereignty of the promised seed. Isaiah, likewise, described Messiah's kingdom and glory in glowing terms. He styles him the son of a virgin who would be called *God with us*, the "He" whom God would become. Isaiah declares that he would be a stone of stumbling and a rock of offence to both the houses of Israel, a trap and a snare to the inhabitants of Jerusalem; that the government of Israel would be upon his shoulders, as the *El Gibbor* (Mighty God) of the whole earth, and Father (founder) of the millennial age. Jeremiah testified that Yahweh shall execute judgment and righteousness in the Land, and that in His days, Judah shall be saved, and Israel shall dwell safely (Ch. 23). Daniel proclaimed that Messiah will destroy the power of the Gentiles, and as the little stone, he will break the gigantic image of human power, and fill the earth with his influence.

It is thus no exaggeration to say that the name *Yahweh Elohim* epitomises Old Testament prophecy, and replenishes the fountain of the

water of life in the New Testament. Meanwhile, we look for the coming of the Lord Jesus, realising that "our lives are hid with Christ in God." Therefore, with enthusiasm we sing:

"Yahweh Elohim, when shall we see the sign of thy coming? When shall it be? We labour today, Thy rest to attain; we watch and we pray, Thine aion to gain; we wait for Thy token, we know Thou art nigh! The scripture hath spoken in sure prophecy. Thy dead saints are sleeping in dust of the earth; Thy living ones weeping; how long to the birth! Glorious in holiness, conquer the grave! Speak Thou in righteousness, mighty to save. The Lord's arm awake, and shine forth in light. The mighty power take, Thine is the right. Thine Israel's kingdom; Thine David's throne; Thine the dominion o'er nations alone. Yahweh Elohim, hear when we call! Reveal Thy cherubim, be all in all."

—W. G. Holton (Eng.)

ON COLLISION COURSE!

A comment by Brother Thomas in 1856, on being informed of the activity in Richmond, Virginia, USA, of "President" Campbell and his colleagues (including "a Dr. Shepard, apparently a man of learning, having a good-shaped head, a good voice, and fair reasoning powers . . .") who preferred to attack the Truth, and presented a discourse designed to destroy the Ecclesia.

There are three things to be approved by the faithful in the truth, which are good, better, and best. Opposition to the gospel of the kingdom is good, belief of it is better, and obedience to it, best. If men will not believe and obey it, the next best thing they can do *for the truth*, is to oppose it with all their might and main. This is good; not for themselves indeed, but for the dissemination of the truth. Lucifer match paste is incendiary and destructive; but left alone it is neither. Is it not so also with the truth? Leave the truth alone; bring it not forth from its magazine; let there be no agitation about it, and the truth will be as innocuous, as peaceable, and harmless, as a lamb — no one would be converted by it; and no man's crochets would be endangered nor disturbed.

We rejoice, then, with our correspondent to hear that the adversaries of David's throne and kingdom are making war upon them in Richmond. We hope they will give them there and elsewhere no rest. Let them bring all their "men of learning," all their "good shaped heads," and "good voices," with all their holy tones and nasal twangs; let them array all their "powers," tracts, and talents, against them — "The virgin, the daughter of Zion, despises them, and laughs them to scorn; the daughter of Jerusalem shakes her head at them"; and the merest stripling of David's house will hook their nostrils and bridle their lips, and turn them back whither they came (Isa. 37:22-29).

Collision will cause the truth to shine with a brightness destructive of the enemy. Let him oppose, it is good; their opposition is the rage of an infant against a rock; the demonstration is attractive, proving they are troubled by what they cannot subdue. All the President and his conveners are good for at the present crisis is to call attention to the gospel by opposing it. They have proved themselves to be the reverse of "honest and good hearts"; and as the truth was only designed for such, it is therefore not for them.

Like Demas, they love the present world, whose approbation and good things they seek and obtain; and with him they will vanish into perdition, unless they repent and turn from their wickedness, and be healed. The truth alone can bring them to this; and against the truth they harden their hearts, and close their eyes.

Surely, such a generation is nigh to cursing!

The Responsibilities of Fathers

“The law of the wise is a fountain of life, to depart from the snares of death. A good man leaveth an inheritance to his children’s children” (Prov. 13:14,22.)



If a Christadelphian family is to properly manifest the influence of the Truth, the husband and father must assert his authority to that end, realising that this heavy responsibility rests upon him.

He has been established head of the house by Divine law. He must recognise, however, that this is a position of solemn obligation, not one of tyrannical oppression. He must set such an example of loving firmness as to call forth the affection and respect of each member of his family.

On the other hand, those members are obligated to pay him the respect to which he is entitled. In the household, he is a representation of the greater Father in heaven; and, within the circle of the Truth, each family unit is called to be a type of the family of God. The head of the house, therefore, must provide an example of justice and mercy in his dealings with the children, thus manifesting the two-fold aspect of the Divine character. He is to be Leader, Example, Shepherd, Teacher, and the manner in which he is to display these attributes will be revealed only by a patient and diligent searching of the Word, to ascertain how Yahweh rules in His family. Thus the head of the house should aim to be the foremost Bible student in the family, and should encourage the other members to follow his example.

Faithless Fathers

The Pharisees claimed to be the spiritual leaders of Israel. But Christ indicted them, pronouncing woes against them, because of their appalling example (Matt. 23). Then, turning to the people, he instructed them:

“Call no man your father upon the earth: for One is your Father, which is in heaven” (v.9, cp. v.1).

Earlier he reminded his hearers that the Pharisees sat “in Moses’ seat” thus occupying the responsible office of dispensing law and justice to the people. But because of their lack of true perception concerning the Truth, and their self-righteous attitude, they had effectively “shut up the kingdom of heaven against men” (v.13). They were unfit to be “fathers” in Israel!

The power of the Lord’s comment in v.9 is increased, when

it is realised that the President of the Sanhedrin was given the title: "Father of the House of Justice." The Lord charged that this title was a mockery. Those leaders were "blind leaders" and neither knew nor manifested the principles of God's Truth. How, then, could they claim to be fathers in Israel — for such were required to manifest the characteristics of the Heavenly Father, and to lead His people in righteousness. The Pharisees said "do as we say," rather than "do as we do."

Instructors Or Fathers!

The Apostle Paul challenged the elders at Corinth with this same principle:

"Though ye have ten thousand instructors in Christ, yet have ye not many fathers" (1 Cor. 4:15).

Many were willing to expound the word as instructors, but few were competent to exercise the loving firmness and careful supervision of a spiritual father. A true father in the Ecclesia must manifest an example that will call forth the affectionate obedience of its members. So Peter exhorted:

"The elders which are among you I exhort . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:1-3).

Observe two key words in Peter's instruction: "feed" and "ensamples." They describe the positive activities of fathers in the ecclesias. Rotherham renders the former as "shepherd," and Bullinger comments: "It signifies to exercise the whole office of a shepherd, which involves not merely the feeding on grass, but the entire leading, guiding, guarding and folding of the flock." The latter word *tupos*, means "types." Fathers in the ecclesia need to be "types" in two respects: firstly, of the Lord Jesus Christ, "who loved the ecclesia and gave himself for it" (Eph. 5:25), and secondly, of what the "children" should strive to become.

As in the ecclesia, so it must also be within the family unit in every Christadelphian home.

Faithful Leadership In Home And Ecclesia

Paul emphasised to Timothy the close relationship between a brother's work in the ecclesia, and his responsibilities in the home. He wrote that it was good for a brother to desire the office of a bishop ("overseer" RV mg.) within the ecclesia — but he must first demonstrate his suitability for such a high position by his example in every-day living. He must be "one that ruleth well his own house" (v.4). The word "ruleth," *proistemi*, means "to stand before," hence to lead; and always indicates an action undertaken with care and diligence (Vine). In this passage the word is in the Middle Voice, indicating personal involvement. Thus, the father in the home is to carefully and diligently

exhibit the attributes of Leader and Shepherd, being administrator and example; but always with a personal, intimate involvement — for are they not all his loved ones, for whose well-being and eternal salvation he is responsible?

Paul takes a firm stand on the question of eldership within the ecclesia. The ecclesia is but an extension of the home, and if a brother is unable or unwilling to manifest the characteristics of a true father in his own home, he has no claim to be a father in the ecclesia.

"For if a man know not how to rule his own house, how shall he take care of the ecclesia of God?"

How indeed!

When brethren fail to regulate their lives in accordance with the wisdom of the Word, they fail to fulfil their obligations, and their family suffers. Then the effect of this failure is felt in the ecclesia, which likewise suffers. Thus, the urgent exhortation:

"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; BECAUSE IT IS YOUR LIFE!" (Deut. 32:46-47).

Self-Examination

Am I a true father, in the scriptural sense? Am I knowledgeable in the Word to teach my family?... Am I a true shepherd, showing the way by my own example? Do I exercise discipline within the home? Am I considerate for the welfare of my family, especially in their spiritual development? Have I learned to exercise both justice and mercy?

Each member of the family should ask themselves:

Do I honor my father? Do I love and respect him? Do I look to him for wise counsel? Do I rely on him for sound leadership? Do I co-operate with him in our daily living, that Yahweh might be glorified, and that the family might be united upon principles of divine Truth? Do I respond to his care and love as he endeavours to lead me in the way to the kingdom of God?

Practical Living

Paul outlined these matters in his letter to the Ephesians. It can be divided into two sections. The first: three chapters expound the need for sound doctrine and understanding; the latter three chapters translate the first section into terms of practical living. Strong emphasis is placed upon family life, and the need to strengthen its bonds. Thus there is the command:

"Husbands! Love your wives!" (5:25). "Wives! Submit yourselves unto your own husbands!" (5:22). "Children! Obey your parents in the Lord!" (6:1).

The final instruction in the Epistle concerning family life is directed again to husbands and fathers:

"Fathers! Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (6:24, R.S.V.).

Notice, Paul did not write "Mothers," nor did he write "Fathers and mothers," but simply "Fathers"! Though mothers

cannot disassociate themselves from the duties of educating the children in spiritual matters,* Paul specifically observes the father's responsibility in this respect. Upon him mainly rests the welfare and development of the entire family.

When these principles are applied in the home, the effect will permeate the ecclesia, and become a force for good. Thus: "Ecclesial life begins in the home!"

Let each family draw closer the bonds of truth and love, by joining in the reading together of the Word of God daily, with the father leading the family in prayer, praising Yahweh, thanking Him for His loving care and tender mercy, and beseeching His continued blessing upon the family.

Serving One Another

Paul's principles apply both to the Home and Ecclesia:

"Submitting yourselves one to another in the fear of God" (Eph. 5:21); "The spirit brings a harvest of love, joy, peace, forbearance, kindness, benevolence, good faith, meekness, self-restraint" (Gal. 5:22, Wey).

This does not negate the commandments which require the father to occupy the position of family head, but rather emphasises the sacrificial nature of all human relationships. Each member of the family must consider the well-being of the others. Peter beautifully expounds this principle in setting forth the theme of "submission" as one of the manifestations of the Christ-life (see 1 Pet. 2:13,18; 3:1,7; 5:5).

For this to become a practical reality in every-day home life requires that the attributes of mutual love and loyalty must be present. Self-will must be dethroned, that the Lord might be served through serving one another.

What a dramatic contrast is evident between this apostolic conception of family relationships, and that everywhere today: fathers "married" to their businesses or pleasures; mothers concerned with their wage-earning employment, or their social life; children bundled off to watch television, or left in the care of baby-sitters; teenagers more concerned with their own social lives and careers rather than the loving warmth of family life.

That is the world we live in.

What a dismal, horrifying, heart-breaking picture. A world in which selfishness and self gratification are the dominating motives of the day.

Do we find ourselves "moving with the times" in these matters, not realising that we thereby contribute to the neglect of our family and the development of a destructive influence within the ecclesia?

Or do we endeavour to become more richly educated in divine wisdom, drawing the family more closely together that it

* Note the example of Lois and Eunice, (2 Tim. 1:5) — Editor,

might unitedly resist the evil, degenerate world without. We must stand aside from the insidious influences of our times. By so doing we will lovingly assist our own family towards the Kingdom, and will exercise an influence for good within the ecclesia, that will be to the glory of Yahweh, the Mighty God of Israel, Whose precepts we must strive to follow in the midst of a "crooked and perverse" generation.

Let fathers in Israel exercise the loving, patient authority which their position entitles them to do, and at the same time manifest an example of loving respect to the Father in the heavens. By so doing, they will do good towards themselves and their house.

—T. Ullman (W.A.)

FROM THE WORLD PRESS

Items Of Interest From Near And Far

Day Of Shame.

CZECHOSLOVAKIA — On August 21, the first anniversary of the day that the Russians crushed the liberation movement, the Czechs celebrated by walking to work, avoiding the use of buses, trains and even private cars. They entered no shop, and bought nothing. At noon they stopped for five minutes of silence. Letters had been sent to Czech refugees all over the world, asking them to share the anniversary with their fellow countrymen, by also expressing their displeasure.

(The Soviet oppression of the Czechs indicates the determined policy of its government to allow nothing to frustrate its plans of conquest. Ezekiel reveals that Russia would be a "guard" to its satellite countries — Ezek. 38:7. The word "guard" signifies "to hedge about as by thorns," and is suggestive of the Iron Curtain that hedges in the nations under her control. Other renditions of this word are "to keep watch over," "to provide with a law," "to exercise authority," "to be leader or commander," which suggest the dictatorial authority that is characteristic of Russia today).

American Fleet Outnumbered.

WASHINGTON — Official American sources admit that the Soviet Union appears to be massing unprecedented naval power in the Mediterranean, apparently in a display of Russian backing for the Arab states and to deter Israel from reprisals. The U.S. Navy has disclosed that Russian warships in the Mediterranean now outnumber the U.S. Sixth Fleet for the first time. The U.S. Fleet numbers 50 ships, whereas 63 to 65 Soviet warships and auxiliaries have been noted in the Mediterranean. According to official sources in Naples, 36 Russian naval units have entered through the Turkish Straits during August.

(American success on the Moon has been answered by increased Russian influence in the Mediterranean! At least three Russian "spy" ships, all equipped with the latest electronic devices are in Middle East service, indicating that they may be monitoring Israeli military communications, as well as those of the U.S. Sixth Fleet. The pattern of surveillance covers Israel and Egypt, especially the area of operations at the Suez Canal. Russia needs the canal, to provide her with an opening to the deep seas without using the British-dominated Gibraltar. This may cause her to increase pressure on Egypt, leading to the fulfillment of Dan. 11:42).

Bible School Bulletin

ENJOYABLE SCHOOL SPONSORED BY COBURG ECCLESIA

Some four hundred brethren, sisters and young people met together for nine days at Rathmines to enjoy a spiritual uplift at the seventeenth Bible School.

General consensus of opinion was that one of the most successful of Schools resulted.

An excellent blend of studies were provided in the three main sessions. Brother David Hurn, of Perth Ecclesia, expounded **The Meditation of Moses**, and revealed that Moses acted as lawgiver, ruler, priest and leader, typifying the ministry of the Lord Jesus by so doing.

He provided some graphic word-pictures of conditions in the tribes as they moved towards the Promised Land. Soon after leaving Sinai, grumbling commenced among those Gentiles who had joined with Israel in Egypt, and this spread to the Israelites as well. We may look upon grumbling as a little sin, but it became the root cause of Israel's failure. If we permit it to become habitual, it will spring on us at all times, and spoil every endeavour. See Paul's exhortation and example, as set forth in Phil. 2:14; 4:11.

As conditions in Israel revealed, those who murmured without cause, were soon given cause to murmur!

And so it will be with us if we allow this sin to take possession of us.

Israel had the power to conquer; the people had the invitation of Yahweh to enter the land (Deut. 1:8), but instead of keeping their eyes firmly fixed on the future glory, they permitted present difficulties to obscure their vision. Grumbling (Num. 11:1) led to complaining, and found the people comparing the comforts they had left in Egypt with their hard state in the wilderness, so that even Moses was discouraged (vv. 10-14). Contention then broke out among the leaders (Num. 12), and finally the defeated attitude of the spies brought ruin to the whole project (Num. 13), even though

Moses continued to mediate on behalf of the people.

Thus the failure of an entire generation commenced with a little grumbling and complaining!

This found its climax at Kadesh on the very border of the Land. One bold push forward, and their feet would have trodden on their inheritance. But, as is too often the case, courage oozed out at the decisive moment, and cowardice, disguised as prudence, called for "further information," the cuckoo-cry of the faint-hearted. So the spies were sent out, and returned with their scandal on the land. The efforts of Moses were unavailing, and a generation perished in the wilderness.

Powerful lessons of exposition and exhortation are presented in the typical history of Israel.

Brother Hurn's sessions were followed by those of Brother Knowles under the general theme of: **Jeremiah: Prophet of Trouble and Triumph**.

Jeremiah was a "man of sorrows and acquainted with grief," and thus foreshadowed the experiences of the Lord Jesus. Like the Lord, his ministry commenced about forty years before the destruction of the city he loved so much, and he lived to see the enemy overthrow it.

It was Jeremiah's sad lot to prophecy at a time when all things in Judah were rushing down to the final and mournful catastrophe when political excitement was at its height; when the worst passions swayed the various parties; and the most fatal counsels prevailed. He saw his own people, whom he loved with the tenderness of a woman, plunge over the precipice into the wide, weltering ruin.

The central theme of his prophecy expressed the goodness and severity of Yahweh (Rom. 11:22). It was stated in the dual words of warning and of hope: "I will punish . . . I will restore." Whilst

failure through sin resulted, Jeremiah prophesied the final triumph through the love of God. Thus, though wrath to the full was threatened, there was also extended love to the uttermost. This was expressed in such words as are contained in Chapter 30:15-18: "Because thy sins were increased, I have done these things unto thee" . . . "But I will restore health unto thee, and I will heal thee of thy wounds, saith Yahweh."

The apex of Divine love is expressed in the words of Yahweh recorded in Ch. 29:11, stated when Jerusalem was on the eve of destruction, and evidences of Divine wrath were seen on all sides: "For I know the thoughts that I think toward you, saith Yahweh, thoughts of peace, and not of evil, to make your latter end, an object of hope."

Jeremiah as an individual was timid and retiring (Ch. 1:6). He manifested a deep sympathy with the people which was expressed with an intensity of feeling so that he lived, felt and suffered in presenting his message to them (cp. Jer. 9:1-4; 8:9; 4:19; 15:10, 18; 20:14-18). In fact, as a priest, he entered into the feelings of both Yahweh and the people. His sympathy with the latter was such, that he could almost plead against the threatened chastisement as too severe (Cp. 4:10, 19-20; 10:23-25; 14:7-13, 19-22). But there came a change as he found the people refused to respond. He found them stubborn; he suffered their derisive mockery; he discovered their thankless plots against his life; he endured their degrading persecution; and was driven by their cruel treachery to cry out that Yahweh would punish them — not in a spirit of revenge, but from a sense of outraged justice and kindness (Jer. 11:19-20; 18:18-23; 32:16-23; 42:20-22).

His love for Yahweh and his fellowmen resulted in the manifestation of patient perseverance in the face of the most ungrateful repudiation of his message. He bravely persisted despite the humiliation

heaped on him by an unheeding people, and thus revealed a genuine divine love (1 Cor. 13:4, 7).

We need beware that we turn away from the pleading of the spirit-word in this age of materialism and affluent living, warned Brother Knowles. There are manifested in Christadelphia today trends that could have dangerous repercussions in future years, he declared.

Brother Peter Pickering, of the Coburg Ecclesia (Victoria) addressed himself to the theme of **The Four Horsemen Of The Apocalypse**, providing an exposition of the seven seals of Revelation 6.

Basically, the Apocalypse is a revelation of a conflict between two Powers: the drunken harlot versus the Bride (Rev. 17:6; 19:7); the dragon versus the Lamb (Rev. 13:1-2; 14:1); the seven-hilled organisation of Rome versus spiritual Mt. Zion (Rev. 17:9; 14:1); Babylon the Great versus the New Jerusalem (Rev. 18:2; 21:2); Sodom and Egypt versus the Holy City (Rev. 11:8; 11:2); the god of the earth versus the God of heaven (Rev. 11:4; 11:13).

The conflict down the ages has been bitter and sanguinary, but even as the arrowless bowman conquered during the period of the first seal, so the Lamb will do so during the seventh.

The seals reveal the judgment of the Lamb upon the dragon power of Rome because of the part that it played in the slaying of the Lamb. Jew and Gentile had met together to put to nought the Son of God, but as judgment is first to the Jew and afterwards to the Gentile (Rom. 2:9), so Jerusalem was first punished and then Rome experienced the wrath of Divine judgment.

The sixth seal witnessed Constantine, with the support of the Catholics established in power (A.D. 324) at the expense of pagan authority which had been expelled from its previous ruling position. It opened up the great judgments of the seven trumpets which sounded

forth from the throne of the Deity, and which ultimately introduced the seven vials of Divine wrath (Rev. 16), poured out because mankind refuses to heed the warnings of the trumpets.

An excellent foundation for further study of the Apocalypse, with the aid of *Eureka* was established by Brother Pickering's talks supplemented by the graphic charts that he used to illustrate them.

Brother Pickering pointed out that the Apocalypse constantly proclaims blessings upon those who read it with understanding (Rev. 1:3; 14:13; 16:15; 22:7). Those blessings relate to the present as well as the future, and include the concrete realities of Divine prophecy which enable us to interpret current events and recognise the times in which we live. The Apocalypse was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer, understanding the prophecy, could be seduced into fellowship with the clerical institutions of this world; because he would see them in all their naked deformity and sin. A specific, divine blessing is pronounced on those who read this book with understanding (Rev. 1:3), and Brother Pickering urged that all members should attempt the study with the aid of *Eureka*.

The Teenage Class

Interesting sessions, both in the day and at night, had been arranged for this group (from 13 and upwards), including a Bible marking project — **The King and His Consort** (Psalm 45).

Special attention has been given to this class over recent Schools, and further improvements are de-

signed for the next School. A special room has been equipped and enlarged for it, and the studies are planned in conjunction with a committee of young people who organise the evening sessions themselves. Thus a sense of responsibility is assumed by the class itself which has greatly assisted in the improvement of the sessions.

The committee for the next School, God willing, will comprise brethren S. Dando, G. Gilmore and D. Brewer. Teachers for the next School have been selected as Brethren A. Newton and H. P. Mansfeld (third teacher yet to be selected).

Junior And Intermediate School

The members of this section of the School were given instruction in the Book of Ruth, the narrative forming the basis of spiritual lessons foreshadowing the coming of the Messiah, and the relation of believers thereto. The spoken word was supplemented by an excellently prepared project book on **The Story Of Ruth** which was completed by these young people (the under 13's) by the end of the School.

EIGHTEENTH BIBLE SCHOOL

Reservations are now open for this School, which will be held, God willing, from 2 p.m. Saturday, 27th December, to Sunday, 4th January, 1970.

A deposit of \$2 is required for every reservation made for individuals over five years of age.

The School will be sponsored by the Coburg Ecclesia (Victoria) and we hope to include features in it which will improve the value of the studies.

The early application for reservations will assist us in planning the School to the best advantage, and allocating appointments.

Give spiritual value to your summer vacation by attending the Eighteenth Bible School.

A Continuing Voice from the Past

For many years, each copy of "Logos" has proclaimed its mission:

"Devoted to the spiritual edification of a people called out of Gentile darkness into the Light of Divine Truth, and providing a continuing voice in this generation of the writings of the pioneer brethren."

This volume of "Logos" commences with thoughts gathered from the pens of brethren John Thomas and Robert Roberts. There is a fitness in this, which appeals, as exactly one hundred years ago, these two brethren were earnestly collaborating in brother Thomas' final ecclesial tour of Great Britain.

We have been capturing the atmosphere of those activities through the pages of *The Christadelphian* of one hundred years ago. We have been sensing some of the enthusiasm and co-operation of that campaign.

One hundred years later, the printed word is still vibrant with a powerful message for a generation of believers who live in an entirely different sort of world.

1869 was an outstanding year in ecclesial activity in Britain. There was the change of name of *The Ambassador* to *The Christadelphian*. Listen to brother Roberts — an extract from the editorial announcing the change:

"The truth developed in a complete form is rapidly creating a people for the name of the Lord at his return. These people, constituted by the truth Brethren of Christ, have been compelled, by the force of circumstances, to distinguish themselves from the masses of Christendom by a name signifying their privileged relation to Christ, and at the same time separating them from the millions who profess the name of Christ, while denying the truth concerning him. This name, as our readers are aware, is "CHRISTADELPHIANS." We stay not to defend the name; this has been done before, with the effect of establishing it everywhere, as the synonym of uncompromising faithfulness to the truth in all its relations. Those who object to it, ground their opposition on the renudiation of a glorious truth, viz., that all who are obedient to the truth are called to be the sons of God, and the brethren of our Lord Jesus. They must, therefore, be left to reflect on the position to which their objection to this truth commits them. Philological quibble must go to the wall. The chariot wheels of the truth cannot longer stay for unwilling passengers. The Christadelphian movement must be unfettered of all obstructions, and pursue its mission of developing an earnest and pure people, with hearts aglow with the glorious things spoken of Zion, and arms strong and confident in the warfare with deadly darkness that enshrouds all society.

The Christadelphians represent a more definite movement than has ever existed before in the modern history of the truth. They stand upon a clearly-defined basis, with distinct objects before them, and with a machinery in their hands which is daily increasing in power, to accomplish these objects. Their devotion to the achievement of them is also on the increase. They are a people given to the study of the Word, aiming at conformity to its teachings in all things, and fired with a zeal to advance the glorious principles by which they have constituted a people in the earth. They have become aggressive upon outer darkness, and throughout the kingdom (of Great Britain) are becoming more and more active and successful in the work of enlightening the good and honest-hearted people, who are groping in the dark and perplexing labyrinths of orthodox theology. This is the people whom this magazine represents, and whose exertions it strives to abet by every effectual means that comes within its reach, and to whose development, encouragement, purification, and preparation, we

desire to give ourselves unreservedly, during the further period of conflict that may await us in the future, as we have done in the past, amid much labour and "great heaviness and continual sorrow of heart," superinduced by the gloominess of the situation from every present point of view."

Here is a challenge to the Christadelphian of 1969 — one hundred years later!

Then there was the visit of brother Thomas from the U.S.A. He left New York on May 5th, 1869, on the steamer *Idaho* and reached Liverpool on May 18th — 13 days later. Sister Lasius (brother Thomas' daughter) writing of the breaking of bread meeting at Birmingham on Sunday, 23rd, records:

"After some opening introductory remarks by Brother Roberts (following by the breaking of bread), the Doctor addressed the meeting. The occasion was gratifying in a high degree. We could not but feel that the congregation was entirely sympathetic with the cause, and with the speaker, which fact being appreciated by the Doctor, gave animation and joy to his spirit."

"Entirely sympathetic with the cause." These are wonderful words. Here again is a challenge to the Christadelphian of 1969.

Brother Thomas had earlier written from U.S.A. in March, to a brother in Scotland, some powerful words of admonition:

"Whatever may be the faults and shortcomings of Christadelphians in America, I have no hesitation in saying that, as a body, they are the salt of the land. No doubt there are, or have been, in the body that Paul terms in Gal. 2:4, *pseudadelphoi*, or PSEUDALPHIANS, 'unawares brought in.' They swamped the apostolic ecclesias at last, and triumphed over '*the Mystery of God and the Father of Christ*,' by 'the depths of Satan as they teach'. There have been many such here — wayside and stony, and thorny-ground professors of the word of the kingdom (Matt. 13:4-7, 19-22), but, from want of deepness of earth, 'the care of this world, and the deceitfulness of riches,' or some other private considerations, they become offended, and go out from us, proving thereby that they are not of us. Their fancies are legion, generating great wrath, which, sooner or later, culminates and breaks forth against me! But, the strife of tongues breaks no bones. They talk, and babble, and spit out venom, but no one is hurt except themselves and the simple whom they deceive. All this sound and fury, which works not the righteousness of God, is incidental to the evangelisation of the Mystery of Christ, in the present evil world. A man faithful to the word must lay his account with the detraction and treachery of mean and wicked professors. This is their day. When the Lord comes, he will reckon with them and us. If Christ's brethren indeed, we can afford to wait, 'therefore, judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsel of the heart.'

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

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The Papal System to be Overthrown by Christ and the Saints

This comprises the second part of a series on "The Christian Apostasy Called Babylon the Great," which was commenced in our last volume. Part one showed that Babylon the Great is a symbol used of a system to be manifested only at the time of the End when Christ shall return when it will then be revealed in power. Part Two considers the question: Will Babylon the Great be destroyed before or after Christ's coming? According to the exposition in Eureka, it will be overthrown afterwards, and at the hands of Christ and the Saints. The new interpretation of the Apocalypse, however, claims that the system will be destroyed before Christ's coming, and therefore we may expect this destruction to precede his manifestation on earth. The following article draws from various parts of the Word in support of the exposition contained in Eureka.

If the present and future position of the Roman Catholic Church is as we have described in the first part*, then there is a moral involvement for us now. Our thought and action should be shaped by our understanding of these chapters describing God's judgments on the great enemy of His truth. But action is not easy, and it will only develop where there is conviction. Conviction means that there are no doubts in the mind; and to remove any doubts it is desirable to see in what way the "new interpretation" of the end of the Papacy differs from that which we have given, and where it is wrong.

The essence of the disagreement between the two views centres on Ch. 18, and the fall of the city Babylon: does this chapter show a further development of the Papacy beyond the Harlot stage of Ch. 17, with the destruction at the hands of Christ and the saints; or is Ch. 18 nothing more than a filling out in detail of the judgment of the harlot by the horns of the beast in Ch. 17? With so much detail given in Ch. 18 it should not be difficult to establish which of the two ideas is correct.

The evidence for the first proposition and against the second will be set out under the three heads:

1. The burning of the harlot by the horns, Ch. 17, and the destruction of the City, Ch. 18, are not the same event.
2. The destruction of the City is after Christ is enthroned in Jerusalem.
3. The immortal saints take a personal part in the overthrow.

1. Not The Same Event In The Two Chapters.

The following comparisons show that the judgment of the City Babylon is a different happening from the judgment of the harlot by the horns.

a. In Chapter 17 the horn-kings hate the harlot, but in chapter 18 the situation has changed, and the kings have affection towards her: "the kings of

* See articles in LOGOS, Vol. 33, p.p. 319 and 391.

the earth have committed fornication with her" (v.3); also the kings lament the fall of the City (v.9). These two situations cannot be the same.

b. In chapter 17, when hated she has lost her temporal power, she is desolate, her flesh has been eaten, she is "widowed"; but in chapter 18 she is again supported by temporal power, and says: "I sit a queen and am no widow." The two situations are not the same.

c. At the time of the destruction of the City, it "reigns over the kings of the earth." This is different from being hated and burned by these kings.

d. The character of the judgment in the two cases is similar, but not identical. With the harlot, the horns "make her desolate, and naked, and shall eat her flesh, and burn her utterly with fire." With the city Babylon the language is: "Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire." "And a mighty angel took up a stone like a millstone and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

e. There is a finality about this judgment on the City that is not found in the judgment of the harlot by the horns. The opening phrase of Ch. 18 is: "And *after* these things." The word "and" shows that the same general theme is continuing. This opening phrase surely must mean that the events of Ch. 18 are after the events at the end of Ch. 17, i.e. after the hating of the harlot and burning her, the kings joining together with the beast, and the harlot becoming a great city reigning over the kings of the earth. If the events of Ch. 18 are *after*, they cannot be the *same* events.

2. Babylon Falls After Christ Is Enthroned "In Heaven" As Ruler.

We shall find evidence for the fall of the Papal system after Christ is established as king, in various references, both in Revelation and Daniel.

a. The fall of Babylon is announced in v.2 of chapter 18. The previous opening verse has announced that a mighty "angel" has come down from "heaven," and the "earth" is enlightened. So the enlightening work of the "angel" is in hand before Babylon falls. The enlightening of the nations is the work of Christ and the saints. Therefore the fall of Babylon must be after the resurrection: it is the result of the enlightening work and mighty power of the saints.

b. This sequence of events is strongly confirmed by Revelation Ch. 14. The opening summarising scene is Christ and the 144,000 on Mount Zion, followed by a description of the redeemed. Then the gospel is preached to all nations: "Fear God, and give glory to him; for the hour of his judgment is come," (vv.6-7). *After this* Babylon falls (v.8). Nothing can be less ambiguous than the sequence here. To escape from the plain sequence of this chapter, Bro. Clementson quite irrationally breaks the chapter at v.5, and places the preaching of the gospel and the fall of Babylon (vv.6-8) as earlier events! Bro. A. D. Norris seeks to escape from the implications of this chapter by saying that the vision of the Lamb on Mt. Zion with the 144,000 assures the believers in a time of trial that Christ is with them in spirit, and that Christ is not yet actually in the earth. Such an interpretation hardly needs refutation. Surely, Christ is always with the believers in spirit. But at this time the believers are joined to Christ, as v.4 says: "They follow the Lamb whithersoever he goeth." The standing on Mt. Zion declares that Christ has reached a ruling position; and the 144,000 are with him. They are already redeemed, and are singing the new song (v.3); they are before the throne of God (v.5). So we conclude that the sequence of events in Ch. 14 teaches that Babylon falls after the redeemed have been made immortal and joined to Christ.

c. The sequence of events we have studied in Ch. 18 and Ch. 14, is also found in Ch. 16; in all three chapters our main point is established. Chapter 16

sets out the events of the seven vials. Christ returns under the 6th vial (v.15). Then follows the 7th and last vial, declaring: "It is done." It is important to note that the voice of the 7th vial comes "out of the temple in heaven, from the throne." The resurrection must already have taken place for "the temple" to be established "in heaven." Christ and the saints have reached a ruling position; and this is further emphasised by saying that the throne is now in heaven. Now, as a result of the declaration from the throne, there is the greatest political earthquake of all time (v.18); and verse 19 adds that "great Babylon came in remembrance before God." It is inescapable that the fall of Babylon is not until Christ and his "temple" are manifest.

d. The Book of Daniel confirms the sequence we have found in the Revelation. The papal power is represented by the little horn in chapter 7, and this little horn is still in existence when the Ancient of Days sits on his throne. In vv. 9, 10 there is judgment of the nations in the presence of the Ancient of Days and his thousand thousand ministers, and at this time the little horn speaks "great words" of defiance. It is by the judgments proceeding from his throne that the saints, "the ministers" of the throne, take the kingdom. Verses 18, 21 and 26 all plainly say that it is the saints that take the kingdom from the little horn; they are the destroyers of the papacy.

The well known prophecy in Daniel Ch. 2 provides the same answer. Babylon the Great is the head of the great Image that will stand up "in the latter days." The Image is smitten by the Stone power. So the Papacy, as part of the great confederacy, is destroyed not by man, but by the divine power of the little stone, cut out of the mountain without hands, that is by Christ and the saints.

e. We may add the testimony of the apostle Paul. He says in 2 Thess. Ch. 2 that the great apostasy, "the falling away" (R.V.) will continue in existence until it is destroyed with the brightness of Christ's coming (v.8). This enemy of Christ is described as the Man of Sin, and he exalts himself, sitting as a god in the temple of God. The system is clearly a system of religious apostasy, and it is to continue until destroyed by the brightness of Christ's coming. This "brightness" is a parallel phrase with Rev. Ch. 18:1 where "the earth is lightened with his glory." These phrases indicate the work of Christ and his saints, in overcoming Babylon the great.

In the face of all this testimony it is impossible to propose that the papal system is destroyed by the horns of Europe before Christ is manifested and the saints are on the scene. The new interpretation fails when examined carefully in the light of the Word of God.

3. The Immortal Saints Take A Part In The Overthrow.

The proposition, that the saints are with Christ when he destroys the papal system, has already been adequately established under our previous heading, particularly in dealing with Ch. 14 (par. 2b), Ch. 16 (par. 2c) and Daniel (par. 2d). But there are one or two further phrases that emphasise the personal part played by the saints in the overthrow of Babylon.

a. First, there is the phrase we have already quoted from Ch. 14 that the 144,000 redeemed "follow the Lamb whithersoever he goeth." They participate in the carrying out of the judgments described later in this chapter. As the four cherubim or living creatures of Ezekiel's symbology, they "ran and returned as the appearance of a flash of lightning" (Ezek. 1:14).

b. In Ch. 18, it is "the Lord God" who judges Babylon, and the details of the chapter show that it is at the hand of Christ and the saints that this is done. Verse 6 says: "Reward her even as she rewarded you, and double unto her double according to her works." It is the saints who have suffered at her hands,

and therefore they must be the ones to return double — not the horns of the beast. Bro. Clementson quotes here the Revised Version: "Render unto her as she hath rendered." But this does not alter the sense: "to render" is to requite or pay back.

c. Verse 20 of the chapter confirms that it is the saints who carry out the judgment. It reads: "Rejoice over her, thou heaven, and ye holy apostles and prophets." For "the heaven" and the "holy apostles" to rejoice at the avenging must mean that the saints who have suffered at the hands of the persecuting power are to have the honor of carrying out the vengeance (Ps. 149); any other arrangement, like the horns of Europe doing this, is an inadequate climax to the great conflict of Rome versus Zion.

d. As we have noted earlier, there is a latter-day Babylon in the prophets which corresponds to Babylon the Great in the Revelation. We look to see how this latter-day Babylon is destroyed. Jeremiah 51:19-24 says that Babylon is destroyed by Israel; and Zechariah 2:7-9 says that the daughter of Babylon shall be spoiled by Zion. So Babylon is not to be destroyed by the world powers of the day, but by Israel, Israel made strong by their Messiah and his princes.

Sufficient has been adduced under our three heads to establish that the ecclesiastical system Babylon the Great, the usurper of Christ's name and honor, will be destroyed by Christ, and Christ's brethren, who have suffered so much at her hand. This is the divine vindication, the climax of the Apocalypse. It is fitting that this system should be allowed at the last to develop a final brief power and glory, in order that all the world may see her antagonism to Christ as king, and then see the divine retribution, her total destruction at his hand. The new interpretations of the end of Babylon the Great are a serious departure from truth, in that they take away the glory God intends to obtain, in vindicating His Son, and His Son's friends, and in making plain to all the deception that has been carried on for so many centuries.

— G. PEARCE, (Rugby, Eng.).

A CONTINUING VOICE FROM THE PAST (cont. from p. 25)

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

Words such as these call for no additional comment.

It will be the privilege of "Logos" through this current volume — if the Master tarrics — to provide a continuing voice of these two, worthy servants of the Master, who rest from their personal labors.

Let all who are like-minded, "join heartily, and energetically, and disinterestedly together," in promoting the interests of the Truth.

— B.P.

Logos Tour Of Bible Lands:

IN THE LAND OF ABRAM

From Baghdad we flew east towards the top of the Persian Gulf, our destination Basra. From the plane we looked down upon the brown earth of ancient Mesopotamia, and saw how the joint rivers — the Tigris and the Euphrates — wended their way from the mountains of Ararat, to eventually converge and form one river, today called Satt-el-Arab, which passes through Basra to the Persian Gulf, about 60 miles distant.

Basra is about five miles from Kurna (sig. corner), the traditional site of the Garden of Eden. The record in Genesis states that "a river went out of Eden to water the garden; and from thence it was parted" (Gen. 2:10). So, it is assumed or claimed, the Garden was situated where the streams converge to form one. Today that river provides a convenient border for Iran or Persia.

According to our itinerary, we were scheduled to visit Kurna, and to stop for "five minutes to view the apple tree from which Eve gave Adam to eat at the Garden of Eden"! However, the flooding of the river Euphrates forced such a change of plans as did not permit us to view this interesting (!) antiquity!

Modern Basra is a date city, surrounded by the largest palm plantations in the world. It is estimated that there are 18 million date-bearing palm trees surrounding the city. They are irrigated by winding, narrow canals, and from the air they form a belt of attractive, dark green around the city. Water channels are such a feature of this city that it is often called the Venice of the east.

The Book of Genesis records how that Noah's posterity left Ararat and wandered east through Mesopotamia (modern Iraq), founding cities such as Nineveh and Babylon. Archaeology has established that the Semites occupied the more westerly portion as far east as Babel (or Babylon) not far from Baghdad, whilst the Hamites established themselves in the more easterly portion of the territory with their headquarters at Ur. The Japhethites moved over the river to lay the foundation of the Persian Empire. For a time, therefore, the three great divisions of Noah's family were in close proximity to each other in this area (see Gen. 11:2 — mg.). Today, with the Jews in Palestine, the Egyptians deeply involved, and the Western world vitally interested, the modern representatives of these three families of Noah are once more back together in the land.

In those days, Mesopotamia was divided into Akkad and Sumer, with Babel in the territory of the former, and Ur in that of the latter. The Akkadians were of Semitic, and the Sumerians of Hamitic descent.

We discussed some of these matters whilst we were in the area. Apparently, not all of the descendants of Noah moved east. Some migrated south. The name, Peleg, son of Eber, commemorates this division (Gen. 10:25 — mg.). One branch went to Ur; the other south to the Land of Promise. The narrative in Genesis states:

"And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east" (Gen. 10:30).

It is most likely that Mesha can be identified with Moab; though Mount Sephar is unknown. The east referred to here seems to point to the east of Palestine. A branch of the family of Shem migrated in this direction, which explains why Abram found a community worshipping God in truth through the priest Melchisedek when he visited the city of Salem, or Jerusalem (Gen. 14).

Meanwhile, our plane had grounded, and we were ushered into the Shatt-el-Arab Hotel, located at the Terminal Building at the Airport. It was built

by the British when they occupied the country, and is typical of the architecture of half a century ago. The hotel was large, spacious and cool, with wide, long passages, and huge, lofty rooms. The vast entrance hall acted as a lounge; and in the spacious dining room we sat at long tables around which twenty or more could gather.

There was a dignity and a solidity about this building which was typical of the British a half century ago. Today, however, in the course of fulfilling prophecy and of history, the British have gone, and Iraq has gained its independence.

It seemed none the cleaner, nor better, for that! In fact, in both the town and hotel, there was evidence of poverty and decadence, whilst the spirit of anti-semitism was obvious. A very complete record of all members of the party was required by the authorities, and we were advised that a security guard would be attached to our party "to protect us," as we were told; but also to inspect us, as we soon discovered!

We discussed plans with our guide, and, everything ready, called the group together, and briefing the members as to what was required of each one, made our way to a waiting motor-coach which conveyed us to the railway station. This was a change of our original plans (which were to proceed to Ur by motor-coach) made necessary by the flooding of the Euphrates, which had made the roads impassable.

We found, however, that this actually proved an additional bonus to the tour. We had the advantage of seeing the Euphrates in flood. This is a recurring symbol throughout Scripture. Isaiah typifies the invasion of the Assyrian monarch as the overflowing of the mighty river of the north (Isa. 8:7). He warned the people of Israel that inasmuch as they had refused the quiet waters of Siloah (representative of Divine guidance and teaching), they would be drowned by the swirling, torrent of the flooded river.

The symbol is also used most effectively in the Apocalypse. During the period of the sixth trumpet, the growth of Moslem power is represented as the Euphrates in flood. It swept aside all opposition, and laid the foundation of the mighty Turkish Empire which stretched throughout North Africa, penetrated deep into Europe, occupied all of Arabia, and even dominated portion of southern Russia. During the period of the sixth vial, however, it is represented as drying up (ct. Rev. 9:14; 16:12). Thus the Turkish Empire has receded, until today but a shadow of its former power remains; and even that is destined to be "dried up" by Russia before long!

The fact that both the Tigris and Euphrates were in flood whilst we were in the land, gave added point to these and similar Scriptures.

Our seats on the train were reserved, which was just as well, for it was crowded. As it was, we had to lodge a protest to secure the seats we had booked, for they were already taken by Iraqis who looked on impassively to every appeal to vacate them. But, finally, the railway officials obtained by force that which was impervious to appeal, and we were permitted to take our places on the wooden, high-backed seats which are apparently favoured by the Iraqi Government.

So we moved comfortably across a flooded landscape; the train, at times, seemingly riding on waves! The views from the windows held the excited interest of all. We looked out upon flooded fields, in which date-palms and other forms of growth were in evidence. Tiny homes were built on what seemed little islands of mud, in which almost naked children played. Water-buffalo turned their bovine faces towards the train as it lurched and rattled past, and seemed as surprised to see the human cargo on board taking such interest in them as we were in viewing such strange beasts. In some places, the flood waters extended as far as the eye could reach, but with the constantly changing panoramic views, the clicking of cameras became almost as

monotonous as the clacking of the train as it passed over the metal points in the track.

Lunch was served in individual picnic boxes, as otherwise only native food could be obtained. It was not particularly appetising. Thick bread covering selections of cold, stringy chicken; a hard-boiled egg of dubious age; a piece of cake; a little fruit! But even this added to the surprise and variety of the tour, and was accepted with pleasure by most of the group.

Nevertheless, hard-boiled eggs could have been purchased very cheaply that day!

So we moved along until we came to the railway station of Nasiriya, about one hundred miles from Basra. There is a rest-house at Nasiriya, where we were invited to sit until a number of mini-buses arrived to drive us the ten miles to Ur. Not far from the rest-house was a shop, apparently well patronised by the Bedouin Arabs, for quite a number were gathered around it in their colourful robes. Cool drinks were supplied our party, and soon we were packed on the three minibuses, and on our way. The track was rough, and the drivers though skilful, seemingly drove without the rudiments of rules, except two basic laws: the first one is an actual law that demands that they play local Iraqi music (if such it can be called) for a certain period every day on the bus radio; and the second is, the quicker one drives the sooner the journey is over. So we skirted ditches, and swayed over holes, and narrowly avoided pedestrians at great speeds, with much honking of horns, and loud playing of the local music. Thus we bumped and lurched our way through the desert, with the dust seeping into the rough mini-buses.

Not that it was uninteresting. Far from it! We passed a small oasis, a camel or two, a few Arabs, some women wearing the black habit favoured in this part of the world, a village, and then the lonely arid desert swallowed us up.

But soon, silhouetted against the sky, and merging into the brown desert below, we could see a tall building. As we drew nearer, we saw that it was the ziggurat of Ur, a solid brick temple tower, 70 feet high, with a base 200 feet by 150 feet.

It dominated the landscape, and, in the days of Abram, dominated the city of Ur. Even today, it is a very impressive structure. Archaeologists claim that the original ziggurat was begun about 2050 B.C., by king Ur-Nammu, to the honor of the moon-god Nannar which was the principal deity of Ur, and that it was restored by Nabonidus of Babylon who reigned jointly with Belshazzar when that city was taken by the Medes and Persians.

That being the case, Abram must have gazed on this massive structure prior to leaving Ur for Haran. We thought of this, as we now, in turn, looked upon it, and saw in the distance the ruins of the city that he knew so well. We meditated that whereas the city is completely destroyed and dead today, the faith that led him to forsake it is one that continues to live to this present time, as is evidenced by the very anti-semitism manifested by the modern Iraqis. The Jews have returned to the Land of Promise, and are there to stay, because Abraham listened to Divine counsel which called upon him to leave this place for a land that God would show him. That fact has turned the whole of the Middle East into the most explosive area of this troublous modern world. As a token of this tension, we were introduced to the armed security guard, in his flowing, white robes, who was to accompany us on our tour of inspection.

He gave an outline of the purpose of the ziggurat to members of the group, prior to ascending the steps to the level above, from whence an excellent view of the whole area was obtained. It was a reproduction of the original tower of Babel, designed as a place of worship, as the early migrations moved eastward; but some of these details we will provide in our next instalment. Meanwhile, members of the group had scattered over the landscape intent upon taking photos of the ziggurat from the best advantage spots. The spiritual seed of Abraham had visited the spot from whence commenced his epoch-making tour!

— H.P.M.

Preaching Tour of Britain 1869

**An outline of
labors among
the ecclesias
performed by
Bro. Thomas
one hundred
years ago.**



One hundred years ago, Brother Thomas, accompanied by his daughter, Sister Lusius, embarked on an extensive preaching tour of Britain, and a detailed diary was kept by the latter. We are confident that readers will find this account of the early strivings of our pioneer brethren to extend a knowledge of the Truth, of outstanding interest. The circumstances provide a great contrast to conditions today when Ecclesias are in a much more affluent state than was the case then. At the same time, the response to the Truth was greater then, as might be expected. We are living in those times which the Lord compared with those of Noah and Lot, in which the world generally enjoys a state of prosperity unknown one hundred years ago, and with its increase of material possessions, is not very interested in the things of God. These conditions challenge the Brotherhood where the same state of affluence is found with its temptations. Today's circumstances demand that our preaching, both within and without the Body should be vigorous and forthright. We should follow the example of our pioneers in that regard.

We will continue this Diary in subsequent supplements to Logos as we are able. They are maintained by voluntary contributions of readers, in addition to the normal subscription rate.

Preaching Tour of Britain, 1869

Discussions En Route

On Wednesday, May 5th, 1869*, my father and I took leave of our friends and home in Hudson City, N.J., with feelings of sorrow and regret, to visit the distant shores of old England, where other friends and other scenes awaited us: not without the conviction, however, that the friends and scenes we were going to, would prove as true, as kind, and as pleasant, as those we were leaving behind.

The steamer *Idaho* (Captain Cutting) was selected to be our temporary home on the "rolling deep," and proved as comfortable as any could have been under the circumstances. The vessel was directed in the most orderly and systematic manner. The voyage was full of interest to us, our company being composed of varied and opposite extremes of character, many of whom were notable persons in the different spheres in which they were accustomed to move. Singularly, too, we had the company of three clergymen, each going on a separate and distinct mission, to separate and widely different communities of people. One old man and his wife were returning to their missionary labors in Greece, to teach Episcopalism to the benighted Greeks; another to indoctrinate Presbyterianism into another class of heathenism; the third with his wife on his way to Turkey to teach Congregationalism. Occupying antagonistic relationship to all these, was a family of Jews, with "heart on worldly pleasures bent, yet of a frugal mind."

I could not forbear remarking to some of the thoughtfully disposed

among the ladies, about the blessedness of that time foretold by the prophet Zephaniah, when there shall be one pure language among all people, and they shall serve the Lord with *one consent*. At this they looked rather vaguely at first; still venturing on further explanations of the subject, they were gradually led to ask a few questions, and make some enquiries of me concerning our view of Scripture. This opened for me the way to offer them some of our tracts to read, which were willingly accepted. One enquirer wished to know who was the originator and principal advocate of these views. This question led me into giving some account of my father's labors in behalf of the Truth; then it was circulated about that he was a *minister*; so the Missionary to Turkey said one day: "I have discovered that there are *four ministers* on board." "Indeed, said one, "and who is the fourth?" "This lady's father," said he, turning to me. I replied: "He is not what you would call a minister, never having been ordained by the hands of men; he is a physician by profession; but considering himself under the obligations to proclaim the Gospel as set forth in the the Scriptures, he has been labouring in this work for over thirty years."

This excited surprise, but no further comment.

One lady asked if I would let her look at *Eureka*, which request was readily complied with, as I had the third volume in my valise. This was privately handed from one to another, until it came into the hands of the Episcopalian clergyman, and from him

* The date of this tour is given as 1868 in "Dr. Thomas: His Life and Work" (p.226) published by "The Christadelphian Office," but this appears to be a mistake. According to Brother Roberts in "My Days and My Ways" (p.231), and the Diary of Sister Lasius, the tour took place in 1869. In December, 1867, an invitation was extended to Brother Thomas to visit Great Britain, but as he was then busily engaged upon writing "Eureka" vol 3, which engaged his attention during 1868, he was unable to do so until the early part of 1869.

to the Captain.*

On Sunday, our position was one of voluntary seclusion outside the pale of orthodox fellowship; we, together with the natural Israelites, chose rather to remain on deck while services were being performed in the cabin below; comforting ourselves with the reflection that we only were the true seed of Abraham — the one after the flesh, the other according to the spirit — we, above all others, had respect to the promises made of God unto the Fathers, to give the earth and the peoples upon it into the hands of His own people Israel. While those worshipping below seemed content to leave us our inheritance undisturbed, so that they might contemplate aerial flights to mansions in the skies, "beyond the bounds of space." After services were concluded, the aged "Reverend" meeting the young Jewess down stairs, said: "Why does not that lady (referring to me) attend service?" "Because," she said, "she does not believe what you teach." In the evening, again they all gathered around the table in the saloon, to sing hymns — sending an invitation to me, to come and join them, which I, of course, declined, not wishing any identification with their religious worship in any shape or form — believing, too, that I should have to sing a mixture of truth and error, in which the error strongly predominated; and knowing that such mixtures are exceedingly offensive in the sight of God.

Several other conversations took place, in which we endeavoured to "cast our bread upon the waters" — whether we shall find any of it again, remains for time to discover; a few seeds by the wayside scattered, may not be entirely lost.

The Guiding Light

Monday, May 17th. We were awakened early by an invitation to come out and view the coast of Ireland.

We made our appearance on deck just in time to get a good view of "Fastnet" lighthouse; it was a beautiful sight to behold, after seeing nothing but sky and water for so many days. It stands on a rock rising about fifty feet above the level of the water, and is about ten miles from the shore. It wears an aspect of grandeur, as it stands, firm and immovable, in the midst of the stormy winds and tempestuous lashing of the waves — the white foam dashing up continually and washing its rocky foundation. Still there it stands, a beacon of light to the distressed or uncertain navigator. As I gazed, I thought of the striking resemblance between the position of the lighthouse and those who stand forth in the midst of a dark and benighted world, to hold up the beacon light of God's holy word. Far out from the harbor of the world's pleasure and ease, where the sinner's craft may repose in security, stand the men into whose hands is entrusted the right division of the word of the truth, that it might shine out in its native purity and lustre, giving light to those who sit in darkness and the shadow of death.

Surrounded by the troubled waters of debate, contention, contumely, and scoffing, they remain immovable and firm, because they have founded their house upon *the rock* — the Saviour's living word — which, if a man doeth, he need have no fear of the troubled waters of wickedness; for, as saith the prophet "the wicked are as the troubled sea, casting up mire and dirt."

As the fog rose a little, we turned to view the bold, rocky coast of "Ould" Ireland; it reminded us of some of the scenery on the banks of the Hudson — hill and dale, little bays indenting the coast opening to view some villages or towns in the interior. Arriving at Queenstown, we took the pilot on board, and a steam tug came alongside to convey passengers ashore.

* Subsequently, Brother Thomas had discussions with Captain Cutting concerning the Truth, and the latter requested expositions upon the Word. Upon reaching England, the Doctor immediately despatched a brief pencilled note to Bro. R. Roberts requesting him to send a copy of *Eureka* and *Elpis Israel* to the Captain of the *Idaho*. This note was the first indication that Bro. Roberts received, that the Doctor had reached England! Apparently *Eureka* and *Elpis Israel* were then considered admirable for introducing the Truth to strangers!

Beautiful scenery on both sides of the harbour.

The Great Mr. Spurgeon

On **Thursday, the 18th**, we were, through the mercy of God, safely landed at Liverpool, where we abode that night, and also the night following. The religious community of the town was all astir, on account of the presence of Mr. Spurgeon* in it. A ticket being presented to us, I indulged in a little curiosity, and went to hear him on Wednesday evening. His best efforts were directed towards animating the flagging energies of the Baptists, trying to rekindle the smouldering embers of their zeal. He said he was a thorough sectarian, and did not believe in the mergence of all sects into one; he would use all his influence to prevent such amalgamation, fearing it would end in an ecclesiastical despotism. He related several anecdotes of a trifling character, gave an exhortation to ministers not to think or speak evil of one another; also that they should put forth all their energies to cause their denominations to grow.

The Better Company Of The Faithful

The next day, we took tickets in the 11.30 train heading for Birmingham; passed through a beautiful, well-cultivated country, reminding us somewhat of picturesque New England scenery. Arriving at Wolverhampton, in Staffordshire, the beauty of the view was greatly obscured by clouds of smoke, issuing from numberless tall chimneys, indicating that we were in the region of the "Black Country," so named because of the blackness and smokiness caused by the working of coal mines and ironworks which abound there.

* Mr. Spurgeon was an extremely popular evangelical speaker, the "Billy Graham" of his day, and was well known and respected by the general "christian" communities. A most eloquent orator, he inspired his hearers to a more faithful commitment to their religious leaders, whilst ignoring, as do the present-day evangelists, the explicit requirements of scripture.

Arriving at the station in Birmingham, we were met by Brother Roberts† and conveyed, with our baggage, to his home, where we were cordially received and hospitably entertained by his sister-wife.

The hearts of those who have felt way-worn and weary, in the warfare against the overwhelming odds which the truth has to wage at present, will readily appreciate the situation—what refreshment and reviving of spirits and consolation we should experience in the society of those of like precious faith, and especially those who have unselfishly devoted their energies to the sustaining and advocating of God's truth among the people amidst the surrounding difficulties and obstacles so peculiar to such a course of action. Such are sympathetically appreciated by all those who have done likewise. To this, in the confidence of Christian fellowship, I feel certain of a response from some noble, faithful hearts, on the other side of the Atlantic.

On **Sunday morning**, the assembled company of brethren and sisters, with whom we met in the Athenaeum Hall, was over 100, by far the largest gathering of any ecclesia of Christadelphians known to this generation. The numbers of the faithful are always few, in comparison to the well-filled ranks of orthodoxy. Our own experience of the past, as well as the history of ages, has taught us, that God does not develop the power of His word in connection with the largest number of people. All those, however, who are willing, true-hearted, and obedient, He will accept as instruments for the manifesta-

† Brother Roberts had received only a pencilled note intimating that Brother Thomas had arrived in England. Not knowing the Doctor's intentions, and being unable to ascertain any further details, Bro. Roberts had waited the arrival of every Liverpool-Birmingham train for about two days, and was just about to relinquish his vigil, when a train drew up at the New Street platform, and a "white-bearded, military-looking gentleman, accompanied by a slim lady in black, became visible among the crowd that stepped out of the carriages." Brother Thomas and his daughter had arrived.

tion of His purposes to shew forth His praise and glory. In military operations, a small number of thoroughly disciplined, well organized men, having but one will and one energy in the warfare, are always considered more effective than a large number of disorganized, demoralized troops, among whom disagreement, discontent and strife abound. We here call to mind a certain memorable occasion, on which the God of Israel refused His co-operation with any who were fearful, timid, or wished to make excuse to return home (Judges 7:3). Home they went, deprived by their own cowardice of sharing the glory achieved by Israel's arms.

After some opening, introductory remarks by Brother Roberts (followed by the breaking of bread), the Doctor addressed the meeting.* The occasion was gratifying in a high degree. We could not but feel that the congregation was entirely sympathetic with the cause, and with the speaker, which fact being appreciated by the Doctor gave animation and joy to his spirit. Many warm greetings were exchanged at the close.

The Sunday School was held in the afternoon. About sixty children gathered together on the afternoon of every first day, to be instructed in the way of eternal life; their teachers believing in the wisdom of obeying the exhortation of the wise king to "train up a child in the way he should go, and when he is old, he will not depart from it."

The evening meeting was largely attended. Without any public advertisement, the room, which holds over 300 persons, was crowded, some being unable to obtain seats. The audience lent an attentive, listening ear, to a discourse from the Doctor, on the subject of the "sundry times and divers manners" in which God has sent His message of salvation to the world. Many friendly greetings and kindly salutations having been exchanged with the brethren and sisters, we separated for the night, in expectation of meeting again on the next evening.

As an act of hospitality and welcome to the newly-arrived, the brethren held a tea meeting on Monday evening, in the Athenaeum Hall. One hundred and fifty persons were present, some of whom were enquirers after the truth. The Doctor gave a brief sketch of the course through which the Lord had led him, during the thirty-five years of his warfare with the enemy. The pleasure and interest of the meeting was mutually shared by all.

Gospel Proclamation One Hundred Years Ago

During the week, time was devoted to printing and circulating 5,000 handbills and 300 posters, announcing a course of six lectures, to commence on Tuesday evening, June 1st, in the Temperance Hall, in the neighbourhood of the Athenaeum — capable of seating eight hundred persons. The brethren and sisters set themselves energetically to the work of distributing the bills, and opening conversation with any who made it practicable, their experience, of course, varying, according to the religious tendencies of those to whom they spoke. To a sister, on handing a bill, one said ironically: "Give my compliments to Dr. Thomas, and tell him I am much obliged to him for taking so much trouble." To another sister, one who is an enemy but appreciative of consistent zeal, said: "That's right, Mrs. ———, go ahead." Brethren taking the opportunity when the working people were leaving the factories after their day's work was done, gave them some of the invitations to "come and buy wine and milk without money and without price." Shop-keepers were asked the favor of a presentation in their windows. Some were allowed a fair view — others doubled over or hid under wares attracting the eye of sense only. Other brethren and sisters went from door to door, in the likely parts of the town: leaving a printed announcement wherever people were willing to take it in. In this way some thousands of bills were circulated; experience, however, did not allow

* The custom then, was to partake of the bread and wine before the exhortation, and this custom is still preserved by some Ecclesias, particularly in the Yorkshire area — or was until a few years ago.

us to indulge in expectations of a large return for the labor expended. The fate of the truth, universally, has been to be scorned and left shivering in the cold. But on this occasion, the up-shot was more encouraging than usual. The gatherings on Tuesday, Thursday, and Sunday evenings, exceeded our expectations. Several hundreds assembled on each occasion, and appeared highly interested and attentive.

A Common Sense Appeal To The Bible

On Thursday evening, after a few introductory remarks by Brother Roberts, in which he pointed out that there having been a departure from the faith preached by the apostles, the only safe course in religion was to disregard tradition, and bow to the Bible alone, the Doctor addressed the meeting on the relation of faith to the salvation of both Jew and Gentile — the Jew being justified "by faith" in the covenant of the promise made to the fathers — the Gentile justified "through the faith," or the "truth as it is in Jesus"; according to Paul, the "circumcision justified by faith, the uncircumcision through the faith." Proceeding to reason out the matter, the Doctor appealed to their judgment and common sense, whereupon a man in the gallery arose, and said: "Why do you appeal to *common sense* and not to the Spirit of God?" To this the Doctor replied that he did not appeal to the kind of common sense current among the unthinking multitude; but that kind which comes of enlightenment and exercise (Heb. 5:14). This was a kind of sense developed by reasoning. He referred to the apostle Paul's example of reasoning *with the people out of the Scripture*; and called attention to the fact that God Himself had said: "Come, let us reason together."

To this the assembly expressed their approbation in a round of applause; leaving the objector to reflect, if not to reason, upon the circumstances. The sentiments of the lecturer gained upon the sympathies of the audience — being evidently not held in thrall by the priests or clergy.

Sunday evening witnessed a full house.

On this occasion, the brethren and

sisters to as great a number as could be accommodated, occupied seats on the orchestral platform behind the speaker, giving him the appearance of being well supported in the rear — an actual fact and no fiction in existing circumstances.

Question Sparks Controversy

On Thursday evening, June 10th, we noticed a return of many who had attended on previous occasions. Someone handed a note to the Doctor as he entered the hall, which on opening he found to be a request that he would tell the audience when the earth was to be destroyed by fire, in fulfillment of the words in 1 Pet. 3. The Doctor devoted the evening mainly to answering this question.

He illustrated at some length the prophetic use of the terms "heaven and earth," "day of the Lord," "fire," and "noise," etc. as significative of political systems and commotions incidental to them. As a conclusive proof, he cited the words of Jesus, concerning disturbances in the sun, the moon, stars and earth, in which he so blended the figurative and literal, as to interpret the symbols in few words, saying "*the powers of heaven shall be shaken.*" Of the natural heavens and earth he showed their destiny in the following words: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; He established it, he created it not in vain, he formed it to be inhabited" (Isa. 45). Also, "His name shall be *consecrated as long as the sun*" (Ps. 22:17).

The heavens and earth Peter wrote of he showed were the civil, ecclesiastical and social order of things existing under the Mosaic constitution. The time of their dissolution was at hand, when Peter wrote, and was accomplished when the Romans assembled to pour out the vengeance of God, by fire and sword upon the city of Jerusalem, doomed of heaven to drink the cup even to the dregs.

He remarked that we are now living under a different aerial system or order of things — the heavens and earth of the Gentile dispensation, which are likewise destined to melt down and pass under the pouring out of God's fiery indignation and judgment in the impending crisis; to make

way for the new heavens and new earth, "wherein dwelleth righteousness," prophesied of by Isaiah in chap. 65, thus: "Behold, I create new heavens and a new earth, and the former shalt no more be remembered; . . . for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people" — a testimony proving conclusively that the creation of new heavens and new earth is the re-organisation of the Kingdom of God in the land of promise.

When drawing to a close, the Doctor set forth a striking contrast between the gospel of the Kingdom and the kind of gospel designed to save immortal souls, which do not exist, by sending them to kingdoms beyond the regions of space, where there is no room for them, and consequently where there can be no salvation at all.

The contrast was well appreciated by the audience, who although detained until 10 o'clock, manifested no signs of weariness or impatience, but were well primed for controversial disputes with each other outside the door.

At The Memorial Meeting

On **Sunday morning, June 13th**, we assembled with the brethren and sisters again in the Athenaeum Hall, for the breaking of bread. Brother Roberts first called our attention to the institution which we were about to celebrate, as exemplifying the character of Christ in the traits of love, mercy, and submission. After partaking of the supper, the Doctor spoke to us on the constitution of sin, under which we are born into the world; in relation to the constitution of righteousness, which is in reserve for the world in the age to come. The evening's discourse was delivered in the Temperance Hall to a full house. The subject was the prophecy of the seventy weeks; as realised in the appearance of Jesus in the flesh.

He called attention to the fact that Jesus, in selecting his co-laborers, did not choose them from among the priests, or the Scribes and the Pharisees, but from the poor and unlearned in a humble condition of life. Such were the poor fishermen of Galilee; chosen of the Lord to restore to the people that which the Scribes and the

Pharisees had taken away, viz. the key of knowledge. As he told them: "Ye have taken away the key of knowledge from the people, neither entering in yourselves, nor permitting those who would enter in"; but upon Peter he bestowed the honor of bearing the keys of the Kingdom of heaven, and making use of them to open so that no man could shut. He inaugurated the use of the keys on the day of Pentecost, preaching the remission of sins by baptism into the name of Jesus Christ, when three thousand entered the opened door. On the second occasion he used the key on behalf of the Gentiles, opening the door to them at the house of Cornelius. The entrance to the Kingdom of heaven was now thrown open by means of humble instrumentality. It was a principle in God's dealings with men that He made choice of the "foolish things of the world to confound the wise! and the things that are not, to bring to nought the things that are" (1 Cor. 1:27, 28). Or as Jesus expressed it: "Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes, for so, Father, it seemed good in thy sight." Thus was laid the foundation for the spreading far and wide of the gospel of Christ, and far and wide did it spread, but in the course of 280 years, it was perverted from the simplicity that is in Christ, and was expanded into a full-blown apostasy, endowed and supported by the state under Constantine, the first Christian emperor.

The congregation present were invited to follow up the pursuit of these all-important subjects by attending the meetings of the brethren in the Athenaeum Hall.

Farewell To Birmingham

On **Monday, the 28th**, a farewell tea-meeting was held in the Athenaeum Hall. About 150 persons sat down to tea. After tea, a hymn having been sung, followed by prayer and the reading of a psalm, Brother Roberts remarked that though we had met together on a farewell occasion, viz., to bid farewell to Brother Thomas on the eve of his departure on a tour throughout the country, yet it was not a sad occasion, as they had every reason to

hope to see Brother Thomas's face again before a very long time passed over. A very long time ago, there was a similar gathering of the members of an ecclesia to bid farewell to an industrious and beloved laborer in the truth, but that was a sorrowful occasion, for Paul told them they should see his face no more.

No wonder they sorrowed not, but in the spirit of cheer and encouragement they bid Brother Thomas go on his way rejoicing, in the hope of seeing and hearing him again. He then called upon the Doctor for a promised parting treat. The Doctor then stepped upon the platform, at the back of which, on the wall, were displayed three large charts of the prophetic times, drawn by Brother Bingley, of Chicago. He introduced his subject by reading and expounding the 2nd and 7th chapters of Daniel. He then pro-

ceeded to explain the charts, which were illustrative of the prophetic times of Daniel and John; "the seven-sealed scroll of the Apocalypse; and the "seven times of the kingdoms of men." This occupied the time from seven till half-past nine o'clock, when the meeting closed with the singing of hymn 212 — a fraternal address, proposed for the Doctor's acceptance, as an expression of the united sentiments of the brethren and sisters, on the eve of his departure to continue the battle. Thus, instead of speaking individually, they sang collectively in harmonious strains the kind wishes of their hearts and grateful appreciation of the Doctor's labors, and the desire for his welfare and prosperity in the truth's service.

Thus ended for the present our sojourn with the brethren and sisters of Birmingham.

(To be continued, God willing, in the January Number)

THE WORK OF BROTHER THOMAS

No one claims that Brother Thomas was inspired. In our generation it was not an inspired man that was required, but a competent, bold, truth-loving man to make clear and enforce what inspiration had already said. Such was our Brother. How interestingly — how naturally—did God manipulate the circumstances of his life. God did not cause him to disclose the Truth all at once, but by degrees, and to a large extent by allowing enemies to oppose and revile. How many are the benefits that accrue to us from the painful and stormy experience through which he passed. His sterling counsel is largely the result of that experience, as for instance that contained in his weighty exhortation to Brother Roberts in the *Ambassador* for 1866, pp. 26-34. So also are the expositions and explanations contained in his writings. What question is there of any moment that came not under his notice? In our simplicity we sometimes think that we have hit on some truth which was unknown to him, only to find eventually that he had already considered it. Sometimes also we have thought him wrong in his conclusions, only to find later that the mistake was on our part. There is no doubt that he was a man raised up of God for the work he accomplished, and therefore we do well to heed his writings today. Paul exhorted: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Tim. 5:17). Nobody has laboured so effectively in those directions in these times than Brother Thomas. Let us honour him, not by fulsome words of praise, but by using his expositions to the better understanding of the Word of Truth.

Thoughts For The Times

An Attitude God Hates

If our tribulations are many and heavy, we must remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles "above measure." A just estimate of our standing in Christ will shew us that the sufferings incidental to the present form of service are not to be compared with the "riches of His grace" in whom we stand, and the "eternal weight of glory" to which we are called by the Gospel. The Jews thought too little of the incomparable position of favour which they occupied, until they were removed into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases, the loss of a thing brings a more quickened realisation of its value than its possession. Hence, it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old." But the remembrance came too late — it was the choking remembrance of neglected, and now lost mercies. During their possession of them, they failed to stir themselves up to any appreciable devotion; the prophetic warnings were lost upon them — listen to one of them: "Woe to them who are at ease in Zion." This describes the evil of their ease, from the divine point of view. "Ye careless daughters give ear," cried one prophet; "I will punish the men that are settled on their lees," cried another. Now, the ecclesial counterpart to this is the Laodicean state of being, "neither cold nor hot." Because this was the case with Israel, God "cast them out of His sight," and for the same reasons Christ says to the ecclesia at Laodicea: "I will spue thee out of my mouth." The meaning of which is this: God hates lukewarm service. He cannot endure it. He only appreciates a zealous-hearted work, and an agonising endeavour in the channel of His purpose. Should we avoid this?

THE WORD MADE FLESH

This is the final article in a series that epitomises the Gospel records of the Life of the Lord, and shows the reason why four were required to display the "four faces of Christ" as the antitypical four faces of the Cherubim.

The Word And The Lamb

From the beginning, John presented Jesus in the dual role of "the Word made flesh" and "the Lamb of God."

The Passover Lamb, associated with deliverance from Egypt, was first penned up and slain (Exod. 13:3-10). What happened then was done "in haste" (v.11). Its overall lesson was that of life surrendered that life might be retained (v.13), and a curious feature found in v.46 said: "neither shall ye break a bone thereof." Paul says its significance is found in Christ (1 Cor. 5:6-8).

It is remarkable how all these details find fulfilment in John's narrative. We pass by the indignities of Jesus' trials and crucifixion until we find him dead — a slain lamb — upon the cross.

Throughout John's gospel narrative, one way or another, we are told repeatedly that "it is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). Again and again, with increasing tempo, the lesson is driven home until, at last, we are invited to consider flesh's true worth — a dishevelled, blood-stained body sagging from a cross!

The record in John 19 challenges our attention.

The Jewish Law had an enactment that said "the bodies should not remain upon the cross" (v.31). Death was obnoxious to God for the same reason that Sin, its cause, was obnoxious to Him, and the same reasoning that would rid His land of sin would rid it of disease and death, the effects of sin. So God laid it down as a rule to be observed, that the dead body, "hanging on a tree," was to be "buried that day"; and as an aside, it was added "For he that is hanged is accursed of God" (Deut. 21:22-23). Apparently this clause was included especially to meet the case of Jesus, upon whom (involuntarily) the reprobation of the law fell in the mode of his death, so that, its inefficiency being revealed, its curse could, at the same time, be removed by his death (cp. Gal. 3:13).

It is a curiosity of John's gospel that, in upholding at all times the virtue and sublime sanctity of the spirit-word, it contrives to reveal the self-centred character of flesh. For example, it records the Jewish scrupulosity for ceremonial purity that saw no impurity in pleading further violence upon the crucified victims, that their legs be

broken, and that they be done to death:

"But when (the Roman soldiers) came to Jesus, and saw that he was dead already, they broke not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:33-34).

"Blood and water" had been the emblems of Israel's deliverance from Egypt, the blood of the Passover Lamb, on the one hand, and the passage through the Red Sea, on the other. But, perhaps, even more than that, as embodied in the altar and the laver, they had been the most constant elements in Israel's worship. In the action of a Roman spear thrust in the victim's side, there was fulfilled the prophecy of 2 Sam. 23:1-7 concerning Israel's deliverer who would be "filled with iron and the staff of a spear," and the lament of the Psalmist that "Reproach hath broken my heart" (Ps. 69:20) gained a literal fulfilment few would have anticipated.

The wonder of it all, the way scripture "fitted in" with not a part missing, impressed itself upon John, who recorded it "that ye might believe"; that the people of God might learn to lean upon Him, to go forward in His service, ever acknowledging dependence upon Him.

Through men's eyes, the hanging body spoke of failure, but it was not so in fact. "These things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (v.36); a direct quotation from Exod. 12:46 (cf. Num. 9:12), the meaning of which is set out in Ps. 34:19-20:

"Many are the afflictions of the

righteous

But Yahweh delivereth him out of them all.

He keepeth all his bones:

Not one of them is broken."

The basic lesson of the Passover Lamb was that it was a life kept through being given up. It had died, but it would live again. Not "one" of its bones would be broken.

And then, to contrast the guilt of man with the innocence of the Son of God, v.27 drew attention to Zech. 12:10 "they shall look on *him* whom they pierced." Thoughtful minds would go back to the Hebrew and would read "they shall look upon ME (Yahweh) whom they have pierced." Priestly Jews, Greek Proselytes and Roman Soldiers, gathered at the foot of the cross, would behold, each in his own language, the title written "JESUS OF NAZARETH THE KING OF THE JEWS" (vv. 19-20). Perhaps then, certainly later (Acts 9:5), even Paul beheld the crucified Christ. But whether then or later, all who would be saved, of whatever race, in the typical Tabernacle and Temple worship, would have to gaze upon the antitypical mercy seat, and admit that what was done was of God, and that only by acknowledging and surrendering to the power of what was done, could they be saved (Rev. 5:9-10).

John (Ch. 19:38-40) describes how the crisis forced Joseph of Arimathea and Nicodemus into the open, and once again, the Word was fulfilled, for he who had been crucified between thieves was buried in the tomb of the wealthy, as it was written:

"He made his grave with the wicked, and with the rich in his death" (Isa. 53:9).

Having "brought a mixture of myrrh and aloes, about an hundred pound weight, they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

The action calls to mind Psalm 45:6-7 which speaks of the stability of Messiah's throne, and particularly the statement which extols the splendour of the marriage: "all thy garments smell of myrrh, and aloes, and cassia" (vv.8-9).

It is remarkable to reflect upon how John contrives to present Jesus to us as the second Adam, for without specifically saying so, he impels our minds back to what happened in the garden of Eden, when, to provide the first man with a bride to relieve his solitude, he was (in a sense) put to death, and on being raised, presented with his bride (Gen. 2:18, 20-23). John records: "in the place where he was crucified, there was a garden" — to recall the garden of Eden; "and in the garden a new sepulchre, whereto was never yet man laid" — to recall Adam's (typical) death. Certainly, it was Adam who first heard the sentence of death, and since John is dealing with the means by which what happened then is reversed, his words are Spirit-guided to impel the mind along the course God would have it go.

Very simply, v.42 tells us, "there laid they Jesus." But notice the glorious sequel. John records that the very first person to whom Jesus appeared, on his resurrection the first day of the week was

Mary Magdalene, "a cleansed Eve" (John 20:11-17).

Unquestionably, the Word made flesh is the Lamb of God, the Pass-over Lamb, whose life had to be surrendered that life might be retained.

There was a strong tendency with John, and it is still a strong tendency with us, to cling to the flesh. "The heart of man is deceitful above all things, and desperately wicked" (Jer. 17:9). Even at times of greatest spiritual fulfilment, the heart can be turned away from God to contemplate itself, and there is need to cling to the Saviour more firmly, more urgently, and not to let him go.

When Mary stood before the Lord and he spoke to her, she flung herself upon him, and clung to him desperately, only to be repulsed. "Touch me not," he said. Strange words these, at first. "Hold me not fast! Do not cling to me!" Then we realise that, despite his resurrection, he was still flesh, for he added the words: "for I am not yet ascended to my Father." His ascent of nature had not then come, and it was as if to remind us (for Mary represented us all in what then happened) that we are not at any time to "cling to the flesh." The Jesus to whom we are to cling is the resurrected and exalted Saviour, whose coming soon will bring life from the dead and approval unto eternity for those with "faith to be healed."

So it is that John, in his gospel narrative, communicates truths that are timeless and enduring. *Matthew* might see Jesus as the fulfilment of the past, *Mark* as the

man of the present with work to do, and *Luke* as the one whose victory concerns all who will and thus belongs to the future. *But*

John is timeless as he reveals, in its splendour, the Face of the Father in flesh.

— E.M.S.

Pondering the Proverbs

19. *The Divine Refuge Midst Evil Circumstances*

"Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1:33).

Both now and hereafter. The "me" in the case is the eternal and universe-filling "me" — the Creator, the Sustainer, the Possessor of heaven and earth. Hence the strength of the proverb. Though God is "high," He has regard for the lowly: He loves those who love Him, and who hope in His mercy and do His commandments. This He has revealed. All we have to do is to believe it. The result is safe-dwelling and freedom from fear. "Wherefore should I fear," asks David. "The Lord is my defence. I will not fear what man can do unto me." If the Lord chastise, that is another thing: this David was ready to accept, as the visitation of love. But he had no fear such as plagues the mere man of the flesh. If this is the case with the righteous while sin reigns on earth and God's face is hidden, what must it be when the wicked are rooted out of the earth, and the tabernacle of God is with men?

20. *The Divine Invitation That Is Largely Ignored*

"I have called and ye refused: I have stretched out my hand and no man regarded" (Prov. 1:24).

This is the present situation as regards the bulk of mankind. A call has come. It has come authentically, and it has come in a definite and palpable form. It came to Israel by personal hands and in visible form. It has been extended to the nations of the earth by an embassy as real and as personal as any ambassadorate that ever leaves any country for another court. The men by whose actual hands it came to the Gentiles are in their graves. But their message has survived them, and is intact, and in the hands of every nation upon earth that circulates the Bible. Yet the call is refused; the stretched out hand is disregarded. The Bible is neglected; Bible things excluded from practical human interest and attention; and men everywhere pre-occupied with their own devices. There will be a terrible sequel. Retribution has been long gathering, and will shortly burst in devastating storm. Blessed will those then be seen to be who have not been carried away by the universal folly, but have heartily accepted the call of wisdom, and bowed reverently before her outstretched arm.

21. *The Healing Balm Of Words Of Wisdom*

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health" (Prov. 12:18).

Most men have discovered the truth of this by bitter experience. It is the propensity of the natural mind to take pleasure in inflicting pain — in boyhood, killing cats and plucking the wings of flies; in manhood, saying cutting things. The reverse of health comes from the influence of such. They distress and check and blight and kill. There are degrees in the ugly phenomenon. The world is full of it, and it is mostly in the superlative form. If one thing distinguishes the true sons of God more than another from the evil generation in which they live, it is in the contrast they present to it in this matter. What Solomon says of the model wife is true of them all: "The law of kindness is in her mouth." There is nothing but comfort and encouragement and life in the tongues of the wise. It is a thing to aim at: "speech always with grace, seasoned with salt." Words in this form are as a healing medicine, while the words of the wicked are swords. What a blessed day for the world when it is under the guidance of men whose tongue is health.

— R.R.

The Papal System to be Overthrown by Christ and the Saints

Four points of criticism have been made against the interpretation we have given (see last issue), and these must be answered. We want our readers to be fully equipped for the defence of the Truth, and these apparent difficulties must not be ignored.



(1). The harlot utterly burned with fire.

Revelation 17:16 states that the horns shall "hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire" (RV). It is argued that to "burn utterly" infers the destruction of the system — the finish of the Papacy. Also, as the identical phrase is used in Ch. 18:8 regarding Babylon, that she will be "utterly burned with fire" (Gr. *kata-kaio*), it may be concluded that the destruction in the two chapters is the same event.

Take the second point first.

We have already shown from a study of the text, that the judgment of the harlot in ch. 17 and the judgment of the city in ch. 18, cannot be the same event. Further, there is the historical fact of the horns of Europe hating the harlot and burning her with fire in the 19th century (see previous articles) to be fitted in. If one says that the burning of the harlot is the same event as the future burning of the city Babylon there is left no symbol or prophecy to cover this past event. This is unreasonable and unacceptable. There are two events to be fulfilled, one now past and the other yet future. One is covered by Rev. 17 and the other by Rev. 18.

Now consider the first point.

Because, in one form, the Catholic Church and Papacy is utterly burned with fire, it does not mean the end of the system. The Jerusalem polity of old was burned with a "fire that cannot be quenched" (Jer. 17:27), but it did not mean the end of Israel and Judah. After 70 years' captivity she revived in weaker form, and continued many centuries until she was again utterly burned with fire by the Romans in A.D. 70. Similarly, the harlot has been burned with fire, and she will be burned with fire again. This future burning will be her last, for she disappears for ever, in the symbol of a millstone being dropped into the sea (Rev. 18:21).

(2). Why, in Ch. 17, do the horns make war with the Lamb?

In our interpretation of Ch. 17:18, we claimed that the judgment in ch. 17 was pre-adventual. An apparent inconsistency is pointed out that the ten horns making war with the Lamb in Ch. 17:14 is obviously not pre-adventual: "These (the horns) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings: and they that are with him are called and chosen and faithful."

How can we say that the burning of the harlot in v.18, which is after v.14, is pre-advantual, when v.14 is clearly after Christ is here?

The explanation of this apparent inconsistency is found by a careful analysis of ch.17.

There are two topics in the chapter which must be kept distinct: matters concerning the beast, and matters concerning the harlot. Verse 1 indicates that the main topic of the chapter is the judgment of the harlot. But to explain the mystery of the harlot carried on a beast, the angel says: "I will tell thee the mystery (a) of the harlot, and (b) of the beast which carries her" (v.7). In doing this, vv. 8-14 reveal *the beast*, and take the record of the beast to its finale, its destruction; then is described in vv. 15-16, *the woman*. Thus, the topic of the beast is in the nature of a parenthesis, and is introduced to help explain the woman. The beginnings of the beast, as well as its end, are given. It is, as it were, the A to Z of the Roman Beast! As a parenthesis, it goes outside the time sequence of the chapter. If the parenthesis concerning the beast is removed, we are left with the clear sequence regarding the harlot, reading vv. 1-6, and following on with vv. 15-18. The "sitting on many waters," indi-

cates her present international role; the hatred manifested towards her by Europe and the burning of her with fire are fulfilled events; and today we are seeing the beginning of the fulfilment of the last verse, when she becomes a great city to reign over the kings of the earth.*

(3) "Come out of her my people"

In the "new" interpretation that claims Babylon is destroyed by the horns of Europe before Christ reveals himself, support is sought in the words of Rev. 18:4, exclaimed just before the fall of Babylon: "Come out of her my people, that ye be not partakers of her sins." It is said that this proves the saints have not been gathered at the point when Babylon falls.

But such a proposal is erroneous in two respects.

Firstly, Christ's brethren (when they are his) are never in Babylon, and so can never come out of her, and therefore the words can not be applied to them. Rev. 14:4 says that they are "not defiled with women" — they have no association with the harlot and her daughters. So, the proposal is doctrinally wrong.

Secondly, there is a class of people to whom the words properly apply. Before the fall of Babylon the gospel is preached to

* The Revelator, in this section, gives an explanation of the various symbols. In vv.12-14 he deals with the ten horns showing their manifestations in the past as well as in the future. In v.15 the waters are described to show the influence of the papacy over the people, which has continued to the present time. In v.16, the attitude of the ten horns to the woman demonstrates the opposition she has experienced culminating in the great revolutionary movements of the past century. The verses must not be placed in strict chronological sequence, for if they are, they would teach that the horns destroy the woman (Babylon) after they have been overcome by Christ (cp. vv. 14, 16), which is absurd. — Editor.

every nation, kindred, tongue and people (Ch. 14), calling on them to fear God and worship Him (not the Image of the beast), for the hour of judgment is come. Those who respond to this call must come out of Babylon, and repudiate her teachings and practices. This mixed multitude, and the Jews whose beliefs are very Babylonish, are the ones addressed in Rev. 18:4. This verse does not require the destruction of Babylon by other than Christ and his saints, whose gospel call is already in hand before Babylon falls.

(4) The marriage of the Lamb occurs in Ch. 19.

Another criticism of the teaching that Christ and the Saints destroy Babylon, is based on the Marriage of the Lamb. If the destruction of Babylon takes place in Ch.18, it is argued, how can the saints help in destroying Babylon if the resurrection does not occur until ch.19?

But it is not true that the resurrection occurs in ch. 19.

Two matters must be distinguished in vv. 7-9 of this chapter. (a) The granting to be arrayed in white linen, and (b) the partaking of the marriage feast. The former is expressed in the past tense: "was granted;" the latter is in the time of the chapter: "the marriage of the Lamb is come." The former indicates approval to receive immortality, for the white clothing is "the righteousness (or justification) of saints." This justification is moral now: "robes made white in the blood of the Lamb," and it is physical at the judgment seat, when divine nature

will be bestowed.

Earlier references in the Revelation show conclusively that this arraying in fine linen is the receiving of immortality. The great multitude before the throne (ch. 7:9) are "clothed with white robes, and palms in their hands"; the souls under the altar (ch. 6:11) are given white robes. This clothing with white linen in ch. 19 was something past, and therefore an earlier happening than the marriage of the Lamb. We have learnt from ch. 14 and 16, etc., that this putting on of immortality takes place before the fall of Babylon.

Rev. 19:6 says that the marriage of the Lamb takes place after the bride has made herself ready. What then is the "making ready," and what is "the marriage?"

Rev. 21:2 answers these two questions: "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And, again, vv. 9-10: "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." So the marriage of the Lamb is the inauguration of the new Jerusalem rulership in Mount Zion. Verse 2 says that there has to be a preparing and an adorning before the New Jerusalem bride is revealed. This preparing is, first, the granting of the white robes of immortality — then the destroying of the rival great city, Babylon, that rules the world — then the organ-

ising of the saints to be a divine theocracy governing the world as the great city, the holy Jerusalem. When thus prepared, she is ready for the symbolic marriage. She is ready to "find rest," a Hebrew idiom for the married state — to find rest and to dwell in one's house. This married state is the (John 14) dwelling in the "many abiding places" of the Father's House, when Christ returns, and

when she will be "a pillar in the temple of God and go no more out" (Rev. 3:12).

Therefore, the marriage of the Lamb in ch.19 is in harmony with the traditional interpretation provided by Brother Thomas, that the saints must first destroy the Babylon rulership before they enter their married state of joint rulership with Christ in Zion.

—G. Pearce (Rugby, England).

Outstanding Bible Notes 400 Years Ago.

Sixteenth century Bibles were fairly accurate translations, but most of them were blighted by the inclusion of very interesting but rather inflammatory doctrinal notes. Tyndale, for example, observed in the margin opposite the story of the golden calf:

"The Pope's bull slayeth more than Aaron's calf!"

This was hardly calculated to abate the fierce opposition he was already experiencing!

In a 1549 printing of the 1537 Rogers Bible, is a remarkable note opposite Peter's instruction that wives should be in subjection to their husbands!

"He dwelleth with his wife according to knowledge, that taketh her as a necessary helper and not as a bond servant or a bond slave. And if she be not obedient and helpful unto him, en:caucureth to beat the fear of God into her head, that thereby she may be compelled to learn her duty and do it . . ."

In the Geneva Bible there is a note for Rev. 13:18, explaining that 666, the number of the beast, obviously refers to the papacy.

In the margin of the Rheims-Douay Bible appears an extended reply to the effect that while it could readily be shown that the number refers to Martin Luther, the translators would not deign to do him this honor, since he was but a forerunner of the antichrist!

Today, of course, Logos Verse by Verse commentaries can provide more beneficial and spiritually helpful explanations.

Divine Remedy:

There is no better remedy for the foul air of human strife and misunderstanding than a good strong breeze of pure gospel truth. Men starve themselves on technicalities and abstractions — neglecting the marrow and fatness of the Gospel — raising a great cry over invented phrases, which amount to a mere "darkening of counsel by words without knowledge." (R.R.).

Divine Judgment:

The fact that the coming earthquake is to be greater than that which overthrew the French Monarchy at the close of the last century, makes the study of the French Revolution of 1789-1794 a matter of useful transaction. The comfort of the saints lies in the fact that their removal takes place under the sixth vial, when as yet the mightier earthquake has not plunged the world into social desolation and terror. (R.R.).

Our Attitude Towards Employment

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:18-21).



Trials Of Servants

Peter's epistle is directed to the whole ecclesia. Whatever status the individual members might claim towards one another, their real state was that of "strangers and pilgrims" in a hostile world. Among their number, however, were lowly servants or "bond-slaves," and to these the Apostle directed some special words of advice, recorded in Chapter 2:18.

His words primarily concerned the household domestic slaves of the times. These brethren and sisters, subject entirely to the whim of their masters, were in a particularly difficult position. Imagine their situation in a Jewish home, where their master worshipped at the Synagogue. He would be encouraged to manifest the greatest intolerance towards any slave in his household who had accepted the Truth and so joined the Ecclesia of God. The hatred shown by Jews towards Christians in the early days of Ecclesial development is illustrated in such passages as Acts 17:5-9, which records how the former agitated against the latter in such a way as to set the whole city in an uproar.

The position of believing slaves under the dominance of a Jewish Master, therefore, would well nigh be intolerable; yet they were called upon to submit to it in order to follow the example of Christ. They might be subjected to buffeting (physical punishment with the fist), but they were assured that if this were the result of clinging tenaciously to the principles of Christ, and they bore with it patiently, they would give pleasure to God, and would ultimately reap the reward for so doing.

The principle of Peter's exhortation applies today, though, of course, any of us are in a much more favorable position than the slaves of the Apostle's day. If we are ill-treated, we are not bound to remain in our employ. But, in any case, Peter shows that we should be subject to our master, or submit to his requirements, as the word signifies. The same word is used of our service to God (James 4:7). In serving our earthly master as required by Scripture, we are, in fact, serving God.

Serving God In Practical Ways

Peter taught that we should be "subject with all fear." The word *phobos*, translated "fear," is found also in 2 Corinthians 7:1, and in Ephesians 5:21, and in those places, is related to God. In that context it suggests "reverence or respect for authority, rank or dignity."

The exhortation, therefore, that calls upon us to submit to God, also requires us to submit to the legitimate requirements of our employer; the Scripture that calls upon us to serve God, likewise requires us to respect those who are over us.

Moreover, we are required to do this, not only for those who exercise their position of authority in a kindly, considerate fashion, but towards those also who are domineering and demanding in their attitude. Some employers provide concessions and allowances that ease the drudgery of daily toil; others exact more than their fair due. Towards both the true servant of Christ will render outstanding service according to his or her ability.

If we do this, we will adorn the doctrine we have embraced. So Paul exhorts:

"Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God, and His doctrine be not blasphemed." (1 Tim. 6:1).

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Tit. 2:9-10).

Paul's words were directed to bond-servants, but they should be applied to all employees who embrace Christ. We are not to give good service and respect our masters merely to obtain a bonus that may be offered, or in order to secure promotion, but because this is what Christ requires of us as adorning the doctrine of God. To the outside world, our actions testify to the truth that we proclaim, and if they are not consistent, they bring the truth into disrepute.

Do Not Steal

It is possible for us to be a thief without realising it. Of course, we would not think of robbing our employer of money or goods, but do we hesitate to steal the time that he pays us for? Are we clock-watchers? Do we take sick days even though we are not ill, but because they are provided in the industrial code? Do we waste time? Are we habitually late for work? Do we filch a few minutes more over lunch or during the tea break?

We might justify such action by claiming that the time taken is used in speaking the truth to a fellow-employee, but are we justified in using that which belongs to another for such a purpose? Remember, Paul said: "Let us not do evil that good might come" (Rom. 3:8). If an opportunity presents itself of speaking the Truth in our employer's time, let us make sure that we more than make up the time taken to do so.

Peter reminds us that if we do wrong we deserve to be punished (1 Ep. 2:20), but if we do well, and are still criticised for Christ's sake, or are victimised because of religious prejudice, yet bear it patiently, we please God. Christ suffered in like manner, and provided the example as to what we should do.

To retaliate against our employer or our fellow work-mates because we are unjustly criticised or ridiculed is only manifesting the petty, small-mindedness of the world, and it certainly brings disrepute on the Truth.

Use Your Independence

However, there is no need for us to continue to bear unjust criticism or persecution. Where such is persisted in, the Scriptural advice is to leave such employ. Paul advises that if we are able to become free, to do so (1 Cor. 7:21). Unlike the bond-servants to whom Peter wrote, we have the privilege of being able to seek alternative employment.

Further, if we are accused of having done something wrong when we are innocent, it is legitimate and wise to defend ourselves, so long as this is done within the bounds of Christ's precepts. Otherwise, it could be that our reputation might suffer to such an extent as to bring discredit on the Truth.

It is acknowledged that the attitude demanded of the truth under the circumstances discussed above is difficult, and yet we will find help to maintain this course of action by reflecting on the fact that Christ had the same difficulties to encounter. He provided the example which we should follow. He was faced with the same problems, and bore the same nature as we do. We therefore have in him a sympathetic high priest who can bear our case to the Father having been through the same problems. When we fail, he will assist us to blot out those failings; when we feel weak, he will strengthen us. In all circumstances he can help us to be worthy bond-servants of the living God, not only at our place of employment, but in all that we do. Thus, with Paul, we are able to say: "I can do all things through Christ which strengthen me" (Phil. 4:13).

—P. NIVEN (N.S.W.)

Israeli Fighting Machine.

PARIS — In an article on the Middle East, the French newspaper, *Le Figaro*, describes the Israeli army as probably one of the best trained and most efficient in the world. It claims that the normal Israeli infantry unit is superior to any of the highly regarded French paratroop units during the Algerian war.

(Israeli pride is on the increase. It is manifested in Jewish publications, it guides Jewish policy, it arouses Arab antagonism. It is understandable that a nation which was born out of oppression and reared in hatred, should glory in its personal achievements. Moreover, it is Divinely predicted, for Ezekiel declares that they would dwell confidently in the Land. This, however, will precipitate a Divine judgment that will humble Israel and force the Jews to supplicate the help of their Messiah whom they today despise.)

ON REDEEMING THE TIME

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:16).

"Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

There is great significance in this striking phrase. The word "redeeming" is a translation of *exagorazo*, and signifies to "buy out." And as the Greek is in the Middle Voice, the exhortation is to "buy out" for oneself.

Authorities are divided as to the actual meaning of the word. Some use it as merely signifying that we should make the most of our opportunities, but the use of the same term in Gal. 3:13; 4:5 indicates that it involves the purchasing of something from somebody else who has control of it. *The Vocabulary of the Greek Testament* (Moulton & Milligan) states concerning the word:

"The similar use of the compound in Gal. 3:13; 4:5, suggests that in Eph. 5:16; Col. 4:5, the meaning is not so much 'buying up', 'making market to the full of the opportunity', as 'buying back (at the expense of personal watchfulness and self-denial) the present time', which is now being used for evil and godless purposes."

Who claims control of our time under normal circumstances, that we might purchase it back? The context of Paul's words suggests the answer: "Walk wisely toward them that are without; because the days are evil." It is the world that claims our time, but we must purchase time for ourselves, that

we might serve the Truth.

To grasp the full power of Paul's exhortation, it is necessary to consider what we are to buy. There are two words used for time: *kairos* (which is used in the quotations above) and *chronos*. The former signifies time as seasonable, time as charged with opportunity; the latter relates to time as such, time as it ceaselessly and monotonously ticks itself away without defining any specific season. One Greek scholar has defined *kairos* as follows:

"*Kairos* is that immediate present which is what we make it: Time charged with opportunity, our own possession to be seized and vitalized by human energy, momentous, effectual, decisive: Time, the inert, transformed into purposeful activity."

The world has transformed inert time into purposeful activity, for it knows what it wants, and sets out to attain it. In this, "the children of this world are, in their generation, wiser than the children of light." They create opportunities and make the most of them; they turn mere time into seasons of fruitfulness.

But Paul warns that "the days are evil." They are evil because the control of time has got into wrong hands; hands that provide seasons of opportunity that the

flesh only might be served. There is an urgency, therefore, that we make a nobler use of time, and at the expense of our own material welfare, purchase it that we might give it in service to God.

Consider the demands of the world upon time. It divides a person's life into seasons of opportunity.

We are compelled by law to send our babies to kindergarten, there to commence a schooling of which we have no choice, and which lays the foundation for an education in materialistic and evolutionary philosophy. As they advance in age towards the early teens, their schooling is stepped up and homework becomes more onerous. Opportunity for family teaching or Sunday School homework is lessened.

As secondary and tertiary education takes over, the impact of faith-destroying teaching becomes more apparent; the demands on time are greater, and available time for increasing their spiritual knowledge becomes less.

Young people are advised that this period of education is their time of opportunity; they are urged to lay a basis that will provide them with security in the years ahead.

The attractive bait that is dangled before them like the proverbial carrot before the donkey, is material security and affluence; a "good job"; better housing; larger bank balance, bigger motor cars; increased prestige; greater opportunities for pleasure.

And the Truth?

Necessarily it must take second place in our lives.

It is true that we might not neg-

lect attendance at the memorial meeting, or perhaps at an occasional Bible study; nor would we overlook the financing of preaching. But we find that the time and energy we can place into the Truth is limited, so that of necessity it takes second place in our considerations.

We may pray: "Give us each day our daily bread" — but we would be very disappointed if that were all we received.

Paul warned that there is a need to "redeem the time," buy back for ourselves these seasons of opportunity.

This requires that we serve God first, and the world afterwards.

We need to be quite inflexible in this and make it a principle in our homes as well as in our own considerations. Point out to the children that there is something more important than success in schooling, and that is success in the spiritual sphere. Whilst we recognise the need of education, and do not ignore the value of security in life, these matters must not take precedence over the study of the Word, or the service that will bring for us the true riches ultimately.

The finest investment that we can make in life is in the things of the Truth both for ourselves and our children.

Christ warned against the demands that would be made upon our time in the materialistic last days. He exhorted:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares" (Luke 21:34).

To be "overcharged" is to be

heavy or weighed down, and hence drowsy through over-eating and the effect of gluttony, and thus unfit for the vigilance Christ would have us exhibit.

The world is in that state, and because of its very affluence, its pride of possession, has little time for Christ.

It finds no real need of God, and therefore is impatient of a religion that would limit the time for self-indulgence, or require sacrifice of personal interest that He be served.

The danger is that brethren may be motivated by the same influence. They may well become affluent in material riches, but find out at Christ's return that their poverty is such that they have not the wherewithal to clothe themselves (see Rev. 16:15).

Whilst a sound education is an aid to present success (and can also be of assistance to the Truth) we need to place such things in proper perspective. The first principle of our existence must be: "Seek ye first the kingdom of God and His righteousness, and

all these things shall be added unto you" (Matt. 6:33).

Consider the background to those familiar words:

"Take no thought (lit. no anxious thought — see Phil. 4:6) saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? For after all these things do the Gentiles seek; and your heavenly Father knoweth that ye have need of all these things. But seek ye first . . ."

The Gentiles claim possession of our time, and by law compel us to spend it according to their demands. Recognising that their control of our time, or the seasons of opportunity that they create for us, are evil, there is an urgent need to purchase time and opportunity to serve God aright. This can commence in the home, and from there extend to the Ecclesia. In all the demands that are made upon us, let us be certain that we give unto Yahweh the best of our time, the greatest of our energy, and the firstfruits of our increase. We will make no better investment in this life, for ultimately our gain will be substantial in the age to come by so doing.

Awaiting The Resurrection:

What brightness is there in the prospect of meeting Christ, after putting the hand to the plough and looking back? The grave is a short cut to judgment; for "the dead know not anything." A man is hurried as by a side door, out of scenes of self-glorification to meet Him who will be terrible to all who say: "Lord, Lord, and do not the things that he says." How different a place is the grave to those who have taken upon themselves the toil and dishonor of Christ in the days of their vanity. Death to them is a brief repose; a sweet rest, from which they seem to instantly wake refreshed, to find Christ on the earth! (R.R.).

Noah's Days?

What would have been the end of Noah if he had said: "Only eight out of a whole world intent upon building this ark — there must be something wrong." There was something wrong, but it lay on the side of the world, not on the side of Noah.

This Month's Exhortation:

Worshipping a Living God

Paul warned that "in the last days perilous times would come." Our exhorting Brother this month (Bro. H. H. Adelaide), warns us that those times are upon us, and exhorts us to take heed to our individual responsibilities. Reading: 2 Timothy 3.

Dear Brethren scattered abroad,
Greetings!

There is no doubt that the epoch of the end is upon us! We live in times that are stimulating and exciting; that speak clearly of Christ's coming. But they also constitute a warning, for it will be only those who remain faithful to the covenant, who will receive the blessing from the Lord, for whose coming they daily plead in prayer.

Meanwhile, like Lot, they live in an environment of wickedness. They see about them a surging tide of evil and unrighteousness such as threatens to engulf civilisation in destruction. Mankind gives itself over to such unrestrained pleasure and "self-expression," as is grievous to God. But human nature has always sought to debase the Divine standard. That was the case in the days of Noah, when men's thoughts were evil continually, and God's way was corrupted. It required Divine judgment in a flood of destruction to sweep away the evil; and, today, the purging fires of Armageddon are needed to cleanse the world of similar wickedness. Lifeless ashes will be the portion of the wicked.

That day is now approaching.

But even more perilous are these days for the brethren of the Lord, because they are a minority among the heedless throngs. They are called to be the Father's sanctified ones, manifesting standards of conduct which reprove the immoral and irreverent attitude of those about them. It is imperative that they challenge this environment of evil, or be swept into spiritual oblivion. Their weapon is the sword of the Spirit, but when effectively used it is invincible against the opposition.

That sword comprises the Word (Eph. 6:17). The Word is also likened to a lamp which lightens the straight and narrow path along which the called are expected to walk. Throughout the ages, and by divers methods, the Word has been given to the sons of men to be educated thereby. It has come from Angelic voice thundering from trembling and flame-wrapped Sinai; through the still, small voice of encouragement that quietened Elijah in the cave at Horeb; and by the gracious words of God's beloved Son who "spake as never man had spoken" before. On the Mount of Transfiguration, the Divine voice testified to those present: "This is My beloved Son in

whom I am well pleased; hear ye him!" (Matt. 17:5).

Yes, we have listened to Yahweh's Holy One, and his words of grace and truth bind us together as his brethren, and as the Father's witnesses, without whom His name would be erased from the earth. Blasphemously, in their folly, men proclaim that if there is a God, He must be dead. This arrogant foolishness plumbs the depths of human degradation; yet such statements are common in the environment in which we live.

These are days, therefore, when the line of demarcation must be clearly drawn between ourselves and the ways of the children of the flesh. We need to daily seek God as our refuge and strength; a very present help in time of trouble (Ps. 40:1). We need that help, for the swift hours bear us on to a destiny which our feeble intellects can grasp but dimly. In contrast to the passing world which delights in anything which gratifies the baser instincts, our life must be a pilgrimage towards the highest and best. Each day means a new lease of life for the inner man, a further opportunity to build into our lives those divine characteristics displayed by the Lord Jesus Christ. And character is the only thing not lost in death, because it will be written in the Lamb's Book of Life.

The Father, in ancient times, declared: "Be still and know that I am God" (Ps. 46:10). We have done just that, and found Him as revealed in His Word. We have heard therefrom wonderful things, and we have understood what His son meant when he requested that we come unto him and find rest.

We came, and found rest from dead works, and disturbing ways. Tranquility, confidence, and resignation gradually replaced the anxious fears and dreads of the present and future. We serve and walk before a living God, no matter how much the world deems Him dead.

This world, as we know it, must pass away, and so also will we if we are tempted to join its unhalloved ways. True, the world can offer much in material riches and pleasures, but it is all on a short-term basis, and the moths and rust steadily devour. Therefore, we are wise, to let all this tempting but counterfeit treasure pass into dust. Surely He who holds the universe together can direct and secure our little lives against all evil. Though we be but earthen vessels, much treasure can be stored therein through the spirit word.

Remember, that mainly, our lives are made up of small things daily attempted in Yahweh's name; and a life need not be great to be beautiful.

True, it is difficult to set a course against the current of evil around us. It is so much easier to go with the tide; but that tide will only smash us against an alien shore. Again, there are thorns in the flesh whose pain we all feel, and which subject our faith to great pressures and make the way agonising; and yet, the Scriptures assure us that "all things work together for good to those who love God." Let us remember that all have these experiences, and that one person's woes provide another with the opportunity to help. Thus with mutual help the problems of life can be borne with patience.

grace and fortitude.

Even failure can sometimes teach us more than success; certainly it reveals to us the need to rest on God.

Meanwhile, it is urgent, that we as brethren review our standards, and make sure that they are not slipping, being pulled down by the ugly world about us. The standard set is that established by the Lord, and though it makes us constantly conscious of imperfections, we must not attempt to lower it, but by seeking forgiveness for sins committed and striving to redeem the time, draw ever closer to it. The test is meant to be hard because the treasure at stake is rich, and will only be entrusted to those who, in love and gratitude for what Christ has done for them, bend their wills to the Divine requirements.

Let us hold fast, using for protection the whole armour of God (Eph. 6:13) which, though light is efficient. Travail comes to all in various forms. It came to the Lord, our elder Brother, but He endured because he set his eyes unswervingly upon the cloudless

joy laid up for him. He will yet see the final joy and exaltation when he is united with his bride, for whom he paid so great a ransom. The travail of his soul will yield unutterable joy, honor and undimmed power for him who has waited so long for his beloved; as well as for those who down the long centuries have waited for him.

So, in the midst of dark and evil days, let us always consider the end. That end is summed up in the words of 1 John 3:2: "We shall be like him." As he is now, robed in the glory of spirit power for the fadeless ages, we will be then with help from on high. We need not praise from men, and should we die ere he come, may it be that Christ will be our biographer, and our lives will be sufficient epitaph of his power.

But if that is to be the case, and we are to be with him in that day of glory, we must now stand fast at the altar of our ancient faith, from which only ascends incense acceptable to our heavenly Father through His son the Lord Jesus.

"Come, Lord Jesus!"

In The Footsteps Of The Master:

Let a man love God, and hope in His mercy, and obey His commandments — let such a man commit his way to God in daily prayer, and his steps will be directed: his affairs regulated, and troubles sometimes sent him. (R.R.).

Reader's Comment:

"Waxing Fat"?

"Christadelphians seem to have money and means to satisfy their own wants, sometimes forgetting the needs of the Truth. We would be uncomfortably close to the truth if we substituted the word 'Christadelphia' for 'Jeshurun' in Deut. 32:15! I enjoyed very much the article in the Herald on 'USA & Britain Are Not Israel' since I had read a great deal of the Plain Truth publications, and had investigated this topic on my own, and realise the fallacy of such claims" — (Bro. O'K., USA).

Bible School Bulletin

EIGHTEENTH BIBLE SCHOOL

We invite you to make your reservations for this School, to be held, God willing, from 2 p.m., Saturday, 27th December, to Sunday, 4th January, 1970.

Attendance at the Bible School provides healthful relaxation combined with outstanding spiritual instruction.

It was claimed by many that the last School was one of the best ever conducted; we feel that the next School will provide outstanding facilities for spiritual enjoyment.

The School will be sponsored by the Coburg Ecclesia, and the Secretary appointed is Bro. Barry Williams, of that Ecclesia.

Speakers appointed for the main sessions are: Brethren A. C. Newton (Perth, W.A.); S. Snow (Coburg, Vic.); R. Pogson (Yagoona, N.S.W.); H. P. Mansfield (Woodville, S.A.).

We propose in this, and subsequent Bulletins, to provide an outline of the talks to be given.

Theme For The Next School (Bro. A. C. Newton).

THEY SHALL BEAR THEIR SIN

Sin must be either atoned for or its consequences borne. Scripture records that some through very stubbornness have refused the cover provided by Yahweh. It shows how that the "whole world lieth in wickedness" and that a terrible retribution will be poured out upon those who shelter under the Harlot system of Revelation 17, instead of seeking the atonement effected in Christ.

(1) — Sin-bearers At The Dawn Of Creation

The attitude of Adam, Cain and Lamech towards sin; how Divine help was ignored, and man wandered out of God's way. In type the "one great offering" was despised, and they bore their sin.

(2) — God's Justice And Mercy In Covering Sin

The awe-inspiring Day of Atonement — The Sacrifices that typically covered over the sin of the world — Essential principles associated with the forgiveness of sin — How these must be carried out or else we will bear our iniquity.

(3) — The One Great Offering And Perfect Covering

Christ the true "sin-bearer," to bear it away — The Atonement in brief — The perfect antitypical Lamb (Isa. 53; Matt. 8:17; 1 Pet. 2:24) — The work of the High Priest in the heavens, and the requirements for his intercession (Ps. 16:3-4; John 14:1; 1 Pet. 3:7).

(4) — The Man Of The Flesh Walking In Nakedness

The Man of the Flesh who shall bear his sin (Prov. 6:12; 20:4; 28:9, 13; 29:1), or the man who refuses correctly and wilfully walks in an evil way. Some of the "works of the flesh" considered (Gal. 5:19-21) — The contrast of Gal. 5:22; Gal. 6:2, 5.

(5) — Sin Politically Judged: The Triumph Of Righteousness

The woman on the scarlet colored beast (Rev. 17:3), and the "anti-christ" spirit which motivates every member of its body — Its complete destruction at Christ's coming (Dan. 7:10-11) — The call to absolute separateness from its "spirit" and "principles" (Rev. 18:4) — Its war against Christ (Rev. 17:14), and the triumph of the true Sin-bearer.

These talks are designed to reveal the personal responsibility resting upon each member of the multitudinous Christ to avoid sin, or to seek the Divine forgiveness when it does take place; as well as emphasising the need to clearly discern the true nature of the religious and political world about us, taking care to avoid association therewith in any form.

THE SENIOR (TEENAGE) CLASS

During recent Schools, special attention has been given to this class. It is open to those 13 years and over, and is compulsory for those in the age-group who are under 18 years of age at the time of the School.

Planning of the sessions, including the evening meetings, is done by a Committee of young brethren, in conjunction with the School Committee.



Portion of the Senior (Teenage) Class of the Seventeenth School.

Since this system has been adopted, the class has manifested great enthusiasm, and has been extremely well attended. This has necessitated the enlarging of the school-room, and the provision of additional facilities.

The Committee members of the Senior Class activities at the next School, God willing, will be brethren S. Dando (Shaftesbury Road Ecclesia), Greg Gilmore (Riverwood Ecclesia), and D. Brewer (Melbourne Ecclesia).

Outstanding series of talks have been planned by these young brethren for both the day and evening sessions, and further information can be obtained from them either personally or by correspondence, c/o West Beach Post Office, South Australia - 5024 (the mail will be forwarded on). They will be pleased to receive suggestions both for the impending School, and, God willing, the Nineteenth School for May next year.

With The Senior (Teenage) Class:

IN THE ARENA OF FAITH

Brother Newton will give a series of five talks to the Senior (Teenage) Class, in which he will draw upon Paul's allusions to contemporary activities in order to emphasise the requirements of a true follower of the Lord Jesus. These talks will be illustrated.

(1) — The Athlete

The need for good training, diet and co-operation with fellow-athletes as they apply in the spiritual sphere. The runner sets his eyes on the objective ahead: where are ours centred?

(2) — The Wrestler and Boxer

Endurance and rigorous discipline of self is required to gain the victory. Shadow boxing is valueless in the fight of faith. Endurance is demanded of all. Eyes, hands, feet must synchronise with the head. Offence is the better form of defence in attacking evil.

(3) — The Slave And The Prisoner

Paul the Roman freeman gloried in his servitude to Christ. He recognised that he was not his own. But in servitude to Christ he found a greater liberty and more abundant living than in slavery to the flesh. The things that once attracted were treated as worthless when the value of the true riches was revealed. The wages of sin contrasted with the wealth in Christ.

(4) — The Crown Of Victory

Those who contest in worldly sport might receive a fading glory; but the wreath of victory in Christ will never wilt. The crowds applaud the victor in the sports arena today and mock him tomorrow when "another takes his crown," but in Christ there is the prospect of endless triumph. The fading glory on the sports field is only obtained by complete dedication of self to an objective. How much more is this required to obtain Christ's crown of victory?

(5) — The Soldier

The Roman legions were noted for their courage and ability to wage successful war. They were carefully equipped for the purpose. A consideration of the armour available for the good fight of faith. The part of the body that is not protected. The need to keep the sword sharpened, and develop skill in its use. The issues of battle clearly defined. Christ's warriors in the Age to come.

These talks will present in a vivid, dramatic fashion, the requirements of a walk in Christ, with all the excitement and thrill of adventure that such provides.

**TASMANIAN BIBLE CAMPAIGN****Launceston**

10th to 19th January
(God willing)

Study Leaders:

Brethren A. C. Newton, and
H. P. Mansfield.

Themes:**PRINCIPLES OF ACTION**

(Bro. A. C. Newton)

1. The Devil and His Works
2. The Spirit of God
3. The Essential Baptism
4. The Love of Christ
5. The Judgment of God.
6. The Son of God — Conqueror!

HABAKKUK'S MESSAGE FOR THESE DAYS

1. Habakkuk's Burden: Why is Evil Permitted?
2. Habakkuk's Vision: The Revelation of the Divine Purpose.
3. Habakkuk's Prayer: The Glorious Consummation:
 - a. At the Judgment Seat;
 - b. Destroying the Powers of Darkness;
 - c. Establishing the Glory of the Kingdom.

Public Lectures:

Three public lectures will be given to publicise the truth in the

Launceston area.

Junior Sessions:

Brother B. Philp, of Sydney, is organising a Junior Campaign for all children up to 15 years of age to be run concurrently. This will provide spiritual instruction for the children, and at the same time free parents to enjoy the main studies.

Evening Sessions:

Interesting evening sessions will be provided every evening.

Costs: (Full accommodation in Hillcrest Hall).

Adults \$45.00. Children, 3 to 9. \$22.50.

Reservations:

A deposit of \$5 is required with reservations, and should be forwarded to the Secretary: Bro. M. F. Wright, 133 West Tamar Road, Launceston, Tasmania, 7250.

Travel Arrangements:

Arrangements are being made for concessional flights from Melbourne to Launceston, and further information will be supplied on request to Logos Publications, West Beach Post Office, South Australia, 5024. **MAKE YOUR RESERVATIONS IMMEDIATELY FOR BOTH THE BIBLE SCHOOL AT RATHMINES, N.S.W.; AND THE TASMANIAN BIBLE CAMPAIGN.**

QUESTION TIME AT THE BIBLE SCHOOL

We invite participants to bring their Bible problems to the School where opportunity will be provided for them to be presented. Those not answered there will be treated through these columns.

The Star Of Bethlehem.

Q.: What kind of a star was it that the wise men saw at the birth of Jesus?

A.: It was not a star as we understand the term, but a light shining in the heavens that had the appearance of a star. This is apparent from the statement that "the star went before them (from Jerusalem to Bethlehem) until it came and stood over where the young child was" (Matt. 2:9). It would be impossible for a star in the heavens to shine down brightly upon one house in a town and isolate it; but it would present no difficulty to Almighty Power to provide such a light that would lead the wise men to the house in which the infant Jesus was resting. This light had appeared to them in the east, probably at the conception of the Lord (Matt. 2:2), and then, after the Magi (wise men) had arrived in Jerusalem and enquired concerning the one born King of the Jews, and were directed to Bethlehem, it again shone forth to lead the way; doubtless it was a theophany of Divine glory.

The Carcase and the Eagles.

Q.: Please explain these terms as

they appear in Matt. 24:28.

A.: A carcase is a dead body, and the context shows that it refers to the nation of Jewry in A.D.70; the eagle (or vulture as the word can be rendered) points to Rome. As vultures feed on dead carcases, so the Roman legions would attack Judah. This was in fulfilment of Deuteronomy 28:49, which is prophetic of the Roman attack of A.D.70.

The Eating Of The Roll.

Q.: Is there any significance in Ezekiel's eating of the roll (Ch. 2:9—3:3), and John doing likewise (Rev. 10:9-10)?

A.: In regard to both, it was a symbolic action of what they were required to do as far as God's word is concerned. They were to eat the roll, and thus assimilate it into their beings. The roll, however, represented the message of Yahweh; a message of "lamentations, mourning, and woe." As Ezekiel ate, and assimilated the roll, it caused him to share, on a human level, Yahweh's attitude towards a sinful people (see Jer. 6:11; Ezek. 3:3, 14). This was likewise the experience of John in Patmos.

WE RECOMMEND THAT YOU MAKE YOUR RESERVATIONS FOR THE SUMMER SCHOOL IMMEDIATELY, AS IT IS RAPIDLY FILLING UP. IT IS OUR INTENTION TO RESTRICT THE NUMBER AT THIS SCHOOL IN ORDER TO PROVIDE FOR GREATER COMFORT OF THOSE ATTENDING. SEND DETAILS OF YOUR PARTY, AND DEPOSIT TO LOGOS PUBLICATIONS, WEST BEACH POST OFFICE, S.A. — 5024.

Solid Foundations.

When an ecclesia suspends the agitation of first principles, it will not long continue pure and healthy. "Building up" will become pulling down: the clear lines of primitive truth will become lost in the haze of speculation, (R.R.).

Responsibilities in the Home

“For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light . . . Redeeming the time, because the days are evil. Submitting yourselves one to another in the fear of God.”

— Ephesians, 5:8,16,21.



Pressures In A Swinging City

Ephesus ranked as one of the “swinging” cities of the Roman world. Its citizens enjoyed a high standard of living, and possessed many material advantages. The climate was warm and inviting. The inhabitants were friendly folk who had become addicted to easy and luxurious living. One writer has described it thus:

“Its people were distinguished for luxury, for music and for dancing, and for seductive arts that led to vicious indulgence.”

In modern parlance, they were “switched on.”

The life of the city largely revolved around the Temple of Diana. Within its portals, unspeakable abominations were enacted in the name of “religion.” Priestesses served in the Temple, and fornication flourished.

Mature members of the community accepted it; the young grew up with it.

It was a city much like Perth or Sydney. Or any large, modern city with a rich coastal situation and pleasant climate.

In that city, the Truth struggled for existence.

In his letter to the Ecclesia, Paul wrote pointedly concerning the loose morality of the people gener-

ally:

“Fornication, and every kind of impurity, or covetousness, let them not even be mentioned among you, for they ought not to be named among the saints. Avoid shameful and foolish talk and low jesting — they are all alike discreditable — and in place of these give thanks. For be well assured that no fornicator or immoral person, and no profligate — or, in other words, idol-worshipper — has any share awaiting him in the kingdom of Christ and of God” (Ch. 5:3-5, Wey.).

It is noteworthy that Paul classed the pursuit of such fleshly interests as fornication, impurity and covetousness with immorality and idolatry; thus illustrating the true nature of certain major trends in modern society.

What of the Ecclesia?

There were many problems facing those who strove to live righteously in Ephesus. The pressures and temptations from the world were extremely powerful.

Countering Pressures Without

How was the Ecclesia to be strengthened against the influences of fleshly, idolatrous Ephesus? The Spirit, through Paul, provided the answer in clear, practical terms: strengthen the bonds of the Truth within the home. This was to be the starting point in a general counter-attack which the Ecclesia

was to take up against the world.

Many Bible students have wondered at the apparent dramatic change of subject in Chapter 5:22: "Wives, submit yourselves unto your husbands as unto the Lord." However, a careful consideration will reveal that there is no actual change of subject; but merely a change from negative to positive.

Having previously spoken of the vile way of life revealed generally in their city, and having written uncompromisingly concerning the manner in which the Ecclesia should strongly resist and oppose such practices, the Apostle proceeded to write concerning the positive manner in which they should meet the challenge of worldly pressures; by strengthening the bonds of the Truth within the home!

Underlying his words is a principle of truth which should be understood by believers in every generation: when immoral degeneracy begins to escalate within society, the danger arises that the same weaknesses will become apparent within Ecclesias. Such destructive influences will firstly affect individuals, and then whole families. And when family life is thus weakened, the entire Ecclesia will suffer; and if the influence is not checked, the Truth will soon fade.

That is the challenge of today. We live in an environment similar to that of Ephesus. Society is falling apart under a wave of permissive morality which covers every avenue from fornication, to general impunity, to covetousness (Eph. 5:3-5).

The Truth In The Home

Paul sets forth the great prin-

ciple that should govern all human relationships in the Truth, whether in the home or the Ecclesia, in these words: "Submit yourselves one to another in the fear of God" (Eph. 5:21).

This demands that we serve one another by relegating "self" to its proper place, and setting forth service to Yahweh as the great goal in life. Even a father is required to submit to his child, in this sense; that he considers the good of the child before himself.

Human pride makes demands on others; but humility leads us to offer voluntarily that which Christ teaches us to give to others. If this grand ideal is manifested in the home, it will soon be reflected in the Ecclesia.

The alternatives in human relationships involve selfishness or sacrifice, demanding or giving, personal gratification or the welfare of others. Paul's exhortation to "submit yourselves," leaves us but one alternative. It must first stem from the home.

Husbands And Wives

Whilst all the family must learn to become united in the bonds of the Truth upon the basis of mutual submission, the most important relationship in the home is that between husband and wife.

An example must be set before children of unity and single-mindedness. The father must take upon himself the responsibilities of the home as its head, and the mother must be found co-operating with him to the good of all. Children must discern that both father and mother consider the welfare of the rest of the family before self.

It was upon that note that the

Apostle commenced this section of his epistle (v.21). It comprised a personal message to every member of the Ecclesia, and every member of each family. It continued with special instruction for wives:

"Wives, submit yourselves unto your own husbands, as unto the Lord" (v.22).

The Apostle then showed that marriage, from the beginning, has had great prophetic and typical significance.

But submission is not to be limited to wives, as the Apostle has already made clear (v.21). All members are to willingly submit to one another in the home and in the Ecclesia, "in the fear of God." Thus, mutual respect and submission is part of the living faith, and expresses a reverence for Yahweh.

True marriage is set forth as a type of the union between Christ and the Ecclesia.

The Lord Jesus Christ stands for authority; the Ecclesia responds with submission. The Lord manifests the sacrificial qualities of agape-love; the Ecclesia answers with self-surrender. With these profound thoughts, Paul asserts that the home of the believer should become a manifestation of the relations existing between Christ and his Ecclesia. The husband is to type the Lord; the wife is to be representative of the Ecclesia.

What a tremendously high standard this sets for believers in their daily living! But the results will be found most rewarding. There will be manifested a happier and more contented home-life for the entire family, and a personal satisfaction in winning the battle against self.

Wives have not merely been given a special instruction to submit to their husbands, but a deeply profound spiritual reason as to why they should do so: "For the husband is the head of the wife, even as Christ is the head of the Ecclesia; and he is the saviour of the body" (v.23). Notice the tremendous responsibility this statement places upon the husband: he is to assume the same authority and responsibility over his wife as Christ has exercised on the part of the Ecclesia. In measure, he is to assume responsibility for her salvation; for Christ is "the saviour of the body."

If the husband is living the Christ-life in the home, his wife is able to confidently submit, and by following his lead through the Word, walk with him towards the Kingdom (see 1 Pet. 3:5-6).

The instruction for wives continues in the next verse, where the basic thoughts are: "let the wives . . . be subject . . . in everything" (v.24). The word rendered "subject" is *hupotasso*, and is a military term, signifying "to rank under," or accept a position of lesser rank. The word implies a degree of self-discipline on the part of the one accepting the lesser honour; but observe that it is firstly applied to the Ecclesia, then to the wives of brethren. Would the Ecclesia presume equality with Christ, or seek to dominate him? The idea is monstrous. So, then, asserts Paul, should the wife be under subjection to her husband. In other words, let her manifest in the home all the attributes which Christ desires to see in his bride.

What a tremendous opportunity this is for sisters to display these

characteristics within the home! What an example it is to both husband and family when the wife and mother displays those virtues that Christ desires to see in his bride! She will become a living exhortation to all, but particularly to those loved ones of her own household.

The position of the wife is not without responsibilities. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). The word "guide" is said to mean "the management and direction of household affairs" (Vine). To effectively carry out these responsibilities, the wife must have the respect and affection of both children and husband. And in all her duties within the family, her actions and conduct must be above reproach, in accordance with the commandments of Christ, so that enemies of the Truth have no grounds for speaking discreditably.

But "the management and direction of household affairs" extends

beyond the mundane affairs of life. Paul made reference to Timothy's sound grounding in the faith "from a child" (2 Tim. 3:15), and drew attention to the faithfulness of his mother and grandmother in that regard:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also" (2 Tim. 1:5).

It is significant that neither father nor grandfather are mentioned by Paul, thus indicating that these women had been solely responsible for the spiritual education and development of one, who eventually became of great value to the Apostle as well as to the Ecclesiast.

In Ephesians 5:25, the Apostle turns his attention to the spiritual obligations incumbent upon husbands, and, finally, in Chapter 6, comments upon the behaviour which is required from children. These aspects of the subject we plan to consider in our next article, God willing.

— John Ullman (W.A.)

Example In The Home:

The young are quick to observe and are very imitative; they pin their faith to what father and mother do. How many are the examples of good and bad parentage recorded in God's Word for our learning. Let us heed our obligations in this matter. In this age of increasing ungodliness and unbelief, there is added reason why we should be careful and obedient even though it entail self-denial and self-sacrifice. The Sunday School must not take precedence over the home; nor be permitted to usurp the instruction that should come from parents. The Sunday School is a boon in its right place, but we need to remember that whereas no mention is made of such in the Scriptures, there is much said of the duties of fathers and mothers in imparting knowledge to their children.

We Escape the El Fatah Terrorists

I found the visit to Ur intensely moving. I had never been there before, and as I looked down from the ziggurat upon the scene of desolation and desert that stretched out before us, my mind went back to faithful Abram, and the prosperous, well-watered, fertile, busy city he left behind.

His relations probably wondered why he left so attractive a centre with its grand opportunities for material advancement, to wander a pilgrim and sojourner in a land of which he knew nothing. Was there not affluence in Ur? Certainly there was! Did he lack any of the necessities or luxuries of life? By no means! Could not he get on with his neighbours? Oh yes! Then why leave? Because there is no future in this place, and because God has called me to leave!

His friends and acquaintances could make nothing of the story. Doubtless shrugging their shoulders, they left Abram and his family to their fate.

But the desolate ruin before us, the deep silence of the desert only broken by our party of tourists as the members spake one to another of these things, testify that Abram was right.

Ur was not always isolated as it is today. In Abram's time it was a city of no mean importance. It was the headquarters of the worship of the moon god, Nannah, and its principal building was the massive ziggurat upon which we were then standing, and which was dedicated to that worship. It was also a Royal City, whose king governed the Sumerian provinces. Archaeological research has established that the civilisation was of an extremely high order, with an advanced culture and education. Clay tablets have been found recording business transactions, school lessons, hymns, treatises on history and mathematics.

At one time the Persian Gulf, which we had left many miles behind us, extended to Ur, and this city of the desert

was a harbour at a spot where the Euphrates emptied its waters into the Gulf. It was then the most magnificent city in the world: a centre of industry, farming and shipping in a land of fabulous fertility and wealth. It was a terminus for caravans arriving or departing to distant lands, and for ships which sailed from its docks, importing and exporting merchandise. About the time of Abram, it was eclipsed by Babylon, the Akkadian Semites dominating the Sumerians, though it still remained an important city until the Persian period.

But gradually the silt brought down by the rivers Tigris and Euphrates silted up the gulf which receded in consequence; the Euphrates changed its course; Ur fell into decline, and was ultimately abandoned; finally the city was buried by the sandstorms of the desert.

It remained like that for centuries until it was uncovered by archaeologists, among them Professor Woolley, who disclosed some of its glory to a world that had forgotten its existence.

As we stated in our last instalment, the base of the Ziggurat of Ur upon which we were standing, extends to a height of about 70 feet above the desert. Ziggurats were a feature of ancient pagan worship, and were based upon the design of the Tower of Babel, the building described in Genesis 11:1-9. The word "Babel" has passed into the Hebrew as a synonym for "confusion," but the Chaldean word signifies Sanctuary (Bab) of God. These tall buildings dominated the ancient cities. They formed huge, pyramidal towers, rising, often in seven terraces from the centre of a Temple area, and crowned with a shrine at the top.

"Let us build us a tower, whose top may reach unto heaven," the original builders are represented as saying (Gen. 11:4). It is claimed that these structures embodied a half-cosmical, half-religious symbolism; the seven

storeys representing the seven planetary deities as mediators between heaven and earth; the ascent of the tower suggesting a meritorious approach to the gods; and the summit being regarded as the entrance to heaven.

The top was the shrine or sanctuary, and only to be approached by the priests.

The most famous of these edifices as far as archaeologists are concerned, are those of E-sagil, the Temple of Marduk in Babylon, and of E-zida, the Temple of Nebo at Borsippa on the opposite bank of the river. The former bore the Sumerian name of *E-lamen-an-ki* (the house of the foundations of heaven and earth). It was restored by Nabopolassar, who records that before him it had become "dilapidated and ruined," and that he was commanded by the god Marduk to "lay its foundations firm in the breast of the underworld, and make its top equal to heaven." The ziggurat of E-zida was called *E-ur-imin-an-ki* (house of the seven stages of heaven and earth); its restorer, Nebuchadnezzar, tells us, in an inscription found at its four corners, that it had been built by a former king, and raised to a height of over 60 feet; its top, however, had not been set up, and it had fallen into disrepair.

The ziggurat of Ur must have been a massive building at the height of its glory, and must have dominated the landscape of the surrounding country. From where we stood, we looked down upon the Temple area, and could see the outline of what were once the limits of the building. Beyond it we saw the ruins of the ancient city.

Later we were privileged to walk through the streets, and ponder the ways of men. Archaeologists have reconstructed the city, and declare that its ruins provide evidence of an affluent, materialistic society about the time when Abram was called out of it. We were shown a house that had an inscription stating that it belonged to Abram, though, doubtless, not the Abram of the Bible. At another point evidence of the flood referred to by Professor Woolley was pointed out to us, and we could plainly see the deposit of silt left there as the city was overwhelmed by water.

Our time was profitably spent in this

area, examining the deserted ruins, wandering down the narrow streets that once formed the arteries of a busy city, and meditating upon the circumstances that drew Abram out of its environs.

Ur means "light," but its light has long gone out! Not so, however, the light of Truth to which Abraham was drawn. The presence of the Jews in the land of Canaan today testifies to its continued shining.

Late in the afternoon we returned to the railway station of Nasiriya, where a crowd of Arabs was waiting to board the train to Basra. They are generally a cheerful people, with a keen sense of humour. But their methods of hygiene leave much to be desired. We watched whilst one young Arab boy in a far from clean robe, brought a number of cardboard boxes to the train, containing, as we guessed correctly, our evening meal. These were dumped on the platform to await the train, in the midst of the waiting travellers.

Ultimately the train arrived, and a madly rushing crowd of Arabs forced their way into the carriages, pushing Christadelphians out of the way as they did so. But fortunately, our return seats were reserved; the Arabs occupying them were ejected therefrom, and we were able to take our places in peace.

I was asked whether I would like to view the rest of the train, to observe the conditions under which others travel in Iraq. By all means, I replied. I was conducted on a tour of inspection. Our party was in a first-class carriage which gave a fairly comfortable ride with ample room. But the second class carriages were packed. Packed not only with people, but noise as well, as a babel of tongues arose. The air was thick with tobacco smoke; men, women and children were crowded together, tightly packed about small tables set up between the seats; mouths were working systematically up and down, either chewing the thick bread sandwiches which most carried with them, talking to one another, or screaming at disobedient children.

We moved still further down the train. Here it was even more tightly packed. It was mainly given over to conveying troops from one point to another, and the soldiers were so

crowded that there was barely room to move. Some were lying down, and I was invited to peer in and see how many were placed in a carriage. To my amazement they were stacked in layers one on top of another, so that every available inch of space was utilised. I looked into one of these layers, and in the gloom saw a pair of shining eyes looking into mine, replete with an unshaven face from which beamed a huge smile. But as I had not expected to see anything there, and in the darkness had put my face very closely to his, I received more of a shock at viewing at close quarters his countenance, than he did pleasure in looking at me (if, indeed, his smile indicated pleasure).

We were scheduled to leave Basra next day, and anticipated no trouble. However, the guide with us warned me that some could be expected because of indiscreet talk on the part of at least one member of the group, whom we had to reprimand. He had talked a little too freely concerning Israel whilst we had been at Ur, and his conversation had been marked by the Security Guard with us.

I must make it perfectly clear that I do not believe that there was any real danger in any place we visited. I, as leader, assumed responsibility for the entire group, and should action have been taken at all against any member, I would have been the one involved. It is true; we visited places not normally seen by tourists, and true there was a state of tension. Further, there was a need to exercise care, but so long as my instructions were carried out, there was no real danger.

Certainly, I did not expect any trouble at Basra, and in my suit case, I had placed certain large books on Israel that I required later on. At the same time, we had warned all other members of the party that no books or brochures on Israel were to be carried by them, as their luggage would be subjected to search.

On the day we were to leave Basra, however, the security authorities demanded that our main suit-cases be searched. I interviewed the man in charge. "There are forty in my group, do you want every case searched?" "No, a spot search of five will be sufficient." It was important that my

case be not opened, and yet at the same time that I should manifest no fear at any request that it be searched. Therefore, I told him that I would assist by taking charge; and, nominating five others, I ordered them to proceed to the customs house. Then, taking my stand with the man in charge, I called upon each one to open his case for the search. This was done, to the satisfaction of the Iraqi authorities, and we made our way back to the rest of the group.

But all was not over as yet. Somewhat earlier, Brother Lloyd, of California, had handed me a budget of rather incriminating documents relating to Israel, stating that it be best if I held this for him, as it belonged to a beloved sister in the States! Why I should hold the incriminating evidence and not he, he did not bother to explain. However, I placed it in what I looked upon as my confidential bag — a bag I never let out of my possession as it contained money, passports, health certificates and valuables for the whole group.

But I was advised that Security wanted to view the passports. A tall, well-built Arab was introduced to me as chief of security, and with a guide who acted as interpreter, we made our way to a table where business could be transacted. It was a busy portion of the hotel, and doubtless many of the other group envied the cups of coffee that were first served us. However, with the search of the suit-cases successfully completed, and knowing full well that all passports were in order, I had no fears whatever. I therefore settled down to the opportunity of meeting the security man, and tasting the local coffee at his, or the Government's, expense.

I sipped the coffee, and placed my "valuables" bag on the table, temporarily forgetting the incriminating literature that I had secreted therein. "You want the passports?" I enquired. "Yes," answered Security through the interpreter. "Certainly," I answered, and flung open the lid. There for all the world to see was the incriminating evidence! Swiftly the lid was closed. "What are they wanted for?" I asked, to gain time. "Merely a check," was the answer. With the lid barely open, I placed my hand in-

(٢٥٠) مانتان وخمسون فلساً

رقم البلد

رقم ٧٥٥٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(اِقْرَؤْ حَقًّا وَفِيْآلَا وَجَاهَةً وَاَسْوَكَ وَتَقْسِيْمَةً وَفِيْ سَبِيْلِ اللّٰهِ ...)

اللجنة العليا لجمع التبرعات للمقاتلين الفلسطينيين ولعائلاتهم والشهداء والمؤلفة بموجب
قرار مجلس الوزراء المرقم ٢٩٥٤ والصادر في ١٩٦٨/٤/١٥ المأذون لها بموجب
بيات وزارة الداخلية المرقم م-٧٥٥٥ في ١٩٦٨/٤/١٥

سأتم في دعم العسكروالضحايا في الأرض المحتلة

The El Fatah Contribution Receipt

The words in Arabic read: "In the name of God the merciful, you are called, whether you have little or much to help with your money and yourselves for the sake of God. The high Committee for collection of the nations for the Palestine fighters and the families of the martyrs which has been formed by the cabinet decree, No. 29554, 7th April, 1960. Permit by the declaration of the Office of the Minister of the Interior, 16th April, 68. Contribution for the Fada'in action in occupied territory." The first sentence is a quotation from the Koran.

side and brought out a passport. "Enjoy your coffee" invited the interpreter, "and I will take over the bag and passports." "No! No!" I replied. "I cannot impose upon you like that." And in a secretive way, I brought out the passports a few at a time, in such a way as to not disclose the other contents of the bag.

All was in order, and Security left.

But he also left a message.

It was explained to me by our guide and interpreter.

He told us that it was expected of each member that they make a contribution to the El Fatah fighting organisation: the terrorist group that has dedicated itself to destroying Israel.

I told him that in principle we could do no such thing; that we do not believe in warfare anyway.

"Then you will not be allowed to leave Basra," he warned.

"Is the demand a compulsory Government tax?"

"No, but if it is not paid they will make it difficult for you to leave."

"Well, we will not pay," I replied.

"I assume responsibility for this group, and I am not prepared to discuss the matter with the other members. On my own responsibility I say we will not pay. Let me speak to the Security Authorities, and I will explain our position; but I do not want to

incriminate any other member, and therefore will not discuss it with them!"

"Will you permit me to negotiate?" asked the guide.

"I do not mind you doing so, so long as you do not compromise our position," I replied. "We cannot conscientiously pay money for such a purpose, and I am prepared to take the matter up with the Authorities."

"No, leave it with me."

I knew what that meant. He would pay the money on his own account. It was a case of "ask no questions for conscience' sake." We had made our point. We had made it perfectly clear that we would not compromise our position by paying this money, and were prepared to take the matter up personally with the authorities if need be.

Shortly after our plane for Baghdad arrived, and we were permitted to leave Basra.

On the plane, as we flew towards the city of Sinbad the Sailor and the forty thieves, the guide told me that he had paid the money, and perhaps I would like the receipts issued, as a souvenir. Later, at the conclusion of our tour in the Arab lands, I handed the guide a large "tip" for services rendered above the normal discharge of duty. This would have more than

amply repaid him for his expenditure here, as well as other places.

Our little interlude indicated how tense are conditions in the Middle East, and how real is the threat of violence between Israel and the Arab nations.

But down below us was Baghdad.

We were scheduled to drive from the airport to the ancient ruins of Babylon, and return in the evening to fly to Egypt. But events did not work out that way, and later, as we hope to record, found us arguing with Egyptian authorities as well. —H.P.M.

The Attitude Of A True Christadelphian.

A Fearless Witness to Truth

One hundred years ago this year, a controversy existed in Scotland. Some insisted that the name "Christadelphian" should not be used, claiming that believers are "bond-servants" and not "brethren" of Christ. The following is from the end of a long letter addressed to a brother in Edinburgh, by Brother Thomas, writing from USA, March, 1869. The principles are not without their application today — (B.P. - NSW).

In conclusion, I would remark, that the man does not know me who thinks I am to be deterred by any consideration, from setting forth what I believe to be the truth. For the past 36 years, the business of my life has been to learn "the Mystery of the Deity, and of the Father, and of Christ," in all wisdom and spiritual understanding, under the tuition of the prophets and apostles, by which course alone, I found I could be "taught of God."

This has been my life-labour, with which has been combined the more onerous and less satisfactory work, of indoctrinating a wicked, adulterous, and wayward generation, with the "marvellous light" of the Deity. I have held on this course all these years, through more evil than good report; and though many have sought to silence me, turn me out of the way,

or to destroy me, they have all signally failed; and I remain sound, wind and limb, unto this day. I have no fear of what man can do unto me. This is my past record; and it is too late in the day to alter it. I have stood apparently alone in the world, without dismay, and if the necessities of the truth demand it, I can do it again.

Should I appear in Modern Athens (Edinburgh), and all the "bond-servants" of the city turn their backs upon me, plenty of Modern Athenians would still be found, so populous is it, out of whom to develop a fellowship of enfranchised brethren for the Son of God. It is not quite impossible by the power of the word, to recruit substitutes for all desertions, and to fill up all breaches, however made.

It is not pleasant to lose one's

old friends, but if they are determined that we shall teach what we do not believe, or suppress what we do, to please them; or forfeit their good will, and be turned adrift; we accept the latter alternative, and adrift we go:

*"With trim-sailed barque upon the sea,
Christ for captain, and our helm a-lee."*

But then, dear brother, in such an event, what would "the bond-servants," the Hagarenes, make by the repudiation? What have the jovial Samaritans, whose circle you evacuated in disgust, profited by their refusal to be instructed by those who understood the word better than they? Are they not dead; not "twice dead" indeed, and "plucked up by the roots," because they were never alive and planted; but dead to all fruit-bearing qualities of the olive? And can other bond-servants, children of the bondswoman, if they hug their chains, and insist on being slaves, on refusing the high and ennobling privilege of divine brotherhood, hope for any other result?

Permit me to say, that in coming to Britain this third time, I come not to be ministered unto, but to serve. I come over to try to benefit all who are disposed to be benefited; those who are not so disposed will inflict loss only upon themselves, in clinging to their roosts among the owls and the

bats of the dark places of the city. Their hootings and squealings will not turn me from my course.

The work of Christ's brethren is to prepare themselves, and as many others as possible with them, to meet the king at his appearing. This work will of necessity develop a sect, which when fully harnessed with the whole armour of God, offensive and defensive, will be the apparition in the present century, of that sturdy, valiant old soldier of the faith, who sallied forth with his bow against the Roman, conquering until he cast the great red devil and his angels out of the heaven into the earth. This is the old sect now revived, now as then, "everywhere spoken against," to which I belong, and for whose development I devote all my time and energies.

I ask no quarter, favour, co-operation, or fellowship from those whose heart is not with Christ's brethren in this admirable enterprise, which will soon be crowned with the presence of the Son of Righteousness shining brightly in their midst.

That you, dear brother, and all the bond-servants you prefer to Christadelphians for brethren, before it be "too late," may attain to "the glorious liberty of the children of the Deity," is the devout and earnest prayer of your true and faithful friend,

— John Thomas.

The Antitypical Holy City:

The symbolical "Holy City" consists of those who are "sealed in their foreheads," who "keep the commandments of God, and have the testimony of Jesus Christ," "which is the spirit of prophecy," and are of the faith of Jesus (Rev. 8:3; 12:17; 14:12; 19:10). They are those who cannot endure imposters (Rev. 2:2); who hate Nicolaitanism (v.6); "who," says Jesus, "have not denied my faith" (v.13); whose good works increase (v.19); who are watchful (Rev. 3:2,3); who keep the word of Jesus, and deny not his name (v.8); and who are not lukewarm (v.15). These are the children of the Free Woman — the children of the promise.

Prophetic Review



Events Subsequent to Christ's Return

"In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the Kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle, who says: 'We have a sure word of prophecy whereunto you do well to 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 scripture is of one's own disclosure. For prophecy came not at any time by the will of man; but the holy men of God spake being moved by the holy spirit' (2 Pet. 1:21). Some were not unmindful of this exhortation which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen . . ."

(Elpis Israel, p.323).

SIGNS OF CHRIST'S IMMINENT RETURN

The Importance Of This Theme

Despite the ominous conditions of world events, and even the distressing circumstances in which the Ecclesia of God frequently finds itself today, no community has greater cause for rejoicing.

If the minds of its members are enlivened by Bible prophecy they are able to look out upon a world which vindicates their beliefs and testifies that the day is at hand when Christ will return to consummate his purpose. Accordingly, they can take to heart the exhortation he delivered his Apostles:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

He emphasised the "beginning" of the fulfilment of the things of which he had been speaking; and who can doubt that we are living in such times.

Again, to his contemporaries, he declared:

"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16-17).

He was referring to his own person and teaching, of course. In those matters, the Apostles were privileged to see and hear things which the faithful, from the beginning of time, had desired to see and hear. But the principle holds good to the present moment. In the remarkable fulfilment of prophecy in our time, we are seeing and hearing events that the prophets of old desired to see and hear, and are similarly blessed.

Or rather, we should add, we are blessed if we use this knowledge in a way that will help ensure our acceptance at Christ's coming. Christ added this proviso in his introduction to the Apocalypse:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

The dual ideas of study and application are emphasised. The Greek makes this even more emphatic, for it signifies: "Blessed he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it . . ." There is no blessing unless we are to interpret the Scripture correctly, and then put into practise the principles involved.

The Apocalypse closes with a similar exhortation:

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

The Apocalypse is the only book of the Bible which owes its direct compilation to the Lord Jesus. He is really the author of it; but he arranged for it to be prepared by John "to shew unto his servants things which must shortly come to pass" (Rev. 1:1). From this we must conclude that the Lord considers the subject of prophecy and its fulfilment to be of vital significance to the saints.

In like manner, Daniel was told:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10).

It is "the wise" who understand because they apply themselves to the prophetic record, that they might appreciate the significance of the times in which they live, and so prepare themselves for what is ahead of them. From the words of the angel to Daniel, and from those dictated by the Lord Jesus to John, we can conclude that it is most unwise to neglect the important theme of Bible prophecy.

It is to create interest in this theme that this supplement is dedicated.

What Is Involved?

Bible prophecy fills more pages of Scripture than any other theme. The Gospel itself is prophetic. It tells of a time when "all nations shall be blessed" in the seed of Abraham (Gal. 3:8). The main theme of Jesus' teaching was "the things concerning the King-

dom of God."

The "servants of God" should not neglect this theme of study that occupies so much Scripture, and upon which there is proclaimed the blessing of Christ.

The purpose of God, and the ultimate to which prophecy relates, was summarised in the statement made to Moses, that "all the earth shall be filled with the glory of Yahweh" (Num. 14:21). There are three main stages in the development of this. The glory of Yahweh firstly was revealed in an individual: the Lord Jesus Christ; it secondly will be manifested in those whom God has "called" to be "a people for His name" (Acts 15:14); finally it will be revealed in all the earth, when the tabernacle of Deity will be with men, and there shall be no more curse (Rev. 21:3-4; 22:3), but "God will be all and in all" (1 Cor. 15:28).

The glorified Lord Jesus Christ comprises the first stage in the consummation that Yahweh has purposed for the earth. He is the manifestation of

the Father, mentally, morally and physically; and, at the same time, he is the nucleus of that community of immortals yet to be revealed in the earth.

What Christ manifested when on earth, they are expected, in measure, to reveal; what he is now, they are yet to become. He is represented as the cornerstone of the living temple in which the glory of Yahweh will dwell, and all the other stones that make up the building must be shaped in accordance with the pattern he exhibits. Peter taught:

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises (or virtues — margin) of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9).

When that community is completed and glorified in the age to come, the second stage of the Divine purpose will be fulfilled.

As the glorified Christ (the first stage); provided the nucleus for the second stage; so the glorified multitudinous Christ will assist in completing the

LOGOS SUPPLEMENTS

The purpose of these supplements is to deal with specific themes by providing additional space. Last month, the supplement was given over to the background of the modern revival of faith; this month we consider the theme of Bible prophecy; next month (God willing) we plan another supplement on archaeology. In this order, we would like to present twelve supplements during the course of the present volume... Our ability to do so, however, is governed by available finance. In the past, readers have assisted greatly by voluntary donations which they have indicated are to go to the cost of the supplement. We deeply appreciate all such assistance, but request that such be specifically marked as to be used for the supplement, as otherwise normal donations go into a general work fund. According to the interest shown in these special articles and the material assistance received, we will continue to feature them in subsequent issues of "Logos."

Our present supplement (and future ones on this theme) introduces the subject of Events subsequent to Christ's Return. We consider that it is vitally important for readers to have a clear concept of events to take place, for thereby they will be in a position to more clearly discern "the joy set before them" (Heb. 12:2). There are many contradictory theories being set before the brotherhood at the moment, but rather than occupy our time and space in answering them, we propose to ignore them and set down the future as we find it revealed in Bible prophecy. We suggest that the reader carefully examine the evidence submitted, and that he express himself upon it. We shall be pleased to receive letters in support, or in opposition, to the outline that we hope to present.

process by executing the judgments written (Ps. 149), assisting in developing righteousness in all the earth.

A commencement will be made by destroying the flesh as politically manifested at the second advent of the Lord. Thus Isaiah saw in vision "the name of Yahweh coming from far, burning with His anger . . . to sift the nations with the sieve of vanity" (Isa. 30:27). In Revelation 10, the multitudinous Christ, symbolized as the rainbowed angel, is shown possessing universal power, with feet standing upon the sea and earth, and mouth speaking as a lion. The completion of the labours of the multitudinous Christ will see death and the grave eliminated from the earth, and all creation manifesting the glory of its Creator.

The object of our study is to ascertain the steps by which this will be brought to pass, from the time Christ returns, until the thousand years are brought to their close.

The Coming Is Near

Every indication of Bible prophecy suggests that we are living in the very shadow of Christ's coming. The signs that proclaim this are numerous and distinct.

Consider the evidence of Scripture in relation to those signs that are familiar to us by the very repetition in public addresses, and so forth.

Take the Middle East for example. The last fifty years have witnessed tremendous happenings when considered in the light of Bible prophecy. We may not appreciate that today, because we have become so used to the sign that it no longer has its impact upon us as it once did upon brethren. But consider again the Jewish return to the land, and the modern revival of Israel in the light of the words of the Psalmist:

"Thou shalt arise, and have mercy upon Zion;

For the time to favour her, yea, the set time is come."

"When Yahweh shall build up Zion, He shall appear in His glory."

"This shall be written for the generation to come:

And the people which shall be created shall praise Yahweh."

(Ps. 102:13-18).

These words have a thrilling message for today. As we observe the rising power of Israel, and recognise that there is more than Jewish brains or Jewish muscles in what is being accomplished, we are reminded that the time when Yahweh will be glorified in the earth is at hand.

The returning Jew is the outstanding sign of the times; and its significance should not be minimised.

It would be a valuable exercise to list the places in Scripture where reference is made to current events as applicable to this people, and see how powerfully the witness speaks of the time of the end.

For example:

The name "Israel" itself. Is it not significant that when the Jewish representatives assembled to select a name for the nation, out of all ideas advanced, the name Israel was chosen?

Thus there is particular point in the declaration of Ezekiel which refers to those "gathered out of the nations" and inhabiting once "desolate places" as "my people of Israel" (Ezek. 38:16).

This, declared the prophet "shall be in the latter days." Prior to 1948, when the name Israel was coined for the newly-formed nation, the words of Ezekiel could not have had complete fulfilment.

The fact that the Jewish people have been gathered out of all nations, to inherit desolate places that are now inhabited, and are known world-wide as Israel, is an outstanding sign of the times.

The condition of the land is a further witness. Isaiah declares of the future age: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60:18).

He writes as though prior to the setting up of the Kingdom of God, violence and destruction would be considered as common within the borders of Israel!

Does not the state of things in the murderous Middle East of today vindicate his words?

The Remarkable Deliverance Of Jerusalem

We believe that one of the most significant signs in recent years was the taking of Jerusalem. Though all

the Brotherhood was stirred up by the remarkable victory of the six days war, the full import of it has not been appreciated.

The taking of the city by the Jews is definitely indicated in Scripture, but the amazing time-sequences revealed therein show how close we are to the coming of the Lord.

Joel declared:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat . . ." (Ch. 3:1-2).

The language is significant. The preposition *for* links the statement of this chapter with that which goes before: the deliverance of the remnant whom Yahweh shall call (Joel 2:32). In other words, the deliverance of Judah and Jerusalem are landmarks proclaiming the imminence of the salvation of those who "call upon the name of Yahweh" in truth.

Moreover, it is important to note that it is Judah that is delivered, not Israel. Most references in the prophets to the national deliverance relate to Israel as a whole, or to Judah and Israel being jointly restored in the land, and as such, obviously refer to the future. But here, Judah is singled out. The expression is a political one. In many places in the Word, Judah relates to the Jews in the land as distinct from those still abroad, no matter to what tribe they actually belong. Thus, in Nehemiah, those in the land are described as "Judah" (Neh. 4:10, 16; 6:7, 16, 18), even though there were some of the northern tribes among them (Ezra 2:70; 6:17).

Zachariah predicts that Yahweh "shall save the tents of Judah first" (Zech 12:7), for the Lord will reveal himself to the Jews in the land, before those still scattered abroad are restored (Zech. 10:6).

From these facts, we can conclude that the Judah referred to by Joel relates to the modern revival of Jewry, which, as Brother Thomas declared: "is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after Christ has appeared in the kingdom" (*Elpis Israel*, p.441).

This principle is implied in Joel's account, for later in the chapter referred to above, and speaking of the intervention of Yahweh through His Son in world politics, the prophet declared:

"Yahweh shall also roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Yahweh will be the hope of His people, and the strength of the children of Israel" (v.16).

Thus Judah is first brought into the land, and afterwards all Israel are saved.

This exactly answers to what has taken place in modern times. The resettlement of the people is a prelude to their purging when the nations will be drawn into the Middle East for battle; after which the ultimate restoration of all the tribes, and the establishment of the nation "as it was in the days of old" will take place (Ezek. 48).

But then Joel speaks also of "bringing again the captivity of Jerusalem." We have had the amazing evidence of this in the six days' war, and the occupation of Jerusalem in June, 1967. A little thought upon this fact in relation to the statement of Joel (and we will supplement this with other references in a moment) shows that we cannot over-emphasise the significance of this event. It is set down by Joel as the second stage in the development of events that will bring about Armageddon.

And what has been its effect in world politics? The Jewish occupation of this ancient city is a constant source of agitation that reaches to the inner counsels of the UNO. The turmoil, violence and destruction that has resulted in the Land has enabled Russia to insinuate itself into the politics of the Middle East in a remarkable way, which in itself, reveals the gradual fulfilment of Ezekiel 38.

Consider also the time periods involved: particularly in the light of the statement of the Psalmist who spake of the "set time to favour Zion" (Psalm 102:13).

In the year 1897, Theodor Herzl officially set forth his proposition, earlier published in his book *The Jewish State*, that the only solution to

the Jewish problem was the establishment of the Jewish State. "Possibly within five years, certainly within fifty the vision will be a reality," he is reported to have said.

In fifty years the vision did become a reality, for in the year 1947, the UNO, by a most amazing vote by its members, decreed that the Jewish State should come into existence; which it did the following year.

It is remarkable that the nations should have thus voted, and it is certain, that if the same proposition were voted upon today, the result would not be in favour of the formation of the State.

That arch of time between the vision of the State and its reality, is matched by a similar period of time between the proclamation of the Balfour Declaration in 1917 and the liberation of Jerusalem in 1967. In December, 1917, General Allenby occupied the ancient city which until then, had been dominated by the Turks, and the British Government followed this up by the Declaration proclaiming that Palestine would become a "national home for the Jews."

But when the Jewish State was ultimately established, it excluded Jerusalem which the Arabs occupied.

In 1967 again the vision became a reality, as the Jewish forces entered Jerusalem through Stephen's Gate, and the city fell to the attack.

Another arch of fifty years had been marked off: a jubilee of incidents that brought the purpose of Yahweh a further important step forward.

This period of time is significant in the light of the instructions under the Law:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10).

In the establishment of the nation of Israel, and in the occupation of the city of Jerusalem, we have two incidents of prophecy fulfilled, both of which are related to Cycles of fifty years after which there was "liberty" proclaimed!

This fact suggests that in the fulfilment of His plan, Yahweh has consideration of the time factors involved, as well as the actual incidents. There is a "set time" to favour Zion, as the Psalmist declares, and there seems a set time in which all the important events of prophecy are fulfilled.

In the time periods that were given to Daniel, Yahweh was virtually advising the prophet that "time is the essence of the contract"; the contract being the covenants made to Abraham and David.

Christ Endorses Joel

Predicting the destruction of the Jewish State in A.D.70, Christ declared:

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

Like Joel, he invites us to "behold" the "bringing again of the captivity of Judah and Jerusalem." The preposition "until" marks the approaching termination of Gentile times. So Paul adds: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

The deliverance of Jerusalem in 1967 suggests that the end of Gentile times is upon us.

The Lord's Olivet Prophecy was based upon that of Daniel. That is obvious from his comment to the disciples early in his discourse when he said: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whosoever readeth let him understand)" (Matt. 24:14). The Lord's answers to their questions, which comprise the prophecy, are obviously based upon the predictions of Daniel.

Now in the statement relating to Jerusalem being "trodden down of the Gentiles," it is apparent that Christ is quoting from Daniel 8:13. The prophet records:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thou-

sand and three hundred days; then shall the sanctuary be cleansed" (vv. 13-14).

The term "saint" or "holy one," in this place, relates to an angel (Dan. 4:13). Therefore, Daniel reported a conversation between two angels in which he was deeply interested. The other angel is called "that certain saint," but in the margin his name is given as "The numberer of secrets," or "The wonderful numberer." His name evidently defines his function in heaven, and because of it the first angel enquired concerning the time involved in the fulfilment of certain prophecies.

"The sanctuary and the host trodden underfoot" is interpreted by the Lord as: "They (the people or host) shall fall by the edge of the sword, and shall be led away captive into all nations" and "Jerusalem (the sanctuary) shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Those "times" are defined by the Numberer as 2300 days.

Before commenting upon the time period, it is important to recognise that the word "sanctuary" in Daniel 8:14 is entirely different in the original, to that rendered "sanctuary" in v. 11 of the same chapter.

In the statement: "The place of his sanctuary was cast down," the word is *miqdash*, and signifies the Temple. It is a prophecy of A.D.70 when the Temple was overthrown, and it forms the basis of the comment made by the Lord in his Olivet Prophecy: "I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2).

But the word "sanctuary" in Dan. 8:14 is from the Hebrew *Qodesh* signifying "holy," without particularly specifying the object: whether people, place or things.

It therefore can relate to the holy city, Jerusalem, and it is obvious that the Lord Jesus used it in that way. So, interpreting the words of Daniel, he declared that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, which the Numberer defined as 2300 days or years.

When does that period commence?

The prophecy of Daniel (Ch. 8) would suggest that it commences at the initial vision seen in relation thereto: namely the attack of the Grecian goat against the Persian ram (v.7). This was initiated by Alexander the Great, and took place approximately 2300 years before the freeing of Jerusalem in 1967!

In B.C.334, the Grecians challenged the supremacy of Persia at the battle of Granicus, and defeated them. The following year, the contest was renewed, and the two armies met at Issus in the south-eastern Asia Minor. On this occasion, Alexander inflicted such a defeat on Darius and the Persians so as to immediately open Syria and Palestine to his lightning-like conquests, exposing Egypt to his victorious armies. In the same year (B.C. 333), he besieged Tyre, and, according to the Encyclopaedia Biblica, "It is during the seven months' siege of Tyre that Jewish history comes into connection with Alexander (333-332 B.C.). The tradition is given by Josephus:

"The Jews refused compliance with Alexander's requisitions. After the two months siege of Gaza he advanced on Jerusalem; but Jaddua, the high priest, warned by a dream how to avert his anger, met the conqueror at Scopus. Alexander worshipped the Name on the high priest's mitre, and entering Jerusalem sacrificed in the Temple, heard Daniel's prophecies relating to himself, and gave the Jews autonomy, not only in Jerusalem but also in Babylon."

The autonomy did not last very long, for the Jews were brought under complete subjugation by the Greeks. The early death of Alexander saw them dominated by one of his four successors.

Zechariah also prophetically refers to this incident (Ch. 9:1-8). He shows how Tyre would be subdued (v.2), how Gaza would be besieged with great cruelty (v.5), but how Jerusalem would be delivered from the trouble that threatened it (v.8). His comment in the rest of the chapter shows that the attack of Alexander on Egypt and back again, and that also of Antiochus Epiphanes against Egypt and then to Jerusalem, were both typical of the latter day invasion of Gog, and deliverance

by Christ.

From the year B.C. 333 to the year 1967 when Jerusalem was freed from the Arabs is 2300 years!

"Then shall the Holy (city) be cleansed," declared Daniel (Ch. 8:14). The original word *nitzdak* signifies "avenged," and so it is rendered by Brother Thomas. Rotherham gives it as "vindicated."

We await the avenging or vindication of Jerusalem, for the possession of the city by the Jews does not constitute such. Only when the Lord Jesus enters as the victor of Armageddon will it be conceded that the Holy has been avenged. Daniel's words, however, do not require the immediate avenging of the city at the conclusion of the 2300 years, as Brother Thomas has indicated in *Exposition of Daniel*. He comments:

"Let it be observed that this does not teach that the avenging of the holy is to commence immediately It only gives us to understand that when that period is passed, the next series of events in relation to the holy land shall be the manifestation of things necessary to wrest it from the Gentiles, and to avenge it in their overthrow."

The circumstances relating to the regathering of the Jews to their land; the establishment of the State of Israel; the revival of Hebrew as a modern, living tongue; and the freeing of Jerusalem from foreign domination testify that we are living at the epoch of Christ's coming.

It is significant, that when the three accounts of the Olivet Prophecy are

brought together, the comment of the Lord recorded by Matthew but omitted by Luke, should follow on from his comment concerning the overthrow of Jerusalem, thus:

". . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and upon the earth distress of nations, with perplexity" etc. (Luke 21:24-25; Matt. 24:29-30).

Placed in this context, the "tribulation of those days," relates to the termination of Gentile times that will witness the return of the Lord Jesus, and his elevation to power, which will constitute the "sign of the Son of Man in heaven."

The evidence shows that the consummation therein indicated is at hand, and the exhortation of the Lord is appropriate to the circumstances in which we find ourselves: "Behold I come as a thief. Blessed is he that watcheth (Gr. keeps awake!) and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

In spite of life's trials and tribulations, in spite of the oft-times depressing circumstances of Ecclesiastical conditions, let us hold fast our integrity. The coming of the Lord draweth nigh; and joy awaits those who continue on without wavering unto his coming.

—H.P.M.

The long blank which stretched before God's servants of the Mosaic dispensation, and sickened the heart of Daniel as he contemplated its weary length and desolation, is now in the past; and we are in the position that we look backwards and trace the slow chariot wheels of history as they have tracked their violent course along the highways of Gentile times, and we look forward and are almost startled at our instant proximity to the end afore determined, and spoken of by all the holy prophets since the world began. The Lord exhorted: "When these things **begin** to come to pass . . . your redemption draweth nigh." We have surely reached that epoch and can lift up our heads high in hope.

Thoughts For The Times.

Paul's Noble Example



"Follow me," said Paul, and he said so repeatedly: "We make ourselves an ensample unto you to follow us" (2 Thess. 3:9, 1 Cor. 4:16). He said this, not boastfully, but with the best of motives. The apostle's leading was safe and sure, and he knew it. The ways in which we are to follow him, he tells us: "Those things which ye have both learned, and received, and heard, and seen in me, do" (Phil. 4:9). To help the brethren to be faithful in this manner, Paul expressly commissioned a brother to publish abroad his words and works: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every ecclesia" (1 Cor. 4:17). "Mark them," said Paul, "which walk so as ye have us for an example" (Phil. 3:17). Brethren, are we sufficiently alive to our duty? Do we study Paul's life and teaching as containing the sum total of our duty towards God and His Truth? Is our perception as keen as it ought to be in our discernment of men who are like Paul? And do we, as his manifold counsels require, "mark" those men, and support them, encourage them, love them, pray for them, and confine our friendship to them? If not, we are lacking in our duty, and we ourselves shall suffer, and so also will the community to which we belong. As our dying, apostate dispensation advances to its death — as it increases in its unbelief, religious indifference, and perverse handling of the Scriptures — we shall do well to give more serious attention to Paul, our divinely approved and appointed pattern, by familiarizing ourselves with his unwavering faith, his untiring zeal, his preparedness to make sacrifices in any direction to further the work of Christ, and, above all, with his conviction as to the divine character of the Scriptures, and his way of employing them.

— ATJ.

This Month's Exhortation:

COMFORT

This exhortation by Brother Roberts is based upon 1 Peter 1, and powerfully gives expression to our constant need; the comfort and consolation that flows from the Word of God. Let us draw upon it to that end, and learn to lean heavily upon Yahweh in all our distress.

The Voice Of Comfort

Sometimes in reproof, sometimes in comfort: thus the Spirit speaks as need requires. In 1 Peter 1, it is the voice of comfort; the voice of the shepherd, Peter, as he executes the commission assigned to him in the parting words of the Chief Shepherd: "Feed my lambs." It is pleasant to hear such a voice. We need comfort. We are in a world of evil, in which are many hindrances. The Father is little thought of; the Son largely forgotten; and the children (such few as there are) despised.

This makes the situation bleak enough for the lambs; but there are other trials: false brethren, wolves in sheep's clothing, biting "winds of doctrine," and poor weak failings in all of us that make us self hidden and condemned. We need to be comforted, and the Lord commands it for such as are broken and contrite in heart, trembling at His word.

Peter addresses himself to "the strangers scattered." In his day, they were scattered throughout Pontus, Galatia, Cappadocia, etc. Today they are scattered throughout England, Wales, Scotland, America, New Zealand, South Africa, Canada, etc.; and though

differently situated in many respects, their spiritual needs are the same. They are strangers and not strangers. The truth has made them at home where they were strange, and strange where they were at home. They are no longer strangers and foreigners to the commonwealth of Israel with its all-glorious covenants of promise, with which in the days of their darkness they had no connection. They have received the adoption of sons and rejoice in being fellow-citizens with the Lord Jesus, with Abraham, Isaac and Jacob, and all the prophets and saints of that splendid polity that will one day fill the world with light, and life, and love, and joy, and glory to God in the highest.

Meanwhile, we must train ourselves to accept the position of strangers and sojourners. "If ye call on the Father," says Peter; that is if you really mean to be children of the Father, who, without respect of persons, judgeth according to every man's work, "pass the time of your sojourning here in fear." Our salvation is not otherwise to be wrought out than in fear and trembling. There is no time for pleasure-hunting. The service of Christ is now, as it al-

ways has been, a course of self-denial. Analyse most men's hearts, and self-comfort, self-prosperity, self-pleasure, in some form or another, will be found the directing motive. Christ is made to wait on Mr. Self's convenience. It is a dangerous policy; for, without respect of persons, the Father, who judgeth every one's work, will shortly ask of the whole program, "Did ye it for Me?"

Christ stands now at the door and knocks. If we open to him and take him in as our friend and counsellor, dwelling in our heart by faith, he will become Captain, and will direct the whole course of things for us, and enable us to render a good account in the day when the great question is put. But if we listen to other voices rather, and neglect the reading of the Word, giving heed only to the demands of business, the love of money, the claims of kindred, the wants of the flesh in houses, lands, clothes, eating, drinking, marriage, etc., Christ, after a while, turns away from the door, and the Christless house, joined to its idols, is given over, at last, to desolation.

Christ means to bestow immortality and a kingdom, and, therefore, he asks a high price, even the whole heart and life. He is patient; but he will not, in the day of his glory, accept the homage of an eye-servant. Many, no doubt, in that day, will prostrate themselves eagerly before him, and claim kinship, as he himself tells us; but his favors will be reserved for those who faithfully serve him in his absence, declining association with a world that knew him not, taking part in the testimony

of him which the world despises, and diligently observing his precepts, while all is untoward, self-crucifying, and silent. He will be to us what we are to him. In this he is like the Father, who to the pure shows Himself pure; to the righteous shows Himself righteous, etc. (Psa. 18:25). Deny Him, and He will deny us; confess Him, and he will gird himself and make us sit down to meat and come forth and serve us.

The Father's Love

His great rule is: "He that doeth the will of my Father, the same is mine." The Father's will is many a time and clearly expressed in these holy oracles which it is our privilege to read from day to day. It is expressed thus in the chapter before us: "As obedient children, fashion not yourselves according to the former lusts in your ignorance. But as He that hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." This is the Spirit's own standard. To reach it we must continually strive, for we are assured on the same authority of the Spirit, that "without holiness no man shall see the Lord." Let there be no talk of this standard being too high; this is the language of the unwise. We must rather accustom ourselves to the thought and the language of the Spirit, and labor to conform to that statute of the Kingdom which requires us to "deny ungodliness, worldly lusts, and live soberly, righteously, and godly in this present world."

We shall be greatly helped in this if we remember and in daily prayer realise that lovely aspect

of the Eternal Mind presented by Peter when he says, "Blessed be the God and Father of our Lord Jesus Christ, who, according to His *abundant mercy*, has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Our salvation is of God. Christ is of God. It is of His abundant mercy that we have hope. He is kind. He is love. He is not willing that any should perish. In Christ He invites all to come, saying: "Him that cometh unto Me, I will in no wise cast out." In this we have strong consolation which comes like dew on the parched ground. Christ's resurrection was the Father's act, not by any rule of commercial satisfaction or equivalent, but of His "abundant mercy," the obstacle being removed in the condemnation of sin in the flesh: sin having been nailed to the tree in the body of His beloved one. According to His abundant mercy, which He was not compelled to show, He raised His beloved from the dead for our justification, that we who were dead in trespasses and sins might have hope who had none. The Father begat us again to this lively hope by the resurrection of His Son. The resurrection is everything, without which the condemnation of sin in the flesh would have been nothing. The apostasy destroys this by making the condemnation everything and the resurrection of Christ a thing of which no reasonable account can be given so far as effecting our salvation is concerned.

The comfort is to realise the whole arrangement as the Father's love. It is His way for His own honor and our salvation. We have

but to learn what that way is and worship. The love that has devised it is a love passing knowledge. The goodness that will come of it eludes the highest effort of imagination. We are begotten "to AN INHERITANCE" such as no mortal ever possessed.

The highest state to which man can attain in this life is disfigured by the moth and rust that doth corrupt, and exposed to various kinds of thieves, including death, the most formidable of them — that break through and steal. The fine houses take much keeping in order; the fine ways of life bring much labor; this vile body wants much tending in both room and laundry to keep it even tolerable. All tends to decay and dissolution; but the promised inheritance is "incorruptible, undefiled, and fadeth not away."

But, meanwhile, "It is reserved in heaven." We are not of those who make the mistake of supposing that because it is reserved in heaven, therefore we must go there to obtain it. We have listened to the exhortation which, in the same chapter, tells us to hope to the end "for the grace that is to be brought unto us at the revelation of Jesus Christ." We are of those who look for his appearing in the love of it, knowing that the kingdom, which is the inheritance, will, at the same time, appear also. Its being out of sight makes a demand on our faith and patience; but we wait, knowing that He who hath promised is faithful, and that he who shall come will come, and will not tarry.

The Glorious Prospect Of Faith And Reason

But to whom will his coming be

a joy? To all? Nay, verily, to them "who are kept by the power of God through faith." The Gospel is the power (Rom. 1:16), and faith cometh by hearing it (Rom. 10:17). Those who keep it in memory (1 Cor. 15:2), are kept by the power of God through faith, if their memory be the earnest sort recommended by Paul to the Hebrews, "giving the more earnest heed to the things which we have heard, lest at any time they slip." This memory depends upon compliance with another apostolic recommendation: "Give attendance to reading"; "as new-born babes desire the sincere milk of the Word that ye may grow thereby." A constant and diligent attendance upon this will include among us those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Wherein we greatly rejoice"; yet our experience is that of those to whom Peter wrote: "for a season we are in heaviness, through manifold temptations." Our "temptation" may not be of precisely the same order as that of our brother in the first century, but its operation and effects are the same. It is not joyous; it presses on us unto weariness and groaning, and perhaps, tears; but it is not accidental. It is part of the Father's program "that the trial of our faith" may yield joyous results in the day of glory. If it be found unto "praise, and honor, and glory, at the appearing of Christ," we shall not have suffered in vain. This will be if we come through trial-proof. Peter mentions gold in the furnace as an illustration. Let us see to it that our faith fail not in the

heaviness that comes with manifold temptations. There is great joy, at last, if we overcome; "and this is the victory that overcometh the world, even our faith."

"Whom having not seen, ye love," says Peter. He does not say "we," because he was among those who had seen him. But thousands, in the first century, believed who had not seen. They believed on the same principle that men believe in anything they have not seen with their eyes. They believed on the evidence of credible eye-witnesses. This is the solid foundation of our faith. The apostles make a strong point of this always: "We have not followed cunningly-devised fables," says Peter, "when we made known unto you the power and coming of our Lord Jesus Christ, but were EYE-WITNESSES of his majesty" (2 Pet. 1:16). "We cannot but speak the things which we have seen and heard" (Acts 4:20). "That which we have heard, which we have seen with our eyes, and handled with our hands" (1 John 1:1).

The men of the first century not only heard the testimony of eye-witnesses, but they saw their word attested with wonders and signs. By the exercise of reason upon the facts of history, we are enabled to get to the same point of belief in the resurrection of the Lord Jesus. We have not seen him, but we believe he exists. We have not seen him, but we love him. How could we do otherwise than love him? And this love constrains us as it constrained Paul, to do those things which he has required at our hands; in much

weakness, it may be; in much sorrow and travail of soul because of the hardness of the way; but yet, in love, in hope, in faith, and in a certain sense, in joy unspeakable. We contemplate him as our High Priest, and are comforted; we think of him as our elder Brother, and we are drawn toward him. We remember him as God Manifest, and bow before him in great awe. We remember him as our

coming Deliverer, and our hearts rise and fill with great joy. We recollect him as the Lamb Slain, and, with all our hearts, we yearn for the opportunity of joining our song to those who, surrounding him in the day of his glory, will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing. Amen and Amen."

Editorial

PLAIN SPEAKING

An Editorial in the October *Shield* entitled *What Lies Ahead?* issues an appeal to the Brotherhood to close its ranks and gather mutual strength, to successfully counter the challenge presented by the modern world.

The article made reference to discussions held informally by a group of brethren at Mount Macedon in Victoria relating to problems facing Ecclesias. The Editor comments:

"All present at this gathering were at one in their desire to see a determined, strong, united effort put forward by all Ecclesias and individual Brethren and Sisters throughout Australia and New Zealand to prepare for Christ's coming."

All brethren will surely be at one with such a desire as that. Certainly, *Logos* is more than willing to give wholehearted support to any constructive efforts to that end. It would delight to see a

united Body dedicated to a sound witness to Truth; particularly if based upon the writings of our pioneers and others as suggested in the *Shield*.

Diagnosing The Trouble

But before a disease can be cured, it must be correctly diagnosed. The indisposition of the Body is apparent. There is a strong feeling among brethren that all is not well with the Ecclesias. Everywhere we meet a sense of dissatisfaction with things as they are, and a general desire to put things right. But the first step towards putting things right is to find out what is wrong.

What is wrong with the Ecclesias?

Firstly, Ecclesias are divided on issues that need not divide them. Brethren need to realise that they must work together in spite of dif-

ferences of viewpoint over minor matters, if there is agreement on basic principles. They must agree to differ over some questions without calling in question the motives, or worship, of others.

Of course, if they are divided on basic doctrines, there is no ground for agreement. The truth must be upheld. But we are not referring to such. We have in mind those things at which the *Shield* hints, but which we want to state more plainly.

Secondly, fault-finding should cease. Where Ecclesial decisions have been made they should be respected if they do not violate essential principles. The motives of brethren should not be distorted, nor should the accusation of inconsistency be levelled against them when they conform to circumstances, when such do not violate essential principles, even though they may be against the decision arrived at. Mutual submission is an apostolic requirement under such conditions. We will more clearly state what we mean in a moment.

Thirdly, the greatest test today is from the spirit of worldliness within Ecclesias. These are "perilous times" such as Paul indicated would be characteristic of the "last days" (2 Tim. 3). Material prosperity has multiplied the interests that compete with the Truth. Brethren today have more money to spend, and more ways of occupying their time than was the case previously. The thirst for pleasure that comes as a reaction from the strain and stress of modern life, creates a pressure towards, and present opportunities for, a self-indulgence that tends to crowd

out the self-sacrificing claims of the Truth upon our time and our energy. Many find themselves either too busy, or too tired, to personally study the word. The world is fully occupied with getting and spending, and the same spirit is apparent within Ecclesias. With some, the Truth becomes one of many competing interests, which sometimes is crushed out by the demands of other things.

These are some of the latter-day perils that Christ warned would face brethren.

There is a need to meet these challenges and pressures; but how best to do so? In some quarters, there is a strong tendency to try and cater for a variety of tastes, to make meetings more interesting than instructive and uplifting; or to lower standards so as not to demand too much of human nature. Greater emphasis is given to social activities than ever before; youth is catered for to a far greater degree than previously; and mere attendance at meetings is seen as an end in itself, rather than a medium to grow in understanding and in a way of life that will gain for one the Kingdom.

The main business of Ecclesias is not to cater for the social welfare or comfort of members, but to draw them close to God. They exist to make clear the issue between service to God and the world that forgets God; between the Truth-centred and the Man-centred life.

Where this issue is confused, the distinction between the Ecclesia and the world is obscured. The truth then becomes one of many fleeting interests rather than the dominating interest and real life

of its members.

The only effective antidote to these problems and dangers that face ecclesias is the power of the word. The Truth is the medium that Yahweh has provided for the sanctification of His saints, so that Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17). It is only to the extent that individual members have contact with this divine provision for their sanctification that its power will work in them to that end.

Issues That Divide Ecclesias

One of those who attended the gathering referred to by the *Shield* approached us personally regarding issues that, it is alleged, divide Ecclesias. He advanced the hymn book issue, and Sunday School matters, as examples of that which could cause complete division.

We urged that there is no need for such a pessimistic outlook, and tried to set before him a saner approach to these matters.

Take the hymn-book issue as an example. There are ecclesias, both in Australia and overseas, which, on principle, have refused the new book, and continue with the old. They appreciate the action of *The Christadelphian Office* in publishing the old book for their convenience. In choosing to remain on this book, they do not judge others, but themselves. They do not question the validity of the worship engaged in by Ecclesias that use a book different to the one they do, any more than they did back in 1945 and earlier, when there were three books in circulation among Ecclesias in fellowship one with the other.

We believe, that where there is this division of choice, each should respect the decision of the other without imputing unworthy motives, or calling in question the worship of the other. Where joint meetings are held, let hymns common to both books be used, and a step will be taken towards overcoming any antagonism that might exist.

Unfortunately, this attitude has not always been adopted, leading to the state of things deplored by the *Shield*.

For some months, in the Adelaide area, much unprofitable discussion has taken place concerning what hymns will be used at the forthcoming Youth Gathering in 1971! On the one hand, we are claiming that Christ's coming is imminent; on the other hand, we are wasting time on a detail relating to a function that might never take place!

The Adelaide Ecclesia has required that hymns out of each book (but not necessarily both) be chosen for the Youth Conference, whereas the Suburban Ecclesias have requested that hymns common to both books should be used, in consideration of the feelings of all concerned. They have advocated, however, that such decisions should be determined by delegates appointed to a general committee, who could come to mutual arrangements on such minor matters, without involving ecclesias in controversy. Naturally, an ecclesia represented upon such a committee, would be bound to accept any decision made, whether it had voted for or against the decision, so long as it did not violate essential doctrinal principles.

Further; a distressing feature of Ecclesial relations, both here and overseas, has been obvious attempts to try and pin accusations of inconsistency on to prominent brethren, or impute to them policies or motives that are incorrect. For example, if a brother who is associated with a meeting that is on the old book, attends one that uses the new, and is prepared to use it for any reason (even though he may prefer his own book), he has been dubbed as inconsistent! Surely this is a "watching for iniquity" such as the prophet condemned (Isa. 29:20). What an individual does in such circumstances is his own concern.

In his own home Ecclesia, a brother, knowing all the circumstances of a case, might vigorously press for a change of action in regard to a matter concerning which he may remain silent in another ecclesia which he attends as a visitor. He must exercise his own discrimination in such matters without suffering the stigma of inconsistency for so doing, on the part of some who may desire to gain an advantage against him by their criticism. After all, as a visitor, it could be best that he accept existing conditions if they do not violate essential principles.

In short, agitation over the hymn book should mutually cease, and Ecclesias give themselves over to the constructive work of the Truth. That has been the policy adopted by *Logos*, the Committee members of which have been prepared to co-operate with all Ecclesias who endorse the Statement of Faith.

The Sunday School issue is a further case in point where the

exercise of a little wisdom can prevent much hurt. Two sets of notes have always been in circulation in Australia: one issued from England, and the other prepared by the Union locally. In recent months, however, dissension within the Sunday School Union has resulted in a number of Ecclesias withdrawing therefrom, and co-operating with a new organisation: the Association.

The dissension and division is unfortunate; but the fact of it remains and must be accepted. Ecclesias as such have made their choice, and it should be respected. Ecclesial liberty and autonomy must be acknowledged or a greater hurt will result. Under the circumstances, the two organisations must learn to live side by side, and perhaps do better work because of the very challenge that the existence of the other creates! If this is accepted in faith and good-humour, with the desire to serve Yahweh, and not flesh, a benefit can result. Did not Paul write:

"Some indeed preach Christ even of envy and strife; and some also of goodwill: the one preach Christ of contention . . . but the other of love . . . What then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice" (Phil. 1:15-18).

We do not suggest that one or the other of the organisations referred to above is motivated by envy and strife; but we do advocate that the spirit of Paul's words be applied to current ecclesial problems where vital doctrines are not in question. This has been the attitude adopted by *Logos*. We have refused to enter into controversy regarding the matter. We

have published factual accounts of work being attempted, and are prepared to give space for that purpose to both the Union and the Association.

Some time back, when reports were submitted to us by Ecclesias in regard to the Association, we likewise wrote the President of the Union offering space in *Logos* for factual reports. We received a very nice reply, in which was included the following:

"I would like to thank you for your offer to publish any factual reports from the Union. I am pleased to learn that you have no wish to enter into controversy over the matter of the establishment of the Sunday School Association in your magazine. For myself, I would wish that we could work together for the good of the Truth in unity" (W. James -- President).

This is a sane and wise attitude. It should not be difficult for both the Union and the Association to work along these lines, and avoid the rancour that will otherwise result. Let those involved, agree to differ when conflicting issues arise, and devote themselves to the work of teaching children the basic principles of the Truth.

There is no point, but much harm, in allowing the breach to widen by imputing false motives or wrong objectives to others. Many things happen in Ecclesial circles that are best forgotten, and left for Christ to solve at his return. Let us personally see that we are right both in motive and action, and we need not concern ourselves with those of others.

It is unfortunately true, however, that misrepresentation has been indulged in in an attempt to discredit the work of some. For

example, it has been alleged by brethren in South Africa, England and America, that *Logos* has organised meetings in competition with those held by visiting overseas speakers, because, it is suggested, the Committee is opposed to the brethren concerned.

The allegation is entirely false.

Again, it has been suggested that we are opposed to English speakers in Australia, merely because they are English! This is scandalously wrong. On the contrary, we have sought to extend hospitality to such where possible. We have freely opened the pages of *Logos* to writers from that country. We acknowledge a great debt of gratitude to the leadership that English brethren have given in the past. We bear in mind the tremendous benefits received from the ministrations of such as Brethren R. Roberts, H. Sulley, C. C. Walker, and others who have given a sound lead in the Truth, and whom we delight to honor. We have lovely memories of co-operation received from those "of like precious faith" in England during visits to that country and since, and we number among some of our closest friends, brethren in England.

But when brethren, from England or elsewhere (including Australia) set themselves up to oppose the faith - invigorating expositions of the pioneers, or to propound doctrines inimical to the Truth we have believed (such as the evolutionary theory) we feel it a duty to frankly warn the Brotherhood. It is the propagation of such doctrines on the part of some that prevents the co-operation that it is in our nature to extend to all.

It is important that the truth in

purity must be upheld. All should recognise it as the water of life which must be kept from pollution. To defile it with false doctrine is to endanger the lives of those who drink from the stream. And whilst our natural inclination is to be friendly towards all, and we are no man's personal enemy, we recognise the need to "contend earnestly for the faith" when the need arises.

Logos has a policy of frankly stating its opinion when such is necessary; but it is done without rancour and without respect of persons. It refuses to engage in power politics within Ecclesias, or indulge in misrepresentation to gain a point. We are sorry that we have to oppose brethren at times, but the proverb declares: "faithful are the wounds of a friend." When the truth is challenged, as, for example, it is by the evolution theory, we speak our mind. We do so because we feel that this is only right, even though our attitude might be misunderstood.

God knows where our heart is in these matters.

The Truth In The Home

In the *Shield* Editorial, a number of activities and functions are listed with which, it is suggested, brethren could associate themselves with profit. It is with regret that we note that no mention is made of the Bible School. Yet many hundreds of brethren and sisters, as well as young people, have attended the school with benefit. In many cases, it has resulted in renewed interest in the Truth's labors; in others, it has led to baptism; in nearly all cases, it has provided healthy relaxation

around the study of the Word.

The Bible School has been subjected to opposition and innuendo, but quite unfairly. Brethren on the other side of the world have seen fit to criticise it on the grounds of information that has been supplied them, but which has proved quite incorrect. Usually those who are most bitter against it are those who have never attended it. On the other hand, many such, once having attended it, have become enthusiastic advocates of its benefit.

But we suggest that it is not in association with the Bible School, or in the various activities listed by the *Shield* that the greatest spiritual benefits will be derived, but by the power of the Word itself in the home and in the heart. The home needs to become an oasis of the Truth, and the emotions and affections of the heart should be influenced and guided by its power. This requires a personal impact with the Word; and there is no better guidance in its teaching than is found in the expositions of our pioneers. By these means strength within can be built up capable of resisting the pressures from without.

We need to place ourselves under rigorous scrutiny. Is our love for the Truth dwindling? It is not difficult to determine if this is so. What would indicate this? If we have no desire to remember God, and no will to heed His wishes; if Bible reading is neglected, or prayer is no longer a need; if we find the meetings unattractive, and lose interest in the work of the Truth. If such be our attitude, we may be quite sure that our love for divine things is

on the wane, and that it is time that we took ourselves very seriously in hand.

In such a case, what is the remedy. We have suggested it above, when we drew attention to the Word. What created our love for the Truth in the first place? Was it reading the world's atheistic literature? Was it what we heard at the theatre, from the television set, or over the table at the homes of worldly friends? We know that such was not the case. Our love for the Truth came as a result of denying ourselves these things, through the influence of God's word, and the companionship of those who love Him. It was then that hope and faith were conceived within us.

If our love for the Truth is waning, and we want it revived, we must repeat the process. The

Book is all-sufficient for that purpose. There is no other way. And the quicker we resort to the remedy the better for us. Delay can be fatal. As in the natural, so in the spiritual, many a disease becomes incurable through neglect.

As the *Shield* has implied, and as we agree, there is a need for each one to carefully examine himself; to take stock of his spiritual assets, and determine the situation of his spiritual profit and loss account in relation to the things of God. Then, with careful appraisal of our true condition, take whatever remedial steps are necessary. The effect of this will be seen in a more vigorous personal witness to Truth, and a healthier Ecclesial atmosphere. It is obvious that Christ is at the door; let us open our hearts to him now, lest at his coming he find us wanting.

Suggestions For Bible Study

Pleasure and Profit from Bible Study

During the course of our last volume, we published two articles in a series of Bible study (pp.330, 389). We continue this month with further practical suggestions in regard to this important spiritual exercise.

Studying A Theme

The object in this form of study is to find out exactly what the Bible teaches upon any given subject. This requires that we search through the whole Bible in order to obtain that exact and thorough knowledge such as God desires us to have.

Jesus evidently studied the

Scriptures in that way, and certainly expounded them in that fashion. It is recorded:

"Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

He provided them with a careful selection of Scriptures which combined to illustrate his person

and mission.

An understanding of the basic teaching of the Bible is fundamental to a proper verse by verse exposition of any of its books. It is because the authors of "orthodox" commentaries fail to grasp the first principles of truth that their expositions are so unreliable, even though they, personally, may have a reverence for the Scriptures.

How best to go about this form of study?

It can be carried out in conjunction with the daily reading of the Bible.

A good idea is to carry a small notebook in your briefcase or handbag, and as you come across verses relating to the selected topics during the course of your daily readings, instantly note them down with a brief account of their teaching.

This will also help you to memorise key passages, develop a fuller understanding of theme-subjects, and equip you to better expound our beliefs to others.

The *Declaration* is an example of theme study.

Four Rules For Theme Study

1. Be systematic. List the subjects you decide to study in the manner indicated above. When your research is completed set the references out into sections which make up the topic as a whole.

2. Be thorough. Do not be content with examining some of the passages in the Bible that bear upon the topic, but try to find every passage. This will give you exact and thorough knowledge and will help to develop your confi-

dence, and faith, in the Scriptures. Use Strong's Concordance seeking out the derivatives of a root word, so that you come to recognise allied expressions. You will find that such words as faith, belief, trust, etc., are related in meaning.

3. Be exact. Seek the proper understanding of each passage used. This will prevent embarrassment should your use of a particular reference ever be challenged.

4. Classify the results. Give careful consideration to the accumulated notes and references, and group the facts together that obviously are related. Arrange the groupings in their logical order.

Fifteen Rules For Biographical Study

A most fruitful form of Bible study is to summarise the life-histories of individuals referred to in Scripture; and particularly those who have a bearing upon the purpose of God, such as the patriarchs.

Here are some suggestions that can assist you to gain the most out of your research.

1. Collate all passages in which the person to be studied is mentioned. A Concordance will assist you in this.
2. Now mentally review the circumstances of his life and the general character revealed. Note:
3. Strengths and successes;
4. Weaknesses and failures;
5. Difficulties encountered and overcome;
6. The helps used to success;
7. Any privileges abused;
8. Any opportunities neglected;
9. Those opportunities grasped;
10. Mistakes made;
11. Perils avoided;
12. Divine providence for good or ill.
13. Sketch the character's life making it as vivid, living and realistic as

- possible. Set down the following:
- a. The place and circumstances of incidents;
 - b. The chronological sequence of events;
 - c. The age of the individuals at which things occurred.
14. Summarise the lessons to be derived from the character's life and work.
 15. Note the relationship of the person to the Lord Jesus; e.g. fore-runner, type, believer, enemy, servant, etc.

This exercise will cause the characters of the Bible to become living persons to us, and will enable us to recognise their types in everyday life.

Rules For The Study Of Types

The study of types is both interesting and instructive. It reveals precious truths which God has "concealed" in seemingly dry and meaningless portions of the Bible. However, a word of warning is necessary; try not to abuse or overdo the study of types.

We set down for your consideration, four rules; the observance of them can greatly assist you in your study.

1. Be sure you have good grounds for the type. Either have some clear passage or allusion of Scripture to support your conclusion. Beware of being fanciful and overstrained on the one hand, and of failure to perceive a type through stubbornness on the other. Remember that it was by

types, parables and allegories that Yahweh taught His people in order to draw them to Christ. Paul taught that the law is a "school-master" leading to Christ (Gal. 3:24), that the circumstances of Hagar and Sarah comprised an allegory (Gal. 4), that oxen represent people (1 Cor. 9:9-10), and Israel's history is typical of the walk of faith (1 Cor. 10:11).

2. Commence with the more simple and clearly obvious types before attempting the more complex. This will give you "type sense," and assist you to avoid "nonsense." Such plain types are found in the Passover, the high priest, the Tabernacle, and so forth.

3. Turn up all related scriptural references found in the margin of your Bible, or in such reference books as *The Treasury of Scripture Knowledge*. However, care needs to be exercised in this, to make sure that they are related.

4. Study carefully the meanings of names and places mentioned. Frequently they have a meaning which assists in the development of the type, or in the significance of an incident. Frequently incidents left their mark in the names given to places where they occurred, and thereby assist in providing further color to the type.

—J. Granter (N.S.W.)
(To be continued)

Able Teachers.

Brethren rightly regard themselves as teachers — indeed they are the only teachers of the Truth upon earth. Brethren should remember, however, that to be *efficient* teachers they must never cease to be students — students of the Word.

Marriage : A Divine Institution

"Husbands, love your wives, even as Christ also loved the Ecclesia, and gave himself for it . . . This is a great mystery; but I speak concerning Christ and the Ecclesia" — Eph. 5:25,32.

The Purpose Of Marriage

Yahweh's purpose in Israel was "that He might seek a Godly seed" (Mal. 2:15). Marriage was the means to that end. Through it, over the course of many generations, a multitude of human beings would be provided, capable of being transformed by the active power of the Word in their lives (Rom. 12:2), to play a part in the development of Yahweh's ultimate purpose: "All the earth filled with His glory" (Num. 14:21).

The purpose of marriage, therefore, was not merely to provide children, but also to ensure careful nurturing of them in the things of Yahweh. There was a need to establish the home on that basis, and it was important that both husband and wife be aware of their responsibilities (Eph. 4:14-20; 2 Pet. 3:18).

The heaviest responsibility for the acceptance and implementation of such a policy rested clearly with the husband and father. It continues to be so in the family life of Ecclesial members.

First, there is the question of his loyalty and general attitude towards his wife. Paul wrote to the brethren at Ephesus:

"Husbands, love (agapate) your wives, even as Christ loved the Ecclesia, and gave himself for it" (Eph.

5:25).

Earlier Paul states that wives should be in subjection to their husbands, thus typifying the attitude of the Ecclesia towards Christ. He now emphasises that in return, husbands must not exercise a tyrannical domination over their wives, but manifest the same deep love and selfless sacrifice on their behalf such as Christ exhibited towards the Ecclesia.

The husband may be the head of the house; but Christ is head over all (v.23). Thus, as the wife is to be a manifestation of the Ecclesia, so the husband is to typify the Lord Jesus Christ, in his relations towards her.

There is a beautiful, profound teaching in this section of the epistle to the Ephesians: every home, in every Ecclesia, is to manifest the true attributes of Christ and his Ecclesia. The Ecclesia should be an extension of the home, so that the truth will be as strong in the Ecclesia as it is within the various homes of its members.

Do Not Misuse Authority

Husbands may improperly apply certain Scriptural principles within the home, to the detriment of the entire family. A husband may take advantage of his divinely

appointed position as head of the house, to exhibit selfishness, irritability, or despotism. He may cause grievance over trifling mishaps. He may ignore the patient affection of his wife, and disregard her anxiety to please. Were these the characteristics of Christ towards the Ecclesia? Paul emphatically commands: "Love your wives!" How? "As Christ loved the Ecclesia!" Christ's love could not have been greater nor more selfless, for he "gave himself" for his bride (v.25). And as Christ thereby became "the saviour of the body" (v.23), so, following the type, the husband is to try to become "the saviour" of his wife, by displaying every duty of love and leadership that will help to assure her a place in the Kingdom.

These are deeply profound principles, worthy of the most careful consideration.

Is it reasonable that a man should ask a woman for her love, and her life; and then become her oppressor? Let the warm, affectionate, spiritual bond that unites Christ and his Ecclesia become the pattern for all marriages within the Brotherhood.

"Married men, be affectionate to your wives, and do not treat them harshly" (Col. 3:19 — Wey).

Married life is not merely a matter of wives submitting to their husbands, but of husbands caring for their wives, and being diligent in regard to their spiritual development and general welfare. A very beautiful balance is established between the two partners with the principle of mutual submission over-riding all aspects of the union (v.21). The spirit of Christ in the husband should make

it easy for the wife to willingly submit to her husband as head of the family; and prevent him from developing into a self-centred family tyrant.

Christ does not oppress or make unreasonable demands upon the Ecclesia; at the same time, the Ecclesia must not defy his authority, or reject his right to be her Lord and Teacher. The Lord has a deep love for the Ecclesia, and desires, above all else, her warm affection and obedient love. He has demonstrated the extent of his self-sacrificing devotion, by giving up life itself that his Bride, the Ecclesia, might be brought to perfection.

Any marriage based thus upon principles of Divine truth and wisdom will receive Yahweh's blessing; and there is joy in heaven at the development of further "Godly seed" being prepared for the Kingdom of God. When children see that their parents live according to this way, they will be guided by their example into correct paths of submissive behaviour.

The Power To Cleanse

The Truth is the sanctifying medium (John 17:17) whereby these ideals may be implemented within the home. Again, the relationship between Christ and his Ecclesia provides the type:

"That he might sanctify it (the Ecclesia) and cleanse it with the washing of water by the Word" (Eph. 5:26).

The Word of God is the purifying agent for the cleansing and the glorifying of the Ecclesia. Recognising this, husbands should provide an example by applying themselves to its study that the whole home might be brought under its

influence: "Now ye are clean through the Word which I have spoken unto you" (John 15:3).

The Word sets the standard for all manner of living. It humbles and rebukes; it instructs and stimulates; it encourages and refreshes.

Through its influence, Christ seeks to improve the spiritual beauty of his Bride, as should every husband:

"That he (Christ) might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

The phrase "present to himself," has the meaning "to cause to stand beside or near," which is the position taken by a Bride and Groom at their wedding. The phrase is expressive of unity:

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready! And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:7-8).

The Bride will have neither "spot" nor "wrinkle" in the day of final inspection, for all will be smoothed away by Christ. The Christ-character will be seen in her, to the deep pleasure of her Lord. Being "without wrinkle," she will appear beautiful in his eyes: a "glorious Ecclesia," which

provides a beautiful type for marriage within the Truth during the present probationary period.

The Great Secret

Paul stated that in marriage, a man "shall cleave unto his wife; and they shall be one flesh" (v.31; cp. Gen. 2:24). If this be truly so, how could a man possibly think less of his wife than of himself?

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the Ecclesia" (Eph. 5:28-29).

What will a man do for his own body? See that it is fed and clad, and receives the necessities of life; provide the required protection against various forms of danger; guard against harm; give diligent attention to its every need. So, wrote Paul, a brother should do all these things for his own wife; for she is part of him, even as the Ecclesia is part of Christ. Paul further declared:

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (v.31).*

Husband and wife are not two independent individuals. They are incorporated into a spiritual unity. Such a union will be bound by the ties of affection, mutual sympathy, and a common objective. In this

* In this portion of his discourse (Eph. 5:30-32), Paul is not referring to normal marriage relationships, as to those that exist between Christ and the Ecclesia. These verses should be in parenthesis. Though it is true that marriage joins two together in unity, it does not constitute the bride a member of the "body, flesh, and bones" of her groom. These expressions can only apply to two unique marriages: that of Adam to Eve in Eden, and that of the second Adam to the second Eve. Therefore, Paul, in concluding this aside in his comments declares: "This is a great secret, but I speak concerning Christ and the Ecclesia." Then, reverting to the discourse concerning marriage relationships, he continues: "Nevertheless, let every one of you in particular so love his wife even as himself. . ."

atmosphere husband and wife will learn to become one. And children will grow up in an environment of love, loyalty and devotion, in a home dedicated to the Truth. In their father will be seen a symbol of the Lord's authority; and in their mother, a type of the love and care of the true Ecclesia for its members.

With what wonderful insight and divine guidance has Paul written in this profound manner, concerning the Truth within the home. It is a high standard for daily living, and not always easy to attain. But have we a right to expect that life in the Truth should be easy? Was life easy for the Lord? Or for Paul? Yet, there is great reward, both now and in the future, for all who make the Word of God their standard for life. Let us see this aspect of the Truth in all its pristine glory, and strive earnestly to attain to the high ideals set before us in the word. Thus each member of the family will submit to the others, and will mutually assist one another to reach this high calling in our home life within the Ecclesia.

It is all so beautiful, so sensible, and so spiritual.

"This is a great mystery (lit. secret): but I speak concerning Christ and the Ecclesia. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (v. 32-33).

With these words, the apostle brings this section of his epistle to a close. The relationship of husband and wife as typical of Christ and the Ecclesia, is a great secret, he asserts. The word in Greek signifies "that which is known only to the initiated." The

world knows nothing of these matters, and cares even less. This was particularly so in the environment of Ephesus. The inhabitants of the city had gone mad in their pursuit of every fleshly gratification, but the Ecclesia of Christ had to stand entirely apart from such evil and corrupt conduct. We live in similar times. But, unlike the world about us, we have been initiated into the secret. We see wisdom, reason and purpose in these magnificent teachings of an inspired apostle.

There is a final, pointed warning to husbands, in the words: "Let every one of you, in particular," or "each one of you individually" (Diaglott). The question of individual responsibility for all brethren in these matters is thus stressed. And the final comment? ". . . so love (*agapato*) his own wife as himself." The corresponding type has already been firmly established: "even as Christ also loved the Ecclesia."

And there is a final statement addressed to sisters: "Let the wife see that she reverence her husband." The Greek word is *phobio*, from which we get the English word "phobia." In a sense, it implies that she should have a "phobia" about showing love and respect for her husband. The Ecclesia should be similarly engrossed in the Lord Jesus Christ. The corresponding type is still there in the narrative, to the end of the chapter. To add strength to the point, the word *phobio* is in the passive; thus, to the end of the discourse, the emphasis is upon submission.

Wife! Consider your relations

with your husband, and remember that you are called upon to be to him as the Ecclesia is to Christ.

Husband! Consider your relations with your wife, and remember that you are called upon to be to her as the Lord is to the Ecclesia.

Let such a love and spiritual

bond as exists between Christ and his Ecclesia be manifested in every Christadelphian home. Thus there will be developed a "Godly seed" to "inherit the Kingdom prepared for you from the foundation of the world."

— J. Ullman, (W.A.).

Questions



Answers

WHEN EATING IS FORBIDDEN

O.: "Does the eating referred to in 1 Corinthians 5:11 relate to the Lord's table, or to normal meals?" (A.M. — USA).

X X X X X X X

The verse in question reads:

"I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

The context of this verse (see vv. 9-13) provides the key to its meaning. Therein Paul draws attention to a previous epistle that he had written to the Ecclesia in Corinth, in which he had instructed them "not to company with fornicators" (v.9), doubtless having in mind the case of incest to which reference is made in Ch. 5:1. Apparently his words had been misunderstood, or distorted, so that some were claiming that if they were literally applied, brethren must completely separate from those in the world about them. Controversy had arisen over this and other matters, and finally, a deputation had been sent to the Apostle, requesting answers to certain questions, including this one (see 1 Cor. 16:17-18).

The Epistle before us was the result of this and other information re-

ceived from Corinth (see Ch. 1:11). Therein, Paul wrote:

"I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, etc. . . ." (vv. 9-11).

Paul's instructions related only to believers who practised the things he condemned. In relation to unbelievers, he later wrote:

"If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake" (1 Cor. 10:27).

This is in accord with Christ's prayer on behalf of believers:

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John 17:15).

However, when it is a brother who

is guilty of persistent railing, drunkenness, and so forth, and who indulges in these things in such a way as to imply that no law of Christ is broken by so doing, he should be avoided by his fellow-brethren. They are to show their complete disapproval of his conduct, not merely by putting him away (v.13), but also by refusing him hospitality. They are to have no company with him, and are to refuse even to eat with him.

The word "company" is translated from the Greek *sunanamignumi* signifying to mingle, or mix up with. It implies close association. Rotherham renders the statement: "I have written unto you not to be mixing yourselves up with." The J. B. Williams' translation has: "Now what I really meant was for you to stop associating with."

The word obviously implies a close friendship with another. Paul taught that there was no basis for friendship towards those believers who refused to acknowledge the authority of Scripture so as to reject the line of conduct that it advocates. Apparently, in Corinth, the things proscribed by Paul were considered normal conduct. Believers, however, were to show such abhorrence towards such practises as to refuse close association with such of their number who saw no wrong in so doing.

How complete was this separation to be? Paul declared to the extent of refusing to eat with such. The eating, in question, relates to normal meals, but naturally includes the Lord's table. Believers who persistently refuse to endorse the teaching of scripture are to be refused both communion and hospitality. To do otherwise, would be to endorse the way of folly in which they are walking.

Care must be taken, however, not to press Paul's words beyond their obvious intent. He was referring to

those who practised the things he condemned, refusing to acknowledge that they broke God's commandments by so doing. He was not referring to those who might be desperately striving to overcome the habit of drinking to excess, for example, and seeking the strength to do so; for every help and encouragement should be extended to such. Nor was he referring to cases where one party might be tied in marriage to another who is guilty of the sins enumerated, for the actions of the innocent member are covered by the instructions of Chapter 7. But, in general, Paul stated that there is no basis for such friendly relations with a believer who persistently acts as an unbeliever, and endorses his attitude by refusing to concede that it violates the Divine will. Not only should such be refused communion within the ecclesia, he declared (1 Cor. 5:13), but the individual members thereof should endorse the official act of the Body by rejecting any friendly associations therewith, even to the point of refusing to eat with such.

Paul's instruction to the Corinthian brethren is endorsed by that extended to the Ecclesia in Thessalonica:

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:14-15).

Thus, although brethren are required to separate from such, the door of return is kept open, so that opportunity is granted to the repentant to again seek full communion with the ecclesia. In 2 Corinthians 7:8-16, Paul instructs that the brother whom he advocated should be withdrawn from in the 1st Epistle, should now be restored because of the repentant attitude he manifested.

LOGOS COMMITTEE.

On The Title "Saint".

It is not according to Scriptural enlightenment to prefix the title "St." to any of the writers of the New Testament, either in private talk or public announcements. Although the term "saint" is a New Testament one, yet its use in this way is of Romish origin, and carries with it the implication that none are saints but those who are "canonised" by Papal authority; which is in opposition to the first principle of New Testament teaching that all are saints who believe and obey the Gospel.

(R.R.).

Bible School Bulletin

EIGHTEENTH BIBLE SCHOOL

Time: From 2 p.m. Saturday, 27th December, to Sunday, 4th January, 1970.

Sponsors: The Coburg Ecclesia, Victoria.

Secretary: Brother Barry Williams, Coburg, Victoria.

Speakers: Brethren A. C. Newton (WA), S. Snow (Vic.), R. Pogson (NSW), H. P. Mansfield (SA).

Our last Bulletin outlined Brother Newton's talks. Brother Snow, of Victoria will speak on the theme:

THE HEAVENS DECLARE THE GLORY OF GOD

The talks will reveal the great witness to Yahweh found in the Books of Nature, and of His Revelation. They will reveal that the majesty and magnitude of the heavens is equalled by the beauty and wonder of the Bible.

(1) — The Wonders Of The Heavens — A Witness to Yahweh, Architect Supreme.

When the almost unbelievable beauty and grandeur of the heavenly bodies, and the immensity of the universe as revealed by science, are considered objectively, the limitations of man's accomplishments are obvious. The findings of science have supported the declarations of Scripture.

(2) — The Sun — Monarch Of The Heavens.

The Sun will be considered as to its literal place in the heavens, and as a Scriptural symbol, with particular reference to Psalm 19. A key to the symbols of the Bible will be presented, and the personal exhortation that such provide will be emphasised.

(3) — The Phasing Moon — Silvery Witness In Heaven.

As the moon is the symbol of the Ecclesia, its features should be of personal interest to the latter. The Psalmist's words (Ps. 89) will be considered in the light of the striking spiritual lessons suggested therein. We shall consider the significance of the phases of the moon relating to the past, and its teaching regarding the glorious future.

(4) — Stars of Divers Glory.

References in the Old and New Testaments combine to illustrate the symbology of the stars. "He telleth them all by name," "one star differeth from another in glory," "they shall shine as the stars in the firmament for ever." These, and other references will be considered. Yahweh has planted His witness in the heavens, and we need to look upwards and see it shining there!

(5) — The Three Heavens Of Scripture:

This address will summarise the previous ones, show the significance of the aerial in the purpose of Yahweh, and reveal that mankind has been associated with three heavens, each of which ascends to a higher status of glory, until, finally, "the heavens will declare the glory of God, and the earth show His handiwork" in its fulness.

These talks will be particularly interesting and significant in view of the current interest in the heavens. They will reveal how that Yahweh originally placed these lights in astronomical situation to the earth, that they might be "for signs and for seasons." In the majesty of the sun, the changing phases of the moon, the differing glory of the stars, and the blue canopy of heaven itself, there are spiritual lessons that we can learn as we look at the glory of Divine creation, and hearken to the Voice of Yahweh in His word.

THE QUEST FOR THE GREATEST GOOD

This is the theme to which Brother H. P. Mansfield will address himself in a consideration of the Book of Ecclesiastes. Therein, Solomon records his experiences, as he set about with all the resources at his command, to seek for the greatest good. Wisdom, pleasure, learning, commerce were all tried in vain. Inexorably he was driven to the final conclusion: "Fear God and keep his commandments, for this is the whole man!" However, it was only through much weariness and labor that Solomon finally came to that conclusion.

(1) — The Book Analysed.

The Hebrew word translated "Preacher" signifies one who gathers the Ecclesia together for instruction. This talk will set out the plan of the book that forms the instruction. It will reveal its plan, purpose, and the three key verses that provide the basis of its teaching.

(2) — The Quest By Personal Experience (Chapters 1, 2).

With all the ability and means that Solomon possessed, he commenced his search for the greatest and most enduring good along the course of personal experience. First he tried wisdom, but found it vanity; secondly he sought for it in a disciplined pursuit of pleasure, wealth and greatness, but found that it did not satisfy. Wisdom excelled folly, but fell short of enduring good.

(3) — The Quest By General Observation (Chapters 3-5).

He saw that life is governed by laws that are beyond men's control, and that his happiness is limited by ills which constantly beset him. Even though he respected those laws, and sought to avoid the ills, true happiness did not come.

(4) — The Quest By Practical Morality (Chapters 6-8)

He found that the possession of material things did not satisfy, and that a serious, earnest life was to be preferred before one of gaiety and frivolity; yet, in spite of all this, there are anomalies that cannot be corrected and which must be endured! Yet endurance does not reveal true happiness, unless there is something at the end of it.

(5) — The Quest Concluded (Chapters 9-12).

Solomon pondered the course of life and what it revealed. He found that wisdom is limited, and that all things end in the inevitability of death. If God is left out of account what does it matter if a man is wise or foolish, moral or immoral? Granted the existence of God, and faith reveals that the greatest good is to live in awareness of Him in anticipation of judgment to come. Herein is the basis of true happiness both now and for the future.

The Book of Ecclesiastes provides answers to many of the problems of life, and gives practical advice in the light of present existence. It is certainly a book for the times, and should enable us to see through the sophistry of man's reasoning to the final conclusion that Solomon came to: "Fear God and keep His commandments, for this is the whole man."

THE SEVEN TRUMPETS OF THE APOCALYPSE

Brother Roland Pogson, of NSW, will address himself to this theme, and in doing so, will build upon the series of talks given by Brother P. Pickering (the Seven Seals of the Apocalypse) at the last school.

The seven trumpets take us through the present into the future. They are sounding now, though the world is ignorant of the fact; and as the trumpet sound caused the walls of Jericho to fall down, so the sounding of the seventh trumpet will see the end of Babylon the Great, and all that it stands for.

SENIOR (TEENAGE) CLASS SESSIONS

In addition to the series outlined in our last Bulletin, to be given by Brother A. Newton, a series will be given entitled: **The Wilderness Of Life**, comprising type and antitype in the call of Israel from Egypt, and the entrance into the Land of Promise.

Talks will include:

The Passover And National Baptism:

The amazing time-sequence presented in the book of Exodus, with a detailed analysis of the passover as it typed the offering of Christ.

The Law At Sinai:

The topography of Sinai; its use in the past and future; the principles set forth by the Law of Moses.

Towards The Land Of Promise:

It is an eleven days' journey from Sinai to Kadesh, but it took Israel 38 years to reach the Promised Land. We shall see in type and antitype the conditions that challenge faith at this time.

A New Generation Moves Onwards:

How this generation had to learn the principles of the Atonement, and so was enabled to conquer the difficulties that faced it as it moved towards the land of promise.

How Joshua Made It Possible For Israel To Conquer:

The new commencement at Gilgal, and the conquest of the land provided the means whereby the tribes could "go in and possess it" if they had manifested sufficient faith and courage — providing an important lesson for us.

Third Session — Bible Marking Project — Isaiah 53.

This session will provide a detailed exposition of this vitally important chapter, setting forth the principles of Christ's offering. It will be divided into five sections, and notes for Bible marking will be provided to synchronise with these sessions.

This should provide a most enlightening and helpful study, setting forth principles essential to salvation, and revealing the circumstances of Christ's offering.

At The Bible School

"My wife and daughter thought the Bible School a wonderful experience, and would love to go again. With days full, and so much to do in spiritual things, living took on a new dimension. They are now real Rathmines Bible School enthusiasts" (F.T. — N.Z.).

The History Of The Truth Room:

This will be conducted by Brother Harry Mullin, of Melbourne, Victoria. He will outline the development of the Truth in Victoria, and show the impact that the visit of Brother Roberts had upon the Ecclesias of that State.

The Israel Room:

This will be conducted by Brother H. Ryan. He will take for his theme: "From Bethany to Jerusalem," and will depict by word and illustrations the entrance of the Lord into Jerusalem, and incidents that took place leading to the crucifixion. The talk will be illustrated by color slides taken on the recent tour of Israel, and will depict Jerusalem today, as well as describing the city of Christ's day.

TASMANIAN BIBLE CAMPAIGN

This is to be held at Launceston, from 10th to 19th January (God willing). Reservations should be made through the Secretary: Bro. M. Wright, 133 West Tamar Road, Launceston, Tasmania, 7250.

Interesting series of studies and activities have been planned, so that attendance at the Campaign will be mutually helpful. It will assist the local brethren, and, at the same time, provide a relaxing holiday with spiritual benefit.

BIBLE SCHOOL IN COLOMBIA, SOUTH AMERICA

A unique Bible School was held in this outpost of the Truth's activities. It was designed for interested friends. In reporting it, Brother G. MacRae, of Edinburgh, Scotland, writes:

"We felt that many people come to lectures and hear something which they cannot fully comprehend for a number of reasons. One is that they do not have sufficient 'grounding in the Scriptures.' So we thought that the ideal would be to have a series of graduated lectures. The key phrase was 'guided learning.' Eleven subjects were selected: (1) — The Bible; (2) — Jesus in the Plan of God; (3) — The promises to Abraham; (4) — The pact with David; (5) — The nature of man; (6) — Death and the resurrection; (7) — The kingdom of God; (8) — The devil; (9) — The Father, Son and Holy Spirit; (10) — Baptism; (11) — Christian living.

"The lessons were expressed simply, and supplemented with visual aids. No teacher spoke for more than ten minutes. Perhaps three teachers would deal with one lesson, but each from a different angle. Notes were prepared for the students to use at home, and homework was suggested. The teaching was conducted in an informal manner, with ample opportunity for questions. These were so spontaneous that they had to be limited.

"Spanish is the language used in Colombia, and the whole school was conducted in that speech. All literature and notes were issued in the same language.

"The first school was such a success that we decided to repeat it; in fact, many who attended it asked for a repeat. At present, the third school is being organised by Brother George Smith.

"One young friend who attended the first school is now taking instruction for baptism, and at least three others have also applied for similar assistance."

Brother McRae was resident in Colombia for four years before returning to Scotland, and greatly assisted in the organising of the first school.

QUESTION TIME AT THE BIBLE SCHOOL

The Blood On The Doorposts

Q.: Was the blood that was sprinkled on the doorposts of the houses (Exod. 12:7) a symbol of baptism?

A.: As a symbol, the "house" represents the Ecclesia, or what Christ described as "my Father's house" (John 14). Paul adds: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). Entrance to that house is only through the blood of Christ (Heb. 13:12), and so the symbolism of the Passover Lamb required the splashing of blood on the doorposts and lintels of the home in which it was eaten. The blood was not put on the doorsteps because the blood of the Son of Man must not be trodden underfoot (Heb. 10:29). It was also necessary for the Israelite who entered the blood-spattered house, to remain there all night, until called forth therefrom by the divine summons. That is likewise our state in the Ecclesia of God. We remain therein awaiting the coming of the Lord; and we desert it at peril of our eternal salvation. We make figurative contact with the blood of Jesus and enter the Ecclesial "house" by baptism.

Present Progress of Catholicism —and Our Responsibility

The Babylon city state of the Papacy is still in the future; but it is thrilling to “the watchers” of prophecy to see events shaping in the right direction.

Last century’s “prisoner of the Vatican” is today a respected world figure, on the radio bracketed with President Nixon in shouldering world problems. The Pope has become an international figure by his personal visits to Jerusalem, India, South America, and the United Nations, New York. The Roman church has increased to a world-wide community claiming 450 million adherents.

This international role of the Papacy and Church in the time of the end was prophesied long ago. In the time of her judgment “she sits upon many waters” (Rev. 17:1), which are interpreted as “people, multitudes, nations and tongues” (v.15). Over 100 cardinals, drawn from all these countries, are involved in the Church’s central government at Rome, along with several thousand other officials. All the bishops and archbishops throughout the world are the direct appointment of the Pope, and are under his control; and this control reaches down to every single Catholic in the world. Every Catholic is in the grip of his priest through the confessional; every priest reports to his bishop; and the bishop reports to Rome.

What a tremendous international system of power and con-

trol this provides to influence politics anywhere in the world.

While there has been this remarkable international growth of the Catholic Church in the nineteenth and twentieth centuries, progress in Europe has been far from smooth. But she has survived the “hating and making desolate,” and is progressing towards her final greatness. With the Lateran Treaty in 1929, the Italian government came to terms with the Papacy, signed a Concordat favorable to the Church, and helped to set up the Vatican State. With this tiny temporal State, the Papacy now has the privileges and advantages of the diplomatic service, and direct contact with many Governments of the world on a political level. This is in addition to her vast ecclesiastical network.

In another aspect also, the development of the Papacy has been striking. Through the successful working of Catholics — laymen, as well as priests and Jesuits — the Catholic Church has created for herself a more favourable image, and is now becoming, in the eyes of the world, the champion of christianity, goodwill and peace. The old policy of openly opposing democracy, science and progress, may be said to have ended with the death of Pope Pius in 1959, and then with great success, under John XXIII, and now under the present Pope, a policy of seem-

ing to sail with the tide of world progress, is being experimented with. Alberto Cavallari, in *The Changing Vatican*, writes:

"There are some (declarations of the Second Vatican Council) which definitely mean, as one theologian has written, a Catholic reconciliation with the ideas of the French Revolution which only yesterday were unconditionally condemned. Liberty, fraternity, and equality are in fact the keystones of the council doctrine concerning the Church and the modern world, toward the non-Christian religions, and towards atheists."

This is the "frog-like spirit out of the mouth of the false prophet" (Rev. 16:13). It is a path beset with dangers and difficulties as current events show. But from Bible prophecy we know that, in general, she will be successful in this. While still maintaining her authority, she now views with paternal tolerance her "separated brethren." And the Protestants are drinking in this new intoxicating wine. Meanwhile, the hidden political intrigue and diplomacy continue, seeking the path that will restore her old imperial glory, to reign over the kings of the earth.

The establishing of this new and favorable image in the eyes of the world is greatly helped by the control and influence she has gained over the Press, radio, television, films and books. This is so effective that it suppresses criticism and incriminating information, so that a pleasing picture of the Church is continually projected in to contemporary life, and historical recollections. This is so in this country, and presumably so in most others. The extensive control she is exerting in many spheres of life is helped by modernising her central Government.

The Pope is making the Vatican and the Curia more like a modern business firm, and aiding this efficiency with the simplification of dress, decoration, and procedure. In colloquial phrase, she is "with it" in this modern world.

We must not expect a dramatic rise to power. Difficulties and setbacks will continue, and the final phase of "sitting as a queen" and reigning over the kings of the earth, will not come until the nations of Europe, and many further afield are united through the influence of the Papacy against the developing challenge of Israel and Zion.

Unchanged In Blood-guiltiness

Although most people suppose that the Catholic Church has changed, and is now worthy of the name of Christ, we need to assure ourselves that this is but a deception. It is the sheep's clothing of a wolf. When the illuminating teaching of Jesus is in the earth (Rev. 18:1), Babylon will be seen as a "habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." What an ugly description! What a sense of loathing it creates. The words of v.5 show there is not the faintest hint of any repentance or a change for the better. "Her sins have reached unto heaven, and God hath remembered her iniquities." Glorifying in the behaviour of previous generations of Popes and priests, she carries her sins with her to the last, and God "remembers them."

The greatest crime that God remembers against her is that "In her is found the blood of pro-

phets, of saints, and of all that were slain upon the (apocalyptic) earth." She is "drunk with the blood of the saints and martyrs of Jesus" (Rev. 18:24; 17:6). This bloodguilt springs from past centuries, but it is regarded by God as carried by the present and the future generations of papal Rome. Today her spirit is the same sanguinary spirit as in the past. This is proved by what she did in Croatia in 1941-42, when she made the rivers of Croatia red with human blood, and carried out widespread forcible conversions and torture, worthy of the Inquisition. Her hands are also dripping with the blood of millions of Jews liquidated in Europe; for it was her intrigue and influence that brought Mussolini and Hitler to power, and urged them on to military conquest of Europe, and the re-establishing of Catholic supremacy (see E. Paris: *The Vatican Against Europe*). Though Pilate and the Romans crucified Christ, this was in the first place brought about by the Jewish rulership. A like relationship existed between Germany and the Vatican.

Unchanged, too, is Rome, in her God-dishonouring doctrines: the veneration of Mary as Queen of Heaven, and mediatrix with Jesus; priestly conjuring of a literal Jesus into the bread and wine, and sacrificing him afresh; the degrading and fearful power of purgatory; the coercion of the confessional; the worship of images, old bones and relics; and similar teaching.

Unchanged are her ordinary daily intrigue in the social and political fields of this country to-

day. Or rather, changed for the worst, by increased efficiency and aggressiveness manifested through the Catholic Action.

She is able to continue unchanged, because she has successfully covered herself with the mask of piety in the name of Jesus. He who was harmless, holy, undefiled and separate from sinners is made the cover of her wicked ways, to deceive the people. How terrible this is! What blasphemy! And she ever keeps on talking of love, mercy and justice, addressing herself to her "beloved brethren," or to her "dear children." So the Revelation declared it would be. She is a deceiver to the last, until the beast and false prophet "that wrought miracles before him, with which he deceived them that had received the mark," are cast into the lake of fire (Rev. 19:20).

The Need To Witness Against Rome

Yes, the catholic church and papacy are unchanged, as the Revelation and current evidence shows. But this is little appreciated today. We take in the propaganda, and do not counteract it with the Word. In measure, we are becoming intoxicated with the wine of Rome. There is an unwillingness to voice the truth concerning this greatest enemy of God. That which Christ attacks and destroys when he comes, we ought to witness against before he comes. How many will be found out of harmony with the spirit of Christ in this matter? Only by understanding the things we have been writing about in these articles, can we have the conviction to speak things unpleasant and unfashionable in the ecumenical atmosphere

that Rome has generated. Those of our number who are now glossing over the ugly picture of the Roman Catholic system, and the divine vengeance to be poured out upon it, by their inter-relations, carry grave responsibility for the present indifference of our community.

The point should be made that we are not concerned with the Roman Catholic system as an abstraction. It is the leaders and laymen, loyal to the system, that give life to it. And so God's wrath is upon the people associated with this system. Revelation 14 records that at the epoch of Babylon's fall, a third angel proclaims:

"If any man worship the beast and his image, and receive his mark in the forehead, or in his hand, the same shall drink of the wrath of God poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb."

Knowledgeable Separation

The Revelation recognises only two classes. One definition of the two classes is given at the time of the persecution of the saints: "And all that dwell on the earth (the symbolic apocalyptic earth) shall worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

Men are either worshippers of the beast with its blaspheming mouth, or followers of the Lamb. The second class is entirely separated from the first. "These (the redeemed) are they which were not defiled with women; for they are virgins" (Rev. 14:4), is the

description of the second class when approved by their Lord. To be undefiled with "women" requires separation based on accurate knowledge of God's view of things set out in these chapters of Revelation. How can we keep ourselves undefiled if we are not fully aware of the character and ways of these apocalyptic women: the old Mother at Rome, and her daughters throughout the world? Several phrases in the Revelation plainly infer that we are expected to understand. "I will tell thee the mystery of the woman . . ." (Rev. 17:7). "Here is the mind which hath wisdom . . . seven mountains on which the woman sitteth" (Ch. 17:9). And earlier, in ch. 13, "Here is wisdom. Let him that hath understanding count the number . . ." (v.18). God expects us to understand the nature of the "number" and "mark" of the beast. Only in the understanding of the things written can there be true separation; for separation involves discrimination, which infers accurate knowledge. If we do not have this knowledge and awareness to keep us alert, we shall become intoxicated with Rome's deceiving wine. And her wine is by no means limited to her religious teaching, important as this is. Rome seeks to seduce us, the True Light, by many means, and take our hearts back to the world.

The True Witness

Understanding leads to separation; and separation demands witness. The saints are God's "tabernacle of witness," and after all that has been written, there can be no doubt where our witness lies. The

matter is clearly stated when the redeemed sing the song of Moses and the song of the Lamb. They have "gotten the victory over the beast, over his image, over his mark, and over the number of his name" (Rev. 15:2). The warfare and the victory relate to these symbols: symbols of the church-state system that has dominated Europe so long. So it is warfare when Christ comes; it has been a warfare of the faith against the darkness and tyranny of the apostasy throughout the centuries, as Revelation shows, and as we have emphasised in these articles. Can it possibly be anything different at the present time? We have seen that the system is unchanged. Separation from, and witness against, is required today, as it has been in the past. What are we doing to gain the victory over the image, the mark and number?

There is no question about the need for witness. What is lacking is our faith, our will, our conviction, to rise to the task. We have become drowsy with the intoxicating wine pouring out through the radio, television, the newspapers, and we have not strengthened ourselves against this by knowledge and power of understanding of the one Book given for the purpose. Our sword and

shield have slipped from our hands. Indeed, in this very matter of our sword and shield, Rome has been quietly disarming us. Elliott snags now the futurist interpretation of the Revelation was being used successfully in the last century to weaken and silence the witness of Protestants and Non-Conformists, and now the same is happening to us. Rome knows that if the true interpretation of the Revelation, which exposes her true character and ambitions, can be put out of sight, the power to witness against her is destroyed. Her success amongst us is seen in the sad situation which the futuristic interpretation develops, and which turns attention from the Roman Catholic apostasy to some fictitious "atheist" Power yet to arise. It may well be that we shall be held responsible by our Master for the present progress of the Catholic Church in this country. If a few thousand informed voices had been raised 20-50 years ago, surely she would not now be so bold and successful.

So the opposing interpretations of the Revelation are not some pleasant academic questions, an open field of discussion; they are vital questions moulding our mind and conscience and course of action. Those who understand will

Editorial Note:

We must demur from the implication that a vigorous witness is not made against Rome by sections of the Brotherhood. That is not the case according to local evidence. Lecture titles such as: "Catholicism, Communism, or the Kingdom of God?" (an actual title) are by no means rare. An Armageddon lecture will surely include the inevitable combining of Rome and Russia before the outpouring of Divine Judgment. "The Impending Communist-Catholic Confederacy to be Crushed by Christ," was used in many parts of Australia in the proclamation of the truth, a short time back. Before there can be any effective witness against Rome or any other, however, there must be an understanding of the issues involved; and that involves the close study of the Word. We earnestly recommend the formation of Eureka Classes to that end.

recognise that this is not an extreme statement, but sober truth.

In as far as there may be left to us a few more years before the Master calls us to account, let us seriously give our time to these matters. It is encouraging that a number of Revelation / Eureka classes are starting up. We need the understanding of the Revelation, and we also need the perception of contemporary events and

influences.

We are told in Revelation 19:10 that "the testimony of Jesus is the spirit of prophecy." Let us imbibe the spirit of the prophecy that we may maintain our testimony. By faithful testimony we shall be "keeping the sayings of the book" and have prospect of the blessing promised.

— G. Pearce (Rugby, Eng.)

NEWS & VIEWS

We deeply appreciate the co-operation of readers in sending us newspaper cuttings, articles and books relating to world events, and other subjects of interest. We propose to acknowledge them from time to time.

"Information Bulletin Published by the Union of SSR" from New Zealand. It contains the Soviet Government's statement of the Middle East situation, in which Israel is accused of deliberately driving the Arabs from the occupied territories, and promoting Jewish settlements therein. Hypocritically, the bulletin states: "Those who today covet the lands of others and who like to interfere in the domestic affairs of states would do well to remember" that they will be condemned as international criminals.

In view of the ruthless occupation of Hungary, the Soviet Government must make such declarations with tongue in cheek!

The same article records the Soviet's determination to intervene in the Middle East by war if necessary.

Brother Kilpatrick, who forwarded the "Bulletin" to us, correctly comments:

"Thus Ezekiel 38 is gradually taking shape, and all the elements are there to bring about the last great crisis of the Ages."

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"The Burning Mosque" supplement to the Jewish Agency Executive Newsletter, issued by the External Relations Department, Jerusalem. It outlines some of the effects of the recent dam-

age caused to the Al-Aksa Mosque, which inflamed religious feeling and hatred between Muslims and Jews.

In an outline of Mid-Eastern events over the past few years, the bulletin points out that Israel has been inevitably drawn into the existing situation which has ringed it with an ambuscade of vengeance. The writer, Gabriel Fallon, comments:

"It would be well to recall the circumstances which in 1967 led to Jerusalem being an undivided city. When Israel, faced with annihilation, saw that the time had come to deploy her (troops in battle array, she sent a message to King Hussein of Jordan telling him that she had no intentions of attacking Jordan unless Jordan first attacked. But Hussein, carried away by the hysterical ravings of Cairo Radio, turned down Israel's request for non-intervention with the result that Jerusalem the Golden is today one and undivided."

Israel was forced to fight for survival, and in so doing, brought prophecy alive! Joel foretold the time when both Judah (the land) and Jerusalem (the city) would be freed from the oppressor (Joel 3:1). That we see this occurring in our time, is of great encouragement and stimulation. It presages Messiah's appearing.

"The Vineyard" Magazine issued by the Jewish Evangelical Witness community in Australia, draws attention to the prophetic scriptures as related to current events in Israel. It unfortunately reveals a lack of understanding of Bible doctrine, and embraces many of the errors of Christendom. Yet, items of interest are found within its pages, like a needle in a haystack! One such is a poetic expression to the age-old "Jewish problem." The Magazine comments that Lewis Browne, an American, and critic of the Jews, once wrote a brief poem:

**Its odd
That God
Should choose
The Jews.**

Whereupon a Jew replied:
**God chose
Which shows
God knew
His Jew!**

Sometime later the thoughts of both writers were blended to provide the following intriguing lines (and an exhortation to support Youth Aliyah!):

**How odd of God
To choose the Jews
But still more odd
That we should choose
The Jewish God
And spurn the Jews!**

The "Detroit News" is forwarded by Bro. T. Higgs, and contains thought-

provoking comments upon some of the statistics which concern law authorities today. In an article listing the astounding rise in crime in Detroit, the News comments:

"People are shooting themselves, and each other, at a fantastic rate these days. The cases of 'Justifiable homicide' (a killing held legally permissible, usually because it was committed in defence of one's life or property) have risen dramatically in recent years. Until 1966, there were never more than five such killings in any one year in Detroit. Suddenly, the figures soared: 1966 — 10; 1967 — 14; 1968 — 18; 1969 — 29 (the latter estimate is based on the 17 cases recorded in the first seven months of the year). The homicide rate has risen from an average of 122 murders yearly up to 1965, to about 450-500 this year."

When asked the reason for the astounding increase in crime, Mr. A. Koscinski, the Assistant Prosecutor handling Detroit's murder warrants, stated: "I'll tell you how I account for it. There's no fear or love of God any more! No respect for law or authority. In many areas, people have no principles or morals, no respect for life. I've been in this office for eight years, and it's become terrible!" Still, Mr. Koscinski would have expected these conditions if he had read Bible prophecy, and compared the Lord's warning in Luke 17:26 with the circumstances of Noah's day, described in Gen. 6:5.

Challenging The Times

Bro. H.H.C. (Yorks, England):

"I have found LOGOS enlightening and a great asset to my study of the Bible. Especially appealing is the exhortation article which appears in each issue. I feel all articles are sound and truthful, and encourage us to keep our heads above water, when the 'onrushing-tide' threatens to draw us into its wake of destruction. Although I have been baptised but six years, I have noticed a spiritual decline, indicating the Last Days, when even the elect will be affected by the circumstances about us. We must, therefore, strive more earnestly for the Faith, which is sincerely believed amongst us."

(We appreciate Bro. C.'s comments. Laodiceanism remains a dangerous threat to the virility of ecclesias in this materialistic age. Therefore "Logos" urges its readers to individually and ecclesially maintain the spirit of our pioneer brethren, as the answer to the times.—Ed.).

What Are the Signs in the Sun ?

A respected correspondent asks us to express our viewpoint upon the words of Christ as reported by Luke. He feels that when Christ declared that there would be "signs in the sun, moon and stars, and upon the earth distress of nations with perplexity," that they referred to literal symbols in the heavenly bodies, because of the reference to the earth and nations. He equates the signs in the "sun, moon and stars" with the recent lunar landing, and points out that at present Russia and America have satellites circling the sun, and reporting its influence upon the earth. These achievements, plus current probes into space, might well constitute the signs referred to, he feels.



This is certainly a question to be considered as man stretches forth his hands into space.

Even though we may not agree with the interpretation suggested above, it challenges our understanding of the statement referred to.

First, let us clearly see what Christ actually said.

To do that, we must synchronize the accounts as they are reported by the Gospel writers. When that is done, the Lord's comment reads:

"And there shall be signs in the sun, and in the moon, and in the stars (Luke 21:25); the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29); and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth (Lk. 21:25-26); for the powers of heaven shall be shaken (Matt. 24:29; Lk. 21:26). And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn (Matt. 24:30); and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30; Lk. 21:27). And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (Lk. 21:28). And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

The above quotation places Christ's words, as recorded in the Gospel records, in sequential order.

After stating that there would be "signs in the sun, moon and stars" as recorded by Luke, the Lord proceeded to indicate the effect of those signs: the sun shall be darkened, so that the moon shall not reflect her light, and stars shall fall from the heaven.

If this is to be interpreted literally, it is obvious that the mere landing of astronauts on the moon, or the encircling of the sun by satellites, does not answer to what is required. It requires the complete darkening of the sun and for stars to be violently flung from their places of eminence in space, to the terrible fear of nations on earth, before the requirements of the Olivet Prophecy are fulfilled. We do not believe, therefore, that the achievements of modern science fulfil the requirements of this statement of the Lord Jesus. In fact, we feel that Jeremiah's words still have an application today: "Be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10:2). The heathen, of course, worshipped the heavenly bodies, and found omens in such things as natural eclipses and so forth (Jer. 8:2). But the prophet warned that it was

not in such heavenly signs that men should seek to learn the will and purpose of Yahweh, but to His Word, and to its working out in the earth about us.

What Constitutes Signs?

The word is translated from the Greek, *Simieon*, and signifies tokens, indications, and so on. The signs will be the preliminary symptoms of a judgment that will darken the sun and moon, and fling the stars out of place.

That is evident when the accounts of Matthew, Mark and Luke are compared side by side.

What is meant by the use of "signs"?

An indication is supplied by the words of Peter relating to judgment that fell upon guilty Judea in AD70. He told the people at Pentecost:

"I (Yahweh) will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned in to darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19-20).

He applied these words of Joel to the destruction of the Jewish State and the Judaistic form of worship. The Government of Jerusalem would cease to shine; and the Temple worship would be overthrown by blood, and the whole Jewish State would become a sacrifice: blood (death); fire (consuming by Divine wrath); vapor of smoke (ascending to heaven as a token of judgment).

The "heavens above" were the ruling powers; the "earth beneath" were the ruled, in this case, the body of the nation. As there

would be "wonders" illustrating Divine judgment in the "heavens above," so there would be signs or tokens in the "earth beneath," within the body of the nation.

The Olivet prophecy expresses similar language in relation to conditions contemporaneous to our times. We see no reason for interpreting them differently. True, Luke states that "upon the earth the nations would be in a condition of perplexity," so that a plurality of powers is referred to instead of only the Jewish nation. But that is because the future will see a repetition of judgments upon the nations, similar to that experienced by Judah in A.D. 70. Jeremiah predicts that the cup of wine of Divine fury which would be given to the Jews to drink, would be passed on to the nations at the time of the end:

"And they shall drink, and be moved (or reel to and fro — R.V.), and be mad, because of the sword that I will send among them" (Jer. 25:16, 31).

Joel's picture of judgment, which Peter applied at "the time of the end" of Judah's Commonwealth, obviously has a double application, and likewise will apply to the nations when "in Jerusalem there shall be deliverance, as Yahweh hath said" (Joel 3:32). Therefore, the terms of the Lord's Olivet Prophecy which speak of the "signs in the sun, moon, and stars" that are borrowed from Joel to signify the same signs as were seen in the Jewish Government prior to its destruction, will be manifested among the nations, or Gentiles, just prior to the apocalypse of the Lord in glory.

“AND THEY SHALL KNOW THAT I AM YAHWEH”

There is no greater Divine work upon earth today than the taking out of a community from amongst the Gentiles “for the name” (Acts 15:14). The manifestation of Yahweh in flesh is a theme of the greatest importance. It reveals that to which we are called, and to what we can attain.

Unfortunately, the theme of God-manifestation has become the subject of controversy. There is no need for this, and it should be avoided, for Yahweh has proclaimed His interest and pleasure in those who think and speak upon the Name (Mal. 3:16).

There is a coming day, when all such contention will cease. Then, as the prophet Ezekiel declares, Israel, enlightened and spiritually revived, and the Gentiles, free from their superstitions, will know the Name (Ezek. 38:23).

Malachi presents the altogether lovely prophetic picture of the coming scene:

“From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith Yahweh of hosts” (Mal. 1:11).

The suggestion was recently made, and fell upon receptive ears, that *Logos* should do something of a positive nature to give our pioneer brethren a continuing voice in 1969 on this exalted theme of God-manifestation. This is in the process of being done.

After 100 Years

October 15th marked the 100th

anniversary of the writing, by Brother Thomas, of the foreword to the 1869 Birmingham edition of *Phanerosis*. It also witnessed the completion of the preparation of a further edition of this book, to be published this year.

During the final visit of Brother Thomas to Britain, the non-availability of *Phanerosis* was discussed by Brethren Thomas and Roberts, with the result that it was produced in book form. The exposition was received with great joy, and helped many then, and has done so since, to perceive more clearly that to which they have been called.

The subject-matter of *Phanerosis* — Deity manifested in flesh and spirit — was always prominent in the teaching of Brother Thomas. He shared his own personal progress in the Word. He studied, not merely to teach, but first to learn. He desired to become personally acquainted with the revealed will and purpose of Deity, in order to manifest the fruits of obedience in his own life. To him, teaching was a privileged duty of a secondary nature. His own words were:

“For the past thirty-six years, the business of my life has been to learn ‘the Mystery of the Deity, and of the Father, and of Christ,’ in all wisdom and spiritual understanding, under the tuition of the prophets and apostles, by which course alone, I found I could be ‘taught of God.’ This has been my life-labour, with which has been combined the more onerous and less satisfactory work, of indoctrinating a wicked, adulterous and wayward generation, with the ‘marvellous light’ of the Deity . . .”

This should be our own indi-

vidual attitude today.

If we come before the Judgment Seat having neither developed in the personal knowledge of the Word, nor having passed on its message to others, what shall the Lord Jesus see in us that bears a resemblance to himself?

If there is a genuine desire to deepen the understanding, then *Phanerosis* will prove most helpful. It is not the easiest book to read, but a prayerful and practical "keeping at it" attitude, will bring a blessing. Who can read James 1:6-7 and doubt this statement?

James declared:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

There is sanctifying power, and Divinely-extended strength, in the knowledge of Yah's great purpose,

as unfolded by prophets and by apostles, and the Lord Jesus himself. That purpose is summed up in one statement: God-manifestation.

The exposition contained in *Phanerosis* provides a valuable and trustworthy guide in regard to this subject. It will assist students to manifest the glory of Yahweh now in a mental and moral sense, leading to the fulness of manifestation in the Age to come when they can hope to be clothed upon with Divine nature.

— B. Philp (N.S.W.).

Editorial Note:

We hope to have a new edition of "Phanerosis" in print during the next month. It will include an Index to the Names and Titles of Deity, together with a list of passages where they can be found. Additional matter will be included that should help the reader in the better understanding of this glorious theme. May the Divine blessing rest upon the project.

Literal Facts Accepted.

Paul endorses "the narrative of the fall" as a thing of "literal verity" of "facts in their actual existence." If Paul can confound an allegorical myth with facts of momentous importance, verily Paul to us is gone. (R.R.).

Duty Important; Results Incidental!

Duty is neither lessened nor increased by results. Patient and persevering testimony will bear fruit, if not in present triumph of the light over darkness, in future honor, glory and immortality in the day when every man shall receive according as his work shall be. (R.R.).

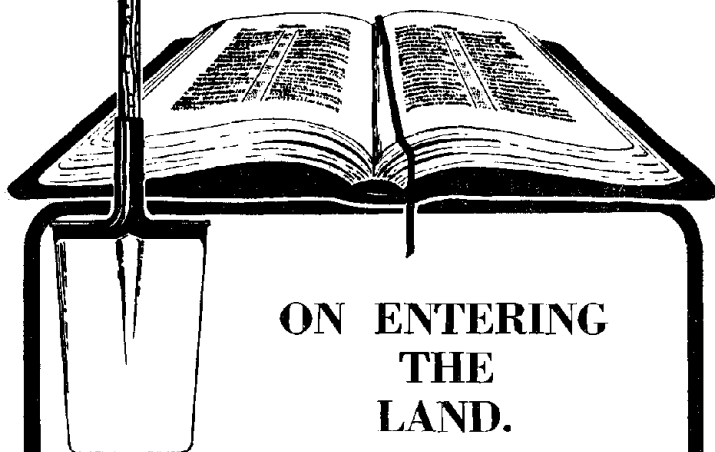
Incompatible Enmity.

God and the world are sworn enemies. Hence to be "the friend of the world is to be the enemy of God." No one who is on God's side can be a friend of the world; he will entirely disrelish the world, and the world will heartily hate him. This arises from mutual incompatibility. (R.R.).

Important Question!

We should continually examine ourselves whether we are arguing for the sake of Truth, or Triumph!

THE BIBLE AND THE SPADE



ON ENTERING THE LAND.

"What of the claim that the narrative is untrue? If the record of the Exodus is untrue the whole Bible is unreliable, for this event is so interwoven with every part of Scripture that the two stand or fall together. And if a man is willing to deny first the truth of the Mosaic record of the Exodus, and then the truth of the Bible because it supports Moses' writings, his case is hopeless. He has to shut his eyes not merely to the only reliable Book in the whole world, but also to the race of people that is a living witness to the truth of that Book. He cannot deny the existence of that people; its peculiar indelible personality; its wonderful observance of things Mosaic; its appearance in every nation under heaven; its relation to the Holy Land; its re-gathering to that land; and its marvellous rising into power and prosperity in these 'latter days' despite opposition on all hands — he cannot deny these things.

Conquering the Canaanites

Crossing The Jordan

Critics of the Bible often say that certain events described therein could not possibly have happened. Knowing that the Deity is capable of performing any miracle, however, believers are not much disturbed by these allegations. Moreover, it sometimes happens that so-called impossible things could happen through natural causes, if God so desired it.

This is the case with the crossing of the Jordan by the Israelites under Joshua. Though once regarded as most unlikely, it is now recognised as being possible even through natural causes.

On at least two occasions in history, the river Jordan has ceased to flow. The first time was in the year A.D. 1267, and the second occasion as recently as in 1927, when it was witnessed by the archaeologist, John Garstang. On each occasion the river was dammed up for nearly a day, and thousands of people could have crossed dry-shod.

In connection with the 1927 occurrence, a landslide took place at Damieh, about 20 miles north of Jericho. Damieh has the same consonants as Adam, and is a later development of the same name.

The incident reported in the Bible, however, was miraculous both as regards its nature and the fact that it

happened just when the Israelites required it to take place. The record reads:

"The waters which came down from above stood and rose upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed and the people passed over right against Jericho" (Josh. 3:16).*

As already suggested, we do not need to rationalise miracles, or insist on finding explanations, for the Bible reveals God as all powerful, and Who demonstrates His power from time to time by miracles. Yet in His grace and wisdom, He sometimes provides evidence, such as in this case, where, in known history, the River Jordan has been blocked up, allowing passage across as described in the Scriptures.

The Conquest Of Jericho

The city of Jericho was a strongly fortified citadel behind whose walls the people would shelter in time of emergency. Strategically, it comprised the key to the country, and stood in proud defiance of its assailants. And what was the command, as far as Joshua was concerned? That the people should lay siege to it, and take it by war? No; but that the priests should compass it seven days and on the seventh day, seven times, when, as

* The relevant Scripture suggests that the water of the Jordan rose in a heap from the point where it ceased to flow at Bethabara, stretching back to the city of Adam, about 20 miles to the north. According to the Psalmist (Ps: 114:3-5), the Jordan commenced to flow in reverse, so that the water underneath continued to move down the river, a stream on top was driven back, so that the water banked up as a heap (Josh. 3:13). The scene was frightening to the people, who, in consequence, rushed quickly across (Josh. 4:10), whilst the feet of the priests sunk in the deep mud of the channel (v.18 — mg.). The Jordan was in flood at the time, and would, at the place of crossing, be both deep and rapid. It could, at that time of the year, stretch some 60 feet across, and such a miracle, performed in the very presence of the neighbouring inhabitants, was well calculated to strike terror in their hearts, so that they did not attempt to contest the passage, but remained shut up in their city.

The incident teaches impressive lessons. The word "Jordan" signifies "Descender," and its continuous course was from the sea of life (Galilee) into the sea of death (the Salt Sea). But when the Ark of Yahweh touched the waters, this course was changed, and the river flowed backwards through Adam, to "life." Similarly, the only salvation possible to mankind, is effected by contact with the Christ-Ark, which can reverse the ultimate destiny of mortal man, and provide the way to life and joy.

they blew their trumpets, the walls would fall down. This command tested Joshua's faith, but it was equal to the occasion. Thus it was faith that brought the walls of this fortress tumbling down (Heb. 11:30).

Some few years back, Professor John Garstang excavated at Jericho, and believed that he discovered the levels of occupation of Joshua's day. Most archaeologists now consider, however, that his finds relate to an earlier period. Whatever theory is accepted does not affect the question of Bible accuracy. Far from it. In the burial grounds attached to both Jericho and Gibeon have been found tombs dating to the late Bronze Age, when, it is considered, Joshua captured them. If there were cemeteries, it is obvious that there must have been cities in which those in tombs had lived.

In view of the effect of erosion, caused through wind, storm and invading armies, it is remarkable that any trace of ancient Biblical cities has remained. Clifford Wilson suggests that it is Providential.

In his booklet, *The Biblical Period From Abraham To Ezra*, Professor W. F. Allbright writes:

"The problem of Jericho is quite different. Here we have a late Bronze (1550-1200 B.C.) mud-brick structure which was all but completely eroded by the wind and rain during the four centuries (or more) between the probable date of its destruction by the Israelites and the re-occupation in the time of Ahab. Such phenomena are exceedingly common in the Middle East. The writer has excavated or examined exposed sites of different periods, which have left nothing but heavy material, all else being washed or blown away . . . Since pottery from the fourteenth to the thirteenth centuries B.C. has been found around the foundations of a stone building about the tenth century B.C., in the lower debris outside the great Middle Bronze (2100-1550 B.C.) battered (sloping) wall, and in the latest tombs of the adjacent Bronze Age cemetery there can be no doubt that there was a town of this period on the Jericho mound. The situation is probably like that of Tel Beit Mirsim, or Debir, excavated by the writer, where there was, in gene-

ral, no special wall built round the town of the fourteenth-thirteenth centuries, but the battered wall of the Middle Bronze Age was cleared of debris and it served as fortification for the late Bronze Age settlers. Exterior house walls standing above the top of the battered wall would serve as additional defence. In fact, we are told explicitly that this was the situation at Jericho (Josh. 2:15). If there were any doubt about the erosion that took place at Jericho, it should be removed by the situation described by Kathleen Kenyon. Even the Middle Bronze strata under the late Bronze settlements were completely eroded in some areas."

In reference to the political status of Jericho, Clifford Wilson points out that though the city was only about seven acres in area, it had a king, as also had Hazor. Archaeological evidence shows that earlier there were kings of large regions rather than of city states. The casual reference to kings of cities such as Jericho fits exactly the background of the Bible story, and fixes the approximate time of the events described.

The Military Condition Of Canaan

Archaeological and historical evidence suggest that for long epochs of time, Egypt exercised a firm control over Canaan, but that at the period of the Invasion, this was considerably relaxed.

The Tel-El-Amarna letters (reference to which was made in our last supplement — see *Logos*, vol. 35, p.414), suggest this. They record that the Egyptian vassals in Canaan were left almost entirely unprotected, providing scope for the successful invasion on the part of the Habiru who are identified with the Hebrews. For instance, Abdi-Heba, king of Jerusalem, writes:

"And now the Habiru have taken the cities of the king. No regent is left to the king, my lord. Behold Turbazu has been killed in the city gate of Zilu, yet the king holds back. Behold, Zimrida at Lachash, his servants have smitten him and made themselves over to the Habiru. Let the king take thought (about his land and) let the king give his attention to

sending archers for his land. (For) if there are no archers this year all the lands of the king, my lord, will be lost."

Rip-Addi of Byblos writes:

"Is there no one to deliver me out of the hand of my enemies. I am like a bird caught in a trap."

The letters from rulers in Northern Palestine complain about the attacks of the Hittites, but Abdi-Heba writes of attacks by the Habiru. The names Habiru and Hebrew are virtually identical, as we indicated in a previous supplement.

J. L. Caiger states:

"The circumstances of the Habiru invasion are precisely on the face of it those of the Hebrew invasion, as regards the date, locality, results and the actual place names concerned."

Among the earlier cities destroyed by Joshua, when Canaan was invaded, were Bethel (together with Ai), Hebron and Jericho. Since they were already overwhelmed, it is not surprising that they receive no mention in the Amarna letters. The position was different concerning such cities as Jerusalem, Lachish and Shechem. Thus, the references in the Amarna letters imply just the situation implied by the Book of Joshua. The first two are besieged but not taken, the third has been captured. One Amarna letter reads:

"They are attempting to take Jerusalem. Gezer, Ascalon and Lachish have given oil, food and supplies to the Habiru. Labaya and the land of Shechem have given all to the Habiru."

Caiger comments:

"The Tel-el-Amarna tablets are believed to paint from the Canaan side the same picture which the historian of Joshua-Judges paints from the Hebrew side, thus not only fixing the date of the Conquest, but greatly illuminating it in every way."

Joshua's Decisive Battle In The North

The fall of Jericho opened the pass to Joshua that enabled him to control the centre of the land, and his defeat of the confederacy of kings against the Gibeonites at the Pass of Bethhoron,

laid open the south to him. The north alone remained to be taken. The dominant king of that region was Jabin (the Wise) king of Hazor. Alarmed and roused by the disasters of the south, and the rapid progress of Joshua throughout Canaan, Jabin, the chief of the Canaanitish kings of the north, gathered his allies around him, and massed his forces at the waters of Meron. He had chariots as well as infantry to repel the invader; but all proved vain. Joshua succeeded in spite of them, and the north was occupied by the Israelites.

For centuries, Hazor was but a name in the Bible. The site of the city was unknown. But it has happened more than once that modern excavators in Palestine have been helped in their search for Biblical sites by descriptions given in the Scriptures. It was so in the case of the discovery of the site of Hazor by Professor John Garstang.

Joshua, Chapter 11, relates how the league of Canaanitish kings, headed by Jabin, king of Hazor, prepared to attack the Israelites. The allied troops came from various parts of northern Canaan from the Mediterranean coast to the eastern side of Jordan.

Garstang studied this chapter in order to discover the site. His attention was drawn to verse 4: "They went out, they and all their hosts with them, much people with horses and chariots very many." He describes his deductions thus:

"The site was therefore to be looked for in the plains. Now a study of a contoured or relief map of Palestine will show that all these allied places are connected by roads which meet in the plain of the Huleh Basin, where today a customs-post actually controls this junction. It was with these considerations in mind that the writer of these lines set out from the north-end of the Sea of Galilee one early morning in the Autumn of 1927 to try to locate the spot — early to avoid the heat of noon and because, in a flat land, shadows are all-important to such investigations. By seven o'clock the customs-post had been passed by a couple of miles, when a hill at a sudden turn of the road presented an excellent observation

point. Twenty minutes later, from the top, there loomed up the whole outline of a vast camp enclosure reaching northwards from the hill itself, which formed its southern boundary. It was a thousand yards from north to south: its ramparts of beaten earth were sixty feet in height: the corners were rounded and protected with great rocks, all thrown into vivid relief by the morning sun. Prodigious and all unexpected as it was, there could be no illusion; yet the Kitchen-er map marked it as a natural feature. If only the potsherds confirmed it . . . a mad scamper down the slopes, a hasty search, pockets filled with sherds, and then the final thrill of mental and physical satisfaction! There was no illusion: it was a vast camp enclosure for chariots, and it was of Canaanitish date. The very word *Hazor* indicates an enclosure, great or small. All conditions of the problem, topographical, literary, and archaeological were satisfied: it must be the Bible *Hazor*. Subsequent study of the materials confirmed the impression, which has long ago been accepted by all students."

The site was further excavated by Professor Yigael Yadin from 1955. This revealed that the last Canaanite city occupied both the mound itself and also a great enclosure area, totalling nearly 200 acres. It was certainly one of the greatest cities of Palestine and Syria, vindicating the description of Joshua 11:10 — "the head of all those kingdoms."

Excavations indicate that the city was violently destroyed about the same time as the other cities of the south, thus confirming the Bible record of Joshua's victory over the whole area. Professor W. F. Allbright states that the ruins at the excavations in *Hazor* accord with the general pattern of Israelitish destruction, both in the north and south of Canaan. The pottery patterns are consistent, and show a Canaanitish civilisation violently destroyed, followed by Israelite occupation with a rougher culture. This is to be expected from a people who had been reared in the desert, and were unaccustomed to city-dwelling.

G. Ernest Wright describes the destruction of Bethel: "The Canaanitish city destroyed was a fine one, with excellent houses. Compared with them,

the poor straggly houses of the rest of the town were poverty itself. The break between the two is so complete that there can be no doubt that this was the Israelitish destruction."

World's Most Accurate History Book

The value of the Scripture record to identify ancient sites is evident from comments expressed by Clifford Wilson. Commenting on the fact that Garstang used the Bible to identify the site of *Hazor*, he states:

"It is worth mentioning that this find highlights the way in which the Bible has been re-accepted in this generation. No longer is it thought of as an out-of-date text book, but it actually is becoming more and more recognised as the world's most accurate historical text book. No longer is it just that the Bible is endorsed by archaeology, but often it is the Bible that endorses archaeology."

It is unfortunate that Mr. Wilson's observations concerning the "acceptance of the historical value of the Bible" is limited to a select group. Generally today, people are untouched by the Divine Revelation in any sense. To Bible students, however, the testimony of the Spade in our times supplements the wonderful record of God's past dealings with mankind — and urges thoughtful men and women to consider their personal position in the light of revealed destiny.

The destruction of the cities of Canaan by Joshua provides a type of the coming overthrow of Canaanitish systems by the Divine Warrior. Zechariah prophesies of the establishment of the "house of Yahweh," in which no Canaanite shall find an inheritance (Ch. 14:21). This will be a day of victory for the armies of Israel, when all wealth and power will be taken from the Gentiles (v.14), for the Divine purpose.

The evidence of archaeology thus provides both a type and a warning. It points to the impending conquest by the Greater Joshua (Heb. 4:8), and warns that confidence should be placed in His strength and ability — irrespective of the opinions of our contemporaries — whilst we have opportunity.

Thoughts For The Times

What Animated Jeremiah ?

Jeremiah's lot was, indeed, cast in unpleasant places. But what endurance — what life-long devotion he exhibited! Those who are given to murmuring as soon as the even tenor of their way is ruffled, and others too, for the matter of that, would do well to study particularly the life of this exemplary man. Who has trials that reach beyond the limits of Jeremiah's? Have we black looks from enemies — false accusations — bitter taunts — deprivations and physical sufferings? Manifold were those which Jeremiah had to experience. Truly he was an example of "suffering affliction and of patience." To an extent, the position of the prophet and that of 20th century saints is identical. Both are the messengers and witnesses of God; both fulfil their mission in the midst of a superstitious, immoral, proud, cruel, godless people. Do we display Jeremiah's faithfulness? Are we fearless in making known the whole counsel of God? Men of the prophet's stamp do not sacrifice the Truth for popularity, for ease, or for fear of evil consequences, though the latter may involve the horrors of the dungeon or even death itself. What animated Jeremiah? The hope of Israel. It was in this that his comfort lay — comfort which will surely find its sequel in "that day of sweet surprise." Let the mind picture the occasion. Jeremiah in the Kingdom of God and his adversaries cast out. Christ — the Avenging Judge — present to justify the righteous and to punish the wicked. What glory! What shame! Let us emulate Jeremiah, and take to heart his words: "It is good that a man should both hope and quietly wait for the salvation of Yahweh." Present indications encourage us in this direction. Though beset on all sides by the difficulties of our circumstances and depressed because of the apathy and indifference of our contemporaries, the wonderful example of faithful Jeremiah remains to urge us on to the end. He was "An Israelite, Indeed!"

This Month's Exhortation:

BUILDING WISELY

Our exhorting brother, from America, emphasises the need for careful discrimination in materials and workmanship in building a character that will make our bodies fit "for an habitation of God by the Spirit." His reading is taken from 1 Corinthians 3. Therein Paul exhorts: "Let every man take heed how he buildeth . . . for other foundation can no man lay than that is laid, which is Christ Jesus" (vv.10-11).

Faith In Action

As we come together to worship God and exhort one another, we recognise our need for such exercises. Weak and thirsty, we need to renew our strength, and drink of that living water that flows so refreshingly from the Throne of Grace.

Meanwhile, the way to God's kingdom and glory becomes more difficult. The social and political world is disintegrating at an alarming rate, so that God's servants need His strength and help more than ever before.

Let us recognise this. As we come before the table of the Lord, let us ask ourselves: "Do I really appreciate the great privilege of communion with my Lord and Master?" "Are my thoughts and actions of the past week of such a character that enables me to open wide the doors of my heart and mind for Christ's entering and inspection?" It is a very sobering thought, that Christ Jesus is present in the meeting, reading our hearts, plumbing the depth of our love, analysing our motives!

In all his teaching, the Saviour emphasised that he desires results

from those who seek to serve him. The parables of the talents and the pounds are brilliant illustrations of the progress and activity that he expects from his followers. The cursed fig tree is a vivid description of how he regards unfruitfulness.

But the desired progress will only be apparent as we are able to make a reality of the glorious future, and create the incentive to push forward spiritually.

Meanwhile, we walk by faith and not by sight, and cannot fully comprehend the grandeur of our hope. We meet to renew that hope, and strengthen our faith, by observing more closely the things that can be ours if we follow in the footsteps of the Master. The natural eye cannot grasp these things; we must visualise them by the aid of the Word, and by "forgetting those things that are behind and looking to those things that are before," steadfastly press toward the mark for the prize of the high calling of God in Christ Jesus.

Builders And Destroyers

The world, largely, can be divided into two classes: builders or

destroyers. The former labor to improve; the latter complain, but do little to correct the evils which they observe. A single match, lit with arson as the motive, can very quickly destroy a building that took years to establish. The rabble-rouser and the revolutionist think only of themselves, so that their actions are guided by selfish and illegal motives.

To which class do we belong? One thing is certain: we cannot just drift into the Kingdom of God. We must plan and build to that end. To work in spurts, in moments of short-lived enthusiasm, is not sufficient; we must "patiently continue in well doing," if we would find a place in the Kingdom. Paul tells us that "we are workers together with God," which surely suggests that there are constructive things to be done, and steadfast effort to be expended, if we are to receive the approval of Christ at his coming.

The ability of a builder is determined by his capacity to visualise the completed edifice. Likewise, in our spiritual labor, we must have plan and objective. We must recognise the permanence, beauty and grandeur of the finished work we are called upon to assist in building, even the spiritual temple of God. We run to receive a prize; we work for a reward. That is the example of Christ. We are exhorted:

"Look unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, and despised the shame, and is set down on the right hand of the throne of God" (Heb. 12:2).

Christ rightly asked, "Which of you, intending to build a tower,

sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Perhaps as we became laborers for Christ, we did not fully realise how much planning and work would be involved, nor how long it would take. We did not realise the problems we would encounter, nor the hindrances that would cross our path.

Blue-Print Of The Work

The first essential for successful building is a clear blue-print or plan with adequate specifications. We have all that in the Word, but we must study it.

The plan is a perfect one, neither requiring nor admitting of change. It is the plan of the Creator, a wise master-builder, Who had demonstrated His ability in the marvels of the human body, and other wonders of the universe.

The plan is the Gospel, "the power of God unto salvation" (Rom. 1:16). But few have the ability to correctly read the blue-prints, or study the specifications aright. It requires a childlike demeanour of faith to do so. In the mercy of God, the key to it has been discovered and revived by the tireless work of faithful brethren such as Brethren Thomas and Roberts, and guarded by others, who have laid down the foundations of ecclesias. Their labors have been epitomised in the Birmingham Amended Statement of Faith, which for almost a hundred years has stood the assaults of those from within and from without. Catholics, Protestants, Pentecostals, Methodists, Adventists and Mormons have challenged it in vain, and the most insidious challenge has come from within. This illustrates Paul's

words: "Of your own selves shall men arise, speaking perverse things to draw away disciples after them."

If we are uncertain about this plan, let us again study the blueprints. Take a work like *Elpis Israel*, and read it carefully, prayerfully, thoroughly, considering the Bible references given. Meditate deeply upon the the exposition thus presented. Do this rather than hearken to the reasoning of a few pseudo-scientists who desire to accommodate the teaching of Scripture to the emanations of the flesh that they have embraced.

A Sound Foundation Required

Every building must have a solid foundation if it is to survive the storms that will assail it. Our foundation is expressed in Isaiah 26:16:

"Therefore, thus saith the Lord God, Behold I lay in Zion a foundation stone, a tried stone, a chief corner stone, a sure foundation; he that believeth shall not make haste."

Paul applies this to us personally, writing:

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built on the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone. In whom the whole building, fitly framed together, groweth unto an holy temple of the Lord, in whom ye are builded together for an habitation of God through the spirit" (Eph. 2:19-22).

Again:

"Know ye not, that ye are the temple of the living God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

This is a fearful and sobering thought. Shall we defile this temple with doubtful habits or by

contaminating doctrine? The spirit-word should inhabit us and motivate us by the truths it demands we embrace, and the exclusiveness it requires us to manifest.

Jesus declared:

"He that HEARETH these sayings of mine and DOETH them, I will liken unto a wise man that built his house upon a rock. The rain descended, the floods came, the winds blew and beat upon that house; and it fell not for it was founded upon a rock" (Matt. 7:24-27).

We know the fate of the house on sand; let us be sure that we do not so build.

A few years ago, a southern Californian Ecclesia was presented with a bill for some \$600.00 for eliminating termites from the foundation. Their presence had been well known for years, but ignored until a heavy account was involved. Those who would undermine the house of God with doubtful doctrines are in the termite category. They often work in the dark, and are ignored, but the ultimate result can be calamitous.

The seven ecclesias in Asia had these termites, and finally the foundations collapsed. Avoid doubtful disputations and read and re-read the pioneer writings. This will help us in the better understanding of the Word, and strengthen our faith. It will enable us to detect the termites in our midst, and take remedial action. Paul exhorted:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving." "For ye are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given to me as

master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is the Lord Jesus Christ" (1 Cor. 3:10-11).

Inhabiting The Building

An Ecclesia needs to be warm and enthusiastic in the things of God. A household will soon break up if there is no real, abiding love therein. Tender, steadfast love one towards the other is the surest proof that we are the children of Almighty God. The depth and breadth of His merciful kindness to us, should be reflected in our attitude one to the other.

In our normal relationships we have been wisely guided towards maturity by our parents, and taught to co-operate with our brothers and sisters. So we need to look to God for guidance in maturity, and co-operate with those who are brethren indeed, in that they have provided an example of constancy in the Truth.

The door is an important part of a house; and particularly the house of our heart. Jesus knocks at that door, requesting admittance (Rev. 3:20-21). Are we ready and willing to open to him? Or must we do some cleaning up first? Certainly, that door should not be opened to undesirable or doubtful

strangers; against such it should remain closed. Nor is there room behind it for trouble-makers, who bring distress to the family. Fellowship is only possible to those who endorse the principles of Truth.

Large windows are valuable in a house, to let in the light. We need the illumination of the Word, for as David reminds us, it only "can enlarge the mind and purify the heart."

Let us build carefully and well, both individually and ecclesially. Then we will find a place in the spiritual Jerusalem of the Age to come. John records:

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory into it; and the gates of it shall not be shut at all by day, for there shall be no light there. And there shall in no wise enter into it, anything that defileth, neither whatsoever worketh or maketh a lie, but they which are written in the Lamb's book of Life" (Rev. 21).

May we so build now as to find an abiding place in that city in the Age to come.

— C.W. (USA).

The Course Of Honor-Seekers:

There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is referable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for a society of brickmakers. Such course evinces indecision of character which cannot be approved of the Lord when he appears.

(J.T.).

The Education of Children

Much of society's troubles are due to the current views on child-training — the "free expression" philosophy that permits permissiveness, and avoids the responsibility of true education and discipline. Such a trend is not in accordance with Divine ideals, and should be rejected by thoughtful parents. The following article presents the Scriptural instruction for practical expression in the home.

"Children," wrote the Psalmist, "are an heritage of Yahweh." Or, as Rotherham renders it: "An inheritance from Yahweh are children" (Ps. 127:3).

An inheritance usually confers solemn responsibilities which should be faithfully performed. Such responsibilities attach to Yahweh's servants when He blesses them with offspring. Not only so, but Yahweh has also directed in His Word how this responsibility must be treated. The Scriptures provide wise counsel for the upbringing of children, and spiritual lessons which should be implanted in their minds as they develop towards maturity.

The Promise Of Reward

Of the ten commandments, the first dealing with human relationships, concerned parents and children:

"Honor thy father and thy mother: that thy days may be long upon the land which Yahweh thy God giveth thee" (Exod. 20:12).

Paul drew attention to this important commandment when writing to the Ephesians concerning the parent-child relationship, and commented that it was "the first commandment with promise, that

it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2-3). A reward was thus divinely promised for the observance of this Law. There would result happy, united families, children well-educated in spiritual matters, contentment within their various communities, and freedom from oppression by enemies. All of these blessings are implied in Exod. 20:12. The Israelite, therefore had the important responsibility of welding together the family unit upon principles of divine Truth. This, in turn, would be seen in the strengthening of the nation, and its appreciation of its Divine association.

The Natural Teaches The Spiritual

There is a further lesson implicit in the fifth commandment. Children will only honor their father and mother if they are firmly and lovingly educated to do so. This principle of the Law had an impact on the spiritual life of children. If the young Israelite did not grow up to manifest honor for his earthly parents, how could he be expected to honor his Heavenly Father?

When parents today insist that

their children observe the principle of this Law, they are laying a sound foundation for the development of a frame of mind that will bring their children, in maturity, to humble themselves before the Mighty God of heaven, and acknowledge Him as the all-wise Father upon whom they depend for all things.

Paul reminded Timothy of this:

"But when a widow has children or grand-children, let them learn to show proper regard for the members of their own family first, and to make some return to their parents for that is pleasing in God's sight" (1 Tim. 5:4; 20th Cent. N.T.).

The uniting and strengthening of a family will only prove of lasting worth if accomplished upon a basis of spiritual Truth. If children do not learn respect for parents, and love for all members of the family, how will they ever learn to respect Yahweh in the heavens, and exhibit sacrificial love for other members of God's family, the ecclesia?

The word in the verse quoted, rendered "piety" in the A.V., strictly means "reverence." Such reverence is to be manifested, in part, by making "some return to their parents." Let children show thankfulness for all the many sacrifices parents have made on behalf of them, and for the sound spiritual education given them. This will be best effected by manifesting a way of life and obedience that will provide a wonderful "re-

turn" to the delighted and happy father and mother. Similarly, when they come to maturity, and accept the responsibilities of the Truth, these children will know how to "return" to the heavenly Father for all His goodness and mercy, and thus manifest characteristics that will cause Him pleasure (John 3:16; Hag. 1:7-8).

Children In Subjection

Paul told Titus, that if a brother desires the office of a "bishop" (lit. "overseer"), he must have "faithful children, not accused of riot or unruly" (Ch. 1:6).

How apt are the latter words for the days in which we live! To whom must the children learn to be faithful? The parents. Why are they forbidden to riot or become unruly? Because they must learn to acknowledge and submit to the intelligent and wise leadership of their parents. By this means they will learn the principle of faithfulness to their heavenly Father, and submission to His will.

Paul told Timothy that children should be "in subjection with all gravity" (Ch. 3:4). They should be "kept under control and thoroughly well behaved" (20th Cent.). The word for subjection signifies "to be subordinate," which means that children at all times need to remember their place! They are not to try and impose their own will upon their parents in defiance of wise guidance,* but to submit

* The home at Nazareth is an example in this respect. Luke records (Ch. 2:51) that Jesus was "subject unto" Joseph, the Lord's Guardian. He extended respect and honor to him, and was obedient to his demands. This shows that Joseph's control of the home was fully in accord with the principles of God's Word, and that he revealed a wisdom in all that he requested to which one, like Jesus, could but concur. Joseph was a Godly man; just and austere in his demands upon himself, but kindly and considerate in his attitude and care of others. In this Joseph is a wonderful example to parents; and Jesus presents an exhortation to children.

lovingly and dutifully to those things which are incumbent upon children in Christadelphian homes, where parents manifest a diligent zeal and dedication for the things of Yahweh.

It is most appropriate that the word rendered "subjection" (1 Tim. 3:4, AV) is the same word chosen by Paul to express the action of mature adults as being in "subjection unto the gospel of Christ" (2 Cor. 9:13). Thus, the very thing our children are to learn in their attitude towards parents, we adults must learn and manifest in our subordination to the teachings and demands of the Word.

Little Ones Learn

The spiritual education of children must begin in the home when they are very young. Authorities agree that quite young children are able to learn and absorb things quicker and easier than older children.**

Why, then, are many Christadelphian parents so reticent to begin the spiritual education of their children, quite seriously, even though they are young? Such neglect is folly of the greatest magnitude.

In a variety of ways, the child may be introduced into the principles of divine worship. A child of only twelve months can learn the simple lesson of covering its face with its hands, and bowing its head, as the father gives a prayer

of thanks at the meal table. The little one will begin to learn that the family expresses dependence upon a greater Father above, and that all things are received into our hands only because of His goodness and loving care for us. After a short time, when the child begins to talk, simple exercises in the implantation of knowledge will be well rewarded.

Conversations of this nature may be heard at meal times, before the family unites in a prayer of thanks:

Parent: "Who gives us our food?"

Child: "God!"

Parent: "Where is God?"

Child (waving a hand upwards): "Up there!"

Such a child is on the way towards a valuable spiritual education.

Timothy was a child such as this. Because his mother and grandmother had remained loyal to the hope of Israel (2 Tim. 1:5), Paul could say of Timothy, with obvious warmth and pleasure:

"From a child thou hast known the holy scriptures, which are able to make thee wise unto (lit. for) salvation" (Ch. 3:15).

Paul was most explicit in his choice of words. "Child" is the Greek *brephos* which literally means an "unborn child." It was used in a figurative sense, to speak of a very young babe. Thus, Tim-

** This is a feature of Jewish training. The early, formative years of a Jewish child are absorbed in basic teaching, not only in natural things, but in Scriptural appreciation, such as at Passover and other festivals of the Law. By the age of 13, a Jewish boy was called "The Son of the Commandment," and was expected to understand and observe the Mosaic Law. To have been thus prepared, would have involved the commencement of training at a very early age.

othy's spiritual education had begun as soon as he had been able to exercise the attributes of hearing and doing, and later, speaking.

But some parents are indifferent to the teaching of divine precepts during their children's early years, feeling that the children are too young to grasp such things. This is not only unwise, but also ignores the ability of small children to grasp, at least in principle, the beauty of divine truth.

A child once told us: "You know, the life of Jesus must have been very terrible, and yet very wonderful." We were amazed at the perception of the child. "Why do you think that?" we asked. "Well," came the reply, "his life must have been terrible because of the way men treated him, and would not accept him; but his life must have been wonderful as well, because of the close fellowship he had with his Father." We were astonished. The child was six years old!

More recently, we asked a child: "Why should we read the Bible?" And received the answer: "Because it is God's spiritual food." Consider the perception evident in this reply. And the child was five years old!

Children can learn and absorb, often with remarkable depth and clarity. Therefore, let parents not squander their opportunities in this regard. But there is one vital, quite challenging factor: implementation of these ideals will require time and effort and patience. How many parents are willing to make these sacrifices? Those who do so will be well rewarded.

Principles Of Training

The Proverbs abound with wisdom for daily application. Chapter 22:6 states: "Train up a child in the way he should go; and when he is old, he will not depart from it." The Hebrew word rendered "train up" signifies "to put something into the mouth, to give to be tasted; then, by a common metaphor, in which taste is applied to understanding" (Gesenius). The word "trained" in Gen. 14:4 (used of Abraham's servants, and which more correctly signifies "initiated," indicating that they were initiated into the covenant, rather than "trained" for warfare) is derived from this word in Prov. 22:6. The word has been rendered "dedicated" in Deut. 20:5; 1 Kings 8:63; 2 Chron. 7:5, so that in a broad sense, the exhortation to parents could be stated as: "give your children adequate and regular meals of the spiritual food of life, that they might gain full understanding and become dedicated thereto."

The word for "child" in the verse means "a child from infancy to adolescence." This is the period of development when a child is receptive to principles which will mould its character for a lifetime.

The same word is used in Prov. 20:11, "Even a child is known by his doings, whether his work be pure, and whether it be right." Whilst lacking in full understanding, a child may nevertheless manifest an attitude towards the things of Yahweh that will identify it as one striving to develop divine principles in his life (cp. Luke 2:52; 1 Sam. 2:26; Prov. 3:1-4).

Such ideals must be thoroughly

inculcated by parents. A child should never be left to "make up its own mind" about the Word of God. The scriptures teach that "the flesh profiteth nothing" (Jhn. 6:63), for "the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17); and "they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit" (Rom. 8:5). Armed with this knowledge, parents realise that it is a matter of life or death as to whether their children learn to develop the mind of the flesh (which comes naturally!), or the mind of the spirit (which must war against and overcome the flesh-mind).

The Rod Of Correction

There is a need for the firm and loving education of children in the ways of divine wisdom: "Foolishness is bound up in the heart of a child (same word as in 22:6; 20:11); but the rod of correction shall drive it far from him" (22:15). Discipline and instruction are the keynotes of this verse. Without guidance, the child can be expected to manifest no other characteristics and ambitions than those dictated by the thinking of

the flesh. Hence, "foolishness is bound up in the heart of a child." This is what he will be, by nature. Parents must "drive far from him" the ideals of thinking and acting according to the flesh, by educating him in the precious and wise ways of Almighty God. The "rod of correction" may well be, at times, the literal rod by which parents enforce that which is right. (But on such occasions the child should always have it clearly explained why punishment is being administered, and should be shown the way to avoid similar disasters in the future). Though in the fullest and most vital sense, the rod of correction is the inspired Word of Yahweh.

Children should be shown that not only they, but also their parents, must be continually "corrected" by the sound principles contained in the Word. They should be taught that the entire family is involved in the process of learning and manifesting ways of righteousness and Godliness.

The family will thus become united in thought and objective --- a delightful harmonious unit manifesting the divine characteristics, and walking together in the pathways of Truth.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man" (Prov. 3:1-4).

— J. ULLMAN.

Our Service To The State:

War and desolation are no part of a Christian duty. "The servant of the Lord must not strive, but be gentle unto all." This principle faithfully and duly observed by all the Lord's servants in his absence will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations. (J.T.)

The Cherubim Of Glory:

Four in One and One in Four

"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezek. 1:10).

Visions Of Elohim

A glorious vision of the coming Kingdom is presented to us at the commencement and conclusion of Ezekiel's prophecy, which can greatly stimulate our faith in these closing times of the Gentiles. As a priest (Ch. 1:3), Ezekiel's mind would often dwell upon God's temple and its furnishings as he longed for Israel's restoration, and these formed the basis of the visions given unto him.

His first chapter records the vision of the Cherubim in full development as manifested in the time of glory of Israel's immortal king-priests (Rev. 5:9-10). The golden Cherubim in the Mosaic tabernacle had been made of beaten work in pure gold, typifying faith perfected through suffering; they were one with the mercy seat, towards which their faces were turned (Exod. 25:20).

This was a pictorial representation of God's saints in every age, as in breaking bread and drinking wine, they concentrate upon the true Altar and Mercy-Seat, and in their daily devotions, fix their minds upon the Ark of Testimony, the true Manna, Aaron's Rod that budded, and God's holy Word. All these were typical of the work accomplished by Christ Jesus, who

fulfilled the Mosaic types, so that they become living realities embodied in himself and his saints.

The Cherubim comprised God's meeting place with mankind. Here it was that heaven and earth were linked together in wondrous grace and fellowship:

"There will I meet with thee, and I will commune with thee from above the mercy seat, from between the two Cherubim which are upon the ark of the testimony" (Exod. 25:22).

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the Cherubim, shine forth" (Ps. 80:1).

The Cherubim were the vehicle of Divine presence upon earth, but though they provided habitation for the Most Holy, they were but inarticulate and inanimate models. In his first vision, however, Ezekiel was privileged to see them spring into life and become active personalities with four faces in each living creature, and four creatures joined to one head:

"When they went upon their four sides they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."

It is difficult to picture these living creatures in our minds, yet they can be understood quite simply if we follow the clues at the beginning of the book. The

name Ezekiel declares the Divine purpose, for combined with his title of Son of man, it proclaims: "El will strengthen the Son of man." To that end, he reports that he saw "visions of God" (Ezek. 1:1). The word in the Hebrew is *Elohim* signifying "mighty ones," so that the prophet was given "visions of mighty ones"; even of Christ and the saints in the coming day when the heavens will be opened, and the Son of man is manifested in glory with all who are joined to him by faith and obedience.

There is unity combined with diversity in Ezekiel's visions. Though there are four living creatures, they are yet one; though they have four wings, they are joined together to give complete unity of movement; though there are four wheels, they work "wheel within a wheel."

This appears a rather complex arrangement, but it is the honor of the king-priests of the future "to search out the matter" which the glory of God has concealed for their diligent investigation.

The constant repetition of "four" in Ezekiel's vision draws attention to the foursquare encampment of Israel as a type of the foursquare city of the Apocalypse (Rev. 21:16) which comprises the symbolic encampment of the saints (Rev. 20:9), or the true, completed Ecclesia under the headship of Christ.

Wheels imply locomotion upon the earth, and wings suggest movement in mid-heaven, and this, indeed, will be the function of the saints in the Kingdom: "They that wait upon the Lord shall renew

with wings as eagles; they shall run and not be weary, they shall walk and not faint" (Isa. 40:31). What a glorious future awaits those faithful servants who serve their Lord in these evil days:

"Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:1-5).

Unity In Diversity

The four faces represented Yahweh in four aspects. They were attached to one head which did the thinking for all four: "Whither the head looked they followed."

What an important lesson for ecclesias today! Brethren should not assume self-sufficiency by directing affairs in their own way, but should let Christ, our living Head, guide their actions according to the Word. "Let this mind be in you which was also in Christ Jesus," declared Paul.

Our heavenly Father is a lover of variety in harmony, and diversity with unity as was shown in the earthly paradise which He created in the beginning: the tint of each flower, the diversity of colour and beauty in birds, beasts and fishes are all evidences of the wondrous character of God Who made all things well. Today, however, there is little harmony, for "the whole creation groaneth and travaileth together" under the dominion of sin (Rom. 8:22).

There is variety in those whom God has called out of the nations to be a people for His name, for

they include impetuous Peters, deep, meditative Johns, as well as "sons of thunder." For the present, the ecclesias are a mixture of good and evil vessels, of zealous and nominal saints, all members of the One Body in its imperfect state, so that complete harmony cannot be fully attained. Meanwhile, we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Ezekiel's Cherubim reveal the perfected one-body, glorious in unity with the Eternal Spirit:

"And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went" (Ch. 1:12).

This is the true Israel portrayed by four faces, corresponding to the four standards under which the natural Israel had marched towards the promised land. They had moved in four groups, each with the standard of the leading tribes: Judah, Reuben, Ephraim and Dan. Ezekiel's Cherubim will pour out judgment upon the nations, as they purify Israel and purge out the rebels, during a possible period of forty years. Ezekiel reported: "The living creatures ran and returned as the appearance of lightning" (Ch. 1:14). This implied the world-wide activity of the saints they control every corner of the earth, and return swiftly to the base where their living Head has set up his throne. Balaam was given a vision of their foursquare encampment:

"For from the rocks I see him and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of

Israel. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

Spiritual Israelites are envisaged in Revelation 21:16-17 as the New Jerusalem community:

"And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with a reed, twelve thousand furlongs; the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

Here, again, is diversity in unity: a multitude attaining unto the measure of a man, even an angel-man, or "one like unto the Son of man," equal unto the angels, immortal and glorious.

Thus the truth is not a mere theory, but a way of life, designed to change us for the kingdom; and God's word is the instrument of transformation today for the perfecting of the saints "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Four Standard

According to Jewish tradition, the standards of Israel's tribes were identical with the four faces of the Cherubim, and in Scripture, Judah is identified with the lion (Gen. 49:9), Reuben with the man (Gen. 30:14-15; 49:3), Ephraim with the ox (Deut. 33:17; Jer. 31:18), and Dan with the eagle (which was degraded to a serpent when the tribe turned to idolatry — Gen. 49:17; Judges 18:30).

All this emphasises the Israelitic nature of the hope. The outstanding characteristic of true be-

lievers is their devotion to the hope of Israel (Acts 28:20), which marks them off from the various sects of Christendom who have little faith or belief in God's purpose with the Jews. Paul wrote:

"Therefore, remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. 2:11-13).

Thus believers are inducted into the commonwealth of Israel, becoming "Israelites indeed," "Jews inwardly," and "children of the promise." In the Revelation, they are aligned with the twelve tribes of Israel (Rev. 7), forming part of the foursquare encampment of the twelve tribes symbolically represented as 144,000 sealed in the forehead (Rev. 7:4; 14:1). In *Elpis Israel*, Brother Thomas supplies the following meaning of the four faces of the Cherubim:

"We have now arrived then at this, that the Mosaic Cherubim were symbolical of God manifest in flesh. We wish now to ascertain upon what principles his incarnate manifestation was represented by the Cherubim? First then, in the solution of this interesting problem, I remark, that the Scriptures speak of God after the following manner: 'God is light and in Him is no darkness at all'; again: 'God is a spirit, and they that worship Him, must worship Him in spirit and in truth'; and thirdly: 'Our God is a consuming fire.' In these three texts, which are only a sample of many others, we perceive that God is represented by light, spirit and fire; when, therefore, He is symbolised as manifest in flesh, it becomes necessary to select certain signs representative of light, spirit and fire, de-

rived from the animal kingdom. Now the ancients selected the lion, the ox, and the eagle for this purpose, probably from tradition of the significance of these animals, or the faces of them, in the original Cherubim. They are called God's Faces because His omniscience, purity and jealousy are expressed in them. But the omniscient jealous and incorruptible God, was to be manifested in a particular kind of flesh. Hence it was necessary to add a fourth face to show in what nature He would show Himself. For this reason, the human face was associated with the lion, the ox, and the eagle . . ." (p.151).

"It will be seen from this view of things, how important a place the Cherubim occupied in the worship of God connected with 'the representation of the truth.' They were not objects of adoration; but symbols representing to the mind of an intelligent believer, the Seed of the woman as God manifested in the likeness of sinful flesh. This I take it was the significance of the Cherubim which the Lord God placed at the east of the Garden; and which became the germ, as it were, of the shadowy observances of the patriarchal and Mosaic institutions; whose substance was of Christ."

The Lion is the King of beasts; its shining eyes, gold-like colour, flowing mane and tremendous strength suggesting the irresistible power and velocity of light. The Ox is a ruminating animal, a servant to mankind, like the meditative saint; yet, as a bull with horns, it can be aroused to a restless fury that is descriptive of the terrible effects of consuming fire. The eagle dwells upon the rock; it has telescopic sight, like the saints who 'endure as seeing him who is invisible,' but as it skims high above the earth and then plunges swiftly upon the prey, it is suggestive of God's spirit in motion. The face of a man was added to the lion, ox and eagle so that the Divine attributes could be

intellectually revealed as they are in "the man Christ Jesus." He is the complete manifestation of God, so that he could say: "He that hath seen me hath seen the Father."

The four gospels, therefore, are not mere repetition, but reveal Christ as the Lion in Matthew, the Ox in Mark, the Man in Luke, and the Eagle in John. If we are to form part of that glorious company united to Christ, we must in measure reveal the Yahweh characteristics now. Our characters will not change at the judgment seat, so that if we are mere nominal members of Christ now, we cannot hope to change our outlook at the last moment to blend with the virile single-hearted Cherubim of the future. Jesus was highly exalted because he loved righteousness and hated iniquity (Heb. 1:9). He was no "hail-fellow-well-met" as far as the Truth was concerned, but one whose meat and drink was to do the Father's will. He was eaten up with zeal (John 2:17), and moved to anger with the hardness of Israel's hearts (Mark 3:5). The world's gospel is a gospel of love and of tolerance, but that is not the Lord's gospel. Jesus commended the Ephesians because they "hated the deeds of the Nicolaitanes" (Rev. 2:6), or vanquishers of the people, as the name signifies. They tried to popularise the Truth by making it superficial. They doubtless manifested good works, but those only of mere philanthropy and of sociability. Our "good works" are those which are outlined in the gospels and Epistles for believers to follow, so that we are called

upon to "earnestly contend for the faith which was once delivered unto the saints." This is a good work when necessity demands it (Jude 3). We are required to grow in knowledge (Col. 1:10), giving all diligence to "add to faith virtue, and to virtue knowledge, and to knowledge self-control, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love." These are the "good works" we must not neglect if we would "make our calling and election sure."

Ezekiel's Cherubim had "straight feet" (Ch. 1:7), and our walk must be straight and sure, not devious and uncertain. "And they went every one straight forward, they turned not when they went" (Ezek. 1). We, too, must not deviate from our duty as the Lord's servants; we must strive (agonise) to enter in at the strait gate, "and make straight paths for the feet" (Heb. 12:13).

"Let this mind be in you," wrote the Apostle, in regard to the mind of Christ. So, as the four faces of the Cherubim are united to one head, and as the body went in the direction thus indicated, so the mind of Christ revealed in his word must motivate us now. If we would reign as kings (Lion), we must serve first, devoting our strength to the Lord's work (Ox). We can only serve acceptable in Christ (the Man), as God's word dwells in us richly to produce enduring faith (Eagle) as "seeing Him who is invisible."

— W. G. Holton,
Cornwall, Eng.

GLOSSALALIA

Ecstatic Utterances Or Foreign Languages?

"Glossalalia" comes from GLOSSA (tongue) and LALIA (to speak). It is a word used to describe tongue speaking, and has relation to the expression of spirit gifts. Its Spiritual basis is outlined in the following article, with consideration given to alleged glossalalia today.



Speaking Jargon

Tongue-speaking today is characterised by unintelligible speech uttered in a state of religious fervour. In public meetings it is nearly always accompanied with tears, heavy breathings, groans, and utterances of joy and rapture. The increase in tongue-speaking (thought by Pentacostals to be an initial sign of Holy Spirit Baptism) is indicated in the rapid growth of the Pentecostal movement, and the fact that it is occurring within the ranks of the clergy of the Anglican and Roman communions. The phenomenon was recently brought to public attention by a front-page article in a Sydney (Australia) newspaper and an Adelaide TV program which featured video-tapes of actual tongue speaking in a local church.

On more than one occasion the problem has even concerned our own community.

However, claims to have spoken in tongues or to have seen the sick healed are not in themselves proof of the source of the event. For example, tongue-speaking has been observed among the Eskimoes of Canada's northland and Voodoo practisers in Haiti (an island in the Caribbean, but neither of

these groups profess Christianity. Even Pentecostals recognise that tongue-speaking is easily simulated. A prominent American Pentecostal, A. A. Allen, comments:

"I wouldn't give you two cents for what you call a Holy Ghost experience, if the only action you got was a few minutes of stammering lips: 'Bla, bla, bib, gag, gag, goo!' My children said that when they were six months old! I have seen people do that when they were drunk . . . I have seen many people whom I believe were merely 'trained' by those who prayed for them, to seemingly receive the Holy Ghost . . . I believe Pentecostal denominations are full of people who have never had the baptism in the Holy Ghost experience. They have just been patted on the back and shook on the chin, and told what to say, until they couldn't say anything, hut, 'Bla, bla, gag, gag, goo!' And then somebody said, 'You've got it!' The only action they got was when somebody shook them under the chin" ("The Book Of Acts Is Holy Ghost In Action," from MIRACLE MAGAZINE, 14, No. 9, June, 1969, p.20).

The ultimate test of a religionist's claims must be the doctrine he teaches, and not his alleged experiences. Jesus warned that at the Judgment Seat many would contend that they had prophesied in his name and in his name cast out demons and done many wonderful works (Matt. 7:21, 22). The fact that such were rejected be-

cause they did not do his will, indicates that their "wonders" were apart from his sanction and power. It is what a man *says* about the doctrines of the Gospel which provides the test of his genuineness. As Paul declared, no man "speaking by the Spirit of God calleth Jesus accursed" (1 Cor. 12:3).

The Apostles Spoke Foreign Languages

Can tongue-speaking in the first century be identified with foreign languages?

We believe it can be, upon the basis of the following evidence:

(1) "Glossa" and "Dialektos" are used interchangeably.

Stress is often placed on the Greek word *glossa* as if to imply that the word in the New Testament means ecstatic utterances. But a comparison of the two Greek words* shows them to be used interchangeably in Acts 2, where the miracle rested in the fact that Galileans, who may have never studied foreign languages (Acts 4:13) were able to fluently speak these languages. Consider the following parallels in Acts 2:

(a) "And they were all filled with the Holy Spirit, and began to speak with other tongues (glossa)" — v.4.

(b) "Every man heard them speak in his own language (dialektos)" — v.6.

(c) "And how hear we every man in his own tongue (dialektos) wherein we were born?" — v.6.

(d) "We do hear them speak in our tongues (glossa) the wonderful works of God" — v.11.

(2) "Glossa" is used of foreign languages and intelligible speech.

It is used of foreign languages in Rev. 5:9; 7:9; 10:11; 13:7; 14:6; 17:15.

It is used of intelligible speech in Rom. 14:11; Phil. 2:11; 1 John 3:18.

(3) Paul uses "Glossa" in a quotation from Isaiah.

In 1 Cor. 14:21, the Apostle cites the law: "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord." After quoting Isa. 28:11-12, he argues: "Wherefore tongues are for a sign not to them that believe, but to them that believe not." The tongues and lips of Isaiah 28 do not refer to ecstatic utterances in a state of religious fervour, but to the foreign languages spoken by the invaders of Israel. The nation had failed to listen to the words of Yahweh, and it would therefore hear the tongue and lips of foreign oppressors (See Deut. 28:49 cr. Jer. 5:15; Isa. 33:19; Eze. 3:6).

CERTAIN OBJECTIONS CONSIDERED

Two Miracles At Pentecost?

We propose to give consideration to aspects of this subject that are frequently advanced in sup-

port of modern tongue-speaking.

Problem:

It is contended that not one, but two miracles occurred on the Day

* The word *dialektos* is used to describe a conversation, discourse, thus a language. In a number of instances the R.V. retains the translation "language" instead of the A.V. "tongue." From this Greek word, comes the term "dialect," the language of a district.

of Pentecost:

(a) That the Holy Spirit gave the disciples the ability to break into glossalalia (unintelligible utterances).

(b) That the multitude was miraculously enabled to understand the content of the unintelligible utterances so that each individual could understand in his own native dialect.

Solution:

(1) The narrative in Acts states that the Holy Spirit gave the *Apostles* the ability to speak with other tongues (Acts 2:4), but it is not stated that a corresponding miracle was wrought on the multitude, and there is no proof for such an inference.

(2) The Apostles with "other" tongues (Acts 2:4). This is an appropriate description of speaking dialects or foreign languages, but it is devoid of meaning if the Apostles were merely in glossalalia — utterances of unintelligible speech. Unintelligible utterances cannot be said to be other tongues, since this kind of utterance is only one kind of tongue: unintelligible!

(3) At least part of the multitude accused the disciples of drunkenness (Acts 2:13). But if the miracle rested on the *hearers* as well as the Apostles, why would the action of the disciples be attributed to drunkenness? If a corresponding miracle overtook the hearers, they would all know that the Apostles were sober men declaring the wonderful works of God.

Speaking Mysteries Condemned

Problem:

If to speak in unknown tongue is to speak "mysteries," then it is argued that tongue-speaking can not be the speaking of unlearned

foreign languages, since these latter are not mysteries.

In the most comprehensive analysis of the gift of tongues, Paul says:

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (1 Cor. 14:2).

Solution:

Paul, in 1 Cor. 14, is concerned with the abuse of Spirit gifts. A believer exercising the gift of tongues spoke "mysteries in the spirit" if the foreign language which he spoke on a particular occasion was not understood by those congregated (v.2). When the gift of tongues was exercised without regard for its interpretation for the benefit of others present, the tongue-speaker merely edified himself. For this reason the Apostle says "greater is he that prophesieth than he that speaketh in tongues, except he interpret that the ecclesia (others present) may receive edifying" (1 Cor. 14:5). The same thought lies behind Paul's comment that the gift of tongues should only be exercised by two or three speakers at each assembly (speaking in turn), and if there is no interpreter present, then the tongue-speaker is instructed to keep silent (1 Cor. 14:27-28). Paul declared that he would rather speak five words with the understanding to instruct others, than ten thousand words in a tongue (v.19).

Can The Holy Spirit Bring Wisdom Out Of Nonsense?

Problem:

Paul further states: "Wherefore let him that speaketh in an unknown tongue, pray that he may

interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (1 Cor. 14:13, 14). It is therefore argued that tongue-speaking is the Holy Spirit overtaking the gifted believer in such a manner that unintelligible sounds would be uttered ("my spirit prayeth"), but his understanding (his cognitive powers) were impotent.

Solution:

(1) The word "unknown" is not in the Greek text (see Diag. tx.), and is deleted in the RSV, etc.

(2) The statement, "my mind is unfruitful," does not mean "my mind is impotent." Paul was commenting on the abuse of the Spirit gifts in the Corinthian ecclesia. When he says "my mind is unfruitful," he refers to bearing fruit in other believers, and not to the cognitive powers of the tongue-speaker. This is proven in v.12: "seek that ye may excel to the edifying of the ecclesia." A man

who prayed in a foreign language in an assembly of believers when no interpreter was present, was merely praying with his spirit, but his mind was not bearing fruit (he was not edifying and instructing his fellow brethren) since they could not understand the meaning of his prayer.

(3) Moffatt catches the intent of this verse when he translates: "my mind is of no use to anyone." Paul elsewhere expresses concern that fruit may be borne in other members of the ecclesia: "Seek that ye may excel to the edifying of the ecclesia" (v.12): "Let him that speaketh . . . pray that he may interpret" (v.13). Note his declaration:

"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say 'Amen' at the giving of thanks, seeing he understandeth not what thou sayest? For though verily givest thanks well (praying with the spirit), but the other is not edified" (1 Cor. 14:v6-17).

R. ABEL (Canada).

BE NOT THOU WEARY

*Be not thou weary in thy Master's cause,
Let not thy courage fail nor hope grow dim;
He worketh hitherto without a pause
Rejoice in fellowship of toil with him.*

*Be not thou weary, for the work is great,
And time is short, the labourers are few;
Soon, soon to all will close the vineyard gate,
Do well and truly what thou hast to do.*

*Be not thou weary, slacken not thy zeal,
Sow broadcast, for the harvest comes at length;
E'en now thy Master doth himself reveal,
Look thou to him for all the needed strength.*

*Be not thou weary, the reward is sure,
Great is the recompense, if great the strife;
And he that doth unto the end endure,
Shall from the Lord receive the crown of life.*

Editor's Notebook:

Interlude in Hospital

These notes are designed as an apology, an explanation, and a narrative.

As far as the apology is concerned, it is to explain any delay in correspondence, or neglect in service over the past few months. The explanation and narrative are to record some of my experiences, which I hope may prove helpful and interesting to readers.

For that purpose, I have interrupted the Diary of the Middle East Tour to tell you this story. Please excuse the personal aspect of it; it is introduced to explain to the many readers right throughout Australia, who kindly wrote words of encouragement to me during my illness, what actually took place.

I do not want to over-dramatise this. Medically, my problem was a minor one in comparison with the sickness and suffering that others endure; but I desire to record my experiences, for I found this interlude of sickness a most profitable one, and one I would now hate to have missed.

For some months, I felt a general lassitude. Work was difficult, and no longer a pleasure; moments of blackest depression would come over me, and make the future appear most grim. The Bible proved a great consolation in such times, and helped to lift me out of my gloom. But I found that I had to constantly drive myself (and my associates!) to maintain the output of work, and that I was becoming more and more tired. The crisis came at a week-end effort that I gave at one of the local ecclesias. I found that I could not stand up to speak, and had to give the addresses sitting down.

By the time the doctor was called in, I had a raging fever, delirium, constant vomiting, and was so weak I could not stand up. The doctor diagnosed an extreme case of hepatitis, but when the blood test was taken, there was no trace of this. Specialists were

called in; and it was determined that there was evidence of complete exhaustion, plus a very rare form of blood disorder which resulted in an alarming death of red corpuscles which it was urgent to check.

Meanwhile, probably due to the poor blood circulation, every bone in my body ached. My mind turned to the 22nd Psalm which describes how the Lord would experience a raging thirst, and how he would feel the agony of death in every bone of his body (Ps. 22:17). What terrible suffering he endured on the cross. As I lay in my comfortable bed, and yet felt my whole body aching, I thought of the terrible agony experienced by the Lord as, suspended upon the stake, life ebbed from his body, a raging thirst took possession of him, and his heart beat rapidly with the strain of it (Ps. 22:14). Yet he manifested infinite patience and confidence. Though they mocked and baited him, he proclaimed his faith in Yahweh, and in that wonderful prayer from the cross (Ps. 22), proclaimed his conviction in the resurrection to glory, at which time he would proclaim the praise of Yahweh in the great congregation, or complete and perfected Ecclesia (Ps. 22:22-26). He prayed unto Yahweh, and as Paul says, "he was saved out of death," though not from death (Heb. 5:7 - Diaglott).

I can assure you that these thoughts at that time were most helpful.

My case required that I leave the local hospital where I had temporary accommodation, for a large public hospital to be under proper supervision such as was required. As beds were scarce, I was placed in a public ward on the eighth floor of the huge building.

This, again, I found to be a most illuminating and rewarding experience.

First of all there were my fellow-patients. The Italian on my left was

in for an operation, but before he was taken out and returned much the worse for wear, he gained his greatest excitement from the races that he was able to follow by radio attached to his bed. He kindly gave me the results, together with the betting system; but it was all beyond my ken, and I was too weak to tell him I was not really interested. The Australian on my right was keen to cure his lung trouble, that he might return home and have a good time. Like most Australians, he did not take kindly to discipline, and one day got out of the hospital to go to the hotel — for which his doctor did not hesitate to give his opinion of him in the bluntest language.

On the opposite side, an Indian off a ship was being treated for some gastric trouble. He seemed very lonely, for he could not speak English. He would wander disconsolately around the ward, looking down at the other patients, and shaking his head in sympathy. Another patient had his leg smashed up in a motor accident, and spent his time reminiscing for the benefit of any who wanted to listen. At his side was a young chap with some internal trouble, who was very vocal concerning his complaint, and spent his time either grumbling or joking.

There was no fear of God in any of them; no thought of the Creator from Whom all life and health proceeds; the general conversation in the ward was filled with blasphemy.

One felt completely isolated in that ward of sick people.

An elaborate series of tests were made in respect of my complaint; with specialists questioning and pondering the cause and cure.

One day I was taken for an X-ray. Beds were lined up in a large alcove, like motors parked in a supermarket. As one bed was wheeled in another took its place. I looked down on faces that were wane, drawn and sick; a pathetic picture of human weakness and suffering; a token of the dire need of Christ in the earth again. On another occasion, blood was taken out of me, mixed with some radioactive substance, and injected back into me, and then, day after day, checked in its progress

through heart, liver, spleen, kidneys, etc., by an elaborate machine. On another occasion, I got out of bed, and discovering my case-history in a folder in an office, commenced to read it, until ejected by an indignant nurse, who told me that such was strictly prohibited.

All these experiences (the attitude of my fellow-patients, the elaborate tests made) emphasised the limitations of modern science. These doctors see in the body an amazing machine, the minute parts co-operating with each other, and remarkable provision made for the protecting and defending of its various members. They recognise that man is "fearfully and wonderfully made" (Psalm 139:14), and that the work of the body "is marvellous." Surely here is evidence of an intelligent Creator, such as should lead any person of intelligence to seek His revelation. But no, they refuse to face up to that fact. They evade responsibility to God by leaning upon the theory of evolution.

And because of that they fail as true physicians.

True, they exercise wonderful patience, effect remarkable cures, and perform miracles of surgery.

But the patients who leave that hospital go out only half cured! Their minds are untouched. When Christ performed a cure, he usually said: "Go in peace, thy faith hath made thee whole!" There was peace of mind in a complete cure of body and mind. The sick went from his presence "whole," which implied more than the mere cure of a disease; it involves the cure of spiritual failings. Ecclesiastes sums up the conclusion of the whole matter: "Fear God, and keep his commandments; for this is the whole man" (Eccl. 12:13). True, the A.V. injects the word "duty," but it should be eliminated. A "whole man" is one healthy in body and in mind. This, the hospitals fail to accomplish. They give detailed research to everything except God's word. Is it not as important to consider the Creator as well as the creation? I mentioned this to one attending me, and was told there were clergymen available if I desired one!

Do not think that I am ungrateful for what was, and is, being done for me. I came to greatly admire the efficiency and kindness of both nurses and doctors; I could see that many of them were completely dedicated to the work of healing; but I could also see clearly that in one direction they failed. They patched up bodies, and sent them out with minds ill-equipped to make any better use of their lives than before they entered hospital. And often patients are in hospital because of their own folly.

One evening, when I was feeling particularly weak and low, I thought of this. My mind recalled the woman who had been ill of a blood complaint for twelve years, and had spent her money on physicians, only to become worse (Luke 8:43). She forced her way into the presence of Christ, and laying hold upon his garment, she was "made whole" (v.48). On the other hand, Asa had a terrible disease of the feet, but found no cure because "in his disease he sought not to Yahweh, but to physicians" (2 Chron. 16:12). Asa was a scientist, and his name means "physician"!

From there my mind went to that wonderful title of Deity which I had studied a little time back; Yahweh Ropheka: "Yahweh that healeth thee" (Exod. 15:26), or, as rendered by Rotherham: Yahweh the Physician. Abimelech (Gen. 20:17), Miriam (Num. 12:13), the Psalmist (Ps. 30:2), Hezekiah (2 Kings 20:8), Jeremiah (Jer. 17:14), and others, all experienced His power to heal. He has promised to heal the hurt of the nation of Israel, the barrenness of the land, individual distresses and failings, and the tokens of all that we can see today. The title is derived from a Hebrew root, "raphah" signifying "to heal thoroughly, to mend, repair, pacify, bind together." Israel was indicted for neglecting this Divine physician (Jer. 8:22).

I thought of all this, and gained inexpressible comfort by so doing. I felt immediately strengthened in mind and body. The benefit came, not merely by stating and believing that Yahweh has the power to heal; that is obvious. It came by meditating upon this divine title, and in mind, following it through the Scriptures.

Christ was a manifestation of it as he went about healing the people; we, in measure, reflect its power as we heal men's minds through the influence of the Gospel.

This is not faith-healing as practised by the Apostasy. There is no need of the artificial stretching out of hands, or the magnetic presence of some personality; the benefit comes by the exercise of the mind reflecting upon the Word. My experience is that it can give great help to those who suffer sickness, both in mind and body, if they exercise their minds upon it.

This does not mean that we ignore facilities at hand. Yahweh expects us to make use of those things that can help us, and which can form a basis of His blessing requested in prayer. I was impressed with this thought as I studied Acts 27 in hospital. It records the great storm that drove the passengers and crew of the ship on which Paul was travelling onto the island of Melita. At the height of the storm, when all hope was abandoned, and even such as Luke were beginning to panic, Paul stood up to tell the company that he had received an assurance from God that no lives would be lost. But did that mean that they could ignore all personal efforts for safety? By no means. Paul manifested a constant vigilance. When the sailors mutinied, he told the soldiers that unless they remained on the ship the rest would not be saved — in spite of God's basic assurance. Paul did not blindly accept the assurance of God, and ignore the circumstances; he realised that he must co-operate with God in practical matters. Thus he called upon the company to eat, for otherwise they would lack the strength to struggle through the stormy waves to the shelter of the shore; and his own example was imitated to the benefit of all. He manifested faith, and he leaned on prayer, but he did not neglect the means at hand that would assist him obtaining that for which he prayed.

We must act likewise. Thus we can benefit from physicians. But in so doing, let us not forget the greatest Physician of all, but consider in detail the significance of that title He has given Himself to emphasise that

fact. I found this of immense benefit, and pass the thought on to others who may be in similar need. As the mind revolves around the manifestation of God as Yahweh Ropheka, I am confident the benefit is real and immediate.

I shall be happy to send a few notes upon this most expressive divine title to any who may think it would help them.

As I gained a little strength, I essayed a little work. An issue of the **Story Of The Bible** was due, and I would work on this for perhaps fifteen minutes which would exhaust me, so that I would fall asleep. But the spasmodic writing intrigued the others. One nurse wanted to know whether I was writing a book; a fellow-patient, seeing my books and marked-up Bible spread out on my bed, asked whether I was making a new translation of the Bible. I: was told that I was the most untidy patient in the hospital because of the books and papers scattered about. I could have replied in the words of Proverbs 14:4: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox!"

Our ward was on the eighth floor of this building, and I could look out upon similar tall buildings connected with the hospital. How much sickness and suffering is confined in this space! And yet there are over one hundred hospitals listed in the Road Directory of Adelaide. So, with all

the vaunted knowledge of science, it still fights a losing battle with sickness and mortality. At times when one is graphically reminded of these twin enemies, one comes to appreciate more than ever before that nothing really matters apart from the Truth. How privileged we are that Yahweh has revealed His purpose to us, and has invited us, through His son, to enjoy His mercy and goodness.

We look forward to the time when true healing of both mind and body will be effected by the Lord as the manifestation of Yahweh Ropheka; when such blasphemous doctrines as evolution are eradicated from the earth; when men will no longer "curse the king (of the future age) and God, and look upwards" (Isa. 8:21) as patients sometimes do, but will, by obedience to His righteous laws, find themselves delivered from the "diseases of Egypt," the sin that afflicts us today (Exod. 15:26).

With the glorious reality of the future before us in the Word, we can look to the time when "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 more need then of the huge hospitals of today, and the probing fingers of physicians who seek to heal a body, but leave the mind untouched. "Even so, come, Lord Jesus!"

H.P.M.

The Only Safe Policy:

The truth must be held in all its vital elements. One would propose to make immortality an open question; another, the judgment; another, the devil; another, the nature of Christ; another, the Kingdom. Give them all their way, and there would not be a vestige of the truth left. The only safe policy, in the absence of the King, is to insist on all the elements of the faith, refusing the first false step that leads to perdition. Degrees of knowledge there may be, but difference of faith there must not be. (R.R.)



The Praise That Is Appreciated:

Nothing mortifies us more than the praise of an ignoramus, or the commendation of the wicked. We only value the commendation of God, and "the excellent of the earth" whose intellect and moral sentiments have been cast into the mould of His prophetic and apostolic testimonies. Hence we do not "seek to please men." — (J.T.)

Bible School Bulletin

NINETEENTH BIBLE SCHOOL (God Willing)

This is scheduled to be held from May 9th to 17th.

Rates and conditions are the same as previous schools.

We would deeply appreciate receiving reservations as soon as possible, as this greatly assists us in organising the School, arranging for appointments, and so forth.

Should it be that you find that you cannot take up your reservation, your deposit can be transferred to a future school.

If you have never been to a Bible School as yet, why not elect to do so in May, and enjoy the relaxing, spiritual atmosphere that prevails? If it is some time since you attended one, why not renew your acquaintance with it, and enjoy the additional facilities that are now provided?

Experience has proved that limited sized Bible Schools are the best, and the Committee has arranged numbers to be restricted to ensure greatest comfort. Additional emphasis will be given to fraternal associations one with the other.

Full details have not yet been worked out. However, it is hoped that the principal speakers will be: Brother J. Martin (Enfield Ecclesia), Brother H. P. Mansfield (Woodville Ecclesia), and Brother B. McClure (Yagoona Ecclesia).

It is hoped that Brother Mansfield will speak to the theme of: **THE QUEST FOR THE HIGHEST GOOD** (Ecclesiastes), which had been scheduled for the Summer School, but which, through ill-health, he was unable to give.

Fuller details will be given in our next Bulletin, God willing.

QUESTION TIME AT THE BIBLE SCHOOL

Questions not answered in the time allotted are dealt with in these columns.

The Cock-crowing:

Q.: Why does Mark mention two cock-crowings, whereas the other Gospel writers mention only one (see Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62)? Surely one would have been sufficient to remind Peter of Christ's prophecy that he would deny his Master.

A.: Two things are possible: (1) — That Christ warned Peter twice, and on the second occasion stated that the cock would crow twice as recorded by Mark; or (2) — That Mark records the full saying of the Lord, which the others do not.

He recorded: "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice" (Mark 14:30). Mark, thereupon, records the two cock crowings (Mark 14:68, 72).

The cock crowing was an indication of time. The Romans divided the night into four watches: 6 p.m., 9 p.m., 12, and 3 a.m., and the last two were called the cock-crowing. Thus Peter denied his Lord at about midnight, and then at early dawn, about 3 a.m. after which he "went out into the night." Mark gives these four divisions of the night, in recording the saying of Jesus: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping" (Mar 13:35).

The other Gospel writers record only the final cock-crowing because of its importance; but Mark records both as an indication of the time occupied in interrogating Christ, and in Peter waiting to see what would happen.

Feet-washing Of The Apostles:

Q.: Brother Thomas, in "Faith In The Last Days," pp.176-178, declares that it was unnecessary for the Apostles to be baptised seeing that Jesus washed their feet (John 13:10). On what grounds can this be stated?

A.: Brother Thomas points out "that the case of the apostles is exceptional" (p.176). They believed John who taught the things concerning the Kingdom of God, and the coming Messiah who would be the "Lamb of God for the sin of the world," and they accepted Jesus as the Christ when he was manifested. They believed, for the Lord declared: "Ye are clean through the word which I have spoken unto you" (John 15:3). They were baptised, for this had been effected by John. They were deficient in the understanding of the sufferings and death he would experience in Jerusalem (Luke 18:31, 34). Nevertheless, they had been taught this, and ultimately were forced to accept it, and evidently their understanding was such that Christ recognised their baptism as valid.

The Lord washed their feet to dramatise that it was necessary for them to "wash in the laver of the Word" in order that their walk to the Kingdom would be constantly purified. He washed the dirt away, and thus cleansed them, and he declared: "He that is washed needeth not save to wash his feet" (John 13:9). The word "washed" here is translated from "louo" signifying to be completely bathed, whereas, the word "wash," used here, and elsewhere, is "nipto," to wash part of the body.

Jesus thus taught that as they had been washed, or baptised, there was need only to daily wash the dust off the feet to be clean. This is figuratively done through the influence of the Word and by Prayer in which forgiveness of sins can be requested. He also told them that they should "wash one another's feet" (v.14), or assist each other in their walk

to the Kingdom. In that regard, we are called upon to bear with the infirmities of the weak (Rom. 15:1-3), and to bear one another's burdens (Gal. 6:1-2). The Apostles were to be like the priests, who daily washed their hands and feet at the laver. In the upper room, they had doubtless washed their hands, but no servant was present to wash their feet as was normal, so that the Lord took it upon himself to perform that humble task.

After the resurrection of the Lord, John's baptism performed no useful service. It was completely supplanted by baptism into Christ Jesus. Therefore, those who were thus baptised had to be re-baptised (Acts 19:1-4). Note Paul's comments here. He claims that John's baptism was only efficacious when the baptised "believed on him which should come after him." This the Apostles did, and evidently that was deemed sufficient in their case.

Peter's comment (1 Pet. 3:21) in which he uses the personal pronoun in regard to baptism would signify that his baptism was valid.

Today, re-baptism is necessary when a person comes to a knowledge of the Truth, for immersion into false doctrine is not a true baptism.

The Boundaries Of The Land Promised Abraham:

Q.: What are the boundaries of the land promised to Abraham? Does the river of Egypt relate to the Wadi El Arish?

A.: The boundaries of the land promised to Abraham for the inheritance of his seed (for actually he is "heir of the world" — Rom. 4:13), are given in Genesis 15:18 as from the River of Egypt (the Nile) to the River Euphrates. Israel never inherited all that territory, even in the days of Solomon. It is true that 1 Kings 8:65 defines the borders of Solomon's realm as extending from the "entering in of Hamath unto the river of Egypt" (1 Kings 8:65), but the Hebrew word for "river" here is different

to that used in Genesis 15:18. In Kings, the word is "nachal" and defines a wadi; but in Genesis it is "nahar" and signifies a large river, especially the Nile or the Euphrates. So Strong states in his Concordance. Thus, whilst the reference in 1 Kings 8:65 points to the Wadi El Arish, that of Genesis 15:18 definitely relates to the River Nile.

Covering For The Head:

Q.: 1 Corinthians 11:5 states that a woman praying or prophesying should have her head covered. Would that require a sister to have her head covered during all periods of study?

A.: Paul is here concerned with the attitude of sisters in the official gatherings of the Ecclesias, and particularly with those who, like Phoebe (Rom. 16:1), adopted a position of prominence therein. They should be veiled; the veil being a symbol of modesty and subjection. Apparently, in Corinth, some sisters were flouting this convention, and appearing unveiled to indicate their independence. Paul strongly indicts the practise and attitude. It was unbecoming dress at the table of the Lord. The practise continues to our times when it is required of sisters that they wear hats under such circumstances. But in doing so, sisters need to remember the principle of subjection; and the brethren likewise should bear this in mind, inasmuch as they are part of the multitudinous bride of Christ.

To Paul's mind, to appear before the table of the Lord uncovered was to dress immodestly. Young sisters, in this age of indecent dress, need to bear this in mind, not so much in regard to their headgear, but as regards their dress. It has been our unfortunate experience to attend meetings where immodest dress has been in evidence, to the embarrassment of others. Such should be avoided, and an example of restraint and modesty set others. Paul instructed: "In like manner

also, that women adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2:9). All these words are worthy of consideration. "Modest" apparel, is "becoming" apparel: dress that will grace one who seeks to obey and honor Christ. "Shamefacedness" is rendered "modesty" in the Diaglott, and signifies "with reserve." So sisters should not seek to imitate the latest fashion, nor run to the excesses manifest in the world about them. "Sobriety," signifies "soundness of mind" or of judgment. Certainly the exhibitionism of today does not indicate "soundness of mind" in the selection of dress, but the very reverse. These words of Paul should be compared with the similar teaching given by Peter in 1 Peter 3:1-6. These instructions do not mean that sisters must appear dowdy in dress; but they do require that in such they should be restrained, dressing modestly and with an eye to what is becoming in Christ.

It is incongruous for a sister to wear a hat and a mini-dress at the same time; one cancels out the other. The former is merely a bowing to convention; the latter is a defiance of the specific instructions of Christ.

Reverting to your question, for we have strayed somewhat from it, Paul is referring to the official Ecclesial gatherings, and to any specific duties that sisters might have therein; but we do not see the same need in an unofficial gathering, nor, for example, when one is studying the Word at home.

The Call To The Gentiles:

Q.: What provision did Yahweh make for those outside of Israel to obtain salvation prior to the manifestation of Christ?

A.: It was always open for a Gentile to accept the Truth. Prior to Christ, in addition to accepting the faith of Abraham, Gentiles were required to embrace the covenant of Moses by circumcision and endorsing the principles of the Law.

There were many who did so. A "mixed multitude" left Israel from Egypt (Exod. 12:38); Rahab found salvation by confessing her faith in Yahweh (Josh. 2:9-21); Ruth the Moabitess embraced the Truth; the Rechabites were Gentiles who accepted the hope of Israel, and whose faith in action assured them of a place in the Kingdom of God (Jer. 35:18-19), and many similar examples could be given. These were proselytes who became more Israelitish in hope than many of the Jews themselves.

What Is Pure Religion:

Q.: Does not pure religion involve more than visiting the destitute and keeping oneself unspotted from the world, as defined by James 1:27?

A.: James' words epitomise all that is required of pure religion, but on examination, it will be found that he demands a lot. Firstly, to "visit the fatherless and widows in their affliction," is to exhibit a practical manifestation of the things believed. It is faith in action. It is a manifestation of Divine characteristics (see Ps. 68:5; Luke 1:68; 7:16; Matt. 5:44-48), so that it is a moulding of our character according to the pattern presented in Christ.

But such actions of love must be

blended with an exclusiveness that keeps us separated and unspotted from the world. This must be doctrinal as well as practical. Therefore it involves the acceptance of Truth, and the manifestation of it in keeping from the evil in the world (John 17:14-15). James' words should be compared with those of Paul in Romans 12:2; 1 Tim 5:22, and with John's in 1 John 5:18.

You will find that to fulfil the requirements of James 1:27 is a full-time occupation.

The Midst Of The Week:

Q.: Could you please explain why it is claimed that the term "midst of the week" relates to the latter end of the week?

A.: Instead of "midst," the English R.V. has "half," obviously relating to the latter half. The Hebrew "khaytsce" can signify either "half" or "middle," leaving it to the context to determine what should be used. Some translations of the Septuagint likewise have "in the latter half of the week."

In the prophecy of the Messiah referred to in this place, the last "week" or seven years is divided into two parts. The first section, or 3½ years, apparently related to the work of John Baptist, and the latter half, or 3½ years, to the ministry of the Lord Jesus Christ.

MAKE YOUR RESERVATIONS IMMEDIATELY FOR MAY SCHOOL

Make a family holiday of the May School. There are facilities for children of all ages, from the youngest to the oldest. A most enjoyable eight days can be had together around the Word of God, impressing your children with the value of such studies, and welding the whole family more closely together. The greatest heritage we can give our children is a knowledge of the Truth, and the Bible School is designed to help in that regard. In view of the times in which we live, and the insidious appeal that the world makes to children of school-age, there is a vital need to do all in our power to draw them to the influence of the Scriptures. We cannot commence too early in that regard. Many young people have embraced Christ, being assisted to that end by the influence of the school; valuable friendships have been created there. The attendance of yourself and family can comprise an excellent investment for the future.

Pondering the Proverbs

22. A Time When Yahweh Hears No Longer

"Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me" (Prov. 1:28).

It is possible to have too slack views of the divine clemency. Men are taught such views from the pulpit everywhere. It is a public tradition retailed in every form of ingenious diversification and worked into every shape suggested by imaginative fervor, that God's love is so great and so cheap that the vilest can command it at the latest moment of an abandoned course by a mere spasm of remorse. No greater falsehood or more irrational sentiment could be put into circulation. Apostolic doctrine is sterner and more reasonable stuff altogether.

This is the tone of it: "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap." The man who sows a lifetime to the flesh, will find himself terribly out of his calculation if he accept clerical leading in this matter. Many a man will get down on his knees at the last, and with uplifted hands, implore in vain with agonising earnestness that the award of justice may be averted. They will call loudly; but there will be no response. Their earnest appeals will find a deaf ear. This God says, and His word is truth.

23. When "No" Is Necessary

"My son, if sinners entice thee, consent thou not" (Prov. 1:10).

Learn to say "No," especially to act it. Life depends upon it. The want of decision will land us in ruin, especially when "entice" is resorted to — a drawing of a man from his integrity, by plausible considerations and inducements. This is the time when firmness is most wanted. Few men are in danger of consenting to open glaring sin: it is the things that lead to sin that have to be guarded against. It is the small beginnings that are dangerous. The safe rule is

to make no compromise with sin. Say to sinners, especially when they profess to be saints (it is then they are most formidable): "I am obliged to say 'No'. You must go without me." The momentary embarrassment of having to refuse, will be rewarded a thousand times over by the sweetness of finding yourself on the safe road that leads to life, when the enticing sinners are plunging headlong in a path of destruction, whose insidious beginnings they were not able to discern.

24. Truth Rejected Brings Divine Retribution

"They hated knowledge and did not choose the fear of the Lord. They would none of my counsel. They despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Prov. 1:29-31).

Here is a hating and not a choosing that are very common among mankind. Men mostly love that which gratifies appetite, or the lust of pride and beauty. They love "pleasure" and they hate knowledge; and as for the fear of the Lord, it is a worse than meaningless phrase with them. It is a nauseous thing — a weak thing — a thing of pious cant. Such aversions are irrational. They have their root in a dark and untrained state of mind. They are kin with barbarism. Knowledge is the highest exercise and most

beautiful ornament and sweetest employment of the human mind. The fear of the Lord is its crowning glory, and its most precious acquisition. The despisers thereof will yet find their folly in the terrible desolation of a hopeless life, and in the blight and failure of all their joys. Destruction and misery are in their ways. The divine counsel rejected, will recoil with terrible retribution on the heads of the infatuated mortals who will seek in vain to be delivered from the fruit of their own ways. —R.R.

The Egypt of the Exodus

Dear Brother Mansfield,

My writing to you is prompted by the article in *Logos* (see vol. 35, p.405) entitled "The Egypt of the Exodus."

I am fully persuaded that Brother Thomas was correct in his chronology which dates the Exodus at 1626 B.C., and if this is true the historians are in error when they place it around 1200-1300 B.C.

There is no doubt that the Israelites built the store cities of Pithom and Raamses, although I did have some doubts a few years ago for reasons you mention at the end of the article. Exodus 1 gives us the plain facts, so there should be no room for doubt; and in the face of Scripture, we must set so-called "authorities" aside. The ruins of Pithom have been found, and proved to have been built considerably before the thirteenth century B.C., causing some to take it for granted that Ramses II was not the original builder, but only enlarged it.

From what I have been able to gather, the source of information of many historians is the work of the Egyptian priest, Manetho (300 B.C.) to whom Josephus refers in his treatise "Against Apion." Manetho drew up the dynasties of Egypt and assembled the kings in consecutive order, summarising the history of Egypt under thirty dynasties.

But against this, we do have re-

ords of kings in Egypt ruling contemporary with each other, from such places as Abydos, Elephantine, Memphis, etc. Confirmation of this is found in 2 Kings 7:6 which speaks of the "kings" of Egypt invading the land.

Manetho seems to have discounted the idea that some of these kings ruled at the same time, and listed them in strict succession, which may account for the great difference between the so-called historical records and the Bible.

It is quite clear that many historians have resorted to much speculation when they depend on the theory of Manetho. Perhaps some other brother is able to shed further light upon this subject, not only as a matter of interest, but also as a means of fortifying our confidence in the accuracy of the Bible record.

— O.H. (Canada).

Comment:

We hate to differ from Brother Thomas, but we do feel that his chronology is out at least 60 years. This is because he sets the date of Abram's birth when Terah was seventy; and we do not think this is supported by Scripture.

It is true that Genesis 11:26 states that "Terah lived seventy years, and begat Abram, Nahor, and Haran," but, of course, they were not all born the same year. Abram is mentioned first, not because he was literally firstborn, but because of his prominence in the Divine purpose. In listing the sons of Noah, Shem is placed first (cp. Gen. 10:1), and yet Japheth was the elder (v.21). This was done on the same

principle as in the case of Abram and his brothers. Shem and Abram were elevated to the status of firstborn in their respective families (according to the Scriptural principle — 1 Chron. 5:1), even though they were younger sons. Abram was 75 when he left Haran (Gen. 12:4), and this was after his father died (Acts 7:4) at the age of 205 (Gen. 11:32). Abram was thus born when Terah was 130, and not 70.

This makes the date of the Exodus 2513 after Creation, and, according to our computation, approximately 1490 B.C.

We quite agree that the Israelites built Pithom and Raamses for Ramses II, who, we believe, was the Pharaoh of the oppression. Time and again, archaeology has been forced to conform to Scripture, so that it should only be used as the handmaiden of the Bible, and not as governing principle. Every confidence can be placed in Scripture, whereas the conclusions of experts are constantly subject to amendment. As our correspondent above indicates, "authorities" are finite and differ so radically, that no confidence can be placed in them when they challenge the Bible.

As to Manetho, he wrote a History of Egypt for Ptolemy II Philadelphus in the 3rd century B.C., but his Egyptian chronology had the original Demigods reigning for a period of 24,836 years. Lepsius in 1848, published a work on Egyptian Chronology, which laid the foundation for Egyptologists since. But they hopelessly differ in their dates. W. Budge, in "The Dwellers On The Nile," writes: "Egyptologists have devoted much time and energy in trying to find out when the first dynastic king of Egypt ascended the throne. One after the other has formulated chronological systems, but no two of them agree, and the difference between the dates assigned to the

beginning of dynastic rule in Egypt is sometimes as much as 2,500 years, for Champollion-Figeac gives 5869 B.C. and Meyer 3315 B.C. Some scholars have tried to fix dates in Egyptian history by calculations based on astronomical data, and have assumed that the Egyptians were acquainted with and used the Sothic Cycle, but these are not to be depended upon . . ."

Professor Sayce claims that Ramses II was the Pharaoh of the oppression, and that he built Pithom and Raamses. Egyptologists differ as to the date of Ramses II. In the face of this, what are we to accept? The Bible, of course, The dates of Egyptian Kings are uncertain, and naturally give rise to different schools of Chronologists, but there is no reason why uncertainty should be introduced into the Biblical Chronology where everything is clear, unambiguous and precise.

Archaeologists generally claim that the cities were built between 1290-1224 B.C. at which time they date the period of Ramses II. But here, again, they are in conflict with themselves, and as their computations are based upon inferences derived from facts, there could well be important aspects, of which they are in ignorance, and therefore have failed to take into account. The Bible is inspired and infallible, both chronologically and historically, which cannot be said of the archaeologists. Their dating has been frequently shown to be wrong, and we believe that this is so in regard to Egyptian Chronology.

As our correspondent above observes, it is possible that some Egyptian kings, who Egyptologists list in succession, were reigning contemporaneously. What we are certain about is that the Bible is true and infallible, which archaeologists are not!

— EDITOR.

A Strange Contrast!

A conclave of hierarchs and nobles can encompass an archbishop, and with grave and solemn faces behold him sprinkle a puling scion of royalty without intelligence or faith in the name of the Holy Ones, and call it Christian baptism; but behold with scoffs and jeers the immersion of an intelligent believer into the name of the Lord Jesus. (J.T.)

Be Not Discouraged:

It is the fate of the truth to suffer ridicule at present. It did so in the person of its founder; has done so in the hands of all his servants; and will continue to do so till the tables are turned at his appearing. (R.R.)

The Fellowship of Christadelphians

From a letter by Brother Thomas to an anti-Christadelphian friend.

You style the brethren of Christ, "this new sect Christadelphian," with which, say you "I have no sympathy. I like *Eureka* very much, would you only keep away this crotchet *sectarianism*. This new creation of Christadelphianism has done great mischief among your friends, having become such a bone of contention among them."

Permit me to remark that the Brethren of Christ are not *now* a new sect. They were a new sect in the last days of the Mosaic law, the Pharisees, Sadducees, and the Essenes, being the old and "orthodox denominations." Christ's brethren, the then new sect of Christadelphians, were few, poor, despised, and "everywhere spoken against." Their opponents charged them with doing great mischief among their friends and neighbours, to the extent of raising up foes against the people, in their own houses, and of turning the world upside down, and everywhere introducing bones of contention, and making them bonds and tests of fellowship! If Christ's brethren in those early times of their history, would only have kept away their crotchet sectarianism, and have suppressed all concerning the name they preached about so persistently, contentiously, and annoyingly, the good old Scriptural names to whom Judas sold "the truth," would have liberally received the new sect into the established orthodox fellowship.

But Christ's brethren would accept no compromise. They would accept nothing short of unconditional and absolute surrender. They would tolerate no rivals without, nor any heretics nor schismatics within, without bearing testimony against them. This caused their opponents to object, and to say that "they did nothing but quarrel and fight," not perceiving that it is the opponents, and not the earnest advocates of truth that make all the

trouble and great mischief in the world.

So long as the new sect of the Jews was sound in the faith," its members were of one mind, one heart, one spirit, one soul, and one judgment (Acts 4:32; Rom. 15:5; 1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:27, 2:2). God has called them into the fellowship of His Son Jesus Christ (1 Cor. 1:9): they knew therefore that they were the brethren of His Son and consequently upon that point they spoke the same thing, and were perfectly joined together in the same mind, and the same judgment. The contrary cannot for a moment be entertained. No one could be called or invited into fellowship, fraternity, or brotherhood with the Son of God, and when he had accepted the invitation in becoming the subject of the adoption, be ignorant that he was a brother of that Son. But when Pseudodelphians got into the new sect, their admirable unanimity was broken, and "quarrelling and fighting," to the great delight of their adversaries, became the characteristic of the situation; so that "without were fightings, and within were fears." The genuine believers of the distracted fellowship, however, though troubled and perplexed, were not distressed nor in despair. They knew that in an evil world, like this, the truth could neither be planted, nor maintained in its purity, without constant vigilance, and conflict with error. They knew that opposition was a means promotive of the truth: for "it is an established thing in reforms, that a split in a party, where it is not a permanent breach, but only a dissension on minor issues, is a good thing to happen to it. The interest of the public is enlisted in the quarrel, it becomes talked about and written about, both sides get badly abused, and the great end of notoriety is thereby achieved."

— Dr. J. THOMAS.

Our Readers Write . . .

An Appreciative Note:

Bro. Y.S. (Alberta, Canada) comments:

"I am very pleased to receive Logos, expounding the truth of God's Word. It is something we need every day as a reminder that the word is the only way that can lead to eternal life. It challenges us to endure, though beset with problems and temptations when faced with that which takes place in this wicked and perverse world. We pray that this misery will soon end with the coming of the Master to restore peace and order in the world."

(The anxious longing of all saints, when observing the distressing circumstances that surround them, is epitomised in Habakkuk's plea: 'How Long, O Yahweh, Shall I cry?' He has shown that the Divine purpose would be accomplished, and that present conditions were in accord with the Divine Will. His attitude, however, was commendable, and upon understanding the prophetic vision given him, was able to exclaim: "I will rejoice in Yahweh, I will joy in the God of my salvation." We are wise to imitate the attitude of Habakkuk).

The Pioneering Spirit:

From Bro. H. H. P. (Adelaide, S.A.):

"It was recently re-reading *The Faith In The Last Days* by Brother Thomas, and I never cease to marvel at the terrific amount of lecturing, travelling and writing which he accomplished in his lifetime. He certainly served the Lord faithfully and in the face of great

difficulties. Judging from the description given to his deportment and manner, he must have been a grand Brother to know personally. Maybe it will not be long before we meet him at the judgment seat of Christ. You perform a good service in publishing his writings."

Danger To Youth:

"The present days are evil, and must become more so. The pressures on the young people, when men are doing just what is right in their own eyes, are great. It is an age of 'free expression,' such as the populations in Noah's day delighted in. Because God has long been silent, men foolishly deny His existence, but the time is rapidly approaching when He will arise to shake terribly the earth, to the consternation of those who today deny His existence"

— (H.P., Adelaide).

Ends Too Soon!

Sis. M. H. (Newquay, England) writes:

"I thought I would include a line to say how much I am enjoying the *Story Of The Bible*, but I wish you wouldn't stop when I am really interested!!"

(We appreciate the comment! Unfortunately, it is a matter of economics that we must conclude the story on the 32nd page of each issue! We hope readers find the Magazine enjoyable, and would be pleased to send sample copies to others who may be interested).

A Faithful Declaration:

It is a satisfaction to know that the labor and conflicts of years, and the best days of one's natural existence, have not been consumed in fruitless and ineffectual efforts. I shall persevere through evil and good report, being determined as far as in me lies, to contend for the ancient faith, to the ruin of all rival theories. The outcries of those who have not the "Father's name written upon their foreheads," may pass unheeded as the wind. (J.T.).

COLONIZATION NOT RESTITUTION

The colonization of Judea by the Jews under the protection of a Gentile government, is neither "restitution," "restoration," nor "regeneration." Nothing short of a *national* establishment in the land, under Messiah and his brethren, constitutes either of them in a scriptural sense. The settlement of a colony there has no more to do with restitution than Meshullam's farming in Artor's valley. A hundred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but *the setting up again of institutions that once existed there* — the restitution or restoration of the Kingdom again to the Twelve Tribes; this is the re-institution, or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth; for the Restored Kingdom exists under an amended *Mosaic code* whose amendment (*diorthosis*) can only be defined, administered, and adapted to the exigencies of the world, by the King of Israel himself, and his associated priests and kings . . . I would have no delay; but I am compelled to confess that there will yet be some . . . the working out of the approaching judgment upon principles illustrated in God's past dealings with nations and empires requires time . . . Let us not therefore be impatient of arguments that do not confirm us in our wishes. "Thy will, O Lord, not mine be done!" should be pre-eminently the disposition of the student of the prophetic word. I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon, the Great City has also to be divided into three parts; and the feet of Nebuchadnezzar's image have to be fashioned into shape out of the materials that exist. This requires time, and during this time the colony is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel.

— J. Thomas, 1852.

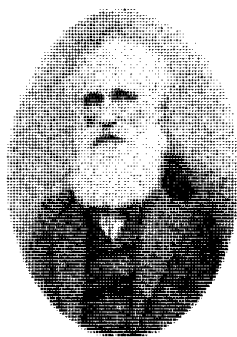
The Great Controversy:

Science and philosophy, backed by all the world calls good and great, marshalled themselves against the Fishermen of Galilee, whose strength and power, in the controversy, was "the unadulterated milk of the word." This they preached, and by this, as a two-edged sword, they made war in the spirit of death or victory. (J.T.)

Preaching Tour of Britain

1869

An Outline of Labors
among the Ecclesias
performed by Brother
Thomas one hundred
years ago.



Continued from P.40

Accompanied by his daughter, Sister Lasius, an extensive preaching tour of Britain was undertaken by Brother Thomas to strengthen the ecclesias, and provide opportunity to present the Truth to those who might heed.

Some interesting details of those dramatic and pioneering days are recorded herein from a record kept by Sister Lasius. They provide thrilling reading and stirring exhortation, as the earnest efforts and early strivings of the brethren are considered.

Today, the Brotherhood is much larger, and more affluent. This challenges the pioneering spirit, and can be dangerous to the spiritual progress of the Ecclesias. We need to revitalise our efforts to observe the dedication manifested in our early brethren, and to reveal a continuous and conscientious example to others.

This Supplement is maintained by voluntary contributions, which we thankfully acknowledge. We are confident readers will find it of interest, and enjoy the comments expressed therein.

Preaching Tour of Britain, 1869

Departure From Birmingham

From thence we departed to Bilsthorpe, a little village in Nottinghamshire, where reside Brother and Sister Hage, the only two in that place into whose minds the light of truth has dawned and become a ruling principle. The villagers are for the most part steeped in ignorance, the inevitable result of clerical rule; and Bilsthorpe we found to be a little stronghold of the clergy, the fear of the church parson being the strongest incentive to religious duty.

It was considered doubtful by our friends, whether in view of the parson's frown, the people would venture to come and hear the strange Dr. just arrived. They resolved, however, to try and see what could be done by way of private invitation to all, without discrimination. The result was even better than we anticipated; a goodly company of the village peasantry assembled in a room of Brother Hage's house*, on the evening of **Sunday, July 4th**, to hear something of the glad tidings concerning the Kingdom of God. The rudiments of the matter, such selections at least as were suitable to their simple comprehension, were laid before them, in a manner intended to arouse their energies, and excite their curiosity to look for themselves into the Word of God; and to beget independence of thought and judgment, in opposition to the teachings of the clergy.

The Doctor urged upon them that they should not consent to be kept in ignorance, because a certain privileged class of men chose to keep them in bondage. He showed them that the Scriptures reveal the purpose of God to establish a kingdom on earth, which He will give into the hands of His own people, and that they will utterly abolish the thrones, principalities, and powers that exist at present, both civil and ecclesiastical; then the people will

be fed with knowledge and understanding, and their pastors will be of the Lord's choosing, not of man's.

Occasionally on old man would exclaim, in methodistic style, "Praise the Lord, I believe it," and several, afterwards, expressed themselves much pleased with what they had heard, and hoped the Dr. would come again.

Controversy With The Clergy At Nottingham

The few days allotted for our visit to Bilsthorpe, having passed pleasantly away, we started for Nottingham . . . We were informed that the brethren had circulated 2,000 handbills and 200 posters among the townfolk, announcing a course of seven lectures.

At eight o'clock in the evening, the Doctor fulfilled his first appointment. About 200 people were assembled to hear him. In the course of the lecture the Doctor attacked that corner stone of the apostasy — the immortality of the soul. This stirred the spirit of one of the clerical advocates of the doctrine. He said he was Mr. Parry, of Fletchergate chapel, and would like to discuss the question of immortality with the Doctor if he would appoint some evening between that and Christmas, in any town or village in the Midland counties. The Doctor replied that his time was duly portioned out for the next nine months, in such a way that made it impossible for him to accept the challenge. He added that he had in former years discussed the subject over and over again, and felt disinclined for any further debate; but, said he, Mr. Turney would accept the challenge, and meet him in debate on the proposed question.

For the satisfaction of the audience, the Doctor said he would give a lecture on the Bible doctrine of immortality on the following **Tuesday evening**. The People's Hall was again comfortably filled at the appointed hour.

* About 50 people attended this evening, and so overcrowded the room that Brother Thomas was forced to stand in the doorway, to expound the Word to those gathered.

After reading a portion of Scripture the Doctor proceeded to draw from the firmament of orthodoxy the light of certain stars, reflecting upon their own system. The testimony of Bishop Tillotson, Richard Watson, B. Macauley, and Archbishop Whately, all concurring in support of the truth that the immortality of the soul is nowhere taught in the Scriptures, these again being obscured by the light turned on them from the living Word of God. The apostle Paul, in 1 Cor. 15, presents an argument very conclusive in discoursing upon the natural and the spiritual bodies, and from which we learn that the natural body is the living soul, supported by testimony from Moses; also that the living soul which is the natural body must first exist before a spiritual nature can be grafted upon it. Other testimonies, too numerous to mention here, blended harmoniously in one doctrinal sound. In a two hours' discourse, the subject was far from being fully treated of, but the time was expired, and the lecture being ended, Brother Turney rose, and read a slip of paper handed him by a stranger, a request that the Doctor would explain the parable of the "rich man and Lazarus," which he promised to do at some future time.

Unravelling The Mystery

On **Friday evening, the 16th**, the Doctor, mindful of his promise to explain the parable of the "rich man and Lazarus," entered fully into its details; also, by reason of another request, handed in on a slip of paper by a "minister," unravelled the mystery concerning the "spirits of just men made perfect," and Noah's preaching to the spirits in prison, etc.

On **Sunday morning** we met with the brethren and sisters, to commemorate the sufferings, resurrection, and the approaching glory of our Lord and Saviour, Jesus Christ. After the breaking of bread, the Doctor in response to the call of the presiding brother, addressed the meeting from Isaiah 8. In the evening at 6.30, the seats were again filled with attentive hearers.

Making History Plain

On **Monday evening**, a tea meeting was held. A goodly number respond-

ed to the invitation, which had been given out on the previous Sunday evening. Every arrangement had been made for spending a pleasant and profitable evening, which everyone seemed disposed to enjoy and appreciate to the full. The feature of the occasion was the Doctor's delineation of the three charts; straightening out the intricate windings of historical events connected with the "prophetic times of Daniel and John," and the periods involved in the "seven-sealed scroll of the Apocalypse." The Doctor's labour in expounding these great and wonderful matters, was thankfully acknowledged through Brother Turney.

"Please Explain"

Leaving Nottingham in the afternoon of **Friday, July 3rd**, we arrived at Leicester, and were cordially received at the station. Four lectures had been announced for this place, to be delivered at the Temperance Hall, where the people were invited to assemble, to have the truth of the Scriptures laid before them "without money and without price." About a hundred persons gathered together on the first evening. The hall is capable of holding a much larger audience. To those who came, rudiments concerning the "great salvation" were submitted. In the course of his remarks, the Doctor affirmed certain propositions, with which he said, they were doubtless familiar; at this, a voice from the audience interrupted: "They are not familiar, Dr. Thomas; you take for granted that the people are familiar with those things, but they are not; please explain!"

The Doctor replied that in one discourse it was not possible to explain everything. He was obliged to suppose that his audience possessed a certain amount of intelligence, which perhaps they did not have; if they would patiently attend, they would hear a good deal explained.

The Doctor then proceeded and finished his lecture, after which a would-be disturber of the meeting rose and wished to put a question. This was objected to by some brethren on the platform, on account of the lateness of the hour, and the weariness it would cause the Doctor after speaking for so long.

**A Small But Zealous Ecclesia
In Leicester**

On Sunday afternoon several hundreds attended, and some interest was manifested in the great matters submitted for consideration. The evening was devoted to social intercourse with the brethren and sisters. The opportunity was turned to account by those having difficulties on Scriptural matters, which were introduced principally for the benefit of enquirers who were interested but not fully enlightened. At the last two meetings, we noticed the return of many strangers. The principal Baptist preacher of the place, a man of some popularity, was present at one of the lectures.

The little band of brethren and sisters in Leicester, which twelve months ago had no existence, but now number nine, have hitherto held their meetings in an upper room in a private house; but have now removed to a public hall of convenient size. Being zealous for the Word, and showing their faith by their works, they have lighted their candle for the benefit of the large and intelligent community in which they are placed, and do not intend to hide it under a bushel: their desire is, that others may see the light and rejoice with them in the liberty wherewith the Word of God, unencumbered with tradition and the spirit that works in the children of disobedience, maketh men free. They now realise the words of David when he said: "Thy Word is a lamp unto my feet, and a light unto my path"; "The entrance of thy words giveth light," and desire that others may taste the same blessing which, though within their reach in the possession of an English Bible, is sealed up and hid from the millions who boast great light. The oil of truth liberally furnished to the earthen vessels of the wise virgins, inspires them to keep their lamps in good order, so that the oil may be properly consumed and burn freely without obstruction. The supply is inexhaustible; the more it is consumed, the more abundantly it flows, and unlike other streams, this becomes deeper and wider as we near its source.

Our stay in Leicester having been prolonged over the appointed time, we

bid adieu to our hospitable friends on Saturday, July 31, and (omitting Tewkesbury) varied the programme in deference to circumstances by visiting the beautiful town of Cheltenham, in Gloucestershire. There we abode at the house of Brother Otter during our brief stay. Time did not permit of more than one lecture, but energetic preparations secured an effectual result to this one. The Town Hall had been engaged for Sunday evening, and printed announcements issued inviting the people of Cheltenham to hear the first public discourse about the Truth, that it has ever been their privilege to listen to.

At an early hour in the morning, we strolled out to take the fresh air and a glimpse at the town, which is said to be one of the most handsome towns of England. It stands on a good site, partly enclosed by hills. Private houses and grounds, side-walks and streets, are picturesquely laid out on the most simple scale. Fine trees shading and adorning the roads constitute a prominent and pleasing feature. The place is quite a centre of wealth and fashion — a small metropolis of respectability. The order of the day is to be seen in fine equipages, gorgeous apparel, and all things which minister to the lust of the flesh, and the pride of life. On returning from our walk, we joined the brethren in the morning meeting. Eight of us sat down together in Brother Otter's parlour, to hear a portion of the Scripture unfolded in simplicity and truth, and to commemorate our absent Lord in the institution of his own appointment. A ninth person present was a stranger, who had accompanied Brother Osborne from Tewkesbury; five were the resident members of the one body in Cheltenham, who find comfort in the assurance of Christ, that "where two or three are gathered together in my name, there am I in the midst of them." They do not feel any discouragement on account of the smallness of their number. "The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make their houses in the rocks" (Prov. 30). Each individual member of Christ's body, however humble or isolated,

must feel that he is resting on the "Rock"; that his abode is immovable, and an unshaken refuge from the storms and vicissitudes of this life.

Speaking To 800 For Over Two Hours

At half-past six in the evening, we were about entering an obscure-looking old building, called the Town Hall, expecting to see a small and scattered company assembled to hear the Word, when, to our surprise, we found a large assembly, nearly filling the place, awaiting the lecturer.

The hall is said to be capable of seating a thousand persons, and it was computed that there would not be fewer than eight hundred then present. Father set forth the gospel in the clearest manner, as the power of God for the salvation of everyone that believes, contending that everything opposed to it, even though preached and believed as gospel, was not only false but pernicious, by the shutting the eyes of the sincere against the true gospel. He laid emphasis on Paul's words, that if even an angel from heaven should preach any other gospel he should be accursed. When two hours were nearly expired, many persons began to get up and go out, whereupon a man stood up and desired them to stay, and hear the Doctor out, stating that he wished to put a few questions to him.

This had the effect of inducing the audience to remain to the close.

Discussion With Plymouth Brethren

After Cheltenham came Weston-super-Mare, in the Bristol Channel — extra to the original programme. As indicated by its name, it is by the sea, built on a hill side, gently sloping down to the water's edge. It is picturesque and beautiful, and much frequented by persons in search of health or pleasure.

Neither of these objects had attracted us thither. We had come there at the invitation of Brother Newport, who with his wife, are the only persons obediently believing the truth in that town; a third living a few miles out of the town, sometimes meeting with them. To bring the germ of spiritual and moral health to those

who were not seeking it, was the object of our visit, if perchance there might be found some who could be brought to perceive that they did not have this germ implanted by nature within them. Nature sometimes (kindly treated, and not too much meddled with) will cure her own diseases; but the disease of mortality, consequent upon sin, is beyond all her resources. The cure of this can only come with the healing beams of the Sun of Righteousness, and these are only accessible through the Gospel.

The Town Hall had been engaged for two nights, **Monday** and **Tuesday, August 2nd** and **3rd**, and announcements of the Doctor's lectures issued. The attendance at the meetings was not large. A scattering few occupied the front benches near the platform, apparently attentive to the matters discoursed. While passing quietly out after the close, some ladies remarked: "We don't see exactly what he is driving at." The drift of scriptural teaching is not likely to be penetrated by the natural mind at the first view. The plan is to receive in simplicity one idea at a time, and gradually this will lead to a perception of the "drift of the matter."

The last lecture being concluded, a man, whom we afterwards learned to be a member of the Plymouth Brotherhood, asked the Doctor if he believed baptism to be essential to salvation? The Doctor replied: "All things that God has appointed are essential." "Can a man be saved without it?" was the next question. "Certainly not," the Doctor replied. "No one can be saved except he complies with the terms on which salvation is offered." "What becomes of the soul after death?" continued the interrogator. "You must first prove," said the Doctor, "that man has a soul that lives after death, then I will tell you something about its destination." Upon this a third party interposed with great fervour, in the Doctor's condemnation. "You are," said he, "an agent of the devil, and all those who follow you, will go to the devil with you." The Doctor said he was too much accustomed to that sort of denunciation to be moved by it. He advocated what the Bible taught. The Bible was his

authority, and until men could show that the Bible was against him, he would continue to advocate what he believed to be the truth, in spite of denunciation. If any of the good seed had fallen into good ground, though not then manifest, it would remain, and after remaining hidden for a time, develop in due time by the silent operation of conviction fed by the reading of the Holy Oracles.

Across The Channel In The "Mystery"

On Wednesday, August 4th, about 12 o'clock at noon, father and I, accompanied by Brother Newport, embarked in a small yacht, called the **Mystery**, belonging to a friend of Bro. Newport, and employed occasionally in the fish trade between Western-Super-Mare and Cardiff, a seaport town in South Wales on the opposite side of the Bristol Channel. Our object was to get to Cardiff, and there book by rail for Swansea; and it was thought that as the distance was short, a trip on the water would be somewhat of a diversion, while economizing time, and money in the process of travel.

The first part of the trip was pleasant enough, but when we got away from the shelter of the hills, pleasure was out of the question.

Out on the open sea, the wind grew fresh and strong, and the waves rose high and broken, while the passing clouds dropped their contents on the water below. The vessel being small, her pitch was short and violent, and soon caused my head to swim, and all feelings of pleasure to take their flight, leaving a painful sense of endurance in their place. The wind ever changing, seemed unusually fickle, and made our little voyage long. It was 5 o'clock before we arrived at Cardiff, which, under a steady breeze, we could have reached at three.

Being put on shore with our trunks, we parted with Brother Newport, and proceeded to the station, whence the train soon started for Swansea. On getting out to change carriages at Llandore, we were met on the platform by several brethren, who rode with us the rest of the way. Leaving the train at Swansea, we were greeted by several other friendly countenances. In-

roductions given and salutations exchanged, we parted with all but two — Bro. W. Clement and his son, D. Clement, who accompanied us in a conveyance to the Mumbles, which is about five miles from Swansea. The conveyance stopped at a house fronting the sea, which was to be our abode for a fortnight. Alighting, we were received at the door by brother and sister Roberts, who had arrived a few hours before us.

Activity At Mumbles With Brother Roberts

This was not an unexpected pleasure, but had been previously arranged for mutual comfort and recreation, and for the more effectual subsequent service of the truth. For this, we were entirely indebted to the kindness of the Mumbles ecclesia, who had arranged to place a whole house and unlimited hospitality at our disposal for a fortnight, and had invited Brother Roberts and household to absent himself from Birmingham toil for that time, and take a little relaxation at their charges.

Mumbles has already been celebrated in Christadelphians annals . . .

It is the home of between forty and fifty brethren and sisters, whose struggles in passing out of the darkness of error into the light of the Truth have also before been narrated.

Accused Of Libel!

Swansea is a seaport town, at the eastern corner of the bay which takes its name — Swansea Bay. It is chiefly noted for its copper works. It is picturesquely situated. From the sandy beach washed by the tide, the visitor has a fine view of the water of the bay in front, and the lofty hills behind, which form a sort of girdle around the town, and continue round the whole circle of the bay, finishing off in rocky cliffs, towards the Mumbles and beyond, to where the light-house stands on the farthest rock seaward.

Twelve days passed quickly away here.

Out of these, five evenings were devoted to the publication of the Truth in the Assembly Room. The meetings were well attended on the whole. Three parsons were present at the first

lecture. The Doctor said the ministers did not preach the gospel. This and other statements made them uneasy, and at the close, one of them rose and challenged the Doctor to prove what he had said — declaring that he was acquainted with ministers in Australia, and had read American works, and that the Doctor's remark was a libel upon them. To this the Doctor replied, that he had been proving his statements from the Word of God itself. Paul had said: "If any man, or even an angel from heaven, should preach any other gospel than that which he preached, he was accursed." Now if there was any analogy between what the clergy taught and the gospel Paul preached, he should like his questioner to show it. The sentiments of the meeting were divided, and found expression in rather noisy talk as they went out.

It was remarked by some that things passed off very quietly for Swansea; the people there being exceedingly tenacious of their theological opinions — a noted characteristic of the Welsh. The brethren of Christ in the town evince the same warmth and firmness in their attachment to the Truth, and the Word of the living God which their neighbours show in the cause of error, and they have the advantage of them in having knowledge on their side. They are not dismayed at thirty churches and chapels said to be in the hands of the enemy. They are resolved to attack these strongholds with the uncarnal weapons of their warfare, and to conquer as far as the purpose of God will permit them. Further than this they cannot go. The Doctor, in a letter to the Editor (Bro. Roberts), dated September 2nd, says: "After the first night, our meetings at Swansea were quiet, and averaged about 150. The Assembly Room is not sufficiently central for numerous attendance. One of Satan's ministers was filled with wrath, and charged me with slandering and libelling 'the Christian ministry' as he styled 'the grievous wolves' of the apostasy in 'sheep's clothing'."

The two Sunday mornings, we met with the brethren and sisters in their

new chapel — which is capable of holding a hundred persons. A goodly number of brethren and sisters from Mumbles were with us, at every meeting, also from Llanelly, a town about 12 miles distant, we had a brother and sister, who were formerly Baptists, but have had the courage to face the frowns of former associates, and bear the reproach of the cause of Christ; taking up their cross to follow him, who is the truth, with sincerity.

Five persons (Mumbles and Swansea) were baptized into the saving name during our stay in Swansea; others we have heard of since our departure, and more are favorably disposed.

Sunday, August 29th, was the last day we spent with the brethren and sisters of South Wales. Our sojourn was a season of pleasant intercourse. We left them, replenished by the air of their wild native hills and fresh sea breezes. During our stay we were reminded of ancient scenes. Among the surroundings of nature, our Savior taught his disciples the words of eternal life; and from nature he drew illustrations of spiritual ideas. On the sea, tossed with tempest, where the power of man is unavailing, he taught them implicit trust and reliance in Him who alone could command the wind and the waves. On the mountain's top, he showed them the seed of that tree which should grow and spread its branches far and wide; and the beginnings of that little stone which should be cut out of the mountain without hands, and become a great mountain and fill the whole earth. To a mountain he was wont to go alone, and seek communion with the Father in prayer, and among the beauties of an enclosed garden, he made his last request on earth.

On Monday, at 8 o'clock, we were accompanied by Brethren Goldie and Randles to the little steamer plying between Swansea and Ifracombe, in which we took ship for a part of the journey to our next place of operations — Stoke, Devonport.

(The next instalment, in which Brother Thomas clashes dramatically with orthodox teaching, will be continued, God willing, in the April issue).

For Our Admonition

We are liable to weary in the right way. It is needful, therefore to rally ourselves. Paul asks us, with this view, to consider Israel under Moses, whose movements and relations in the wilderness, he says, were a figure, and were "written for our admonition" (1 Cor. 10:11). You recollect God fed them with manna, and with manna only. He might have provided them with everything; but he did not do so. He had an object in view. Moses defines this object in Deut 8:3, "He fed thee with manna . . . that HE MIGHT MAKE THEE KNOW that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." Thus the object was a spiritual one, i.e., the imparting to their minds a spiritual discernment by a physical discipline. God aimed at the exercise of their minds through the deprivation of their appetites. Now, there is an analogy to this in our experience. We are going through the wilderness to the land of promise; and God has given us manna as the food of our pilgrimage. What this antitypical manna is Christ has instructed us. He tells us that he is the bread of God which has come down from heaven to give life to men. The manna, then, is the word of eternal life. This word God has given us. We are liable to tire of the manna, as Israel did. Israel remembered the flesh pots — the leeks, and the garlicks, and other stimulating condiments — of Egypt, and murmured at the monotonous manna. Paul says, "Neither murmur ye, as some of them also murmured. There is an object in the self-denial we are all called upon to exercise: an object in being called upon to let "the word of Christ (the manna) dwell richly within us." It is a mental object, as in the case of Israel. It is that we may be conformed to the image of His son. God knows (and we may see) that this conformity could not be produced if we were at liberty to subsist on the mental food that is palatable to the children of this world. The highly-seasoned literature — in poetry and prose — of a generation that knows not God; the sensuous excitements of the stage and concert hall that pander to the gratifications and draw the purses of the unsanctified Adamic mob, are not calculated to form or feed the new man of the spirit. Rather will they blight and sicken and kill any germ of him that the Truth may have generated, and leave the house of the mind "empty, swept and garnished," ready for the reception of a new legion of the unclean. It is for our good, then, that we are called upon to fast, to leave the old flesh pots alone, and to be content with the manna from heaven.

(R.R.)

This Month's Exhortation:

THE POWER OF THOUGHT

Our exhorting brother, this month, comes from Canada. He has selected Philippians 4 as his reading, and has based his words of exhortation particularly upon Paul's instruction that we should "think upon" those things only that are true, honest, just, pure, lovely, good.

The Importance And Origin Of Thought

It is written in the Proverbs: "As a man thinketh in his heart so is he" (Prov. 23:7). He may attempt to hide his innermost thoughts from the public gaze, but sooner or later, in one way or another, they will manifest themselves in actions, and he will be revealed for what he is.

The importance of thought cannot be over-stated. It is the gateway to destiny. Thought leads to action; action makes for habit; habit creates character; and character will determine destiny.

Because of that, Paul exhorted that we should strive to "bring every thought into captivity to the obedience of Christ" (2 Cor. 10: 5).

This is extremely difficult to do, as everyone is aware. Yet it is not impossible to accomplish, otherwise Paul would not have advocated it. Nevertheless, it demands a battle, so that in context with the statement, Paul refers to our warfare, and the weapons we can use, and which are "mighty through God."

In other words, we will not accomplish this objective in our own strength; and must seek that of Yahweh.

Let us first realise from whence our thoughts spring.

They are the produce of impressions received through the exercise of the five senses of seeing, hearing, feeling, tasting, and smelling. As far as our spiritual development is concerned, our thoughts are governed mainly by what we see and hear. These experiences can immediately start an active train of thought, or remain dormant for years, only to spring into activity in later life; and then, often at times least expected. At any time some new happening is likely to remind us of some former experience, and as the association commences a train of thought, oftentimes leading to important results which are sometimes beneficial, but very often harmful to ourselves or others.

How important it is, then, that these primary impressions which we receive from childhood onwards be true, wholesome and instructive.

This need was recognised and provided for by God in His instructions to Moses to fill the minds of the young with a constant flood of proper impressions:

"These words, which I command thee

this day, shall be in thine heart: and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

In short, talk about these things incessantly. Solomon declared:

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 23:7).

During those receptive years, impressions are being recorded in the child's mind which will form the basis for, and largely determine the quality of, all of his thoughts in later years.

Manifestly, then, the first step in the control and regulation of thought, is to carefully select our environment. Try to avoid the seeing, hearing and reading of things that are definitely not wholesome, and follow the advice of Paul:

"Whatsoever things are true, honest (margin - venerable), just, pure, lovely, of good report, THINK on these things" (Phil. 4:8).

Then follows the assuring promise: "And the God of peace shall be with you!"

Select Your Environment

As thought is largely governed by environment, we should be selective in it. This can be classified in three ways:

(1)—the choosing of personal associates: a partner for life; our personal friends; our business acquaintances.

(2)—the selection of our daily occupation and studies.

(3)—the seeking of amusement and recreation; both indoor and out.

In selecting a partner for life, it is not enough to look within the brotherhood, or demand that he or she accept the Truth; the partner should be one who manifests an earnest desire at all times to be guided by the precepts and

example of Christ. Only such association will be conducive to spiritual development in thought, word and deed.

In like manner, our circle of intimate friends should be interested in spiritual matters, so that the conversation will tend to drift along Scriptural lines, and be motivated by the hope which we have, rather than by gossip, frivolity and worldly objectives. Again, it is not enough that they be nominal members of the Ecclesia, but rather enthusiastic in the things of the Truth.

Over our business acquaintances we have less control, but even here, we can avoid the company of those whose conversation and acts are degrading. We can show by our attitude that we are governed by higher principles, and when we do that, they will soon moderate their ways, or avoid us altogether.

There is a need to avoid such entangling alliances as can be embarrassing to us in the demands of separateness that the Truth requires of us. Otherwise our thoughts can become completely colored with the requirements of business to the exclusion of the Word, even at times when the latter should dominate.

As to the selection of our daily occupation and studies, care needs to be taken. Remember that Christ commanded that we "seek *first* the kingdom of God, and His righteousness" (Matt. 6:33), in confident recognition that all necessary things of life will be provided us.

This sometimes requires a curtailment of daily occupation and study. It is oftentimes better to restrict the advancement that is

set before us as an inducement to giving much time to the world, in order that ample time be given to the things of Christ. Remember that the promotion we may seek and expect today, may be useless to us tomorrow! Christ is at the door, and it behoves us to live with that in view. Otherwise, thought can be cluttered by a fleshly ambition that will find us poverty-stricken at last. The parable of the householder who built ever-bigger barns to hold his increasing harvests comes to mind. The decree was issued: "Thou fool! this night thy soul is required of thee!"

The world is in that state today and the danger is that its spirit may catch up with those who have embraced the truth.

Finally, great care needs to be exercised as far as amusement and recreation is concerned. We live in an age when with radio and worse (television) the world can invade the home, and we do not need to leave our front door to hear and see things that can govern thought in a very evil way!

And what of our children! The reading matter of today is just as suspect, or even more so. Pornography is common; and the evil nature of the printed page is indicated by the lurid covers seen on the "literature" that disgraces the shelves of most stores.

It is acknowledged that recreation is desirable; but let it be selected with greatest care. Whether it be indoor or outdoor, let it be that which can be classified as true, venerable, just, pure, lovely and of good report.

All else is of evil!

Expelling Undesirable Thoughts
Unfortunately, the flesh being

what it is, unwholesome experiences engender undesirable thoughts. Jesus, though of our nature, countered this through the help of God (2 Cor. 5:19); he brought "every thought into captivity" to his Father, for his mind was filled with God. He thus revealed the way in which we can conquer undesirable thoughts. If we fill our minds with the things of God, there will be no room for such.

But through very weakness we fail. When that happens, the undesirable thoughts must not be savoured and meditated upon, but dismissed, smothered or neutralised by pure and wholesome meditation. Hence the need for having a multitude of pure and wholesome experiences, and subjects, stored up in our minds from which to draw. We are, by nature, quick to receive undesirable impressions, but slow to part with them; yet it is imperative that we do expel them if we are going to develop the mind of Christ, which is an essential requisite for all believers. "Let this mind be in you," exhorted Paul, "which was also in Christ Jesus" (Phil. 2:5).

Exercising the privilege of prayer provides a way in which we can control thought. There is no set time and place for prayer. Whilst it is essential that we come apart for prayer on certain occasions (of a morning and evening), it is possible to commune with God whilst walking along a street. Use this as a means of ejecting wrong thoughts.

The study of the Word can assist, if we learn to meditate upon that which we read. Do not

read or study a section of Scripture, then put the book aside and forget about it until next you pick it up. Keep it in mind; and think about it during the day. Soon you will find that it conquers thought. That, indeed, was the instruction given by Yahweh to Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

Here is an excellent recipe for success, but it demands the regular and constant meditation of the Word, and not a sporadic or fitful reading of it — starving one's self at one time and surfeiting one's self at other times. The daily reading of the Bible with the aid of the *Bible Companion* is an excellent method of keeping in touch with all aspects of the Word, but more than the mere reading of Scripture is necessary: we must also study and meditate upon its teaching. As a result, we will find ourselves recalling and thinking upon some of the things we have read during the spare moments of the day, so that there will be less time for undesirable thought. The Psalmist declared:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of Yahweh; and in His law doth he meditate day and night" (Ps. 1).

He finds delight and pleasure in meditating upon the Word; and this is only possible when that Word is read, understood, meditated upon, and applied. It is pos-

sible to understand and teach it, and yet fail to meditate upon it and apply it. The scathing indictment of the Lord against the Pharisees who claimed to study the Bible, but neither meditated its teaching, nor applied its precepts, demonstrates this. He denounced them in the following terms:

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:34-35).

It is only when knowledge is properly applied to the exclusion of evil thoughts and ways that it will be found truly beneficial to the recipient. Other than that, it will ultimately condemn those who "know but do not": "the word shall judge him in the last day" (John 12:48). So Isaiah exhorted the people of Israel:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Yahweh, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

Let us heed the exhortation, and retrace our steps in the way indicated. If we are wrong in action, let us forsake it first, and then let us learn to control that which induced it: our thoughts. Let us take heed, lest there be in us "an evil heart of unbelief, in departing from the living God; and let us exhort one another daily, lest any of us be hardened through the deceitfulness of sin," ever remembering the words of Solomon:

"As a man thinketh in his heart so is he" (Prov. 23:7).

- J. W.

An Appeal to Young People

This Editorial is couched in the terms of an appeal. We desire that all readers, but particularly those younger in years, read it, think over it, and make a decision to help a cause.

The cause is in the form of a stand against the encroachment of a particularly unbecoming practise that is sometimes found within Christadelphian circles.

We refer to the tendency of some young people to imitate the mannerisms of the world about them, particularly in its fashions.

Specifically we allude to the wearing of long hair by young brethren and mini-dresses by young sisters.

Not that this is very common at the moment (we refer to ecclesias with which we are personally related), but it could become common, if no voice is raised against it. We write, however, not to condemn, but to appeal, and to enlist everybody in this cause.

As far as the practise of long hair is concerned, the Apostle writes:

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

The Greek word for "shame" is rendered "vile" in the statement of Paul: "He gave them up to vile affections" (Rom. 1:26).

"Nature," says Paul, "teaches this." The appearance of men young or old wearing long hair is far from attractive, and varies from

the effeminate to the vile. One glance at a group of hippies is sufficient to illustrate what we mean. It may attract notoriety, and indicate that the wearer is up with the latest, but does it honour the profession of Christ? This is the question that young brethren need to answer. When they embrace the Truth, they accept a way of life, that requires of them to reveal "works meet for repentance" (Acts 26:20).

The Truth demands a measure of maturity in young people that exceeds that of the world. Jesus, at the age of twelve, attended the Passover, and amazed the doctors of the law with his knowledge. Though it is not expected that young people should equal his knowledge and attitude, he does, at least, provide the example; and to obviously tend in the opposite direction is to indicate a refusal to accept the discipline of the Word.

We are quite sure that those who closely follow the fashions of today, do so without thought as to the repercussions, and the influence their actions can have upon others. There are criminal tendencies being encouraged in many young people today, and the badge of office is, in many regards, the long hair. The drug addict, the hippie, the rebellious, the juvenile delinquent use it as a symbol, and it is saddening to observe a tendency towards wearing the same badge within Ecclesias.

We believe that it is done without thought, and we are confident that many young people who have tended to follow fashion in this regard, can be induced to do otherwise by an appeal to their better feelings and reasoning. We write thus because we have observed them do good in other directions, and we feel it a pity that this excellent service is spoiled by their personal appearance which is a subject of ridicule and criticism on the part of others. We appeal to young brethren to stand aside from the fashion of the world.

The subject of dress is a theme constantly touched upon in Scripture. Apparently the form of adornment of sisters has frequently been a matter of concern. Through Zephaniah, Yahweh declared:

"I will punish . . . all such as are clothed with strange apparel."

Rotherham renders this: "foreign apparel," that is, Gentile dress!

The immodest extremes current among Gentiles today are surely "foreign apparel" as far as Christians are concerned. If so, then we must heed the warning exhortation of the prophet that Yahweh declares that He will punish all such as are clothed therewith.

The people of God are called upon to be restrained in their ways and habits. As Yahweh's peculiar people, consecrated to His service, Israelites were required to be most careful in dress. They were commanded to attach to their garments a fringe of blue, to remind them of their heavenly calling. This border encircled their feet so that they walked within its bounds;

teaching them that their spiritual "walk" should be governed by the restrictions of the law. The instructions are recorded in Numbers 15: 37-41:

"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Yahweh, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may be holy unto your God. I, Yahweh, brought you out of the land of Egypt, to be your God."

In very dress, the Israelites were called upon to exemplify the holiness of Yahweh, and show that they obeyed His commands. Do we display that in the clothes we wear? Does a young sister, wearing a provocative mini-dress, illustrate the calling to which she has been called? Which of the two contrasting principles set forth by Moses would she exemplify:

- (1) — **The commandments of Yahweh to do them;**
- (2) — **Seeking after your own heart and your own eyes, after which ye used to go a whoring.**

We suggest that all young sisters earnestly consider these words of Scripture, and apply them in practise. We must stand aside from the world in this evil age of increasing immorality, and testify by action that "as for us we will serve Yahweh."

Moses declared that Yahweh brought the children of Israel out of Egypt to be their God, and, He required them to be "holy" or "separate" because He is holy.

The instruction of the Law is supplemented in the Epistles. Paul and Peter write to some extent upon this theme. Peter points out that the true adorning of a sister, and one which will commend her to both God and man, is "the hidden man of the heart . . . the ornament of a meek and quiet spirit" (1 Pet. 3:1-6). He calls upon sisters, and particularly upon wives (and Peter was married — 1 Cor. 9:5) to seek to appeal by the beauty of their character, and not by a lavish, gaudy display of Jewelry, nor by conspicuous, immodest dress, nor elaborate latest hair styles. Not that sisters need or should be dowdy; in fact they grace their position by looking neat and pleasant; but in the choice of dress, ornaments, hair styles and so on, they should be guided by the principle that the chief and basic adornment must be the Lord Jesus, and that external dress etc. should be in keeping with the sweetness, simplicity, purity, meekness and quietness of spirit of the follower of the Lord. The dress of such a person will be attractive without detracting from Christ, whose excellence of example she will manifest.

Paul likewise commanded:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; and (which becometh women professing godliness) with good works" (1 Tim. 2:9).

Each of these expressions is worthy of consideration in the light of current fashions.

"Modest apparel" is "becoming apparel" according to the Diaglott. It is dress that is becoming to one understanding and professing

the doctrine of God manifestation (or Godliness). God manifestation is the revelation in action of Divine characteristics.

In the light of that instruction, is a provocative mini dress "becoming"?

"Shamefacedness" is better rendered "in modesty" or with reserve. It is the very reverse to that attitude which hankers to follow the latest fashion, no matter what it requires.

"With sobriety" is from a Greek word signifying "soundness of mind," and judgment. It is dress that is selected by one whose mind is exercised upon the Word, and desires to please her Lord in all things.

Certainly the provocative dress of today does not answer to that description, and because it does not, it should be avoided by all who desire to please Christ.

Again we stress, that we are confident that any who may have followed the fashion in modern dress, have done so out of thoughtlessness, and doubtless this reminder will be sufficient to cause them to aim for standards set by the Word.

Unfortunately, in Israel, the women ignored the appeal of the Law and the Prophets, and pleased themselves. Consequently they felt the full force of Divine judgment that destroyed the State and ruined many families. Isaiah indicted them for their rebellious ways:

"Moreover Yahweh saith, Because the daughters of Zion are haughty, and walk holding their heads high, ogling with their eyes, walking with mincing steps, their anklets jingling, therefore ON THAT DAY will deprive them of their finery, of auklets, tiaras, necklaces, ear-rings, hracelets and veils, headbands, armlets, sashes, scent-

bottles, charms, signet-rings and nose-rings, robes of state, mantles, shawls and purses, gauze, linen turbans, and wrappers. For scent they shall have stench, for ropes they shall have girdles, instead of curls they shall have baldness, instead of silk they shall be in sackcloth, instead of beauty they shall receive the brand of slavery . . ." (Isa. 3:16-24—A.V. and Moffatt).

For a time, these women in Israel continued on their way completely indifferent to the requirements of the law or the appeal of the prophets. They preferred to please themselves. They stood before their mirrors and admired the beauty that they saw reflected therefrom. But they did not see the hidden ugliness of the heart; the spirit of rebellion that made Yahweh sad and angry. The day came, however, when they learned to regret the folly of their actions. It was the day of judgment, and

they were held accountable for the manner in which they had defied the requirements of Yahweh, and had influenced others to do likewise.

A day is approaching when all matters shall be brought into judgment, Paul, commenting on this wrote: "Knowing the terror of the Lord, we persuade men" (2 Cor. 5:11). How much better it will be for us in that day, if we heed the exhortations of the Word now. The words of Moses, Isaiah, Zephaniah, Paul and Peter remind us that Yahweh is not indifferent to the way in which we conduct ourselves in relation to current fashions, and we appeal to all to give an example of consistency in that regard.

- Logos Committee

Avoid Hurtful Literature.

God is calling men to sobriety, thoughtfulness, and holiness. Are we cooperating with Him? Not if we practise reading the world's senseless, sin-producing literature. Can a brother whose mind is filled with such trash retail what he reads to the profit of his hearers? What a preparation for disseminating Bible instruction is half an hour's reading from a novel! The world's sin is that it wholly neglects the study of Scripture, and one of the shortcomings of many in the brotherhood is that they spend their leisure in devouring the works of the alien to the neglect of God's book and the writings of faithful brethren. What sort of response would these unwise brethren make if questioned on Bible history and prophecy? Have they read *Eureka*, *The Law of Moses*, *Nazareth Revisited*, *The Ways of Providence*? To assume the office of a teacher and to remain willingly ignorant of these works is ten thousand pities. (ATTJ).



Why Necessary?

In the wisdom of God, the ceremonial condemnation of sin in the person of a sinless possessor of the nature under its power, was a necessity in the opening of the way for the pardon and return of sinners to life everlasting. It was a necessary declaration of God's righteousness, that God might be just, while justifying the sinner who might believe in this arrangement of God's mercy (Rom. 3:25, 26). In this condemnation of sin in the flesh, the sinning nature had to be representatively nailed up to death in the eyes of all the world, in one who, without sin himself, was a partaker of the nature that had come under death by its power (Rom. 8:3; Heb.2:14). Had he been a sinner, he would have been as other sinners, and resurrection could not have come by him: for sin would have held him in death as all others. But Jesus was without sin. (*Nazareth Revisited*).

The Supremacy of Omnipotence

Three Conflicting Forms Of Government

Under the constitution of Sin there exists three main, antagonistic forms of rulership: Despotism, Democracy and Omnipotence. Despotism demands complete and unreasoning submission to the authority of mortal rulers, who imagine that the power of the sword gives them absolute disposal over the lives and fortunes of their subjects. Under this system, representative government would be abolished; and the individual, together with his religion and rights of expression whether by voice or press, would be limited to State control.

Despotism, or Absolutism, is the enemy of God and man, but it will yet again prevail in Europe for a brief spell when the ten horns "have one mind, and shall give their power and strength unto the Beast, and shall make war with the Lamb." However, the assurance of Scripture is: "The Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful" (Rev. 17:12-14).

Democracy wishes well to itself but is also disobedient to God. It is based on principles of liberty, fraternity and equality, proclaiming what it conceives to be in the best interests of humanity. It proposes to carve out a satisfactory destiny for man by means of the

popular vote. It claims that speech and the press will be untrammelled, the land will be equitably apportioned, and education will become a universal blessing to guide humanity to the greatest good.

It is claimed that under Democracy the nations would accomplish their own salvation with agriculture, commerce, the arts, science and philosophy prosperously flourishing. Mankind would become one universal brotherhood guided by wisdom, and living in virtue. Thus both Despotism and Democracy look to themselves to accomplish success, and have no place for the Creator's purpose and glory.

Omnipotence, however, has decreed a different, yet wonderful destiny for the world, in which the happiness of all nations will be brought about in harmony with the rights of God, and the honor due to His son. Omnipotence has decreed that all existing government must be transferred to the King of Israel; peaceably if they will, by force of arms if they refuse.

All power in heaven and earth being bestowed upon him by divine decree, the Lord Jesus will assert his authority to bring all mankind under the beneficent rulership of himself and his brethren: even the saints whom he will associate with himself in the government of a conquered world (Ps. 149; Rev. 5;

9-10; 2:26). Controlling two, five or ten cities, the saints will become shepherds and rulers, a royal priesthood under the King of Israel (Luke 19:16-19). Having once been mortal men and women subject to the misrule of nations they will be then exalted to the Divine nature (2 Pet. 1:3), being incorruptible and omnipotent, possessing infinite wisdom and compassionate understanding (Heb. 5:2). At present they are sorely tried because of their faithful adherence to the Truth, and are often condemned by men as evil; but then they will be justified and made perfect in character and constitution, being promoted to honour, glory and power in God's kingdom (Rom. 2:7).

Turning Sinners Into Saints

In spite of the long record of human failure, and the wide circulation of the Bible which proclaims a "better way," men still prefer to place their trust in human guidance than that of God. They will submit to either Absolutism or Democracy rather than bow to Omnipotence. Yet the latter has blessings in store for the world which man cannot match. It will establish a lasting peace that cannot be disturbed by war's alarms; will adequately provide for the poor and needy; will eradicate ignorance and superstition; will increase the fertility of the earth and the duration of human life; will suppress vice, restrain evil and cause the will of God to be performed on earth as it is in heaven. This is the good news of the Gospel (see Gal. 3:8) to which every true saint hopes to attain.

But to participate in the benefits that omnipotence will provide,

men and women must apply themselves to the means supplied by God to elevate them to the Divine image. They must intelligently believe the Word of life, and thoroughly comprehend the constitution of Righteousness which changes their relationship from the Kingdom of sin to the Kingdom of God.

At the present time, God is concerned with the separation of a sufficient number of men and women required to assist Christ in the subjugation and rulership of the earth for a thousand years. His ways are righteous in accordance with His holiness, though mankind fail to recognise this in their zeal for the "rights of man."

When Israel failed as a nation, God "concluded them all in unbelief that He might have mercy on all." Are Gentiles any better? Paul answers: "No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin." All men are sinners in a twofold sense: first by natural birth (Rom. 5:19), and next by personal transgression. They could not help the former, for they are born into a sinful constitution of things. By inexorable law, however, it brings them inevitably to the grave, and unless they seek the means of redemption and release provided by God, they will remain there for ever.

The compassion and mercy of Omnipotence, however, is manifested by the means of redemption that has been provided. Those who "hunger and thirst after righteousness," can attain unto it if they submit to the Divine arrangement. The "good actions" and "pious deeds" of mankind generally do

not provide the means to that end. In fact, in resting upon such, Gentiles repeat the error of the Jews, who "going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10: 3). This may sound harsh to "humanists" and broadminded philosophers, but is in accordance with God's word.

In this matter, God is not unjust. In normal relationships, man sees the need for safeguards in national relationships. For example, a foreigner can only become a naturalised citizen by accepting the Constitution of the State, and taking the oath of allegiance. The Kingdom of God has a Constitution also, and before sinners can become related to it they must submit to an act of allegiance to its King. First, they must recognise their natural state as being "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2). They are termed: "far off, strangers and foreigners, walking 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 of their heart" (Eph. 4:17-18).

When such sinners submit to God's righteousness, and accept the constitution of Israel (i.e. the Kingdom of God), they are "made nigh by the blood of Christ," and through him "have access by one spirit to the Father," being "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph.

2); "fellow heirs and of the same body and partakers of God's promise in Christ by the gospel" (Eph. 3:6).

By this means a sinner is transformed into a saint. The process is scripturally described as "IN Christ BY the gospel." The "in" expresses the state, and "by" denotes the instrument of change. The constitution of sin came into existence through the disobedience of the first Adam, but God has balanced this unhappy situation by providing a constitution of righteousness through the obedience of the second Adam. Paul taught:

"As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's offence many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5).

The two Adams are thus two federal heads. All own relationship to the first Adam by natural birth; but only those who accept the Divine constitution are related to the second Adam. In Romans 5 the Apostle advances two propositions: one is the sentence of condemnation to death; the other is the free gift of justification unto life eternal. Hence:

"The body is dead because of sin but the spirit gives life because of righteousness."

"Since by man came death, by a man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits, afterwards they that are Christ's at his coming" (1 Cor. 15:23).

It is true that "all men" die; but it is not true that all are "in Christ" to be made alive forever.

The gift of justification to life is through the sacrifice of Christ: "He was delivered for our offences, and raised again for our justification" (Rom. 4:25).

The Heavy Burden Of Sin Lifted

The atonement is a wonderful demonstration of mercy which relieves believers of the burden of their sins. Jesus was justified by his own perfect obedience which we cannot fully emulate; but we are justified through faith by the forgiveness of sins. Thus Divine grace or favour is extended to us:

"For if when we were enemies, we were reconciled to God by the death of His son, much more being reconciled, we shall be saved by his life" (Rom. 5:10).

The Mosaic Law set forth men as sinners, but the grace that comes by Jesus Christ constituted them as righteous. By what process are they reckoned as righteous when an obvious weight of sin rests upon them? The answer is: "Repent of sins." Here is a command which places a dividing line between the State of Sin and the State of Righteousness. Being baptised "into his death" (Rom. 6:3), believers, through the obedience of faith, lay hold upon the Name of Jesus Christ as the mercy seat, for the forgiveness of sins. So Paul wrote to the Corinthian brethren:

"Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers; nor extortioners shall inherit the kingdom of God; and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God"

(1 Cor. 6:9-11).

It is obvious that to be "washed in a name" is impossible unless a person have faith in that name, and use a cleaning fluid in some way. Now when a man is "washed in the name of Jesus Christ" there are three testifying witnesses to the fact: the spirit, the water, and the blood, and "they all agree in one" testimony. Jesus Christ was made manifest by water at his baptism, by blood through his death, and by the spirit (Rom. 1:4) at his resurrection; therefore "the spirit which is the truth" (1 John 5:7), and the water and blood testify to the means of redemption unto glorification. The testimony of these witnesses is termed "the witness of God," which every true believer of the Kingdom and Name has "in himself."

But although water is accessible in all parts of the world, it is one of the most difficult things to use effectively, so as to wash a man in the name of Jesus Christ. Thousands go through a form of baptism that is ineffective, for mere immersion, with certain words pronounced over one, is not being "washed in the Name." The difficulty is not in getting men dipped, but in first getting them to believe "the exceeding great and precious promises" which alone enables men to ultimately become "partakers of the divine nature" (2 Pet. 1:4). Without a confident faith in these promises, and an earnest seeking to "escape the corruption that is in the world through lust" there can be no true washing, no sanctification or purification from moral defilement, for "without faith it is impossible to please God" (Heb. 11:6).

We need to grow strong in faith as did Abraham, "giving glory to God, and being fully persuaded that what He has promised He is able to perform" (Rom. 4:20). And faith must become the first step in the development of Godliness. So Peter exhorted:

"Let us then add to our faith virtue (or valor) and to valor knowledge, and to knowledge self-control, and to self control patience (or endurance), and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Give diligence to make your calling and election sure for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ"

(2 Pet. 1:5-11).

In view of the exciting times in which we live, when we see evidences of fulfilling prophecy constantly manifested, our faith should grow. God is hastening His work to its conclusion. The divided political elements in Europe will soon be consolidated under the iron rule of despotism when the Image stands complete in the latter days (Dan. 2:28). "For God has put in their hearts to fulfil His will and to agree (unite), and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17). Despotism will then receive its deathblow, to give way to the beneficent reign of Omnipotence for a thousand years and beyond.

W. G. H. (Newquay - Eng.).

BIBLE SCHOOL BULLETIN

NINETEENTH BIBLE SCHOOL

- This is scheduled to be held (God willing) between May 9th-17th, 1970
- In accordance with recent School policy, the number of reservations will be limited to permit of the greatest comfort and fraternal co-operation.
- Main speakers appointed to this school are:
 Brother J. Martin (Enfield, S.A.);
 Brother B. McClure (Yagoona, N.S.W.);
 Brother H. P. Mansfield (Woodville, S.A.).
- It is expected that Brother Mansfield will expound upon the theme: **THE QUEST FOR THE GREATEST GOOD**, providing an outline of the Book of Ecclesiastes. Brother Martin's theme will be:

THE SPIRIT AND POWER OF ELIJAH

1. Ahab And Jezebel: A Lesson In Human Folly;
2. The Widow of Zarephath: A Lesson In Divine Goodness;
3. Elijah and the Priests of Baal: A Lesson In Divine Severity;
4. The Still Small Voice: A Lesson In Divine Methods;
5. Elijah's Departure And A Work Yet To Be Done: A lesson In Divine Purpose.

- Reservations are now open for this School, and we will be happy to make arrangements for individuals or family groups.
- Forward deposits to: The Bible School, West Beach Post Office, South Australia — 5024.

ISRAEL and ARMAGEDDON

Brother Thomas anticipated that French intrigue would cause war in Europe preceding Armageddon, and that by the formation of two blocs of nations on the Continent, the feet of the image would be formed. In view of the antagonism paragraphs of the following article 'derived from *Herald of the Kingdom* is particularly significant.

The battle of Armageddon, which breaks the image, is *at* the the Lord's coming; the WAR, which reduces its fragments to chaff, is *after* his return. Ezekiel speaks of the battle in particular; and in the conclusion of his prophecy announces the result of the general war, which is not only the comminution of the whole image, but the full accomplishment of the work of restoration, as expressed in the words, "I have gathered them into their own land, and have left none of them any more there" in the enemy's country. "They that dwell in the cities of Israel," who go forth to burn the weapons and bury the slain, are precisely the survivors of that colony residing in the land at the time of the battle, to save whom the Lord strikes the blow. The salvation of this third part by the Advent victory is the beginning of deliverance to the whole nation. It must have been pre-adventially settled in the land, or it could not be there to witness the fight. It would be very incongruous for there to be so great a carnage, and all the survivors fled, and no Israelites at hand to put Gog's multitude under ground. The circumstances of the case evidently necessitate a pre-advantual

settlement to some extent.

Destiny of Jerusalem

True; the Jews were to be "led away captive into all *the* nations (*tu ethnee*), but it does not say that they were *all* to continue captives in exile, without remission, till the times of the Gentiles were fulfilled. They were led away by the Roman power into all the nations of that dominion; but not into "all nations," and "all the world," in the modern Gentile sense of those phrases. It is Jerusalem that is to be trodden down of the Gentiles until the fulfilment of their times. A little transient good fortune to the city in no way affects the verity of this. Jerusalem, in the days of the Saracens and Crusaders, became the throne of a kingdom which continued many years. "King of Jerusalem" is one of his Austrian Apostolic Majesty's titles, derived from his ancestral relation to that Kingdom. Hence, as in the days of Pontius Pilate, the Jews acknowledged "no other king but Caesar;" so now, Caesar, the imperial chief of "the Holy Roman Empire," claims the same sovereignty. His "rights" will in due time be assumed by the Russo-

Assyrian Gog, whence comes his present sensitiveness in regard to the eastern question; so that none, be he Jew, Turk, or infidel, can become Emir, Bey, or King, of Judea without having the autocrat for his inveterate foe.

But Britain will see to this in due time.

I refer to Jerusalem's middle-age royalty here to show that her transient independence is quite compatible with a continuance of the Gentile times. But a colony with Jerusalem for its provincial capital, is still a Gentile dependency.*

A Jewish colony surrounded by the Ottoman, the Russian, the Persian, the Arab, and the Egyptian, could not sustain itself unless protected by a strong maritime power. It must therefore be like Judea under the Persian of old, a *province of a Gentile dominion* until the Lord shall come.

The City Overthrown But Not Destroyed

But its prosperity under the power shadowing with wings (Isa. 18:1) will soon pass away. The Assyrian river will overflow it even to the neck, and breach the very walls of the Holy City, which Sennacherib could not do; for "the city shall be taken" (Zech. 14:2). The worst of the Gentiles then trample it in the dust. Its brief colonial well-being will have

vanished like a dream; and have given place to barbaric degradation, evincing that the "wickedness" of her captors is indeed "great" (Joel 3:13); for "the houses shall be rifled, and the women ravished," and half of its inhabitants sent off as prisoners by the enemy.

This semi-deportation of the people by the chief of the "all nations" assembled at the siege characterise the future capture of the city. Zechariah prophesied after its Chaldean overthrow, and during its restoration under the Persians. He must, therefore, have referred to a future overthrow. His prediction could not have been fulfilled under Titus, because *all* the people who remained were led away captive; and the city was wholly destroyed: whereas the prophet intimates that the city will not be destroyed, in saying that "the residue of the people shall not be cut off from the city." The city therefore remains, and half the Jews with it, earnestly desiring their Messiah to appear, and deliver them if ever they did.

There has been no siege since the Roman armies (who were the Lord's hosts for the destruction — Dan. 9:26, explained by Mat. 22:7) destroyed it, in which the Jews withstood a Gentile assault; it can therefore only be a future event,

*Brother Thomas' comment is worthy of close attention. He states that even though the Jews take possession of Jerusalem, it remains a Gentile dependency because subjected to Gentile pressure. That is the state of things today. If America and Britain were to withdraw support of Israel, the Russians would invade the land and Jerusalem would fall. The freeing of Jerusalem in 1967 is but a token of the full independence that will come to the city when Messiah reigns upon the restored throne of David. At that time, the "times of the Gentiles" will be completely at an end, and Messiah's times will have come (Rom. 11:25). The final dountreading will be when the King of the North will take the city (Dan. 11:40-45; Zech. 14:1-2).

and contemporary with the going forth of the Lord to "fight against those nations." He did not fight against the Romans; but on the contrary, fought against Judah and Jerusalem until they were destroyed utterly; but in the future siege he will fight against the Gog-armies of the nations "as when he fought in the day of battle" (Josh. 10:11), in victorious defence of Jerusalem and the Jews of the third part. It is "then" — after the coming capture of the city garrisoned by Jews and their protectors — that the Lord goes forth with his mighty ones (Joel 3:11; 2 Thes. 1:7), and stands with his feet on the Mount of Olives, the place from which he ascended to "the right hand of power." His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by the earthquake in Uzziah's reign.

All these things characterise the siege and capture as one unexampled in the history of the world. The deliverance of Jerusalem and the fall of Rome are the glorious incidents that mark the fulfilment of the Gentiles times; and until they happen no arithmetical calculations of the 1335 days can be admitted which does not stretch forward to that desirable consummation.

The Returning Jews

It is readily agreed, that there are but two gatherings of Judah from captivity, and one of the Ten Tribes, which is *subsequent* to Judah's second; for "I will save the tents of Judah first," saith the Lord. But the colonisation I speak of, will not be a gathering of the

tribe of Judah. The great bulk of the tribe will be shut up in the nations subject to Gog — the north and the south, which "keep back," and refuse to "give up." But there will be sufficient for British policy forthcoming from other parts. The Lord saves the Tribe of Judah, while Elijah is fulfilling his mission with the Ten; which will be perfected by the reunion of the Twelve into one stick in Messiah's hand, by the Lord himself (Ezek. 37:16-28).

When Will The Lord Come?

I would have no delay; but I am compelled to confess that there will be some. The working out of the approaching judgment upon principles illustrated in God's past dealings with nations, and empires, requires time — a dozen years at least; and in these days of steam and electricity how much may be accomplished in that period! This brief delay will perhaps be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance.

Let us not therefore be impatient of arguments that do not confirm us in our wishes. "Thy will, O Lord, not mine, be done!" should be pre-eminently the disposition of the student of the prophetic word. I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the Feet of Nebuchadnezzar's Image have to be fashioned into shape out of the materials that

exist.

This requires time; and during this time the colony is forming and prospering to tempt the

spoiler to his destruction by the stone power, on the mountains of Israel.

- J. Thomas.

AMONG THE STARS

Brother Roberts describes his experiences at a lecture on astronomy. It provides interesting reading in view of the current space probes and moon travel.

I went to hear the first of Mr. Proctor's lectures on the stars from a desire to know something of the universe which is our Father's house. The effect was curiously mixed. The facts exhibited, both by word and picture (for the lecture was illustrated by lime light transparencies), were glorious, but the theories presented were dismal in the extreme. The lecturer tried to show that stars (or worlds, as he called them) have a life corresponding to life as we know it on earth, that is, life with a youth, a maturity, an old age, then decay and death. He was careful to say that it was a theory, and an unproved one, as he said; but still the lecture was intended to impress the audience with the idea that the theory was a true one.

He exhibited views of various planets illustrating the several stages, ending with the moon, which he said was a dead world — a burnt out cinder. He showed there was no end to the number of stars, but gave out the idea that there was no exception to the law of decay. Consequently the prospect was that the universe was progressing to a state of universal death.

It is written, "The Lord knoweth the thoughts of the wise that they are vain;" and it doubtless applies as much to astronomi-

cal speculations as to anything else. Endless glory in endless diversity seems much more rational than ultimate cinder heaps. Although the lecturer could point to this planet and that, in different states, how does he know but that these are different states of life and glory? He may truly say as regards animal life that "life could not exist" in such a state; but is he prepared to say there is no life higher than the animal? Is man in his present state the top of creation? Even natural probabilities would forbid such a supposition. How much more when we have the authentic illustrations of higher life in the angels, and the glorified Lord Jesus. If Shadrach, Meshach, and Abednego could be made to live in Nebuchadnezzar's fire, it is not inconceivable that there may be teeming glorious life in those glorious orbs which Mr. Proctor's theory pronounced lifeless.

It was necessary to fall back on Christ to get relief from Mr. Proctor's demoralising star gospel. Here the relief is complete and reliable, and I could come away, thankful for the goodness of God's program, while awed and overpowered by the unutterable immensity and glory of His works.

"The heavens declare the glory of God; and the Firmament sheweth His Handiwork."

—R.R.

News and Views

A Review of Some of the Magazines, Press Clippings, and Books kindly forwarded by Readers.

Age of Violence

The *St. Petersburg Times*, forwarded by Bro. T. Higgs, reports findings by the National Violence Commission in America on the rapidly increasing crime rate. It pictures a future of upper-middle and high-income families seeking to avoid violence by living in "fortified cells" in prime locations; ownership of guns almost universal in the suburbs; homes fortified by an array of protective devices; armed volunteer forces; armed guards "riding shotgun" on public transportation and guarding schools and playgrounds. Such indicates an amazing parallel with conditions in the days of Noah. Then crime stalked the earth as it does today. "Mighty men of renown" (Gen. 6:4), paraded their prowess, and ruled their fellow-men relentlessly. The repetition of these conditions is a momentous sign of the times, and the increase of violence genders a continuous appeal: "How long, O Yabweh" (Hab. 1:2).

Youth In Revolt

The same newspaper reveals a shocking increase in child-crime:

"The urban arrest rates for homicide is much higher among the 18-24 age group than any other. For rape, robbery and aggravated assault, arrests in the 15-24 age group far outstrip those of any other group. However, there have also been dramatic and disturbing increases in arrests in the rates of the 10-14 age group — a 300 per cent increase in assault in the last two years, and 200 per cent in robbery in the same period."

This generation, above all others, is noted for its "free expression," its permissiveness, its assertiveness. This is reflected in the aggressive attitudes of young people in their opposition to society and Divine precepts. Only the infallible control of the Lord Jesus Christ will curb the unrestrained violence of the "young generation."

Making Way For The King Of The North.

Israel Today reports an agreement by Turkey to permit Communist countries to refuel aircraft carrying arms to Arab states. The aircraft are from Prague, and refuel at Ankara and Aleppo on their way to Syria. Concern is being expressed by some NATO countries at Turkey's action.

The "evaporating Euphratean" power is no longer the mighty stream of bygone days. Its union with Russian interests will not prevent its eventual complete end as a nation. Daniel prophesied of the time when the "king of the north would come against him like a whirlwind" (Dan. 11:40). Both Egypt and Turkey, though now apparently friendly with Russia, will yet offend her, and so draw her wrath.

The Astounding Return

The Jewish Director of Immigration in Haifa recently contrasted Jewish immigration to English conditions. He stated that the 40,000 immigrants Israel integrated yearly would be equivalent to Britain absorbing 1,500,000 newcomers. In 1970 the number of immigrants was expected to reach 60-65,000.

The greatest current witness to the truth of God's Word is the amazing restoration of Jewry. In defiance of the principles of economics, the State has welcomed back its people from all areas, even the most backward. This regathering will yet be eclipsed by the work of Elijah, when all the residue of Jewry will be returned to the land of their Fathers, in the greatest return of all time.

"If You Stay Out"!

Prime Minister Mrs. Meir of Israel, has revealed for the first time the actual message which President Lyndon Johnson sent on the hot-line to Moscow on the eve of the Six-Day War in June, 1967. His words were: "If you

stay out, we will stay out."

This non-involvement will not be observed always. The Scriptures reveal the ultimate confrontation between these two powers, upon the soil of Israel. At that time, it will not be possible to "stay out," for Yahweh will "draw all nations" to Jerusalem to battle. (Zech. 14:1-2). Events are hastening to that crisis.

Violence Outside The Borders.

An Athens Press Correspondent states that with the death of one child and the blinding of another in the terrorist bomb attack on El Al's office early in December, the Greek Government has banned the entry to the country of all Palestinian Arabs carrying provisional travel documents.

So the Israel/Arab tension continues to sweep through the world, as though to remind all mankind of the tension and bitter hatred being generated.

The Pope's Silence.

The Israel *Ministry Of Religious Affairs Bulletin* comments concerning Catholic interest in world peace:

"Pope Paul's telegram to the Lebanese President expressing concern at the raid on Beirut Airport by Israel commandos, led to resentment in Jerusalem that the killing and wounding of Jews by Arab terrorists has produced no such pontifical solicitude. Dr. Zorah Warhaftig, Minister of Religious Affairs, stressed that the Pope 'has remained silent when Jewish worshippers were attacked at the Tomb of the Patriarchs in Hebron, and even after the Mahane Yehuda outrage, when a carload of explosives planted in the market place went off, killing twelve and wounding fifty three.'"

The Pope's silence at such times is understandable. He knows nothing of the Divine purpose with Israel, and Catholicism is traditionally opposed to Judaism. As the Man of Sin (1 Thess. 2), he preaches the doctrine of Antichrist, and will receive in measure for the iniquity he has perpetrated (Rev. 18:6).

Israel's Confidence.

The *Bulletin* contains illuminating

statements of Jewish attitude, which is remarkably in line with Bible prophecy. Speaking of peace negotiations with the Arabs, one writer comments:

"Contrary to the policy of the Arab countries, we do not find in Jerusalem opposition to ideas of peace. Attempts to bring physical destruction on civilians by border incidents or by planting of bombs in schools and theatres, or to use women and children for political ends, are ideas that are abhorrent to the mentality of the people among whom we have lived here. To them the basic question is peaceful co-existence, not destruction. The problem is not one of refugees, of occupations, of borders. It is a problem of either peace or genocide of Jews. When the area is ready for a genuine peace, all outstanding problems can be mutually worked out. And it becomes, not a cause for uneasiness or uncertainty to Christians abroad, but rather a very deep moral issue as to whether they will lend encouragement to Arab nations whose plans include more war and possible genocide, or whether they will use their influence for the negotiation of peace now. Now is the time for all of us to stand up and be counted on the side of directly negotiated peace. Such lasting peace is possible through wise action. Until we have that peace, however, we wish it known that in this local situation we dwell and work in confidence, with a real sense of security."

Ezekiel foretold of such an attitude as that expressed in the last sentence above. He stated that Israel would "dwell safely" (Ezek. 38:11), or "confidently" (see mg.). The self-assured Jews exude a confidence in their own might and power that will eventually cause their downfall. It is this very situation that draws Russia into the area, that she might "take a spoil, to turn her hand upon the places now inhabited" (v.12). A far greater power than the quarrelling Arabs around her borders, will yet threaten Israel's security.

Clerical Anguish.

The clergy are as ignorant as political commentators in determining the root of the Middle East conflict. In

an address by Richard Cardinal Cushing, Archbishop of Boston, and reported in *The Pilot* magazine, he stated:

"For 21 years we have been looking with anguish towards the embittered Middle East. It is difficult to understand why the sons of Isaac and those of Ishmael cannot live in peace together in that land, large and rich enough for both, to which they have conflicting claims. What has prevented them, for over twenty years, from sitting down together to listen to each other, to discuss and, if possible, to reach some agreement? The only road which leads to redemption is the road to peace — and peace can come only through negotiations and mutual sacrifice."

The Archbishop's lack of understanding is illustrated by the fact that not one reference to the Scriptures appears in his published statements! A spiritual leader dealing with God's people and land should surely have referred to God's text-book! But his ignorance reduces his appeal to worthless dreaming. God declared concerning Ishmael that "his hand will be against every man, and every man's hand against him" (Gen. 16:12), and this enmity is reflected in the current situation. Furthermore, peace will not come through "negotiations and mutual sacrifice," but by submission of both parties to the infallible and powerful control of Jesus Christ. Peace will not come till then — and for this time we long.

APOSTOLIC SUCCESSION, SO-CALLED!

So much is made of Apostolic Succession by one section of The Church, that it is well to know what can be said of it both as a fact and as a theory. I have asked one of the most scholarly men of my acquaintance to give me his views on the actual facts of the Succession. He says (1) There is only a tradition that Peter founded a church in Rome. It was founded before Paul went to Rome, but there is no proof that Peter was there before him. (2) There have been many gaps and vacancies in the Sec of Rome. In 1268 "the Sec was vacant two years, six months and two days." Vacancies also occurred in 1291, 1313, and 1415. (3) In the great Western Schism, 1378-1428, Pope and Anti-Pope anathematized each other and their respective adherents. Was the Apostolic Grace in the Italian Popes Urban VI., Boniface IX., Innocent VII., or in the French Popes Clement VI., Benedict XIII.? The Council of Pisa, 1409, deprived both Gregory XII (Italian) and Benedict XIII (French) and elected Alexander V. Upon his death, John XXI was elected, but the Council of Constance, 1414-1418, deposed him and elected Martin V. Which was the true (?) successor of the Apostles? Through whom was the Apostolic grace supposed to descend?

— From *The Record*.

((The fallacy of Roman Catholic claims regarding Apostolic Succession is self-evident. Yet this deluding and destroying power holds millions in its magnetism. All lovers of Truth long for the presence of Christ, and the final eradication of popism in its many forms. True "apostolic succession" (Eph. 2:20) requires Truth, Honesty, and Obedience to the Divine Will as its basic characteristics. This is lacking in Rome. — Ed.).

A Truth Sometimes Forgotten.

When we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitious devotions, into God's service, we bring common fire to His altar; these flames were never of His kindling; He hates both altar, fire, priest and sacrifice.

BACK TO BABYLON

In The Land Of Shinar

Our last instalment of travel notes (see p.71) described our journey from Ur of the Chaldees to the airport of Baghdad. Here we quickly transferred to a waiting motor-coach, and were soon moving through the busy streets of the capital, to the flat countryside beyond. Our destination was Babylon. It is located on the Euphrates River, fifty-one miles south of modern Baghdad, which is on the Tigris River. Thus we literally "passed between the two rivers," which is what the name Mesopotamia signifies.

We were travelling along the main Baghdad-Hilla road, and the traffic in parts was quite heavy. The countryside was flat and uninteresting, and the towns through which we passed, dilapidated and dirty. Obviously the Iraqis are not an energetic people, and despite Governmental efforts to inject a spirit of national pride into them, they prefer the old, dirtier, more comfortable way of life. And I suppose that it is really much more pleasant than shooting up one's neighbours!

Though there was nothing of particular scenic interest in the flat plain, there was everything of tremendous interest as far as the Bible is concerned. This was the land of Shinar, or *Enemy's Tooth*, as Brother Thomas interprets the word. We first read of it in Genesis 11:2, which records how that the descendants of Noah "found a plain in the land of Shinar," and built both the tower of Babel and the city of Babylon (the Babel of v.9). Babel can signify both *House of God* or Confusion. To the Babylonians it signified the first; but to the Hebrews the second.

The coach moved swiftly towards our destination, and as I write these words, it is as though I was in it again, moving up and down the aisle, discussing these matters with the other members: Brother Lloyd of California,

Brother Bartholomew of Canada, Brethren Martin and Ullman of Australia, and so on. Somewhere in the plain we were traversing (see Dan. 3:1), Nebuchadnezzar set up his "image of gold" and demanded that all should bow down to it. A vast concourse of people was gathered together to witness the humiliation of all the captives drawn from all nations, as they bowed low before the golden image when the Babylonish orchestra started up! But three slaves from Judah refused to do so. The king recognised them as associates of the honored Daniel, and decided to give them a second chance. Perhaps they did not understand what was required. He told them that the music would start up again and then they had to make choice: bow or be burnt! From those three seemingly helpless captives there came the courageous and faithful reply:

"We are not careful to answer thee in this matter (we do not want a second opportunity — our minds are firmly made up!). If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thine hands, O king. BUT IF NOT, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up" (Dan. 3:16-17).

Nebuchadnezzar listened to those words in angry amazement; he was "full of fury," and commanded that the three Israelites be flung into the heated-up furnace — with the wonderful sequel that we know so well. The incident typed the triumph of truth over Babylon the Great as portrayed in the Apocalypse, and as such, it has a prophetic application as well as an historical one.

Babylonian Storks

Our remarks on the coach were interrupted by a series of exclamations:

"Look! there is a stork!" "Yes! and there is another!" We were passing through a village, and our attention was drawn to a stork standing upon a building, and another hovering in the air: the large bird lazily but gracefully flying with neck outstretched and legs extended behind. Above a shop we saw the large, untidy nest of one of them.

On our return journey, we stopped the coach at this spot, and allowed the members to alight to take photos of the nest and storks. We were circled by a group of laughing, curious Iraqis who wondered at the strange ways of foreigners, taking photos of birds as common to them as the sparrow is to us!

Why our interest: Because of Bible references to the stork. It is referred to both in the Law and the Prophets. It was considered an unclean bird by the former, and in the light of that fact, its habits are interesting. It is a migratory bird, flying from Africa via Egypt to the Middle East and particularly Palestine, where it arrives at about the same time as Israel left Egypt, and Joshua led the people in his attack upon Canaan — Passover time. It stays there several months, and then returns for the winter.

Jeremiah pondered this phenomenon of nature, and drew the attention of the people to it. He pointed the lesson of the bird, and showed that as it returned to the land from whence it migrated, so the godless people of his age would be driven back to the Gentiles:

"Yea, the stork in the heaven knoweth her appointed times . . . but my people know not the judgment of Yahweh" (Jer. 8:7).

Zechariah used the stork as a prophetic symbol. The vision he received came to him about the time the storks were leaving Palestine. He saw a large basket with a lead cover. In it was a woman sitting, whom he described as "the lawless one" (Zech. 5:8—Heb.). He then saw two women, with "wings like the wings of a stork" bear the basket away to "the land of Shinar," where a house was built for it.

The identification of the woman in the ephah-basket as "the wicked one" or the "lawless one" immediately connects it with Paul's prophecy of the

papacy (2 Thess. 2:8). In *Eureka* vol. 1., Brother Thomas expounds the prophecy in a very vivid manner. He interprets the two women as the two apostate daughters of Israel (Ezek. 23:4-5; Jer. 3:6-10) whose doctrinal errors were later superimposed upon Christianity, to bring into existence the Apostasy known in the Revelation as Babylon the Great. Hence, in Zechariah's prophecy, the women with the wings of a stork carried the basket to Shinar, the site of ancient Babylon, and the land in which we were then travelling, where a house was built for the apostasy. Of course, it is mystical Babylon that is referred to, and figurative Shinar (or *Enemy's tooth* — the serpent power), even Rome.

The topic of discussion in the coach now took in these matters.

The Hebrew name of the stork is *chaciydah*, which signifies one that is good or pious in a religious sense. The same word is rendered "holy," "saint," "good," etc. By many people, it is regarded as a sacred bird, and never molested, and in return it acts as a scavenger. It frequents the haunts of men, and usually nests in their buildings, on prominent structures as chimneys or towers. There are black and white varieties. How like the apostate clergy that come dressed in black and white. It is illuminative to see the stork, with its long, elegant legs, daintily and carefully stepping through some pool of stagnant water: so pious, so good, so sacred! The bird of Babylon.

At The Ancient City

We pulled up outside the impressive replica of the Ishtar Gate, but were first ushered into the very modern rest-house where an elaborate and excellent luncheon was served. Then followed our tour of inspection. The main entrance to Babylon was through the Ishtar Gate, dedicated to the goddess of that name. In recent years, this has been restored by archaeologists, and rebuilt out of material excavated by them on the spot. It is a double gateway, standing some forty feet high, and covered with enamelled brick reliefs of bulls and dragons in vivid colours symbolising the gods Adad and Marduk. The bright yellow and brown beasts are surrounded by tiles of bright

blue tinted with lapis-lazuli dust.

Thus the pomp and power of pagan religion was impressed upon every captive that entered through the portals of ancient Babylon. The Akkadian name of the city was Ka-dingirra, signifying *Gate of God*, which finds its place in the Bible as Bab-el. But in Hebrew, it is derived from the root *babal*, confusion; so that what was the Gate of God to the pagans, was confusion to Israelites.

The ornate and impressive Ishtar Gate led to the Processional Way, a raised road built by Nebuchadnezzar. In the day of its glory, the walls along this Way were decorated with enamelled bricks portraying 120 lions (see Jer. 50:17) representing Ishtar, 575 dragons representing Marduk, and bulls representing Bel (see Isa. 46:1). The road led to the temple of Marduk, and on to the seven-storied zigurat with its shrine at the summit: the tower of Babel!

All this was built or restored during the lifetime of Daniel. He witnessed the great Ishtar Gate set up, the Processional Way constructed, the huge temples built to pagan gods. At the conclusion of his building spree (such as the world is now engaged upon), Nebuchadnezzar boasted: "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). The answer of Yahweh was: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:19).

We saw it like that: the graveyard of human hopes and ambitions; a silent, dusty, eloquent witness to the truth of Yahweh's word, and the inevitability of His judgment!

Daniel saw it in its glory. He witnessed the mighty world ruler proudly enter the city through the Ishtar Gate during victory celebrations, to move in splendid array and glorious procession along the road that led to the temple of his gods. Meanwhile, the Babylonian Orchestra would fill the air with stirring, martial music: the harsh note of the cornet, the sweet echo of the flute, and even the wailing of the bagpipes (the sackbut of Dan. 3:5)! Little did Nebuchadnezzar know (un-

til told by Daniel — Dan. 2:37), that all his power and glory was granted him of Yahweh the God of Israel (Dan. 1:3).

Daniel witnessed the sad, humiliating sight of Zedekiah, the representative of David's throne, humbly enter the city, to prostrate himself before the proud, Babylonish monarch. But he was also stirred by the bold act of defiance on the part of Seraiah, that "quiet prince" at the instigation of Jeremiah. Seraiah had come with Zedekiah, but he called the captives together by the river Euphrates, and after reading to them the prophecy of Jeremiah that decreed its downfall, he illustrated its overthrow by flinging the weighted scroll into its waters, and then publicly prayed that Yahweh would thus bring to pass His purpose (Jer. 51:59-64).

In Daniel's day, the city was thronged with people from all parts, busy with every aspect of life. It was the greatest city of antiquity: a place of terraced towers rising to the heavens, of courts thronged with worshippers, of altars smoking with incense, of the mighty River Euphrates slowly rolling between palaces and temples: a city of religion, business, pleasure and power.

Today it is a chaotic mass of brickwork, looking like the remains of a city blown to fragments by high-explosives, the remains of buildings standing up out of mounds of arid soil, with brickwork so hard that archaeologists have wondered how anything short of a severe earthquake could have brought such a vast, well-built city to its end.

Immediately inside the Ishtar Gate is a museum containing an excellent model of the ancient city. It gave us opportunity to expound upon some of the Scripture allusions to Babylon, and explaining the original situation of the various buildings in the city. Then we visited some of them: vast temples, the huge palace of Nebuchadnezzar with its hall in which it is thought Daniel was taken in the time of Belshazzar to read Babylon's doom in the writing on the wall; to the site of the artificial hill that Nebuchadnezzar built and covered with trees and greenery to gratify the wish of his Median bride who longed for the hills of her native

country, and which, as the hanging gardens, was considered one of the wonders of the ancient world; along some of the deep streets with ancient walls still in excellent state of preservation on which are displayed the symbols of dragons or lions in this city of false religion.

Very impressive was the sight of the huge monument of the "Lion of Mesopotamia," as it is called. It is shown in the attitude of trampling a man underfoot. Though crudely carved, it is expressive of virility and power, and is considered to have been the work of Hittites, and brought to Babylon as the result of conquest and capture. It is situated in a most desolate part of the ruins today, and for many years, until the present ruins were excavated, this lion was the only portion of the city that remained above the ground to mark the habitation of this once powerful people. It is rather significant that this should have been the case, for Babylon as the lion power (Jer. 50:17) had in its day stamped upon the necks of many foreign races.

As the drama of Babylon and of Daniel its captive absorbed our minds in the midst of these ancient ruins, a meditative quietness settled on most of the group. Even the two Johns (Ullman and Martin) were silent — which testifies to the impact of Babylon, and in a confidential aside, Brother Mar-

tin confessed that even if we went no further, the tour had been worthwhile. I feel sure that we were all impressed. Certainly I was. And as we went from vantage point to vantage point—stood on heaps of rubble, or walked along deep, excavated streets taking in the scene of silent desolation that effectively isolated us from the busy world of today, the words of the prophets came to mind, and we could see Babylon as a symbol of the final desolation that is to come to all Gentile pomp and power.

In Daniel's day, the River Euphrates ran through the city itself, and the remains of one of the bridges that crossed it still exist. But the course of the river was diverted to the west, and so bypasses the city. Beyond the ruins, we could see the line of green date palms that today marks the course of the river.

Many questions were asked, many photos taken, including one of Sister Goodwin being offered on the altar of Bel by Brother Brewer of Melbourne, whilst her husband calmly clicked his camera; and then we had to tear ourselves away to return to catch the United Arab airlines flight to Cairo. We presented ourselves at the airport, only to learn that the flight had been cancelled, and we were marooned in Israel-hating Baghdad.

—HPM

Sound Advice For The Persecuted.

The grievous things uttered against us publicly and privately, have been hard to bear; but we accept them as an appointed discipline at the hands of Him who rules in the Kingdoms of men, and who, if we humble ourselves under His mighty hand, will, when the object of these troubles is accomplished, justify us in due time with a mighty justification. If we entered into wrangle with them on personal topics, and tried to blacken them as they have from the beginning tried to do to us, there would be danger of the sin that lies in "the multitude of words." We are willing to be condemned by man, if God approves. (R.R.).

The Traitor That Was Needed.

Jesus tolerated Judas because Judas outwardly conformed to the precepts of righteousness during the three years and a half that he sustained the part of "one of the twelve." Jesus knew him, but did not act on a knowledge that could not have been appreciated by either Judas or the other disciples. He waited till Judas should reveal himself, which is the divine procedure with us all. Though a thief, he perpetrated his embezzlements under pious pretences: "Ought not this ointment to have been sold for three hundred pence and given to the poor?" If Jesus had expelled him from the apostolic body before his real character was manifest, it would have caused confusion, besides removing a needed instrument for the hour of betrayal. (R.R.).

DOCTRINE

In the Beginning was the Word

Notes from a discussion with a Trinitarian.

In all probability, the phrase "in the beginning" (John 1:1) refers to the beginning of Genesis, since the same expression is there used (Gen. 1:1). At that time, God made known His purpose in a word, communication, or *logos*. The Greek term has been translated "word" over 250 times in the New Testament, but it really signifies the idea or teaching conveyed by the words used, so that we may well term it His communication.

We are told that "by the voice of the Lord were the heavens made, and all the host of them by the breath of His mouth," and also that the angels "hearken to the voice of His word." We can conclude, therefore, that God communicated His purpose first to His angels, and only later to Adam. This was "the beginning" referred to by John.

He also teaches that "the word was with God." In other words, the communication originated from Him, and not from flesh. By that word we come to understand and know God, but apart from it this would be impossible. He has chosen His word or teaching as the vehicle by which He manifests Himself to men for He cannot be physically seen by mortal eyes. The vehicle of His manifestation is immensely important, and for that reason John leads straight into an exposition of the subject by

declaring, "and the word was God."

How can we understand God apart from His word? It would be impossible. One can rightly claim when holding up a Bible (His written communication to us) that "You will find God in that book." If we lacked an understanding of English, however, we would only find therein a mass of words that would be meaningless to us; but once we understand the words, and then graduate to the ideas expressed by them, we will find that God is revealed to us, and the Word is synonymous with Him.

Some stand firmly on the declaration, "the word was God," and claim that because of the terminology used, Jesus pre-existed. But what of the declaration, "God is love"? Does it not mean that love is a manifestation of God, and that we reveal it through the influence of His word in us (1 Pet. 1:22-23) ?

Similarly, in describing the communal bread, the Lord declared: "This is my body." He did not mean the words literally, but that the believer should see in the bread the token of his sacrifice. In other words, "this is my body" really signifies "this represents my body."

Likewise with the statement "the word was God"; it represented Him to man. Without it he could not comprehend God, and thus could not come to know Him (John 17:3). Thus His messen-

gers spoke in His name (Exod. 20:23), and oftimes conveyed his very words unto the people. Take an example from Isaiah. He declared:

"I am sought of them that asked not for me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name" (Isa. 65:1).

Who is the "I" and "Me" of this statement? Obviously God. Yet Isaiah does not tell us that it is God speaking, and the voice the people heard was literally the voice of Isaiah. Nevertheless, Nehemiah explains that God "testified against the people by His spirit in His prophets" (Neh. 9:30).

The closest that Israel could get to God was through the Word. Take that Word away and God was taken away also. It represented God to them as completely as the bread represents the body of the Lord to us, for the basic teaching of the Word was the revelation of God's person, character and attributes.

In verse 2, John repeats his statement of v.1. This form of repetition is a common Hebraism used for the purpose of emphasis. Thus the dream was doubled unto Pharaoh because its fulfilment was sure (Gen. 41:32).

But in v. 3, John declares that "all things were made by him," and this statement has been seized upon by trinitarians and those who believe in the pre-existence of Christ to teach that Jesus literally created "all things." The Greek word *ginomia* translated "made," however, signifies to "bring into being," "to become," "to come to pass," "to happen." The *Diaglott*

comments:

"Ginomaí occurs upwards of seven hundred times in the N.T., but never in the sense of create, yet in most versions it is translated, as though the word was 'ktizo' (create). The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted . . ."

"All things," therefore, "came into being," or "came to pass," through the Word; that "Word" representing the purpose, or wisdom, of God. A contractor by his wisdom and ability, is able to erect a building; but he uses agents to that end, such as brick-layers, carpenters, plumbers and so forth. So with God. He has all wisdom and power, and through this is able to accomplish His purpose; but He uses agents to that end, and so the angels labored to produce that which His wisdom decreed necessary.

The personal pronoun "him" used in relation to the word, indicates that in the Greek the word is in the masculine gender. This is a peculiarity of the Greek language and not a deciding point in doctrine. In English all nouns denoting men or male animals are in the masculine gender; all nouns denoting women or female animals are in the feminine gender; all other nouns are neuter.

But in Greek the rule is not so simple.

Nearly all nouns denoting men or male animals are masculine, and nearly all those denoting women or female animals are feminine; but other nouns may be either masculine, feminine or neuter.

For example, in the chapter before us, "beginning" (v. 1),

"life" (v. 4), and "darkness" (v. 5) are all nouns of the feminine gender. In Matthew 13:19; Mark 4: 19,20; Luke 11:28; John 14:24; 15:3, *logos* is rendered as a neuter form in the English translation, though in the Greek the word is in the masculine as in John 1.

To be consistent, the pronoun should be rendered "it" in John 1:3, thus translating the Greek idiom into that of the English language. Then we learn what is clearly declared in Psalm 33:6; "By the word of the Lord were the heavens made." By "word," of course, is meant something more than language; it comprehends the idea of purpose, and wisdom. When Christ quoted the Word of God, he described it as "the wisdom of God" (Luke 11:49), and Solomon declared that the works of creation were done in wisdom (Prov. 3:19).

These are Hebraisms, and the Old Testament is full of such language. In Proverbs 8, wisdom is personified as a woman, who was with the Lord in the beginning and by whom creation came into being (Prov. 8:23). This, obviously, cannot refer to Christ being in the feminine gender (vv. 2, 3). Notice what "she" does. "She" loves those who love her, and exalts them (vv. 17-18); "she" was with God in the very beginning (vv. 22-26), and was continually His delight (v. 30). Obviously if such language were found in John, trinitarians would grasp it as supporting their theory; and, indeed, believers in the pre-existence of Christ do so as far as Proverbs 8 is concerned, overlooking the feminine nature of "wisdom."

"In him was life"

John has already told us that the Word represented God, being an expression of His will and purpose. Now he extends the thought, to teach that in this Divine communication there "was life." The *Logos*, therefore, is "the word of life" (Phil. 2:16), being the communication, or revelation of God. Jesus disclaimed that he was the author of it. He declared: "My doctrine is not mine, but His that sent me" (John 7:16). This was proclaimed at the very "beginning" in the covenant of promise made in Eden (Gen. 3:15), to give light in darkness.

It announced the coming of one who would be "seed of the woman," to the manifestation of God in flesh. John the baptist came as a witness to this light of divine knowledge, but, was not the Light himself (v.8).

In v.9 John makes reference to the "true Light," which is obviously a reference to the Lord Jesus as such. The verse has been better rendered in the R.V.: "There was the true light which lighteth every man coming into the world (kosmos)." The margin sets it out even more clearly: "The true light which lighteth every man was coming into the world." This was the Lord Jesus, who later declared: "I am the light of the world" (John 8:12).

The world, or *kosmos* (order, arrangement, system) which he illuminated, was that which he came to save. That was the Mosaic world. The statement cannot apply to the world at large, for there are many who enter that world who are not illuminated by

the Light. The word relates to the divine order of things, which commenced from the beginning, and announced the coming of one who would conquer sin and death. (Gen. 3:15). The work of Christ reached back as well as stretching forward. His sacrifice provided the means whereby God could forgive the sins of those who were under the first covenant (Heb. 9:15). Men of faith, like Enoch, Abraham and David, looked forward to his coming, and were illuminated thereby (see John 8:56; Acts 2:29-31; Jude 14, 15).

John thus adds that "the world was made by him" (v.10). Here, again, we have the word *ginomai* upon which we commented earlier. It signifies that something came into being, or came to be, without defining what. It is clear that the world in question is the Jewish world, for we are told that "it knew him not", and, at that time, Christ had not been revealed to the Gentile world. Christ did not personally create the Mosaic order of things; the Father did that. But the Father did so, imposing laws and constituting Israel as a nation, with Christ's future redemptive work in mind. In that sense, it can be said that the Jewish order came into being through him*.

"He came unto his own," says John, but "his own received him

not." The word "own" is plural in Greek, and the R.V. margin renders it as "own things." These are his possessions: the land, people and throne of David. To them he came, but his "own people" received him not. In the Greek there is a shade of difference between the two words rendered "own": the first is in the neuter gender, plural, the latter in the masculine plural, so that "own things" and "own people" express the idea.

The Word made flesh

Again we have the word *ginomai*, came to be. Christ was and is the Word made flesh: all the Divine will and purpose manifested in flesh. The divine ideas of the Father were impressed upon the mind of Christ and became his rule of life. Christ did not merely proclaim the will of God, he lived it, so that men saw in him a personification of the divine Word. In that, he was made the "word made flesh." In similar manner we might describe the Bible as the "word made book." Jesus was not mere flesh, but God manifest in flesh.

He "dwelt among us," declared John, but the words are more accurately rendered: "he tabernacled amongst us." God's word took up its abode in a man, finding its complete expression in Christ. It

* In v.10, John does not specifically state "what came to be," or "came to pass," in relation to the world as the word "*ginomai*" signifies. The context must govern that. Here the context is light and illumination (v.9), and therefore the rendition of the Diaglott seems most appropriate: "He was in the world, and the world was (enlightened) through him; and yet the world knew him not." This is in agreement with the Lord's own declaration: "As long as I am in the world, I am the light of the world," "the night cometh when no man can work" (John 9:4-5). His presence illuminated the Jewish world spiritually, though the people rejected his message. As he told Nicodemus, they "hated the light, neither came to the light, lest their deeds be reproved." (Jhn. 3:20).—Editor.

was completely "housed" in him, and this term could never fully be used of any other person before or since.

"And we beheld his glory." The "tent" or Adamic human form was not the "him," for the physical vessel can have no glory of itself. Neither is the "him" God's communication or word, but the glory of the Father himself. The Father is a living Being revealing character; and this is the glory referred to here, brought about through the

"word tabernacling in flesh."

As the word was God, one viewing the Christ should have seen the Father in flesh (John 14:7-9). He was and is the image of the invisible God (Heb. 1:2-3; Col. 1:15), for "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). Thus Christ rightly could be called Immanuel: "God with us" (Matt. 1:23) or "Yahweh our righteousness" (Jer. 23:6).

— J. Milverton (S.A.).

God's Family in Heaven and Earth

"For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).



The above passage is occasionally quoted in support of the popular idea that the righteous dead are now in heaven, and to prove that the angels are named from Jesus Christ; and that, therefore, in the Trinitarian sense, he existed before they did. Passing over the fact that the words "of our Lord Jesus Christ" are not to be found in the oldest and most reliable manuscripts, such as the Sinaitic, the Vatican, and the Alexandrian, and are therefore probably spurious*: a close consideration of the passage as it stands, will

show that it does not contain any of the foregoing ideas.

The apostle is just commencing a prayer to the Almighty, whom he styles "The Father of our Lord Jesus Christ." The name of Jesus Christ is simply introduced incidentally to show the relationship between him and the Deity. All that follows, therefore, relates, not to Jesus Christ, but to the Father.

The apostle did not adopt the modern practice of praying to Jesus Christ. He prayed through him to the Almighty. On this occasion he prays that God

* These words are excluded in the Diaglott, Revised Version etc., teaching that the family is named after Yahweh and not the Lord Jesus. This is in conformity with Acts 15:14.—Editor.

would grant to the Ephesians strength, and that Christ might dwell in their hearts by faith. And after the manner of the model prayer, given by Jesus, he opens with a few words of adoration. He does not say "Our Father," but he uses words which are equivalent. He first speaks of God as the Father of Jesus, which, from the fact that he was inducted into the name of Jesus Christ, and, therefore, one of the brethren of Christ, was virtually addressing God as his Father. He then asserts that the whole family in heaven and earth is named from the Father of Jesus Christ. A precisely similar phrase is used in Eph. 1:3 where Paul says:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

It is evident here that Paul ascribes the "spiritual blessings" to the Deity, whom he designates "the God and Father of our Lord Jesus Christ."

The Sons Of God

None receive this honor of being named after God, but those who are His children. That the spirit-beings in heaven usually styled angels, are named after God, is shown by Job 38:7, where the Lord in speaking to Job about the creation of the earth, says that "the morning stars sang together, and all *the sons of God* shouted for joy." No human being was then in existence, so that "the sons of God" here referred to, must have been angelic beings. These, then, constitute the family in heaven who do God's will "in heaven" (Matt. 6:10).

Of whom the family on earth is composed is well known to every

New Testament reader. It comprises all who are in the position of the apostle John, who said,

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 Jn. 3:1).

The term "sons of God" is, however, not confined to the New Testament. So early as Gen. 6:2, we read that "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose;" a statement which shows that these sons of God were human beings on the earth, because, among the family in heaven, there is neither marrying nor joining in marriage (Lk. 20:35-36). The family on earth who are named after God, may, therefore, be said to comprise not all mankind, but all the faithful, from the time of Abel onwards.

Contrasting The Heavenly With The Earthly

The difference between the earthly and heavenly portions of God's family is very marked: the former are mortal, the latter immortal, the former are flesh and blood, the latter are spirit; the former are liable to sin, the latter are free from sin; the former consist of both obedient and disobedient children, the latter obedient; the former bear God's name only in a mental and moral sense, the latter in a physical sense also; the former is a family of imperfection, the latter of perfection; the former is a family of trial, the latter one of triumph; in the former there is often discord, in the latter there is perfect unity; the former is on probation, the latter is in the enjoyment of reward. There is no promise that the earthly family shall,

at any time, be transferred to heaven, but there is a promise that its faithful members shall become like the family in heaven, as regards nature. Thus Jesus says of them:

"They are equal unto the angels and are the children of God, being the children of the resurrection" (Luke 20:36).

And, at a subsequent period, after he himself had attained to the perfection and glory of the heavenly family, he says, in sending a communication to that portion of the earthly family resident at Philadelphia, "Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him the name of my God" (Rev. 3:12). These Philadelphian sons of God already bore the name of the Father of Jesus Christ. Hence the promise of Jesus indicates that they shall bear it in a higher sense. Although sons of God in name they were then children of the dust by nature. But those of them who overcame this world by the one faith will, when Jesus manifests himself as the resurrection and the life, become sons of God in reality, and "children of the resurrection" — that is, of the "resurrection unto life." They will then bear the name of God in a physical sense, as well as

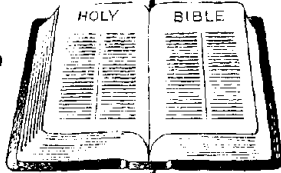
mentally and morally, being in reality "partakers of the divine nature" (2 Pet. 1:4).

Barriers Ultimately Removed

When all the faithful portion of the earthly family have been raised to the nature of the heavenly family, the barrier which now exists between the two families — the flesh — will be removed. However cognisant the latter may be of the thoughts and movements of the former, the family on earth are unable to discern the thoughts and movements of the family in heaven. Hence they can hold no intercourse with them. The occasions on which individual members of the heavenly family have been seen and spoken to by God's sons on the earth, have been few and far between. But when the present great gulf which separates them is removed, when they are all the children of God in the same exalted sense, although they may not all dwell in the same part of God's universal house, they will be like one compact family, in which there will be neither jars, jealousies, nor discord, but perfect harmony, perfect love, and perfect joy, all engaged in willingly carrying out the purposes of their Father, the author of their unending being. - A.B.

EDITORIAL NOTE:

The Twentieth Century Translation renders Ephesians 3:14: "I kneel before the Father, from whom all 'fatherhood' in heaven and on earth derives its name." Yahweh as a Father illustrates the principles of true fatherhood in His treatment of His sons (cp. Ps. 103:13; Isa. 63:16; 64:8; Jer. 31:9). The R.V. margin also changes "family" to "fatherhood." The Companion Bible comments: "The word 'family' is an unfortunate rendering of the Greek 'patria.' Our English word takes its derivation from the lowest in the household, famulus, the servant, or slave. The Latin familia was sometimes used for the household of servants and sometimes of all the members of a family under the power of a pater familias. But the idea of 'patria' is Hebrew, a group or class of families, all claiming descent from one pater (father), such as the twelve tribes of Israel." Thus it is consistent with the word for Yahweh to have a family in heaven and one on earth. References to the family of Yahweh in heaven are found in Job 38:7; Ps. 95:3, ad to His family on earth in Rev. 5:9-10.



Logos

SUPPLEMENT

of

BIBLE PROPHECY



Events Subsequent to Christ's Return

A Review of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent to Christ's Return.

“Christ comes under the sixth vial. He raises the dead under the sixth vial. Through his angelic messengers that come with him, he gathers together his elect from the four winds of heaven. He sifts out, from the company thus convened in his presence, those whom he considers worthless, and exiles them into the punishment prepared for the wicked; to the others he says, ‘Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.’ When he has made this separation of the good from the bad — of the pure from the vile — he gives judgment into the hands of those whom he associates with himself. Daniel says, ‘I beheld, and the time came that judgment was given to the saints of the Most High.’ When judgment is given to the saints, they go forth to war against the world (Rev. 19). It is called the war of the great day of God Almighty. There are two parties to that war — first, Christ and the saints, and the Jews as their rank and file; and second, the powers that be, with their millions of armed men on the other. The conflict is certain, and the end sure, for we read in Rev. 17: ‘These (the kings represented by the ten horns) shall make war upon the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful.’ This war will last forty years.”

- J. Thomas: *The Book Unsealed.*

THE EVENTS OF THE SIXTH VIAL

The Drying Euphrates

In our last *Prophetic Supplement* (see pp. 73-80), we showed that the most significant sign of the times contemporary with our time is the revival of modern Israel and the re-occupation of Jerusalem by the Jews.

It emphasises, without a shadow of a doubt, that we are living in the epoch of Christ's second coming.

Its significance in that regard is made even more apparent as other supplementary signs are born in mind; particularly those indicated in the symbolism of the sixth vial of Revelation 16:12-16. John records:

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east might be prepared."

The "great river Euphrates" symbolises the Ottoman or Turkish nation. In Rev. 8:14, during the period of the sixth trumpet sounding, this power is represented as overflowing its banks, or extending its influence on all sides. At the height of its power, the Turks dominated all the Middle East, portion of north Africa, part of southern Russia, the Balkan States, and threatened Europe itself. It was then a power to be reckoned with and feared.

Today its power has largely dried up, or evaporated, as the terms of the sixth vial require, and as students of Bible prophecy have anticipated for many years. For example, in 1754, T. Newton in his work *Dissertations On The Prophecies*, wrote:—

"About the time of the fall of the Ottoman Empire . . . the Jews shall . . . be restored to their own land."

Even before Newton, however, Joseph Mede in *Key Of The Revelation*, published in 1643, wrote in similar terms, basing his comments upon the symbolism of the sixth vial. He, too, anticipated that the Jews would be restored to their land during the epoch of the vial, and then proceeds:

"But what at length shall we say this Euphrates is, whose waters shall be dried up? . . . Why should not now this Euphrates of the vials be understood of the Turks? . . . Therefore by

this sixth vial this Euphratean deluge shall be dried up."

Mede also refers to the "horrible and unheard-of preparation for war" which the period of the sixth vial would witness.

Brother Thomas likewise, in *Eureka* and elsewhere, interpreted the Euphratean power as Turkey, and predicted its overthrow:

"The water of the Great River Euphrates represents the military power of the Ottoman empire; which is dissipated by a process of evaporation, a drying up; a gradual exhaustion, so as at last to leave the channel of the river in the heart of the Great City, empty; and devoid of all power to impede, or interfere with operations developing in the south-eastern recesses of the empire" (Eureka, vol. 3, p.535).

The gradual decline of Turkey over the past 120 years is in exact accord with the requirements of the prophecy. It is another indication that prophecy clearly outlines the future when it is properly interpreted, and that Brother Thomas' exposition is sound.

Perhaps the most significant incident in the decline of Turkey, was the "drying up" of her power in the Middle East. Daniel's prophecy (Ch. 11:40) revealed that this would be accomplished by a "push" on the part of the "king of the south," or a foreign power in occupation of Egypt, as the term signifies in this chapter. This was fulfilled in a remarkable manner during the war of 1914-18. Ignoring the help that she had received from Britain for over fifty years, Turkey threw in her lot with the Central Powers, with the result that allies based in Egypt attacked her in Palestine. On December 9th, 1917, Jerusalem was taken, and Turkish resistance was shortly afterwards brought to an end. This was followed by the Balfour Declaration, and, later, by an invitation to the Jews to return to the land of their forefathers, and establish a national home.

It is significant, that shortly after the proclamation of the Balfour Declaration promising a national home for the Jews in Palestine, and the driving of the Turkish desolator from

its soil, World War I came to an end. It has been said that amid all the carnage and destruction, the only act of justice that emerged from the titanic struggle, was the invitation extended to Jews to establish once more, in the ancient territory of Israel, a national home.

This incident in the evaporation of the Euphratean Power is prophetically significant inasmuch as the Sixth Vial revealed that the Turkish Power would be "dried up" that "the way of the kings of the east might be prepared." That "way" is being prepared in that Israel is again a nation, and the antagonism engendered in the Middle East in consequence, is destined to play an important part in the development of the time of the end.

The Way

The symbology of the 6th and 7th vials of the Apocalypse is based upon the overthrow of Babylon by Cyrus. Scripture allusions, supported by historical records and archaeological research, reveal that to gain entrance into the closely guarded city, Cyrus diverted the course of the river Euphrates, whose water, in consequence, "dried up." The drying up of the Euphrates, of Revelation, 16:12, is for a similar purpose: To enable the antitypical Cyrus (Jesus Christ) to gain access to the mystical city of "Babylon the great" (cp.v.19).

In *Exposition of Daniel*, Brother Thomas shows that in order to elevate "great Babylon" to the condition of eminence and power that she shall have according to prophetic indication at the epoch of her destruction (Rev. 17:5; 18:7), a Catholic-Communist Confederacy is required. On p.58 (of the 1947 edition), he wrote:

"But the time is not far off, when the Latin Bishop may have to seek again to the Constantinopolitan Imperial Autocracy for protection. Daniel's prophecy of 'the king' requires this; for he is to 'cause to prosper till the

indignation be accomplished' (Dan. 11:36.). The pope and one of the emperors sustained 'by the power of the king' will place the Latino-Greek king 'above all' the mighty who shall be his contemporaries in 'the time of the end.'

"But, for this manifestation to appear, the Ottoman dynasty must, of course, be driven out of Europe.* The occupation of the Dragon's throne (Constantinople) by a non-catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, 'magnified himself above all'; nor has he honoured the Latin Bishop (see Dan. 11:38) as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophets, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Prophets, I mean, papalism. Hence, the Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land."

The power of Brother Thomas' exposition above will only be appreciated by a careful consideration of Daniel 11:36-38. This speaks of a "king" or dictator arising who would elevate the papacy, and give it power. The initial fulfilment was by Constantine and his successors. Though he established the civil authority in the new city of Constantinople, he continued to give power to the Bishop in Rome, and his action, in that regard, was followed by such as Justinian and Phocas, who likewise ruled from Constantinople.

But the prophecy is explicit that such an arrangement will be in evidence at the time when the king of the north, having occupied Constantinople (v.46), and invaded the Middle East

* Since the above was written, Turkey has lost all its once extensive European possessions with the exception of the city of Constantinople; her remaining territory is limited to Asia Minor. The fulfilment of these anticipations not only shows that the exposition is sound, but strengthens our faith in the value of Bible prophecy as a revelation of impending events. However, we must make sure that our exposition is sound.

LOGOS PROPHEPIC SUPPLEMENT

(vv. 41-44), will be destroyed by Christ and the saints, though without human agency (v.45); for the "king" is shown prospering at the time when "the indignation is accomplished" (v.36). This is obviously a reference to "the last end of the indignation" mentioned in Daniel 8:19, and which relates to the time when the "Prince of princes" shall destroy this power "without hand" (Dan. 8:25). When these verses quoted from Daniel 8 are compared with those found in Daniel 11, it will be seen that they relate to the same time and destiny.

The time will therefore come when there will be an alignment of convenience between Catholicism and Communism, which shall play its part in welding the nations of Europe together under Russia, to form the image described in Daniel 2. Russia, in occupation of Constantinople, will "cause craft to prosper in his hand" or power (Dan. 8:25). By craft (Heb. mirmah — deceit, fraud) is meant false religion, the same word being used for this in Jeremiah 9:6. It is significant, that in recent years, Rome and Russia have drawn more closely together, and that the largest Communist influence outside of the Soviet is found in Italy. On p.59 of *Exposition of Daniel*, Brother Thomas wrote:

"When the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat (Russia in occupation of Constantinople — Editor) will be 'exceeding great,' overshadowing all the sovereignties represented by the Two-Horned, and Ten-Horned, Beasts, and the Pseudoprophet of the Beast. But when it is 'broken in pieces without help' it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and the East delivered, future events reopen in the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan con-

federacy being dissolved, remain to be ground to powder, and destroyed by fire and sword."

The drying Euphrates, therefore, opened up the "way" along which Christ and the Saints will move in order to invade Babylon the Great. It is today being "prepared" in that consequent upon the ejection of the Turk from Palestine, the Jew has been able to return, and Israel has come into existence.

The Greek word rendered "way" (*hodos*) signifies road, journey, or route. It is rendered "journey" frequently (e.g. Mark 6:8; Luke 2:44; 9:3; 11:6). The extinction of Turkey as a nation, when its territory shall be completely absorbed by Russia (for it is not finally dried up yet) will develop a world crisis that will determine the route or "way" which the Kings of the east shall take in their march to world conquest.

Russia will drive from Turkey, down through the coastal plains of Palestine, in a lightning attack against Egypt which will fall to its power (Dan. 11:40-45). "Tidings out of the east and west," will cause Gog to leave an occupation force in Egypt, and remove his main army north against Jerusalem. Meanwhile the city will be strengthened by the arms of the Western powers, so that ultimately "all nations shall be gathered to Jerusalem to battle" (Zech. 14:2).

Meanwhile, Christ and the saints will leave the precincts of Sinai, and will destroy the power of Gog first in Egypt, and afterwards in Palestine. These are territories once occupied by the Euphratean Power. The "drying up" of this power, however, has enabled these territories to be prepared in accordance with the prophetic programme, which, in turn, has governed the "way" or "route" that Christ will take in his march against Gog.

The Kings Of The East

In *Eureka* vol. 3, p.535, Brother Thomas gives the literal rendering of this phrase as "the Kings who are out of a Sun's risings." The Greek word rendered "east" is *anatole*, which primarily signifies a rising, as of the sun. In Luke 1:78 it is used metaphorically of Christ as "the Dayspring," the one through whom light came into the world, shining particularly in Israel, to

dispel the darkness which was upon all nations.

When Christ was on earth, he declared: "As long as I am in the world, I am the light of the world" (John 9:5). To demonstrate his power as the great Illuminator of mankind, he gave sight to the man who was born blind, explaining to his disciples that in so doing, "the works of God are made manifest in him" (v.3).

When Christ returns again to the earth, it will be as the rising of the sun. This rising of the Sun will have particular influence upon a certain class of people. Malachi taught:

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings (or beams); and ye shall go forth, and grow up as calves of the stall" (Ch. 4:2).

This implies that the resurrection and glorification of those who "fear the name of Yahweh" will take place immediately upon Christ's return, and that is the teaching of other parts of the Word.

It is also the natural development of the symbol. The warmth of the sun's rays causes growth to spring out of the earth; both flowers and weeds. This is analogous to the resurrection: the flowers and weeds representing the approved and rejected at the judgment seat of Christ. The approved are to "live and reign with Christ" (Rev. 20:4) as a royal priesthood (Rev. 5: 9-10), thus constituting the "kings out of a sun's risings" for he will be manifested as "King of kings and Lord of lords; and they who will be with him will be the called, chosen, and faithful" (Rev. 17:14).

The Resurrection — Christ's First Work

It is unfortunately a matter of controversy within the Brotherhood as to whether the resurrection will take place before or after Armageddon. We believe that the evidence overwhelmingly supports the former. We have examined the evidence advanced in support of the theory that Christ will first judge the nations, and afterwards, the household, but find it far from conclusive, whilst at the same time it completely ignores those Scriptures that teach otherwise.

Christ's second advent, and the re-

surrection, are frequently placed in conjunction with each other in Scripture, which strongly suggests that they will take place at the same time. For example, Christ told his disciples:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

Unless there is very strong evidence to the contrary, such a statement as this teaches that the resurrection and judgment follow immediately upon the return of the Lord. The strength of this teaching is enforced by the use of the preposition, *then*. In Greek, this is *tote*, and signifies "then, at that very time."

In line with the Lord's words, Peter laid it down as a principle that judgment upon the household must precede that upon the world. He declared:

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet. 4:17-19).

Judgment will "first begin at us," declared Peter. It is true that his words had primary application in his day when the ecclesia, and, later, Jewry, suffered at the hands of Gentile persecutors; but there is not the slightest doubt that the principle laid down has application to the future judgment of the household. It will "first begin at us," and from thence will extend to the Gentile world. This observation is strengthened by an examination of the little word "at," for it is a translation of the Greek *apo* and signifies something that moves from one to another. The subject is a judgment that in the days of the Apostle, was disciplinary in its effect, and was designed to purify the lives of believers; whereas in the future, it will purify their bodies (Phil. 3:20-21).

But the teaching of Peter is that this judgment would commence at the household, and extend from there upon

the world of the ungodly. This happened in the past. The persecution first experienced by the Ecclesia was followed by the judgment that fell upon guilty Judea, and then finally, at the instigation of the prayers of saints, upon the Roman world itself (see Rev. 6:2, 9-11).

We again emphasise, however, that whatever primary application is given to Peter's words, its final one is to the future, and his observation remains true: "judgment first begins at us," and "from us" (as *apo* signifies) extends to the world of the ungodly. Thus, consistent with Peter's teaching, the Psalmist declares:

"Yahweh taketh pleasure in His people: He will beautify the meek with salvation (i.e. at the judgment seat). Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen (Gentiles), and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye Yahweh!" (Ps. 149:4-9).

The Psalmist thus refers first to the judgment of the household (vv. 4-5), then afterwards to the manner in which judgment shall extend from them to the world of the ungodly, which is Peter's theme.

It is obvious, that if the saints are to "execute the judgment written," as far as the world is concerned, they must first be judged themselves, in order that they might be properly equipped for the work before them. Zechariah declares that the saints will be in company with Christ as he moves towards the nations assembled at Jerusalem to battle (Zech. 14:5). Malachi also adds his testimony by stating that "the Lord whom ye seek shall suddenly come to his temple" (Ch. 3:1). Certainly this had primary application at the first advent, when, in the words of John, the Lord "came unto his own, and his own received him not" (John 1:11), but the context of Malachi's words (see vv. 3-4) shows that the prophecy has a double application, and refers also to the se-

cond advent of the Lord. Paul instructs believers that they "are the temple of the living God" so that if Christ is to "suddenly come to his temple," it is obvious that he will be manifest to his own, before he reveals himself to the world.

Isaiah shows that Yahweh's people shall be hidden from the storm that will burst over an unheeding world. In sequence, he draws attention to the resurrection (Isa. 26:19), the hiding of the faithful from the view of the world (v. 20), and the outpouring of wrath upon the ungodly (v. 21).

Isaiah, in his 66th chapter, in figurative language, makes reference to the resurrection of the saints. Zion is represented as giving birth, first to a man-child, and secondly to children:

"Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:7-8).

It is significant that the manchild is born first, and "before she (Zion) travailed," whereas children are brought forth "as soon as Zion travailed."

That the prophecy relates to the future is clearly shown by the subsequent verses which speak of the glory of Zion in the age to come. What, then, constitutes the travail of Zion? It seems to refer to the coming "time of Jacob's trouble," referred to by Jeremiah, and which is likewise described as a time of travail:

"Thus saith Yahweh; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:5-7).

Who are the three sons to be brought to the birth, the first before, and the two twins during, the travail of Zion? The man child seems a ref-

erence to the multitudinous Christ brought to birth before the pangs of parturition come upon Zion; whereas the children relate to Israel after the flesh. The prophets show that both Judah and Israel (the ten tribes) are to be restored in the latter days, to be made "one nation" again, upon the mountains of Israel. In fact, Ezekiel, in his prophecy of the valley of dry bones, predicts the resurrection of these two political entities of the ancient nation. They are the children of Zion, to be brought forth in the midst of trouble, likened by Isaiah to the pangs of a woman in travail.

Again, in this prophecy, there is a primary and a supplementary application. A prediction of the resurrection of Christ, who "appeared to the joy" of the disciples who had been "cast out" by their brethren; and a reference to the resurrection of the multitudinous Christ of the future. The resurrection of Christ took place before the full pangs of travail came upon Jerusalem 1900 years ago; and the resurrection of the rest of the Body to be made one with him, will take place before the future "time of trouble" comes upon Zion.

Whether the readers agree with this interpretation or not, there is sufficient evidence in the clear statements of Scripture, some of which we have quoted above, to show that the first work at Christ's return will be the resurrection of the responsible, to be called before the Judgment Seat of Christ. The faithful among them will constitute "the Kings who are out of a Sun's risings" referred to in Revelation 16:12.

The Unclean Spirits Like Frogs

We propose to briefly comment upon the rest of the symbolism of the sixth vial, in order that the reader may recognise that we are living towards the end of that period.

John saw "three unclean spirits like frogs" emerge out of three centres. In both *Elpis Israel* and *Eureka*, Brother Thomas has written at length upon this subject, showing quite clearly that the symbol relates to the influence of Communism stemming from three significant European centres.

He shows that three frogs constituted the symbol of the French people

as distinct from that of three lilies that represented the ruling house of Bourbons. They adopted the symbol of three lilies over three frogs to indicate their rule over the people.

The French people came to power through the French Revolution; and stimulated a spirit of revolt among the lower classes throughout Europe. We have not the space to deal with this here, but in 1848, Karl Marx published his *Manifesto of the Communist Party* which became the text-book of Communism. It is interesting, even significant, that Karl Marx's influence became profound the same year as *Elpis Israel* was published. Brother Thomas commented upon this on p.373:

"In 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away."

The year referred to was a year of revolution, supported and stimulated by Karl Marx. Ultimately, the revolutionaries were put down, but as Brother Thomas indicated, it would only be for a time because Yahweh had a purpose in the development of such.

That purpose is outlined in the symbolism of the sixth vial.

The three centres are the dragon (Constantinople), the beast (Central Europe), and the false prophet (Rome). From these three centres would emerge communistic spirits, that would go forth to the rest of the world, stirring it to war.

The influence of Russian Communism is already apparent in Central Europe and Rome, and will yet be even more so in Constantinople, when it falls to Russia as prophecy requires.

The three froglike spirits are described as "the spirits of demons" working "miracles" or "signs," as the Revised Version renders it.

During Christ's first advent, those suffering with mental aberrations of

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any kind, were deemed to be possessed of a demon, and upon such, the Lord revealed his power to cure such sickness (John 7:20). The nations are in that state now, and it has been induced by the spirit of Communism that has sent them "mad" (see Jer. 51:7). Through this "madness" they have "worked miracles," or signs, such as are evident to those who study the prophetic Word.

Like legion of old, the nations are possessed of suspicions and antagonisms that make them exceedingly fierce; and yet, despite the suicidal fact of war, they persist in generating hate, and building even more fierce-some weapons of destruction. There is complete lunacy in their policies, for they must inevitably bring about the destruction of civilisation. This evil, belligerent spirit dominates Europe ("the earth"), and from there proceeds forth to the confines of the "whole world," gathering nations to the "battle of that great day of God Almighty."

This warlike spirit, and its universal influence, is too obvious today to need comment in these columns. It forms part of a familiar environment. But it was not always like that. Before World War II, who knew of Indonesia, or cared about Malaysia? How strong was China? What part did Korea and Vietnam, play in the politics of nations? Today, these one-time remote nations, are constantly before the attention of the general public, and the words of Revelation 16:14 are in course of being fulfilled.

Christ's Thieflike Advent

At such a time as that, when the

world is absorbed in its own developing problems; when violence, and preparations for war, abound, Christ will return. He comes as a thief because the world will be off its guard. The exhortation to the brotherhood is to be watchful:

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

To "watch" in the signification of the Greek word, is to keep awake, or to be spiritually vigilant; to "keep" is to guard over, or preserve. A "blessing" is promised to such as do this, because the hope set before them is one that provides substantial and joyous realities, both present and future benefits (Luke 12:8; 9:26).

We need to "be awake" both in relation to the signs of the times, as well as to the condition of our own characters. Let us take heed to both; and in so doing, guard our garments, lest they become despoiled by contact with the world, and they be stripped from us at the appearing of the Lord.

The study of Bible prophecy can help us to that end. It will assist in revealing to us a clearer concept of the future, that can act as an incentive in our walk before Christ; and it can help make us virile in the things of God. We can discount those who deprecate its study. Through its means, the worthies of old were enabled to see Christ's day, and were made glad in consequence (John 8:56; Acts 2:29-30). We can do likewise, and by centering our minds on the future, learn to live in advance of our age, and anticipate the glorious and triumphal return of the Lord in Glory.

What is worth doing at all is worth doing well; and surely the Truth deserves the best treatment and the highest place. This it ought to have, so far as it is in the power of its friends to bestow it. It will have *all* by and by — "thrones and dominions, principalities and powers." (R.R.)

Setting Hearts on Fire

In Luke it is written concerning Jesus, that "Beginning at Moses and all the Prophets, he expounded unto them (Cleopas and his companion) in all the Scriptures the things concerning himself." This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains, or "keeps in memory," and dwells upon the things of the Spirit revealed to them . . . To set the heart on fire we must have a comprehensive view of "all that the prophets have spoken" concerning Christ. The want of this was the weakness of Cleopas and the cause of ours. Jesus strengthened him by showing that Moses and the prophets taught that the Christ's path to glory was through suffering. The connection between suffering and glory was the point illustrated in the conversation. Had Christ not suffered, Yahweh's holy covenant confirmed to Abraham would have remained without force; and so no right to blessings, spiritual or political, by individuals or nations, could have been obtained. **NO EXALTATION WITHOUT TRIAL** is a principle of the divine economy which cannot be evaded by those who would attain to glory. The disciples were slow of heart to perceive this until it was so strikingly illustrated in the sufferings of Christ. These were great, but greater still the glory which absorbs the less . . . Jesus opened to them the Scriptures, that they might obtain a view of the glory to which they had been called. How inestimable a blessing is the Bible open to the understanding! Gold and silver cannot purchase it; therefore the world is destitute of it; to the wise and learned it is sealed. Money cannot repay our debt of obligation to him who opens to us the book. Cleopas and his companion could not have recompensed Jesus for setting their hearts on fire; for the understanding of the "word of the kingdom" is life, and honor, and glory for evermore.

— J. THOMAS.

This Month's Exhortation:

SEPARATION and FAITH : The Need of Today

Brother F. Onley, of Tasmania, provides us with words of exhortation based on the reading of Genesis 12.

"How Long!"

As we come together to remember our Lord, on this second Sunday of the eighth decade of the twentieth century, it should be with one thought uppermost in our minds: the cry of the souls under the altar, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10).

This prayer for the return of the Lord Jesus has been echoing down the centuries, and should now be bursting from Christadelphian throats all over the world.

And not just this morning, in this early part of the year; but today and tonight, today and tonight, continually without ceasing. We must pray this prayer as if we really meant it; and we can only do that if we really do mean it.

When the Master instituted this remembrance, he said to the twelve: "With desire I have desired to eat this passover with you before I suffer." Here was a depth of meaning, a concentration of purpose, a determination born of the vision of the ultimate end, an end that had always been before him and was now very near to fulfilment.

A similar sincerity and intensity of feeling should be in us when we pray for the coming of our Lord.

For therein lies the culmination of the purpose of God: the results of 6,000 years of God working with mankind, and of the spirit warring against the flesh. Then shall "the kingdoms of this world become the kingdoms of our Lord and of His Christ, and he shall reign for the age of ages" (Rev. 11:15).

That is the prospect before us.

That is what our prayer is requesting. Is that what we desire? One cannot imagine any brother or sister of Christ wishing it any other way.

And yet!

Can we say, fervently to God: "With desire I desire this, your purpose, to be fulfilled"? Or have we centred our minds upon targets of our own, and are quite prepared to keep the Kingdom waiting, while we fulfil our own projects?

If we have got our values right, we shall be able to look upon the glittering standards of the modern world, and assess them at their true value in the light of the spiritual riches offered in God's purpose. Then we shall join with Paul in saying: "What things were gain to me I count as loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Jesus

Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7).

Look Unto Abraham

Isaiah offers some timely advice:

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bear you; for I called him when he was but one, and blessed him, and increased him" (Isa. 51:1-2).

The Spirit's advice is: "Look unto Abraham!"

What do we see when we do this?

Abram was called to a life of separation: the first lesson for those who desire to reach the Promised Land. He was told to "get out" of country, kindred, and father's house!

We may consider Abram as unique among the sons of Adam, as always having both feet firmly placed in the way of salvation; but the record will soon erase this from our minds.

Abram was of the tenth generation from Shem. Shem had seen a clean start made after the purifying effects of the flood; but within his own lifetime (he was then still living) he had seen the new three-pronged generation, including his own line, sink into apostasy.

All within ten generations; within a lifetime! And Abram was caught up in his environment. Joshua declared to Israel:

"Your fathers dwelt on the other side of the flood in old time . . . and they (Terah and Abram) served other gods" (Josh. 24:2).

Although of Shem's line, Abram lived in Ur of the Chaldees which

was dominated by the descendants of Ham. But God knew the man He chose, and though Genesis 11:31 seem to imply that Terah took his family out from Ur, Joshua 24:3 and Acts 7:2 make it clear that it was the Word of God speaking into the spiritual darkness and operating upon Abram which was the instigating power:

"I took your father Abraham from the other side of the flood . . ."

"The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran" (Acts 7:2).

This call commenced a life of faith. Abram stepped out literally as well as metaphorically, to walk from Mesopotamia to Canaan; from the land of darkness to that of promise. It was the divine call that led to separation: "I called him when he was but one, and blessed him."

The Separation

Two important principles emerge here. They were to be the operating factors for all time in the gracious plan of Yahweh for the redemption and salvation of mankind.

They are *separation* and *faith*.

The divine call to Abram was "Get thee out and I will bless thee." It was designed to generate in the man of flesh the seed of faith, out of which would develop the man of spirit. Always the promise of God was there:

**I will shew thee a land;
I will make thee fruitful;
I will bless thee;
I will make thy name great.**

All this, however, was contingent upon the call to separation: "Get thee out!" Abram "went

out not knowing whither he went," providing proof that he believed the "I will." It was his first step in the journey of faith.

Two thousand years later, the Son of God came using the same formula of grace and truth. Grace in the promise "I will," truth in the separating word "Get thee out." To Simon and Andrew, fishing in Galilee, he said: "Follow me" (separation) and "I will" (promise) make you fishers of men."

This was the requirement of the Gospel that was preached unto Abram, and the same basic principles are with us today. We, too, must "get out" if we would gain the promised land:

"Come out from among them and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17).

How do we obey this call? Not "do" we obey it but "how" do we obey? For Abram the separation was three-fold:

**"From thy country;
"From thy kindred;
"From thy father's house."**

When he left Ur he left country and kindred, but not his father's house. He attempted to bring it with him. He obeyed but not with the completeness required. There is allegory in the story of Abram, even from the beginning.

Consider the impact of the call on us. When we first felt the upsurge of faith, we realised the need to leave outward things (typified by Ur of the Chaldees — the external world where men are just as busy building towers of Babel today as they were in Nimrod's

time), and we left them without regret.

But the inward things, typified as the "old man" and "the father's house," proved more difficult. The natural man is strong, and the old life still dear to us. The "old man" of the flesh has never truly known the call of God, but like Terah, he sets out on our journey with us.

But the "old man" can never reach the Land of Promise, can never partake of the fruits of the spirit, the milk and honey and rain from heaven. Nor will we reach the Land whilst the "old man" is with us.

So Abram and Terah and his house reached Haran and there stopped. Haran is a border town of Babylonia, and the centre of idol worship. The word signifies *parched* or *to dry up*, for there is no water of life there.

When the call of faith came to us, we were encumbered by the "old man" of fleshly ties. The Promised Land beckons us, but the old life has claims on us, and so persists, that for a time we dwell at Haran. That was the end of the road for Terah. Stephen comments:

"When his father was dead, God (RV) removed Abram into this land whercin ye now dwell" (Acts 7; see also Gen. 12:5).

The break had to be made, and still has to be made. But how many of us are still dwelling at Haran in company of the "old man" and his house, hoping perchance that we can still take them into Canaan, and not realising that we are keeping ourselves out of Canaan instead?

Abram in Egypt

In the land Abram was subjected to tests, providing lessons for us.

We read that "the famine was grievous in the land, and Abram went *down* into Egypt to sojourn there."

Egypt was surely no place for a man of faith who had separated from Ur under the call of God; yet the reason (famine) seemed pressing enough to justify the downward move! His livelihood was at stake. Surely that justifies going down into Egypt! It proved a snare and a delusion, as it always is to the elect of God. Sarai, his wife, his most precious possession, is denied! The cause was the environment of Egypt; the lesson is clear!

In allegory, we are the Abrams of this generation; Sarai can represent our faith, the truth, our most precious possession. But to better our condition, we might go down into Egypt, and even deny our faith. There is a step by step escalation.

Sarai is "fair to look upon," which is the effect of the truth on our lives. Our very honesty of purpose, integrity, and dependability, will commend us first to the Egyptians and then to the princes, until we find ourselves elevated in the court of Pharaoh. And Sarai, our faith, is denied. Sarai lodged in Pharaoh's house, while Egypt heaped its treasures upon Abram: "He entreated Abram well for her sake, and he had sheep, oxen, men-servants, maid-servants, asses and camels."

The whole situation could have ended in complete and irrevocable disaster for this pilgrim from be-

yond the river; but God was watching. He knew the measure of the man He had chosen, as He likewise knows everyone of us! Faith there may be in large quantity; but failure there will be also because we are subject to the weaknesses of human nature.

God intervened. He "plagued Pharaoh and his house with great plagues." "And they sent Abram away."

A Further Test — For Abraham And For Now

The passing of the years brought a further great test of Abraham's faith; and another partial failure. Though God had made firm promises to Abram that his seed would grow into a great nation, and he would possess the land for ever; and though He had invited him to count the stars for so would his seed be, he still remained childless. Abram was worried:

"What wilt Thou give me seeing I go childless and one born in my house is mine heir?"

Then Sarah made a suggestion, quite in harmony with the custom of the times. But it was not in harmony with the divine purpose. How often do the "customs" of the age in which we live run contrary to the will and purpose of God! The world today is ruled by the flesh; it is as much Babylonian in principle and concept as the world of Abraham's day. Its outlook and thinking is dominated by the carnal mind. Over the past few years, the custom of the world, otherwise called "fashion," has decreed a garment for womenfolk which more than borders on the bounds of indecency. Given a chic little name, and the short skirt

which may not have been tolerated, becomes the "mini" and is accepted. Then has followed the "micro-mini" and a further outrage on formerly accepted proprieties.

Let sisters (and we speak not only to teenagers, but to those who are 40 plus and make themselves ridiculous) remember that the day is near when we shall have to stand before the Judge of all the earth. What then of the customs of the Babylonish world? Remember Achan and his "goodly Babylonish garment and wedge of gold," that led to his death! These strictures, of course, apply equally to members of the male sex who have their own particular worldly "customs" to avoid. Let us make our stand now for separateness, and the dedication of our lives to the service of the Lord Jesus Christ.

Sarah declared: "Take my maid; maybe I can have a child by her." Thus the flesh attempted to take over the declared work of the spirit of God. The handmaid is an Egyptian: Hagar. Was she a last, lingering result of the sojourn in Egypt? Suffice it to say that she was there ready at hand for such a crisis as this.

When faith weakens, the flesh takes over. Faith calls for patience; "The trying of your faith worketh patience, but let patience have her perfect work" (James 1:4). As far as Abram was concerned, the long wait exhausted patience, and the flesh took over; yea, and produced its fruit. But God's purpose was not advanced by that effort. Abram received a son, but not the promised heir. God had determined that the seed should be the fruit of faith, and not the will of the flesh. The im-

mediate result was a rebuke for Sarah: "When Hagar saw that she had conceived, her mistress was despised." Instead of gaining an increase, Sarah received humiliation.

Having looked so long in vain to Sarah, Abram had turned to Hagar, hoping by the energy of the flesh to aid God's promise. But God's way was to bring life out of the death of the flesh. God knows that the flesh profiteth nothing. We must learn that lesson, too, (John 6:63). If we place confidence in the flesh, we may obtain fruit as Abram did, but to no consequence as far as the Divine purpose is concerned. Hagar's son proved "a wild man" (Gen. 16:12). The Hebrew *perch*, on the twelve other occasions it is used, is translated "wild ass." So *perch adam* is wild ass man, in contrast to the elect of God who are "sheep men," the flock of God (Exod. 36:38).

When Abram was one hundred, and "as good as dead," and after the cutting off of flesh in circumcision, God removed the barrenness of Sarah's womb, and Isaac was born! Here was the seed of promise, figuratively begotten of faith; a tremendous lesson to learn.

With the presence of Isaac, Ishmael was banished. The lesson of faith had been learned, and the true seed was established in his rightful place. Finally, Abraham's lifetime of success and failure, of mistakes and achievements, of progress in faith amid the circumstances of his day, was put to the greatest test of all: "Offer up your son!" There was no failure then; but a vigorous faith that looked beyond the present to the glorious future.

That was the "Rock from whence we are hewn": solid, dependable, believing in the ability of his God to raise the dead.

We often speak of keeping with the pioneers: Abraham was the Pioneer of all pioneers. He forged a path from Ur to Canaan, and he

won through to be called: The friend of God.

Because of that, we have that most telling phrase that introduces the New Testament:

"The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).

Editorial

The Set Time to Favour Zion

"At the set time that I will appoint, I will judge with equity" (Ps. 75:2 - mg.). In these words, Yahweh has revealed that His plan is not left to chance or caprice, but will be fulfilled in the manner and at the time, He has determined. The statement is supported by numerous other Scriptures. For example, the Lord Jesus declared that the "times of the Gentiles" are limited by divine decree (Luke 21:24); Paul taught that God has determined "the times before appointed, and the bounds of their habitation" (Acts 17:26); the Psalmist declared that there is "a set time to favour Zion" (Ps. 102:13); the Apostle wrote: "In faith we perceive that the ages have been thoroughly adjusted by God's command" (Heb. 11:3 - Diaglott).

That being so, Christ will return at "the time appointed." We can not hasten or delay that time, though we do not know when it shall be. When we use the common expression: "If Christ delay his coming," we use it in a rela-

tive sense; in the sense of, If our expectations of his coming are not realised. Certainly we do not use it to imply that anything that man can do can hinder the return. Recognising that there is a "set time" for this, it is our wisdom to patiently await it, so ordering our lives that we "redeem the time," by building up treasure in heaven.

Meanwhile, the "earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8). Fully conscious of the glory that shall then be revealed, earnestly desiring the appearing of the Bridegroom as a young bride does that of her espoused, brethren search the Scriptures, excited at the possibility of Christ's early return, and anxious to align the political drama of the times with the word of prophecy.

And there is plenty to excite them. Cold, indeed, must be the heart of the Bride if she can look with indifference at the obvious signs of her Beloved's approach. What is the normal attitude of a young couple about to marry? Do

they not "count the days"? Are they not impatient for the time when they will be united as one? Or what is one's attitude when expecting the arrival of a dearly, beloved friend from distant parts? Is not every preparation made to receive him? Are not his letters carefully scrutinised to ascertain the exact time of his coming? Do not his waiting friends make every investigation as to the moment of his arrival that they may be ready to meet him?

Should our attitude be less with Christ?

Yet some look coldly on the subject of prophecy and of Christ's coming. They treat the latter subject merely as a doctrine, and without that warmth of interest that should be revealed. Christ is coming without doubt! They can prove that by the citation of numerous passages of Scripture such as Acts 1:11; but the excitement, the thrill, the joy, the anticipation, the pleasure that such knowledge should arouse in one is absent. They reveal a coldness towards Christ the Bridegroom coming to meet his bride; or Christ the friend, returning from a long voyage overseas.

At the same time, a note of warning should be sounded on the other side. In our anxious desire for the coming of the Bridegroom, there is sometimes a tendency to misinterpret Scripture, and bend Scripture to do service to a personal theory. This has led some into mistakes of anticipation that have resulted in adverse criticism. It has led others to expect events that have not taken place. The misapplication of the term Edom in relation to the time of the end,

led one brother to pray for an Arab victory at the outbreak of the six day war, and to confidently predict that the Jews would be driven into the ocean.

We need to exercise care.

Frequently, Scripture relating to the restoration of Israel under Messiah is applied to the current return of the Jews, whereas this restoration will not take place until the future. The oft-quoted prophecy, "The desert shall blossom as the rose" (Isa. 35), which is frequently applied to the current revival of the land (howbeit incorrectly so), actually relates to the time when the nations "shall see the glory of Yahweh, and the excellency of our Elohim" (Isa. 35:1-2), which is certainly not the case today.

Some time back we received in the mail an article that claimed that the statement: "They shall fly as a cloud, and as the doves to their windows" (Isa. 60:8) is fulfilled in the fact that the Jews today use aeroplanes in the Land! But a careful scrutiny of the chapter will show that this verse awaits the rising of Yahweh's glory upon Zion. The verse, of course, has nothing to do with aeroplanes. It likens the home-coming of Israel to the home-loving doves that return to their cotes. The homing instinct that causes a pigeon to fly hundreds of miles in the face of storm and obstacles will be manifested by Israel in the age to come. We see a token of it today, but the fulness of it awaits the return of Christ.

As it is obvious that we are living in the very shadow of the return, our minds should be exercised by the Scriptures that treat with this subject. But it is only

a correct interpretation that will reveal the true facts of the matter; and in that regard, the writings of Brother Thomas are without peer. Despite minor faults, *Elpis Israel* provides a key to the prophecies, and we do well to carefully study it in all its aspects. To that end, we draw attention to the new booklet published by Brother G.

Pearce, of Crick, Rugby, England, entitled *An Introduction To The Book Elpis Israel* (see back cover). It contains valuable suggestions in regard to the use of *Elpis Israel*, and sets down reasons why it should be read and re-read by the brotherhood at this time.

We commend it to the attention of all readers.

The GREAT MEMORIAL NAME

"O Yahweh, we wait for Thee; Thy memorial name is the desire of our soul." — — —
Isaiah 26:8 — RSV.

We cannot think clearly about anything nameless. Once we name a thing, however, we do more than merely label it: we identify it and establish relations with it. Thereupon the object is distinguished from other objects, and the word by which it is known becomes materialised in the thing named.

This is the simple logic of John 1, wherein the word, having no conscious existence, materialised in the flesh of Jesus Christ. "The name of the Father is in the Son," says an early Christian writing. To acknowledge Jesus as the word of the Father is to enter into personal relations with the Father also. Thus, in John 17, Jesus is set forth as the manifestor of the Name, the giver of the Word, and the glorifier of the Father. Thus:

"I have glorified Thee" (v.4);

"I have manifested Thy name" (v.6);

"I have given them Thy word" (v.14.)

The glorifying, the manifesting, and the giving, are one; and God,

His name and His word are one. The word reveals the name; and the name manifests the glory.

Moses sought a manifestation of the glory (Exod. 33:18-19), and in answer the Name-bearer declared: "I will make all my goodness pass before thee, and I will proclaim the name of Yahweh before thee." So here, as in John 17, there is name, goodness and glory manifested as one.

This intrinsic unity is basic to a proper understanding of the purpose of God as expressed in the great Memorial Name; and it is underlined by the Master's prayer recorded in John 17:

"I have manifested Thy name that THEY MAY BE ONE" (v.11);

"I have given them Thy glory that THEY MAY BE ONE" (v.22);

"I in them and Thou in me that THEY MAY BE made complete in ONE" (v.23).

The Son manifested the Name in order to unite the brotherhood to himself: he has shared the glory

for the same purpose; and then, to complete the number of the Name, the Community of the Redeemed, Father and Son give of their very selves, for without the Father in the Son there could be no acceptable sacrifice, or manifestation. In the words of Christ on that occasion is embodied the significance of Zechariah 14:9:

"And Yahweh shall be King over all the earth; in that day there shall be one Yahweh and His name one."

The name of God is not merely a label, but a corporate family of Father, Bride and Children, whom it is the Father's purpose to make one — not by a disregard of principles, but by an whole-hearted acceptance of them — that is, by the giving of the Word, the glorification of God, and the manifestation of the Name.

The name, Yahweh, refers to the total constituents of the Christ-body. But as "Christ" has reference to the Anointing and the Sonship, so "Yahweh" has reference to the family and its character. It is the Father's name bestowed upon the members of the divine family. It means "He will be," and is built up of the second person singular, future tense, of the Hebrew verb, *ehyeh*. If it be asked, What will He be? the answer rests, partly, in the various words associated with it. Thus we have *Yahweh Shaddai* — He will be the Overcomers; *Yahweh Elohim* — He will be the Mighty Ones; *Yahweh Tzvaoth* — He will be armies; *Yahweh Tzidkenu* — He will be righteousness. And were we to go no further than these titles, we could say, paraphrastically, that Yahweh means, He will be saints of the future age,

From the days of Seth, Yahweh has been calling together "a people for the Name." This involved Shem (whose name means "the Name"), Enoch (when men invoked in the Name), and Abraham, Isaac and Jacob. From thence, after climaxing in Israel, it spread to the Gentiles, out of whom God, to this day, is calling a people for His name, in whom may dwell the Father and Son: "I in them and Thou in me, that they may be made COMPLETE . . ." (John 17:21). And this completion, of course, carries us into the age of immortality, or divine nature (2 Pet. 1:4).

Some have insisted that the Name of God is "Father." But "father" is not a proper name, but a title. Such a suggestion reveals a lamentable shallowness of thought, because no one is entitled to call God his Father who does not bear His name. This is emphasised in the Lord's prayer: "Our Father which art in heaven; hallowed be Thy name . . ."

Let me illustrate the difference between a name and a title by something that happened to me on one occasion. I was in a large store, when a little girl, a complete stranger, greeted me with the joyful cry of "Daddy!" It illustrated that no child has a right to call me "daddy" who is not first called by my name. Similarly, we have no right to call God our Father, *unless we bear His name*. And the converse is also true: we have no right to be called by His name unless we are truly His children.

Jesus prayed:

"O righteous Father, the world hath not known Thee, but I have known

Thou, and these have known that Thou hast sent me. And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them."

Notice what the declaration of the Name accomplishes. The Father's love of the Son enters us by it, because Jesus himself is in us by it: "I have declared it . . . that your love of me may be in them, and that I may be in them."

Further, the Name is revealed to a certain class only: "I have declared unto them (the disciples) Thy Name, and will declare it (to others who believe through their word)." Yahweh has thus protected His name. The Jews themselves would never use it, because they mistakenly supposed that to take the Name in vain meant to speak it in vain; and when the seventy translated it into the Greek, they used *Kurios*, Lord. The many translations among the Gentiles have uniformly followed the Septuagint in this regard; and the very few that have used the Name have never been popular, but, on the contrary, short-lived. Thus Yahweh has protected His Name from the abuse of the unbeliever, and those "willingly ignorant." Jesus stressed this point: "I have manifested Thy Name unto the men whom Thou gavest me out of the world" (John 17:6). And then, as though as to emphasise that the proclamation of the Name is to the Ecclesia and not to the Gentile, he adds: "Thine they were, and thou gavest them me; and they have kept Thy word."

The point is further established in the following Scriptures:

"I will declare Thy Name unto my brethren, in the midst of the Ecclesia

will I sing praise unto Thee" (Heb. 2:12).

"Quicken us; and then will we call upon Thy Name" (Psalm 80:18 — the "quickenings" in our case, is through Christ).

"In all places where I record My Name there will I come to thee" (Exod. 20:24).

He has recorded His name in His Ecclesia, and to it He will come in the presence of the Lord Jesus.

"Ye shall not see me henceforth," said Jesus to the Jews, "until ye shall say, Blessed is he that cometh in the name of Yahweh" (Matt. 23:39). That Name is multitudinous in its concept: a host of divinely begotten ones. Thus Isaiah 30:27 declares:

"Behold the Name of Yahweh comes from afar, burning with His anger."

Certainly, a mere label could not come from far burning with anger! The reference is to the family of divine sons under the leadership of Christ, who is apocalyptic in "wreath of flame and robe of storm."

Jesus inherited the name of his Father by right of birth. The *Interpretive New Testament* speaks of him as:

"Having become the superior of angels, inasmuch as the inheritance of the Name makes him more excellent than they. For to which of the angels did he ever say, You are My Son; today I have begotten you."

The angels were name-bearers of Deity. Their name was equally as excellent as that of sons, for they bore the same name of Yahweh. Christ's superiority was in the "inheritance of the name" as the Father's only begotten son.

Though we do not rise to this high eminence, we, nevertheless, do become equal to the angels and

bearers of the Name in the forehead, or intellect (Rev. 14:1). We are thus related to the promise of Revelation 3:12, where the overcoming ones of the Ecclesia in Philadelphia are told:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God; and the name of the city of my God . . . and I will write upon him my new name."

So Christ promises a Christian name (referred to in Rev. 2:17), called here "my new name"; a patronym (new Jerusalem, or Yahweh Shammah); and a surname (the name of my God, which is Yahweh). Thus the things of the Name become the doctrine of the one hope of becoming saints in glory, and constituents — mental, moral and physical — of the family of Elohim, or mighty ones.

The Name is to be *hallowed* — not banded about or made the subject of heated controversy; the Name is to be *sanctified* — not contaminated by false teaching or behaviour; the Name is to be

glorified — not treated with contempt or ridiculed. And as we hope to be constituents of the glorified Name, so we must be the bearers of the word of life now.

To be a son or daughter of God in this sense is to manifest the character of the Father in our daily living. By so doing, we will reveal that we have been begotten of the divine seed or Word with the hope of possessing divine power in endless existence in the age to come, ruling and educating the masses in the fear of the Father. All this is embodied in the doctrine of the Name; and all this implies, as Jesus taught in his prayer (John 17), that we must be ONE through the manifestation of the Name, ONE through the bearing of the glory, and ONE through the indwelling of the Father and the Son. This requires development through the processes of separation, sanctification and glorification. By this means we will become indeed the "people of the name."

—D. M. Matthews (Enfield).

Doctrinal Accuracy:

Doctrinal accuracy is of no consequence where men show themselves unfitted by wisdom and purity to advance the real interests of the truth. These interests are not to be promoted by the making people simply correct doctrinarians, but by subjugating them to wisdom and love and righteousness, through the power contained in the truth affectionately applied. The upbuilding, purifying and refreshing of those who wait for the Son of Man's appearing, is the true test of usefulness in this work. A course producing a contrary effect is self-condemned. Clouds without rain give no refreshment to the thirsty ground; wells without water yield no life to the fainting traveller; raging waves of the sea destroy the bark borne on their bosom; wandering stars cheat the mariner, who founds his calculations on their movements. Men of this stamp came into the work in the days of the apostles. We are not to marvel if we make their acquaintance in these days when "there is no king in Israel, and every man does what is good in his own eyes." Our only remedy is, having applied the principle laid down by Christ, "by their fruits ye shall know them" — to obey the apostolic injunction, "from such turn away" — good words and fair speeches and Christadelphian professions to the contrary notwithstanding. (R.R.).

Practical Advice

Duties of Parents in the Truth

In this age of child psychology, juvenile delinquency is in greater evidence than ever before, and young people rebel against restrictions of any kind. The demand is for greater freedom of expression; and modern education is encouraging that attitude. We have reached the age like unto the days of Noah and of Lot, and if we desire our children to inherit the Kingdom, we must stand against the allurements and suggestions of the age, and, in the home, educate our children according to the standard of the Word. What that entails is outlined in the following article.

Parental Responsibility

The position of parents cannot be lightly held. The truth has surrounded it with special duties. The parents' first duty is to provide and properly care for the needs of their offspring. It is scarcely necessary to dwell on this aspect of the question, inasmuch as many influences quite extraneous to the truth tend to keep it to the front.

But with the moral training of the children the case is different. Upon this the parents' information is almost exclusively restricted to what their own intelligence and industry enable them to extract from the Word. This situation is not free from danger. Forgetfulness, the pressure of daily cares, or a desire for quietness and ease, may prevent the putting forth of the necessary energy; and the Scriptural bearings of the matter may largely or altogether escape the parents.

God has clearly expressed His will in connection with the rearing of children. It is that they be brought up to know and to love Him. Concerning Abraham, God said: "I have known him to the end that he may command his chil-

dren and his household after him, that they may keep the way of the Lord" (Gen. 18:19 — RV). God addressed Himself similarly to Israel:

"He established a testimony in Jacob and appointed a law in Israel, that he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born: who should arise and declare them to their children that they might set their hope in God."

It was evidently the apprehension and carrying into effect of God's will in this matter that enabled Joshua boldly to stand up before the congregation of Israel and say: "As for me and my house we will serve the Lord."

God also kept His requirement concerning the righteous training of children to the front in apostolic times by insisting that those who held responsible positions in the ecclesia should have faithful children, or, according to the revised version, "children that believe" (Titus 1:6).

Features To Be Observed

In the Mosaic Law, the features to be observed in the training of children are in substance, particu-

larised thus: Diligently teach your children My word; freely talk to them of My statutes; let Me and My words be for the subject of conversation at all times, at home and abroad, the first thing in the morning and the last thing at night. Let your children witness your attendance upon my observances. Encourage them to question the meaning of what they see, and be ready with the correct answer (Exod. 10:2; 12:26-27; 13:14; Deut. 4:9-10; 32:46).

In fewer words, the same thought is expressed in the apostolic writings: "Bring your children up in the nurture and admonition of the Lord." Nurture conveys the idea of careful, tender instruction, or education. Therefore, to bring a child up in the nurture and admonition of the Lord is to nourish, carefully and continually, the mind with the things of God.*

Common Mistakes

Some brethren act (and even contend) as though children should be brought up without any reference to the truth: that they should be allowed to go in the way of the world, to sip at its pleasures, to attend its religious "services," and be left freely to choose whether they will serve God or not. Such conduct or such a contention could only be urged by those who ignore the claims of the Creator upon His creature. It is a mistake to suppose that man, whether he be old or young, may assume an attitude of independence towards

God, in Whose hand are his life and breath. It is a mistake also to suppose that the young are without obligation to God. To them it has been written: "Remember now thy Creator in the days of thy youth." Parents should keep this obligation before their children and help them to surrender to it. When God's commandments reach the understanding, there is no free choice in obeying them. It is then a question of either obedience or sin against the light.

Some argue that if children are brought up in a state of separateness from the world, a reaction will set in when they grow older which will cause them to plunge headlong into ways of worldiness. If that idea be sound, then a child who is to be brought up honestly and virtuously, to avoid a similar reaction should from time to time be placed in the company of the dishonest and the licentious. Such a notion is opposed to experience. It is inconsistent alike with common sense and the examples and precepts of Scripture. A child could have no more careful bringing up than did young Samuel, who was placed under the care of a faithful high priest in the Tabernacle of God. Yet there was no reaction in his case. Joseph, too, must have been brought up to value the world and its doings at their true worth. Removed at the age of seventeen from his father's house into a strange land, he dis-

* The RV renders nurture as "chastening," the Greek word "paideia" expressing the idea of chastising with physical correction. "Admonition," is derived from "nouthesia" from "nous" the mind, and signifies training by the word.

played in word and deed, a righteousness which many of his elders might strive to emulate. Whether in Potiphar's house, in prison, or before Pharaoh, his utterances and actions are characterised by an open recognition of God. His integrity, allurements could not seduce, adversity could not blight, and prosperity could not benumb. His faith was not the outcome of a sojourn amongst a wicked idolatrous people. Neither was it the evolution of his own natural mind. The instruction of his father had but one source — the Word of God. Joseph's history speaks volumes for the character of the impressions which had been conveyed to his mind in early youth.

If parents would have their children Joseph-like to resist the evil that is in the world through lust, let them not hesitate to make their children Joseph-like in knowledge by a practical impartation of the principles of righteousness.

The case of Timothy points in a similar direction. Paul testified of him that he had known the Scriptures from a child. Here again instruction in righteousness produced no bad reaction, but rather served to develop a young man, godly almost beyond his years — an example alike to old and young. Surely Timothy's guardians must have recognised that friendship with the world is enmity to God, and have kept their young charge from companions and influences that would have given him a disrelish for the Word and have made him a less apt and perhaps unwilling pupil.

A parent's attitude should not be: "I hope my children will give up all these worldly ways and

obey the truth some day." Rather should it be: "I will guard my children from worldly ways so long as I control them, that their obedience to the truth may not be impeded."

The position of the world is one of no surrender towards God. Its spirit is a spirit of rebellion. What is at the root of it? Lust — the lust of the flesh, the lust of the eye, and the pride of life. The world will invite the children to give lust the reign. And how such an invitation appeals to human nature! On this same principle, a careful selection of school companions should be made. The parents should do their utmost to prevent their children from imbibing the spirit that is in the world, even if it involve the sacrifice of otherwise advantageous companionships. The sons and daughters of the land may prove dangerous companions as Jacob and Dinah found to their grief. The world has not advanced in righteousness since Jacob lived. Its doings may be different in kind, but they are not so in character. It is harder for parents to deny the children than it is to deny themselves. But they will have to learn not only to say "No" for their children, but to teach them, as they grow older to say "No" for themselves.

To allow the children to have free intercourse with the world is tacitly to teach them that the world is harmless and desirable. This is altogether too timorous a mode of inculcating godliness, and one from which no very great results can be expected. "Train up a child in the way he should go" is the counsel of the Scriptures. Which is the way to be — in the

world and of the world, or "in the world but not of the world?" It is for the parents to answer. The children of this world set an example of wisdom in the counsel which they give their young in the race for glory — albeit an earthly glory. "Aim high," say they; "hitch your wagon to a star."

Sound advice which points out in expressive language, the necessity of adopting the right means for the attainment of an object. Surely if brethren and sisters were wise, they would both direct their children's eyes to the kingdom, and set their young feet in the path that leads to it. —C.J.

An Expository Dictionary of the Apocalypse

The basic material of this Dictionary has been supplied by members of the Cumberland Ecclesia's "Eureka" Class, to which has been added expository comments from "Eureka" and other sources. We are confident that its use by those studying the Book of Revelation will greatly enhance their understanding of that wonderful prophecy, concerning which, the declaration has been made: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein. . . ." (Rev. 1:3).



"A"

The indefinite article "a" in the New Testament, generally indicates absence of the article "the" in the Greek. However, some passages which contain the definite article in the original have been translated indefinitely, and vice versa. Generally speaking, the definite article in Greek is used to emphasise that which is uppermost in the writer's mind. The "Diaglott" describes it as the "sign of emphasis," and indicates its use by printing the word or words to which it is related in capitals or italics.

We have listed the places where the definite article is found in the Greek, but has been translated indefinitely in the English version, as well as making comments upon other changes indicated in the text. These comments will provide the basis for useful Bible marginal notes.

Rev. 2:10: "A crown of life,"

should be "*the* crown of life." Emphasis is thus given to this crown in contrast to the "enemies," "prison," "affliction" and "death" that the faithful in Smyrna experienced. Christ's message called upon them to look beyond this tribulation to the crown of life that they would receive if they maintained the faith.

Rev. 2:20: "A few things against thee." These words are not found in the Greek, which is better rendered: "I have this against thee . . ." The translation, "a few things," implies that the sin of which certain in the Ecclesia were guilty was not very serious, whereas the description of "Jezebel and her children" who are threatened with death, shows how evil was the environment of error and sin which the faithful remnant had to endure.

Rev. 9:13: "I heard a voice from the four horns of the golden altar which is before God." The Greek word trans-

lated "a" is *uian*, the feminine form of "one." In "Eureka" vol. 3, p. 479, Brother Thomas renders it as such: "I heard One Voice out of the Four Horns of the Altar of Gold . . ."

The significant feature of the change from "a" to "one" is shown by the exposition of Brother Thomas. He suggests that the voice is one of prayer, and comprises the one, united petition that arose from the many members of the Ecclesia. As such, the feminine gender is appropriate, for it is the Bride of Christ who is represented as praying. On p.490 (vol. 3), Brother Thomas comments:

"Now, although, according to the pattern in the Mosaic Tabernacle, this altar of gold has four horns, answering to the four living ones, and four corners of the square, but one spirit pervades the whole. The multitude of the true believers which compose the altar 'are of one heart and of one soul' (Acts 4:32). In singleness of heart, 'with one mind and one mouth they glorified the Deity, even the Father of the Lord Jesus Christ' (Acts 2:46; Rom. 15:6). With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odors — as *one voice* out of the four horns — and not a distant and discordant voice from each horn. In 'the vision' there was only 'one voice.' It was the voice of the altar of gold, for it proceeded from the four horns thereof. This *voice of prayer* said, 'Loose the four angels;' and, in answer to the prayer addressed 'to the sixth angel, that had the trumpet,' 'the four angels were loosed.'

"This unanimous voice of prayer, ascending from hearts whose faith was more precious than gold which perishes, was addressed, I say, to the sixth angel. This was equivalent to addressing the Father-Deity, whose apocalypse symbol is 'a Lamb as it had been slain, having Seven Horns and Seven Eyes.'"

Brother Thomas proceeds to show that the "one voice" of the saints lifted up in prayer, is really the voice of the spirit, for it is induced by the spirit word:

"With 'one voice' this emanation of spirit cried day and night, through the

angel of the altar, to be avenged. This cry ascends *from spirit, through spirit, to the Eternal Spirit* — *from the truth incarnate in the saints; through 'the Lord the Spirit', who makes intercession for them; to the Father of the Lord Jesus Christ.* The answer to this cry sets in motion the whole machinery of judgment exhibited in the scenery of the apocalypse, which ultimates in the consummation which completely and thoroughly avenges his elect" (p. 482).

This beautiful exposition, which speaks of the unanimity of the "one voice" of prayer uttered in different terms by the multitudinous Christ in time of affliction, would be entirely lost unless it is recognised that the statement: "a voice from the four horns of the altar," should be rendered: "one voice. . . ."

Rev. 10:1: "A rainbow" should be rendered "the rainbow." Concerning this change in the text, Brother Thomas comments:

"Now, over or upon the head of this angel, John saw 'the rainbow.' Before "iris" (i.e. rainbow), all the recent editors of the text insert "ho," "the," which is no doubt correct, as having special reference to the rainbow in ch. 4:3. This is the symbol of the covenant, and inseparably connected with the throne" (vol. 2, p.539).

From this comment, we can see the importance that Brother Thomas attached to the words of Scripture, and his care to be exact in his exposition of it.

Attention having thus been given to the rainbow by attaching to it the definite article, reference is directed to the previous usage of it in Rev. 4:3, and earlier in Genesis 9:13-15 where cloud and rainbow are used in conjunction with each other as in Revelation 10:1, and the latter is identified with the covenant made with Noah.

Rev. 11:12: "They ascended to heaven in a cloud." "Cloud" is emphatic, shown by the definite article that precedes it: "the cloud". The cloud comprised the political organisation of the masses that brought fear to the rulers of France at the time when the prophecy was fulfilled. Writing concerning the significance of the language used, Brother Thomas comments:

"We are not to suppose that this heterogeneous cloud of deputies were the witnesses. The National Assembly (i.e. "the cloud") contained many enemies to liberty and human rights and interests — many who were devoted friends of the Roman Deity and arbitrary power everywhere. Speaking of the witnesses against these, the prophecy says: "They ascended into the heaven (en te nephele), *in the cloud.*" They were *in* the States General, and *of it*; but they were not themselves the States General, nor National Assembly" (vol. 2, p.675).

Rev. 12:14: "A great eagle." The definite article should be supplied here as "the great eagle." Brother Thomas sees this change as important and significant. In "Eureka" vol. 3, p.107 he writes:

"But what was represented by this great bird of prey? The original is quite emphatic: *tou actos tou megas*—'the Eagle which is the great one.' There was but one eagle contemporary with the woman's flight that could be styled emphatically *tou megas* — 'the large, spacious, ample one.' This was the Roman territorial jurisdiction. Rome was the eagle's head; Italy, its body; and the Roman Africa and the regions of the Alps, Pyrennees, Britain, Bulgaria, Thrace, Asia Minor, and Armenia its wings or extremities. The eagle is the well-known symbol of the Roman power . . ."

That being the case, the definite article emphasised the power symbolised by the eagle, and is much more appropriate than the indefinite "a".

Rev. 14:1: "A Lamb stood upon mount Zion." The definite article

should replace the indefinite: "The Lamb stood upon mount Zion." The Lamb seen in this position, is the same as that revealed throughout the Apocalypse, and the definite article identifies it as such.

Rev. 16:16: "A place called in the Hebrew tongue Armageddon." The Greek has the definite article: "The place . . ." and it is so rendered by Brother Thomas in "Eureka." There is nothing indefinite about the place to which Yahweh will draw the warring nations. It is to the valley of Jehoshaphat (Joel 3), or Jerusalem (Zech. 14:1).

Rev. 18:21: "A mighty angel took up a stone." The Greek word translated "a" is *heis* and should be rendered "one." Brother Thomas has so translated it in "Eureka" and expounds this "one angel" as representing the one body of the saints: the multitudinous Christ in the age to come. In "Eureka" vol. 3, p. 630, he writes:

"The justified and glorified Jesus, the Son of the Father's Handmaid, the Man at His right hand whom He hath made strong for Himself, 'the Lord the Spirit' (Ps. 116:16; 80:17; 2 Cor. 3:18), descends to Sinai, in whose wilderness He unites himself to his body, the Bride, of whom he becomes the Head. Thus recruited and enlarged, he is the 'One Angel,' whose measure is '144 cubits' (Rev. 19:17; 21:17)."

Rev. 19:20 "A lake of fire." This should be "The lake of fire," identifying it with the reference in Rev. 20:14 which interprets it as representing "the second death."

A Little While Longer!

We stand upon a foundation of truth that cannot be moved. Let us hold fast to the hope set before us in the Gospel. Let us not cast away our confidence which hath great recompense of reward. Yet a little while, and he that shall come, will come, and will not tarry. Ye have need of patience that after ye have done the will of God, ye might receive the promise. (R.R.)

Indestructible:

The Bible is a book which men have tried to refute, demolish, overthrow and explode more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it is right side up, and when you overturn it again, it is right side up still!
—(Selected).

Bible School Bulletin

RESERVATIONS OPEN FOR NINETEENTH BIBLE SCHOOL (MAY 9th - 17th, 1970)

In accordance with recent policy we restrict attendance at the Bible School to a number conducive of the greatest comfort and benefit. We therefore like to receive reservations early, that we may arrange accommodation and appointments to the greatest spiritual profit.

Sponsors Of The School:

This School will be sponsored by the Tasmanian Ecclesias in Hobart and Launceston. With the introduction of Tasmanian sponsors, all States of Australia, where Ecclesias are established, have been represented in this capacity.

Main Speakers Appointed.

Brethren John Martin, H. P. Mansfield, A. Cheek, and B. McClure have accepted appointments at the School, and further details of the studies arranged will be published in our next issue (God willing).

Reservations:

Please mail these to The Bible School, West Beach Post Office, South Australia - 5024, accompanied by \$2 deposit for each person attending. It will be deeply appreciated if these are received as early as possible. Should it be that any cannot attend the School, their deposit can be transferred to a forthcoming School.

A Balanced Diet Of Spiritual Food:

The greatest care is taken to ensure a careful balance in the studies to be undertaken. These will include a series of character-sketches; a theme study; the exposition of prophecy; and practical application of divine truth. Special attention will be given the Senior School (teenage group). Studies for teenagers will be carefully blended to provide doctrine, practise and practical study - Bible marking.

May is always a most pleasant time at Rathmines, and we anticipate, with the Divine blessing, an outstanding School.

QUESTION TIME AT THE BIBLE SCHOOL

Questions not answered at the School are replied to through these columns.

Preserving The Manna.

Q.: Exodus 16:32-34 records the incidents leading to the manna being preserved in its golden pot and placed "before the Testimony." Since the Tabernacle was not then built, where was the pot of manna kept? What was the "testimony" before which the pot of manna was to be laid?

Ans.: The instructions that were given to Moses could not be fulfilled completely before the Tabernacle was erected, after the Israelites arrived at Sinai. Moses was told of the requirements of Yahweh when the manna was first

given, but obviously it was not until later that the golden pot with the sample of manna was laid up in the Ark. The "testimony" before which it was placed comprised the two tables of stone upon which were inscribed the ten commandments, for these formed the foundation of the Mosaic covenant. See Exodus 25:6, 21; 26:33; Deut. 10:5.

The Law And Life:

Q.: Could eternal life have come by keeping the Law?

Ans: Paul declares that the Law was "ordained to life" (Rom 7:10), that "doers of the law are justified"

(Rom. 2:13), that the law profits if it is kept (Rom. 2:25), and so on. In this he endorsed the words of the Lord who told the lawyer that he would obtain eternal life if he kept the law (Lukc 10:25-28). But what did that entail? It required faith, death to the lusts of the flesh, and a scrupulous observance of all the requirements of Yahweh, and this was beyond flesh (Rom. 8:3). Therefore the law invariably cursed, revealing sin for what it was.

Jesus did keep the Law perfectly, and therefore was not cursed by it, until he was crucified (Gal. 3:13). Does that mean that Jesus did not have to die? By no means. On the contrary, the Law taught the Lord that he had to die! For example, when Jesus, under the Law, kept the Passover as required, what did it proclaim? It revealed that the Lamb of God must be offered to atone for humanity. And was he not the Lamb of God? Did he not inherit the weakness of the flesh in common with all humanity in

consequence of Adam's sin? Was he not in need of redemption from death-stricken human nature in common with all others of the race? Of course he was. Therefore, in order that the Lord might "magnify the Law and make it honorable" as he did (Isa. 42:21), he fulfilled all its requirements by dying. There was no other way out; and the Law revealed that.

It is sometimes taught that to acknowledge that the Law was ordained to life defeats the principles advanced by Brother Roberts in *The Blood Of Christ* and *The Law Of Moses*; it does nothing of the kind, as a careful consideration of those writings will reveal. Most of Paul's arguments regarding the Law are based upon the contentions of the Judaizers who did not properly interpret the Law. Their interpretation of the Law was erroneous, so that the Apostle was able to argue upon the basis of the Law and defeat their contentions.

A SUCCESSFUL SCHOOL

A profitable time was spent by the four hundred and fifty brethren, sisters and young people who attended the eighteenth Bible School. Main speakers in the general assembly were Brethren A. C. Newton (Perth), S. Snow (Melbourne), R. Pogson (Sydney), and B. McClure (Sydney). Brother Pogson was a last-minute appointment instead of Brother H. P. Mansfield due to illness, and presented a series on the Life of David which was both illustrative and exhortational.

The studies were extremely well balanced. Brother Newton dealt with the theme of the Atonement, as presented in the symbolism of the Tabernacle. Brother Snow drew attention to the glory of Yahweh as presented in the heavenly creation, and its symbolism in the Scriptures. Brother McClure outlined the symbolic and historical interpretation of the seven trumpets of the Apocalypse.

The Senior (teenage) class was well served by Brethren Newton, Pogson and E. Mansfield Junior. Brother Mansfield expounded the work of the Lord as the suffering servant of Yahweh, and under his direction the class marked up Isaiah 53 as a School project.

The Junior School entered enthusiastically into their studies as always, and great interest was shown by all present in the excellent project work which is a feature of this section of the Bible School.

The weather was excellent, and the fraternal spirit warm and encouraging.

News and Views

Items of interest culled from various sources and kindly supplied by readers.

Russian Activity In Mediterranean:

A London source, quoted in *The Advertiser* (Sth. Aust.) recently stated:

"The Soviet Union has reinforced its Mediterranean Fleet. U.S. sources say that the Soviet Union has massed about 26 surface warships and 10 submarines in the Mediterranean recently."

The increasing concentration of Soviet Naval activity in the Mediterranean is in accordance with Bible prophecy. Daniel predicted: "He shall come with many ships . . ." (Dan. 11:40).

The Problem Of Pollution:

Sister L.L. (WA) forwards a cutting from *The Sunday Times*, captioned: "Waste May Kill Man. It states:

"Fears are expressed that man is poisoning his environment, and upsetting nature's delicate balance. It is estimated that in the last 100 years, man spewed out 360,000 million tons of carbon dioxide into the atmosphere. Each day the Thames river in England pours some 500,000 million gallons of sewage into the North Sea. So does the Rhine, the "biggest sewer in Europe," which, during one month, carried enough nerve gas chemical to kill 40 million fish. Both rivers once teemed with salmon. Now there is none. The Ministry of Agriculture, Fisheries and Food Laboratory at Lowescroft (UK) claims fish are being poisoned by nuclear waste around Britain's shores. Yet last year Britain and five other European countries dropped 11,000 tons of radio-active matter in the North Atlantic . . ."

The problem of pollution is almost insoluble in some of the large cities of the world. It is due, mainly, to current commercial interests. This will be all changed when a perfect administration rules from Zion to the glory of Yahweh and the physical and spiritual well-being of humanity.

Anti-Semitism In Poland:

Poland has been noted for anti-Semitism for many years; and it still remains the case today. Reuter's correspondent in Vienna reports:

"Poland's Jewish population, harassed by Government-supported discrimination, has dwindled to an estimated 10,000 — and the exodus continues steadily at a rate of about 20 daily. The campaign against Zionists in Poland began after the six-day war when the Warsaw Pact countries (excluding Rumania) broke relationships with Israel. The only Jews who will remain in Poland in the foreseeable future, will be people too old to move to another country, and Jews who have gone underground, assuming new names."

The continued existence of Israel, despite centuries of persecution testifies to the purpose of God: "Though I make a full end of all nations . . . yet will I not make a full end of thee" (Jer. 30:11).

Widespread Violence:

Authorities everywhere are perturbed at the increase of violence by teenagers in civil life. According to *The Detroit News* (forwarded by Bro. J. Higgs), this problem affects even shopping facilities:

"Demonstrating teen-agers, wearing hippie-type garb, congregate at large suburban shopping centres putting customers in fear. At Northland, Detroit's largest shopping centre, many people fear to shop after dark or on Saturdays. Recently 400 long-haired youths gathered in front of one store, chanting and screaming, 'Youth power at Northland'. When security guards and police moved in to break up the crowd, violence and rioting resulted. This sequence is only too common."

The days of Noah were noted for violence, and as Christ warned, foreshadow conditions we can expect today. How badly the world needs Christ!

Book Review:

Crosscurrents in the Middle East

AUTHOR: James P. Warburg. **PUBLISHERS:** Victor Gollancz Ltd.
Our copy from Hutchinson Group (Aust.) Pty. Ltd.



We highly recommend this book for those who desire a clear, lucid outline of the background to current Jewish-Arab relations, and the circumstances that brought the modern state of Israel into existence.

The author's objective is to provide "a survey of Arab-Jewish relations in historical and European perspective" as "a primer for the general reader." His style is very simple and direct, and his book provides an excellent outline of Middle East trends and developments throughout the centuries, from the Babylonish captivity onwards.

This book puts such emotional historical novels as *Exodus*, in proper perspective. The author avoids the anti-British and pro-American bias that is found in such, even though he writes as an American-Jew. Not that Britain is let down lightly in this survey, but her faults as far as the Middle East are concerned, are factually balanced with the failings of the Jews, and the defects of the Americans.

The book is divided into three sections: Part One provides the early background, the rise of Turkey, the revolt of the Arabs under Mehemet Ali, World War I and

the Balfour Declaration, and the crucial years of 1929-30. Part Two treats with the rise of Hitler, the appeasement of the West, the British betrayal in Palestine, the impact of World War II, the birth of the nation of Israel, and the first Arab-Israel war and its consequences. Part Three treats with the disastrous American policy during the Truman regime, the Suez Crisis of 1956, the six-day war of 1967, current problems, and the author's hopes for the future.

The author would not realise this, but it is a book that records miracles. The author is a "non-religious Jew," who claims to be "thoroughly assimilated," but his outline of the remarkable historical events over the centuries should be read in conjunction with the prophecies of the Old Testament. Then the hand of God is clearly discerned in world events, guiding them unto the predetermined end; using the policy of men and nations to accomplish His plan. Statesmen are mere puppets in the hands of the God of Israel.

Thus, concerning the Balfour Declaration that opened the doors of Palestine to Jewish migration, and enabled Britain to assume the mandate, he writes:

"It is difficult to come to any con-

clusion as to what motivated the inscrutable Balfour. Some have attributed to him purely imperialist motives, while others have expressed the view that his action was inspired by sympathy for the Jewish people whom he regarded as victims of an historic injustice."

Arab-Jew Conflict

He states that originally the Arabs were friendly to the Jews and to their limited settlement in Palestine, but gradually that all changed:

"They were Westerners, alien to the Middle East and implanted in the Arabs' midst by a Western power which, as the Arabs saw it, had betrayed them. Through no fault of their own, the Zionists became the surrogates of the Western imperialism which the Arabs had learned to distrust and hate."

Before the mandate was granted Britain, the offer was made to America, but was declined. Later, as Arab opposition grew, Britain drastically curtailed the immigration of Jews into the country, and this, at a time when Jews were being persecuted in Europe, and the Concentration Camps were systematically destroying them.

"The British produced a plan for re-settlement in Northern Rhodesia which was vetoed by that colony's 11,000 white inhabitants. Another plan for re-settlement in tropical British Guiana was unacceptable to the Jewish delegates."

American Policy

The Jews found themselves in desperate straits, with anti-Semitism rising throughout Europe, so that ultimately some 6,000,000 were destroyed. Britain's action at such time, in severely restricting Jewish migration, was most callous, but America, likewise, was not exempt from blame.

"The United States could have ab-

sorbed any number of refugees, but Roosevelt was unwilling to antagonise an isolationist Congress by asking for a modification of the immigration laws. Canada refused to take in any refugees . . . In the following year the United States refused admission to over 900 refugees who had sailed from Hamburg for Cuba . . . While the vessel was on its way back to Hamburg, the Joint Distribution Committee managed to arrange for the admission of the refugees to Holland, Belgium, France and Britain."

The common concept has been that whereas Britain has been guilty of the most heartless indifference to the Jewish cause, America has ever stood as its champion. That is evidently incorrect. At the very time when Hitler was pursuing his policy of exterminating all Jews in Europe, the American Government under Roosevelt:

" . . . first questioned and then deliberately suppressed the reports, on the theory that any attempt to intervene on behalf of the Jews or to rescue those that could be rescued would 'interfere with the war effort'."

"He (Roosevelt) several times assured the Zionists that the United States shared their aim of establishing 'a Jewish Commonwealth' in Palestine, while at the same time he promised King Ibn Sa'ud that the United States would do nothing to injure the Arab cause."

"Between 1955 and 1967 the United States had doled out over \$300 million in military aid to the Arab states and \$28 million to Israel."

Puppets In The Hands Of The Almighty

The policies of Churchill, Bevan, Roosevelt, Truman, all contributed to the situation that exists in the Middle East today. They seemingly were brought on scene and taken off of it at crucial times in the development of the Jewish State. "God works in mysterious ways, His wonders to perform."

Consider this amazing incident.

Just prior to the declaration of the Jewish State of Israel, America had indicated that she had cooled off the proposal, and indicated that she would move for a United Nations "trusteeship" over Palestine. "As Truman tells it, he had become thoroughly fed up with the unremitting pressures of the Zionists, and he had decided to shut his door against them." When Weizmann tried to meet him he refused to do so: when he wrote he received no answer.

"And now," writes Warburg, "a curious thing happened to affect the course of history."

A non-Zionist Kansas City Jew by name of Jacobson, had been Truman's partner in an unsuccessful haberdashery business shortly after World War I. When Jacobson heard of Weizmann's distress at not being able to see the President, he went to Washington and saw Truman on the plea of personal business. When the real purpose of his visit was disclosed, Truman was not pleased. But Jacobson persisted in pleading the cause of Weizmann, and urged Truman to meet him on the grounds of his age and ailing health. "He has travelled thousands of miles to see you, and now you put off seeing him. That is not like you." After a long pause, Truman gave a typical answer to his old friend: "All right, you win!"

This changed the course of history!

Weizmann met Truman, and secured his promise in favour of the Jewish State. But the follow-

ing day, the American delegation voted against it, without reference to the President. This angered Truman, as a result of which:

"The openly pro-Arab and less openly anti-Semitic top official, hitherto in charge of Middle Eastern affairs in the State Department, was replaced by Major General J. H. Hildring, an outspoken supporter of the partition plan."

This change materially assisted the establishment of the State of Israel.

Warburg sums up experiences in the Middle East in the following terms:

"A careful study of Western Man's behaviour in the Middle East is capable of supplying the key to an understanding of much of what has gone wrong and still is wrong in our Western society, for the story traced in this study is a tale of selfish greed, of divisive bigotry and of man's savage inhumanity to man. And are not these the very evils that, in our time, threaten the survival of human civilisation?"

Compare this with *Elpis Israel*, written in 1848:

"As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement" (p.445).

A Look Into The Future

Chapter 21 of this book is given the above caption. Looking at the problems of humanity from a humanitarian and international viewpoint, Warburg believes that the future of the world demands world government. He declares:

"In order to survive, the world must eventually be governed as a whole by a universal world organisation authorised and empowered by universal con-

sent to enact, administer and enforce world law upon all the world's nations and peoples."

The Hebrew prophets, whom he, though a Jew, ignores and professes to despise, clearly predict the establishment of such government (Dan. 2:44). In other words, God will provide for the needs of humanity through His son.

Meanwhile, the possibility of devastating war remains. Warburg comments:

"During the past decade, ever since the flight of the first Soviet Sputnik, the eyes of the modern scientific world have been turned toward Outer Space. Vast energies and huge sums of money have been spent on the project of sending human beings to the moon, while the urgent needs of this planet were largely neglected. Recognising the awesome dangers involved in a possible militarisation of Outer Space, the nations of the world have agreed upon and signed a treaty to prevent the use of Outer Space for anything but peaceful purposes. Similar dangers would threaten if the ocean floor were to become militarised."

As far as earth is concerned, he indicates two main trouble-spots:

"The two areas in which American and Soviet interests are in serious conflict are Central Europe and the Middle East. The United States wants Soviet military power out of Germany; the Soviet Union wants the United States out of the Middle East, where its bases and alliances are seen as a threat to Soviet security . . ."

Immediately, such prophecies as Ezekiel 38 come to mind. Two thousand five hundred years ago,

the Bible pin-pointed the troubles of present times, particularly in predicting the return of the Jews and revival of the State of Israel, and Russian interests in the Middle East and Europe. It is of the greatest significance and most solemn import, that a political commentator can write a book like the one before us.

Things "puzzle" him. Among them the call by Israel for Jews to migrate to the land. Does this imply a warning that what has happened to the Jews of Europe may some day happen to the Jews who remain in other countries? "Since Israel's victory the pleas for greater immigration carry the implication that Israel expects to retain substantial parts of the territory it has conquered."

We personally have found every word of this book intensely interesting,* not only because it accomplishes its objective, to give a factual, forthright outline of developments, trends and conflicts in the Middle East, but also because in so doing, the author unconsciously vindicates Bible prophecy in relation to current events, and such expositions as *Elpis Israel* and *Eureka* which have sounded their warning note to an unheeding world for upwards of one hundred and twenty years.

—H.P.M.

* For the convenience of readers, we have taken in limited supplies of this book, and can supply copies as they are ordered. Price, \$4.75, plus postage 25c.

The Need To Read:

Sometimes it is said: "I have no time for reading." Does the one who says this appreciate the words of Scripture: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." People who do not read have small chance of living for ever.

The Bittern : Bird of Desolation

About four hundred different birds inhabit Palestine, and about twenty-six of these are peculiar to the area. The Bible refers to about fifty varieties, using Hebrew and Greek names which, in many instances, can be identified with current species. Birds are mentioned in all but twenty-one books of the Bible, and thus form an important part of the Divine revelation. Their names, habits and characteristics are usefully employed by the creator to illustrate His Word, and are sometimes necessary in the understanding of certain Scriptures.



The birds were created on the fourth day: "And God created . . . every winged fowl after his kind: and God saw that it was good" (Gen. 1:21). God spake, and birds were created. With a whirring flurry of wings they lifted themselves up from the earth, to soar majestically in the blue firmament above, testifying to the glory of their Creator, to be used by Him as He saw fit.

The Raven and the Dove were sent out from the Ark; birds were sent to feed a prophet; they were used for the purpose of illustrating an exhortation; they found a place in the symbolism of Israel.

We propose to treat with some of these through the pages of *Logos*, and introduce the first bird that, according to alphabetical arrangement is brought to our attention.

THE BITTERN is referred to only three times in the Bible: Isaiah 14:23; 34:11; Zephaniah 2:14, and considerable controversy has resulted in trying to identify it. The word in Hebrew is *kippod* and is derived from a root word signifying "to contract," "roll up."

Because of the difficulty in identifying the creature thus indicated,

some give it as the hedgehog, others as the porcupine, which animals, of course, have the effect of rolling themselves up. The description of the *kippod* in the Bible would, however, suggest the bittern. Therein it is always spoken of in connection with desolation, and once in relation to pools of water; and whilst both these conditions would be natural in the habitat of the Bittern, they have no particular association with either the Hedgehog or the Porcupine, as the Revised Version renders the word.

But why should the Bittern be called by a name that signifies "to contract"? Because:

"When it (the Bittern) rests and is at ease, it holds the body erect in a somewhat forward position and draws in its long neck to such an extent that its head rests upon its neck."

According to the *Encyclopaedia Biblica*, the etymology of the Hebrew word:

"Is derived from a verb which in Assyrian means 'to plot' (i.e. get together), transitively, and in Arabic 'to inflict a blow on the neck of another'; 'to have a thick or loose neck.' The original sense is perhaps better seen in Syriac, where the same verb means 'to gather into a heap or ball.' The verb occurs but once in OT Hebrew (in Piel

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form), Is. 38:12, 'I have rolled up (or possibly 'shortened') my life,' a simile referring to the treatment of the finished web: the use of the noun ('destruction') in Ezek. 7:25 accords well enough with this derivation."

Appropriate to the etymology of the word, the Bittern appears in the Bible in association with prophesied desolation. It is a heron-like bird of marshy environment, with a mournful call; a long-necked and long-legged wading bird, habitually frequenting pools of water.

Its cry is a harsh "aark, aark" or a deep "woomp." One writer has described it thus:

"Its strange booming note, disturbing the stillness of the night, gives an idea of desolation which nothing but the wail of the hyena can equal."

It is significant that each of the three occurrences of this bird in Scripture is associated with a prophecy of desolation.

Proclaiming a prophecy against Babylon, Isaiah declared:

"I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith Yahweh Tzvaoth" (Ch. 14:23).

Because of Babylon's treatment of the Holy People, and because of its abominable worship, the city was to be entirely destroyed. The soaring ambition of its rulers was to be thrust into hell (v.15); the voice of pleasure that had filled its streets would be silenced (v.22); the social gatherings and activities of its people would cease (v.22). The broom (besom) of destruction would sweep it into ruin, and the glorious city of antiquity, the pride of Nebuchadnezzar, would be no more.

Its desolate ruins would echo with the doleful noise of creatures

such as the owl; whilst the bittern would stalk in its neglected swamps filling the air with its mournful cry.

Thus Babylon followed Nineveh in falling to ruin, and inherited the harsh cry of the bittern as the latter, once mighty, city had also (Zeph. 2:14).

The Bittern In Edom

The ruddy, sandstone hills of Edom, east of the Jordan river, had re-echoed with the martial noise of a people dedicated to the destruction of Israel. It is a rough, red, mountainous terrain, typifying the flesh in its harsh aridness; a significant contrast to the white limestone hills of the Promised Land. The Idumeans were traditional enemies of Israel, and had subjected them to many oppressions. But Yahweh moved on behalf of His people, and "bathed His sword in heaven," to destroy the Edomites politically. It was a "day of complete vengeance, a year of recompense for the controversy of Zion."

As with Babylon and Nineveh, so with Edom. The picture of destruction portrayed by the prophet depicts the once populous region inhabited by the "cormorant, the bittern, the owl and the raven" — birds which were considered "unclean" by the Mosaic code (Lev. 11:13-19). Edom was to be swept out of existence to give place to these inhabitants of its territory.

Typical Of The Gentiles

In the last prophecy considered above (Isa. 34), the bittern represents Gentile nations. Edom is used typically of the flesh in political manifestation, so that it is said that the indignation of Yahweh "is upon all nations" (Isa.

34:2). The Gogian confederacy, or the Image of Daniel 2, comprises the symbolic Edom of the last days, to be utterly destroyed: "For it is the day of Yahweh's vengeance, and the year of recompenses for the controversy of Zion" (v8). The confederacy, the image, and the fourth beast of Daniel 7:11, are different aspects of the one power (typical Edom) that Christ will completely overwhelm at his coming. Nevertheless, the individual nations will survive this destruction (Dan. 7:12; Zech. 14:16), to find a place as mortals in the Kingdom of God.

That is the picture presented in Isaiah 34. The birds and animals found inhabiting the desolation of Edom are those declared "unclean" under the Law of Moses; but Peter was shown that they represented different Gentiles (Acts 10:14-15, 34-35). Now consider that in the light of Isaiah's prophecy concerning the Bittern.

In drawing attention to the awful judgments of Yahweh yet to fall upon a disobedient world, the prophet invites the reader to "seek out of the book of Yahweh, and read" for not one of His prophecies shall fail (Isa. 34:16). And then, as though as to emphasize the apocalyptic nature of the chapter, and to demonstrate that there is something typical in it beyond the overthrow of historical Edom, the prophet adds:

"None shall want her mate; for my mouth it hath commanded and His spirit it hath gathered them" (v.16).

These words refer to the wild beasts and unclean birds (including the Bittern) that the prophet had earlier stated would inhabit Idumea consequent upon its down-

fall. For that purpose, the Spirit would gather them, together with their mates, as the birds and beasts were gathered by Yahweh into the ark in the time of Noah. The prophet continues by saying that Yahweh has divided "the inheritance" of these birds and beasts, that they might possess the land of Edom for the age, and dwell therein from generation to generation (Isa. 34:17).

Now literally that will not be the case, because the "desert shall blossom as the rose" (Isa. 35:1), and will be inhabited by mortals who will respond to the love of Yahweh. The birds and beasts of this chapter, therefore, represent the nations as they do in Daniel's prophecy. In fact, Isaiah is here saying no more than what Daniel teaches in his seventh chapter, where he says that the "rest of the beasts" shall outlive the Fourth Beast for a "season and a time," or one thousand years. They are unclean birds and beasts because they represent Gentile peoples.

Yahweh will appoint them their position in the Kingdom (Isa. 34:17). Moreover, on their behalf, He will cause the "wilderness of Idumea" to become fruitful once again. This is the wilderness that John saw, in which sat the woman representative of Babylon the Great (Rev. 17:3-4); it is the territory of the Fourth Beast, called in Psalm 2 the land "of the Gentiles," the "utmost parts of the earth," soon to be given into the hands of the Son of God. Though very populous today, and in many places extremely fertile, it is spiritually a wilderness, a solitary place in which is very little growth to the glory of Yahweh.

This is to be changed. Isaiah saw it change: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Who are the "them" on account of which the wilderness is made glad? They are the "wild beasts of the desert" and the unclean birds of Isaiah 34:14 who shall inhabit the land of typical Edom when it is reduced to a wilderness. To leave the language of symbol, and revert to the literal, Yahweh will bring prosperity to the nations (the birds and beasts) when He has destroyed the religious and the political systems of the Gentiles (antitypical Edom or Babylon the Great).

The subsequent verses of the prophecy show how that Yahweh will tame the unclean birds enumerated (including the Bittern), and restrain the wild beasts. A wise,

divine administration will replace the maladministration of today.

"The ransomed of Yahweh shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Meanwhile, the Gentiles live up to their symbol as far as the Bittern represents them. They assemble today and plot, as the word suggests; their mournful harsh note is heard testifying to the desolation of the times. But it will not always be so. Isaiah's prophecy speaks of a time of glory yet to come, when those nations accounted unclean today, and represented by the birds and beasts of prophecy, will be figuratively circumcised (Psalm 118:10 — mg), to receive their national "inheritance" in the Empire established by the Lord (Micah 4:8).

— G.E.M.

Jests Upon Scripture:

It is very common with some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on words, or a pun; at other times a blunder; and not seldom, a downright impiety. Whatever its form, even when lightest it is no venial offence, leading as it does, to profane contempt of God's Word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and droll idea. There is no real wit in the case, and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than at first appear. It leads in general to irreverence to Scripture. No man would jest with the dying words of his father or mother, yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.

—A Lover Of The Word.

Be Sincere And Sober:

Christadelphians who want novelty in their religion are not of those of whom Paul speaks as being grounded and settled,

Working Towards Salvation

"Let us labor, therefore, to enter into that rest (that remaineth for the people of God), lest any man fall after the example of unbelief" (Heb. 4:11).

Salvation is not the automatic result of belief and baptism, but is obtained from a continuous and progressive application of Divine principles. Abram was justified in two stages: first as a sinner, when he believed God and "his faith" was accounted for righteousness; and, secondly, as a saint, when his faith was made perfect "by works" (James 2:20-22).

The salvation of a sinner begins when he is washed from the sins of his former ignorance by true baptism, and he then becomes a saint and an heir with Abraham, to whom God said: "Walk before Me and be thou perfect" (Gen. 17:1). But heirs do not possess their inheritance unless they adhere to the terms of the will — and a saint must continue in the steps of Abraham's faith, walking as a sojourner in a strange country if he desires the promise. Between being first associated with the inheritance, and finally obtaining it, is a period of time, called "a day of salvation," wherein "we must labor to enter into that rest" which is for the people of God.

The importance of appreciating our personal position, during this day of salvation, is captured in the Apostle's words:

"We desire that everyone of you do shew the same diligence to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises . . . And so, after he (Abraham) had patiently endured, he obtained the promise" (Heb. 6:11-15).

The same principle was outlined by Brother Roberts, when he wrote: "Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections exhibited in the Scriptures. This process commences with a belief of the gospel, but is not completed thereby; it takes a lifetime for its scope and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas, and cannot be brought at once to the divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, namely, the expression of His mind in the scriptures of truth. Spiritual-mindedness can only grow within a man by daily intercourse with That Mind there unfolded."

The Basis For Forgiveness

Forgiveness of sins is only available where righteousness is developing in the individual. It is only for those walking in the light; those who have forsaken the darkness of Gentile ambition. In John's epistle, righteousness is as prominent as love:

"Let no man deceive you, he that doeth righteousness is righteous, even as he is righteous."

The blood of Jesus Christ cleanses us from all sin if we confess and forsake those sins. This requires the Truth to be an abiding force within us, continually humbling our native pride, and energizing us to overcome. In

this is manifest "that eternal life which was with the Father, and was manifested unto us . . . God is light and in Him is no darkness at all . . . Whosoever doeth not righteousness is not of God."

Brother Thomas wrote in *Anastasis*: "If a saint has no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment. He covers naked sinners that, as saints, they may develop works; that by these works which perfect faith, they may be justified as Abraham was . . . some do not perceive the difference between the justification of sinners and the justification of saints."

Brother Thomas spoke of those who wrongly affirmed "we have no righteousness of our own. Jesus Christ is our righteousness — He covers us — And God, beholding his righteousness does not see our filthy rags. If we confess our sins He is not only just to forgive us, but to cleanse us from all unrighteousness."

This is truth misapplied. The phrase "filthy rags" is nowhere used in Scripture as descriptive of the "righteousness of the righteous." It is only used once, and then expressive of the "righteousness" of repentant, but *unpardoned* Israel (Isa. 64:6). Hence, "filthy rags" should not be applied to the work of faith by the truly righteous, but to the so-called "righteousness" of unpardoned sinners.

God has always demanded separation as the basis of divine fellowship. He will not share His glory with another; and if our hearts are divided between Him and the

things of this life, we shall inevitably perish. Although God is merciful and gracious, He upholds spiritual laws in accord with His own honor and majesty. Consider the law of the harvest:

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Present existence makes many demands upon our time, and life is full of mundane duties, such as the raising of a family, tending gardens, business and domestic responsibilities, general education, etc. Whilst we may justify labor given to such activities, if we have permitted them to crowd out the time given to the study of the Divine Revelation and the growth in Scriptural understanding — then we are not better than the citizen of this world. No matter that we have named the Name of Christ, and profess to be his "sojourning" servants!

Here is the subtlety of human thinking amid the tremendous pressures of modern life. It has been said: "the road to hell is paved with good intentions"! We can easily exhaust our time and our energies on what are deemed "essentials" in the world.

On the other hand, it is urgent that we seek the eternal wisdom; that we follow the narrow path which is vastly different to the path of our neighbours. It is a great and consoling truth that the saints ("separated ones") have an advocate with the Father Who will help in time of need: "For whatsoever is born of God overcometh the world." We overcome the world, when we conquer our environment, and continue to work towards salvation!

— W.G.H. (England).

Our Readers Write . . .

Teaching From "Key To The Understanding"

"It is a great help to teach my children and those older in my family, and I am pleased to report that two baptisms have resulted from the reading of this book, and the searching of the Scriptures which it encourages." — (Sis. F.G., Victoria).

Such results from the "Key" are greatly encouraging.

In The German Tongue.

"I have recently returned from a visit to Germany, where I discussed the Bible with a friend, and to whom I would like to send a few booklets or leaflets on the Truth. If you have any in German, I would appreciate hearing from you." — (Bro. L.B., Nuneaton, UK).

The following German "Heralds" have been forwarded: "Ein Schlüssel zum Evangelium" (The Key to the Gospel); "Russlands Eroberung des Welt-raumes, Ein Warnsignal" (Russia's Conquest of Space: A Warning To Mankind); "Warum denn die Bibel lesen?" (How And Why You Should Read The Bible); "Koenigreich Gottes: Vergangenheit, Gegenwart, Zukunft" (The Kingdom of God, Past, Present and Future); "Dreieinigkeits-Lehre: Heidnisch-nicht Heilig!" (The Doctrine of the Trinity: Unscriptural).

Message From An Elderly Sister:

Sis. Evelyn Banta (USA), who has labored for many years in the Truth, and to whom many have written, writes:

"Soon 1970 will be here. The old decade has brought many joys and sorrows. I have not been able to answer letters in 1969, but thank those who wrote or visited me. Mortality is far from easy, but the hope of the Kingdom grows brighter daily. How the earth needs Christ's return! Those in Christ can look forward to a better day. May we, through grace, be worthy of it."

Eager Readers.

"We look forward to Logos each month for the joy of reading its lite-

ature, then pass it round to one or two elderly brethren who are as eager as we are to read the magazine" — (Sis. E.H.S., Ferndown, UK).

Supporting The Supplements:

"I enclose a voluntary contribution for the Logos Supplements. Realising the time of the end is close at hand, I think the theme chosen will be most profitable, and look forward to the fulfilment of this project. May it bear fruit in the name of our Savior." — (Bro. H.H.C., Yorks, UK.)

We appreciate such comments, received from many readers. A sound understanding of the prophetic program will assist Bible students to obtain a "full assurance of faith," and we hope the Logos supplements will assist to that end.

Article Sent To Reader's Digest:

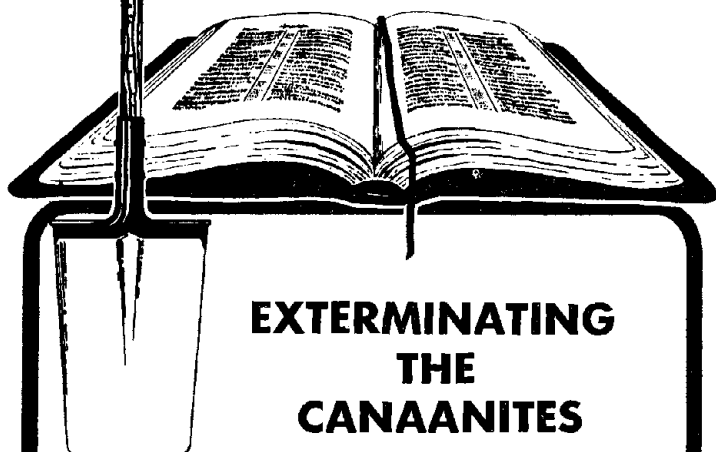
Enjoying the recent article, "Man Landing On The Moon," Bro. T.H. (USA) felt it should be read by many others:

"I have sent the article to 'Reader's Digest' requesting them to publish it for the benefit of as many as possible. They will probably decide not to, because, generally, people are not interested in religion. But I also gave them the Logos address in Australia should they desire permission to print the article. I believe the article should be read particularly by the American public, to open their eyes to the fact of Yahweh's greatness, and to warn them against becoming bold in their achievements."

Press On In The Work:

"From comments in the magazine, I understand that you are not without your critics. My advice to you is to follow the recommendation of Bro. Thomas set out on the cover of Logos. Those who have a firm purpose in the Truth grow fewer every day. We live in difficult days, and must make a stand for the Truth, in spite of opposition. Without such efforts, the ecclesial world would soon drift even more dangerously. We greatly appreciated the visit of Bro. Spongberg, and profited from his expositions." — (Bro. A.W., Scotland).

THE BIBLE AND THE SPADE



EXTERMINATING THE CANAANITES

Israel was commanded to ruthlessly exterminate the Canaanites: "Thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them" (Deut. 20:16). In consequence, whole communities of the Canaanites were destroyed: "They utterly destroyed all that was in the city, both man and woman, young and old . . . with the edge of the sword" (Joshua 6:21). The question is, Why such extreme severity? Would not an attempt at conversion be more in accordance with the mercy of God? The moral condition of the people at the time as described in Scripture and confirmed by archaeology shows that this was impossible. They had reached a state of depravity that threatened the spiritual character of Israel.

ISRAEL'S WAR OF EXTERMINATION AGAINST THE CANAANITES

Immoral Worship

Forty years after leaving Egypt, the Israelitish army stood poised on the outskirts of Jericho, ready to attack.

Once the walls fell, the order from the heavenly headquarters was specific: Israel was to destroy the enemy without mercy. The command related not only to warriors, but to women and children as well.

Why?

Because it was the only way to keep Israel from pollution. The people were entering a land whose inhabitants had destroyed all restrictions of morality, had lent themselves to the grossest forms of permissiveness, and given themselves over to the most bestial influences. They were encouraged to these acts by the forms of religious worship in which they engaged.

So the command was given:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:9-12). "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 18:21).

Even with a statement like this to illustrate the reason of the slaughter, many people find it difficult to justify what they consider the vindictiveness of the command, and the ruthless way it was carried out by Joshua.

Archaeologists do not so reason. They have been appalled at the wickedness of Canaan at the time, as the spade has uncovered the evidence. It has been stated:

"Archaeologists who dig in the ruins of the Canaanite cities wonder why God did not destroy them sooner than He did!"

We will supply some of the evidence that they have uncovered.

The chief Canaanite gods were Baal, Ashtoreth, his wife, and Molech or Melech. The worship associated with these gods was completely immoral, and mind destroying. Though Baal (Lord) was originally the name of the presiding deity of any locality, the name came, in time, to represent the universal god of Canaan. To the Baalim were accredited the increase of crops, fruits, and cattle, and it was considered they owned and controlled the land. In the worship of Molech, children were offered by their parents (Jer. 19:5), and lascivious rites were conducted (1 Kings 14:23-24).

Ashtaroth was the female consort of Baal, and the two were worshipped with lewd rites. Gesenius related the name Ashtoreth to the Persian word "sitarah," or "star," and connected it with Venus, the goddess of love.

Prostitution was a common feature of worship; and it was expected of all women before marriage that they prostitute themselves to strangers at the sanctuary of the goddess, and the wages earned by this sanctified harlotry were dedicated to the goddess.

Israel, poised on the borders of the land, knew little of these rites, and had little idea of the extent of depravity they would witness in the Land of Promise. The judgment of God went before them, and ordered the execution of all those who were participants in this vile form of worship.

The Abominable Relics Of Gezer

Ancient Gezer, one of the cities mentioned in the books of Joshua and Judges, was excavated by Dr. Macalister of the Palestine Exploration Fund, between 1904 and 1909. He found, in the Canaanite city which existed there when the Israelites invaded the land, the remains of a "high place," or place of shocking, immoral worship. This had been a temple in which Baal and Ashtoreth had been worshipped. It was an enclosure 150 feet by 120 feet, surrounded by a wall open to the sky, where the inhabitants held their religious festivals. Within the walls were ten rough stone pillars five to eleven feet high, before which the sac-

rifices were offered.

Under the debris in this "high place," Macalister found great numbers of jars containing the remains of children who had been sacrificed to Baal. The whole area was a cemetery for new-born infants, never more than a week old.

What a complete hold such a religion must have had upon its devotees that they would sacrifice their own flesh and blood in that fashion! It seems incredible that Israel would turn from the worship of a loving God of grace, to deliver their children up to such an inhuman monster, but it is what they did.

Another horrible practise revealed by Macalister was the system of "foundation sacrifices." When a house was to be built, a child would be sacrificed, and its body built into the wall to bring good luck to the rest of the family. Evidence of this has been found at Megiddo, Jericho, and other places besides Gezer, indicating how widespread was the horrible practise.

Also, at Gezer, under rubbish in the "high place," Macalister found an enormous number of images and plaques of Ashtoreth so formed as to excite sexual feelings, this being a feature of this crude, immoral worship.

And, indeed, in many parts of Palestine, similar "finds" have been unearthed. In the Xenia Seminary at Pittsburgh, USA, there is an image of Ashtoreth, found on the site of Kirjath-sepher, which crudely emphasises the sexual aspect of the worship. Similar images have been found at Beth-Shemesh and Athlit.

There was no hope of converting a people so depraved as were the Canaanites, whilst, on the other hand, the preservation of Divine worship in truth in the midst of Israel was only possible by destroying the predominating Baal worship within the country. Israel had to be ruthless about this; and therefore the command was given to slay without mercy.

It is sometimes reasoned that discrimination should have been shown, and the children saved from the common disaster, but the prevailing worship indicated the very character of the people, and indicated that those children when reaching maturity would imitate the ways of their parents.

God knew that, and in order to

guard His people instructed that they destroy. It was the only way to preserve the nation. He had been tolerant to the Canaanites, as is implied in the statement to Abraham (Gen. 15:16).

Joshua gave an example of what should have been done. When the walls of Jericho were breached, and the Israelitish warriors entered therein:

"They utterly destroyed all that was in the city, both man and woman, young and old, ox, sheep and ass with the edge of the sword" (Josh. 6:21).

That was not the treatment meted out to the whole country, however. Joshua did his work efficiently, but those who followed him did not. Although Joshua ejected the Canaanites from the cities, they were permitted to return there by those Israelites who occupied them. The book of Judges records:

"It came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out" (Ch. 1:28).

Feeling strong in themselves, they felt competent to withstand the influence of the Canaanites, and compromised with the explicit instructions of God. They placed them under tribute, obtaining wealth by their means, instead of destroying them at the sacrifice of their own convenience.

The ultimate result was that they became "snares and traps unto them, and scourges in their sides, and thorns in their eyes, until they perished from off the land" (Josh. 23:13).

The Canaanites stood in relation to Israel as the lusts of the flesh do to us. It is imperative that we "crucify" these, or violently put them to death (Gal. 5:24), otherwise the failure of Israel will be repeated by us.

Gezer A Canaanitish Stronghold

Gezer was a Canaanitish fort in the Shephelah, not far from the Pass of Bethhoron and the valley of Ajalon where the moon stood still at the request of Joshua (Josh. 10:12). It was a place of considerable military importance, overlooking the main routes through the country.

Therefore, once Joshua had defeated the southern confederacy headed by

Adoni-zedec, king of Jerusalem (Josh. 10:1), the way was open for penetration into the Shephelah. Joshua moved against the powerful fortress of Lachish (whose king formed part of the confederacy) and besieging it, overthrew it (Josh. 10:31).

Foolishly, Horam king of Gezer moved to the assistance of Lachish:

"And Joshua smote him and his people, until he had left none remaining" (Josh. 10:33).

We can imagine the abhorrence of the Israelites when the foul forms of worship in this city were revealed, and can appreciate that they would feel that the command to "utterly destroy" all such was justified.

Subsequently, Gezer became part of the border of the tribe of Ephraim (Josh. 16:3), and was appointed as a Levitical city (Josh. 21:21). But meanwhile, the Canaanites had moved back into the city, and entrenched themselves therein (Josh. 16:10). They were permitted to remain there (Judges 1:29) and became a source of trouble to the Israelites. It remained for Solomon to reduce the people of Gezer to forced labor, and to rebuild the city, which the Pharaoh of Egypt had taken and burnt and given to Solomon as a dowry with his daughter (1 Kings 9:15-17).

As stated above, the whole land (not merely Gezer) was given over to such immoral and wicked rites as have shocked those archaeologists who have unearthed the evidence. Prostitutes and Sodomites were associated with the religious worship and infant sacrifice was common. The whole land was a veritable Sodom and Gomorrah on a large scale, and was condemned to destruction — aged and youth alike — as a nest of serpents would be by those discovering it.

It is better that the wicked be destroyed than that they should remain to influence those who are as yet innocent, to join their company. Even as it was, the remnant of the Canaanites that remained caused the people of God to turn from His service. If the occupation of the land had been conducted on more peaceful lines, Israel would soon have lost its distinctive character, and the precious heritage of truth that has come to us through them would have been lost. Thus in

their bitter war of extermination with the Canaanites, they fought for those who have succeeded them; so that the sword of Israel wrought a work of mercy for all mankind, for the multitude of the redeemed will constitute those "out of all nations" including the Canaanites (Rahab — Rev. 5:9-10).

There is a significant statement contained in Joshua 11:19.

"There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon."

From this it would appear that these cities could have made peace on certain conditions: those that Rahab embraced. They refused to do this, and suffered in consequence.

The shame of Israel is that they imitated the worship and ways of immoral Canaanites, whom they defeated in battle through the power of God. Israel's disgrace is contrasted to God's attitude of grace, in the following passages:

ISRAEL'S DISGRACE (Psa. 106:34)

"They did not destroy the nations, concerning whom Yahweh commanded them; But were mingled among the heathen, and learned their works And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and daughters unto devils, and shed innocent blood."

GOD'S ATTITUDE OF GRACE

(Hos. 5:15)

"I will go and return to my place, till they acknowledge their offence and seek My face; in their affliction they will seek me early."

Joshua's Conquest Of Canaan

The book of Joshua is a book of graphic movement, of campaign, conquest and subjugation. It is set out in three divisions: (1) Entering the land (Chps 1-5); (2) Overcoming the land (Chps. 6-12); (3) Occupying the land (Chps. 13-24).

Joshua's invasion comprises one of the world's decisive campaigns, establishing the right of Israel to the land for all time. Modern Israel lays claim to it on the basis of Joshua's success, and the subsequent occupation.

The campaigns are worth studying from the standpoint of military strategy, even though the army fought in

faith. Jericho was the key to the country. When it fell, the way was open to ascend the pass that led to Bethel, and once this was taken, the country was divided into two. Three major campaigns, and the whole of Palestine was in the hands of Joshua. The first campaign, that of Jericho and Ai, opened the centre of the land to the Israelites; the second campaign, that against the confederacy under the king of Jerusalem (Joshua 10), delivered the south into their hands; the third campaign, that against Jabin at the waters of Merom (the Huleh valley), brought the north in subjection to them.

The geography of the land of Palestine assisted in the success of these various battles, so that ultimately, Joshua made it possible for all Israel to enter its inheritance.

Secret Weapon Of The Canaanites

The speedy success of Joshua in the face of very real obstacles is remarkable, and should have revealed to the people that "no weapon formed against them will prosper" if they placed their faith in God.

Not only did they have to take mighty cities by siege, destroying their powerful walls, and overthrowing their skilled warriors; but in the open field they were opposed by chariots of iron against which they had no visible effective defence.

Those chariots were the war-tanks of the age, and were often used in battle in a similar way to which Hitler used his in World War 2. In World War 1, the war-tank was the decisive weapon and played no small part in bringing victory to the allies. Until a form of defence was invented against them the war-tanks would move against the opposing infantry with impunity, and the effect was devastating.

Under normal conditions, a contingent of chariots moving rapidly and inexorably against marching infantry would be a frightening sight; but in the case of Joshua's army, conditions were not normal.

When he entered the Land, Joshua found the inhabitants had discovered the secret of manufacturing iron, and that this had been used for making chariots.

Moving north against Jabin, king of

Hazor, Joshua had to contend with chariots for the first time (Josh. 11:4). The battle took place at the "waters of Merom" (v.5), the upper reaches of the Jordan. It is situated in a wide, flat valley that provided excellent terrain for the manoeuvring of chariots in attack. The valley is dominated by high hills, from the heights of which Joshua looked down upon the assembled forces of the enemy. Jabin doubtless thought he was still at Gilgal, but by a forced march, Joshua's forces were in a position to attack on an unsuspecting enemy. He did so "suddenly" (Josh. 11:7), swooping down from the heights on the enemy below before Jabin had opportunity of using his resources effectively. The chariots were destroyed (Josh. 11:6).

Unfortunately, Israel failed to learn the lesson of faith.

When Joshua had passed off the scene, failure instead of success marked their efforts against the enemy. The record states:

"And the Lord was with Judah; and he (Judah) drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron" (Judges 1:19).

They "could not" drive out the inhabitants of the valley because the plains gave an advantage to the chariots, and Judah lacked sufficient faith to overcome the obstacle.

The use of chariots, naturally, was limited in mountainous country, but Judah should have recalled the notable victory of Merom. They failed to do this, and victory was only partially gained.

Joshua had defeated Jabin, king of Hazor, but soon another Jabin arose, who, like his predecessor, built up a large contingent of chariots. He had "nine hundred chariots of iron" (Judges 4:3), and for twenty years he dominated Israel.

According to archaeologists, the forging of iron was known in Palestine as early as 1400 B.C., as is shown by a steel battle-axe found at Ras Shamra, though what they term the Iron Age is dated from around about 1200 B.C.

For many years, when the Israelites were dominated by the Philistines,

it seems that they had agricultural implements of iron, but were not permitted to have smiths to sharpen them. This had to be done by the Philistine smiths who maintained a monopoly of the metal, until the reign of Saul.

"Now there was no smith found throughout all the land of Israel, for the Philistines said, Lest the Hebrews make them swords or spears. But all the Israelites went down to the Philistines to sharpen every man his share and his coulter, and his axe and his mattock. Yet they had a file for the mattocks and for the coulters, and for the forks, and for the axes to sharpen the goads. So it came to pass on the day of battle that there was neither sword nor spear in the hand of any of the people that were with Saul and Jonathan, but with Saul and Jonathan was there found" (1 Sam. 13:19-22).

The RSV reads: "And the charge was a pim for the plowshares, etc." At one time quite unknown, this word has been found on small stone weights in Palestine. *

Thus the Philistines held a "corner" in the iron market, and carefully guarded the secret of its smelting. With the superior iron weapons they possessed, they were able to dominate the Israelites for many years, and that is partly the reason why they continued to harass the Israelites for so long.

The situation was different when David had conquered the Philistines, for then the secret of the iron smelting process became known, and the metal came into common use in Israel. Thus the rulers of Israel gave one hundred thousand talents of iron for use in the Temple (1 Chron. 29:7).

Archaeologists claim that excavations reveal many iron relics of 1100 B.C. in Philistia, but none in the hill country of Palestine till David's time, about 1000 B.C.

The Bible Up To Date

The Bible is used in Israel today as a text-book to unravel the natural resources of the country.

For example, the record stating that Solomon had smelting-works at Ezion-geber, led to the modern search for copper in that area, with the result that today a large copper smelting works has been established there, en-

abling Israel to export the metal to the benefit of local currency.

When General Moshe Dayan was directing the attack through the Sinaitic Peninsula, he instructed Bible students in Israel to search its pages in an attempt to discover the whereabouts of water holes in the arid desert. They did so, to provide outstanding assistance in the victory of the six-day war. The London Express Service commented:

"Today, even the Bible is used for espionage purposes. Before the six-day war, General Dayan got Biblical scholars to pore over the old references as to where water holes could be found in the Sinai Desert. Their researches produced some remarkable finds. Israeli units were dispatched to obscure map references and told to drill. Centuries old water-holes, long since silted over produced their life-saving nourishment."

The same kind of research led to victory in Jerusalem during what the Jews style the War of Liberation in 1948. The main road to Jerusalem was dominated by the Arabs who maintained a murderous fire against the Jewish convoys with consequent loss of life and vehicles. The small foothold that the Jews retained in the old city, and their general occupation of what became known as the Jerusalem corridor, became most precarious, until it reached a stage that unless some alternative route was opened, their forces would be defeated.

An amateur archaeologist searched the ancient records for an alternative road, and found one. With an energy generated by despair, the Jews worked day and night to restore the ancient route, and succeeded. This proved a lifeline to the besieged city, and contributed to the victory of the Jews.

In Israel today, the Bible is a living book, and is treated that way. Unfortunately, though the Jews search its pages for historical data, and geographical facts, they do not accept its message of salvation. If only they placed as much research and faith into the Old Testament prophecies concerning Messiah, they would remove from their eyes the blindness that Paul declares will remain there until the Deliverer himself appears.

Another example in which a study

of the Bible record saved many lives was described by Mr. John Hie in an issue of the **Saturday Evening Post**. In this case, the Bible supplied inspiration for a precise plan of battle for the British in the Near East, under General Allenby in 1918.

The British, out to capture Jericho, knew they must first eliminate a Turkish garrison in the village of Michmash. A frontal attack was decided upon, despite the heavy casualties it would inevitably entail. What happened after that constitutes one of the most unusual episodes in military annals.

On February 13th, the British Chief of Staff outlined to his officers the plan for taking Michmash by direct assault. One of the officers, Major Petrie, started inwardly. The name of the village was familiar to him. After the meeting, Petrie retired to his quarters to try and sleep, but the word Michmash kept running through his brain. Where had he encountered it? Suddenly he had the answer: the Book of Samuel in the Bible! By the light of a candle he commenced to search. Eventually he found it in 1 Samuel 14:31.

"And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin, but the Philistines encamped in Michmash."

Petrie rushed to the headquarters of the Commanding Officer. Rousing him from sleep, he excitedly announced his find.

It was the Biblical account of how Jonathan had taken Michmash from the Philistines nearly thirty centuries before. Various land marks were mentioned:

"There was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez and the name of the other Seneh" (1 Sam. 14:4).

The record states that they clambered up the cliff and overpowered the garrison, "within as it were an half acre of land, which a yoke of oxen might plough." The main body of the enemy, awakened by the noise, thought they were surrounded by Saul's army, and "melted away and they went

on beating down one another" (1 Sam. 14:14-16).

The two sharp rocks indicated a pass, leading to a plot of ground overlooking the town. On a hunch, the commander sent scouts out to look for the landmarks. They returned with the report that they were all there. The pass was thinly held by the Turks, as it had been by the Philistines in the days of Saul. By the light of the moon, they could see the small flat field on top of a rising, dominating Michmash.

Petrie and the commander pored over the Bible passages, and decided to change the plan of attack. Instead of a frontal move against the heavily defended city, they would try Jonathan's tactics, and send a small force through the pass to the plot of ground above Michmash. Jonathan's methods were followed. The few Turks whom they met were quietly overpowered, and before dawn the small company of British soldiers had taken up their positions in the field.

At dawn they emerged from hiding with loud cries. The Turks poured from their beds, to see the enemy on the strategic ledge behind them. Confused and terrorised, they were easily subdued. Michmash was taken with amazingly few casualties, and the door to the Near East opened for a great British victory.

Gibeah: Early Headquarters Of The Monarchy

The period of the Judges was a period of anarchy. It is summed up by the statement: "There was no king in Israel; every man did what was right in his own eyes."

There was a King there, but He was not respected. It was Yahweh, the God of Israel.

The period came to an end with the elevation of Saul as king. From 1 Samuel 10:26, we learn that Saul's home was at Gibeah, about three miles north of the Damascus Gate in Jerusalem. The site today is known to the Arabs as "Tell el-Ful" (hill of beans).

As the birthplace and residence of Israel's first king, Gibeah became a city of importance. Saul built a palace or fortress there. In 1922 and again

in 1933, Professor W. F. Albright excavated the city and found the ruins of the fortress. There had been a settlement in the place previously, and this had been largely destroyed by fire about 1100 B.C.; probably in the destruction recorded in Judges 19 and 20, when the combined tribes almost annihilated Benjamin, and destroyed Gibeah.

The building, uncovered by Albright, dated to about 1000 B.C., the time of Saul. It originally had two stories which were connected by a stone staircase. In the audience chamber of this castle, young David played his harp to ease the spirit of troubled Saul (1 Sam. 16:23).

Among the finds in the ruins were earthenware vessels, rubbing stones for grinding flour, arrowheads and slingstones. The finding of the last-named is interesting in view of the renowned skill of the men of Benjamin as slingers (Jud. 20:16).

Albright's excavations revealed that the castle had been destroyed, but immediately rebuilt. This may have occurred after the death of Saul, during the contest between David and Ishbosheth. The rebuilt fortress, however, was abandoned during the period when Jerusalem was the capital.

The Sweet Psalmist Of Israel

As a boy, David was brought in close proximity to the declining king, and the fallen glory of Israel. He was called from the sheep to be anointed by Samuel, and through his skill in song and harp, found himself in the palace itself.

The Psalms of David must have been heard in the audience chamber of the palace whose ruins were excavated by Albright.

Critics of the Bible, however, have contested this. They claim that David could not have written the Psalms, and they usually assigned them to the period between the two Testaments, in the time of the Maccabees.

Further, the Bible states that David established guilds of temple musicians. The critics claim that this could not be so, since the formal organisation

of temple musicians was unknown until after the return from the Babylonian captivity, over four hundred years after David's time.

This criticism has been proved to be wrong by modern discoveries, from Egypt, Mesopotamia, Ras Shamra, and also from the Dead Sea Scrolls. Temple paintings depict Semites playing musical instruments. In his book "History, Archaeology and Christian Humanism," Professor W. F. Albright, an outstanding archaeologist, writes:

"There can be little doubt, in my opinion, that there are scores of Psalms whose composition may be dated in the tenth century, or shortly afterwards, and it becomes hypercritical to reject the tradition of Davidic sponsorship (which was tantamount to authorship at that early period) of a substantial nucleus of the present Book of Psalms. At long last we have a solid linguistic basis for a history of Hebrew literature."

"There are few, if any, surviving intrusions from the Maccabean period in the Psalter (the Psalms) or in the corpus of prophetic writings."

"Ugarit (i.e. Ras Shamra) and other North West Semitic parallels enable us to explain the consonantal text of hundreds of passages in the Psalter and the Prophets, and sound new interpretations are now accumulating so fast that their number has been multiplied many times over within the past decade. In virtually all these cases, the archaic words and expressions were no better understood by the Greek translators of the second century B.C. than they were by modern specialists only a few years ago. To attribute such Psalms to the Maccabean period is absurd, and to put them in the earlier Hellenistic (Greek) period is scarcely more plausible. Furthermore, the Dead Sea Scrolls are introducing us to many original compositions of the Maccabean age; neither in prosody nor in language do they resemble the Psalter in prophetic writings, except when quoting them directly."

Thus archaeology confirms King David as "the sweet Psalmist of Israel."

Thoughts For The Times

Graaping at Opportunity

Opportunities of service and sacrifice are of God. From the time that we were first permitted to know and embrace the truth, our opportunities of serving it have never ceased to come and go. But it requires a high magnifying power in the mental eyes to be able to see an opportunity, and a still more vigorous state of the affections Godwards to be able to seize it. The place for Zion's watchmen is the watch tower; and here all faithful aspirants for a part in her coming glory will always be found: watching for every opportunity of promoting the honor and interests of her great Redeemer, and our Lord and Master, to whom we must finally give an account of our stewardship. Opportunities are as various as they are numerous, and they can generally be seen where brethren WANT to see them; but as the proverb says, "There's none so blind as those who will not see." Let the same kind of opportunity come along to two brethren or sisters, and one will see nothing in it to be in a hurry about; while the other will "jump at it," and proceed to give effect to their convictions at once. This is the class who are earnest about everything, and don't allow the grass to grow under their feet. The worth of this sort in a meeting is incalculable; they give both character and color to an otherwise insipid state of things. They are always on the alert; they act the part of unsleeping sentinels, and come good or come evil, as affecting the truth, it receives the promptest attention they can command. Their senses being exercised by reason of use, they are quick to discern their opportunities of service, large and small, and bound like the leaping deer in the direction of truth and duty; they see Christ in the matter, and don't allow either "child or chicken" to obstruct their course. The truth (under the blessing of God) owes its greatest prosperity both numerically and spiritually, to those with whom it has been an agonising and daily care, and who, in the simple discharge of their duty, have acted out the part of shepherds as well as policemen; and have from the very first, taken the whole thing under their wing, sparing neither their health nor their wealth, and neither body nor other business, that so the very best and most widespread interests of the truth in our day might be achieved.

Yahweh as Sun and Shield

We receive the word of exhortation this month from Brother Roberts. He has selected for reading, Psalm 84, with its comforting message: "Yahweh is a sun and shield; Yahweh will give grace and glory; no good thing will He withhold from them that walk uprightly" (v.11).

The Kindness Of Yahweh

Here we have a most encouraging picture of the kindness of Him with whom we have to do. This character is the central glory of revelation. We fail, perhaps, at all times to remember it sufficiently. Many things help to cloud it from our view. Our weakness, our short-comings, our pre-occupations in other directions, the weariness of the constant fight of faith, and other things, prevent us from realising as constantly as we might, that the Eternal Father, who invites us to Himself by Christ, is full of tenderness and compassion and overflowing with loving-kindness to such as keep His covenant, and even abounding in long-suffering and goodness towards those who are far from Him.

Our failure in this respect is part of the weakness of our present nature; but our failure to apprehend does not interfere with the fact. God is love, even if we faint and fail. The everlasting hills are not endangered when we grow tired and sleepy. The strength of God is in no way diminished when we die. So His loving-kindness is none the less because we forget. Yea, it operates sometimes in the inverse ratio of

our weakness:

"Like as a father pitieth his children, so the Lord pitieth them who fear Him; for He knoweth our frame; He remembereth that we are but dust" (Ps. 103:13).

He loved us while we were yet enemies (Rom. 5:10). He provided His Son to die while death and darkness reigned throughout the world; He raised him when none comprehended the loving mystery. He established this propitiatory — this meeting point of reconciliation — while we yet wandered far from Him in disregard and alienation; not that He required to be propitiated; not that He needed reconciliation. The kindness was with Him; the advance was from Him; it was our reconciliation that was sought by "God who was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." In Christ crucified He gave us the declaration of His righteousness, that bowing down before this, and identifying ourselves with it in baptism, we might exalt His holiness and remember His forgiveness and friendship.

The Comfort Of His Kindness

All this was arranged before we knew anything about it; and the

goodness that contrived this kindness is as great today as before it was announced by the apostolic ministration to the world. "His mercy endureth for ever." Its reality and its greatness will be fully manifest when we attain unto "the adoption, to wit, the redemption of our body." We shall then see the full meaning of Paul's words:

"He hath raised us up together and made us sit together in heavenly places, that in the ages to come, He might show the exceeding riches of His grace, in HIS KINDNESS TOWARDS US through Christ Jesus" (Eph. 2:6, 7.)

Well might the apostles, to whom the ministry of reconciliation was entrusted, entreat men to be reconciled to God. The mode of the reconciliation is contrived on such a principle that His glory is the upshot of it in the mouth of everyone reconciled; but individual well-being in the most exquisite form it is possible to conceive of it is none the less the result to them on this account. In fact, their individual well-being is all the more glorious because realised on the foundation of God's exaltation. It has been well said that the highest glory of God is the supremest good of man. We see it in measure even now, but in the day of the consummated purpose, we shall see it in a manner that hath not entered into the heart of man to conceive.

It is profitable to let the mind rest thus in the contemplation of what God has revealed concerning His goodness. It is a stay and a comfort and a defence in the present time of evil. It is a star of hope in the midnight sky, a great uplifting power in the present de-

pressing animal state of existence. It acts with the mighty influence of well-founded hope, purifying and ennobling the mental man, and saving us from the slavery of petty temporal life. It is a soothing balm and a stimulating cordial. It comes closer even than hope; it gives faith in a present beneficence. It is a pledge of present goodness. God is a sun and a shield even now. It is to the present time peculiarly that these same words apply. They were written concerning those who walk uprightly in a time of evil; in the ages to come there will be no evil to be protected from. It is now, when the wicked walk on every side, and when snares through all our way are strewn, that righteous men most need the comfort of the fact that the Lord God is a sun and shield. What an expressive figure it is. How cheerless and gloomy and unwholesome is the earth without the sun. Let the sun arise, and what a change takes place. He seems to fill the expanse with an ocean of light and life, in which we bathe with sensations of exquisite delight. There is healing and joy and beauty in his beams.

The Confidence Of His Protection

Such is God, and more: a shield also. In the finest sunlight, violence might assail or the beast of prey devour. Defence is needed, therefore, to complete the picture. If God defend, no evil can befall. Jesus teaches us to pray for this: "Deliver us from evil." But let us judge wisely in the matter. A father who defends his child continually from mortal calamity may himself inflict upon him pain by

the rod, or assign him for his good a part to fulfil which will be irksome or even painful; the child would judge wrongly if he were to say his father did not act a beneficent part because he subjected him to chastisement and to hard tasks. So we must not say that because God is a sun and a shield to those who walk uprightly, nothing but prosperity will be their lot. True blessing may require them to be put through sharp adversity. Every case must be judged by its issue. A man flourishing in this life to the loss of life eternal, is not blessed. If in order to guide a man into the kingdom of God, a crooked path is needed, then God shows Himself a sun and shield in twisting his path for him; a sun shining upon him unto life; a shield in fencing him from those circumstances that would be fatal to his steps. This is a most important discrimination. Apart from it, many mistakes will be made. The Psalmist declared:

"My feet were almost gone: my steps had well nigh slipped; for I was envious at the foolish when I saw the prosperity of the wicked . . . until I went into the sanctuary of God; then understood I their end. Surely Thon didst set them in slippery places" (Ps. 73:3, 17, 18).

It is very natural to argue that prosperity is an evidence of Divine favour and adversity is the reverse; but it is often far from correct. God does sometimes prosper the righteous, as in the case of Joseph in Egypt; and, in the final sense, there is nothing but prosperity in reserve for Joseph's class, and nothing but adversity and ruin for the accursed of God; but in the present provisional and preliminary state, trouble is more fre-

quently the portion of the chosen of God than the reverse — the explanation being that trouble is a necessary part of the process by which they are developed for the endless ages of blessedness to come after. Paul reasoned:

"What son is he whom the Father chasteneth not? If ye be without chastisement, whereof all (the sons) are partakers, then are ye bastards and not sons." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:5-8).

The practical application of all these principles lies here: "all things (both good and evil) work together for good to them who love God; who are the called according to His purpose" (Rom. 8:28). God knows when the good things are safe and when the evil things are needed; and the scriptural attitude is to accept with a reverential submission, whatever comes: if good, with thanksgiving; if evil, with resignation. It would be altogether a mistake to assume that goodness only will be our lot, or that God regards us not if He suffer evil to happen. Job is ever a helpful illustration on that point.

Present Sufferings

The Psalmist declared:

"My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. How amiable are Thy tabernacles, O Lord of Hosts" (Ps. 84:1-2).

The world is a great wilderness: a dry and parched land, wherein there is no water. There is a day coming when it will be said: "Behold the tabernacle of God is with men, and God shall wipe away all tears from their eyes." Of this tabernacle of glory, we can say: "How amiable are Thy taber-

nacles, O Lord of Hosts"; and from the same sense of present desolation we groan together, heart and flesh crying out for the living God. This made up the principal part of the sufferings of Christ. In the midst of much people, he was as a sparrow on the housetop, a pelican in the wilderness — alone in the surrounding desolation. This is an experience that continues for every son of God. There are plenty of people and plenty of activity, but neither the people nor what they are doing has any interest for those who are Christ's.

In this respect, we suffer with him, even if we are not the objects of direct persecution. We are not at liberty to unite with the present world as regards its aims and principles and pleasures. We do not belong to it if we belong to Christ; for he expressly said: "I am not of this world," and he affirmed the same fact of his disciples, saying: "Ye are not of this world."

It remains, therefore, that the saints are not of this world. Their sentiment is the one expressed in the Psalm read: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Ps. 84:10). The world at present constituted is, in the aggregate, "the tents of wickedness." It is founded on the "lust of the eye, the lust of flesh, and the pride of life." It is, therefore, impossible that a man of God can be a dweller among them, or even content to enjoy their recognition. The saints cannot be friends with the world. The world hated Christ, and it will hate his friends if they are so in deed and in truth. The

world's friendship is a dangerous thing. Its countenance is almost certain death. A man may say, "I like it," but it is the old man that says that. The new man, who counts all things but dung that he may win Christ, would feel he was betraying Christ if he accepted recognition at the hands of those who despise God. What the old man likes is something to be on our guard against. The new man should be allowed to rule in all things. Nay, he *will* rule in the elect of God, for where he rules not, God's choice does not lie. Christ's words on this point are plain: "If any man serve me, let him follow me." It is not sufficient that a man enrol himself as a servant; he must be a servant in more than name if he is to be of any acceptance with the Father who sent Christ as one who served. He must "follow" Christ, doing as he did, in all the particulars he has indicated for our guidance.

Coming Glory

The way of life is narrow, because the life to be entered is glorious, and glorious by reason of the things that constitute the way narrow; for where would be the glory of the future age if it were not for the righteousness that will be at its foundation, and the glory to God in the highest that will form its topstone of renown?

And in the wisdom of God, the foundation of all this righteousness and glory is being laid in these times of evil when the way to obedience is a way of self-mortification. Let us recognise the situation and act the part of wise men. The present order of things will not endure for ever. The trials we endure in the weakness of flesh

and blood are but for a moment. They began only yesterday, and they will be all over tomorrow; and what a morrow that will be, if we successfully fight this no uncertain fight, pressing towards the mark for the prize of the high calling of God in Christ Jesus!

The sufferings of this present time are not worthy to be compared with the glory that will be revealed in us. Endowed with the immortal vigour of a new and imperishable body, and clad in the joyous vesture of cloudless wisdom and irrepressible thanksgiving and praise, we shall be invited to go forth in the work of reformation and blessing amongst millions of benighted men. First, the sword will clear the path, bringing down

the power and abolishing the authority of kings in all the kingdoms of the world; then the willing ears of countless multitudes will listen while the New Order of Governors teach them everywhere new laws, and uprear for them new and righteous institutions, by which all nations will be blessed, and the glory of Abraham's God set on high. Thenceforth in glory and honour and wealth, and greatness and joy and renown, the righteous will shine forth in the kingdom of their Father, a glorious galaxy of deathless benefactors, prepared in former days of trial and humiliation, but now exalted as the resplendent stars of the new heavens, and shining therein to the glory of Him who created them.

Our Stand!

We are precisely where we have ever been — on the basis of the truth in its apostolic and prophetic entirety; and there, by the grace of God we mean to remain, till death or the Lord's coming end the conflict. We are not among the host of Bible peckers with whom their sectarian "cause" is everything, and the Bible an occasional convenience, for which they have not much taste, and whose acquaintance they never thoroughly make in its breadth. The system in vogue among the brethren of daily reading the Bible by system, year after year, makes men strong and stable in the faith, from which they cannot be moved by the passing breezes of human feeling and opinion — come from whatever quarter they may. Our motto is: "No compromise with anything that leads from the truth." We are glad of the company of all who are enabled by discernment to take this ground. Where men personally estimable cannot take it, we regret the fact, but cannot share their attitude. We cannot surrender the only tenable position of faithfulness in an age of corruption and confusion like this, either to increase the facilities of friendship or reduce the inconveniences of antagonism. (R.R., 1884).



The Approaching Marriage

In this life, unity of mind is necessary to a happy marriage. Many are the failures resulting from a lack of this essential. How different will it be with the "Marriage of the Lamb." This will be no failure. No one will be made a constituent of Christ's bride who has not cultivated his mind (Rom. 8:9), and all who have Christ's mind will be exalted to a position beyond failure, by being made immortal and impeccable. Now is the time to see to it that we are making ourselves "ready." (Rev. 19:7-8; Jn. 17:20-26).

UNION or UNITY?

For some months we have had correspondence with brethren in North Queensland relative to the doctrine of the Atonement. They challenge the basis set forth in the Statement of Faith (such as is outlined in *The Blood of Christ* by R. Roberts, and the *Unity Book* issued by the Central Standing Committee of Sydney), and the stand taken by *Logos*.

Our correspondents are quite open in their repudiation of this stand. They advocate teaching similar to that propagated by the late Edward Turney, and today by E. Brady, an heretical teaching which caused division in England some time back.

At the same time they want to know why they cannot fellowship with Ecclesias which repudiate those errors and retain the foundation established by the Statement of Faith.

Over the course of many months, we have pointed out to them that to attempt to do this would be basically dishonest to God, and that is a most dangerous course to adopt. To accept the Statement of Faith as a basis of union, and at the same time to actively set about undermining its teaching (as our correspondents in Queensland are busily doing), would be to openly accept a teaching that is secretly denied; or, to live a lie!

It is wrong to give lip-service to the Statement of Faith as forming

a basis for union, and to undermine its teaching at the same time. Honesty demands that we endorse and defend the doctrinal basis upon which we meet together.

Brethren of integrity will repudiate any other course.

To claim to meet on the basis of the Statement of Faith and yet repudiate its teaching is not only dishonest, but highly dangerous.

It would permit heretics to move freely among Ecclesias, feeding poison to the unwary such as could result in spiritual death.

That, in fact, is what has happened in some quarters.

There is a group in Townsville which has broken away from the Ecclesia and established a schismatic meeting under the label of Christadelphian. But the caption is false, for this group repudiates the fundamental doctrine of the Atonement, as proclaimed by Christadelphians.

This group sought affiliation with the Central Standing Committee, but its application was rejected on the grounds of the false doctrine it propagates.

But this group receives support from the correspondents referred to above!

A frightful responsibility rests upon those whose teaching or action has caused such groups to come into existence; and for this they will be called to account at the Judgment Seat of Christ.

It is with extreme sorrow that

we write thus, for we feel the matter very deeply. We recall cooperating with members of this group some years back, and remember their loving fellowship at the time.

In fact, we feel a sense of personal guilt, that we did not act more vigorously against those responsible for the situation that has since developed; among whom we class the correspondents mentioned above. How can they expect to retain their association with the Body, whilst they engage in such damaging and nefarious work as in undermining its basic teaching!

No community would prosper that would permit that!

Paul warned:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Isaiah instructed:

"Cry aloud, spare not, lift up thy voice like a trumpet" (Isa. 58:1).

Ezekiel was told:

"If thou dost not speak to warn . . . his blood will I require at thine hand" (Ezek. 33:8).

In view of such instruction, we dare not stand supinely by when the Truth is endangered; it is a personal responsibility to support those who are prepared to fight to preserve it in its purity.

Whilst on this subject, let us make it quite clear what stand is taken by *Logos*. It is claimed by some that it advocates the extreme of what is sometimes called "Andrewism." That is not so. It has always embraced the principles of the Atonement as set forth in the Unity book.

In line with the above thoughts

is a communique issued by the Conference Committee (to be held in Queensland). It states that the basis of fellowship to be adopted by the Conference is that outlined in the Unity Booklet, pp. 13-15.

This requires both the wholehearted endorsement of the Statement of Faith and the withdrawal from any who depart therefrom. Relevant passages read as follows:

(1) GENERAL BELIEFS:

(a) — We agree that the doctrines to be believed and taught by us, WITHOUT RESERVATION, are the first principles of the One Faith as revealed in the Scriptures, of which the Birmingham Amended Statement of Faith (with positive and negative clauses and Commandments of Christ) gives a true definition. Clauses 5 and 12 are understood in harmony with the explanations, reading:

"We believe that Adam was made of the earth, and declared to be very good; because of disobedience of God's Law, he was sentenced to return to the dust. He fell from his very good estate, and suffered the consequences of sin — shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin, and inherit a nature, prone to sin. By our own actions we become sinners and stand in need of forgiveness of sins before we can be acceptable before God. Forgiveness and reconciliation God has provided by the offering of His Son; though Son of God, He partook of the same nature — the same flesh and blood as all of us, but did no sin. In His death He voluntarily declared God's righteousness; God was honoured, and the flesh shown to be by divine appointment rightly related to death. To share in God's forgiveness, we must be united with Christ by baptism into His death, rising from baptism dead to the past, to walk in newness of life. The form of baptism is a token of burial and of resurrection, and in submitting to it we identify ourselves with the principles established in the death of Jesus 'Who died unto sin,' recognising that God is righteous in decreeing that the

wages of sin is death, and that as members of the race, we are rightly related to a dispensation of death . . .

(2) FELLOWSHIP

It is affirmed that:

(a) Where any brethren depart from any element of the One Faith, either in doctrine or practice, they shall be dealt with according to the Apostolic precept and that extreme action would be ecclesial disfellowship of the offender (Matt. 18:15-17; Titus 3:10-11)."

The communique from the Conference Committee, therefore, requires that the Brisbane Ecclesia refuse fellowship to any who claim union without endorsing the doctrines that provide the basis for true spiritual unity. If this is implemented, it should clear up the unfortunate situation that has developed there, and which has resulted in charges of inconsistency being levelled at it, not only by

brethren in the area, but virtually by the Central Standing Committee also. We trust that this is the intention, and that the Conference may be held in an atmosphere of mutual trust and confidence.

In view of the significant times in which we are living, and the tremendous pressure that the world today exerts upon the Truth, there is a need to draw the bonds of fellowship, unity, and co-operation more tightly today than ever before. This can only be done upon a basis of the Truth; and it is the responsibility of every individual to see that it is honored, respected and maintained. By so doing we will enjoy both union and unity, which will be to the glory of God and the wellbeing of each other. Let us individually and ecclesially strive to that end.

Our Readers Write . . .

Teenage Bible School Sessions Appreciated

"I am writing to tell you how much I enjoyed the Bible School, and realise that the strength that we gain from it cannot be measured. Without the influence of the Bible School and other such activities, I am sure that the Truth would not be as highly maintained as it is now. It provides both a source of encouragement and strength to go on and complete the race that is set before us. I am sure that as far as the young people who attended are concerned, they were upbuilt and assisted by their studies at the School, to strive for the things that make for peace in these last troublous days of the Gentiles in which the Ecclesia exists." (Bro. W.R., NSW).

The Debate With Lee

Years have passed since this debate

was conducted, but the recordings of it continue to perform good. Bro. D.I., Wales, UK, comments:

"You will be pleased to know that one of the records of the Adelaide debate about the Kingdom of God on earth has helped one of God's little children on to the path of life. It helped overcome a difficulty, so you see our heavenly Father has bent the sound of your voice to His holy purpose even here to produce another vessel fit for the Master's use."

We are delighted that, in the mercy of the Father, these debates performed so much good. Actually, we felt that those on the Kingdom of God were the least effective of all, and were somewhat disappointed in our presentation of the Truth. Experiences such as the above show that we can never properly assess the value of an effort.—Ed.

Barriers Of Separation

"It seems that the barriers of separation are being constantly attacked by the influences of the world, and there is a vital need to speak boldly and confidently for the things of spiritual value. It is difficult to imagine that the depths to which the world has sunken, could worsen. Yet Christ has not returned, and he has warned that the days of Noah would intensify at his coming. What depravity must have existed then — what terrifying conditions will exist at his coming! Unfortunately, in Noah's time the ecclesia itself was involved in worldly habits, and the indications are that this will be repeated. Our continual prayer must surely be, that we be strengthened to touch not the unclean thing, and that we may be quickly taken out of the present crisis."

(Bro. K.M., Campbelltown, S.A.).

A Better Day Ahead

"Since my children are young, my hands are tied as far as activity for the Truth outside the home is concerned, and I have been engrossed with reading about Daniel and Revelation. The more I read, the more I am astounded at God's plan, and its perfect timing; and am convinced that the time is at hand when our redemption draweth nigh. Sometimes my thoughts provoke great fear of the judgment seat, and of the fate of my young children. But at the same time, those same thoughts make me very happy in realising that my children will be raised in much better circumstances during the kingdom age when the turmoil of this life will be replaced by peace and truth."

(Sis. N.B., Indiana, USA).

Realising our deficiencies as far as service to God is concerned, we can but rest in His mercy, in the day of judgment, knowing that His Will will be just and right. The children of the saints will certainly enjoy great privileges in the Age to Come, and will be educated amongst the restored Israel—in the vicinity of the Great Metropolis of Jerusalem. We best help our families today, by diligent attention to the things of the Truth.

This Evil World

"I received today a further issue of your bi-monthly periodical, and wish to say how much I enjoyed reading it in conjunction with the Bible. Surely we are living in the time of the end. Everything points to Christ's return, and the sooner the better. A Christian man has no place in such a world filled with all manner of vice and evil, especially in the light of the blasphemies spoken regarding God. Despite claims that He is dead, events considered in the light of the Bible show that He is very much alive. Thanking you for your help."

— J.E.C., Perth, WA.
(an interested friend).

The Visit Of Brother Spongberg:

"We enjoyed three days of fellowship and encouragement from the ministrations of Bro. Spongberg, but I want to make an observation of a negative nature. Often brethren travel thousands of miles to deliver a Bible lecture to a handful of brethren and sisters who have either been too tired, or too stingy, to advertise adequately. Surely it is time to speak plainly in this regard. I feel that it should be made conditional upon a brother visiting an ecclesia that the advertising is adequate. After all, a great deal of money has been spent to get him there; the Ecclesia should be prepared for a similar sacrifice of time and money."

—(Bro. N.P., USA).

"We thank you for arranging that Bro. Spongberg should visit our ecclesia. He came at a most appropriate time, when our spirits and determination were flagging in view of the constant struggle against worldly pressures. His expositions recharged us with a vigour that has been most stimulating indeed."

—(Bro. J.W.H., Yorks, UK).

Editor's Illness:

We acknowledge the many cards, letters and greetings received by the Editor from readers in all parts of the Ecclesial world, consequent upon his recent illness. We deeply appreciate the kind thoughts and encouragement expressed, and thank all who have written.

Parental Example in the Home

"For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the Ecclesia . . . Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" — Eph. 5:29; 6:4.



The Power Of Example

The inspired writer of the Proverbs, speaking of a faithful parent who would encourage his son in ways of righteousness, represents him as saying: "Let thine eyes observe my ways" (Prov. 23:26). It is an appeal of tremendous responsibility to the parent. It invites the child to look closely at parental ways to see therein an example of righteousness.

The general Parent-Child relationship emphasised by the Proverbs, should be closely considered by all Christadelphian parents in these times when parental control is either negligible or lacks the power of sound example.

Example can play a major part in educating children in spiritual matters.

Let us face facts. How can we expect our children to be loyal to the things of the Truth, if we are half-hearted or hypocritical towards them?

What example is it, if we solemnly intone that we are to be "separate" from the world, and take the family to a theatre, or a drive-in?

What appeal is it, if a parent speaks impressively about the need for studying the Bible, and then leads the family in several hours

of television viewing most evenings?

What value is a father's exhortation for the need of dedication in service to Yahweh, if he, at the same time, gives the best of his life to the development of his business affairs?

Parents need always to remember that children have remarkable powers of observation and imitation, so that their inconsistencies do not pass unnoticed.

How blessed our children would be if we all, in honesty, could echo the words of the wise man: "Let thine eyes observe my ways!"

Parents cannot reasonably expect their children to respond to the teaching of the Truth if they are not themselves giving a sound lead in that direction.

The responsibilities of parenthood were impressed by the Law of Yahweh:

"I Yahweh thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me" (Exod. 20:5).

Yahweh is here referring to those children who follow the example of their parents in "hating" Him to the extent that they fail to give Him their first love. The point is thus stressed that children follow

the lead of their parents. Hatred of Yahweh, manifested by a neglect of His word and commandments, can become a family characteristic if parents give a lead in that direction, to the end that divine retribution will come upon those descendants that follow the example given.

How tremendous are the responsibilities of parenthood.

Three Principles For Family Life

However, the voice of Inspiration also observes that "a good man leaveth an inheritance to his children's children . . ." (Prov. 13:22).

What greater inheritance can we give our children than a sound knowledge of God's ways? If a child is thoroughly initiated therein, and a deep love for Yahweh is carefully inculcated (Prov. 22:6), the "Godly seed" will be preserved.

In this, the power of example is paramount.

Children must be given the opportunity to observe that their parents:

- Remain separate from the world;
- Educate themselves and the family in divine truth;
- Dedicate their lives to serving Yahweh.

Separation, education, and dedication comprise three key words for healthy family life in the Truth. A home built on these principles will manifest unity, happiness and wellbeing. There will be greater communion between the Father in heaven, and the family on earth, ensuring that His care and blessing will be extended towards it, to the ultimate eternal benefit of each member.

The entire family will learn to

develop faith in Yahweh that will ease the trials and difficulties of life. Each member will develop a confidence in the Creator that will have a unifying effect upon the whole family.

On the other hand, to allow a child to taste of the world without restraint is equivalent to permitting him to drink a deadly poison.

The Need Of Discipline

Equally disastrous is to permit children to do as they like. True, the theory of self-expression is widely acclaimed and accepted these days, but so is the incidence of juvenile delinquency: and one stems from the other.

Loving but firm discipline is essential if children are to be wisely guided. Again, the book of Proverbs instructs:

"Withhold not correction from the child, for if thou beat him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (sheol, the grave).

The teaching is clear. Paul expressed it this way:

"No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

These two quotations clearly show how that the natural typifies the spiritual. Wise and loving parents will not stand by and permit their children to commit transgressions against divine principles without correcting them. To do otherwise would be to confirm the child in its selfwill. Paul taught:

"We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (v.9).

Live? Yes, indeed! Or, as the Proverb has it: "deliver his soul from the grave!" Discipline is essential, if we are to be delivered out of death; and the same principle is equally important as far as our children are concerned.

Unfortunately, many parents are far too dilatory in these matters. Paul poses the question: "What son is he whom the father chasteneth not?" To ask is to answer. The only father who would not bother to discipline his child would be one who would be indifferent to his future wellbeing; and such a son would become completely spoiled and selfwilled in his ways.

An Example From Ephesus

In an earlier article, we emphasised the conditions which resulted in the epistle to the Ephesians. The Ecclesia had become subjected to strong pressure from an evil environment, against which it was struggling for survival. Clearly the effects were felt in individual family units as well as ecclesially.

There was a need to strengthen the ties of family life, and to that end the fifth and portion of the sixth chapters were written.

Having dealt with husband and wife relationships, Paul turned his attention to the children:

"Children! Obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Ch. 6:1-3).

The word for "children" is *teknon*, which is akin to *tikto* signifying "to beget, to bear, an offspring." The term does not relate to small children merely, but to those of any age up to the time

when they leave home to marry, and begin a home of their own. Loyalty of children towards parents should not be lessened with their growth towards maturity.

They should be prepared to "obey" — a word which signifies "to listen, attend, hear, give close attention in order to answer." This latter meaning is intensely interesting when applied to young folk; how difficult it is to get them to remain quiet long enough to hear what their parents are telling them!

In this instruction, however, the natural again types the spiritual; for as parents require children to hearken unto them, so they should give their attention to the Father in the heaven. Notice the constant use of the word "obey":

"He (Christ) became the author of eternal salvation unto all them that obey him . . ." "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed . . ." "Ye have obeyed from the heart that form of doctrine which was delivered you" (Heb. 5:9; 11:8; Rom. 6:17).

Unity Of The Family

Paul urged that children should obey their "parents." Not just one parent, notice, but both of them! The unity of the parents is implied, and is stressed in Ephesians 5. But this single word alone is not the complete instruction, for the Apostle added "your parents *in the Lord*." Such children are, potentially, the continuation of "the holy seed," and therefore have an obligation to their parents above those not in Christ. How sublime that our children learn the principle of obedience to the Father, through filial compliance to the will of their parents. They thus are taught that

in such subjection there is a primary responsibility to "the Lord." Further; our children should see that this responsibility makes them "different," separate from other children. They are called to become part of the "holy seed," and must learn to rise to their responsibilities.

This is emphasised by Paul's concluding comment: "for this is right." This word, *dikaïos*, is used elsewhere of the Father's own character (2 Tim. 4:8; Rev. 16:5). Those "offspring" who learn to abide by these apostolic instructions will be well-pleasing to our heavenly Father, and will exhibit characteristics in which He delights. How wonderful for children to know that they can act in a way that is wellpleasing to Yahweh! Should they not be lovingly encouraged to manifest such ways?

They are also required to "honour" father and mother. Honour follows obedience. Children must learn that it is pointless for them to claim to honour their parents, if they do not obey them. A beautiful point is set forth in Paul's use of this quotation from Exod. 20:12, namely, that there is promise of reward to those who keep God's commandments! This should never be overlooked in the spiritual education of children. We believe that the glory and reality of the coming Kingdom should ever be set before them. Let them learn to rejoice, with us, in the hope of Israel; to *see* the Lord Jesus enthroned in glory; to *watch* the great man Abraham pass into the kingdom; to *talk* with the apostle Paul; to *observe* the reaction of the nations to the new world order established by Christ's

reign!

These things should be living realities in our minds, and should be implanted with enthusiasm into the minds of our children. The truth must live for us; and for our offspring. To Paul's beautiful reference to the Law we can add the words of the Psalmist:

"The statutes of Yahweh are right, rejoicing the heart; the commandment of Yahweh is pure, enlightening the eyes . . . Moreover by them is thy servant warned; and in keeping of them there is great reward" (19:8, 11).

The Need For Instruction

The final words are addressed to fathers exclusively. They emphasise the enormous responsibility which must be borne by the husband, as the head of the family, though, of course, they do not exempt mothers from their part in the spiritual education of the children.

"Fathers," wrote Paul, "provoke not your children to wrath." This appears to endorse the popular view that parents should never say anything which might upset the children! But that is not so. The word for "provoke" means "to exasperate, irritate," and clearly alludes to fathers making unreasonable demands upon the children, or being inconsistent in disciplining them. It is of little value to manifest strong discipline in the family today, and none at all tomorrow! The children would never know where they stood! Distasteful exhibitions of ill-temper on the part of fathers would also come into this category. Be loving, be firm, be kind, but above all, be consistent..

Fathers are required "to bring their children up in the discipline

and instruction of the Lord" (v.4 RSV).

The word rendered "bring them up" is the same as "nourisheth" in Ch. 5:29, thus providing a link between the two verses. In the former, the apostle wrote: "No man ever yet hated his own flesh; but nourisheth and cherisheth it." In the latter, Paul reminds fathers that their children are their own flesh. They must cherish the welfare of their children as they would their own bodies.

The two words, "nurture and admonition" ("discipline and instruction" — RSV) have been chosen with delicate perception. "Nurture" is from the Greek *paideia*, and signifies "the training of a child, including instruction, education, discipline, rewards and punishments." "Admonition" is from the Greek *nouthesia*, which means "a putting in mind" or, getting the Truth into their heads! Thus, in the first of these words we have the training of a child by action; in the second, the training of a child by word.

This "discipline and instruction"

is "of the Lord," and not of man. It has nothing to do with everyday school work, but concerns spiritual development that will make children: "wise unto salvation" (2 Tim. 3:15).

To summarise, fathers who see the need to nourish and cherish their own bodies, must also see the need to do the like towards their wives and children.

We conclude this series of articles by quoting a most beautiful Psalm, one which is a firm favourite in our home, and which is read at the family table many times during the course of a year:

"Blessed is everyone that feareth Yahweh; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth Yahweh. Yahweh shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. 128).

—JOHN ULLMAN (WA).

False Leaders

What a mistake to suppose that the same liability to apostatize does not exist today as in the first century. Since the days of Bro. Thomas how many carcasses have fallen in the wilderness — editors, authors, doctors, school-masters, as well as those of less aspiring occupations! The thought makes one reflect. Small wonder the Apostle bids us keep Israel's history in mind (1 Cor. 10:1-12; Heb. 4:1-11).

Take No Thought For The Morrow

We must understand the words (Matt. 6:34) as enjoining that the distresses and anxieties of tomorrow must not be allowed to distract or concern us today. To brood on tomorrow's distractions (and they may never be realised) is far different from making arrangements for the discharge of tomorrow's duties. If tomorrow's duties do not have to be performed after all, then our time will have been wisely spent, and our energies prudently directed.

THE GIFT OF PROPHECY

On p.136, Brother Abel discussed the modern claim of speaking in tongues, and effectively showed that such is not justified. In this article he considers the gift of prophecy which Paul claimed was far more important than that of speaking in tongues.

The Importance Of The Gift

The gift of prophecy receives little attention by the Pentecostal movement. Although in the first century, a prophet was esteemed as second only to an Apostle (1 Cor. 12:28), today emphasis is given to "divine" healing and to tongue speaking. Both the latter gifts, as practised by the Pentecostal movement, have one thing in common: they are not subject to empirical check. A modern tongue speaker utters unintelligible sounds like the foreign languages of the apostolic period as illustrated in Acts 2. Even Pentecostals acknowledge the great extent to which "tongue speaking" is simulated. Alleged occurrences of "divine" healing are subject to the same subjective limitation since the illnesses tend to be self-diagnosed (headaches, internal cancers, tuberculosis, etc.). There is, therefore, no proof that healing has occurred since the symptoms are not open to "outside" observation. (There are occasional exceptions to the latter, which are psychosomatic in origin, and the "cures" which are effected have nothing to do with a miraculous intervention by God, but are due rather to the mental excitement of the patient).

It is the conclusion of this analysis that the gift of prophecy was the God-given ability of New Testament believers to foretell the future. If this can be proven, then the gift of prophecy provides an effective test of the Pentecostal claim to have the Spirit gifts. The verification of a prophetic pronouncement is open to all. Either the event comes to pass, or it does not.

The Manifestation Of The Gift

The following passages are cited to prove that the gift of prophecy was:

- (a) — A statement about future events.
- (b) — A prophecy of short range duration (in this respect unlike many of the Old Testament prophecies which spanned centuries of time).

In the first century one who was a prophet, had the gift of prophecy (cf. 1 Cor. 12:4, 10, 28). This prophecy was of short term fulfilment and of immediate concern to the Ecclesia. Thus:

"And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout the world: which came to pass in the days of Claudius Caesar." (Acts 11:27, 28).

The narrative states that it came to pass in the days of Claudius Caesar, and that the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea" (Acts 11:29).

Again:

"There came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:10-11).

This prophecy was also of immediate relevance to Paul and the Ecclesia, and required only a short period of time for its verification.

Again:

"Timothy neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14).

Timothy's gift was designated by a prophet in the Ecclesia (presumably one or more of the presbytery):

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee (in accordance with the prophetic utterances which pointed to you — RSV), that thou by them mightest war a good warfare" (1 Tim. 1:18).

It is sometime argued that the gift of prophecy was *forthtelling* rather than *foretelling*. Usually 1 Cor. 14:3 is cited in support of this position:

"But he that prophesieth speaketh unto men to edification and exhortation, and comfort."

Against this view three objections must be made:

(a) — To argue such is to make a mistake in logic, since to say that the gift of prophecy was the God-

given ability of first century believers to foretell the future is not to say that the prophetic utterances were devoid of exhortation, comfort and edification. In fact, it is difficult to see how a prophecy of relevance to the Ecclesia would not have a component of exhortation, comfort or edification. Agabus' prophecy of the famine exhorted the brethren to supply each according to his ability toward the support of poor brethren in Judea. Likewise, his prophecy of what would befall Paul resulted in a moving response by the brethren. Even the prophetic pronouncement regarding Timothy's gift, is associated with a "change" about his spiritual warfare. In this regard, the prophecy of Zechariah (before Pentecost) is instructive. It contains the prophetic statements: "And thou, child shalt be called the prophet of the Highest . . . to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:76, 77). Yet the prophecy contains comfort, edification and exhortation.

(b) — To suggest that the gift of prophecy was merely forthtelling rather than foretelling, is to miss the association of prophets with revelation (e.g. Acts 13:1, 2; 16:6). The Corinthians were instructed: "Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace" (1 Cor. 14:29-30). Revelation (i.e. information given by God to the prophet) implied more than edification of believers, but rather, as can be seen from Acts 13:2, instruction regarding future events

and courses of action.

(c) — The gift of prophecy is differentiated by the gift of teaching (see 1 Cor. 12:29; Rom. 12:6-7; Eph. 4:11). But if the gift of prophecy were merely public expounding, how would the gift of prophecy differ from the gift of teaching? Often, no doubt, a prophet would also have the gift of teaching. At Antioch there were in the Ecclesia "certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul" (Acts 13:1).

In an age in which increasing numbers of religionists claim spirit-gift powers, the New Testament gift of prophecy affords an appropriate test. Claimants to supernatural powers were to be tried on the basis of their pronouncements about the future (see Deut. 18:22), a method employed many times in Israel (e.g. Jer. 28:9, 15-17). If one claims his church exercises the spirit gifts, is the gift of prophecy evidenced? Where are the prophetic pronouncements capable of *verification* for their truth or their falsity?

—R. Abel (Canada).

Editorial Note:

We commend the consideration of the above article to readers, making, however, the following observations. We fail to see how it can be sustained that the gift of prophecy was limited to making short-lived predictions. Obviously, Paul and John had the gift of prophecy, and exercised it in making the long-term prophecies contained in 2 Thessalonians 2, in the Apocalypse and elsewhere. The fact that Agabus and others proclaimed short-range prophecies surely does not prove that the

gift was limited to such manifestations.

In that regard, there are not wanting organisations that claim to have proclaimed short-range prophecies which have had fulfilment, and therefore, to them, these are verifications that they possess the spirit. However, to the discerning mind, such are about as convincing as the so-called cures that are paraded as spirit-induced.

It seems to us, from 1 Cor. 14:3 and elsewhere, that the prophets both spake to "edification, exhortation and comfort" independent of predictions of the future, as well as foretelling events. In that regard, the New Testament prophets were no different to those of Old Testament times. It must be borne in mind that many Old Testament prophets never uttered a prediction as far as we are aware, though they were numbered among the sons of the prophets, and found their place in the schools of the prophets. Frequently, prophets like Jeremiah, Isaiah and others uttered words of edification, exhortation and comfort, apart from predicting the future, and this, indeed, seems a most important function of the prophets. Their words of edification, exhortation and comfort were doubtless based upon what the future will reveal, and thus were linked with the prophetic office. But, if that be the case, how did a prophet, limiting his words to "edification, exhortation and comfort," differ from a believer manifesting the gift of teaching? The answer is that the words of the prophet would be based upon the future, presenting a vision of ultimate glory, and thus moving the hearers by words of edification, exhortation and comfort, whilst the teacher would be more gifted in providing a systematical presentation of truth both in its basic principles as in more advanced studies. Each would differ from the other much the same as one "given to exhortation" today would differ from another brother who specialises in public instruction or ecclesial exposition.

This seems apparent from Paul's comment in 1 Cor. 14:24-25: "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged by all: and thus are the secrets of his heart made manifest . . ." This result would hardly come from the proclamation of

a series of short-range prophecies (for the hearer would not know whether they would be fulfilled or not), but it might well be brought about by an exposition of the prophetic Word designed for "edification, exhortation and comfort." The word "judged" is anakrino, and signifies to be judicially examined or questioned. In 1 Cor. 2:14 it is rendered "discerned," and there has relation to the examination of Scripture, to ascertain the truth. Paul's point is that the united testimony of the Ecclesia given to the gift of prophecy may well convince the unbeliever, who will be caused to judicially sift or examine his heart and his understanding, and so be brought to an acknowledgement of the Truth.

Therefore, whilst the gift undoubtedly was revealed in predictions relating to the future, of both short and long range prophecies, it also involved the more general comfort of the Word in expounding, for example, upon prophecies already revealed in the Old Testament, as well as related subjects.

Paul discriminates between this and teaching, for in the very context of the reference quoted above, he comments upon one having the gift of teaching, as proclaiming "a doctrine," or, as the word in Greek signifies, his "teaching" (1 Cor. 14:26). The gift of prophecy was open to all, apparently, for Paul exhorted that they should endeavour to manifest it (1 Cor. 12:31; 14:1, 5).

"WHAT OF THAT?"

"Tired?" Well, and what of that?
Hast thou forgot that Christ hath said to thee,
"The servant must e'en as his Master be?"
He toiled even unto death — then follow on,
The rest will come when all thy work is done.

"Lonely?" And what of that?
He, too, was lonely, and in solitude
How oft, in earnest prayer, His strength renewed;
Accept your part, 'tis only for a while,
The day of welcome waits you with a smile.

"Dark?" Well, and what of that?
'Tis not so dark with thee, as in that hour,
When Christ, thy Lord, was left to the serpent's power;
Your darkness looms with many a streak of morn,
Rouse from your gloom, nor think yourself forlorn.

"Hard?" Well, and what of that?
Here, too, thy Captain has led on before;
No hardships canst thou have but He once bore;
He triumphed, and shalt thou do less than He?
Beware, lest thou let go the victory.

"No help?" Nay, 'tis not so;
God is thy Help, tho' Him thou canst not see;
Thy Saviour's God — He will thy Helper be;
Hold on in faith, the night is nearly past,
On Zion's hill, with song, thou'lt stand at last.

Bible School Bulletin

NINETEENTH BIBLE SCHOOL

(May 9 - 17th, 1970)

School Secretary

This School will be sponsored by the Tasmanian Ecclesias, and Brother Howard Day, 135 West Tamar Road, Riverside, Tasmania, 7250, will act as Secretary. Reservations can be directed to Brother Day, or addressed to: The Bible School, Logos Publications, West Beach Post Office, South Australia - 5024.

The School:

A Counter To Tribulation

The School is designed for family groups, so that all age-groups are catered for. It combines delightful holiday surroundings, with the serious study of the Word, so that those attending recuperate physically and spiritually.

The Committee believes that there is a need for this today. Whilst the School does not attempt to compete with Ecclesial Bible study groups, it does aim to provide outstanding exposition of the Word in a congenial environment, in order to encourage members to become themselves better students of the Scriptures, and to take their places more readily in their Ecclesial circle.

The need for this is obvious when the ungodly environment of modern times is brought to mind.

It is obvious that we are living in those dangerous times, which the Lord and the Apostles foresaw. Christ spake of the times as those like unto Noah and Lot; whilst Paul forewarned of their nature (2 Tim. 3). The pressure of the world is extremely strong, and can only be effectively resisted by an equal resisting force from within, generated by the Word.

Where that is lacking, brethren will succumb to the seductive conditions of the times.

Barnabas taught that "we must

through much tribulation enter into the kingdom of God" (Acts 14:22). The word in the Greek for "tribulation" is *thlipsis*, and signifies "pressure, compression, straitness brought about by evils from without."

Never before, in the history of the truth, have the pressures been greater, or more seductive, than today.

The School is designed to provide a counter pressure from within; and brethren and sisters of goodwill support the Committee in doing all possible to make it a success.

More, it can greatly aid the family unit. The great heritage we can give our children is a knowledge of the Truth. It will enable them to resist the evils of modern civilisation, with which they are already being pressurised, in and out of school; and will guide them along the path that leads to life eternal.

The great ideal to which all parents should aim, as they observe signs indicative of Christ's early coming, is to so govern the family, that as a unit, it may enter the Kingdom of God.

The Bible School can provide a means to that end.

We do not thereby mean that in the absence of the Bible School, the means would not exist for all to attain unto the Kingdom of God, but we do mean that the Committee goes out of its way to make the nine days you spend at the School so profitable, that it can play a part to that end.

We shall be delighted to make reservations for readers at the May School, and should it be that you subsequently find it inconvenient to be present, your deposit can be allocated to a future School.

STUDIES SCHEDULED FOR THE NINETEENTH SCHOOL

Brother J. Martin — THE SPIRIT AND POWER OF ELIJAH.

Brother H. P. Mansfield — THE QUEST FOR THE GREATEST GOOD.

Bro. A. Check — LESSONS FROM NATURE.

Brother B. McClure — THE SEVEN VIALS OF DIVINE WRATH.

SENIOR (Teenage) GROUP:

Brother J. Martin — HIGHLIGHTS FROM HEBREWS.

These talks will outline some of the dramatic incidents of sacrifice and service which form the basis of this interesting epistle in order to emphasize the practical needs of today. They will provide both exposition and exhortation.

Brother B. McClure — EZEKIEL'S PROPHECIES OF THE RESTORATION.

The prophetic vision of Ezekiel will be outlined, and linked with current events. It will be revealed what we can anticipate for the future, and what should be done now.

Brother H. P. Mansfield — THE IMPENDING DRAMA OF THE AGES.

This will be a Bible Marking project, and will cover Ezekiel 38, 39, of which the previous session will provide the background.

JUNIOR SCHOOL.

ELIJAH: PROPHET OF FAITH AND ACTION

This subject will be divided up into both lessons and project work; and will likewise form the basis of the Saturday Evening concert.

The greatest care is taken to ensure a balanced diet of spiritual food at the Bible School. Exhortation, Exposition and Prophecy are carefully blended to that end. In addition, facilities of the School itself have been improved, to add to the personal comfort of each one attending. You help yourself, your family, the Ecclesia, and others by attending a Bible School. In view of the significant times in which we are living, and the vital need of encouraging each one in our spiritual walk, why not reserve your holidays in May to that end?

The Time For Unity

There will be no union till Christ returns; and then it will not be on the basis of tolerated disunity, but on the basis of a complete submission of all men to what he will prescribe to them. But before "all nations (thus) come and worship," the judgments of God by Christ will be made manifest. Appalling storm will usher in the calm and brightness of millennial day. (R.R.).

Never Settled; Nor Grounded

Truth is a fixed thing. A man may not have the faculty of discerning it. He may be of those of whom Paul speaks, "ever learning and never able to come to the knowledge of the Truth." In this case, he will always be groping, always investigating, never certain about anything, and in his case, steadfastness of faith will seem non-progressiveness. (R.R.).

An Expository Dictionary of the Apocalypse

(Continued from p218)

ABADDON — This is a Hebrew term, signifying Destruction. It is the title given to the King of the Locusts in addition to the Greek form of the same name, Apollyon (Rev. 9:11). Upon this, Brother Thomas makes several interesting observations in *Eureka* vol ii, p.462.

Firstly, it is against nature for locusts to have a king (Prov. 30:27), so that it is necessary to look outside of nature for the interpretation of the locusts referred to under the first woe or fifth trumpet (Rev. 9:1-11). In other words, the locusts are not to be considered literally, but symbolically.

But symbolic of what?

Brother Thomas suggests that they represent the Arabs or Saracens, whose very appearance, conquests, and weapons are graphically illustrated in the terms of the prophecy. He points out that the Hebrew words for locust and Arab are very similar, so that there could well be a play on words and ideas. Finally, Arabia is the home of the locust, and as the area around the Dead Sea is the lowest spot on the surface of the earth not covered with water, it could well illustrate the "pit of the abyss" from whence the locusts are said to emerge (Rev. 9:2-3). From this he concludes:

"In history, the succession of men who reigned over the locusts are styled Caliph and Commanders of the Faithful."

But why give the king's name in Hebrew and Greek?

Because the depredation and destruction wrought by the Saracen hordes (or locusts) were mainly felt throughout Palestine (Hebrew) and eastern Europe (Greek Catholicism). The headquarters of Greek Catholicism were established in Constantinople, and though the Saracens destroyed the influence of the Byzantine Empire throughout the Middle East and Asia Minor, they were unable to overthrow Constantinople, though they constantly

hammered at its doors. Thus the Eastern (Byzantine) division of the Roman power continued to linger on, though its tormented subjects would have preferred political death (Rev. 9:6). Destruction was heaped upon them, but death eluded them, and because their troubles stemmed from the Saracens, or locusts, their leader is styled Abaddon, or Destruction.

The word is found in the Hebrew Scriptures in several places: Jos. 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11. It comes from a Hebrew root, *abad*, to destroy, overthrow, put to death. King Destroyer was the Angel of the Abyss (Rev. 9:11), so that to the Eastern Empire, he was the Destroying Angel, whose plagues fell heavily upon it.

Gesenius states that in all the places quoted above from the Old Testament, the word should be rendered as a proper noun, as it is in the Apocalypse. It signifies the Place of Destruction, that must inevitably end in death. As far as the Eastern Empire was concerned, however, this was reserved for the period of the second woe, or sixth trumpet, during which time it was politically "killed" (Rev. 9:18).

ABLE — This word occurs four

This word occurs four times in the A.V. of the Revelation: Rev. 5:3; 6:17; 13:14; 15:8. It is a translation from the Greek *dunamai* which signifies to possess power (a) whether by virtue of one's own resources or ability, (b) through favorable circumstances, (c) by permission of law or custom, or (d) through personal might. It is used in all these various ways in the Apocalypse.

Rev. 5:3. "Not able to open the book." Here the word appears in its negative form. The reason why none was found able to open the book is given in the next verse: "because no man was found worthy" to do so. It was not a matter of personal ability, favorable circumstances, or strength of arm, but Divine permission that en-

abled the sealed book to be opened. Christ's conquest over sin, gave him the power to do this. In *Eureka* vol i, p.12, Brother Thomas comments:

"Jesus of Nazareth, the king of the Jews", is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as He hath declared the glad tidings to His servants the prophets (Rev. 10:7). That mystery required the cutting asunder a covenant for the covering of iniquity; and for causing to come in a righteousness of Aion (Dan. 9:24). In other words, 'Messiah the Prince' had to be cut off; and so to be made a covenant of, according to the saying, 'I will give thee for a covenant of the people' (Isa. 42:6; 49:8). Until this were accomplished no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did 'prevail'; for, though in all points tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners (Heb. 2:10, 14, 16; 4:15; 5:2, 7-9; 7:26). When he died, he was delivered from death, and now lives for evermore. Death hath no more dominion over him. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom (Ps. 68:18; Eph. 4:8; 2 Tim. 1:10).

"Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of His universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and to loose its seals."

Rev. 6:17: "Who is able to stand"—The statement here expresses merely the inability of one to stand before the tremendous judgments expressed in the previous verses. Brother Thomas shows that these had relation to the tremendous political upheavals that followed the rise of Constantine to power. He fought in the name of Christ, which he falsely applied to his cause; but through superstitious regard to his claims, men really believed that Divine power was with him, and therefore, themselves, lacked the power to oppose him.

Rev. 13:4: "Who is able to make war with the beast?" — This is said of the beast, after the healing of its wounded sixth head (v.3), and after the Dragon power (Constantinople) had ceded authority to it (v.4). The prophecy has relation to the uprise of the Holy Roman Empire throughout Europe, which developed such power so that no other system had the resources or the ability to successfully oppose it.

Rev. 15:8: "No one was able to enter the Temple." — Why were they not "able" to do so? Because the circumstances were not favourable to them doing so, for the Temple was filled with smoke. This smoke came from "the power (*dunameos*) of God," in the face of which "power," the might of man faded into complete insignificance. In this instance, the word *dunamai* has relation to the *permission of law*. God will prohibit entrance into the Temple until the smoke of judgment clears, and because of that no one will be "able" to enter it.

What is meant by this? The word translated "Temple" is *naos* in the Greek, and signifies the interior dwelling place of God. As a symbol, this represents the priestly community of the Age to come; Christ and the saints. They will constitute the mediators, or priests, of those mortals who remain on earth during the millenium, on whose behalf they will intercede with God. But there will be no opportunity for mortals to enter into covenant relationship with God until the smoke of divine judgment has cleared. On this, Brother Thomas has written (*Eureka* vol iii., p.467).

"But when the judgment is over; when the wrath of the Deity is all filled up; when the great and marvelous sign has passed away from the heaven; when the end of the 'thousand six hundred furlongs' 'time of the end' has been reached; when smoke no longer fills the Nave (naos) from the glory and power of the Deity — after the forty years of Micah are all in the past; and the kingdom hath been restored to Israel; what will then obtain, and be the economy of this fullness of the times? The Millennial Day of Christ will have come; the strong nations, recently so terribly rebuked, will be *awaiting their conqueror's law*; and the Saints resting from their judicial military labors, are henceforth blessed with the peaceable and glorious possession of the kingdom, without a disturbing element within or from without, to ruffle the glassy sea, over which is extended, for a thousand years their righteous and almighty rule. Then their wars shall have ceased to the ends of the earth (Ps. 46, 47), and they are exalted over the subject nations; then the new law will be proclaimed from Zion and the word of Yahweh from Jerusalem (Mic. 4:2). By this law, "a New Heaven and a New Earth" is created, in which Jerusalem is created a rejoicing, and her people a joy. Israel is admitted into the bond of the covenant, the truth and mercy sworn to their fathers Abraham and Jacob from the days of old. Henceforth the voice of weeping will be heard no more in Jerusalem, nor the voice of crying. Longevity will bless her citizens, whose lives shall be enduring as a tree; and they shall long enjoy the work of their hands. Peace will be extended to her like a river, and the glory of the

nations like a flowing stream. The Bride the Lamb's wife will be there, as the Queen arrayed in the gold of Ophir, whose beauty will be greatly desired by the King, and her favor entreated by the rich among the peoples (Mic. 7:20; Isa. 65:17-24; Ps. 46).

"Such will be the blessedness of the Firstborn of the nations. The brilliant and precious living stones of fair colors, the immortal constituents of the Bride, will be kings and priests in all the earth. The nations, freed from the dominion of thieves and robbers, and enlightened in the truth, which they will heartily believe, will be permitted to enter into the covenant of the Most Holy (the naos); and thus to be joined to Yahweh, and to become His people in fellowship with Israel. One economy, or administration, will rule the world in righteousness, all of whose nations, being justified by faith, will be blessed in and with faithful Abraham, as the gospel of the kingdom preached to him as long declared. There will then exist a world of enlightened nations, ruled by the ONE BODY in perfect harmony with the truth, or word then proclaimed from Jerusalem. This is 'the world to come'; the future constitution of things upon the habitable, which *no one is able to enter into until the Seven Plagues of the Seven Angels are fulfilled* (Isa. 54:11-13; Zech. 2:11; Gen. 3:7-9)."

The "power" or ability for mortals of the coming age to enter into the Most Holy, or join in covenant with Yahweh through Christ and the saints therefore, is a "power" conferred by law: the law being that which will "go forth from Zion." This will result in earth's population flocking to worship "at the house of the God of Jacob."

FACTS AND FAITH

The "Advancement of Scripture Knowledge" organisation (abbreviated as ASK), has prepared a Bible postal course entitled as above, intended to interest enquirers after truth related to the need of faith in the development of their knowledge. It is a new experiment in Gospel proclamation, and supplies can be obtained from Brother Garfield Cooper, P.O. Box 10567, Pittsburgh, Pa. 15235, USA. The cost is approximately 75 cents per set. A sample, loan copy will be sent to any who desire to examine the series before ordering.

News and Views

Culled from books, magazines and newspapers supplied by readers.



Nassar's Choice

Jerusalem Post reports that during the February Cairo summit conference between four Arabs heads-of-state on the Middle East conflict, Nassar had warned he would resign — and ask the other heads of state to do the same — if the “front-line” summit did not reach an agreement to go to war against Israel. A Beirut newspaper *Le Jour* quoted Nassar as saying:

“We can wait no more. We must now choose: either a military adventure with its unforeseeable consequences for which the whole world must bear responsibility, or collective resignation from our posts to pave the way for others to come and try to solve a crisis that has reached a total impasse.”

Apparently neither alternative has eventuated! Nassar, well known for his ability to bluff, remains in power, knowing full well his inability to destroy Israel without active Russian support.

Close Friends!!

Heavy fortifications are being built on a mountain top commanding battle zones in the occupied Golan Heights, only about 50 miles from Damascus. *Jerusalem Post* comments:

“Complete secrecy is observed over the nature of the fortifications on Hill 965, its military code number, but one officer told reporters, ‘Damascus will come within our range.’ This is the area where the Israelis and Syrians are less than a kilometre apart.”

Golan was the scene of the remarkable Israeli thrust against the Syrians in the Six-Day War, 1967. It was a city of Refuge in Joshua's time (Josh. 20:8), and is today a strategic protection against the Syrian aggressor.

Egypt's Pilotless Planes A Problem

In a typical Nassarism, the President denied some important statements he had previously made. *Reuters* in New York reports:

“President Nassar denied in an interview broadcast last Saturday that he had had any plans to attack Israel, and said he had never threatened to drive the Israelis into the sea. He admitted Israeli supremacy in the air and said that Egypt's problem regarding air power was a shortage of pilots. ‘We have more planes than pilots. The Israelis have the facilities — they can bring pilots from America, France, from South Africa — all emigrating as Jews. We can't have that,’ Nassar said he wanted a political rather than a military solution to the Middle East problem. The Soviet Union, he said, also wanted a peaceful solution.”

The only solution Russia will consider is a communistic one, and she will soon act to obtain this. Egypt will then feel Russian wrath as well as Israeli opposition.

Israel's Huge “Debt” to Nasser

Commenting upon the fabulous income from Israel's new huge oil-tankers (the country has already ordered two 250,000-ton tankers, and will soon order three more at an investment of \$85m.), the *Jerusalem Post* states:

“It is worth remembering that the man who deserves credit for having hastened the advent of the giant tanker age is our neighbour, President Gamal Abdul Nasser, by twice closing the Suez Canal, in 1956 and 1967. Shipyards throughout the world, making huge profits on building these ships, owe him a bonus.”

The Date of the Apocalypse

In order to shield the Pope from embarrassment, Roman Catholic expositors, recognising the obvious references to the Papacy in the Apocalypse, led the way through a field of ingenious interpretations to divert attention from the Romish system. An early Jesuit placed the fulfilment of Apocalyptic visions far into the future, whilst a priest in Spain propounded the hypothesis that Revelation was written before the Jewish war, and that A.D. 70 saw the completion of most of the visions.

Many later writers have built upon these foundations, and Sir Isaac Newton, Tilloch and other expositors adopted similar theories based upon the idea that the New Testament epistles contain quotations from the Apocalypse, and, therefore it must have been written at an early date. Thus the ruse of Babylon's wine-sellers succeeded in confounding the clear meaning as to whether John wrote before A.D. 70, or in A.D. 96.

A more independent writer, George Townsend, of Trinity College, Cambridge, writes:

"The arguments for the latter date (A.D. 96) are so much more satisfactory, that I cannot assent to the supposition of the early date. If the evidence for the latter date of the Apocalypse were not so decisive, I should have gladly assigned a much earlier period for its composition."

He continues by comparing parallel passages between Revelation and the epistles, and points out that the Apostles would be

well acquainted with some subjects of which John prophesied, and that they "knew them by the influence of the same Holy Spirit which dictated them to John."

The Apostles would most certainly be acquainted with Daniel 7, and the prophecy of the "little horn" power which was to "wear out the saints of the Most High."

Paul, also, wrote of "the man of sin" and the "mystery of iniquity" at work in his day which was to long continue:

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

It would be incongruous for God to relate the Jewish wars in such symbolic detail (as the interpretation of the Apocalypse suggested above would demand), and yet reveal nothing further of the great system styled the "mystery of iniquity" which was to so bitterly oppress the saints; and yet some expositors are so intoxicated with the spirit of Babylon's priests that they would have us believe that the Revelation has nothing to do with Rome or the Papacy!

Reasons For A.D. 96

The generally accepted date of A.D. 96 for the writing of the Apocalypse is most surely nearer the mark, than is A.D. 66, as internal and external evidence shows. This indicates that John was banished into Patmos by order of Domitian (Rev. 1:9). Irenaeus,

Origen and other early 'fathers' attest that John was banished into exile during the latter part of Domitian's reign, and they concur in saying that the Apostle saw the Apocalyptic visions there. This agrees with John's own statement (Ch. 1:9). Further internal evidence supports the conclusion, for in the early chapters of Revelation, the seven Asiatic ecclesias are described as being in an advanced and flourishing state, and as having undergone changes in faith and practice through erroneous sections such as could not have been established so firmly in the assemblies during the Apostolic ministry prior to A.D. 66.

For example, the ecclesia at Ephesus came under Christ's censure for having "left its first love" (Rev. 2:4). Now the Ephesian ecclesia was not founded by Paul until the latter part of Claudius' reign, and when the Apostle wrote to them from Rome about A.D. 62, instead of reproving Ephesus for want of love, he actually commends them for this very virtue (Eph. 1:15). Other meetings had evidently advanced materially since the Apostle's time, but had fallen from grace in that process. Sardis had a name to live but was dead, whilst the Laodiceans had fallen into luke-warmness and indifference.

The state of the ecclesias in Asia when John wrote to them, provides evidence for the late date of the seven letters, for whereas Peter and Jude (writing about A.D. 65) speak of faithless individuals in general terms, the Revelation indicates the establishment of heretical groups like the Nicolaitans, Jezebel's children, and

those "that hold the doctrine of Balaam."

Peter's exhortation to the elders to "feed the flock of God, not for filthy lucre, but of a ready mind," had long been forgotten, whereas those who upheld Balaam's philosophy of teaching for a reward, flourished as a sect when John wrote towards the end of the first century. The emperor Claudius did not persecute the Christians, and Nero's ferocity did not reach the Asiatic provinces, so that the persecution referred to in Rev. 2 indicates tribulations, which had become more widespread under later Caesars like Domitian and Trajan. Domitian's death is recorded as having occurred in September A.D. 96; the Christian exiles were then liberated and John would have been permitted to return to Ephesus and publish the visions granted him, including the seven messages to the Asian Ecclesias.

These are some of the facts which lead to the generally accepted date of the Apocalypse as being A.D. 96-97. It is supported by many eminent critics like Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Tomline and Dr. Woodhouse, as well as by Bro. Thomas.

At the same time, whilst positively rejecting the Jewish war theory and its supporting date of A.D. 66, it would be wrong to dogmatise with certainty as to what year the Apocalypse was written. Irenaeus, the oldest witness for the date of A.D. 96, a writer who lived during the time of John, declares it was written towards the end of the Domitian's reign. His opinion is supported by Eusebius, who wrote the earliest

Eccelesiastical History, and who recorded the current opinion of his own day.

The knowledge of the exact date, however, should not affect the correct interpretation, provided that we do not follow those tenacious commentators who insist that the Apocalypse was written before the destruction of Jerusalem, and claim that its judgments were fulfilled in the fires of A.D. 70. This theory not only shields the Pope, but more seductively eliminates the book of Revelation from the field of vital study. The Apocalypse is an important part of God's truth, and

it was not intended that believers should use it as an arena of "free for all" novel ideas. God is not the author of confusion, and his last message has only one true interpretation which it is the wisdom of believers to understand. Let us be faithful to God and not allow our interpretation of the book to be tainted with the wiles of Romish commentators.

For all the criticism that has been levelled at it, a careful consideration of *Eureka* will reveal that it provides the only sound principle of exposition.

—W. G. Holten (Eng.).

Devotional Exposition

THE SHEPHERD PSALM

While every part of the Word of God is fitted to inform or instruct us, and the devout fearer of God will love and reverence it all, it is strange indeed if he has not some favourite passages, some verses or chapters which he carries in his memory, which he loves to repeat and think of, which are to him as comforters or counsellors in time of need. There are some passages, however, that may be fairly termed "general" favorites, and one of these, unquestionably, is the twenty-third psalm. Although in its imagery it is intensely oriental, and although its full meaning may therefore not be always apprehended, it has enough of sweetness and beauty and simple force to make it a much loved song in

this land so different and this age so remote from the land and the age in which David wrote.

The psalm opens with the words:

"The Lord is my Shepherd."

And the metaphor thus introduced is kept up throughout the first four verses. To any one living in a pastoral country the sight of the shepherd and his flock was sure to be familiar, and thus the figure was both natural and telling. But there was something remarkably appropriate in the use of that figure by David. He himself was once a shepherd, and we may be certain that not all the greatness of his kingship over Israel, on the throne of God, could efface from his memory the days when he tended his father's sheep

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LOGOS

in the pasture lands near Bethlehem.

Our western shepherd customs give us but little conception of the relation between an eastern shepherd and his sheep. He knows every one of them, and calls them by name. They know his voice, and follow him. The good shepherd is tender, and loving, and kind. How pleasant the pictures that Isaiah paints!

"He shall feed His flock like a shepherd; he shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

All this is no more than a good eastern shepherd does for his flock. He needs, however, other qualities besides tenderness. By day he watches lest any stray or fall into any harm; by night he sleeps in the fold ready to defend them from the beasts of prey which often attack them under cover of darkness, or from human robbers if need be. He will sometimes even lay down his life for the sheep he has under his care. You will remember how David told Saul that he himself slew a lion and a bear that came to steal from his father's flock.

Read, now, again the words: "The Lord is my shepherd," and ponder them well. How fully this single sentence expressed the psalmist's confidence that God was his strong, yet tender, guide and protector!

He then proceeds to amplify this idea, and says:

"I shall not want."

The good shepherd will not allow his sheep to want: therefore David's confidence. The Lord is our shepherd, too; and it is from His character that we have assurance that we shall not want.

Rightly considered, it is inconceivable that God would let His faithful people want for anything that it is good for them to have. We are often disposed to think that we have not some things which we should have, and that we would be the better for having; but we do not know, and God does know. Without looking beyond this life, how often do the circumstances and events we most deplore prove blessings in disguise!

And should poverty, and trial of any kind attend upon us now, should sorrow even blight our hearts, perhaps it is the better to prepare us for the unqualified blessings to come, and to add more raptures to our glorious future life.

"He maketh me to lie down in green pastures."

The margin states: "in pastures of tender grass." There usually are favorites in a flock, those which follow the shepherd most closely, and most readily obey his voice; and for them he finds many choice portions. — for them are the pastures of tender grass. David then claimed to be such a favorite with his Shepherd, receiving special favors from the hands of the Lord. What were the blessings which he thus regarded? Were they his kingly position, and all the riches and honor it brought him? I think that it was of very different blessings that thus he spoke; blessings which are as free to the humblest mechanic among us as they were to the King of Israel three thousand years ago. "How sweet," says he, "are Thy words unto my taste! Yea, sweeter than honey unto my mouth." *Such* were the rare blessings which David enjoyed.

Let us turn our thoughts back to the past times of our Christian lives, and consider if God's Word has not afforded us seasons of truest happiness. Did you never read or hear its promises, its assurances, its foreshadowings of joy and good for the world and man, with a thrill of rarest joy? Had you no ecstasy when, having "put on Christ," you looked back upon the past life with the certainty that all its sins were forgiven, and forward to the life before you, with a brave resolve to be a worthy man or woman, and withal full of a well-grounded confidence that you were *safe*? If to this question you must truly answer "No," then shame upon thee, poor disciple; ill hast thou learned thy great Teacher's lessons! Go, ponder them better; and learn to rejoice as David did for all thy Father's bounties.

The Psalmist continues:

"He leadeth me beside the still waters."

By the "waters of quietness"; not, let us observe, by the turbulent, rushing, roaring torrent, which could only startle and terrify the timorous flock; but by the smoothly gliding brook, or the calmly rolling river, where they could drink their fill and crop the sweet herbage on its banks, and have no terror in their breasts. It is by no means necessary that we should trace out the application of a metaphor in all its phases, and such particulars as we have here in amplification of the figures of a shepherd and his sheep might only be added to give completeness to the picture; yet they are most suggestive, and well deserve attention. In these words, "He

leadeth me by the still waters," we have another statement of the tenderness and goodness of David's Shepherd and our Shepherd, who gives us such calm and peace as the world cannot take away, and which may abide with us through even the times of trial and sorrow.

"He restoreth (or refresheth) my soul."

This is a most important thing for a good shepherd to do. Not only must he see that his sheep are sustained with sufficient food, but when any evil has come upon them — when they have fallen from the rocks, and lie bleeding and stunned — when the strong, rushing river has swept them down, and only the shepherd's strong arm has saved them from drowning — or when an attack of the leopard or the wolf has filled their breasts with the wildest terror — it is then the shepherd's part to tend them with care, to restore and comfort them. And is it not one of the richest blessings we enjoy, that we have a tender Shepherd who thus restores us when calamity has brought us low? I speak not now of the times when He heals our diseases, almost snatching us from the tomb; but of the power He exercises on us through His word, and the principles we have learned therefrom, to heal the broken hearted, to raise up and re-invigorate the soul bowed down to the verge of the grave, or to the living death of madness; giving trust for gloomy fear, and hope for dismal sorrow. "Bless the Lord, O my soul, and forget not all His benefits."

"He leadeth me in the paths of righteousness for His Name's sake."

I understand that literally it is:

"He leadeth me in the paths of straightness," which certainly suggests to our minds something more in keeping with the pastoral metaphor. To lead his sheep in tortuous, difficult paths and over rough ground would be distressing to them, and might get them injury; so the good shepherd leads his flock in straight, plain, easy paths where, while they have ample pasturage, they may meet with little hurt and annoyance. Now, would not David feel, and may we not feel, that among the benefits which we receive from God this one is as prominent as any — He sets before us a straight path? We may of ourselves wander away in to the paths of sin, or entangle ourselves in the thickets of worldly care, or, climbing the rocks of human speculation, miss our foothold and fall; but the path is straight and plain before us, and ever we may follow our Great Shepherd, and, so doing, be certain of safety.

The next sentence brings us to the climax of the Psalmist's confidence:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me."

The figure is still continued here. Some have ignored it, however, and taken the expression "valley of the shadow of death" by itself, saying that it meant a deathbed. As it occurs in the psalm, I think it can only be fairly taken to mean a darksome, gloomy, awesome valley, such as might well fill the flock with terror — which indeed they might fear to enter, if they had not the most perfect trust in their shepherd who goes before them.

"The Eastern shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. With this staff he rules, and guides the flock to green pastures, and defends them from their enemies" (*The Land And The Book*). This staff is indeed inseparably associated with the shepherd. Therefore the words, "Thy rod and Thy staff they comfort me."

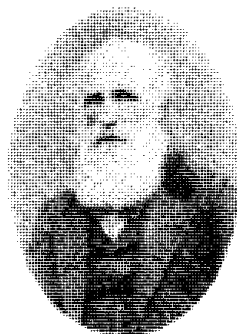
The moral application of this part of the illustration is very obvious. David's trust and confidence were such that, when calamity pressed more sorely upon him, he feared no evil; for God was ever there defending and comforting him. Is not that the time when we really need such defence and comfort, and when, if we have really taken the Lord for our shepherd, we shall best feel His goodness and His power? How many have by God's mercy had such courage in the hour of trial? If we have not, we have yet much to learn ere we can say with David that in all these trials we "fear no evil." But let such confidence be ours that, when the waves of calamity are ready to overwhelm us, we shall see the Almighty arm stretched forth to rescue us; that when our fondest friends are torn from us and laid in the cold grave, we can lift to Heaven a trusting heart, and say, though our voice be almost choked by sobs: "Thy will be done"; that when the tomb has opened its terrible jaws to receive us, we may calmly say: "O Lord, I trust myself to Thee. Take me from this world, if it be Thy will, and raise me up again to behold Thy glorious Son, my Master, and to reign with Him."

--J.D.

Preaching Tour of Britain

1869

**An Outline of Labor
among the Ecclesias
performed by
Brother Thomas
one hundred years
ago.**



(Continued from Page 160)

This account of Brother Thomas' activities in Britain was penned by his daughter, Sister Lasius, who accompanied him on his extensive tour. The preaching campaign was constant and exhausting, and involved Brother Thomas, then aged 64 years, in both public addresses and in ecclesial expositions.

In this instalment, the writer records some of the dramatic interruptions that occurred during the Doctor's public addresses. These reveal how deeply religious beliefs were held at that time. People generally were more responsive to Bible exegesis, than is the case today. Christadelphian beliefs were either ardently espoused or vigorously opposed — and this gave impetus and excitement to the work of the Truth, to an extent often absent today.

These memories of the past are stimulating to read, and encourage us today to a more dynamic presentation of the Truth.

Thus, "though dead," he "yet speaketh"!

We appreciate the interest of readers in this Supplement, and gratefully acknowledge the voluntary donations which make it possible.

PREACHING TOUR OF BRITAIN — 1869

From Ireland to England

A two hours' tossing over the rough waters of the Bristol Channel brought us within sight of the hills of Devonshire, and the little steamer, gradually nearing shore, wended her way into a little cove, sheltered among the rocks which shewed high craggy peaks to the sky. We were in due time moored in the single square dock, constituting the port of Ilfracombe. Landing here, we had to wait four hours for the omnibus to Barnstaple, a town twelve miles distant from Ilfracombe, from whence the rest of the journey was done by rail.

Seated in the 'bus, we had an opportunity of observing the scenery. The road winds gently up the breast of a beautiful valley, flanked with rocks, rising abrupt and jagged on either side. As we pass along, these begin to soften down into smoothly rolling hills, opening and showing occasional glimpses of the sea.

Arrived at Barnstaple, we had again a considerable delay before finding ourselves in the train for Exeter. At 7.30 p.m., we started for our destination, but were again delayed an hour at Exeter, waiting for the train which should finally take us on to Plymouth. Midnight was upon us when we got to the end of our journey. We were surprised to be greeted by a brother at the station — the last thing we should have looked for at that late hour. When we drove up to the door of the house where arrangements had been made for us to stay during our sojourn in Stoke, it was close on the small hours. In the same house Brother and Sister Hayes were temporarily residing, and had kindly taken the arrangements under their superintendence. They had been three times to the station, and had just retired to rest, giving up hope of our coming that night.

Controversy Concerning Grace

Handbills had been circulated, announcing four lectures to be delivered at the Temperance Hall, Fore Street, Devonport. On the first evening (**Wednesday, September 1st**) about eight hundred persons were reckoned to be present. An anthem having been sung

by the brethren, the Doctor commenced by reading the 17th chapter of Acts, after which, in the manner of Paul, he proceeded to reason out of the Scriptures, and to show the fallacy of several fundamental points in popular theology. On the subject of orthodox "grace" he said:

"They, in effect, tell us that the grace which saves is a something held in solution in the drops of water which the holy fingers of a priest sprinkle on the face of a babe. It was a subject of controversy, many years ago, between the Bishop of Exeter — in whose diocese we now are — and his curate, Mr. Gorham, as to the precise moment when the grace entered the child, whether through the water, or before the water touched the face."

Here a voice from the far end of the room shouted:

"That's not true; that is false!"

Many stood up to silence the disturber. The Doctor said:

"This is a free country. The time has been when such as you would have taken away our liberty and our lives, but happily that time has passed away, and the truth may be spoken without fear."

Rounds of applause from the whole assembly followed this observation, and order was quickly restored. The Doctor contrasted popular grace with the grace Paul preached. He quoted Paul (Tit. 2:11): "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness, worldly lusts," etc. He pointed out that the grace of God spoken of by Paul, teaches something: how much, enquired he, does popular grace teach a babe eight days old?

While the brethren were singing an anthem, in conclusion, the same man got up on a seat near the door, and began to harangue the crowd, but he could not be heard for the more pleasant sound of the anthem. Finding his efforts fruitless, he soon ceased.

Then a young man advanced to the platform, and offered to debate these questions with the Doctor seeing he had called in question the faith of all Christendom, including Dissenters and

Nonconformists. The Doctor replied that when the clergy would allow the truth to be proclaimed in their parish churches and chapels, they might fairly expect reciprocity.* Of this the Doctor writes:

Bro. Thomas On Mormonism

Brother Thomas' account of this incident is as follows:

"The 'lewd fellows of the baser sort' repeated their visit, intending by uproar to prevent the singing of the concluding anthem, unless we gave them scope to ventilate their blasphemies. But my remarks on closing happened to take all the wind out of their sails, and they collapsed into a dead calm. The hall is said to seat a thousand, and was filled. The attention was profound, and they heard with manifest interest; so that we may reasonably hope that the seed sown will at some future time ripen into good results. Two persons visited me for 'religious conversation' — one about sixty, the other, perhaps, half that number of years. The younger man was the mouth of the elder. He was cautious and crafty; approached his proposed end with considerable tact, and seemed candidly and honestly enquiring after truth. I was upon the point of concluding that he was not far from the Kingdom of God. But, alas, the next series of questions revealed to me the serpent hidden in the grass. 'If there be three hundred sects, would not that one be the true church which had fellowship with Jesus Christ through the apostles?' Unquestionably; for John teaches that the apostles' fellowship is with the Father, and with His Son, Jesus Christ (1 John 1:3, 7).

"But this did not answer his enquiry

as he wished. He therefore repeated it. I asked him if he meant *personal* or doctrinal fellowship with the apostles? He did not know what to say to this, so the elder man interposed, and said *personal*. That, I said, is absurd; for how can we have personal fellowship with dust and ashes, which are no person at all! The apostles do not now exist; they can, therefore, be no personal fellowship with them till they rise from the dead; our fellowship with them can only be doctrinal, if at all.

"I then remarked, Before I answer any more questions, I demand to know whether you are Irvingite or Mormon? They hesitated to reply; at last, under pressure, the younger man replied: 'I am a Mormon.' The proposed end of their visit was manifest. They had crept into 'the house' like their classmates of old, to try to lead us captive in the toils of the imposture by which they are themselves strongly deluded. Perceiving this, I told them that further conversation was waste of time. I knew all about Mormonism, having read the so-called Mormon Bible, and had a debate in 1840 with a Mormon elder in Illinois, before they were expelled from Nauvoo. The whole system is a manifest falsehood. The Bible, written by the prophets and apostles of God, is true; and testifies the very opposite to Joe Smith's fabrication. The Spirit of Christ in the prophets predicted that Christ was to be born in Bethlehem; and the Spirit in the apostles has declared that Jesus, who was 'made Lord and Christ,' was born there; while your Mormon book says he was 'born in Jerusalem' which is a falsehood.** Again this book of fables,

* As a result of this controversy, Brother Thomas wrote the book: "Clerical Theology Unscriptural." This is at present out of print, but is a splendid exposition of the subject of grace, baptism, ecclesia and similar subjects. It is presented in the form of debate, question and answer, in which Brother Thomas reproduces some of the controversy that took place at this time.

** This one point is sufficient to show that the Book of Mormons is certainly not inspired nor infallible as claimed by the adherents of the sect. The passage is found in the Book of Mormons, "Alma" Ch. 7:9-10: "The Son of God cometh upon the face of the earth. And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers . . ." On the contrary, Jesus was born in Bethlehem. In defence of this glaring error, Mormons offer the excuse that Jerusalem is the "land." This only increases the contradiction, for Jerusalem is not a land but a city!

in order to provide an Israelitish ancestry for the Mexican-Indians as the lost ten tribes, testifies that when the Jewish State was broken up by the Chaldeans, certain Israelites emigrated to South America, and on the journey through the wilderness, were commanded to offer sacrifices; whereas the Bible forbids the offering of sacrifice under the law, in any other place than that selected of Jehovah (Yahweh) for the habitation of his Name.*** Hence the authorship of the two books is not the same. The Bible is the book of the Eternal Spirit; while the Book of Mormon is the lying production of the same spirit — 'the Spirit that now works in the children of disobedience' — that dictated the Koran, and all similar productions. Their attempt to foist Mormonism upon us was utterly vain; they might as soon move heaven and earth; all further talk, therefore, in that direction was worse than useless, and would not any longer be endured."

Sister Lasius's Narrative Is Now Continued

The **Sunday morning** lecture was fairly attended. In the afternoon, we attended to breaking the loaf, with the 27 brethren and sisters meeting in the little schoolroom at Stoke. The evening brought a crowded house. The friends were all highly gratified with the proceedings; only regretting that they were on the eve of closing, seeing that an interest had been awakened in the public mind.

On **Tuesday evening**, at eight o'clock, a meeting was held in the little schoolroom at Stoke. Father spoke there to the worthy company of brethren and sisters who came to hear (for the last time on the present tour) words of

comfort and instruction from his lips. When about leaving, each one came to bid us good-bye, expressing their gratitude for the benefit of Scriptural knowledge which they had received, with the hope that if "delay" should continue, the Doctor might again come and see them. Many regrets were expressed on account of the departure of Brother and Sister Hayes, who have been with them several times. Brother Hayes has devoted his services in setting forth the truth in their midst during his visits. **Wednesday evening** we met again in the school-room, to hear his farewell address to the brethren, from the second chapter of Timothy.

A Warning And A Challenge!

On entering the hall again on **Friday evening**, we found it well filled. Several soldiers were present. Towards the close of the discourse, the Doctor referred to the disturbers of the previous evening, and observed that he had with him a Prayer Book of the Church of England, so that if anyone should call in question what he said about it, he was prepared to prove it. Parties who would disturb a meeting such as the present one, he said, could only be classed with those "lewd fellows of the baser sort," who, when Paul reasoned with them out of the Scriptures, "gathered a company and set all the city in an uproar." As it was not to be supposed there were any present who would wish to be classed with such, no further disturbance ensued. An anthem was sung, and the meeting quietly vacated the hall, but remained for some time outside the door, talking over the things they had heard.

We afterwards learned that the parties who opposed the first night were present on the second, with the

*** This is another excellent point based upon such passages as Deuteronomy 12:5-6: "Unto the place which Yahweh shall choose . . . thither shall ye bring your burnt offerings, and your sacrifices, etc. . . ." There were several such places appointed, such as Shiloh, but ultimately Jerusalem prevailed, so that David declared: "Yahweh hath chosen Zion; He hath desired it for His habitation. This is My place for ever; here will I dwell; for I have desired it" (Ps. 132:13-14). Zion has been appointed as the place where animal sacrifices are to be offered; and it is because it has been in the hands of the enemy, and the Temple has been destroyed, that such sacrifices cannot be properly offered. They will be restored in the Age to come, when the Temple will be rebuilt (Isa. 60:6-7).

avowed purpose of not permitting the last anthem to be sung, unless they were allowed the privilege of discussion. They were doubtless deterred from carrying out their design, by the criticism upon "lewd fellows of the baser sort."

Lectures In London

(From Devonport, the Doctor and his daughter proceeded direct to the metropolis. Dorchester was to have come next in the order of the program, but circumstances made it expedient to omit the visit, at this time, in favour of a future occasion. In London, Brother Thomas stayed a month, and lectured in different parts of the city, with encouraging result. Sister Lasius's narrative continues:)

Different localities in London were selected by the brethren for the setting forth of the truth, in order that as wide a circulation might be given to it as possible. Four lectures were delivered in Mydleton Hall, Islington; three in the Camden Lecture Hall, Camden Town, and four Sunday morning and evening lectures in Crowndale Hall, where the brethren usually met for worship. Audiences were generally good and interested, and seemed to have no difficulty in accepting sentiments derogatory to the clergy and state religion.

Tiring But Encouraging Labor

Many publications were circulated after the lectures. A good deal of the good seed has thus been sown in London; but, of course, only in very limited circles, in comparison with the mighty place. The area will, doubtless, gradually become more extensive, with the continuous operations of the little band of faithful believers, who have not only laid hold of the truth, but who are exerting themselves in a most exemplary manner to diffuse it as widely as possible. There is comfort for all such. They who go forth, weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. "They that sow in tears shall reap in joy" (Psa. 126). "There is a time to sow and a time to reap." The sower does not look for the seed to sprout immediately, but he waits with patience for

the influences of the sunshine and the gentle shower, as well as the skilled labor of the husbandman, to develop the tender plant, and cause to spring forth "the root out of a dry ground." There is another comfort for all laborers in the truth. That which shall be determined shall be accomplished, according to the words of the prophet Isaiah: "As the rain cometh down and watereth the earth, and maketh it bring forth and bud, to give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

(After a stay in London of four weeks, which swiftly and pleasantly glided away, Bro. Thomas and his daughter, on **Thursday, October 7th**, proceeded to Maldon — about forty miles to the east of London, in the county of Essex — where after a two hours' ride, they were warmly received and hospitably entertained by Brother Handley and his family. Three lectures had been arranged).

At the first lecture, on **Friday evening**, but few attended; empty benches far outnumbered those that were occupied, and prospects of gaining an interested hearing from outsiders appeared very dim. The brethren and sisters were edified, and this seemed all that was likely to be accomplished; but on **Sunday evening** a growing interest was manifested: the audience increased to about fifty persons, who behaved in a quiet and orderly manner, and on **Monday evening**, a similar state of things prevailed. We have reason to believe several were aroused to enquiry. On the eve of our departure, a little circle of friends met for social converse at Brother Handley's. After spending a pleasant evening we bade them all farewell, and prepared to continue our journey.

From Maldon, we returned to Nottingham. Our stay here on this occasion was a period of rest — greatly needed and much enjoyed, enabling the Doctor to recoup and gain refreshing sleep, which such incessant activity of the brain often prevents. How forcible at times, comes the exhortation upon our minds, "Labor to enter into rest."

The labor makes the rest appreciated. We shall all appreciate the rest that is in reserve for the people of God, much more on account of the labors and toils of this present state of existence.

Opposition Of "Infidels"

Scarborough, the reputed "Queen of English Watering Places," in the north Riding of Yorkshire, came next on the program of tour. **Friday, October 22nd**, at 5 p.m., the train entered the station; and while gradually slackening speed, we espied Brother Hage, of Bilsthorpe, and Brother Walker awaiting our arrival on the platform. We were conveyed to No. 5 Belmont Terrace, where Brother and Sister Hage had taken temporary quarters. It had been previously arranged that Brother and Sister Hage should be in Scarborough during the Doctor's lectures; so that our pleasure was not unanticipated. They arrived in Scarborough only a few hours before us, and hospitably received us, welcoming us to make our home with them, during our stay. Belmont Terrace is situated in that part of the town called the South Cliff, so that a sea view was one of the advantages of the situation. This advantage, however, was interfered with to some extent by the state of the weather. The sea was kept in a state of stormy agitation during much of the time we were in Scarborough; and the waters reflected the leaden hue of the dark grey clouds, more frequently than the brighter tints.

The coldness and discomfort of the weather, succeeding suddenly to a comparatively mild state of the atmosphere acted unfavorably upon the Doctor, causing him to feel very unwell for two or three days. The effect was also thought to have been unfavorable upon the audience at two of the week-night lectures, as not more than a hundred presented themselves on these occasions. The lectures were arranged to be delivered in the Mechanics' Institute. The first was announced for **Sunday evening, October 24th**. The brethren were at liberty to use the hall in the morning; but instead of inviting the public, they availed themselves of the opportunity of worshipping together in the hall, instead of the private room where they are wont to

assemble.

Adversaries of various grades have been active here. Some were stirred with pious indignation at the sight of the bills and placards, which had been liberally distributed throughout the town in announcement of the lectures; and their indignation found vent in the tearing down of the placards. Keepers of shops were warned not to aid in giving notoriety to these "infidels." The town missionary told one of the brethren that he intended to use his influence as far as possible to prevent people coming to hear. One of his attempts, however, proved a signal failure, for in consequence of being warned not to go, three men resolved to use the privilege nature had accorded them, viz., to think for themselves. An individual, signing himself 'J.C.H.,' standing in the position of a friendly alien, being cognisant of these proceedings, wrote to the editor of the **Scarborough Express**. The following extract will illustrate the general tenor of his letter:

"Let me quote the advice of Gamaliel to the Jews, as recorded in the Acts of the Apostles. Let Dr. Thomas and his friends alone, for 'if the counsel or the work be of men, it will come to nought; but if it be of God ye can not overthrow it, lest haply ye be found even to fight against God.' Now he who is wise will follow this advice (as did the Jews); but the fools will despise it."

This evidently breathes nothing but the spirit of justice and fair play, but this sentiment did not suit the policy of the **Scarborough Express** in this instance, for the Editor refused to publish it. The brethren made good editorial deficiencies by having it printed in the form of a circular and distributed.

The lecture which had been given out for the evening of **Thursday, the 28th ult.**, was postponed till the following night, to make way for a meeting of mechanics, presided over by Sir Harcourt Johnstone. This little interruption occurred at the right time, for the Doctor was feeling so unwell on Thursday that he would have been unable to fulfil his appointment.

On **Sunday evening**, there were good

congregations. It was said that two curates attended nearly all the lectures. On one occasion an old man came forward while people were passing out, and said:

"It was all nonsense — if he had only half the speaker's ability, he could soon upset all he had said."

On Sunday evening, the 31st, the congregation was such as to be in every way gratifying and encouraging. At the conclusion, the Doctor read a notice handed to him by a brother, to the effect that Christadelphians would in future hold meetings in the school room at Falsgrave, where they would be happy to see any who might be interested in the things they had heard. Efforts had been made during the week to obtain a room in the Mechanics' Institute, below the hall in which the lectures were delivered; but the committee, upon enquiry, refused to let it, giving an indefinite, unsatisfactory excuse. The school room was, therefore, sought for and engaged, until a more central place could be procured.

The Scarborough Ecclesia

The ecclesia in Scarborough at present consists of ten persons. Much effort seems to have been put forth by the brethren at different times, and so far, with only limited result. Formerly they used to call the attention of the mixed multitude by the sea shore, where visitors from all parts, in addition to residents, frequent the sands to enjoy the sea breezes, and look upon the restless motion of the waves; fitting types of their unstable minds. Of late, the meetings have been held in the room of a private house — but the brethren have been stimulated to seek a more public place of assembly by the hope of being able to accomplish something more for the cause of the truth than has yet been achieved in Scarborough. A public testimony was out of the question where they were. They hope now more diligently to obey the apostle's injunction to "contend earnestly for the faith once delivered to the saints."

They must expect, however, like every earnest contender to meet with obstacles at every turn. The principal of these are to be found in the mental state of the people; dimness of vision

and dulness and grossness of heart; fondness of the things of time and of sense; the allurements of pleasure, the pride of position, and other things, which do not allow the deep thoughts of the Spirit, set forth by obscure individuals, to have any weight in their minds.

"St. Hilda's" Silence In Whitby

On Tuesday, November 2nd, we started for Whitby.

Our host and hostess (Brother and Sister Hage), father and self, journeyed together as far as Malton Junction; where, we having to change cars, travelled northward and seaward — arriving at Whitby about 12 o'clock; several of the brethren and sisters were at the station to receive us. Whitby, like Scarborough, is on the sea coast and distant from it, in a direct line, only twenty miles; but a considerably greater distance by rail. The narrow, winding stream of the river Eske empties itself into the German ocean just between the cliffs, on which the town is partly built. Standing on the northernmost cliff, an observer has a view of the town, and the cliff opposite, on which an old church and graveyard, and the crumbling ruins of an old Abbey, form conspicuous objects. The abbey is known by the name of St. Hilda; a saint of the Romish order constituted by a canon of the Harlot mother, by which "St. Hilda" is recognised as the "patron saint of Whitby."

Some of the Doctor's lectures were announced to be delivered in a hall bearing her name, but the spirit of St. Hilda made no sign, which is rather surprising, on the supposition that she was cognizant of the proceedings, and that these were as heretical as they must be if she was a true saint. St. Hilda did not in any way interfere to prevent the lectures being attended.

The mantle of patronage appears to have fallen on certain Protestant parsons, who have assumed the care and protection of the people of Whitby in spiritual matters. Some of these sounded a note of warning to the faithful, advising them not to give a hearing to the pernicious doctrines taught by the Christadelphians. This may possibly have prevented many

from attending the meetings; but not all; the average attendance on the week nights ranged between 70 and 80, and on Sunday evening, there would be 200 persons assembled to hear about "the great salvation." The doctrines advocated by the Doctor in his lectures soon became noised abroad; and by the aid of a pamphlet written by a clergyman of Tranent, the adversary succeeded in stirring up the spirit of opposition. A Scotch Presbyterian divine gave notice of his intention to refute the doctrines held by the Christadelphians at a Wednesday evening meeting in the Scotch Church. Being curious to hear what would be the drift of his remarks, one of the brethren attended. During the discourse, allusion was made to the style of speech used by the Christadelphians in reference to the clergy; particularly to the statement that they were "wolves in sheep's clothing." At the close of his remarks, the brother arose, and asked permission to put a question in reference to some things the minister had stated. A few words passed between them; and the argument growing weaker on the parson's side, the door-keeper deemed his services requisite, and taking hold of the brother by the shoulders, got effectually rid of him by putting him out, not, however, before he uttered these words:

"Thus, in former times, they turned Paul out of the synagogue, which was not the act of a 'sheep,' but rather of a 'wolf in sheep's clothing.'"

Success At Halifax

Leaving Whitby on Friday, November 12th, at half past eight o'clock a.m., we changed carriages at York, and again at Normanton, en route for Halifax, in the West Riding of Yorkshire, where, arriving at about 3 o'clock p.m., we were received by Brother Bairstow, by whom we were hospitably entertained during our stay in Halifax.

Our first meeting was on the following Sunday, in the afternoon, when we met a large company of brethren. The breaking of bread is always attended to in the afternoon at Halifax for the convenience of brethren living at a distance from the town, who would find it difficult to attend regularly a meeting held in the morning. About

fifty brethren and sisters assembled in the "Christadelphian Meeting Room," Lister Lane, at the appointed hour, 2 o'clock, for breaking of bread, in commemoration of the great atonement; and for offering the sacrifices of prayer and praise to Him Who has "called us out of darkness into His marvellous light." These being attended to, the Doctor was called upon to speak; and another hour of profitable instruction out of the Word, brought to a close our first meeting.

Friendly greetings were then exchanged with the brethren and sisters, many of whom had come from divers towns and villages of the region round about, to be present on that occasion. Some had come from Manchester, some from Leeds, and some from Heckmondwike, and Huddersfield; and several who are regular attendants, living from three to four miles from the town. Arrangements had been made for the comfort and convenience of visitors during the intervals between meetings. A little ante-room at one end of the hall was fitted up with convenience for the sisters to prepare tea, which was served on long tables kept for the purpose. This little refreshment of the "outer man," sustained the activity of the "inner" during the evening's discourse, which was commenced at 6.30. The audience being assembled, the room was filled: every corner was occupied — some having to stand. The hall is reckoned to be capable of holding two hundred persons. The Doctor having finished his discourse, notice was given that on the Tuesday evening following, the subject would be more fully unfolded in the same place.

Two Hours Upon A Grand Subject

On Thursday evening the meeting was held at the Temperance Hall, and about 130 persons were present. On the next Sunday evening, the Christadelphian Meeting Room was well filled with an attentive congregation. The Doctor's subject was, The Gospel That Paul Preached; in the treatment of which, he enlarged more particularly upon that absorbing element of it, the second coming of our Lord and Savior. He dwelt on the fact that we are to "wait for him from heaven," and that he will not come alone or

unattended, but "shall be revealed from heaven with his mighty angels." Accompanied by these from the Father's throne, he comes to the earth, and calls forth his saints from the gates of the unseen, and they come forth and meet him — those who have made a covenant with him by sacrifice. He gathers them all together unto himself, arraigns them at his tribunal, receives their account, and bestows or withholds his approval as the account may be. He then appears in full manifestation, with his sanctified people; as saith the apostle: "to the end he may establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

The two hours occupied in unfolding this grand subject quickly passed; and the end came while the interest of many was at its height; some even expressing their willingness to sit an hour longer. The people were again invited to meet the Doctor at the same place on **Tuesday evening, the 23rd.**

When the night arrived, a fine,

drizzling rain was falling, the air was cold and chilly, and the pavements slippery with slush. Notwithstanding these inducements to remain indoors, about forty came to the lecture. The Doctor spake in unsparing terms about the pulpit teachers of the day; referring to Paul's Epistle to Titus, in which, adverting to a similar class in his day, he says "they subvert whole houses, teaching things which they ought not, for filthy lucre's sake." The last clause was particularly dwelt upon, as illustrating the clerical practices of modern times. One in the audience cried out:

"I preach for nothing!"

This made a little sensation, but it caused no interruption. The discourse being ended Brother Bairstow gave notice that the last lecture of the course would be delivered on **Thursday, the 25th**, at the Temperance Hall; and that on the Sunday evening following, he would himself continue the subject that had been treated of that evening — proving that the clergy of all denominations, whether paid or unpaid, are, scripturally speaking, Atheists!

(A series of lectures engaged Bro. Thomas' attention during the next few weeks in this account, providing some amusing, as well as dramatic, incidents. God willing, this outline will be continued in the July issue).

OUR FAITHFUL PIONEERS

They made their hearers feel that God was a reality, and His Word unfailling. To them the Truth was more than mere knowledge — it was a message from the Eternal. They took hold of the Truth as a precious, beautiful, and very sacred thing. They esteemed it (and their works and deeds are evidence of this) as a priceless gift of God, to be employed solely for His exaltation, and the enlightenment and salvation of man. If God is to bless our preaching, as He did theirs, we shall have to follow in their steps.

Thoughts For The Times

Comfort in Ecclesial Controversy

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

—By BROTHER ROBERTS AT A TIME OF TROUBLE.

WHY WE ARE HERE

The exhortation, this month, is based upon Hebrews 10, wherein we are instructed: "Forsake not the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching" (v.25). In it, Bro. B.L., of Canada, answers the very pertinent question, as to why we meet apart from the world, as we do.

The Truth Demands All

It may seem to be a very ordinary thing that we are assembled here today. But it is by no means so. It would be impossible, and quite superfluous, to mention every circumstance which has contributed to our coming together. It is only through the mercy and providence of God that we live at all. This is our day and hour; let us make the most of it.

It has been well said that if the Truth is worth anything, it is worth everything. How can anything really compare with it? How is it possible that this temporal life, which is but a fraction of eternity, could be of more importance than eternity itself? Let us meditate upon that fact, and we will recognise that we should give our best to the things that last.

If we have any interest, or any duties and responsibilities, in the things of God and eternity, then the Truth is for us. And how can we fail to have them? Can the world offer anything comparable to that which the truth does? Does not our very intellect cry out for something more satisfying than the husks of worldly pleasure and interests?

Then how true are the words: "Man shall not live by bread alone,

but by every word of the Lord, shall man live." The Word can enervate us unto life eternal; it can enable us to clearly assess the greater value of the Truth over the things of the world. We are tremendously privileged to possess the understanding that we have.

Why Remain Separate?

It is in the good providence of God (through the labours of Brother Thomas) that we have embraced the faith, and cherish such high hopes. As to how much we are indebted to the labours of our Brother, it may help us to realise when we consider that to this day there is no other religious body which embraces all of those doctrines which he demonstrated to be Scriptural. Of the popular churches, it is true that they are "ever learning, but never able to come to a knowledge of the truth."

Consider our unique position at the Table of the Lord. Millions will assemble in their places of worship today, throughout the land. Why are we not with them? No great work can be successful without co-operation; why not co-operate? Numbers give courage, confidence and high aspiration; why not join the churches? Scholarship is ennobling; why not seek the aid of the clergy? Social in-

tercourse is pleasant, agreeable and friendly; why not enjoy it of the world? Variety is intriguing and interesting; why, then do we come here apart?

*Few in number, little flock;
By the world despised, forgot.*

In relation to divine and eternal things, a man must first of all be true to himself. Popular things are usually of this temporal life, and not related to eternity. That is the case with the churches around us, and the reason why we cannot associate with them. The man whom we come here this day to memorialise was the greatest servant of God and of truth who ever lived, yet he was a solitary man. It was essential to the work that he came to do, that it should be so. To have gone with the multitude would have meant failure. His name, with millions of others, would have perished in the dust. He told his followers:

"Strait is the gate and narrow the way that leadeth unto life; and few there be that find it; and broad is the gate and wide the way that leadeth unto destruction; and many there be that walk therein."

We do not make it so; it is so! Heavenly things, in their very nature, are above earthly things. Popular custom and age-old tradition are one thing, and righteousness and truth are sometimes quite different. Make religion popular, or conventionalise it, and it ceases to be religion.

We are called to be above the world socially and morally. If we refuse this call, so much the worse for us. We are called to put truth above human philosophy, and the example of Christ above the ways of the world. Our hope of eternity

demands that we do this; to do otherwise is to bow to temporal things with the inevitable result:

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

Striving Against Difficulties

There are many things that would induce us to forsake the table of the Lord, if we permit them to gain ascendancy over us, for it is part of our probation that our faith be tried. Domestic troubles, Ecclesial difficulties, personal failings can have that effect.

There are differences of opinion and opposition within the brotherhood which discourage us; but still we come. There are trials and tribulations that weary us; but still we are here. Indeed, in our perplexity, we often recall the words of Peter to Jesus:

"Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God" (John 6:66-69 — R.V.).

In our disillusionment and disappointment of all things temporal, we should try to draw closer to God. No one has ever attained spiritual maturity without sometimes crying within himself:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever" (Ps. 73:26).

Even the Apostles were not exempt from these experiences. Consider the words of Paul:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not for-

saken; cut down, but not destroyed . . ." (2 Cor. 4:8-9).

And the solution:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comfort us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3-4).

Be Not Discouraged

It is but human, that we should have our low moments. But how very unwise we would be to become discouraged and forsake the truth, because we do not always comprehend the ways of God in our own troubles. We cannot understand the ways of Providence, and we must accept in faith that "all things work together for the good of the called" (Rom. 8:28). We do not know how this can be, and sometimes we are induced to doubt it. But in such circumstances, faith must come to our aid, and cause us to recognise that God will "never leave nor forsake us," and though the way be dark for the moment, the bright light of dawn is ahead.

We have evidence beyond computation that God is, and that He is a Rewarder of them that diligently seek Him (Heb. 11:6). Why are we here? Not only in conscious being, but before this Table? Is it not an evidence of divine guidance in our lives? Is it not because we recognise the veracity of the Word? Can we challenge the evidence of fulfilling Bible prophecy? Who placed the Jew in the land? Who revived the nation of Israel?

In all these things, and many more, there is evidence of God. And as He guides the nations, so

He does our lives. There seemed no hope for the Jew once, but out of the trouble of the Hitler regime, there emerged the state of Israel; and one day will come the Kingdom of God.

So in our lives. Our path may seem dark now, but if we lose faith in God, all that we have is the darkness!

And so, hungering and thirsting after righteousness, we come to exhort one another, and to fellowship at this memorial table. We trust that we are of those who worship the Father in spirit and in truth; that our hearts are good soil in which the gospel seed has taken deep root and is springing up and giving promise to a bountiful harvest, whether thirty, sixty, or a hundred-fold. If such we are, then what comfort is in the company of those of like precious faith.

And truly we are now, at last, in the very time of which Paul wrote — assembling together and exhorting one another, as we see the day approaching. Let us then heed the counsel of the Lord:

"When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh."

Let us with patience continue faithful to the end, clad with the whole armor of God; continuing our exhortations, our prayers and supplications, so that an abundant entrance may be granted us in the Kingdom of God.

*"We wait, in faith, the day decreed,
For which in prayer we daily plead;
When Christ, returned, shall show to
men
God's righteous arm unbarred again."*

The Accepted Basis of Fellowship

Religious contention and Ecclesial strife are among the most distressing experiences we have to encounter in our walk towards the Kingdom of God.

Yet they seem incidental to the Truth, for every age has witnessed them.

The Apostles did so. They had their heretics who claimed that justification was by law, or that the resurrection was past, or that Christ did not come in the flesh, or other false doctrines that undermined the foundation of faith. They had their trouble-makers, who indulged in scandal, or fomented strife, or did not hesitate to malign the characters of those who were attempting to further the cause of truth.

It was all very distressing, yet because they were motivated by faith, hope, and love, they effectively countered it, and thus provided an example for all those who follow after.

We are being faced with similar tests today. As indicated in our editorial last month, Ecclesias in Queensland are currently being pressurised with heretical teaching. Further correspondence since last month only too clearly shows how far from the truth these mistaken brethren have moved.

In addition, we have received copies of a new publication entitled *Watchman*, that claims to speak for those who have embraced these wrong doctrines.

Whilst bitterly opposed to *Logos*, it does pay it the compliment of stating that it has been consistent in its loyalty to the Truth (as expressed in the Statement of Faith) since its inception thirty-seven years ago. At the same time, it openly and plainly repudiates the teaching of the Statement of Faith, and calls for the belligerent support of those of like mind, to actively attack our basic beliefs on the Atonement.

It thus throws down the gauntlet of war, and whether ecclesias like it or not, they will be compelled, sooner or later, to face up to the challenge.

Its venom is mainly directed against two brethren who are bracketed together as most firmly endorsing the doctrine it hates; namely Brother A. D. Norris and the Editor of *Logos*. We have had correspondence with the Editor of the *Watchman*, and tried to show him the error of his ways — to no avail; but perhaps Brother Norris may succeed where we have failed.

We do trust that this may be so, for apart from his doctrine, we have great regard for our Queensland antagonist.

However, the Truth will not prosper unless Ecclesias are prepared to firmly adhere to the basic doctrines of the Faith, and ensure that these are accepted as the foundation of fellowship.

It is somewhat unfortunate, therefore, that the March issue of

The Shield contains a supplement with the above heading, in which is found the statement:

"Some now state that they require acceptance of the Birmingham Amended Statement of Faith without reservation . . ."

But this is exactly what the Unity Book demands, as we quoted in our Editorial last month.

It is what Ecclesias in Australia have agreed to accept; and what should be implemented. We are confident that *The Shield* endorses this stand, and that, perhaps, the word "explanation" should replace "reservation." Even so, this is quite unnecessary, for the explanation in the Unity Book is endorsed by Ecclesias, and is quite satisfactory in stating the intent of the relevant clauses in the Statement of Faith.

It is extremely unfortunate, in these closing days of the Gentiles, when all the signs testify to the

imminent return of the Lord Jesus, that strife and contention should be manifested throughout the Ecclesial world. It is a challenge of faith. We are called upon to show greater love to Christ than to our closest friends and relatives, and are warned by him that the proclamation of the Truth will divide families and loyalties (Matt. 10:34-35). Therefore, in the midst of strife, let us remain faithful to our calling, blending firmness and determination with kindness, patience and love. This is a time of testing for us all, and even as the Master warned, so we might well experience: "Ye shall be hated of all for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22). We must not at this late hour capitulate the Truth, for otherwise, we, too, might be rejected at the Judgment Seat of Christ. Therefore, come quickly, Lord Jesus.

Two Classes To Avoid.

There are those who love strife and contention, and there are those who love peace at any price. Both are dangerous parties in the work of the Truth. The first degrade the Truth by their dog-like propensity for mere fighting, and take all usefulness out of it by their want of heart for its comforts, its nobleness, its holiness, its peace and love. The second destroy it another way. Their mere creature sociability leads them to love peace more than duty, man more than God, pleasure more than truth; and in their hands the Truth degenerates into a mass of invertebrate sentimentality in which there is no place for the wisdom of God, as embodied in the plan of salvation. (R.R.).

Family Education.

Parents, in the home training of their children, should be careful to see that Bible knowledge increases as the children grow up. It is most essential that enlightenment should not stop at mere theoretical learning. Children should be taught that true knowledge means true actions. Those aspects of the truth, dealing with separation from the world — from its bad habits and friendships — should be enforced. Young children will obey because father and mother say so, and as they grow, it will be easy to add to parental requests the reason that God has so commanded.

A Very Present Help In Time Of Trouble

YAHWEH ROPHEKA

A few issues back, we commented upon the great comfort we derived from a consideration of this title of Deity in a time of sickness. A number of readers have requested notes on this theme, and therefore we have felt it good to write upon it at length.

The Value Of Divine Titles

The subject of the names and titles of Deity is not one of merely academic interest, but one expressive of concrete realities, and of essential principles in relation to our worship and walk before Yahweh.

Each aspect of it adds to our knowledge of the Father, revealing what He is and what He can become to us; providing the need for every circumstance of life, and revealing that great hope to which we have been called.

In studying the names and titles of Deity, it is extremely helpful to consider the circumstances in which they were revealed unto man, as well as the ultimate use to which they are placed in Scripture.

For example, the name Yahweh was first proclaimed when Deity was about to move to redeem His people from Egypt, and it was revealed on that occasion, because it enunciated the great purpose that God had in mind in moving for the deliverance of Israel. Israel became the name-bearer among the nations:

"Yahweh shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of Yahweh thy God, and walk in His ways. And all

people of the earth shall see that thou art called by the name of Yahweh; and they shall be afraid of thee" (Deut. 28:9-10).

But Israel failed to appreciate the great compliment paid to them, and the privileged position in which they stood. Jeremiah declared that Yahweh had taken the nation unto Himself "for a people, a name, a praise and a glory; but they would not hear" (Jer. 13:11).

In consequence, God ultimately turned to the Gentiles, and so Peter, having been sent to Cornelius to baptise both him and his household, subsequently told the brethren of Jerusalem "how God did visit the Gentiles, to take out of them a people for His name" (Acts 15:14).

The name Yahweh, and its significance, is commonly known; but that is not the case with many other names of Deity. These include such lesser known names as Yahweh Shalom, Yahweh Nissi, the Mighty One of Jacob, Yahweh Tzekenu, and so forth. In studying these names of Deity, it is always valuable, as we have stated above, to seek out the first use of it, and consider the circumstances in which it was proclaimed.

That is the case, also with the Name that forms the title to this article: Yahweh Ropheka, or Yah-

weh the Physician, as Rotherham renders it.

Tried In The Wilderness

New experiences of God, on the part of His children, called for new names to express the truth concerning Him which they had learned. Among such names is that of Yahweh - Ropheka, rendered as "The Lord that healeth thee."

It was not long after Israel had left Egypt that the people were tested. They had witnessed the mighty hand of God in the plagues that had poured out upon the Egyptians; they had been delivered from the wrath of Pharaoh when the rod of Moses had been outstretched towards the sea, and a path of deliverance had been carved out for them; they had sung with joy the song of deliverance on the other side as they had witnessed judgment outstretched against the Egyptian army. Then followed a three-day's march through the wilderness, during which "they found no water." By now their water bottles were empty, and they were thirsty and apprehensive. What joy, therefore, when an oasis of water was found; what disappointment when it was discovered that its water was bitter. The people turned on Moses with bitter lament, forgetting all that they had seen but a few days earlier.

This was but the first of many similar experiences in the wilderness, which God permitted in order that the people might be tested. "There," says the Word, "He proved them" (Exod. 15:25). They turned on Moses with the demand: "What shall we drink?"

Behind their murmuring and

complaining there was fear: the dread of death through lack of water. This was natural in view of their thirst, but unreasonable since God was with them. If only they had stopped to think, they would have realised that God would never have delivered them out of the hands of the Egyptians to permit them to perish in the wilderness! The very name by which they knew Him, testified that He had delivered them for a purpose, that He might be manifested in them.

It was unreasonable, but all so natural. How often do we repeat the unreasonable moan of Israel in affliction! How soon do we forget the One who has called us, and though we have experienced His goodness, tend to complain when expected benefits do not eventuate.

In Israel's case, Yahweh revealed how the problems of life might be met. Moses interceded on behalf of the people, and he was directed to a tree, which, when he had cast it into the waters, the waters were made sweet (Exod. 15:25).

What a lesson! The crucifixion of Christ is associated with a tree (Acts 5:30; 10:39; 13:29), and through this means, 'living waters' have been made available for whosoever will drink therefrom (John 4:14). Thus, at the very beginning of Israel's wanderings, the people were directed to the means whereby they would succeed, and which pointed forward to the redeemer who would come.

The Bitter Turned To Sweet

Through faith, the waters of Marah were made sweet. The ex-

perience of Israel typified the experience of all the servants of Yahweh. Life's journey is studded with bitterness that Yahweh alone is capable of making sweet; and that through the tree, the crucifixion of self dramatised by Christ on the stake.

We must all go through these times of testing. Search the record; see how frequently this was the case with those of old. Israel experienced bitterness in Egypt (Exod. 1:14); Naomi did also when she wandered from the house of bread (Ruth 1:20); Hannah was in bitterness through the persecution of Peninnah when she had no son (1 Sam. 1:6-10); Job's sufferings brought much bitterness (Job 7:11; 9:18; 10:1); the Psalmist found the mocking voice of folly bitter to his soul (Ps. 42:3); Mordecai experienced bitterness because of the anti-Semitism of the enemy (Est. 4:1).

Many and varied are the causes of bitterness; and frequently has the voice of complaint ascended in to heaven because of such. Yet the Word instructs us that Yahweh tests His people by these means, "proves them," as to their loyalty towards Him (Exod. 15:25). It is designed to humble them, so that His strength may be perfected through weakness (2 Cor. 12:7). Christ, alone, truly conquered over the bitterness of life, and found, in so doing, that the waters turned sweet:

"Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

The Name Pronounced

Through means of the tree, Yahweh healed the waters, and it demonstrated His ability to heal the people. In that moment of a new experience of God, they were challenged to trust and obey Him henceforth, without murmuring:

"There He made for them a statute and an ordinance . . . and said, 'If thou wilt diligently hearken to the voice of Yahweh thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am Yahweh that healeth thee'" (Exod. 15:25-26).

In the Hebrew, the words "the Lord that healeth thee," are but two: Yahweh Rophe'eka. They introduced Israel to the great Physician of spiritual and physical ills. As noted above, Rotherham translates them as *Yahweh the Physician*. Thus, in the dusty, arid wilderness, Israel received a wondrous promise that related to both physical health and spiritual well-being. This was further endorsed later on when, under the terms of the Mosaic covenant, the people were reminded that He, Yahweh, would prove to be their Physician, if they obeyed His laws, otherwise:

"He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee" (Deut. 28:27, 60).

These diseases of Egypt included leprosy, the living death, the symbol of active sin working through the members of one's own body. Deliverance from this scourge of the East was promised Israel if the people "hearkened," "did," and "heeded" the voice of Yahweh.

It is of infinite comfort to the people of God to know that He who made us, cares for us, and graciously meets the needs of our physical frame. The Lord taught:

"Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:32-33).

Was not that the case with the children of Israel as they struggled through the wilderness on to the Promised Land? Did not Moses remind them, when they ultimately stood before the Jordan: "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (Deut. 8:4)? Was not all this an evidence that Yahweh cared for them in their daily needs; that He provided for their necessities of life, and overlooked them for their ultimate wellbeing?

Is not His power as great today? Does He not care for our needs as well? Will He not provide for us if we remain faithful to Him? And whilst we will not be exempted from difficulties for He will prove us, should not the experiences of our own lives, and of those recorded in the Word, remind us that we have an "ever present help in time of need" to Whom we can turn with every confidence?

If the Truth means anything, it means all of that.

The word *Rophe'eka* is from the Hebrew *rapha*, to heal, and is used frequently throughout Scripture in relation to Yahweh. It teaches that He is the great healer, both of physical and spiritual ills, and that we can turn to Him with every confidence. This does not mean that He will inevitably heal us

whenever we call upon Him to do so, but it does remind us that He has the power to do so if He deems it meet for our good. It certainly means that in any circumstances of suffering or ill-health, we can turn to Him with every confidence that He will help us by strengthening us to endure, even if, in His wisdom, He deems it best that we learn to surmount the particular trial that faces us.

There is inexpressible comfort in this realisation, as I have found by some personal experiences, that I want to relate. But first, we must come to understand more thoroughly the significance of this divine name, and to that end we must seek the Word, to find out how it is used. By so doing, we will learn how that we might lean upon Yahweh in times of trial and find a comfort and a strength that is beyond human aid to provide.

Consider, therefore, the circumstances in which the name was first pronounced. After leaving Marah (*bitterness*), Israel moved on to Elim (*powers*) where was ample water and plenteous growth, and where they were able to encamp by the waters. This oasis foreshadowed the Kingdom, and taught that it is only possible to attain it through "much tribulation" (Acts 14:22). There was no murmuring at Elim, but only rejoicing in the goodness of Yahweh Ropheka; the complaining came later! How like life! Let us fortify ourselves against such by considering what Yahweh Ropheka is prepared to do for us. We will discover that by tracing through the Scriptures the effect of His healing and comforting powers. This we plan to do, God willing, next issue. —H.P.M.

THE FAMILY PSALM

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

Hezekiah To See His Seed

Psalms 120 to 134 constitute the fifteen Psalms, especially selected by Hezekiah to commemorate his fifteen years extension of life. They are termed "songs of degrees," because the sign of this blessing was the shadow on the sundial returning "ten degrees" (Isa. 38:5-8).

Hezekiah faced two major crises during his lifetime. One was the impending destruction of Jerusalem at the hands of Sennacherib; the other was the news that he was about to die. The latter crisis was the greatest of his life. It touched him deeply and personally, for Hezekiah, to his horror, realised he would die childless. He was without seed to maintain David's line upon the throne.

In view of these circumstances, the king turned his face to the wall, and prayed fervently that Yahweh might grant him an extension of life. And this was granted him. Isaiah had conveyed the dread news to him, but before he left the precincts of the palace, Yahweh instructed him to return, for already Hezekiah's prayer had come up before the Most High, and he decided to grant him a further fifteen years of life:

"Thus saith Yahweh Elohim of David thy father; I have heard thy prayer, I have seen thy tears: behold I will heal thee! And I will add unto thy days fifteen years" (2 Kings 20:1-6).

A great king who was about to die, leaving behind no heir, now learned that he would have an extension of life, and would know the joys of parenthood (2 Kings 20:18). The prophetic words relating to Christ must have been profoundly moving to this man: "He shall see his seed!" (Isa. 53:10).

There can be little doubt that Psalm 128 owes its place among the fifteen songs of degrees to this set of circumstances. The Psalm describes a contented and happy domestic life, such as Hezekiah experienced before his death.

Present And Future Blessings

Though we receive many blessings from Yahweh, and though it is possible to develop a wonderful family fellowship in the Truth now, they are nevertheless limited at present. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). The Psalm reminds us of this, and shows that the full and lasting joy of true blessing must await the Kingdom Age. The picture

of domestic happiness expressed therein takes us beyond the present mortal state, to the time when the faithful will be granted divine nature, and will be united in their family groups in the Kingdom of God, when there will be "peace upon Israel."

The Psalm advances four necessities for the establishment of a happy home within the Ecclesia:

- (1) — The fear (reverence) of Yahweh. This is an attitude of mind which must be shared by all members of the family (v.1).
- (2) — Practical daily living in accordance with the principles of the truth (v.1).
- (3) — Honest labour in providing for the family needs with contentment (v.2).
- (4) — Unity of mind on the part of all members in their dedication to all aspects of life in the Truth (v.3).

The Psalm is addressed to a Godly man: one who strives to regulate his own life, as well as the lives of the members of his family, according to the requirements of the Word.

Such a man "feareth" and "walketh" in Yahweh's ways, thus blending intellectual knowledge with practical living. The first provides us with an understanding of whom Yahweh is and what He requires, and generates "fear" or reverence towards Him because of His own perfect character. The latter translates those things into terms of practical daily living.

Yahweh will bless all who live in this way. The word signifies "make happy." There is no need for such to experience the "ulcers" and "strife" which normally drive "family men" in the world to distraction. Concentrating upon the things of the Truth, he will be removed from the worries of busi-

ness or the dissipations of pleasure, for he will see beyond them. Placing faith in Yahweh, he accepts with thankfulness and contentment those material things with which he is blessed.

True Family Happiness

The Psalm promises:

"Thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee" (v.2).

This is a direct reference to the terms of the covenant to Israel, in which such blessings were promised conditional upon keeping the Law (Deut. 28:4). Such a man will honour Yahweh in his labor, as well as with his mind (Eph. 6:7; Col. 3:23). Moreover, he will see the fruit of his spiritual "sowing" in the response his wife and children will make to his teaching and example in the Truth.

On the other hand, disregard of these principles will bring the reverse effect. In the days of Amos it was so. Families within the Ecclesia became dilatory in their attitude towards the Truth, and towards one another. They exhibited the same selfish traits so evident in family life in the world today. Accordingly, they reaped the fruit of their folly:

"Forasmuch therefore as you treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right . . . seek good, and not evil, that ye may live" (Amos 5:11-14).

Micah also described the conditions which would result from a disregard of divine ways in daily

living:

"Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee . . . Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil, and sweet wine, but shall not drink wine" (Mic. 6:14-15; cp. Lev. 26:26; Deut. 28:38).

This appalling judgment was due to the sins of the nation (v.13), and they stemmed from walking according to ungodly "counsels," in the way of Omri and Ahab (v.16).

Similarly, today, families within the Ecclesia will not know the joys of true family life unless they are prepared to order the every-day affairs of life according to divine ways, such as are set out in this Psalm.

Faith Or Folly

Does the general affluence in the brotherhood today signify that most families are living according to the ways of Yahweh? By no means. Only a true understanding of this aspect of the Psalm will define the truth of such a matter. Thus:

"It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God" (Eccles. 5:18-19).

If the material blessings that we receive are attributed wholly to Yahweh's goodness, we will be humbled by them, and not puffed up. To view material possessions as the world does, giving oneself exclusively to the acquiring of them without thought of God as the Giver of such, or snatching

only a few brief moments for the things of Yahweh, is not to acknowledge that such blessings come from Him.

We may mouth words which suggest that God has blessed us, but do our actions belie them? Do we secretly believe that any material benefits we have received are due exclusively to *our* efforts and *our* dedication to that cause?

Material well-being is not necessarily a sign of divine blessing. In fact, it can test us severely. If it is not accepted upon the principles stated by the writer of Ecclesiastes, or so wonderfully manifested by Job under trial, then it has really hardened our hearts and blinded our eyes. On the other hand, if a man lives in accordance with the wonderful state of mind expressed in Psalm 128, it will be said of him: "God answereth him in the joy of his heart" (Ecc. 5:20). That is to say, God extends blessings in this case, because a man's heart is fully and joyfully turned towards Yahweh in humility, acknowledging every goodness that comes from Him. His heart is right in the eyes of the Father, and because of that, He causes blessings to descend.

Wife And Children

A delightful picture of domestic unity and happiness is presented in the Psalm:

"Thy wife shall be as a fruitful vine, in the innermost parts of thine house: thy children like olive plants, round about thy table" (v.3 - RV).

Herein is pictured a contented and devoted mother, the children clinging to her as clusters of fruit to a vine. The worth of "a virtuous woman," says the wise man, is "far above rubies" (Prov.

31:10).

The symbology of the vine is interesting from a further viewpoint: the vine requires support. It is not strong enough to stand alone, but requires solid and sturdy framework to grow upon. How apt in relation to Israel. The nation needed to lean upon Yahweh for support, but often failed to do so (cp. Isa. 5; Matt. 21, etc.). The wife of the Psalm must be ably and strongly supported by her husband in the everyday affairs of the household, and in the spiritual education and strengthening of the family.

Such a wife does not seek her interests outside the home environment, but is found in "the innermost parts" of the home. The welfare of husband and family is her great concern. Her interests and enjoyments in life centre around her family, in association with her devotion to the things of Yahweh.

In such atmosphere, children will grow up "like olive plants," which cluster around the parent tree, to reproduce the qualities of the tree from which they have sprung.

The verse emphasises the tremendous influence of the home upon the lives of the children. Therefore this influence should be of a spiritually unifying kind, as beautifully set forth in this Psalm. Repeatedly, the Scriptures teach the need for families in the Truth to separate themselves from the evil influences of the world, and unitedly and dedicatedly set their feet and faces towards Zion:

"Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our

sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is Yahweh" (Ps. 144:11-15).

The green olive tree is a delightful symbol for light, peace and wellbeing. Thus the Psalmist speaks of himself: "I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever" (Ps. 52:8).

But Scripture also warns of disasters which follow a disregard of God:

"Yahweh called thy name, a green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken. For Yahweh of Armies, that planted thee, hath pronounced evil against thee" (Jer. 11:16-17).

The national olive tree did not produce the fruit required, and it failed to respond to the loving care of the divine Husbandman. It was therefore uprooted.

The children of Psalm 128, however, are represented as heeding wise parental example, teaching and control. They grow up like olive plants "round about thy table." A warm scene of domestic contentment and cheerful happiness is presented. It suggests mutual love, unity and contentment among the members of the family, such as only can be experienced by "fearing Yahweh" and "walking in His ways."

The faithful, throughout the ages, have valued their children as blessings from Yahweh, to com-

plement their own lives, and provide a continuing testimony to Yahweh's truth from one generation to another. Jacob touchingly referred to his offspring as "the children which God hath graciously given thy servant" (Gen. 33:5). Let us emulate his example. Our children need our warm love, as well as the disciplinary education of the truth. By this means, the happy state portrayed in the Psalm will be manifested within our homes.

The Hope Of Israel Viewed As Reality

If a man guides his family according to the picture of Psalm 128, he will be "blessed" of Yahweh (v.4). Here, the Hebrew word rendered "blessed" is different to that in v.1. It is *barak*, "to kneel, to bless." The word rendered "man" is *gibbor*, a "warrior, mighty, or valiant man." The man of Psalm 128 is considered such by Yahweh, because he honours Him in all humility, bows before Him in worship, and is valiant for the truth (John 4:24).

Yahweh promises to bless such "out of Zion." Such a blessing implies Yahweh's presence there, to make it a reality. The verse speaks of a time when Zion will be at peace : a sharp contrast to the present. Our hope is not yet a reality; this has yet to be realised. In the meantime, our families must be strengthened in that hope, and taught to long for the time when we may inherit the promises made unto the fathers.

Then, Yahweh has promised: "Thou shalt see the good of Jerusalem all the days of thy life" (v.5). The Psalm implies that the blessing of that time will rest

upon both the man and his family, and they shall jointly rejoice in the glory to be revealed.

"Thou shalt see thy children's children, and peace upon Israel" (v.6). This was considered one of the crowning blessings of life (cp. Job 42:16). What greater joy can a man have who loves Yahweh, and is deeply bound to his family. Where faith has triumphed over flesh, where the spirit-word has been the guiding influence of the home, entire families will experience the sweet communion of fellowship in the Kingdom of God. What a wonderful goal to set before all the members of every Christadelphian family!

"Thou shalt see peace upon Israel." To be there, to witness the national restoration and the manifestation of Yahweh's glory in the Temple, to join in the services of praise to Israel's mighty God for all that He will have done, to see peace in warmth and love settle upon that glorious land of our inheritance, comprises the hope of Israel. Moreover, that is the hope that keeps alive our faith in the midst of trial and adversity. "Our feet shall stand within thy gates, O Jerusalem! Pray for the peace of Jerusalem! They shall prosper that love thee!" (Ps. 122:2, 6). "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God!" (Gal. 6:16).

Let us think upon these things, so that we are moved by them. They are sufficient to sustain entire families in the truth in their daily living, until the Lord comes to make all our hopes a reality.

Even so, come, Lord Jesus!

— J. Ullman (W.A.).

The Hungry Cormorant

"But these are they ye shall not eat . . . the cormorant" (Lev. 11:17).

Why Prohibited ?

The Cormorant is a large black bird with a long neck, that feeds itself by fishing. It is related to the pelican family, but lacks the characteristic "pouch" of the latter. It is abundant in the Holy Land, and together with the pelican, flamingo, heron and duck, enjoys the swampy marshes of the Huleh Valley, adjacent to the Sea of Galilee.

It is voracious in its appetite. It is able to dive into deep water, and actually swim beneath the surface in pursuit of prey. One traveller has described it as sitting on the snag of a tree where the Jordan enters the Dead Sea, and catching fresh-water fish as they are stupefied by being carried into the salt-laden water of the Sea.

It was probably because of these characteristics that it was given its Hebrew name of *shalak*, for the word means "a plunger," and is derived from a root signifying, "to throw, cast down, or cast away," and thus by implication, "to destroy."

The Cormorant, therefore, represents the destroyer among bird life, preying upon others. Its ravenous, destructive characteristics fittingly included it in the category of "unclean" birds under the Law which were denied Israelites (Lev. 11:17; Deut. 14:17). They were generally birds of prey whose food consisted almost entirely of

carrion or flesh, who eat blood, and hence were held in abomination.

Such birds were categorised as "unclean," to teach the people of Yahweh to avoid the characteristics for which they were noted. The Israelites were not to be ruthless destroyers, with voracious appetites for flesh, suddenly striking at their unsuspecting prey. That is a Gentile characteristic, and as Peter has shown, when in vision he saw the large sheet suspended before him filled with unclean animals and birds, and was invited to kill and eat, they represented the Gentiles. For Israelites to manifest the way of life of the Gentiles (as unfortunately they did) was to defile the "holiness" demanded by the Law (Lev. 20:26-26).

The Cormorant would have been familiar to the Israelites in Egypt, for the long-necked bird frequents the reaches of the Nile hunting for its food. It was often featured in early Egyptian hieroglyphics, and the various details of the bird were recognised and reproduced in early Egyptian artistry. Moses would have been taught the habits of the Cormorant in the Egyptian university education that he submitted to early in his life. The classification of the Cormorant as an "unclean" bird would have been to him quite significant.

It should be so also to us, for the principles of the Law have a

spiritual application still. Let us avoid ruthlessness, a voracious appetite for the things of the flesh, and the preying on others who have no adequate defence. The habitual manifestation of these characteristics will make us unclean in the sight of Yahweh, as the Cormorant was decreed to be by the ordinance of the Law.

The Pelican

Reference to the Cormorant occurs four times in Scripture: Lev. 11:17; Deut. 14:17; Isa. 34:11; Zeph. 2:14, but the Hebrew has a different word for the two latter places. There it is a translation for the word *qa'ath*, signifying "to vomit, spew forth," and is rendered in the Revised Version as "pelican."

This word is translated "pelican" in Lev. 11:18; Deut. 14:17. The bird is listed as "unclean" for similar reasons as those relating to the Cormorant. But its name suggests that it was particularly noted for greed in the eating of flesh: a characteristic to be avoided by true Israelites.

The Pelican lives on fish, which it catches with its long beak and stores in the capacious pouch beneath it. When gorged with food it flies away to some lonely place, and pressing its pouch against its breast, stands in this attitude for hours or days, until hungry again, when it resumes its fishing.

It was doubtless to this attitude of melancholy inactivity to which David alludes in comparing himself with the "pelican in the wilderness" (Ps. 102:6). It is said, however, that there is a specie of pelican that lives in the wilderness and feeds on snakes, etc., in-

stead of fish.

The lonely pelican in the wilderness is the symbol of melancholy, loneliness, and desolation, and reference to the bird, under the name of Cormorant (Heb. *qa'ath*), is found in Isaiah 34:11 and in Zephaniah 2:14.

Isaiah refers to it in his description of the destruction of Edom, and Zephaniah does so in relation to the overthrow of Nineveh.

Both were bitter enemies of Israel.

The Pelican In Nineveh And Edom

Zephaniah declared that the lonely Pelican would seek the haunts of deserted and destroyed (but once busy) Nineveh. That mighty and ruthless city was accounted impregnable. It gloried in its power, wielding dominance over the nations, and proudly sitting on the river Tigris as a city of delights. Because of its brutal subjugation of the people of God, this mart of the ancient world was to feel the hand of Divine retribution.

Zephaniah declared:

"He (Yahweh) will stretch out His hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. Flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds" (Zeph. 2:14).

This is similar to the words of Isaiah regarding Edom (Isa. 34:11).

The proud city of Nineveh, the warlike nation of Edom, both bowed to the Divine decree. Their might and glory gave way to utter destruction. The prophet graphic-

ally portrays the fate of Nineveh: flocks shall lie down in the midst of her, droves of animals would rove its once busy streets, the ferocious beasts of the nations would converge on the desolate city to fight over it, the pelican and bittern would lodge in the columns left standing in the ruins, and their mournful cry would echo throughout the lonely site.

A similar picture is drawn of ancient Babylon (Isa. 13:21).

The veracity of these prophetic sketches has been confirmed by the spade of the archaeologist, as he has uncovered the desolate ruins of these places.

They show how the pride of man has been overturned, and his possessions given to "doleful creatures" (Isa. 13:21).

In a previous article on the Bittern, we suggested that these prophecies have a current application and that as Nineveh, Edom and Babylon represent the flesh in political, military and religious manifestation, so such organisations will be overthrown that the peoples of the earth (symbolised by the unclean beasts and birds of the Law) will be permitted to occupy the places vacated by such. Of course, as was the case with the beasts and birds in the sheet seen by Peter, they must be "cleansed" before doing so. Christ will do that as regards the mortal populations of the earth at his coming.

The Fate Of Rome Foreshadowed

The fate of Nineveh, Edom and Babylon is to become the fate of

the current political, military and religious organisations of the flesh, including Rome, alias Babylon the Great. They are to be overthrown, and the peoples whom they have dominated will be freed from their influence to be incorporated into the Kingdom of God as mortals under Christ. John declared:

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:1-2).

The multitudinous Christ will overthrow the hateful system, and make it completely desolate, as suggested in the vision of John. Freed from its influence the nations will be brought into subjection to Christ, who will cause: "righteousness and praise to spring up before" them all (Isa. 61:11). The wild Gentiles will be tamed, and their hateful characteristics will be restrained by law. Thus the antitypical "wild beasts and birds" once considered "unclean" will be brought into covenant relationship with Yahweh, as He promised Noah (Gen. 9:10, 12, 15, 17). Then the purpose of God from the beginning of creation will be fulfilled, and the Man (Christ) and his Wife (the glorified ecclesia) will exercise "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing" (Gen. 1:26), or, in the terms of the symbology, over all mortals whether considered clean or unclean.

— G.E.M.

The Importance of Baptism

The "Endeavour" for Autumn 1969 includes an article under the above title, which contains a suggestion that baptism is not entirely necessary to constitute one as walking "in the way," and that sincere church people might well be considered in that category. The following reply is from Birmingham, England.

—oOo—

The Lord clearly acknowledged that but few will be saved, and in consequence of that, he exhorted seekers for salvation to "strive to enter in at the strait gate; for many will seek to enter in, and shall not be able" (Luke 13:23-24). On another occasion he declared that "strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

There are but few who find it; not because God desires only a few to be saved, but because only a minority seek for it. Certainly, those who desire salvation must pass through the gate, and walk along the narrow way. There is no other way.

However, the suggestion has recently been made in the "Endeavour" that others who have not found the gate may nevertheless be walking in the way of truth and could receive eternal life. As this challenges our teaching for over a century, we have been moved to counter the arguments expressed therein.

The article is based upon Mark 16:15-16, and opens attractively by giving an informative and useful resume of the history of baptism from the first century to the

present day. It shows how the apostolic practise was gradually distorted until today less than the shadow of the original is left as far as church practise is concerned. Attention is then drawn to the revival of adult baptism among some Protestant sects.

Christadelphian Practise And Infant Sprinkling

The article acknowledges that the practise in Christadelphia is scriptural. It quite correctly states regarding Paul's teaching, that "firmly embedded in the context of the great sacrifice that lies behind baptism is the atoning work of Christ." "Against this background the personal faith and obedience of a convert or disciple are declared in adult baptism." And it is urged that until one has the necessary faith, baptism should not be entered into.

But at this point the writer expresses concern for "the large number of people who appear to be fervent followers of Christ," but who think that they were baptised when they were sprinkled as infants, and asks: "Are there any criteria by which at least we can attempt to arrive at some conception of what Christ's attitude may be towards them?"

We should have thought that this would present no problem. The writer himself describes such people as those who *appear* to be followers of Christ. Appearances are often deceptive. True followers of Christ walk in his steps, and therefore must first pass through the gate of baptism as did he when he explained: "Thus it becometh us to fulfil all righteousness." The "large numbers" referred to are surely part of the "many" who fail to find the strait gate, and who, despite appearances to the contrary, are walking in the broad way to destruction.

A number of possible answers to the writer's problem are posed and dismissed. He writes deprecating that God calls whom He wants, on the ground that this presumes an unwarranted knowledge of the ways of God. But is not that what the Word reveals? It is recorded:

"Whom He did predestinate, them He also called" (Rom. 8:30).

"The promise is unto . . . as many as the Lord our God shall call" (Acts 2:39).

Although God does not cause people to receive baptism, He ensures that those specifically called receive the necessary knowledge. A practical example of this is Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Here, surely, was one who "appeared to be a fervent follower of Christ," and yet was not in the way of salvation (see Acts 10:6; 11:14).

He was called to become a follower in reality, and not just in appearance, and essential to that

was the need to be baptised.

Letter Or Spirit

The writer next refers to what he calls the "easy answer," the Christadelphian standard reply: "Christ commanded adult baptism by immersion: to disobey is to place oneself outside the pale of salvation." This is stigmatised as "arguing according to the letter and not the spirit"! It is amazing how frequently Paul's contrast of letter and spirit is taken out of context to support the contention that one is under no real obligation to obey the commandments of Christ. To obey the Law in its spirit is to see beyond the mere act to the spiritual lessons it was intended to convey. It is true that the Pharisees were rebuked because they failed to keep the spirit of the Law; but nowhere were they told that they should not have bothered about the letter of it. "These ought ye to have done, and not to leave the other undone," they were exhorted (Luke 11:42).

In explanation of the spirit of the commandment to be baptised, the "Endeavour" article states: "The fundamental question is whether we accept, in faith, the sacrifice of Christ for the atonement of one's sins."

This is admitted. Without this faith, immersion is not true baptism. The letter of itself is nothing; but when the spirit is there it must inevitably lead to the keeping of the letter. But the writer claims: "It would be idle to say that only individuals who have received baptism are possessed of this faith."

With that conclusion we cannot

agree. A person develops faith in the atonement by studying the Scriptures, and in particular, the epistle to the Romans which is quoted at length in the articles.

That being the case, how could anybody then remain in ignorance of the need of baptism? Could such an one feel fully satisfied that by being sprinkled as an infant, he fulfilled the spiritual teaching behind baptism as contained in Romans 6, for example: "buried with him by baptism" (v.4)? It would be impossible.

However, the "Endeavour" writer does not think so. He continues: "We have arrived at the position where many accept, in faith, Christ and his atonement, but only a small proportion the rite by which the atonement is publicly conferred."

This position has been arrived at by false reasoning upon misapplied scripture. Where are "the many" who, in truth, "accept Christ and his atonement"? The churches do not contain them, as alleged in the "Endeavour" article. They teach an atonement of substitution on the part of a Jesus whom they claim as the second person of a trinity, and for salvation they look to an immortal soul being transported to heaven at death.

Sincerity and earnestness is no satisfactory substitute for truth. Jesus taught that the Father "seeketh such" who are prepared to worship Him in "spirit and in truth" (John 4:23), and not merely emotionally as is the case with many sincere people.

Will The Unbaptised Be Saved?

The article then considers the

instruction of Mark 16:16. The writer says: "It is sometimes argued that those who have not received adult baptism cannot receive salvation because . . . Christ says, 'He that disbelieveth shall be condemned'" (RV). To counter this argument it is claimed that the Greek word for "belief" is more frequently translated "faith," and that it does not mean merely to accept Christ as a fact, but rather in faith. The writer continues: "So Christ's statement in Mark 16:16 again becomes, on closer consideration, an acceptance, or rejection of Christ."

We agree. Yet, surely, this strengthens the argument the writer is attempting to refute. If "he that disbelieveth" means "he that does not accept Christ as a fact," one might well argue that he who does accept Christ as a fact might be saved even if he had not been baptised; but because it signifies "he that does not have *faith* in Christ," such an idea is impossible. James tells us that "faith, if it hath not works, is dead, being alone" (Jas. 2:17), and then proceeds to show that Abraham's faith was manifested by his works in obeying God's command in offering up his son. So the disciple of Christ must manifest his faith by being baptised in accordance with the command, otherwise his faith is dead.

The writer then claims that this passage (Mark 16:16) envisages four classes:

- (1) — Those who accept Christ in faith, and receive adult baptism.
- (2) — Those who accept Christ nominally, and receive adult baptism.
- (3) — Those who accept Christ in faith, but, in ignorance, receive baptism in an incorrect form,

followed by confirmation.

(4) — Those who reject Christ.

Categories (2) and (4), we are told, are really rejectors, "but it is equally clear that we cannot align (3) with the rejectors."

This is not Christadelphian doctrine, and we reject it. We do not affirm that category (3) exists. A person cannot properly "accept Christ in faith" without being baptised. We agree that there are many sincere people who imagine that they "accept Christ in faith," but their beliefs and attitude towards baptism show that they do not do so, and, therefore, they are not responsible to judgment. On the other hand, whilst it is impossible to draw the line exactly between the responsible and irresponsible, we can be sure that those in categories (1), (2) and (4) are among the former, and that those who reject Christ, before or after baptism, will be condemned at the judgment seat.

This brings us to the writer's last point: that we cannot be sure that Christ will overlook the sin of ignorance of those included in category (3), but "we cannot limit his mercy."

It is true that we cannot do this, but neither do we have to. God has revealed the conditions on which His mercy will be extended

in His word, and it is not for us to either limit or extend His mercy beyond that which He has expressed. Our duty is to warn our neighbours that unless they obey His command they will not be saved. By pursuing this work, we show our concern for those who only appear to be followers of Christ far more effectually than by attempting to prove that they might be saved after all.

After having gone to some lengths in this attempt, the author, rather surprisingly, says: "Nevertheless, it is our duty to impress on this generation the importance of adult baptism by immersion."

But why is it important if some can be saved without it?

The fact is that they cannot be saved in the absence of baptism, and it is our duty to proclaim that fact from the housetops.

We are particularly disturbed to read such views in a publication sub-titled: "A Christadelphian Review." Let us continue to uphold genuine Christadelphian doctrine, clearly supported, as it is, by the Word of God. If we do not, we may face rejection when we stand before the Judge of all the earth, even though we have been baptised.

— Phillip H. Taylor.
Small Heath, Birmingham, Eng.

Editorial Note:

The "Endeavour" does not editorially endorse all that it prints, and the article referred to above may have been included for general discussion. We do not agree with such a policy, and it is not the one followed by "Logos." In fact, we believe that such a policy, where essential doctrine is concerned, is mischievous and dishonouring to the Author of the Word, as well as tending to undermine a vigorous faith in the Truth.

An Expository Dictionary of the Apocalypse

ABOMINATION

This and related words occur only four times in the Book of Revelation according to the A.V.: Rev. 17:4, 5; 21:8, 27. In the first two occurrences it is used in relation to Babylon the Great. She is represented as having in her hand a "golden cup" full of "abominations and filthiness of her fornications" and as being the "mother of harlots and abominations of the earth" (Rev. 17:4-5).

In the latter two places, it is used in regard to divine judgment. The "abominable" are destroyed in the "lake of fire" which "is the second death," and whatever "worketh abomination" is excluded from the New Jerusalem.

The word itself is significant. It is translated from the Greek *bdelugma* and *bdelusso* (Rev. 21:8) which is derived from *bdeo*, "to stink." It is frequently used in the Septuagint, in such places as Lev. 11:43; 20:25, etc. It occurs in the LXX in Exodus 5:21: "Ye have made our savour to be abhorred in the eyes of Pharaoh." The margin renders: "to stink."

The things referred to in the Revelation in conjunction with these words, therefore, are things that "stink" in the nostrils of Yahweh, though not necessarily in the nostrils of man. Christ used the term in Luke 16:15 when speaking to the religious leaders of his day, he declared: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among me is abomination in the sight of God."

This statement is the key to the meaning of the word as used in Revelation.

A Cup Of Abominations (Rev. 17:4)

Babylon the Great is portrayed as having a golden cup "full of abominations" which she offers to the nations. The word as used here relates to the

religious teaching of Rome which is as a stink in the nostrils of Deity. The same word is used in the Greek Old Testament for idols (2 Kings 23:13, etc.), and for idolatry (Deut. 18:9). Rome is noted for such, and therefore is an object of disgust to God.

These things are recorded for our learning and admonition, and none of the "servants of God," who understanding how He views these things, can look with favour on the teaching and pretensions of Roman Catholicism. In *Eureka* vol. 3, pp. 620-622, Brother Thomas lists some of the doctrines of Rome which "stink" in the nostrils of those who know the Truth.

The Mother of Abominations (Rev. 17:5)

In this place, Rome is represented as having mothered children who are called "abominations," whose ways and teaching reflect the influence of their parent, and are a stench in the nostrils of God and those who love the Truth. The name is written on her forehead, and in exposition thereof, Brother Thomas writes (*Eureka* vol 3, p.620):

"Such is the Name apocalyptically inscribed on the forefront of the Ecclesiastical Polity of Europe in allusion to the practice of some notorious prostitutes, who had their names written on a label upon their foreheads, as may be collected from ancient authors. The Great Harlot is notorious, and recognised as the Ecclesiastical Mother by all the world. But, she being the Mother, who are her Daughters? These are as easily discerned as the mother herself. The Protestant State Churches are 'the Harlots'; and the Dissenting, or Nonconformist, 'Names and Denominations,' are 'the Abominations of the earth.' The genealogy of all of them is traceable to Rome; with whose dogmas they have more accord than with the principles of the doctrines of Christ. The Harlots and the

Abominations are 'the Names of Blasphemy,' of which the Beast is said to be 'full.' They are all injurious to, and subversive of, 'the truth as it is in Jesus'"

This definition would identify the "abominations" with nonconformist sects such as the so-called Church of Christ, or Seventh Day Adventists, who, though repudiating the authority of Rome, still embrace some of its doctrines which are opposed to the truth.

The use of such a term in relation to these religious bodies illustrates the attitude of strict separation and opposition that we should manifest towards them. If their savour comes up before Yahweh as a stink in His nostrils, we must certainly not condone their teaching in any way.

The Fate Of The Abominable (Rev. 21:8)

The abominable will be destroyed with the second death.

Resurrected for judgment, and manifesting this characteristic, they will be consigned eternally to the state from which they have emerged. They may have been "highly esteemed among men," as suggested by the Lord Jesus, but their real character in the sight of God will be made manifest at the Judgment Seat.

As the word, in the Revelation, is only used in conjunction with impure, religious worship, that, doubtless, is the feature which designates "the abominable" at the Judgment Seat.

Their hypocritical attitude towards the things of God will be revealed for all to see, and men will turn from them, as the word in the Greek signifies.

The reference in Revelation 21:8 is in relation to the end of the millenium (see vv. 1-8), and a new vision opens at verse 9 which took John back in point of time to the beginning of the millenium.

Rejection Of Abominations In The Millenium

(Rev. 21:27)

The Bride of Christ will be a priestly community and will act in that capacity between the mortals and God. She is symbolised as the "holy Jerusalem" (Rev. 21:9-10), and as such becomes the nucleus of Divine worship in the age to come.

There will, therefore, be a careful exclusion of all that is opposed to God. At the Judgment Seat that will precede the manifestation of this "holy city" in the Age to come, "Whatsoever worketh abomination" will be rejected (Rev. 21:27). Christ will disown religious teaching or practises that might be "highly esteemed among men" but are as a stink in the nostrils of God.

The use of this expression throughout the Revelation indicates how careful we must be to maintain our separation and opposition to all that which is evil in the sight of God, though it may appear fair and pleasant in the eyes of flesh.

THE BIBLE SCHOOL UNDER ATTACK

Our attention has been drawn to some scurrilous charges that have been made in regard to the acquiring of the Rathmines property for the Bible School, emanating from New South Wales.

It has been implied or alleged that the property was acquired without cost, that it is not subject to payment of rates, and other similar insinuations. These allegations are absolutely without foundation.

It is claimed that these "facts" have been established after legal search of relevant documents.

We have written the author of the article, pointing out that his widespread circulation of these claims is libellous in intent, and completely untrue in fact. The property has been paid for, it is subject to rating, and the other insinuations are wide of the truth. We have called upon him to disclose the source from whence he claims to have derived his information.

We publish this note, because some have written us stating that they have been embarrassed by the publicity. We shall be pleased to advise of the results of our protests to any who may be interested.

"In Wisdom He Made Them All"

Where Evolution Fails

"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 they are without excuse! For, although they knew God, they did not honour Him as God or give thanks to Him, but became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of The Immortal God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves, because they exchanged the Truth about God for a lie, and worshipped and served the creature rather than the Creator" (Rom. 1:18-24 — RSV).

The past decade was noted for the claim of the "religious atheist" that God is dead! Wishing to be rid of the responsibility to acknowledge and obey Divine decrees, many religious leaders no longer accept the reality of the Creator, and bog their congregations further in the mire, by openly proclaiming their theories.

They have been aided and abetted by evolutionists, whose teaching is now introduced into the secular education of children!

Evolution as a doctrine is both false and pernicious. It challenges the very existence of the Creator, and dishonours His Name and Power by its disgraceful blasphemies. Paul, in the words quoted above, claimed that the evidence for God's "eternal power and godhead" is clearly revealed in creation. When men say that creation shows design, they mean that it is so wisely made and arranged that it must have a maker. Every contrivance proves that a Contriver has been at work to make it. Pick up a watch, examine it, turn it over and open the back to see the work-

ing parts harmoniously ticking along — and we cannot help but appreciate the design and craftsmanship revealed. The watch could never have designed and made itself. Its very mechanics and purpose demonstrate that it has been made by a **WISDOM AND POWER EXTERNAL TO ITSELF**.

Similarly, every section of the vast creation, systematically working together, argues that it has been designed and fashioned by the Great Architect and Creator of all things: Yahweh, the Elohim of Israel.

The Question The Evolutionist Cannot Answer

The evolutionist contends that the various existing forms of life were evolved and shaped through the "stress of necessity" blindly acting upon them through circumstance. Birds are supposed to have gradually grown wings because they wanted to fly; fish got their fins through wanting to swim; men developed legs and arms through a desire to walk and

handle.

Exercise is supposed to have developed them more and more through long ages.

Thus evolution entirely rejects the great Creator. But, in doing so, it ignores the tremendous logical difficulties. For example, how would a wing exercise itself in flying, until it became a wing? How did it become a wing in the first place?

The question is unanswerable, logically.

The Tall Story Of The Giraffe !

Darwin cited the long neck of the giraffe as the outstanding example of natural selection. He wrote:

"As the result of recurrent and extended droughts, the supply of green leaves from the lower limbs of trees diminished so that the SHORTER-necked giraffes died off, and after centuries of natural selection, the LONGER-necked giraffes survived." (*Origin of the Species*, p. 202 — J. M. Dent & Sons, 1956).

But Darwin must have forgotten to measure the female giraffe against the male! Otherwise he would have noted that the female is characteristically 24 inches shorter than her mate. According to Darwin's logic, all females should have perished when the "shorter-necked" males died out. And the species would have become extinct.

But perhaps we expect the logical evolutionist to reason that the females may have stood on tiptoes to reach the branches. However, could not the shorter-necked males (being still longer in the neck than the females) do exactly the same?

Darwin's suggestion becomes even more unbelievably childish

when it is considered that the young giraffes would be much smaller than the females. How could *they* survive on Darwin's theory outlined above? Too small to reach any branches, the whole species would die out in the next generation!

To dispense with Darwin's "logic" is to return to sane reasoning and Bible truth.

The Theory Persists Despite Its Failure

Although the theory can be very easily shown to be incapable of intelligently explaining the origin of all things, evolution is far more widespread today than formerly. It constitutes an increasing challenge to young people in the educational systems of the world. One author commented in 1965:

"In one of our (Canadian) universities, the professor was dealing with the phylogeny (i.e. racial evolution) of the horse. He pointed out that horses with longer legs would be able to run away from tigers, etc., FASTER than those with shorter legs.

So each generation developed longer and stronger legs.

The students were taking down all that the professor had said. Then it occurred to one of the students that the evolution of tigers must have presumably taken place at the same time.

The professor laughed, and there was a slight pause in the scratching of pens. Then the whole class laughed. Finally the professor said: "That's one of those \$64 questions that Mr. Darwin overlooked, I'm afraid!"

He explained to the class more fully what this implied: that the slower tigers would die off through starvation, so the next generation would be faster. Several times he returned to this point in the course of his lectures, and warned the students to watch for that kind of insecure reasoning." (*Evolution; Science Falsely So-Called*, p.41).

A Confession of Ignorance

More recently, a series of "Boyer Lectures" entitled "Biology And The Appreciation Of Life" were broadcast over the ABC. The lecturer stated:

"Primitive man then had to depend for survival upon weapons which had to be devised and made. This placed a premium upon intelligence and on the ability to communicate in words from one individual to another. At the same time there was an ever increasing need for skill in manipulation, in using the hands to make weapons or tools and to handle them effectively. Just how the human brain grew so very rapidly over the last million years to its present size and complexity, WE DO NOT KNOW. Under the circumstances, a larger and more effective brain was an evolutionary necessity, so it developed. THAT REALLY IS ALL WE CAN SAY." (Notes, p.3).

There is not true science in those statements. They are mere assertion and assumption. No evidence is advanced as proof. The confession is obvious: "We do not know."

Why Reproduce?

In denying a Creator with a Plan and Purpose, the evolutionist must contend that life has developed by blind necessity, acting without purpose or intelligence in the stupendous laboratory of the universe, through what is called "environment."

But in so claiming, how can the mechanism of reproduction be brought into this conception? Reproduction has no benefit to the creature itself, but is related to its successors. It is a thing of futurity.

There is no necessity for the creature itself to replace itself with a similar form of life when it dies. Yet every kind of life,

both animal and vegetable, is endowed with a mechanism of reproduction, which it does not require for its own use.

This is the evidence of a PURPOSE that living creation should be perpetuated.

But on no principle recognised by evolutionist can this reproductive apparatus be accounted for. It not only exists in all forms of organised life, but in the very earliest forms (as the evolutionist supposes), and in forms so simple that the supposed law of evolution has not had time to develop them!

So whereas the evolutionist rejects the principle of "purpose" in creation, and ignores the fact that reproduction is a provision for a future, the Bible satisfactorily answers all questions:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live, and move and have our being." (Acts 17:24-28).

In the beginning, God set the laws of nature:

"Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. 1:22).

To man He added:

"Replenish the earth and subdue it; and have dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth . . ." (v.28).

And the means:

"The seed of the woman shall bruise the serpent's head" (Gen. 3:15); "she shall be saved in child-bearing . . ." (1 Tim. 2:15).

The miracle of reproduction which evolution cannot explain or account for, is the provision designed of Yahweh to provide a seed for the salvation of humanity.

Thus, the reproduction of the species fulfils the requirements of Scripture, not the scientific quackery of evolution. God has determined that man will eventually reflect to His glory (Num. 14:21), but this will not be through evolution, but through education pro-

vided in the Word of Life. This alone has promise of the life that now is, and that which is to come (1 Tim. 4:8).

Having demonstrated the foolishness of current theories, we intend in our next instalment (God willing), to consider some of the aspects of "Theistic Evolution," for it is in this realm that some unscriptural ideas have been presented to the Brotherhood.

—A.C.N. (Perth).

** We are pleased to learn that readers have found the facts and reasoning in this series of articles, of assistance in the presentation of public lectures on the subject of evolution.*

Our Readers Write . . .

Egyptian Influence To Be Avoided:

"Many thanks for the words of wisdom expressed concerning this ungodly age of materialism. I've come out of 'Egypt', and am persuaded that the only way to keep 'Egypt' out of myself is to constantly read the Word, and the pioneer writings."

(Bro. G.L.P., Sth. Aust.)

Interest Aroused:

"Someone sent me a booklet called 'Israel's Revival,' and I do want you to know how I have appreciated every line. I compare my Bible, and acknowledge all that you quote is true. Have you other periodicals? Please let me have one, and send another copy to my friend, who is also interested."

(Mrs. M.B., Qld.)

(Literature, including a copy of "Key to the Understanding of the Scriptures" has been forwarded, and the nearest Ecclesia advised of this friend's request).

The Last Stages:

"Things are most certainly moving in the Middle East now, and one wonders how long, and how much worse things can get. But we can rejoice as we see these things coming to pass.

Even in the Truth, things seem to be slipping badly. No wonder the Lord said, Shall I find faith when I come! Ecclesial problems are rearing their heads as a sign of the latter-day falling away, so that many are getting almost back to the 'church stage.' I wonder at times what is worse: One who introduces a wrong doctrine, those who tolerate it, or those who place themselves in isolation in order to protest against it."

(Sis. W.A.C., Christchurch, NZ)

Times, such as these, are a great trial for believers. The Apostle was aware of this eventuality, for he declared the need to 'exhort one another . . . so much the more as ye see the end approaching.' It is a matter of regret that some do not see the need for a firm stand on doctrine and practice.

Revelation Charts Appreciated:

"We all enjoy the tapes on 'First Principles,' which have given strength to our understanding of the Scriptures, and encouragement in the walk to the Kingdom. We do appreciate the services rendered to the brethren, sisters and young people here at Mittagong. We have had brought to our notice a small chart on 'The Construction Of The Apocalypse', and 'The Seven-Fold

Blessings Of The Apocalypse'. We would appreciate some copies."

(Bro. D. McK., NSW).

The leaflet-charts requested have been despatched. We appreciate the comments expressed and the support manifested.

Bible Study Course Requested:

"I would like to receive your bi-monthly publication 'Herald Of The Coming Age.' I am also desperately in need of a course of Bible study. Could you supply me with some system of daily study? I read the Bible, but study and objective would be more purposeful. I look forward to hearing from you."

(J.R.M., Kingston, SA).

(A copy of "Key to the Understanding of the Bible" has been sent).

Catching People With Guile:

"The Ecclesial Calendar (supplement to Australian Logos) contained a statement from a correspondent that he had, like Paul, caught the people with guile. He was quoting from 2 Cor. 12:16), but in that place, the Apostle is replying to criticism that had been levelled against him, and was refuting the suggestion that he had done so. Paul never used guile, but avoided it

as evil."

(S.T., NSZ).

(You are correct, and we may have more to say about this in a later issue.—Editor).

Yahweh Ropheka:

"I greatly enjoyed your thoughts on the theme of Yahweh Ropheka, and am very anxious to learn more about this facet of God's personality. It could be a big help to many brethren seeking for peace of mind and body, and I am encouraged that you have offered your thoughts and studies on the subject." (J.P.A., USA).

See article this issue.

Ecclesial Calendar:

"We have pleasure in enclosing a cheque towards the cost of printing the Ecclesial Calendar. This excellent addition to 'Logos' is proving invaluable in ecclesial planning and for information generally. The thoughts expressed are also considered most beneficial." (——— Ecclesia).

We appreciate the material assistance as well as the kind expressions. We are anxious to improve the Calendar and appreciate suggestions to that end. All Ecclesias on the BASF are invited to forward reports.

News and Views

Culled from books, magazines and newspapers supplied by readers.

30 Wars At Once

The *Detroit News* listed 30 wars, conflicts and insurgencies that were in progress on the one day. Ten were in Asia, 10 in Africa, five in the Middle East and five in Latin America. The following are the places and some of the participants: *Middle East War* (Jews and Arabs), *Cyprus* (Greek versus Turkish Cypriots), *Lebanon* (government versus guerillas), *Iraq-Iranian border* (Kurdish guerilla operations), *South Arabia* (Dhofar Liberation Front versus Muscat and Oman), *Sudanese Civil War*, *Angola* (Portuguese versus African insurgents), *Portuguese Guinea* (ditto), *Mozambique* (ditto), *Rhodesia* (Zambian

guerillas), *Mozambique-Angola* (Zambian guerillas versus Portuguese), *Kenya* (Somalian "Shifita" bandits), *Ethiopia* (Eritrean Liberation Front insurgents), *Chad* (anti-French insurgency), *Vietnam, Thailand* (government versus insurgents), *Malaysia* (Chinese insurgents), *Burma* (Chinese and indigenous insurgents), *Tibet-Nepal-N.E.* (ditto), *Frontier of India* (Nepal and India), *Cambodia* (Kmer Serai and North Vietnamese), *Laos* (North Vietnamese and Chinese insurgents), *Mongolia-Manchuria* (China versus USSR), *Korea, Philippines* (Huk insurgency, Luzon), *Guatemala* (Communist insurgents), *Venezuela* (Castroite guerillas), *Colombia* (ditto), *Uruguay* (Urban insurgents), *Honduras* (Border

hostilities following "soccer war"), *El Salvador*.

It is thus an age of ominous unrest in which the words of Jeremiah 25:32 are fulfilled: "Evil shall go forth from nation to nation."

(From T.H., Detroit).

America: Crumbling From Within

The US National Commission On The Causes And Prevention Of Violence has requested \$20 billion to fight the wave of violence sweeping the nation. The Commission claimed: "We solemnly declare our judgment that this nation is entering a period in which our people need to be as concerned by the internal dangers to our free society as by any probable combination of external threats. Whether one considers assassination, group violence, or individual acts of violence, the decade of the 1960's rank among the most violent in our history. We have endured and survived other cycles of violence in our history. Today, however, we are more vulnerable to violence than ever before."

Dreams In The Middle East

The Adelaide Advertiser comments on the attitudes of the various parties in the Middle East conflict: "The Palestinian guerillas, whose renown has been mainly in the field of armed sabotage inside and outside Israel, are moving towards international respectability and diplomacy To the leaders of the Arab States, the existence of Israel is largely a question of pride. To the guerillas and the refugees they lead, it is a question of

dispossession of their homeland. . . . And they are broadcasting their avowed solution to the Israel-Palestine problem, the creation of a multi-racial, multi-religious State in which Jew and Arab will be equal, with no discrimination on any grounds, and democratic government The idea of a multi-racial, multi-religious Israel-Palestine, however, stands no chance of being accepted by the Israelis. To do so would mean the abolition of the dream of a Zionist homeland for the Jews."

So the war continues, and will do so until the end (Zech. 14).

Two Faces In Russia

Mr. Noel Adams, newspaper commentator, recently described the situation of the 2½ million Jews in Russia and their attitude to Soviet policy: "In the hope of silencing Jewish criticism of their pro-Arab policy, the Kremlin produced 52 prominent Soviet Jews at a Moscow Press conference to say that Israel is acting as barbarously at Hitler's Germany. They declared themselves to be complete and loyal Russians.

The next day, 39 other Russian Jews issued a policy and describing themselves as 'Jews ready at any moment, leaving everything behind, to make our way to the State of Israel, even on foot.' The men in the Kremlin must often feel that the most comfortable answer to their Jewish problem would be to let those who want to, go. But that, of course, is ruled out so long as the Soviet remains the prime ally and supporter of the Arabs."

Shepherds, True And False.

A teacher of the truth ought to be kind and grave, and reticent on personalities. A gossiping man is a dangerous man. He speaks lightly of this one and that, and spreads misanthropy, instead of provoking love. He does not hide offences as charity directs; but in his heedless prattle tears off the poor little rags of concealment that ordinary privacy hangs up. He exaggerates the evil there is, and prevents the good there might be.

Men Who Take No Offence.

I can always get on with men whose love is the Truth and not themselves. Such it is impossible to offend. The Bible declares this, and it is my experience. The men who take offence are men whose self-importance is at work. But even these have their work. With even these we must be patient. Be patient we must with all. Nothing but evil comes of steam and sputter. The smooth things — the delightful things — will come at last. Sometimes we get a little foretaste.

(R.R.).

Pondering the Proverbs

25. *Only The Wise Speak Sober Wisdom.*

"The lips of the wise disperse knowledge: but the heart of the foolish doest not so" (Prov. 15:7).

Considering that "the wise shall inherit glory," and that "shame shall be the promotion of fools," in whom God "takes no pleasure" (Ecc. 5:4), it is important for us, as those who are striving to be among the former, to note every divinely recorded characteristic of the wise man. Here is one, very identifiable, but rarely to be met with on the world's highway: he deals in knowledge. His talk is the talk of reason and sobriety. He walks in the light himself, and the effect of his walk is to enlighten others. How different it is with 99 men out of every 100 you meet. Their talk is all froth—the bubbling of folly. They strain after that which is witty — that which is smart — that which is scornful and depreciative of others,—that which is telling and caustic, even when they don't mean it. Anything in the way of sober knowledge or instruction is abhorrent to them, and scouted as "long-faced" and "old-fogey," "The heart of fools poureth forth foolishness:" and "the foolish shall not stand in thy presence."

26. *Only The Wise Walk Surely.*

"He that walketh uprightly walketh surely" (Prov. 10:9).

Crooked ways are perilous. Even if they succeed, they yield little satisfaction; and there is always the danger of discovery and confusion. Ways of uprightness are ways of safety, even in the ordinary dealing of men, but the principal blessedness (next to the perfect satisfaction that comes of the answer of a good conscience) lies in the prospect that lies in store. In the present time, uprightness often fails to bring advantage, as in the days of Israel, when "he that departed from evil *made himself a prey*" (Isa. 59:15). The chief excellence of uprightness will be apparent in the day of recompense when the Lord at his coming will "bring to light the hidden things of darkness and make manifest the counsels of the heart." Uprightness in that day will receive His recognition and open reward. On that day, it will be seen clearly by all that the path of righteousness is the path of safety and honor and life. Therefore, walk bravely in it, however dark and difficult it may sometimes prove. There is light in the end.

27. *The Joy Of The Foolish.*

"Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly" (Prov. 15:21).

Folly is of two sorts, acted and spoken. The former is what is called "larking," and the latter, punning, to which latter also belong all varieties of comic literature, so abundant in the present day. There are people who find delight in both sorts: to whom they are "joy." Solomon says it is an evidence of destitution of wisdom. Experience is in harmony with his assertion. The first element of wisdom is the fear of God (Prov. 1:7). Those who find their joy in folly have a distaste for things pertaining to godliness—a distaste amounting to aversion. Some think they may indulge folly a little. It is dangerous. It is apt to get the upper hand. It disinclines to wisdom in proportion as it is active. Sobriety is enjoined: jesting is forbidden (Eph. 5:4). Gravity comes with understanding. Jesus, the wisest, was a man of sorrows. The emptiest-headed are the most prone to wear the cap and bells.



Events Subsequent to Christ's Return

A Review of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return



"Paul tells us in 1 Thessalonians 4, that when the 'time of the dead that they should be judged' arrives, the living saints will not anticipate the dead. That is, they will not be gathered together into the presence of Christ before them. When Christ comes, the living will have to wait, until the reproduction of the dead saints is complete. Be the time of this reproduction long or short, the how long is not revealed; this, however, is certain, that 'the dead in Christ shall be restored (anastesontai) FIRST.' He then tells us what is to happen next. 'After that, we the living who remain, together with them shall be hurried away in clouds for a convention of the Lord in air (eis haera), and so (in that Air) we shall be always with the Lord.' Thus the dead are the subjects of anastasis, or 'restoration' to what they once were; and then, in company with their fellow earthborns in Christ of the generation contemporary with this great anastasis, they go to report themselves for better or worse, at the Judgment Seat in Teman. All of them who are approved, or 'accounted worthy to obtain that aion' (course of things, or Air), are 'clothed with the house from heaven'; and henceforth, appointed to be with the Lord always in the Air" (the political "heaven" of the age to come — see p.608).

— Eureka vol. 3, p.609.

THE RESURRECTION

Our previous Supplement (pp. 193-200) expounded upon the signs of the times as they are outlined in the symbology of the sixth vial, and made the point that we are living in the very shadow of Christ's second coming. He shall appear as the Sun of righteousness, in the spring-time of God's purpose with man. Spring-time is the time of growth, when new life appears from under the ground, and in accordance with the symbology, the manifestation of the Sun of righteousness in glory, will be immediately followed by the resurrection, at which both flowers and weeds will appear.

On pp. 197-198 we supplied evidence from Scripture showing that the Resurrection will constitute the first work of Christ at his second advent. It will testify that he is here without doubt, though the world will remain ignorant of the fact, because both living and resurrected saints will be taken to the Judgment Seat of Christ.

Paul declared:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16-17).

Christ Returns With A "Shout"

What does Paul mean by the strange expressions he uses in conjunction with the resurrection?

Each one is of the greatest significance when understood and applied.

He declares that the Lord "shall descend from heaven with a shout."

Will he return with a voice so loud that it will awaken the dead? The idea is incongruous, and is not what Paul taught. The Greek word used, signifies *a call or a summons of authority*, and that not necessarily audible. The same word is used in the Septuagint version of Proverbs 30:27: "The locusts . . . at the *word of command* march in rank."

The "word of command" used to summon the locusts is not an audible shout, but the voice of nature, unheard by those for whom it is not intended. Only the locusts "hear" it

and act upon it.

The "shout" of Christ is likewise a word of command audible only to those for whom it is intended. Brother Thomas writes in *Eureka*:

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

Christ will not return with a literal shout, the reverberations of which will be heard from one end of the earth to the other; but with a quiet voice of command, which will cause those responsible to awaken from their sleep of death and stand again in life:

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation" (John 5:28-29).

This is the "shout" which shall accompany the Lord's return from heaven.

That being so, Paul's comment to the Thessalonians suggests that the resurrection will be the first work of Christ at his coming.

Christ Returns With Archangel Authority

In addition, Paul declared that Christ will return "with the voice of the archangel."

The only archangel mentioned in Scripture is Michael (Jude 9). Michael is mentioned in Daniel 10:21 as Daniel's "prince," who co-operated with Gabriel in guiding the destiny of Israel at the time.

It seems apparent that the angel whom Joshua saw with drawn sword outside Jericho was Michael, for he introduced himself as "prince" of the army of Yahweh (Josh. 5:14); the same title used in the reference in Daniel.

Michael signifies "Who Like Unto El" or God, which, again, suggests an identification with the angel into whose care were placed the affairs of Israel:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey

his voice, provoke him not; for he will not pardon your transgressions: for My name is in him" (Exod. 23:20-21).

These Scriptures suggest that Michael was the name given to the archangel who was placed over the affairs of Israel, described as "the angel of Yahweh's presence" (Isa. 63:9). That angel was the name-bearer to Israel, possessing the power of life and death, and the authority to forgive or punish sins.

How significant this is when used in relation to the Lord Jesus.

The exhortation of Exodus 23:20-21 then applies directly to us.

Christ is the name-bearer, for He both manifested (John 1:6), and declared it unto the Apostles, and will do so again (v.26).

He will return, therefore, with the authority to forgive and condemn, to accept or reject, for such is the "voice of the archangel" with which he shall speak.

Christ Returns To Sound The Trump of God

He also will come "with the trump of God, and the dead in Christ shall rise first."

Under the law, the day of atonement was preceded by the memorial blowing of trumpets (Lev. 25:9; 23:24). This served to call the people together that they might make an offering to Yahweh, and receive covering for their sins. It prefigured the great Day of Atonement, or Coverings, yet to come, when the living and dead in Christ shall be gathered together for the purpose of judgment: that recognition might be given to the approved, and that they might receive their covering: "clothed upon with their house which is from heaven" (2 Cor. 5:2), their "vile bodies fashioned like unto his glorious body" (Phil. 3:21).

The apocalyptic trump of God is no more audible to the ears of flesh than is the "shout" of the Lord, or the "voice" of the archangel. For many centuries the apocalyptic trumpets of Yah have been sounding (Rev. 8:2), but their warning notes are only heeded by those whose ears of faith are attuned to the sound by the study of the Word. We have reached the epoch of the seventh trumpet (Rev. 11:15-18),

when the consummation of the secret of God which He has declared through His servants the prophets (Rev. 10:7) shall be ushered in. This is the epoch of "the time of the dead, that they may be judged" (Rev. 11:18); a time of national crisis when the angry nations will feel the wrath of Yahweh.

The great event of this epoch will be the resurrection of the saints.

Now notice the sequence that Paul is teaching in 1 Thessalonians 4:14-17:

1. — **The living saints will not precede the dead;**
2. — **Christ will return with a "shout" or word of command that will awaken the dead;**
3. — **He will come with the authority of the archangel: to forgive or condemn; to invite in participation or drive away;**
4. — **He will summon all together at the great assize, as with the trumpet of God in the day of atonement.**

With The Lord In The Air

The passage of Thessalonians is therefore figurative of the resurrection and judgment of the responsible. Paul does not specifically deal with the matter of judgment here, but quite clearly implies it in the figures he uses. The expressions "shout," "voice," "trump" are sufficiently significant for that purpose, indicating the authoritative manner of Christ's coming.

The remainder of his comment should be interpreted in conformity with the above expressions.

The living and dead are said to be "caught up together in the clouds to meet the Lord in the air," and on the basis of this teaching, the church has its concept of what it terms the Rapture: a bodily ascension of all the approved into heaven.

A careful consideration of the passage will reveal the truth.

Firstly, the idea of being "caught up" is not taught in the Greek. The word is *harpazo*, and signifies to snatch away, neither up or down. It is used of Philip when he was caught away to Azotus (Acts 8:39), and here, the same word is translated "caught away." It is rendered "catch" (John 10:12), "pluck" (John 10:28), "pull" (Jude 23; Acts 23:10), and "take" (Matt. 11:12; John 6:15).

But does not the fact that we read that they shall be "caught up in the clouds" demand the addition of "up"? By no means. The Greek does not have the definite article, and the phrase can read (as it does in the Diaglott): "in clouds," that is, in groups or companies. The expression "cloud of witnesses" in Hebrews 12:1 provides the thought in mind. Saints shall be conveyed to the judgment seat in companies, probably in much the same way as Philip was taken to Azotus: by God's power.

The purpose of the gathering is "to meet the Lord". The word here used is an interesting one. It is *apantesis*, and according to *The Vocabulary Of The New Testament* (Moulton and Milligan): "It seems to have been a kind of technical term for the official welcome of a dignitary." When an official paid a visit to a city, a deputation of leading citizens met him to escort him on his final stage. The word occurs also in Matt. 25:6 in relation to the "wise virgins," and in Acts 28:15, for the group of brethren who went out of their way to meet Paul.

The purpose of the gathering, therefore, is to obtain approval from the Lord, and also to meet him in his official capacity as future monarch of the world.

The meeting is to be "in the air." Is it literal or figurative? It cannot be interpreted literally without doing violence to other Scriptures, for the saints are to reign upon the earth (Rev. 5:9-10), the Lord is to sit upon "the throne of David" (Luke 1:32-33), the mortal peoples are to ascend to Jerusalem to worship before him (Zech. 14:16), and that city is to become the "throne of Yahweh" (Jer. 13:7). All these, and many other, prophecies, demand that Christ reign on earth, and the saints reign with him.

In other words, the statement in Thessalonians is to be no more in-

terpreted literally than are the earlier expression used by Paul: "a shout," "voice of the archangel," "trump of God." Understood figuratively, the "air" relates to the political "atmosphere" or aerial of the age to come, from whence shall shine forth the symbolic Sun, Moon and Stars. In Matthew 13:32, the Kingdom of God is likened to a "mustard tree" in whose branches the "birds of the air" shelter. Those "birds" refer to the nations, and are related to the air because of their previous position of authority. Again, the righteous are described as shining forth "as the sun in the kingdom of their Father" (Matt. 13:43) which teaches that they must be lifted up above the air. In like manner, Daniel declares that they shall "shine as the brightness of the firmament . . . as the stars for ever and ever" (Dan. 12:3).

In that aerial, the approved will be gathered together a glorious company of the redeemed. For the moment, it will be limited to the judgment seat, but ultimately it will extend throughout the world until all countries acknowledge the authority of the Son. Its symbol is the "stone" of Daniel 2 which grows until it becomes a mountain filling the whole earth.

Concerning the gathering of the saints of every age together, Brother Thomas has beautifully written:

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

May we find ourselves among that glorious throng.

THE LOCALITY OF THE JUDGMENT SEAT

Gathered To Sinai

All references to the Judgment Seat of Christ imply a specific locality. Thus:

"We shall all stand before the judgment seat of Christ" (Rom. 14:10).

"We must all appear before the judgment seat of Christ" (2 Cor. 5:10).

"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm 50:5-6).

"We beseech you brethren, by the coming of our Lord Jesus Christ, and

by our gathering together unto him" (2 Thess. 2:1).

What specific locality has been reserved for this purpose? We submit that the evidence strongly points to Sinai as found in several passages of Scripture.

For example, consider Deuteronomy 33. The statement is made: "Yahweh came from Sinai . . ." and though the chapter is couched in the past tense, it is obvious that it has never yet been fulfilled. It does not apply to the experiences of Moses as he led the people from Sinai to the land of promise, though they may have typed what shall be. If it is interpreted as applying to the past, the statement of v.3 ("He loved the people") is not true of their fate, for those who left the Mount as responsible Israelites, perished in the wilderness. Nor has the latter portion ever been fulfilled:

"Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who like unto thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (vv. 28-29).

Those words are yet to be fulfilled, as are all the predictions relating to the tribes contained in the chapter.

The prophecy is expressed in the past tense, because of the divine principle of "calling those things that be not as though they are" (Rom. 4:17). God told Abraham: "I have made thee a father of many nations," before Isaac was born because of the absolute certainty of the promise. The same applies to Moses' prophetic blessing of the tribes, the fulfilment of which is unconditional.

Whatever partial fulfilment has appeared in the past, the complete consummation awaits the future, and will require the disciplining of Israel.

The prophecy is prefaced with the words:

*Yahweh came from Sinai
And rose up from Seir unto them;
He shined forth from Mount Paran
And He came with ten thousand
saints;*

*From His right hand went a fiery
law for them (v.2).*

The analogy is that of the Sun, rising at the dawn of a new day, and travelling over the expanse of heaven. Thus the political "earth" is illuminated with this regal glory for a millennial day of "a thousand years" (2 Thess. 3:8), as the Lord Jesus, in company with the glorified elect, "shine forth as the sun in the kingdom of their Father" (Matt. 13:43), bearing His name.

If they "come" from Sinai, they must first go there, which presupposes the setting up of the judgment seat at that locality.

All the expressions are appropriate to the "Sun of righteousness" shining forth in the darkness of Gentilism. "Came," "rose up," "shined forth" illustrate this.

The Hebrew for "rose up" is *zarah*, and signifies to *break forth as light*. "Came" is *athah*, and denotes to appear speedily, suddenly and unexpectedly, as does the light of the sun when it seemingly shoots above the eastern horizon. The word *law (dath)* is not that usually used by Moses to signify law (*torah*), and signifies an imperial mandate, an irresistible decree, like the light of the sun destroying the darkness of night.

The description constitutes a word picture of the Sun of righteousness, as the manifestation of Yahweh, moving forth from Sinai, appearing over the mountains of Seir as the breaking forth of light to the help of Israel; shining forth in glory from Mount Paran; speeding across the political heavens with ten thousands of saints, who are as his rays. An imperial edict of fire flashes forth as he in wrath speaks to the desecrators of the holy land (Ezek. 38:19).

Ten thousand is frequently used in Scripture to indicate a large, unspecified number (1 Cor. 4:15; 14:19; Ps. 3:6; Song 5:10; 1 Sam. 29:5; Jude 14). Here it signifies the unnumbered multitude of the redeemed (Rev. 7:9) who will associate with Christ as he moves from Sinai against a world in arms, to subdue the flesh and establish a rule of righteousness.

To our mind, Deuteronomy 33 is conclusive, for otherwise how and when have the words been fulfilled? The power of the testimony can be

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only minimised by ignoring it; certainly not by examining it.

David's Evidence

Sinai is also implied in Psalm 68 as being the site of the Return and the locality of the Judgment Seat. It is a prophetic Psalm based upon the past, hut describing the future. Ethiopia has never yet stretched out her hands unto God as predicted therein (v.31); nor have the kingdoms of the earth sung praises unto Yahweh (v.32).

The application of the Psalm to the future, however, is proved beyond the shadow of doubt by the inspired comment of Paul. In Ephesians 4:8 he applies v.18 to the resurrection and glory of Christ. Thus whatever historical basis the Psalm might have, its ultimate fulfilment must be sought for in the future.

Like Deuteronomy 33, it speaks of a movement from Sinai to Jerusalem. Thus:

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (v.17).

The verse is interspersed with words in italics. These are the translators' indication that no comparable words are found in the Hebrew, and that they have been added to contribute to its meaning. In this case, however, they do not do this.

In fact, they obscure the true meaning.

In *Eureka* vol. 2, p.546, Brother Thomas refers to the rendition of this verse. After quoting it, he declares:

"The English Version interjects 'as among them as in Sinai in the holy place.' But Sinai hakkodesh, is equivalent to 'in Sinai the holy'."

According to this rendition, the Lord is seen in company with his cherubic-chariots of saints, in the precincts of Sinai, and again, we are constrained to comment, that the Lord and the saints must first go there to be there!

We cannot see any other conclusion than that the Lord will return to Sinai, and that the judgment seat will be set up there.

The *Companion Bible* is even more specific if its rendition can be accepted. It translates:

"Yahweh among them (the chariots and angels) hath come from Sinai into His sanctuary."

This rendition compresses into a single sentence the movements of the Lord Jesus in company with the elect, in moving from Sinai to Jerusalem, there to overthrow the nations engaged in war, and ultimately to rebuild the Temple or Sanctuary in which he will reign as king-priest.

The *Companion Bible* follows Perowne in its rendition. The latter Hebraist points out that the A.V. is inadmissible here and the words, "hath come from" should be inserted. Brother Thomas' rendering is more literally correct than either the *Companion Bible* and Perowne, though the latter is very attractive. But whatever reading is accepted, it places Christ and the saints at Sinai before moving north to Jerusalem and the Sanctuary.

That Christ is the subject of the Psalm is proved beyond all doubt by Paul's treatment of it referred to above.

From The Wilderness To Jerusalem

Further evidence for our conclusion is found in the Song of Solomon, Ch. 3:6-11. This passage depicts the anti-typical Solomon, the Bridegroom of the future, with his retinue of skilled warriors, moving from out of the wilderness into the city of Zion.

He is not on his own; for with him is his Bride, and she engages the attention of all. But it is not so much the beauty, as the awe-inspiring appearance of the Bride that is the subject of comment. She is described as coming up out of the wilderness "like pillars of smoke." The word "pillars" is a translation of the Hebrew *timarah* from *tamar*, "to be erect, a palm." The word suggests a column as spreading at the top, such as is seen in the nuclear mushroom cloud of smoke.

The expression should not be confused with the "pillar of cloud" which led Israel through the wilderness. The word "pillar," in that reference is entirely different in the Hebrew to that used in the Song. Further, the likeness in Exodus is to a cloud, whereas here it is to smoke.

The phrase, "pillar of smoke" occurs in two other places (Judges 20:40;

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Joel 2:30), and in both instances implies destruction. In the latter occurrence, it is destruction that results from Divine intervention, which can be likened to a form of nuclear activity.

Certainly, this suggests an awe-inspiring manifestation, and one that conforms to the suggestion that the Lord will gather the responsible to Sinai for judgment, and afterwards move from the precincts of the holy mount in company with the redeemed, against a world at war. There the unleashing of Divine power (the effect of which is similar to that of nuclear explosion — see Zech 14:12), will humble those armies that will have moved against Jerusalem in war.

The Mighty One From Teman

Our final reference in support of the claim that the judgment seat will be set up in Sinai is Habakkuk 3. The language of this chapter is in the future tense, as Brother Thomas shows in *Eureka*. He declares that the verb in the statement: "God came from Teman and the Holy One from Mount Paran" (Hab. 3:3), is not *bah* (past tense) as in Deuteronomy 33:2 where it is correctly translated, but *yahvo*, the future of the same verb. It should be rendered *shall come in*. The whole chapter is in the future tense, and is so rendered by other versions, such as the Revised. It predicts the time when the earth will be full of Yahweh's praise (v.3), and this, obviously, is still in the future.

Habakkuk declares that "God (Heb. Eloah, the mighty one) shall come in from Teman, the holy one from Mount Paran." In Daniel 2:44, the Chaldee equivalent of the same word is used for one who shall "set up a kingdom which shall never be destroyed." Eloah is God manifested in flesh, justified by spirit, even the Holy One or Messiah. In order to set up his Kingdom, he shall come in from Teman, which is in the region of the Sinaitic Peninsula.

Though Eloah is in the singular number, it is not correct to suggest (as is frequently done) that the saints will not be with Christ at this time. Even those who try to press this theory are forced to admit that the angels will be with him when he returns, so that it is quite wrong to suggest that he will go forth as an individual. In fact, Habakkuk shows that the saints

will be with Christ at this time. He does so by symbol and by explanation. He declares: "Thou wentest forth for the salvation of thy people (Israel after the flesh), even for salvation *with* thine anointed (the glorified, thus fully anointed, saints — see 2 Cor. 1:21).

Habakkuk's description is similar to that of Moses, in that the Eloah is represented as the Sun of righteousness:

"His glory covers the heavens, the earth is full of his praise. His brightness is as the light; he has horns (the symbol for power) coming out of his hand, and there was the hiding of his power" (v.4).

His brightness is as light, his power is shown as "horns coming out of his hand." This relates to the beams of light that stream from the Sun, and here symbolises the glorified saints. Kitto states: "The word 'horns' here rather denotes pencils of rays, such as flows from the sun, and which are visible at its rising or setting." It has been rendered: "Rays streamed from his hand."

The prophet provides a description of the triumphant march of this glorious one, ascending from Teman, rising from Paran, illuminating the earth with his splendour, filling the political heavens of the future with the glory of Yahweh, as he destroys the powers of darkness.

This vision of future glory, seen alike by Moses, David, Solomon and the prophets, was also anticipated by Enoch. Jude comments:

"Enoch prophesied, saying: Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds" (v.14).

If it be asked: From what direction shall the Lord come for this purpose? surely Scripture replies: "From Sinai, Teman, Paran." Here, then, we submit is the place of the return and the locality of the Judgment Seat. Is any other place indicated in Scripture? No! Then why refute it? The situation of Sinai is admirable for the purpose. Its associations with past manifestations of Divine power and glory make it most appropriate; and it seems as though it has been reserved of God for that purpose.

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A DESCRIPTION OF SINAI

A Hiding Place From The World

A place that is isolated, and likely to remain so, is required to permit the secret and uninterrupted communion of Christ with his brethren, following the Judgment (see Isa. 26:20-21).

Sinai is adequately situated for the purpose. It is also rich in historical background so as to provide the solemn significance for such an occasion. It was at Sinai that Moses received his call, and witnessed the miracle of the burning bush. There, also, Yahweh announced His name which is expressive of His covenant with Abraham. At the Mount, Israel was given the law and was constituted the Kingdom of God. To it, Elijah fled from the fury of Jezebel after his dramatic destruction of the priests of Baal and in the storm of hurricane and earthquake, and then in the "still, small voice," he was provided with an outstanding apocalypse of divine power and wisdom. At Sinai, most likely, Paul received the revelations that were so awe-inspiring and wonderful, that he was not then permitted to reveal them unto others.

The Sinaitic Peninsula is in the form of a triangle bordered on the one side by the Red Sea, and on the other by the Gulf of Akaba. It is recognised as one of the most mountainous regions of the earth's surface. It was a most awe-inspiring sight for us to look down from aloft at the mount and its environs in a chartered plane which flew low down around it several times, during a recent tour of the Middle East. Towering, rugged mountains of red granite are intersected by narrow valleys and desolate plains. Before Horeb is a vast plain at the head of valleys that lead to it, and in which the Israelites camped when they were led there by Moses.

Moses describes the area as "a great and terrible wilderness of fiery serpents, scorpions and drought" (Deut. 8:15). Jeremiah declares that it is "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwelleth" (Jer. 2:6).

The Mount itself is approached through a valley some 200 feet wide, with huge masses of perpendicular

granite rocks on either side, which appear as though shattered and split by earthquake. The valley has a gentle, but constant, ascent; the scenery is stern as is appropriate to the use of the site. It proclaims the land of miracles, and its awful isolation and split, eroded rocks seem to suggest the terrors of Yahweh. The scenes are suited to the sounds of the fearful trumpet that was once heard there, and the equally anxious feelings that will be induced by the setting up there of the Judgment Seat of Christ.

A Description Of Sinai

The giving of the Law is associated with two peaks: Horeb and Sinai. They form two eminences on the extremes of a plateau some three miles long. It was before Horeb that the people gathered and heard the voice of Yahweh; it was to Sinai that Moses ascended when he "spake face to face" with the angel name-bearer. Horeb is some 6,500 feet above sea level (Sinai about 7,500 feet), and about 1,000 feet above the plain. It has a cliff-like appearance, rising precipitously, like a huge altar set in a sanctuary, and is faced by a large plain capable of containing an immense concourse of people. In *Sinai and Palestine*, Dr. Stanley comments:

....."That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eyewitness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep the people off from 'touching the Mount.' The Plain itself is not broken and uneven and narrowly shut in like almost all others in the range, but presents a long retiring sweep, against which the people could remove and stand afar off.' The cliff rising like a huge altar in front of the whole congregation, and visible

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against the sky in lonely splendour from end to end of the whole plain is the very image of the 'mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the continuous valleys."

The experience had a profound effect upon the people of Israel when they gathered there under Moses, so that they entreated with him to intercede for them whilst they retired afar off. How much more awe-inspiring will be our visit to that Mount. Already the power of Yahweh will be visibly manifested in that the majority of the innumerable host then assembled will have been raised from the dead. We will be re-united with loved ones who have died but then will live again. Each one there assembled will doubtless be impressed by his or her unworthiness for eternal life, and yet buoyed up in the confidence that God is love, and that He has provided an Advocate who knows and understands our feelings, and whose sympathetic consideration will extend the mercy of forgiveness wherever possible consistent with the justness and righteousness of his Father. Thus the principles of holiness and reverence to the Name of Yahweh will be elevated by all to the glory of the One who proclaimed it.

Is It Isolated Enough?

In this age of universal warfare, and of aerial battles, is it possible for Sinai to remain isolated for the purpose in view? After all, in the six day war, the Sinaitic Peninsula was subjected to attack and counter-attack, and this could well be the case at Armageddon.

We do not believe so for several reasons.

Firstly, if Yahweh desires a part to be isolated for His use, He will see to it. In that regard, Russia will attack Egypt down through the coastal plains of Palestine, some hundreds of

miles distant from Mount Sinai, which thus would not be in the line of battle.

But would not the assembling of such a large company of people, as the resurrected and living responsible will constitute, be known to the world at large? Would it be possible to keep such a gathering of people hidden for the period of the Judgment Seat?

This would present no problem to Yahweh. It must be conceded that in whatever part of the world the Judgment Seat is set up, it must be hidden from the prying eyes of man. How might it be done? Yahweh might use the means that he has done in the past. When Israel left Egypt, they were led by a cloud which sometimes spread over the camp to give shelter from the heat of the sun: "He spread a cloud for a covering" (Ps. 105:39).

Such could provide an effective cover at Sinai, hiding the significant proceedings from the searching eyes of any reconnaissance plane above. Further, He who controls the elements could so arrange conditions as to make safe flying impossible over the area, for even under good conditions, this mountainous area is avoided as much as possible.

Let us accept the Scriptural testimony, and ignore the problems. They will be solved as effectively as was Israel's problem when it seemed to the people that they were hemmed in by the Red Sea. Moses left it to Yahweh to smooth out the difficulties, and reveal a way of escape. We can leave it to Him to arrange matters in regard to the Judgment Seat of Christ. Nevertheless, it is a subject we should ponder over in an attempt to transfer it from mere doctrine to impending reality. To have some conception of the locality as to where it will be held can assist to that end. Let us examine the evidence, and try and picture the scene. We will attempt to provide further information to that end in our next prophetic supplement (God willing).

—H.P.M.

Determined To Stick With Truth.

We were invited to be parties to the pulpit surrender of the Bible into the hands of its numerous foes. We were asked to wink at notions, and consent to arguments that practically destroy the Bible as by a mildew or rot. We did not; we cannot; we shall not; we dare not. The responsibility and results rest with those who would not join us in a thorough attitude. (Bro. Roberts).

Thoughts For The Times

Shall We Please God or Men?

There has always been a demand for smooth things since the days of Baal, and it is needless to say there has always been a large supply. The messengers of God have never been dealers in this kind of merchandise. The true prophets declared what God required of Israel, whether they heard or shut their ears. They had hard times in consequence, but they were not deterred. Most of them perished by various forms of death; but they will stand shortly in a glorious resurrection none the worse for their unpleasant experience. Christ testified of the world, that its works were evil, and that therefore he was hated and destroyed; but who shall tell his glory when he reigns over all the earth, King of kings and Lord of lords, surrounded, supported, admired, glorified by the righteous throng, whom he shall have led to glory through the same fiery trial of faith in an evil world? Paul also had to say that his ministration of the Word was incompatible with the pleasing of men. He says, "If I yet please men, I should not be the servant of Christ"; and again, "Not as pleasing men but God, who trieth the hearts." Paul had to pay the price of this course in considerable unpopularity before he died — unpopularity, be it remembered, among professed believers, all of whom in the lesser Asia at one time, he says, were turned from him (2 Tim. 1:15). But who will say that Paul will regret his course in that day now at the door, when the Lord, the righteous Judge, shall acknowledge his faithfulness, and award to him that crown of life which the fearful and the faltering, and the unbelieving will apply for in vain. We take our example from the good and not from the evil. We must, therefore, preach the Word, be instant in season and out of season, reprove, exhort, with all long suffering and doctrine. We must affirm constantly, that they which believe in God be careful to maintain good works. The adoption of this plan will be sure to call forth the disfavor of some who will talk about the standard being too high and the call to duty too incessant; but against all such murmurings a wise man will set his face as a flint. The exhortation is the apostle's, the standard is Christ's, and to tamper with either is a crime.

— R.R.

Mary's Prayer of Thanksgiving

"Blessed is she that believeth, for there shall be a performance of those things told unto her from the Lord" (Luke 1:45).

With these words, Elizabeth addressed her cousin Mary, when she received a visit from her prior to the birth of her son John. Mary, in contrast to Zachariah, had believed the message of the angel Gabriel concerning the impending birth of her son. More, she was prepared to submit to all that was required of her, even though it would entail distress and trial.

Mary's name illustrates her character, and the purpose of Yahweh with her. It is the Greek form of the Hebrew "Marah" and signifies *bitterness*. Mary was to experience much of this, as Simeon predicted when, in the Temple, he took the baby Jesus in his arms, and spoke prophetically of the future (Luke 2:35).

Her trials took various forms. At first Joseph did not believe her story of the child's conception, and contemplated putting her away, until he, too, received a message from Yahweh (Matt. 1:18). She experienced privations, for she lived in extreme poverty. She suffered from the malicious tongues of those who spread the scandal of illegitimacy concerning her son. She knew fear, for the threat of murder hung over her and her babe from the animosity of Herod (Matt. 2:13-14). She experienced insecurity, fleeing as a fugitive to Egypt. She felt the loneliness of

widowhood, and bore the pain of a mother witnessing her son cruelly tormented on the stake of shame, crucified as a common criminal. "A sword, indeed pierced her own life also," yet through faith she triumphed over all her trials. How apt are the words of Psalm 31:19-21:

"Oh how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men. Thou shalt hide them in the secret of Thy presence, from the pride of man; Thou shalt hide them secretly in the pavilion from the strife of tongues."

Yahweh Honored

Mary's prayer, spoken in the presence of Elizabeth, is indicative of her spiritual mind. She began by praising her Creator: "My soul doth magnify the Lord." The expression is drawn from the Old Testament, and relates to Yahweh, the memorial name of the Almighty. Thus Psalm 40:16 declares:

"Let all those who seek Thee rejoice, and be glad in Thee. Let such as love Thy salvation say continually: 'Yahweh be magnified!'"

Obviously, Mary's mind was steeped in the Scriptures. In the Psalm she could read of the intimate thoughts, hopes, fears, and sufferings of the son she would bear. She was a woman carefully

chosen for the wonderful part she was called upon to play in the development of Yahweh's purpose. Although the Lord inherited human nature from his mother, with all its weakness, there is no doubt that she also contributed something to the spiritual development that he manifested so early in life.

She honored Yahweh in life, and praised Him in prayer. We need to do likewise. The Psalmist instructs:

"Sing unto God; sing praises to His name; extol Him who rides upon the heavens by His name of Yah, and rejoice before him."

Mary loved and honored the memorial name of Yahweh, expressive, as it is, of the beautiful character of God (Exod. 34:6-7). She longed for its manifestation in the promised seed of the woman (Gen. 3:15), so that her prayer continued: "My spirit hath rejoiced in God my Saviour." The Hebrew word signifies "deliverer, protector, healer, life-saver, one who makes whole."

She realised that her son, as Yahweh's servant to effect salvation, was to be all that.

Mary's Humility

"For He hath regarded the low estate of His handmaiden," continued Mary. Humble was Mary's abode in Nazareth; humble her way of life, and her attitude to God.

Of humble lineage, however, she was not! She was a descendant of Israel's greatest monarch: David. However, she did manifest the humble attitude of that great man. When David spoke concerning his coming seed, he felt over-awed

with the honor paid him, and made reference to his humble origin:

"These are the last words of David, David, the son of Jesse, the man who was raised up on high, declared concerning the anointed one of the God of Jacob, the pleasant theme of the psalmist of Israel" (2 Sam. 23).

Again:

"Bow down Thine ear, O Yahweh, hear me; for I am poor and needy" (Ps. 80:1).

Mary must have carefully perused such sayings, and particularly v.16, which predicts the part that she played:

"O turn unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid."

Mary recognised that she was Yahweh's handmaiden, and as such she was prepared to give her whole-hearted devotion to doing His will. Though all Israel were called out of Egypt to be Yahweh's bond-servants (Lev. 25:55), but few acknowledged the fact by rendering the service it demanded. Mary was among the few. Thus the spirit of Christ in the Psalms is represented as saying:

"I am Thy servant, and the son of Thine handmaid" (Ps. 116:6).

Mary's Glory

"All generations shall call me blessed" (or happy), continued Mary. She was blessed or made happy in her honored status as the mother of the Messiah, in what was promised her, and in that which she is yet to receive. This is revealed in an episode described by Luke (Ch. 11:28):

"It came to pass, as he spake these things, a certain woman of the company lifted up her voice and said unto him, 'Blessed is the womb that bare thee, and the breasts which thou hast

sucked.' But Christ replied, 'Yea, rather, blessed are those who hear the word of God and keep it.'

Yahweh had no intention that Mary should be worshipped in her capacity as the mother of Christ, in the way that the Catholic Church has done, but rather that she should be blessed in the salvation effected by her son, and for which he shall be praised of all (Ps. 72:17).

Mary's rejoicing heart poured out praise to the Almighty in terms drawn from the Word. "He that is mighty hath done great things unto me," she declared. The title is doubtless a reference to El Gibbor in the Hebrew. This refers to Yahweh as a warrior. At first sight it appears to be an odd title for Mary to use in the circumstances, but a deeper look will reveal what a good understanding she had of the doctrine of God manifestation.

In effecting salvation, Yahweh battled with the forces of sin. This has been typed in the deliverance of Israel from the wrath of Pharaoh, through which Yahweh was acclaimed as a "Man of War" (Exod. 15). Christ likewise bears that title (Isa. 9:6), and will manifest it by waging war with the ungodly, so that the glory of Yahweh will fill the earth.

Meanwhile Mary's mind was centred upon the fruit she carried within her womb. The conception and development of a child in its mother's womb is one of the most beautiful and mysterious of Yahweh's works. The mother's mind dwells upon the fact constantly and with wonder, during the forty weeks that it takes for the child to reach maturity for birth. The

mystery of life is still a secret that eludes man despite his scientific knowledge. The wise man declared:

"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God Who maketh all" (Ecc. 11:5).

From the moment of conception, the development of this wonderful child of Mary's was overshadowed for good by His Father:

"For Thou hast possessed my reins, Thou hast covered me in my mother's womb, for I am fearfully and marvellously made; marvellous are Thy works; and that my soul knoweth greatly" (Ps. 139:13-14).

"Holy is His name," continued Mary. She recognised Yahweh as being unique and separate; the personification of all that is righteous (Ps. 99:3; Rev. 4:8; Exod. 15:11; 1 Sam. 2:3).

Yet blended with a holiness that cannot look upon sin with any allowance, there is also abounding mercy. "His mercy is on them that hear Him from generation to generation" (Mal. 3:16; Ps. 34:7). Mary rested on that mercy. She realised that great trials faced her, but she was confident that Yahweh would not suffer her to be tried beyond that which she could bear.

That is true of us all. We all experience that mercy:

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is higher than the earth, so great is His mercy towards them that fear Him" (Ps. 103:10-11).

In this a further title of God is manifested: that of El Shaddai, the Nourisher and Destroyer. He is a Nourisher of the faithful, but a Destroyer of the wicked.

Mary's Confidence

Mary's prayerful words reveal great confidence in the Almighty. Her mind takes in the past, and reaches forth to the future. "He hath shown strength with His arm," she declared (Luke 1:51). It is an expression drawn from Moses' song of victory following the destruction of Pharaoh's hosts (Exod. 15:6, 7, 12, 13), a sentiment echoed by Jethro (Exod. 18:11).

The examples of the past should likewise inspire and humble us. Peter exhorted:

"Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5:5).

The Word understood and applied in love, will humble and transform us, causing us to seek to do Yahweh's will, and assuring for us an entrance into the Kingdom at the Lord's return.

Mary's vision took in the Kingdom:

"He hath scattered the proud in the imagination of their hearts," or;

"He has disposed potentates from thrones and uplifted the lowly" (Luke 1:52 — Rotherham).

Daniel saw this in type, in the overthrow of Babylon. That mighty potentate, Nebuchadnezzar, took Judah into captivity, and boasted of his power: "Is not this great Babylon that I have built for my glory!"

But history saw his blasphemous descendants deposed, the people he enslaved liberated, and the city ultimately destroyed.

The future will witness the same judgment poured out upon Baby-

lon the Great. Daniel declared:

"The most High ruleth in the kingdom of men and giveth it to whomsoever He will, setting up over it him who is set at nought by men" (Dan. 4:17 — LXX translation).

The primary reference is to the Lord Jesus, and afterwards to his brethren. The Lord's contemporaries crucified him, and since that time, the truth proclaimed in his name has been "everywhere spoken against." Both he and his followers are set at nought of men, encountering the sneers and jeers of the world when giving an answer for the hope that is in them. Paul invited the Corinthian brethren to observe how that God had invited humble men and women to be participants of future glory (1 Cor. 1:26); the purpose being, that "no flesh should glory in His presence" (v.29).

Mary anticipated this glory to come:

"He hath filled the hungry with good things, but the rich He hath sent empty away" (Luke 1:53).

The expression is drawn from Psalm 107:9. Its context suggests that deliverance of Israel from Babylon (cp. v.16 with Isa. 45:2). But the glorious reality, as Mary saw it, is the future triumph over Babylon the great, at the coming of the Lord.

Again she drew upon the past and applied it to the future, when she sang:

"He hath holpen His servant Israel, in remembrance of His mercy" (Luke 1:54).

Similar words are found in Daniel 11:34 in relation to the amazing victories of the Maccabees. They were helped by the angel of Yahweh, and destroying their enemies, established the

nation once again. Their experiences were typical of greater victories and a more glorious nation, yet to come.

The Fulfilment In Christ

Mary, of course, had her unborn child in mind as she sang the words of her song. In each of the pictures of deliverance to which she made reference there is a prophetic type of the future work of Christ and the saints. They will overthrow the enemies of Yahweh, make it possible for Israel as a nation to be redeemed, cleanse and restore the city and people of Jerusalem, rid the land of the invader.

Mary's song of praise ends with the words: "As He spake to our father Abraham." In these words she sums up the reason for Yahweh's merciful kindness and deliverance towards His people. It has ever been His purpose that

humanity should reflect His glory, and that the earth shall be filled with righteousness. That period is rapidly approaching.

The promise is to "Abraham and his seed for ever" (Luke 2:55). That seed can be considered both as an individual and a community. As an individual, it relates to the Lord Jesus, the son of Mary; as a community, it points to all those who walk in the footsteps of faithful Abraham (Gal. 3:16:28). As we embrace the hope of Abraham, we are related to things that are eternal. We can thus enter with full enthusiasm into the thoughts and feelings of Mary at that significant time when she was about to give birth to her son the Saviour of the world, and with her, we can look forward to the glorious consummation yet to be revealed.

— R.W. (England).

Criticizing Brother Thomas.

As Paul spiritually begat Onesimus, so Brother Thomas, either directly or remotely, has spiritually begotten us. His writings are as powerful to instruct today as they were when Elpis Israel first appeared. But what about Dr. Thomas' mistakes? These are not so likely to hinder anyone's obedience to the Truth as is the discouragement caused by those who by loud and insistent criticism turn many away from his peerless expositions. If what we deem to be error calls for notice, let us take it in hand, meekly and humbly, just as we should deal with a parent's fault. The fruit of the doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in the teaching of the Gospel. What can the doctor's critics show as the result of their efforts? Time spent in handing on Bro. Thomas's instruction will make both ourselves and others wise unto salvation. Those who occupy themselves thus are not likely to devote much time and energy to our Brother's shortcomings.

Spiritual Starvelings.

"Discussing everything and settling nothing" has produced in some quarters a race of spiritual starvelings, lean and bony, and cold and sharp, and in many cases scarcely alive, and in some cases actually dead — twice dead plucked by the roots. If there is any healthy saintship on earth at the present moment — fair and comely and well-favored, glorifying God and blessing man by the abundance of the fruits of the Spirit — in all faith and confidence, and zeal and joy and love, it is to be found where the truth has been preached as the apostles preached it, not as a thing of root hunting and scholastic disputation, but as a thing of broad demonstration of fact and faith for the purification and comfort of men.

(R.R.).

OUR GREAT EXEMPLAR

Based on the reading of Hebrews 12, this exhortation appeals to us to "look unto Jesus," and see in him a pattern of a life pleasing to God.

The Example Set Us

Christ is our great Exemplar. To copy him is the duty laid upon us. If we are obedient we shall be rewarded with everlasting life. If disobedient we shall perish in disgrace — become as though we had not been. In that case, how terrible will be our loss!

These truths are not strange or novel. They are well known to us. But in view of the tendencies of our sinful nature, and our proneness to forget, how necessary is it to constantly stir up our minds in regard to them. Which of us can not feelingly exclaim: "When I would do good, evil is present with me"?

As we have said, Christ is our appointed model: "If any man serve me, let him follow me," said he. How many were the virtues exhibited in his beautiful and noble life! How striking and edifying was his reverence for the Scriptures. What humility and confidence he always displayed in their presence. How wholly and unreservedly he surrendered to their teaching. "It is written," "It is written," "It is written." That was sufficient for him. Is it so with us?

What devotion he showed in carrying out the work his Father gave him to do. How he suffered

himself to be "eaten up" in his zeal and enthusiasm. "It is my meat," said he, "to do the will of him that sent me." We are impressed by his anxiety and his ardour even at the age of twelve: "Wist ye not that I must be about my Father's business?" How grieved he was at the hardness of men's hearts as manifested in their unbelief and opposition.

How nobly, too, he pursued his mission — impartial and uncompromising in presenting and upholding the Truth — abominating hypocrisy and deceit. And yet, how tender was he in his regard for the honest enquirer. "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep having no shepherd." How often he shed tears on account of the cares of others. At the tomb of Lazarus "Jesus wept." When contemplating the approaching calamities that awaited Israel again he wept. Should not this love and solicitude constrain us also?

How intense was Christ's realisation of God's existence. His Father was never absent from his thoughts. Communion with God was the soul of his life. "And (he) continued all night in prayer to God" — a whole night in pray-

er! How truly, also, did his convictions accord with his utterances: "He that sent me is with me : the Father hath not left me alone, for I always do those things that please Him." What a standard of excellence! To reach his altitude is impossible — it is neither expected nor required. But to strive in that direction is practicable. "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

Another virtue that stands out in the life of our Lord is his submission — his amazing resignation, when undergoing the severest trials and the most cruel provocations. When falsely accused — when called bad names — a blasphemer, a madman, an associate of gluttons, of wine-bibbers, and a friend of the depraved — he endured it without retaliation. When passing through the shame and tortures of the crucifixion — mocked and scoffed at, made the sport of brutal Gentile soldiers (an experience which makes the blood boil even to think about) — he remained calm and unresentful: "Father forgive them for they know not what they do." Did he not feel the bitterness of the trial? Yes, acutely — his agony in the Garden of Gethsemane testifies to this. Could he not have asked his Father to pour down fire from heaven to destroy his enemies? Yes. Could he not have petitioned for angels to come to his rescue? Certainly he could; but he did not . . . and why? Because he knew that it was his Father's wish that he should submit — that he should both suffer and die. He complied: "Not my will, but Thine be done." In this lay the guiding and controlling principle of his life — a principle

which must be ours.

The Manner We Apply It

What scope for faithfulness is there in this matter, yes, and for disobedience! How many are our inducements to give heed to the dictates of the "old man" — to grow restive and to "hit back" when unjustly attacked. How easy is it, by recourse to subterfuge, to excuse and justify ourselves in saying that the interests of the Truth demand it. Let us be careful. We are being tested and disciplined by the things which we have unrighteously to suffer. By suffering — mental and physical — Christ was perfected, and the same applies to us. Whether we can or cannot fathom the philosophy of the Spirit's curriculum it is for us to obey. God commends us to resist not evil (Rom. 12:14, 17). To infringe these commands will be to incur His displeasure, and, perhaps, His wrath in the great day of settlement.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps" (I Pet. 2:19-21).

Do we need encouragement? Then let us keep our eyes on our Great Exemplar. He overcame and reaped his reward. The suffering of the Obedient One was followed by glory. His enemies did their worst, and clapped their hands at their achievements. "This deceiver," they said, "is now dead. Set a seal upon his tomb." Their

rejoicing was short. Their victim became the victor. Let us hearken to his voice:

"I am alive for evermore."

"All power is given unto me in

heaven and in earth."

In this glory and honour and immortality we are to share if (ah, if!) we follow now in his steps.

— A.J.

Gospel Proclamation in the States

The results of an experimental television program, conducted by the Southern California Campaign Committee during 1969, in the vicinity of the cities of Santa Barbara, Lompoc, and Santa Maria, California, will be of interest to readers.

A series of 13 half-hour Bible lectures, recorded in black and white on video tape, was prepared by Brother M. Stewart, and broadcast on KCOY, a Santa Maria television station, for thirteen consecutive Sundays, beginning in April, 1969. At the close of each broadcast, the public was offered a telephone number in each of the three cities which would accept, for one half-hour following, requests for the three Christadelphian literature offered during the telecast. A P.O. box number was also advertised for the benefit of those who were unable to telephone.

The response warranted the Committee purchasing tapes of its own, and Brother Stewart repeated the lectures which were recorded in color. These were again broadcast over KCOY at 10.00 a.m., August through October, and over station KEYT in Santa Barbara at 3.00 p.m. October through December.

A total of 262 applications for free literature was received. Two hundred and sixteen used the medium of the telephone, and 46 (mostly from outlying rural and fringe areas) wrote in to the post office box. Many of the 262 respondents called or wrote in more than once, indicating a continued interest. A total of 666 pieces of literature have been mailed thus far. (A significant number — Rev. 13:18 — the tribute of the Gentiles paid to Solomon — 1 Kings 10:14.—Editor).

Each of the two television stations claims a viewing audience of 400,000, so that, allowing for "overlap" coverage of the area, possibly over 600,000 viewed the programs. There was a negligible difference in the number responding to the morning broadcast as compared to those who responded to the 3 p.m. telecasts.

The Campaign Committee has now arranged to have these thirteen video tapes televised on Channel 13 in the Los Angeles area, beginning on Sunday, April 5, 1970, at 10 a.m. The viewing audience will be possibly ten times that reached during 1969, and will be in the millions!! The response from the effort could run into thousands of requests.

May the Lord of the Harvest prepare and strengthen the hands of those assisting in the important follow-up work, that in all things His Name may be glorified.

— Bro. A. D. Seagoe (Lompoc Valley Ecc.).

BEWARE OF THE PARASITE!

"But of these shall ye not eat . . . the owl, and the night hawk, and the cuckow" (Deut. 14:15).



The Cuckow

Amongst the list of unclean birds, in the Law of Moses, is the strange "cuckow." It has characteristics which clearly reveal why God's people were to avoid contact with this bird.

Complete identification of the particular bird is uncertain. Most commentators consider it is of the gull family. One suggests that the cuckow belongs to the cuculiform group of slim-bodied birds of prey, of which there are 143 species of cuckoos and associated touracos (mostly of African habitat).

In the R.S.V. the word is translated "seagull." The Palestine gull is quite prominent along the Syrian coast and in the Lake Galilee area, and can often be seen winging its way across the waters in search of prey. It is a solitary bird, smooth-beaked, with nostrils forward, and a tongue shaped somewhat like an arrow. It has four toes, two before and two behind, and its bulk is almost equal to that of the sparrow-hawk. It is a rather beautiful bird. Its head, neck and back is of a hoary color, with some dark grey feathers; its wings are brownish-black, and the belly whitish.

But though so attractive in appearance, the cuckow is anti-social! It is a solitary bird of prey, rarely seen in large flocks, and more often



flying alone along the great migratory routes of Palestine.

It manifests characteristics that should be avoided. It is entirely self-seeking, and is prepared to destroy for its own ends. Even when small and young, the cuckow will squirm and shove in the nest until its nest-mates or unhatched eggs are heaved overboard.

Throughout its life, this bird of prey continues its parasitic tendencies, living on carrion and flesh, until nature eventually claims its own life.

Destroyer By Name And Nature

The bird is appropriately named. The Hebrew word translated "cuckow" in Lev. 11:16 and Deut. 14:15 (the only occurrences) is *shachaph*, from a root word meaning "to peel, to emaciate," thus describing a destroyer, a ravenger, one who "peels off" and "eats away" another. It is like a "wolf in sheep's clothing," for its beautiful outward appearance is merely a cover for its evil designs.

Because of such characteristics, the Lawgiver grouped the cuckow amongst the "unclean," which are a type of the Gentiles similarly classed "unclean" (Acts 10:12-14). The discerning Israelite would observe the natural characteristics of the cuckow, noting its life-destroying tendencies, and thereby seek to avoid imitating its Gentilish ways. He saw a bird outwardly beautiful, but inwardly evil — one which from birth preyed on others — one which wandered solitary through the migratory routes, scavenging what it could as it passed by — one whose sharp arrow-tongue stretched out to destroy — whose very name indicated its cancerous designs.

Outwardly Righteous — Inwardly Evil

The cuckow's beautiful appearance hides a nature that is voracious and evil in intent. Thus it manifests a Gentile characteristic that true Israelites are expected to avoid. Fierce and belligerent in temper, the cuckow seeks its own at the expense of all others. This characteristic is inbred, so that from birth it demands its own way, and does not hesitate to cast its associates out of the common nest to obtain it.

Solomon spake of this Gentile attitude, warning against those whose:

"Teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men" (Prov. 30:14).

The Jewish leaders of Christ's day, had so far forgotten the terms of their call, as to manifest the ways of the cuckow:

"Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28).

Spiritual men and women will avoid such attitudes, no longer being governed by the flesh as do the Gentiles:

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Pet. 4:3-4).

The migratory routes of the Gentiles will not be followed by the brethren of Christ, for they will keep to the "strait and narrow way" in Christ. They will thus avoid the contaminating influences of those of "this world," and their hypocritical, parasitic tendencies.

Cuckows In The Ecclesias

Peter was told, "what God has cleansed, that call not thou common" (Acts 10:15). We who are by nature "unclean" Gentiles, have come under the cleansing influence of the Word (Eph. 5:26), and are no longer "common."

But unfortunately, like Israel in the wilderness, sometimes the characteristics of the "unclean" are manifested in the Ecclesia. Although Israel was separated

from Egyptian influence, and given a Godly Law that educated them in the need to manifest Divine characteristics, they often failed in this. Yahweh revealed this to Ezekiel (Ch. 33:30-31):

"The children of thy people still are talking against ("of" — ing) thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Yahweh. And they come unto thee as the people cometh, and they sit before thee as my people, and they HEAR THY WORDS, BUT THEY WILL NOT DO THEM: for with their mouth they shew much love, but their heart goeth after their covetousness."

Ezekiel saw about him a nation of spiritual cuckows. Though externally attractive (they were a Holy Nation), they manifested an attitude that did not conform therewith, which finally erupted in an act of violence that ended in the crucifixion of their saviour, the Lord Jesus Christ.

Spiritual cuckowism is manifested when brethren and sisters:

- **attend meetings of the ecclesia, but neglect to assist wholeheartedly in its various activities.** Like the self-seeking cuckow, their attitude is destructive of spiritual progress, and emaciates the Body (Jas. 1:22).
- **indulge in party-politics and power-groups, by which means the "young"**

in the Truth are sometimes "heaved out of the nest" in the "shoving and shaking" that occurs (1 Cor. 1:11, 13).

- **become isolated from their brethren, by avoiding the regular association of mid-week study classes and Sunday meetings.** They, like the cuckow, attempt to fly the migratory route alone. They ignore the family atmosphere of ecclesial endeavour, by which each member is encouraged and assisted along the pathway to the Kingdom (Col. 2:19).
- **destroy, by sharp-tongued conversation, the reputation of others.** The arrow-tongue of such "cuckows" (Jas. 3:6) will eventually bring about their own destruction.

The Requirements Of Yahweh

The ordinances of the Law were designed to illustrate one basis truth, namely:

"I am Yahweh that brought you out of the land of Egypt to be your God; ye shall therefore be holy for I am holy. This is the law . . . of the fowl . . . to make a difference between the unclean and the clean" (Lev. 11:45-46).

The instruction regarding the Cuckow would teach us to avoid the natural tendencies of flesh, and build into our characters those principles that reflect glory to our Creator. These are exhibited in the Lord Jesus Christ, whose symbol among the birds is the dove.

— G.E.M.

Avoid Envy

Envy is an evil affection of the heart, which makes men grieve and fret at the good and prosperity of others. Joseph was envied by his brethren because his father loved him. The Jews envied Paul and Barnabas because they preached Christ. Envy at the good of others, and malice, wishing them evil, is a deep pollution of spirit. This absolutely alienates men from the nature and life of God; for the Deity is good, and doeth good. It is contrary to natural conscience, and turns a man into a devil. This vice is immediately attended with its punishment. The envious man is his own tormentor. Envy slayeth the silly one. Envy is the rottenness of the bones. Besides, this stops the descent of divine blessings, and turns the petitions of the envious into imprecations against themselves.

Is World Wide Famine a Possibility?

In EUREKA vol. 3, p.6, Brother Thomas enumerates among the problems of the time of the end such things as "the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved . . ." Bible prophecy enabled him to foresee these and other modern trends as signs of the times. But to an extent that his generation never imagined possible, humanity is today faced with problems to which there is no solution apart from Christ. The Lord declared that the nations would experience a time of trouble with perplexity, and that state is now upon them. It is significant that the word "trouble" is thlipsis in Greek and signifies "trouble due to the pressure of circumstances," whilst "perplexity" is from aporio signifying, "without a way of escape." The pressures are today experienced by all peoples, and it is generally recognised that no adequate solution of them is apparent. The extent to which this is the case in regard to the threat to the world's food supplies, is outlined in the following article drawn from a business digest.

No one likes to look at an ugly picture, but today, while nations race to the moon, spending astronomical sums in the process, the biggest problem facing mankind in this world is not only overlooked, but almost totally ignored. With scarcely a shudder, and without much serious thought at all, the world is plunging towards the greatest cataclysm men have ever faced, a catastrophe of unbelievable dimensions.

With seventy million new mouths to feed every year, the population explosion poses a crisis and a greater threat than any war in history. Every second, four new babies are born into the world. During this time there are two deaths. This means that there are almost 8,000 more human beings needed to be fed every hour!

Population experts estimate that the world population will reach seven billion by the year, 2,000. But long before that, indeed by

1975, it is estimated that world wide famine will strike, and worried authorities the world over believe that by 1977 the population will outstrip food production and the world will be plunged into hunger.

It is a hard fact that one half of the children who are alive today will not live to reach adult years. It is an equally hard fact and working on current figures that, during the next 12 years the population in the developed countries will increase by 150 million, but the populations in the under-developed nations will rise by a staggering 850 million souls.

India At The Point Of No Return

According to one of the world's foremost geochemists, India, long familiar with periodic and widespread famine, has reached a point of no return.

With a population of more than 540 million, India has become one

of the most backward, illiterate and impoverished nations in the world. In 1966 millions of tons of food were shipped to India from other nations. The United States alone sent one-fifth of its entire wheat production for that year, yet last year India was again in trouble, with people dying from starvation in remote areas of the country. Yet, this is the country which, as recently as 30 years ago, was regarded as "the brightest jewel in the British Crown." This was the nation which was so fabulously wealthy that the provincial Princes and Rajahs lived in surroundings and with trappings of wealth which might well have rivalled those of Solomon himself.

History records that in the first century BC, India was a large, well watered, fertile land in which two crops were harvested each year! So prosperous was the country at that time that they had never known a famine or experienced any lack of food.

What caused the change?

People — and more people. A population which increased so greatly that it could neither be educated nor fed. A people which, since the departure of the British, has become one of the most divided nations on earth. Religious, language and "caste" problems today, far outweigh for the average Indian citizen the one problem which affects him most — that of effectively feeding himself and those who will come after him. Indeed, so divided among themselves are the people of this great country, that it is quite common for one State to refuse to help another during droughts, famines or other crises.

Religion Of Fatalism

It should not then come as a surprise to western people that the caste system which has divided India into thousands of castes, sub-castes and out-castes, which have no common aim or interest, is responsible for a peculiar philosophy of fatalism which is widespread throughout the nation. Indians accept without protest or complaint any hardship this life brings to them, even utter degradation is acceptable, so that poverty and illiteracy are hardly worth worrying about. All this in the sublime belief that if they accept their burden in this life they will rise to a higher caste in the next.

This fatalism means that people in India do not regard another child as a burden, even if it cannot be fed. Those who have a little land will grow what they need to feed themselves, with nothing over for the rest of the population, and they will produce their needs in the way that their fathers and grandfathers did before them, tilling and irrigating the land by hand, and they will not even consider modern methods of production.

Failure Of Education

Strenuous efforts have been made to break this apathy by the Indian Government, and many thousands of Indians are educated to this end. But an appalling number of educated people fail to live up to their new achievements, many flatly refusing to work with their hands, and others claiming that as educated people they are above such things, refusing to assist, teach or even to associate with the uneducated masses they were supposed to aid.

One of the hardest facts in the world is that an uneducated man, tired and hungry, cannot assimilate the fact that if he works harder and produces more so that he can eat more, he will become stronger and healthier, less tired and more able to produce even more, so that other people can also become strong and healthy and good producers.

A leading Indian expert on land reform sadly said: "Nowhere in the world is there an illiterate, progressive nation. Nowhere in the world is there a literate nation which is not progressive."

Potential That Cannot Be Reached

India today is a potentially rich land. With 428,000,000 acres under cultivation, and water in plenty to irrigate the whole of its desert land, India need have no famine — no shortage of food. Yet, in 1969, only one person in 54 of their population was well fed; 46 were undernourished; and seven were actually starving! Two hundred years ago five out of every six of the total population were well fed!

The great need of humanity is the return of Christ. Only He has sufficient wisdom and power to adequately deal with the problems that threaten to destroy civilisation. The Psalmist, in vision, saw the time when "he shall save the children of the needy, and break in pieces the oppressor" (Ps. 72:4). It will be part of the work of the saints to co-operate with him in disentangling problems that are currently beyond the ability of the world's leaders to solve. As they exercise authority over cities more or less (Luke 19), they will provide for the spiritual wellbeing of those under them whilst, at the same time, caring for their physical needs. Wisdom and righteousness will be manifested in the rule of Christ which will go forth from Zion to the ends of the world. "Wisdom and knowledge shall be the stability of his times, and strength of salvation; the fear of Yahweh is his treasure" (Isa. 33:6).

India is a shocking example of the results of population explosion, and yet there are dozens of other nations today travelling rapidly along this same collision course, who do not seem to realise which way they are heading, in spite of the example of India.

The have-not nations of Latin America, Asia and Africa are faced with a terrible fate unless assistance can be brought to them from the western world.

All Nations Affected

A former Director of the Food for Peace program has said that the people who will be hungry tomorrow are already born. The sobering fact is that world starvation is just around the corner, for the western as well as the eastern peoples. The real question is no longer whether there will be world wide famine, but when!

Thus, the threat of nuclear war, the space race, the arms race, communism, the Middle East turmoil, all fade into insignificance in the face of the enormity of the population explosion and the possibility of widespread starvation.

YAHWEH ROPHEKA

Our previous article (pp.287-290) showed that the words, "The Lord that healeth thee" (Exod. 15:26), are a translation of Yahweh Rophe'eka, and are rendered by Rotherham as "Yahweh the Physician." By applying this name to Himself, Yahweh revealed that He is the Source of true health and healing.

Our Most Deadly Disease

The Scriptures constantly relate sin and disease to one another. In the beginning, man's disobedience brought him subject to such a state as to cause sin and death to be inevitable. Thus disease is often used as a symbol for sin. The leper was put outside of the camp of Israel, not merely because of his complaint, but because of what it represented: active sin. On the other hand, the miracles of healing that Jesus performed, not only illustrated that he had the power to cure physical ills, but spiritual failings also.

The Pharisees failed to comprehend that fact. They were critical of the Lord when in performing a miracle he also pronounced the forgiveness of sins, claiming that in so doing, he "blasphemed."

Who can forgive sins but God alone? they asked.

They failed to acknowledge that only God could perform a miracle, so that the very Power that Christ used for the latter, enabled him to pronounce the forgiveness of sins.

The Lord answered them:

"Why think ye evil in your hearts? For what is easier to say: 'Thy sins be forgiven thee'; or, 'Arise, and walk?' But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the

palsy), Arise, take up your bed, and go into your house" (Matt. 9:4-6).

The Lord's point was that as God was with him to perform miracles, He was also with him to forgive sins.

In making it possible for sins to be forgiven, the Lord helped humanity to be healed of the deadliest of all diseases: that of mortality. And in doing so, he manifested the attributes of His Father as Yahweh Ropheka.

Whilst the Scriptures make it clear that individual illnesses are not necessarily the direct result of individual sins, they frequently align sins and disease together. For example, in his wonderful chapter on the atonement (Ch. 53), Isaiah declared.

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted."

In Matthew, however, this is cited in relation to the Lord's miracles of healing:

"With his word, he healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. 8:17).

Disease and mortality are related to sin, in that they made their appearance consequent upon the first

sin of Adam and Eve. Jesus thus bore the worst of our infirmities, and the deadliest of our diseases, even a nature prone to sin and mortality.

The Healing Touch Of Yahweh

Yahweh is presented as the great Healer in many passages of Scripture, which thus are able to comfort us in all experiences of sorrow, suffering and trial. They reveal that He takes heed of all that happens to His children, and feels for them in their misery. More, He invites them to turn to Him for the strength and comfort that only He can provide.

Consider the following beautiful expressions:

*"Bless Yahweh, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness
and tender mercies."*

Significantly this Psalm (Ps. 103:2-4) links the forgiving of iniquity with the healing of disease. As sickness humbles us and destroys our confidence in flesh, so does sin. As we feel our helplessness in regard to the former, let us do so concerning the latter. As we acknowledge the ability of Yahweh Ropheka to restore health, let us seek the same means to strengthen us spiritually to overcome. We have inherited a mortal malady that assails us every day, and which will ultimately deposit us forever in the grave, unless we constantly seek the healing balm of Yahweh who will "redeem our lives from destruction, and crown us with lovingkindness and tender mercies."

A hospital bed can be a very lonely place, but the isolation can be instantly overcome by prayer. This bridges the illimitable distances that divide us from Yahweh, and brings Him, as it were, by our side. And He, in turn, has promised to "strengthen us upon the bed of languishing," and "ease all our bed in sickness" (Ps. 41:3).

He will do this, if we respond to the comfort He will give us (see 2 Cor. 1:4). What is that comfort? The realisation that He has the power to raise us from the bed of sickness, the wisdom and foreknowledge to know what is best for us, and the personal interest in our welfare to help us as He sees fit. That might require that we remain on that bed of isolation and ill-health, in which case, we must accept the decision in faith. There is great comfort in doing so, and giving our problem into the hands of Yahweh. There is great help in recalling to mind how finite, unsatisfactory, and limited is life at the moment; how boundless and wonderful is the future with which we are associated. As we lean upon God in bringing these things to mind, and the great privilege that has been given us in the Truth, we appreciate how rich He is in lovingkindness and tender mercy, and how mindful He is of the sufferings of His children. He has healed many in the past; He can do so today; but the impotent man had to wait thirty-eight years before he experienced the healing touch of Yahweh Ropheka manifested through the Lord Jesus (John 5:5). In spite of all the circumstances of life, we can subscribe fully to the Psalmist's words (Ps. 34:8-10):

"O taste and see that Yahweh is good;

Blessed is the man that trusteth in Him.

O fear Yahweh, ye His saints; For there is no want to them that fear Him.

The young lions do lack, and suffer hunger;

But they that seek Yahweh shall not want for any good thing."

In spite of all the suffering of Israel, and the fact that the wilderness was strewn with the graves of those who rejected His counsel, this was the experience of those who turned to Him. Isaiah declared:

"I will mention the lovingkindness of Yahweh, and the praises of Yahweh, according to all that He hath bestowed on us, and the great goodness towards the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old" (Isa. 63:7-9).

Yahweh Ropheka is not unmindful of our needs; nor indifferent to our sufferings. It may sometimes seem to us that He is, but that is only because our vision is blurred. As our loving heavenly Father, we can always turn to Him for help, knowing that as He can penetrate to our very heart, He will be more understanding than our associates; as a heavenly Physician we can seek his assistance realising His sympathetic interest in our case, but also accepting that He knows best.

As Healer, Yahweh is referred to in Psalm 147:2-4:

"Yahweh doth build up Jerusalem;

He gathereth together the outcasts of Israel.

He healeth the broken in heart,

And bindeth up their wounds.

He telleth the number of the stars:

He calleth them all by their names."

The building up of Jerusalem, the gathering together of the outcasts of Israel, is associated with the healing of the broken in heart, and the binding of their wounds. This, of course, will be the case when the Lord returns to the earth. But where is the guarantee of this? In the heavens, reasons the Psalmist. Yahweh's mighty power as exhibited in the heavenly bodies, demonstrates His ability to effectively assist us in our problems. The tremendous divine force that holds the stars in place, and permits them to plunge through space at tremendous speed and meticulous exactitude, will be extended to help us, healing and restoring us to inherit the Kingdom.

Under normal conditions, the overthrown city of Jerusalem was completely unable to help itself; the outcasts of Israel were at the mercy of their powerful, ruthless enemies; the broken in heart are completely bowed down by sorrow; but in the heavens above, in the shining forth of glory in the stars, is the token that He Who "keeps Israel neither slumbers nor sleeps," and has the power, ability and will to help those who turn to Him.

Thus in periods of physical and spiritual weakness, we can draw comfort and strength from the knowledge that He Whom we worship has proclaimed as one of His names, that of Yahweh Ropheka. With David the beloved, we can recite:

"He restoreth my soul,

*He leadeth me in the paths of righteousness,
For His name's sake!" (Ps.23).*

The Divine Physician

The word Ropheka is from *rapha*, to heal. It occurs in relation to Yahweh in such places as the following:

"He sent His word, and healed them" (Ps. 107:20).

"I kill and I make alive; I wound, and I heal" (Deut. 32:39).

He will completely heal the faithful ultimately, and sometimes (as in the case of Hezekiah) will restore them to health even now, if it be His will. In His wisdom, however, He may not grant our petitions to that end now, and we must accept the decision in faith. Our prayers must never be in petulance proclaiming that God has the power to heal, and should invariably do so. Both Epaphroditus (Col. 2:25), and Paul (2 Cor. 1:8-9), stared death in the face before relief came. In the case of Paul, it came that he might continue to serve the Gospel, so that he could truthfully say: "To live is Christ, and to die is gain" (Phil. 1:21). He wrote thus because his great desire was not continuance of existence in the present unsatisfactory circumstances, but future glory. He declared:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: 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" (2 Cor. 4:17-18).

Upon those eternal things let our eyes constantly be centred, and then we will pray, not that we might be individually healed, but that this sorrowing, sinning world

might be cured of its fatal malady in the coming of the Lord Jesus.

Acts Of Healing

Yahweh has frequently manifested His ability to heal. In many cases the circumstances have been significant. In the case of Abimelech, "God healed him" in answer to Abraham's prayer (Gen. 20:17), illustrating the words of James: "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jam. 5:15).

The case of Miriam, smitten with leprosy, was similar:

"Moses cried unto Yahweh, saying, Heal her now, O God (El, Power), I beseech thee" (Num. 12:13).

In her circumstances, however, the leprosy illustrated her state of sinfulness, and the Law had to be upheld before the healing power of Yahweh would be extended. Miriam was placed in an isolation ward for seven days, after which she was healed, and offering the appropriate sacrifices, took her place again in the midst of the people.

David experienced the healing balm of Yahweh:

**"O Yahweh my God, I cried unto Thee,
And Thou hast healed me.
O Yahweh, Thou hast brought up my soul from the grave;
Thou hast kept me alive,
That I should not go down to the pit" (Ps. 30:2-3).**

Hezekiah likewise prayed unto Yahweh, and was healed (2 Kings 20:8). He was told:

"I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of Yahweh."

Following this act of Divine mercy, Hezekiah composed the wonderful Psalm of thanksgiving

to Yahweh Ropheka recorded in Isaiah 38:10-20, and which is prefaced by the superscription:

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness" (v.9).

Jeremiah likewise ascribed praise to Yahweh Ropheka:

"Heal me, O Yahweh, and I shall be saved: for Thou art my praise" (Jer. 17:14).

These men, of course, saw the acts of healing they experienced, as important to the development of the Divine purpose. Because of that they prayed so earnestly. They did not do so merely to use the health granted, or extension of life given, in order to gratify the flesh, but that they might complete a divine work set them to do.

We need to remember that, in our requests for help.

Spiritual Quackery

It is possible to seek help from sources from whence it will never come. Israel did so. They neglected Yahweh in seeking a cure for their national ills. It hurt Jeremiah to see this, filling him with astonishment:

"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? (there was Yahweh Ropheka!) why then is not the health of the daughter of my people recovered?"

The answer was because she had ignored the ability of Yahweh Ropheka to heal. Her disease, of course, was spiritual, and could only be cured by seeking the help of God.

This was illustrated by the physical condition of king Asa. We read:

"And Asa was diseased in his feet,

until his disease was exceeding great: yet in his disease he sought not to Yahweh, but to the physicians, and Asa died" (2 Chron. 16:12).

Asa's name means "physician," and he seems to have been one who delighted in the science of healing, rather than the power of Yahweh Ropheka. Physicians can be helpful as aids to Yahweh, but must not supplant Him. Paul seems to have gained help from the ministrations of "Luke the beloved physician," and in these days of increased knowledge, we can do so also in the science of diet or medicine. It can provide the means which Yahweh will bless in granting health that we might serve Him better.

But apart from that, it only extends a life that is a pilgrimage to the grave. In other words, the healing of Yahweh relates to the curing of mortality, and not merely temporary physical sickness. Paul was afflicted with a "thorn in the flesh," and three times besought that it might be removed. But it was explained to him that Divine grace was all-sufficient for him to perform the work God gave him to do, and that Divine strength is made perfect in weakness (2 Cor. 12:7-10). That is true. The fact that Paul steadily pursued his course in spite of his affliction, demonstrated that he was motivated by a strength greater than the flesh, and thus witnessed to the Truth. Let us do likewise, maintaining our interest and work in the Truth despite physical weakness, and it will demonstrate that we, too, are moved by an influence that is greater than the flesh, and added force will be given to our testimony.

— H.P.M.

Bible School Bulletin

RESERVATIONS FOR NINETEENTH SCHOOL CLOSED

By the time this copy of *Logos* is in the hands of the reader, the above Bible School, sponsored by the Tasmanian Ecclesias, will be over. Due to the heavy influx of applications for this School, it was found necessary to close reservations, and we regret any inconvenience occasioned by this fact.

The School numbered over four hundred, and the sponsoring Ecclesias through the efficiency of their Secretary — Bro. H. Day, of Launceston — provided excellent co-operation to assure the best possible arrangements.

We hope to provide a review of the School and the main studies in our next Bulletin, God willing.

RESERVATIONS OPEN FOR TWENTIETH SCHOOL

(August 29th to September 6th — God willing)

Sponsors: The Tasmania Ecclesias.

Applications have already been received for this School, and again, an excellent series of studies have been arranged. It is hoped that the following brethren will contribute to the main studies of the School:

Brother E. Spongberg: AMOS — THE HERDSMAN PROPHET.
Brother J. Mansfield: EXAMPLES TO EMULATE AND AVOID!
Brother J. Knowles: CHRIST'S POLICY SPEECH FOR THE KINGDOM.

Amos — The Herdsman Prophet

He knew nothing of the niceties of diplomacy; he was governed by faith and a fierce determination to carry out the mission delivered into his hands in spite of the contempt heaped upon him in the soft, luxurious court of the King of Israel. He was forthright in his expressions, plainly revealing the sins of a decadent people, and clearly warning them of the fate of such who continued in such a way. His words are powerful to the present time.

Examples To Emulate And Avoid.

The characters of the Bible will be explored to draw important personal lessons of life, illustrating what we should do and what we should avoid. Throughout the ages, Yahweh has given great privileges to men and women of His choice; sometimes they have been used with wisdom, sometimes ignored in folly. This series of character sketches will draw attention to exhortations of personal importance.

Christ's Policy Speech For The Kingdom

The call of the Gospel is an invitation to identify ourselves with Christ now, in anticipation of being associated with his glory and reign in the future. It connects us in prospect with a Kingdom to be set up on earth. To that end, Christ has clearly laid down what he expects of his followers, and this constitutes his policy speech for the Kingdom of God. These talks will present in a practical way what Christ would have of us, in spite of the pressures and requirements of this modern world.

BIBLE SCHOOL BULLETIN

SEND YOUR APPLICATION NOW

A deposit of \$2.00 for all over five years of age is required to secure a reservation at the School. Children under 13 years are accommodated at subsidised rates, and in order to enjoy these, must be accompanied by at least one parent.

The Spring School will be held, God willing, from 29th August to 6th September.

FUTURE BIBLE SCHOOLS

(God willing)

In order to assist readers to make forward arrangements for their holidays, and to enjoy them in the spiritual, relaxed atmosphere of the Bible School, we list the following arrangements, God willing:

21st School — 26th December to 3rd January (1971).

22nd School — 8th May to 16th May (1971).

(Sponsors: Brighton Ecclesia).

23rd School — 28th August to 5th September (1971).

24th School — 25th December to 2nd January (1972).

(Sponsors: Sutherland Ecclesia).

CHILDREN AT THE BIBLE SCHOOL

Children from 5 to under 14 years of age are accommodated at a special subsidised rate of \$10 providing they are accompanied by a parent. The idea is to relieve the cost for those who have children, and also to develop the "family" atmosphere of the School. In view of the gifts, prizes, and special arrangements made for the comfort and entertainment of children, it actually costs the Committee more to accommodate a child of 12 than an adult. But the School feels that in these days of juvenile delinquency, a valuable service is rendered by having family groups together to study the Word of God. Hence these special arrangements. They cannot be extended if the child attends in company with friends, or under the direction of other than a parent, as the objective would then be lost. We do hope that readers understand the purpose of subsidising the children, and appreciate the spirit in which it is done. Children under 5 will be accommodated free, but here, again, they must be accompanied by a parent. Special facilities both for the feeding and care of these little tots are arranged at the School without cost to parents.

A Profitable Exercise.

"I was in your Teenage Bible Marking Class at the May, 1969, Bible School, when we drew into our Bibles the maps relating to Christ's ministry and the Sequence of the life of the Lord, harmonising the events and listing where to find them in the four Gospels. I completed the maps, but not the list of events, and I was wondering if you could send me a copy of them. Thank you very much, and hoping to see you this May (God willing)." —J.H. (Tasmania).

The notes have been forwarded. The Bible Marking Class at each School is designed to encourage and assist those attending in the ability to mark the Bible. Such is a valuable aid to Bible reading and study.

The Tragedy of Lot's Family

Conditions In Sodom

After the quarrel between the herdmen of Abram and Lot, Lot made a bargain. He left the harshness of a pilgrim's life, for the sophistication of populous Sodom, and prosperity of the well-watered plains of Jordan. The choice seemed to offer every advantage that he lacked as he wandered through the land with Abram.

In leaving Bethel for Sodom however, Lot bargained with God, not with Abram. In spite of the warning he had received, he believed that he could freely mix with the world, and yet maintain the integrity of his faith.

How poor was the bargain he made! A little while later, and the place of his choice that had looked so pleasant from a distance, became a raging inferno of "fire and brimstone." The city was completely destroyed, and the once green pastures were turned into an arid, salt-encrusted waste.

From a distance, Abram saw the awful effect of Divine judgment. In imagination, we can take our stand with him, and view the burning cities from afar, seeing "the smoke of the country go up as the smoke of a furnace." We can picture the gloomy pillar of black smoke ascending to blot out the sun, see the keen tongues of flame piercing it here and there, catch the faint breath of poisoned air as it is borne on the breeze, almost hear the screams and cries of the

trapped people as they are caught in the sudden death that sweeps them into the abyss.

The destruction of Sodom must have been a fearful, awful sight. Was there justification for an act so terrible on the part of God? Is it right that an entire population, adults and children alike, should be given over to such complete destruction?

As we question this, we recall the words of Abram, "Shall not the judge of all the earth do right?" (Gen. 18:25); and, indeed, we learn that the judgment upon the cities was preceded by an inquiry of the most searching kind:

"And Yahweh said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous: I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know" (Gen. 18:20-21.)

The investigation was made, and the facts brought to light. What did they disclose? A moral condition so appalling and revolting as to be beyond the power of words to describe. Every home was a den of corruption; every imagination was debauched with iniquity; every tongue was an empoisoned instrument. In that environment, righteousness, justice, purity, honour were foreign words. Children were taught the tricks and speech of wickedness; prizes were offered for the discovery of some deeper depth of iniquity; rewards were provided for those who disclosed

new ways of serving depraved flesh; pleasure was sought in its most vicious and degrading forms. And through that cess-pool of iniquity, Lot waded, his soul constantly vexed by the things he saw and heard (2 Pet. 2:8).

Having investigated the existing conditions, what was best to be done with such a city? Preach to it? Absurd! Remonstrate with it? Sheer waste! Threaten it? Useless! What then? Rain fire and brimstone upon it? Yes, blot it out of existence! Conscience demands it; justice requires it; the concern for other cities necessitates it. The purging power of fire is needed to purify the very atmosphere, and to consume a wickedness so flagrant and insane.

The Tragedy Of Lot

The record brings us close to the tragedy of a single family: that of Lot. When the fact of impending destruction was brought clearly to his attention, he saw the salvation of his family as the urgent need. He now realised how poor was the bargain he had made with God, how wasted were the years spent in the evil environment of the filthy city. Moreover, it was now too late to redeem the time. He attempted to do so. He rushed through the city, warning his relations of the threatened disaster — but too late! The spirit of the city had corroded their souls. Reverence, righteousness, purity, judgment were strange terms to them, lacking any real concrete significance. Lot “seemed as one who mocked” (Gen. 19:14). In his distress, probably blaming himself for the tragedy, Lot “lingered” that he might help them (v.16), jeo-

pardising his own safety by so doing. But it was too late. The habits of a lifetime could not be overthrown in a moment. His own salvation, that also of his wife and his two daughters, who elected to leave with him, demanded that he let the others go, and “look to himself.” So, filled with remorse, distraught with anxiety and regret, he hurried from the doomed city.

But he had not yet drained the dregs of the cup of sorrow that his own folly had brought to his lips. His wife lingered and was destroyed; his two daughters, in their extremity, succumbed to the influence of Sodom and committed incest with their drunken father. Their motives were good without a doubt, but the means were evil. But they probably did not realise that, for what strikes us as horribly crude, was doubtless common in the city of Sodom.

The tragedy was that it all could have been avoided; Lot had deliberately led his family into an environment of wickedness from which it could not emerge unscathed. It constitutes a warning for today. Our families can suffer likewise. We live in a Sodom environment, and need to guard our children against it.

Sodom: An Example For Today

Jude declared that Sodom is set forth as an example (v.7), and Christ warned that there would be a repetition of the days of Lot at his coming (Luke 17:28-32).

We now see evidence of this on all sides. On a scale never previously known to history, with greed, brutality, beastliness, gross immorality and criminal instincts in the ascendancy, the history of

Sodom is today being repeated, and the world is heading towards a terrible social crisis.

In view of Christ's warning, it is valuable to clearly understand the true nature of Sodom's sin. It was not merely that immorality was in evidence, but rather that it had become the accepted thing.

Every form of lewd conduct was committed without shame, or any attempt to hide it, for pornography had become a way of life. Of Israel, it was later stated:

"They declare their sin as Sodom, they hide it not" (Isa. 3:9).

Immorality was openly advocated, and the wicked were openly supported in opposition to Lot's righteous protests. Jeremiah declared:

"They commit adultery, and walk in lies; they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto Me as Sodom, and the inhabitants thereof as Gomorrah" (Jer. 23:14):

Moreover, they had the means and leisure to indulge their wickedness:

"Behold, this was the iniquity of Sodom; pride, fulness of bread, and abundance of idleness . . . they were haughty, and committed abomination before Me: therefore I took them away as I saw good" (Ezek. 16:49).

It is not a pretty picture, but it is an important one as illustrating conditions that exist today as viewed by Yahweh. For Sodom must not only be considered historically as an evidence of divine judgment that is past, but also prospectively as regards a still greater judgment impending. It would be of relative unimportance to hold inquest upon a deed that took place thousands of years ago

if it stood alone; but it does not stand alone. Sodom is part of a great system under which we live today; it illustrates the reason for the sweeping fire of judgment that will one day purge present civilisation, that one glorifying God might replace it.

Hence our deep interest in the fate of Sodom. Its overthrow is no local tragedy. Yahweh is still able to rain down fire and brimstone, for He is "a consuming fire." More, as we study the Word, we learn, as did Lot, that sweeping judgments are going to fall heavily upon a world that is very familiar to us, and perhaps more swiftly than we imagine. And if that is so, is it not time to warn our relations, and guard our families, lest they become so enmeshed with the times as to be destroyed in the inevitable holocaust of judgment?

Notice that whilst Lot obviously protested at the prevailing wickedness, he did little more. A more vigorous action was required, particularly in regard to his family. Because he failed to take that action, the most terrible tragedy overtook him and it.

When Lot took to his heels out of the doomed city, he realised that it had been an extremely poor bargain that he had made when he had left Abram for the cities of the plain. We, too, can bargain away the future of our children for apparent present advantage.

Sodom Claims Your Children

Evidence is accumulating which reveals the extent to which the world is claiming the children of its citizens; and those of Christadelphian families with the rest.

Like Lot on the heights of barren Bethel, looking down upon the well-watered plains of Jordan (as they were then), the world offers much of present, material advantage. Its rewards appear attractive: big money, ample leisure, respect of persons, material advantage.

But the pay is poor compared with the riches that Christ offers.

To gain the most from its children, the world has to prise them away from the influence of the Word and of God. It does this by education, and the fruits of the fearful thing that the flesh has established under this caption is seen in the revolt of youth which is incidental to the Western World. Youth is revolting against every form of restraint, so that the wickedness of Sodom is becoming more obvious. The teaching of Evolution in the Schools is helping to that end, for once this is established in the mind of an individual, it lessens, if it does not altogether destroy, any responsibility towards God. Granted Evolution is a fact, it is obvious that the Bible is fiction; and it follows that the God of the Bible can no longer be viewed with respect. He is manifested as the Author of confusion, and not of peace.

Evolution is being taught to the young children in the curriculum of State Schools throughout Australia, and this imposes a tremendous responsibility on parents. It is becoming more and more necessary for them to supervise what is being taught their children, and to warn them against such teaching. If necessary, a protest should be lodged with the teacher if the child is penalised in any way for refus-

ing to accept this teaching which is opposed to the Bible.

Evolution will destroy a child's respect for the Bible and the Truth; but now a worse challenge is in evidence.

This is an age of permissiveness, and this evil, immoral influence reaches right down into the schools, and challenges your children's spiritual development. It is normal school practise, in teaching composition and English, to direct children to certain reading which will help their vocabulary and word power. In the past, in English, novels by such authors as Walter Scott, Charles Dickens, Hutchison, and others, were placed in the hands of children for reading. They were relatively harmless. However, such books are outmoded today, and replaced by modern writers, many of whom are so extreme in the language used, that obscene expressions find their presence in their books. The claim is that this is the language of today; and the children should learn it. Moreover, it is the responsibility of the teacher to educate the children in the use of such "language" if necessary.

Some of the literature used by the State Education Department would have been considered pornographic a few years back, but is today being placed into the hands of your children. The printed word is powerful, and it only needs a little of this to seep into the mind of the child, for the thought and idea of immorality to develop.

What is the cause, do you feel, of the wave of petty crime and immorality that today stems from the very seats of so-called learning; the schools and (worse) the uni-

versities? It is this very contempt of spiritual virtues engendered by such instruction as referred to above.

In Sodom, immorality had become the accepted thing, and the wicked were supported in opposition to the righteous. That is the situation today.

Lot protested, but did little else, and his family was affected. Therefore, in view of Christ's warning, we cannot afford to be complacent. We might reason that our children would never be influenced by these conditions. The Word teaches otherwise: "Can a man take fire into his bosom, and his clothes not be burned"?

The children of such faithful men as Eli, Samuel, David and others, were adversely influenced by their environment. Our children can be likewise.

What is the antidote?

Firstly, in the home. Carefully supervise the ideas being implanted in the mind of your child. Do not hesitate to protest to the teacher if such is necessary. Encourage your child to refuse to accept teaching that is at variance with the Word. Show how strongly the truth of the Bible is endorsed by fulfilling prophecy. Encourage him or her to give first place to the things of God, even in the choice of a career. We claim that Christ is at the door: how foolish if when doing so, we deliberately set temptation in the way of our children in order that they may find some material advancement. Teach them to be content with the humbler circumstances of life, and to render service to their Creator in the days of youth (Eccles. 12:1). Warn them of the conditions that

might be expected as indicated by the predictions of Christ ("as in the days of Lot and Noah"), and teach them to resist such influences when met with in the school yard or in the school room.

An Official Protest

Secondly, we feel that a protest should be lodged with the Education Department, in regard to the type of literature being placed by it into the hands of children to read. At present, if the child refuses to read the book, it will be penalised as regards progress marks; but surely we have a conscientious objection to this "literature" being officially forced upon our children. We believe that an Ecclesial approach should be made to the Department, requesting that if necessary, alternative literature be made available to our children, without them being penalised as far as their school status is concerned.

We are prepared to take this up if parents and Ecclesias desire it. To that end, we shall be pleased to hear from those who have children who have received such objectionable literature. We suggest that parents be not complacent about this, otherwise the tragedy of Lot's family might become our personal tragedy. To be forewarned is to be forearmed. Christ has forewarned us, and underlined his exhortation with the words: "Remember Lot's wife." Let us remember her, and play our part to protect our children from the vicious, evil environment in which they are today found, and which shall become an increasing trial to them as the age moves to its close.

CATCHING BY GUILLE

A correspondent to Logos recently claimed that he had excited considerable interest in the truth among outsiders by advertising an issue of the "Herald" in conjunction with an item of topical significance, and commented: "so, like the apostle Paul, we apparently have caught them with guile." A reader from New Zealand objects to this use of the Apostle's statement, and explains his reason in the following article:



Paul Never Used Guile

It is true that the Authorised Version rendering of 2 Cor. 12:16 is "But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile," but a closer study of the subject suggests that this is not a correct translation. The Diaglott adds the phrase: "It is said," which changes the sense. That reading would attribute that saying to Paul's adversaries. They falsely accused Paul of having used "guile," but he repudiated it.

The context supports this. Therein (vv. 13-16), Paul declares that he was not "burdensome" to the brethren of Corinth, and that neither Titus nor himself had made "a gain" of them (vv. 17-18). Paul never used guile, but was frank and open in his approach.

The other places where the word "guile" occurs supports this. According to Young's Concordance, the word "guile" occurs eleven times in the Authorised Version: four times in the O.T., and seven times in the New. In the former it is translated from *mirmah* (deceit) twice, *ormah* (craftiness, subtility) once, and *remiyyah* (deceit, sloth) once. In the New it is trans-

lated from the Greek *dolos* (bait, guile). The same word is also translated "craft" once, "deceit" twice, and "subtility" twice, so that its meaning is quite clear.

The Apostle Paul expressly repudiates the use of "guile" or "deceit" in 1 Thess. 2, writing: "For our exhortation was not of deceit, nor of uncleanness, nor in guile (*dolos*), for neither at any time used we flattering words as ye know, nor a cloak of covetousness" (vv. 3-5).

Peter, in his first epistle, associates the use of "guile" with the works of the flesh, writing:

"Wherefore laying aside all malice, and all guile and hypocrisies, and envies and all evil speakings, as newborn babes, desire the sincere milk of the word (margin: "or the reasonable milk which is without guile") that ye may grow thereby" (1 Pet. 2:22).

This was in accordance with the Lord's comment recorded in John 1:47:

"When Jesus saw Nathanael coming to him, he saith of him, Behold an Israelite indeed, in whom is no guile."

In the Psalms, David speaks of the blessedness of "the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2). Their

destiny is to be the immortal associates of the Lord Jesus.

"They are redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God" (Rev. 14:4-5).

These are they who are followers of the Lord. So Peter exhorted:

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth" (1 Pet. 2:20-22).

Can Guile Be Turned To Good Account?

It may be argued that guile can be turned to good account. But Paul warns us against "doing evil

that good may come" (Rom. 3:8). The use of guile to draw to the Truth is more likely to turn people from it. Let us be straightforward and honest in our appeal; it will pay in the long run.

And surely, such an attitude is necessary, if we would be included among the "blessed" of Psalm 32:2, the "redeemed from among men" of Rev. 14:4-5, or to be accounted "Israelites indeed" as in John 1:47. Let us then heed the voice of the spirit speaking through Peter:

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him aschew evil, and do good; let him seek peace, and ensue it" (1 Pet. 3:10-11).

— R. J. Price (N.Z.).

An Expository Dictionary of the Apocalypse

ABOUT

There are five different Greek words translated "about" in the Apocalypse, though the meaning of each can usually be determined by the context. They are *perizonnumi*, *kuklothen*, *kukloo*, *hos*, *mello*.

Perizonnumi is compounded of two words, and signifies to "gird all around, to fasten about." It is used in Rev. 1:13 for the golden girdle that is represented as encompassing the multitudinous Son of Man.

Kuklothen is derived from *kuklos*, and signifies a circle, thus "round about," or "encircling." It is used in Rev. 4:3, 4, 6, to describe the rainbow,

the twenty-four thrones, and the four beasts as each encircling the throne upon which Christ is represented as sitting. Brother Thomas (*Eureka* vol. 2, p.26) comments concerning the rainbow: "The symbol of all this blessedness and glory in the day of rain is 'the rainbow circling about the throne in appearance like to an emerald.'" The use of *kuklothen* in relation to the rainbow suggests that the complete circle of the bow is in view. This is quite significant. Firstly, the complete circle would suggest eternity, for the covenant of the rainbow, as made with Noah, is for perpetuity (Gen. 9:12). Secondly, it indicates that the viewer has been removed to a place of eleva-

tion whereby the complete circle of the bow may be seen. According to the Museum of Natural History, in their book, *The Way Of The Weather*, p.62, "The rainbow would be seen as a complete circle of colored light if the earth did not get in the way." In the Revelation, however, John has been invited into heaven (Rev. 4:1), that he might view the "things which must be hereafter." Having been lifted up from the earth, he was in a position to see the rainbow as a complete circle. The heaven and earth of this chapter are political symbols relating to the future, at which time all the accepted will be invited into the political heavens. When we stand with John in that state of eminence, we will be able to view the complete fulfilment of the covenant made with Noah following the flood, and the rainbow will be seen as a complete circle around the throne that will be "set in heaven" (v.2). The four beasts and twenty-four elders form the symbolic aristocracy of the age to come, and are likewise pictured in heaven, encircling the throne.

In Rev. 4:8, it is used of the six wings which each of the four beasts had, and which, therefore, encircled them, so providing a complete cover.

In Rev. 5:11 and 7:11, it describes the angels that encircled the throne singing praises to the Lamb upon it.

Kuklos is used in Rev. 20:9 to describe the encircling of the "camp of the saints" by those who will revolt against the Government of Christ at the end of his thousand years' reign.

Hos is an adverb of comparison, signifying "about." It is used in Rev. 8:1; 16:21.

Mello signifies "to intend," to "be about to do." It occurs in Rev. 10:4.

ABUNDANCE

This word occurs once in the Apocalypse (Rev. 18:3), and is a translation of the Greek word *dunamis*. It is significant that the word is used in conjunction with the "delicacies" of Rome. *Dunamis*, however, does not signify abundance, but potency, or power. The margin renders it as power, and the same word is so translated in Rev. 17:13. Brother Thomas translates "the abundance of her delicacies,"

as "the potency of her voluptuousness," thus drawing attention to the seductive power of Roman Catholicism in bringing the nations under her influence.

This rendition gives great significance to the chapter where the word is found.

ACCORDING

In Rev. 2:23; 18:6; 20:12, 13, the Greek proposition, *kata*, with the accusative case, has been translated "according to," and is in all instances, associated with "works." It signifies "according to," in reference to some standard of comparison stated or implied. In each case referred to above, it has relation to judgment in comparison with works.

In Rev. 21:17, the words are in italics and should not appear in the text. The measure of 144 cubits is not "according to the measure of a man," but is the measure of a man (see *Eureka*).

In Rev. 22:12, "according as" is translated for *hos*, "as."

ACCUSER

One who speaks against another. It occurs in Rev. 12:10, and has relation to the pagan authorities that hailed the brethren before the courts. The Government of such was overthrown by the campaigns of Constantine, with the result that its authority was "cast down" or overthrown. The so-called Christian world of the time saw these victories as evidence of Christ's power through Constantine, and this is represented in the verse before us.

ADD

This word occurs twice in Rev. 22:18, in a warning against adding to, or taking from, the words of the Revelation.

ADMIRATION

In Rev. 17:6, John is represented as gazing at the vision of Babylon the Great "with great admiration." There is nothing to admire in the drunken harlot seated on the beast, however, and a better word would be astonishment. The Greek word is *thauma*, and signifies a "wonder." The RV renders it as "wonder," and Brother Thomas as "astonishment." John was astonished at the symbol before him;

he was amazed that a system claiming to be Christian should be guilty of such terrible blasphemies and bloodshed as the vision revealed would be the case in regard to Roman Catholicism.

ADORNED

This word is used in regard to the Holy City, New Jerusalem, with which the Bride of the Lamb is identified. It is described as having been "prepared as a Bride who had been adorned for her husband" (Rev. 21:2). It is translated from the Greek *kosmeo* which signifies "to arrange, to put in order," and from which word, the English word, cosmetic, is derived.

The Bride of Christ needs to put herself "in order, to arrange" her character so that it will appeal to her future Lord. The "cosmetic" she needs is that of "the hidden man of the heart,

in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4). This was an "adornment" which commended the "holy women" of "old time" who trusted in God (v.5), and one which will commend us to His Son at his return.

ADULTERY

This was the charge laid against some in the Ecclesia in Thyatira in connection with their relations with Jezebel (Rev. 2:20-22). As Israel's breach of its relationship with God through idolatry, was described as adultery, or harlotry (e.g. Ezek. 16:15; 23:43), so believers who cultivate friendships with the world, and thus break their spiritual union with Christ, are likewise treated as committing adultery (James 4:4:).

Few In Number.

The Truth is not altered by numbers or noise. The ways of wisdom are quiet and indomitable, and can receive or lose nothing at the hands of the multitude. The Lord in Gethsemane, under the silent stars, was a very insignificant incident apparently compared with the roar of the Jewish multitude that demanded his crucifixion, or the tramp of the Roman cohorts that overthrew Jerusalem. Yet that quiet incident controlled the issues of eternity, while the human noise died away in eternal night. The Truth has its Gethsemane now, while the world prospers and rejoices. (R.R.).

A Contrast.

The children of light are not children of pleasure. They will always present a contrast to the class who can only be brought to meetings by special attractions, and who soon get out of the way and tired if they are not the objects of personal attention. The latter class are to be met with at the interesting meetings, when there is a lot of people and warmth, and everything pleasant; you look in vain for them when there is work to be done in the cold.

Established, strengthened, settled (1 Pet. 5:10) — such is the expressive description of the state of stability in the truth to which Paul desired and exhorted believers in his day to attain. The opposite state he speaks of as being "carried about with every wind of doctrine" — a state which he declares to appertain to spiritual childhood. (R.R.)

Though the apostles are dead, the truth they proclaimed is not dead. It survived them, and has been preserved during all the ages since in a divinely written form, from which we can learn it. In the goodness of God we have been permitted to learn it, first by Bro. Thomas pointing us to the records, and secondly by a daily and unintermitting intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. (R.R.).

One Hundred Years Ago

Readers will be interested in the incidents and subjects that agitated the minds of the brethren one hundred years ago. We propose, therefore, to set out some of these in a short monthly epitome. The following was taken from *The Christadelphian* for June 1870.



Periodicals:

The Truth was exciting the interest of others. A periodical called *The Rainbow* had criticised and misrepresented Christadelphian doctrine, and was vigorously answered by Brother Roberts. The Editor had refused to publish anything but a correction of any misrepresentations, and so Brother Roberts' letter was limited to that extent. Nevertheless, it effectively presented a testimony to the Truth.

Another letter was mailed to *The Christian World* correcting the false impression that it, too, had given concerning the Truth.

On the other hand, a Magazine entitled *The Zion's Trumpet*, originally "published in aid of the funds of the aged Pilgrims' Friends Society," suddenly changed its policy, and altered its sub-title to: "A repository of things concerning the Kingdom of God and the Name of Jesus Christ." It then commenced to advertise Christadelphian works and doings, publish extracts from *Elpis Israel* and *Eureka*, and urge upon its readers the need to seek Bible truth. The Editor, in a letter to Brother Roberts, stated that he had been drawn to the Truth by the efforts of Bro. Andrew, of London, and though he had not completely cast in his lot with the brethren, he did sign his letter, "Your sincere friend and well-wisher, T. C. Nichols."

The *Christadelphian*, in its editorial announced that Brother Thomas "sailed from Liverpool for New York, by the *Idaho*, on Wednesday, May 4th. The date of his return is indefinite. It is expected he will be back some time in the month of August, if all things prosper."

It also published a report of an address given by Brother Thomas in Birmingham, at the conclusion of his

tour of England. In characteristic style, Brother Thomas commenced his talk with the following words:

"I see it stated in the program that 'Dr. Thomas will give an account of his three visits to Britain'. I would much rather give an account of Paul's visit to Thessalonica, Ephesus, or some other of the ancient cities of Greece. I have been so much accustomed to talk about Paul's operations and Peter's, that when I get up to talk about my own, I feel not enthusiasm, for it is like going into the subject of a dead horse . . ."

Politics:

In the British Parliament, an Anti-papist, Mr. Newdegate, had successfully presented a motion in the House of Commons, for the appointment of a committee to inspect the convents and nunneries of the Roman Catholic community in Great Britain, with reference to their character, increase and mode of maintenance.

This aroused the antagonism of the Catholics throughout the country. The militant Protestant movement counter-attacked, and the government, in a flurry, decided that discretion is the better form of valour, and so restricted the investigation so as to destroy its power. The Christadelphian community was the amused spectator of these moves and counter-moves, knowing that "a 'royal commission' at no distant date, of a much more sweeping character than anything contemplated by Mr. Newdegate" will one day deal with the system!

"No parliamentary vote will affect it. Its head is the Lord Jesus; its power invincible: its mission to extirpate the Papacy, root and branch, and cleanse every foul den in all parts of the earth!"

Extracts from Valued Correspondence



"As many of your articles are very provocative, spiritually stimulating, and in other ways revealing new facets of the truth of God's Holy Writ, I am, as a seeker of the Truth, very keen to receive other pamphlets from you, and would like to obtain the *Herald Of The Coming Age* regularly."

— P.F. (An interested friend, NSW)

"I enjoyed reading the booklet *Nuclear Annihilation Or Christ*. I thoroughly believe that the Second Advent is very near, and it is heartening to know that others believe the same. I would like your personal opinion of the Jews in Palestine. Are they British people?"

— S.G.O. (Cremorne, NSW).

"I wish here to compliment you on the issue of your new booklet entitled *The Last Days Of Judah's Commonwealth And Its Latter Day Restoration*, a series of articles written by Dr. Thomas and published in his magazine *The Herald Of The Kingdom And Age TO COME* of 1851-2, as I am convinced we are now living in the period of the World's history when a lot of what Bro. Thomas anticipated to take place in his lifetime is now taking place in our day and generation. I am a great admirer of the Doctor and his writings in the expounding of the Truth and especially his deep insight into the prophecy much of which is being fulfilled in our present generation."

—S.L. (Durban, S. Africa).

"How many brethren and sisters, scattered through many countries are bearing up under personal difficulties and trials. We do not know them or

the burdens they have to bear; but we do know that they are much better equipped to face their tasks when they have read such articles as *This Month's Exhortation, Practical Advice*, etc. Such comforting counsel can guide us to view our trials and sufferings properly, and does assist us to render proper service now and even unto the age to come."

— A.B. (Tasmania).

"We are living in a very troubled world. I noticed in the news yesterday that America is sending more planes to assist Israel. We pray that their deliverance is soon at hand."

— H.A. (Scotland).

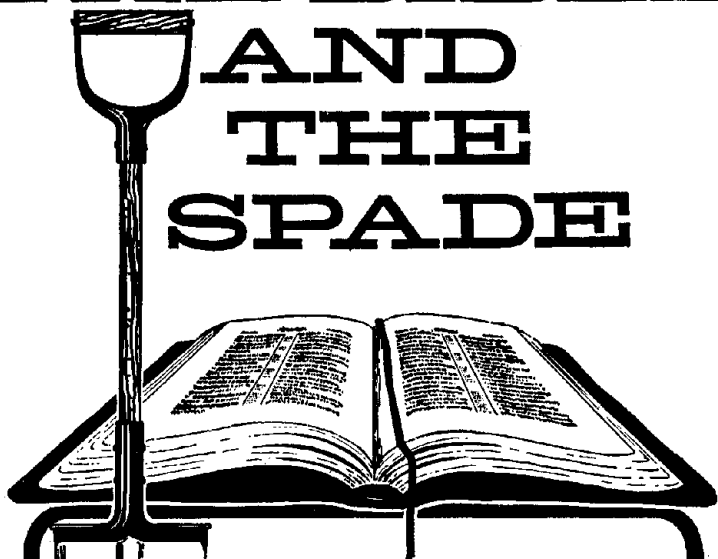
"I was so happy to see your views on women's way of dressing in the article, *An Appeal To Young People*. I have been quite disappointed to see some of our sisters copy the trends of the world. I have only been in the Truth for some years and would hesitate to introduce some of them to my old "church" associates, as their dress could be misinterpreted for worldliness. I do hope many will ponder the article and act upon it."

— L.A. (Kclowna, Canada).

"Although the Kingdom came to a temporary end, when both Israel and Judah were scattered and condemned, there was yet a remnant of faithful ones found in Daniel and his friends. May we be blessed by being chosen as remnant of spiritual Israel for, although the ecclesias — or called out ones of today — are many, we are clearly told that only few will be 'chosen and faithful.'"

— G.M. (Wellington, N.Z.).

THE BIBLE AND THE SPADE



THE GOLDEN AGE OF ISRAEL'S HISTORY

The two books of Kings formed originally in the Hebrew Canon one book, called "The Book of Kings," and were divided into two parts by the Septuagint translators. The author is not known, but is considered by many to have been Jeremiah the prophet, for it is thought that the style of writing is very similar to his. The writer refers to three sources of information: The Book of the Acts of Solomon (1 Kings 11:41), the Book of the Chronicles of the Kings of Israel (1 Kings 14:19) which he quotes seventeen times; and the Book of the Chronicles of the Kings of Judah (1 Kings 14:29), which he quotes fifteen times. Those records have disappeared, but God has preserved in the two books of Kings, all that is necessary for His purpose. In them we have the history of Israel, from the death of David to the Captivity.

DAVID'S REIGN OF POWER

Death Of Saul

Saul fought a battle with himself and lost. Sin had triumphed during the course of his reign, and the defeat on Mount Gilboa brought to an end an epoch of disgrace in Israel. Saul died in battle with the Philistines, who proceeded to treat his body with the most terrible indignities:

"They cut off his head and stripped off his armour and sent into the land of the Philistines round about, to publish in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan" (1 Sam. 31:9). "And they fastened his head in the temple of Dagon" (1 Chron. 10:10).

The men of Jabesh Gilead, however, never forget the help they derived from the King. He had delivered them from Nahash, king of the Amorites, who had demanded that he should be allowed to thrust out the right eye of their soldiers as a condition of acceptance of the surrender of their city, but they had been saved by the timely intervention of Saul. Now, in the day of his disgrace, they repaid his kindness, by rescuing the bodies of Saul and his sons from the wall, and after burning them, they buried them with honor under a tree in their city (1 Sam. 31:11).

Ashtaroth was a Canaanite deity, whereas Dagon was a Philistine god, and Bible critics claimed that the record was not accurate and that the writer had mixed up the gods. But archaeology proved once more that the Bible is true to fact. In 1925-26, Beth-Shan was excavated by A. Roe, and the ruins of the two temples were found at the same level. They were connected by a corridor, and were devoted to the worship of Ashtaroth and Dagon mentioned in the Bible.

David's Lamentation

News of Saul's defeat was rushed to David by one who imagined that the new king would rejoice over the death of his enemy. This messenger gravely misunderstood the character of the "man after God's own heart." David viewed Saul as the "anointed of the Lord," and as such could only lament

the disgraceful nature of his death, and the sense of personal loss occasioned by the death of his beloved friend, Jonathan.

David exercised judicial judgment on the Amalekite who had brought him the news and claimed that he had given the *coup de grace* to Saul, and then gave way to grief. This was celebrated in a Psalm entitled *The Lamentation Of The Bow* (2 Samuel 1:18-27) which recorded that "the beauty of Israel is slain upon thy high places," and "the mighty are fallen."

One statement in the lament was difficult to understand:

*"Ye mountains of Gilboa,
Let there be no dew, neither let there
be rain, upon you, nor fields of
offerings" (v.21).*

What did David mean by "fields of offerings"?

As is often the case, the work of modern excavation has furnished an answer.

In 1928, a peasant was cultivating his field at Ras Shamra (the ancient city of Ugarit) in Northern Syria, and found an ancient tomb. This led to the discovery of a great store of clay tablets relating to commercial, cultural and religious activities. The tablets, written in cuneiform or wedge-shaped writing, shed much light on Canaanite life and customs. The inhabitants of Ras Shamra worshipped a multitude of gods, the chief of which was El with Baal as his son. The religion was linked with the fertility of crops and the practices associated with them were sensual, barbaric and bloody in the extreme, without any relation to purity or holiness, which was so characteristic of Hebrew religion. Nevertheless, there were similarities in the terms used at Ras Shamra, which explain, in part, why the Israelites were so prone to copy Canaanitish practices. For instance, the tablets from the place use terms which are used in the Book of Leviticus. These include Burnt Offering, Whole Burnt Offering, Trespass Offering, Wave Offering, Peace Offering, First Fruits Offering, and New Moon Offering. The sacrifices also had to be without blemish.

The resemblances were purely super-

ficial. Canaanitish offerings were made to Baal and a host of other gods. Hebrew sacrifices were offered to Yahweh alone. Biblical sacrifices were offered long before the Levitical laws, as by Abel, Noah, Abraham and others, and were not imitations of pagan rites.

In spite of these vital differences, however, the Ras Shamra tablets have shed light on several Bible statements, and among them the words of David in his lament on the death of Saul, and particularly to the "fields of offerings" already quoted. The Ras Shamra reference is:

*"Seven years may Baal fail,
Even eight the rider of the clouds
Nor dew, nor rain, nor upsurging of
the deep
Nor sweetness of the voice of Baal."*

The words of the third line are similar to those used by David, and the Hebrew word "fields" is similar to the Ras Shamra word "upsurging," and the Hebrew "offering" similar to "deep."

The Ras Shamra text suggests an alternative reading for the term in 2 Samuel 1:21:

*"Ye mountains of Gilboa,
Let there be no dew, neither let there
be rain upon you, nor up-
surgings of the deep."*

Thus David prayed, in view of the sad defeat on Mount Gilboa, that it be denied water, either by dew, by rain, or by springs.

David Captures Jerusalem

David first reigned in Hebron, and afterwards in Jerusalem. It was incongruous, however, that the Jebusites should continue to occupy the citadel adjacent to the throne he had set up over the united tribes.

It was a standing disgrace that this should be so, and therefore a matter of deep concern to the king.

Although the Israelites, in the time of Joshua, had subjugated large portions of Canaan, the citadel of Jerusalem held out against them for centuries (Josh. 15:63). It was not taken until the time of David. The capture of this strong fortress is recorded in 2 Samuel 5. It was so powerfully fortified, that its Jebusite inhabitants imagined that it was impregnable. They

taunted David, suggesting that even blind or lame men could hold it (v.8 mg). David determined to take it, and offered a reward for the man who would first breach its defences:

"David said on that day, Whosoever getteth up to the gutter and smiteth the Jebusites and the lame and the bliud that are hated of David's soul, he shall be chief and captain" (v.8).

And the sequel:

"So Joab, the son of Zeruiah, went first up and was chief" (1 Chron. 11:6).

For a long time the expression "the gutter" which is translated "water course" in the R.V. proved puzzling. In 1886, however, Charles Warren, of the Palestine Exploration Fund, observed a sloping tunnel, with steps cut down, through solid rock from the top of the eastern hill of the city to a platform, 40 feet below which was an old cave. At the foot of the hill, too low on the slope to be inside the 24-ft. wall which made the hill impregnable, was the Gihon Spring. From the Spring, the Jebusites had driven a horizontal tunnel, some 30-ft. west and 25-ft. north. This let the spring waters back into the old cave, which served as a reservoir. Running up from this was a vertical shaft about 40-ft high, at the top of which was the platform on which the women could stand to lower and lift their water vessels. From this the sloping passage with steps, ran on up to open within the city walls.

Joab, whose fleshly courage was never in doubt, attempted the desperate expedient of first pushing through the horizontal water-channel at immense risk of being drowned, then scaling the upright shaft where a single stone dropped from above would bring certain death, and afterward penetrated into the fortress through the narrow passage which two or three men might hold against a hundred, and his plan succeeded.

Perhaps he obtained some help from within. Josephus records that Araunah was not slain by David in the siege because of the goodwill he bore the Hebrews, and a particular affection he had for the king himself. He is later found in close proximity to the city (2 Sam. 24:18), and in circum-

stances of great prosperity. Perhaps that was his reward for his assistance to the Israelites on this occasion.

Be that as it may, the citadel was taken by penetration through "the gutter" which was discovered by Warren. He was an Alpine climbing expert, and himself ascended the vertical shaft,

showing that the project was not beyond the ability of a determined man. Of course, he did not have to stand the risk of attack as did Joab, whose exploit must not be minimised. Kathleen Kenyon's excavations in 1960 revealed that in David's time, the vertical shaft was inside the city.

SOLOMON'S REIGN OF GLORY

Solomon Succeeds David

The narrative in the two books of Kings opens with the Hebrew nation entering its period of greatest glory; it closes, 400 years later, in a scene of disgrace; the invasion of Nebuchadnezzar, and consequent captivity because of the disobedience of the people.

Towards the end of David's reign, the kingdom stood high, both in the sight of God and of the surrounding nations. The king's eldest surviving son was Adonijah, and although Solomon, a younger son, already had been appointed as successor, Adonijah attempted to seize the kingship. The revolt was overthrown, Solomon ascended the throne as David intended, and Adonijah subsequently was put to death. The good will of the people was with Solomon, and he stood in an admirable position to increase the power of the kingdom.

He made a good start. In a vision God appeared to him and offered him a choice of blessings for his future progress. Modestly, Solomon requested wisdom in order to govern the kingdom effectively. His attitude and his choice pleased God, Who gave him riches and honour, in addition to wisdom. But the gift was conditional:

"If thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days" (1 Kings 3:14).

The promise indicated that the king would be able to exercise his wisdom and wealth for the benefit of his people for many years.

For a time Solomon ruled well and enhanced the glory of the kingdom. He was noted for his wise, judicial decisions, as is instanced by his handling of the situation created by two harlots in dispute as to the parentage of a child (1 Kings 3:18-20). He also built

and dedicated the temple of the Lord in Jerusalem. The temple has long since disappeared, though recent excavations claim to have uncovered some of its foundations. Archaeological evidence, however, demonstrates the accuracy of the Bible description. The record states:

"Solomon built the inner court with three rows of hewn stone, and a row of cedar beams" (1 Kings 6:36).

Though the Temple was destroyed, the same pattern has been discovered in excavations of Megiddo in the levels of Solomon's time. Archaeologists claim:

"The piers of the podium (a pedestal upon which columns rest) consist of three rows of hewed stones. Wherever the third course was present, the upper surface was burnt black and therefore some combustible material, presumably wood, must have overlain the stone. Deposits of ash found in the building proved to be of cedar."

Industrial Development

The reign of Solomon was the golden age of Israel's history. Jesus referred to this fact when he spoke of "Solomon in all his glory." No doubt the early years of his reign were blessed because of his humility and his request to God for wisdom to rule his people well. The exercise of this wisdom also led to great industrial development.

One of his major accomplishments was the development of the port of Ezion-Geber on the Gulf of Aquabah at the northern end of the Red Sea. Here great copper refineries were constructed. Modern excavation has shown the great scope of the work, some of which was performed in collaboration with King Hiram of Tyre (1 Kings 9:26):

"And King Solomon made a navy of ships in Ezion-Geber, which is beside

Eloth, on the shore of the Red Sea in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon."

W. F. Albright writes:

"Thanks to Phoenician collaboration, Solomon constructed copper refineries at Ezion-Geber at the northern end of the Red Sea, where they have been recently excavated by Nelson Glueck. The copper from these refineries, as well as for the copper works mentioned in 1 Kings 7:45 (pots, shovels and basins for the house of the Lord) came from recently discovered copper mines in the Ghor, both south and north of the Dead Sea."

Four hundred years or so before the time of Solomon, while the Israelites were still in the desert, it had been written concerning the land of Palestine that it was "a land whose stones are iron and out of whose hills thou mayest dig copper" (or bronze — Deut. 8:9)*

The excavations at Ezion-Geber revealed lances, spear-heads, daggers, copper and iron nails, copper dishes, potsherds, bronze fish hooks among the things that were manufactured, as well as heaps of slag. Nearby were ruins of miners' huts with ramparts of the type used in Solomon's time.

Many hundreds of workmen must have been employed by Solomon in his mining ventures, and this, again, is in accordance with the Bible description of Solomon's use of State slaves:

"And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel . . . whom the children of Israel were not able utterly to destroy, upon those did Solomon lay a tribute of bondservice" (1 Kings 9:20-21).

Imports And Exports

Solomon also had great chariot cities with many horses. Modern excavation has disclosed stables in many ancient Palestinian cities. One interesting pas-

sage recording Solomon's importation of horses in 1 Kings 10:28:

"And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yard at a price."

But the word *Que*, translated "linen yard," is really the name of a place in Asia Minor, later known as Cilicia. It is mentioned in the New Testament, and was famous for white horses.

Solomon's wealth was further increased by gold brought from Ophir by the combined navies of Tyre and Israel. The general affluence of his realm in consequence of these activities attracted the attention of the whole world. It led to the visit of the Queen of Sheba, who came to Jerusalem with a very great train, with camels that bore spices, very much gold and precious stones (1 Kings 10:2). Sheba has long ago been identified as one of four ancient "Spice Kingdoms." These were Minaea, Kataban, Hadhramut and Sheba, and they were situated at the south of the Arabian Peninsula. The capital of Sheba was Marib, which has been excavated in modern times. The country was found to have been a highly important political centre immediately following 1000 B.C., just prior to the time of Solomon. Doubtless, when the Queen communed with Solomon of all that was in her heart, an important topic may well have been the question of trade. The established caravan route over the long distance that separated the two nations would make this possible.

It was suggested, at one time, that the Bible was wrong in speaking of the use of camels for journeys in the times of the patriarchs. This was proved erroneous, not only by the Bible account, but also by the discovery of inscriptions and records which cited the use of such animals. By the age of Solomon, camels were used extensively to open up the trade routes, supplanting donkeys, which were slow, and were handicapped because of their need of adequate water that had to be found for them. The camel caravans

* It should be noted that the A.V. translation "brass" is incorrect, since brass was not manufactured before 1000 B.C.

opened up trade between the two countries, and as other Arabian countries were induced to do likewise, Solomon derived much profit from the customs duties that he imposed upon the imports (1 Kings 10:15).

Archaeological research has also revealed that a line of fortresses was built to protect the trade routes from Ezion-Geber to Jerusalem at about the same time. Dr. Aharoni writes:

"The story of the Queen of Sheba is a faithful reflection of the real trading caravans that plied from Judah to Southern Arabia along the highway of the Negev (the South Country) and the desert."

Summing up the discoveries of the archaeologists in relation to Solomon's reign, W. F. Albright writes:

"The age of Solomon was certainly one of the most flourishing periods in the history of Palestine. Archaeology, after a long silence, has finally corroborated Biblical tradition (? - rather, history) in no uncertain way."

Solomon's Decline

The very magnitude of Solomon's achievements, however, proved his undoing. His trading had brought him into contact with the surrounding nations. He entered into numerous political marriages, to cement internal relationships. They were designed to preserve good relations, and guarantee the loyalty of subject powers. Among those whom Solomon married was the daughter of Pharaoh of Egypt, and women of Moab, Ammon, Edom, Zidon and of the Hittites.

Unfortunately, these alliances undermined his loyalty to Yahweh. Shrines to Ashtaroth, goddess of Zidon, Milcom, the abomination of the Ammonites, Chemosh of Moab, and Molech of the Ammonites, were permitted in the land (1 Kings 11).

This may have been politically sound, but it was not the policy for which God had given Solomon wisdom. Even when the people of Israel were still in the desert, a warning had been given them as to the conduct that the king should manifest, who might be appointed over the nation.

"When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell

therein, and shalt say I will set a king over me like as all the nations that are about me . . . he shall not multiply horses to himself nor cause the people to return to Egypt to the end that he should multiply horses . . . neither shall he multiply wives unto himself that his heart turn not away : neither shall he greatly multiply to himself silver and gold" (Deut. 17:14-17).

Solomon completely ignored those requirements. He had thousands of horses, he consorted with a vast number of wives and concubines, he had so much gold that silver was not regarded as of any account. His strange wives turned away his heart; for all of them he built shrines where they burnt incense and sacrificed to their gods.

Again God appeared to him, but this time to rebuke:

"Forasmuch as this is done of thee and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen" (1 Kings 11:11-13).

Solomon had been self-deceived and had not used properly the wisdom which God had given him. Voices of dissent were heard; hardship was caused when large numbers of men were called upon to spend one month at home and two months away in Lebanon, obtaining cedar for his building enterprises, many thought the sumptuous living at the royal court was all wrong.

Opposition arose from neighbouring nations. When Joab had massered many Edomites during an invasion of their country, a royal child named Hadad, had been given refuge in Egypt. Later he married the Queen of Egypt's sister. When David died, Hadad returned to Edom as king, and became Solomon's implacable enemy, constantly harassing the country. Another adversary arose in the north in the person of Rezon of Damascus, who also caused great trouble.

Thus, even before his death, Solomon found the stability of his kingdom threatened. His successor, Rehoboam, soon found himself in difficulties. The people demanded some relief from the heavy taxation. He ill-advisedly refused the request, with the result that the words of God to Solomon came to pass: the kingdom was divided into the two nations of Judah and Israel, with Jeroboam reigning over the latter. He had lived in exile in Egypt at the court of Pharaoh Shishak during the reign of Solomon, and had returned to lead the deputation which demanded tax relief, and to afterwards raise the standard of revolt.

Conditions in Judah did not improve. The sins of the people increased still further. Images were found on every high hill and under every green tree. Every evil practise was

adopted.

The result was that Jeroboam's friend, Shishak, came against Jerusalem, and took away all the treasures of the Temple, and of the king's house, including the shields of gold that Solomon had made. His exploits are described in an inscription on the wall of the great temple at Karnak in Egypt. He is shown grasping some of the captive people by the hair as he smites them with a club. Palestinian towns by him are listed. In 1939, his mummy was found at Tams in Egypt in a gold covered coffin. Perhaps some of the gold came from Solomon's accumulation!

Thus Solomon's magnificent kingdom, built upon the foundation laid by David, became divided into two, never to be re-united until the future coming of the Messiah.

—F. E. Mitchell.

The Bible And The Monuments.

Facts which the Scriptures reveal, the monuments corroborate. These facts are many, as the writings of Professor Sayce and others so profitably show. And as to the falsehoods which the monuments tell (those, for example, that relate to the Creation, the Fall of man, the Flood, etc.) even these confirm the teaching of the Bible. The Scriptures lead us to look for corruption of the Truth — for little light and much darkness among the ancient nations, and the monuments show it to be so. It is for these reasons among others that the monuments are both interesting and valuable to Bible believers. Surprises in this direction are daily being brought to light. Sodom and Gomorrah have just been discovered. "There never was an age," writes Mr. Urquhart, "which has contributed so much to confirm faith in the absolute accuracy of the Word of God"; and he adds: "The end is not yet."

—A.J. (1930).

Thoughts For The Times*A Time for Reformation*

Christ warned the ecclesia at Sardis (Rev. 3:1-6), and in warning them, warns us: "I have not found thy works perfect before God." It is not, however, for the sake of fault-finding, or in the spirit of condemnation that he speaks thus gravely. It is that there may be reformation. "Remember, therefore, how thou hast received and heard, and hold fast, and repent." "Be watchful, and strengthen the things which remain, that are ready to die." Jesus would not speak in this strain if change and reformation were impossible. They may be difficult of achievement; but under the right pressure — the pressure of truth and wisdom arising from enlightened desire and fear — they can be brought about. The human mind is a flexible thing, and adapts itself to pressures. The result of education is the universal proof of this. Therefore, the pressure of the truth, continually brought to bear, will change the condition of the mental man, and bring him into the state which Jesus desired. The Truth, consisting of many things, includes this fact: that the eye of Christ is on communities professing his name: that he walks in "the midst of the seven golden candlesticks (lampstands)": that he reads the heart and will cause every man to find according to his own ways, even now (Rev. 2:1-3). If men could but see it, there is reason to fear the judgment even now. He appeals to this in his message to Sardis: "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This statement, "thou shalt not know what hour I will come upon thee," shows that the threatened retribution does not refer to the judgment seat at his coming, for that will be open and recognizable by all. It is a retribution in the ways of providence, in which his hand is not visible. The wrecking of an ecclesia or the separation of a body of people through some apparently human issue may be the result of this interference. There is always reason for an ecclesia being on its guard toward Christ.

— BROTHER ROBERTS.

Circulation of Logos

We look upon *Logos* as a co-operative venture, and therefore like to take our readers into our confidence. It has a policy which has remained constant throughout the thirty-six years of its existence. It honors the Statement of Faith and will not deviate therefrom. This may not appeal to the flesh, but we believe that it is a policy endorsed by the Word. Paul wrote to Timothy:

“Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

Because this does not have a general appeal, the circulation of *Logos* has never been large. Its growth has been slow and steady rather than spectacular. Commencing from 15 typewritten copies, it graduated to a duplicated periodical, until, with the third volume, it appeared “in all the glory of print.”

Today its circulation exceeds 4,000 copies. We are able to write thus because the number now in the hands of the reader has been increased over its predecessors to provide for an increased demand. At the beginning of the current volume, the Committee set the target of 4,000 copies as a circulation figure for this year, and this has now been more than met. It is not a large distribution. In comparative print over 30,000 copies of *Herald Of The Coming Age*; but,

of course, the contents of *Logos* are of more exclusive appeal.

We have reached our target through the help of liberal readers who have made this possible by ordering copies, not only for themselves, but also on behalf of others.

Some readers have been deeply concerned at wrong ideas that have been circulated in regard to the policy and motives of *Logos*, and have sought means to correct them. They have thought that by placing *Logos* in the hands of those who do not receive it, the wrong impressions created by false rumours might be corrected, as the recipients can ascertain for themselves the true nature of the contents and work of *Logos*.

We have appreciated this action, for it has broadened the scope of the work in which we are engaged, and widened the circle of our friends in the Truth. In some cases delightful correspondence has resulted. Some have taken issue with us on the basis of things they have heard concerning us, and we have been in a position to correct the wrong ideas thus created. Some have criticised what they have seen in *Logos* from their own viewpoint, and this has helped us to more clearly see ourselves as others view us! Some have been good enough to express their appreciation of this exchange of views and uninhibited correspondence.

All this can play a part in unifying the brotherhood. Where the basic doctrines of truth are acknowledged as true, we can afford to differ in minute points of exposition; where there is a genuineness of attitude, we should all be prepared to view matters from the standpoint of others.

Consider the reaction of a brother visiting the Library at the recent Bible School. As it was stocked by *Logos*, he may well be prepared to see displayed only the writings of the pioneers and publications issued by ourselves. In fact, books by authors such as A. D. Norris, H. Tennant, L. G. Sargent, W. Watkins and others are displayed there. True, we give emphasis to the writings of the pioneers, but we do not exclude others. The rumour is extant that we exercise a censorship on certain books. In fact, all books issued by The Christadelphian Publishing Office are available through *Logos*, and our account with the Office would be among the largest in the Ecclesial world. In writing thus, we also wish to clearly state that we feel that all brethren should learn to exercise discrimination in what they read: and that no modern writings (including our own) should supplant those of our pioneers.

Another brother personally expressed to us his surprise at the absence of "propaganda" at the Bible School. He had expected to be pressurised regarding certain problems that face the Ecclesias. He found that this was not so, and that there was a complete absence

of controversy. In fact, the School was given over to the sole purpose of family study in the things of the Truth, and to exhortation designed to build up the faith of its members, and their resistance to the pressures of the world without.

Consider our policy as regards the *Ecclesial Calendar*, a *Logos* supplement distributed throughout Australia. Its pages are open to advertisements or news from all ecclesias endorsing the Statement of Faith, without exception. For example, we have publicised functions such as Campaigns, Conferences, Efforts, and so forth, even though they have clashed with the Bible School, or with conventions with which *Logos* might be directly interested. It has issued personal invitations to all Ecclesias throughout Australia to use its columns. When the Sunday School Association commenced its activities and requested space, we granted it, and at the same time issued a special invitation to the Sunday School Union to do so also. We advertised the Youth Conferences held in Victoria and Perth, even though they clashed with the Bible School at Rathmines. It has published itineraries of visiting speakers such as Brother A. D. Norris, when submitted by Ecclesias, in spite of rumours that claim the contrary.

This freedom in publishing news and reports has not always been exercised elsewhere. In fact, the *Ecclesial Calendar* came into existence because there existed a virtual suppression of some news (such as Gospel Proclamation Association reports, etc.), for which a medium had to be found as we

did not want to use up our magazine space for such. We offer our space to all, and have published items relating to ecclesias from A to Y (Adelaide to Yagoona), and would include Zanzibar (thus completing the calendar) if such were available.

However, this has not stopped the voice of criticism and scandal. For example, it has been alleged by readers overseas that *Logos* has organised a boycott of visiting overseas speakers, and this allegation has been so widespread as to be heard in South Africa, Britain, Canada, America and New Zealand, and persisted in, despite categorical denials by our Committee. We have mentioned this to the speakers concerned, and invited them to document their evidence; but no facts have been forthcoming. We can do this with every confidence because we know that the charge is false. Recently, a visitor to the Conference held in Queensland, reported that it had been openly stated to him that *Logos* was responsible for an alleged deterioration of conditions in the Fijian Ecclesias. We know nothing of this, and, in fact, have had nothing to do with the work in Fiji. It has been further alleged that *Logos* has taken over the Youth Conference in Australia — another palpable misrepresentation, for the committee has been appointed by delegates selected from the responsible ecclesias.

The circulation of such insinuations and innuendoes naturally creates a bias against *Logos* in the minds of some who are not familiar with its policy. Being repeated by brethren who should know better, the rumours are ac-

cepted as beyond all doubt, and so widespread is the attempt to discredit, that they are currently found reported in all parts of the Ecclesial world. The antidote is to place *Logos* in the hands of brethren and sisters of goodwill, who will readily see that the allegations made against it are false, and that it is dedicated to serve the cause of Truth as set forth in the Word, and expounded in the writings of the pioneers.

If readers care to co-operate in that way, they will perform a useful service in breaking down any antagonism that may exist. We do not want any to argue the case for *Logos*, for we feel that that would only widen the breach, and "to convince a man against his will" usually results in him "being of the same opinion still." We deplore contention on such issues, and would rather see the brotherhood drawn more closely together by the bonds of fellowship, love and peace. On the other hand, let twelve months' issue of *Logos* be placed in the hands of those who are most outspoken against us, and if they are fair, and are moved by the spirit of the truth, they will find that the antipathy at present existing is unwarranted.

To that end, we take you, the reader, into our confidence, and would like your co-operation in extending the circulation of the magazine.

We are prepared to co-operate to that end. We will supply to present non-readers, a year's supply of *Logos* for the reduced rate of \$1 (10/-) per reader. This will not include a year's supply of *Herald Of The Coming Age* and other similar supplements that are

included in the normal subscription arrangement of *Logos*. You may either designate the non-subscriber to whom it is to be sent, or leave it to us to select such. In either case, we will write the one concerned, advising that the subscription is paid, and that no financial responsibility rests upon the recipient. When forwarding the money, please make it clear that it is for this purpose, as otherwise it will be included in donations for the general work of the Truth.

This co-operation will extend the work of *Logos*, and could play a part in destroying present antagonism. Meanwhile, we would urge our present readers to completely ignore false allegations of attempts by *Logos* to "take over" this or that Ecclesial work. We do not desire readers to argue our case for us, for such is unnecessary. In fact, those who are busy spreading these stories are really conferring a blessing on us, for Christ taught:

"Blessed are ye when men shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you" (Matt. 5:12).

If faced with such allegations, urge the one making them to write us personally in regard to them. That is the best reply to give, for we are in ignorance of that which is being claimed against us. By this attitude, you will oppose a negative attitude by a positive rejoinder, and perhaps silence the voice of those who would otherwise extend antagonism within the Brotherhood.

We believe that the best answer to such false insinuations is to improve and increase the work being done. An enlarged circulation will accomplish part of that, and to that end we invite the liberality of those readers who have the means and the will to help.

"Made Sin For Us".

Christ was "made sin" for us in being born into a sin-constitution of things — a state in which evil prevails because of sin, for the cure of that evil and the removal of that sin in being treated as a sinner when he was not a sinner. He was "made a curse for us" (a synonymous expression) in becoming subject on our account to a curse to which he was not individually liable — namely, the curse of the law to which he was obedient in all things, but under which he came in the mode of his death; "for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13). Undeserving of curse, and guiltless of sin, he was "made a curse" and "made sin," in dying as one under curse and a sinner. He did this for his brethren, who were sinners and accursed. He did it by coming under the curse himself, for he could not otherwise remove it. "He bare our sins in his own body on the tree" (1 Pet. 2:24), and the testimony that "he died for us" (Rom. 5:8) is equivalent to the affirmation that he was "made sin for us," and "made a curse for us." These elliptical expressions are but another form of Isaiah's testimony: "It pleased the Lord to bruise him; He hath put him to grief" (Isa. 53:10). He did it to magnify His own law and exhibit or declare His own righteousness as the basis of our forgiveness. We cannot and need not get nearer than this. It was an arrangement of love, in harmony with justice and wisdom, for the deliverance of such as come through that arrangement to God in humility for forgiveness, recognising themselves as crucified with Christ — by whom nevertheless they live, because he rose again. God commendeth His love towards us, in that while we were yet sinners, Christ died for us (Rom. 5:8). (R.R.).

THE VIRTUE OF WISDOM

We receive the word of exhortation this month from Brother Roberts. He builds his theme upon the virtues of wisdom as extolled in the reading of Proverbs 8: "Wisdom is better than rubies; and all things that may be desired are not to be compared to it" (v.11).



Wisdom In Creation

What is the wisdom so extolled? In a sense we can know, and in a sense not. We may know it in its expression — in its application. But in its origin, its nature, its essence, its mode, we cannot know. At this, we need not be distressed. It is the applications of wisdom that are important to us; and here, there is no obscurity. The first idea that the subject exhibits is the common idea. We say a course is characterised by wisdom which leads to good results. We say a piece of mechanism is wisely constructed which is adapted to fulfil the object of its invention. In this sense, David uses the term in its application to God: "In wisdom Thou hast made them all" — that is, all things in heaven and earth. We look around and see the truth of the statement. Everything is wisely constituted in the sense of being adapted to fulfil the object of its being. From the courses of the planets to the movements of animalculae in the blood, things are skilfully contrived to serve their purpose. Everything is wisely made, in the ordinary or common sense of the phrase. The face of the earth for life and beauty; the sun for illumination and warmth; the universe for being a glorious

whole to every little part of it; the insects and flowers of a day, everything — absolutely everything — shows the stamp of wisdom. The very fools of the earth (and they are many) polluting the air with their folly and their blasphemy are illustrations of matchless wisdom if their anatomy be considered. The eye of any of them with its delicate and self-adjusting lenses is a masterpiece of wisdom with which the finest invention of the optician can not be compared.

The origin of this wisdom, we need not ask in the philosophic sense. If we ask, we shall ask in vain. We could not be informed in any plainer manner than in the declaration of the Scriptures, God is wise; His understanding is infinite. "Wisdom and might are His." This is perfectly satisfactory. It meets every demand of reason. It accounts for all that IS: which no theory of human wisdom does. The talk of "force" and "tendency" is barbaric jargon. It is to take us back to a beginning that had no beginner nor power to begin: to a wisdom that was not wise; to a force that had no impact: to a skill that had no initiative. The demand to have an explanation of God if God is in-

roduced, is not reasonable. The demand assumes that while God cannot be explained, "force" can. Consider how fallacious this is. Who can explain external force and wisdom even if the idea of God be excluded? You are with the inscrutable then, as much so as in the presence of the Eternal God — nay, more so : for if there were no God of Power and Wisdom to contrive, start, combine, unfold and guide things, then it is unaccountable how the process commenced. Whatever view may be taken of the universe, the mind is bound to acknowledge that that which was at the beginning cannot be explained. It is therefore unreasonable to demand that God be accounted for. He cannot be accounted for. He is the ETERNAL POWER, and of necessity, the Eternal Being, philosophically perceptible as a necessity, but philosophically undiscoverable. He has revealed Himself to us : and it is our glory and our joy to receive and believe in the revelation, as demonstrated in the work of Moses and of Christ, the prophet like unto him.

The Development of Wisdom In Us

But is it wisdom in its application to ourselves that is all-important for present purposes. God is wise : are we? It is possible to be foolish although we are so wisely made. Yea, it is easier to be foolish than to be wise. We are not born wise, and we do not naturally become wise. Every form of wise attainment among men is the result of effort; and it is easier to refrain from effort than to put it forth. Refrain from effort and we remain foolish : and it is written, "The foolish shall not

stand in Thy sight" : "He taketh not pleasure in fools." "Wisdom," then, as Solomon truly says, "is the principal thing; therefore get wisdom."

But the question recurs, what is wisdom? It is not knowledge. You cannot have wisdom without knowledge; but you may have knowledge and not be wise. Wisdom is the right use of knowledge in all things. Surely, it is the doing of those things — the adoption of those courses — the observance of those conditions, that will lead to life and well being. This definition will cover all thought and action. It will justify our assembly this morning and the concentration of our minds upon Christ. Yes, it will compel the attitude we now occupy : for the working out of the principle will show us that no man is truly wise who does not embrace Christ with all his heart and purpose.

The Wisdom Is Complete

True wisdom is a complete affair. If it only goes half-way it loses its character, like only half a bridge. To be wise in small things and foolish in those that are great, is to be foolish on the whole. Some people are wise in those things that concern the flesh, and foolish in those that appertain to the Spirit; of what avail will their flesh-wisdom be in the long run? It is as if people should be wise on one side of facts only. It is wise to eat, but what if a man were to go on eating — he would find death in that which gives life. It is wise to rest, but if a man go on resting he is a sluggard, and on the road to ruin. It is wise to be warm, but death to have too much of it. So with everything under

the sun. Wisdom means everything in its right place — no extremes in anything; observing the right measures to secure life and well-being — putting in every element that wisdom calls for. A man may be wise in business and make money; but if at the same time he is foolish in the way he uses himself, death comes and his success in business goes for nothing. Folly in one point destroys the whole.

Here we may bring the matter home. There is an application of wisdom to which the mass of mankind are totally blind. They are, many of them, disposed to be wise concerning life as it is for the moment, but almost all of them are foolish as to the bearing of futurity. The facts are simple enough for a child to receive and apply. Here we have a weak frail dying life that will certainly disappear from the face of the earth in a short time. But forward, as we gaze into futurity by the light shed on it by Christ, we see an incorruptible, perfect, everlasting life, which the risen Lord will give to those who have pleased him, when the gloom of the grave shall be chased away by his presence. In view of these two simple and indisputable facts, who is the wise man? Is it he who labours for the present life alone in disregard of the Lord's will as to how it should be used? For the moment, such a man, especially if he succeed, is considered the wise man, and he seems the wise man. But manifestly, it is a fallacious appearance. The successful man of the world seems wise, but is a fool. His wisdom is a partial affair. He secures good results for a moment at the

sacrifice of the permanent results of an age that has no end. He lives not for God, but for himself; and he will reap as he sows. He has no life in himself. His life draws daily to its end; and the hour will strike at last when his power will fail him, when his eyes will glaze, when his heart will cease to beat, and when he will be carried from his house to the grave, leaving behind all he holds dear, no more to return.

Is not wisdom truly with the other man who redeems the present evil time by allying himself with the only name under heaven given among men whereby we must be saved? He may have to appear a fool for a time. It often is so in the operations of wisdom. The man on board a sinking ship within sight of land who unbuckles and throws away a belt of sovereignty from his waist that he may swim for dear life, would appear a fool if his action were considered apart from its bearings. The day that is coming will show the wisdom of the man who loses the life that now is that he may obtain that which is to come. It is wisdom to lay hold of life everlasting. "All that hate me," saith Wisdom by Solomon, "love death" — not that they love death in the abstract, but loving the way that leads to death they may be said to love death itself. Wisdom calls to the sons of men to come away from death: to embrace life. "Hearken unto me, O ye children," she says imploringly, in the chapter that has been read, "My fruit is better than gold, yea, then fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment.

Riches and honour are with me, yea, durable riches and righteousness. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord."

Difficulties In Attaining

Is it possible for true intelligence to resist such enticing entreaty — the entreaty compared to that of a gracious and enlightened woman? "Length of days is in her right hand : in her left hand riches and honour. She is a tree of life to them that lay hold on her. Happy is everyone that retaineth her." The parable is beautiful and the interpretation sweet. It is one of the desolations of the present age that it should be so disregarded. The man who follows wisdom is considered an undesirable person in every way. The mass of people are wholly absorbed with the affairs of this fleeting existence, which while of some importance in their place, they become positive evils when exalted out of their place. They are taken up with that which pleases the eye; that which fills the pocket; that which gratifies the sentiment of self-consequence. Speak of God to them you strike no chord of understanding; speak of Christ, you solemnise them with a superstitious solemnity; speak of the promises made to the fathers; of the day when there will be peace on earth, when the Lord will build again Jerusalem, and establish His Kingdom, and govern the nations upon earth — and you seem a fool in their eyes

and worse — a person scarcely fit to be at large. Under such circumstances, the pursuit of wisdom is difficult. It requires determination as strong as iron and death. If you slack your grasp, you will inevitably be carried away with the current that is everywhere drawing all to folly and death.

Remember that in this Christ himself has set us an example. He was alone in the midst of many people, doing the Father's will — hated of those around him because he did not and could not speak and act in harmony with the instincts and sympathies of the carnal mind. He held fast to the Father's work in spite of the indifference and the opposition of such as had no sympathy with it. For the time success seemed with those who hated him. He recognised that it was their time to be up and prosperous and to prevail against the sons of light. "Now is your hour, and the power of darkness," said he to his enemies. In this he gave us a useful motto or watchword. We are often made to feel, and feel bitterly, that the way of error and the way of sin is the prosperous way. The wealth and the honour of success are with those who know not God and obey not the gospel of our Lord Jesus Christ. If we view the situation wisely, we shall not envy them. We shall say, "Now is your hour; it belongs to you to shine now and to carry all before you now. We are not of your world. We have here no continuing city; we seek one to come. We have accepted the position that still belongs to Christ in the present evil world, and we are content to wait the great reversal that will take place at His coming."

PERUVIAN EARTHQUAKE

-A Warning to Humanity!

The Catastrophe

The world has been appalled by the terrible destruction wrought by the Peruvian earthquake. Cities have been destroyed, thousands of people have been reported missing or dead, fear and terror have stalked the South American continent as humanity has stood helpless in the face of nature's power. Earth tremors, volcanic eruptions, landslides, floods, have combined to cut a swathe of death and destruction throughout the nation.

All this has been caused by a slight shaking of the earth within a relatively small area.

It is a reminder to weak, puny men that there are far greater powers than he is able to control, in spite of his vaunted knowledge in this boastful 20th century. Though man may have claimed to have "made the heavens part of his world," it is obvious that he has not yet controlled the earth. When it wants to, it can throw many aside with impunity.

And greater than nature is God.

Force Beyond Man's Power To Control

Tremendous power is unleashed by volcanic eruption or earthquake. In 1883, volcanic eruption on Krakatoa Island flung molten rock and lava 24 miles into the air, and caused a tidal wave some 135 feet high to speed across the ocean at nearly 500 miles per hour, causing tremendous damage.

In the year 1703, Japan was devastated by an earthquake which set cities alight, and indirectly caused the death of 200,000 people. In 1937, a disastrous earthquake in India was responsible for the taking of 300,000 lives. In 1755, the Lisbon earthquake completely ruined the city, and shocks were recorded thousands of miles from the centre of impact. It accounted for the death of 50,000 people, and brought the beautiful port of Lisbon to complete ruin. In 1908, some 100,000 people were destroyed in the Messina earthquake. In 1920, a similar catastrophe in China brought houses crashing to ruin, caused widespread fires, and ultimately was responsible for the death of no less than 180,000 people. In 1923, Japan again suffered by earthquake and 99,331 people were killed, 43,476 were reported missing, and 107,733 were badly wounded.

Man is completely helpless in the face of these disasters. There is often no warning, no premonition of disaster. Taken off guard, the people are suddenly hurled into a state of chaos, confusion, ruin and death. With strong buildings suddenly collapsing to ruin, with great fissures opening in the earth and swallowing up that which once existed above it, with the ground quaking underfoot, an indescribable sense of helplessness and panic prevails which has often caused

survivors to lose their reason. During one earthquake at Riobamba, in 1794, chasms opened and closed so suddenly that some men, buried only up to their shoulders, were saved by stretching out their arms. Massive houses were swallowed up whole, and in some cases, the inhabitants sank with them, also uninjured, and could light candles and pass from room to room, debating with each other their chances of escape, living upon the provisions that were in the houses at the time of their sinking; and after two days were extricated safe and sound. In 1883, volcanic eruption completely destroyed the large island of Krakatoa. It simply exploded and vanished. Enormous waves were formed on the sea; these swept over neighbouring islands and coasts drowning thousands of people, sweeping on to devastate coasts thousands of miles distant.

Man, with all his knowledge, stands helpless in the face of such force.

And greater than nature is God!

The Peruvian earthquake has faded from the news; the attention of a fickle public has turned to other matters. But at this present moment, in Peru, the rubble and ruin of the tragedy still remains. Millions are mourning, thousands have suffered material loss, scores of towns have been devastated. Yet men soon forget.

The Bible warns that the world is drifting blindly towards a time when an earthquake more widespread and disastrous than that of Peru will shake the earth, causing fear and destruction everywhere. It will be preliminary to great social, political and religious changes

God will also effect among mankind, and which is likened to the greatest political "earthquake" of all time (Rev. 16:18).

God will be with that earthquake in a way He never was with the Peruvian shock.

He offers man a refuge from the terror that will then sweep the world. For mankind, having rejected the mercy of God can only anticipate His disciplinary judgment.

Nature: God's Disciplinary Instrument

The devastation that Peru has experienced does not mean that Yahweh is more angry with the people of South America than He is with those of other parts. Peru constitutes a noted earthquake area, and when men elect to live in such parts they take a risk for which they sometimes have to pay dearly.

However, Yahweh does use the forces of nature to punish and discipline men and nations when the need arises. Speaking of rain and snow, of stormy winds and blazing heat, the Bible declares:

"He causeth it to come, whether for correction, or for His land, or for mercy" (Job 37:13).

Such an occasion was the destruction of Sodom.

The city was noted for every form of wickedness as its inhabitants threw off all restraint, and turned a deaf ear to the warning voice. Entrenched behind the walls of their own material prosperity, they were contemptuous of God, and certain that they were immune from trouble. But their confidence did not save them. Divine judgment was unleashed

against them in the form of a devastating earthquake that completely wiped out the city, and buried its wickedness in salt.

Yahweh punished them through forces of nature which only He can control.

Five hundred years later He again used the elements to establish His purpose. This time it was an act of mercy. The Israelites were fleeing from slavery in Egypt, but the Red Sea barred the way to safety. A tremendous storm, an "hurricane from the east," drove a path through the waters, and permitted Israel to escape.

Even in more recent times the elements have dramatically helped to mould the course of history.

When, in 1588, the mighty Spanish Armada sailed forth to destroy the rising naval power of Britain, it was destroyed, not by the prowess of the English sailors, but by a violent storm that scattered the ships, wrecking many of them. It destroyed Spanish naval power, then at its peak, which was the one thing necessary to ensure the might of England on the sea. This changed the course of English history, and made possible the destiny which Yahweh had decreed for Great Britain as predicted in Bible prophecy.

Queen Elizabeth had a medal struck commemorating the victory, bearing the quotation: "God blew with His winds, and they were scattered."

Adverse weather likewise brought about the defeat of Napoleon in 1812. The Russians maintained a burnt-earth policy in the face of the advancing French army, and when Napoleon took

Moscow, he found the Russians had withdrawn, and the city was aflame. There was no provisions nor adequate shelter for his troops, and the severe cold took greater toll of his soldiers than did the guns of the enemy. Napoleon learned the truth of the Psalmist's words by bitter experience: "Who can stand before His cold" (Ps. 147:17). Napoleon's defeat due to the cold of Russia broke his hold on Europe and brought about further developments in accordance with God's prophetic plan.

During World War II, weather played a crucial part on several occasions to greatly aid the Allied victory. It was not the intention of God that Hitler's Germany should triumph, for it is Russia's destiny to dominate Europe, and lead its confederated forces to Armageddon. Thus at Dunkirk the unusual weather conditions enabled the British army to escape, and on other occasions helped towards final victory.

The Peruvian earthquake is the result of a phenomena of nature, and is not an expression of Yahweh's wrath against that nation more than any other. It fits within the framework of Ecclesiastes 9:11: "Time and chance happeneth to all." A similar tragedy could happen in any part of the earth, demonstrating the wisdom of placing ourselves in such relationship with Yahweh as to ensure our eternal salvation. Whilst Yahweh overshadows some lives more than others, death can strike at any time, whether by road accident or earthquake. The Lord Jesus made that clear to his disciples when he interpreted the sig-

nificance of a tragic incident that had resulted in the death of many in his day. He declared:

"Suppose ye that these were sinners above all, because they suffered such things? I tell you, No; but, except ye repent, ye shall all likewise perish" (Luke 13:2).

This principle applies to the present crisis. Yet it must also be recognised that Yahweh is directly responsible for some incidents of history, and will ultimately bring about a series of devastating earthquakes that will level the pomp and power of man to the dust in the day when Christ is apocalysped in the earth in glory.

Unprecedented Earth Tremors

The Scriptures show that the intervention of Christ at Armageddon will be accompanied by earth tremors and convulsions of a nature unprecedented in history:

"Surely in that day there shall be a great shaking in the land of Israel . . . and all men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall (form of defence) shall fall to the ground" (Ezek. 38:19-23).

"His feet shall stand in that day upon the mount of Olives which is before Jerusalem . . . and the mount of Olives shall cleave in the midst thereof, and there shall be a very great valley" (Zech. 14:4).

Thus there will be repeated at Christ's return, though on a far greater scale, that which took place at his resurrection. On that occasion, a great earthquake shook the earth, rent the rocks, and tore the veil of the Temple in Jerusalem. It caused some to fear greatly, and to confess, "Truly this was the Son of God" (Matt. 27:51-54). At Christ's return the whole world will be brought to a similar recog-

nition: "I will be known in the eyes of many nations" (Ezek. 38:23).

This future tremendous shaking of the earth will affect the world in various ways. It will alter the whole contour of the Middle East. Mount Zion will be elevated to dominate the land, whilst the country round about it will be depressed into a plain (Zech. 14:10-11).

This tremendous earthquake will set off a chain of earth tremors throughout the world, causing fear and dread in all parts. The Bible presents a picture of ruined cities, universal dismay, widespread destruction, fear and dread (Jer. 25:32-23).

Multiply the Peruvian earthquake a hundred times, and some idea will be formed of the effects of such a shaking of the earth as Yahweh will effect in the future. Many cities will be devastated, to be rebuilt under the happier conditions of the Kingdom, but one city will be completely overthrown, never to rise again. It is the so-called "eternal" city of Rome. This city will be destroyed violently, as by earthquake, thus blotting out forever its record of iniquity and sin manifested therein, the terrible history of a system that has not only perverted God's truth, but blighted men's minds and tortured their bodies to enforce its superstition upon them. Rome, the "city that reigned over the kings of the earth" in the days of John (Rev. 17:18), is to be violently plunged into the depths of the earth (Rev. 18:21).

Brother Thomas comments (*Eureka* vol 3, p.638):

"The Roman State and Capital being all engulfed in the infernal abyss,

papal wares cease to be of any value in the soul markets of the world, and all demand ceases. This is a grievous blow to all Romish Priests; who see before them only ruin and starvation. The reprobation of Heaven will be signally displayed in the total wreck of the Roman ship. If the Pope were really the faithful Vicar of Christ, and the Roman Church the true church of God, would Christ precipitate him and his church into the volcanic abyss, now in active preparation to receive them? This glorious catastrophe will open the eyes of multitudes."

Earthquake, volcanic eruption belching forth fire and destruction, will avenge on this city, the terrible record of persecution and bloodshed against the saints of God of which it has been guilty (Rev. 18:24). A world that has descended into the depth of infamy as did Sodom so long ago, will likewise feel the weight of a similar judgment:

"The day of Yahweh shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Yahweh alone shall be exalted in that day. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Yahweh, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day, a man shall cast his idols of silver and gold, which he made for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of His majesty,

when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:11-22).

The shock, the sudden destruction, the awful, widespread ruin of the Peruvian earthquake will be felt in all parts of the world in that day. That time is fast approaching. Let us be warned by the circumstances and lessons of our day. The man and woman of wisdom will do so whilst there is time. They will hearken to the appeal of the prophet: "Who among us shall dwell with the devouring fire?" "He that walketh righteously, and speaketh uprightly . . . He shall see the King in his beauty" (Isa. 33:14-17).

Let us treasure the privilege that is ours that Yahweh cares for us, and overlooks events for our good:

"We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

Beyond the tragedies of life, beyond the avalanche of evil that is today arising and threatens to drown civilisation in a flood of the most depraved vice and wickedness, we can look confidently to the glory that will yet appear. That being our case, like Luke and his companions on the storm-tossed ship in the Mediterranean, we can "thank God and take courage."

— H.P.M.

Wise Leadership.

Zeal and sentiment both require guiding by experience and wisdom. When Moses found he had too much work he did not set a man to order the babes in Israel to do it. He chose "wise men, and understanding, and known among your tribes." When the apostles found that they had too much to do they did not tell someone to set the babes to work. On the contrary, they chose men of "honest report full of the holy spirit and wisdom."

Problem Regarding Prophecy:

Does Israel "DWELL SAFELY"?

"I notice that in p.10 of your 'Herald Of The Coming Age' on 'Russia's Policy In The Middle East,' that you have equated the word 'safely' (Ezek. 38:11) with the word 'confidently' (mg) which has the meaning of 'assurance' or 'self confidence'. Then you state, 'How true these words are to the present time. Israel is in the state therein described.'

"Gesenius' Hebrew Lexicon indicates, however, that the word carries a more important and stronger meaning than you have given it, namely, 'without danger and fear'. Moreover, Ezekiel couples it with another significant word, 'rest', meaning, in the Hebrew, 'to have quiet, to lie down', and whom no one harasses (i.e. troubles, torments or afflicts). Its Greek equivalent is equally strong, viz. 'to be at peace'. See Judges 3:11; 5:31; 8:28 where the same word is used.

"Now can we honestly say that Israel is in this state now? Is she dwelling without danger and fear? and is no one harassing her? I believe that Israel will only dwell in that state when the Arab nations are punished by the Almighty, as 'pricking briars and thorns' (Ezek. 28:24-26).

"Israel will be in this state when the Gogian host swoops down to their destruction, but in the meanwhile, it is being harassed, and is certainly not dwelling without danger and fear, contrary to your exposition.

"Ezekiel makes no mention of a king of the north entering certain countries, overflowing them, and reaching forth his hand upon Egypt. He does state that God comes against a 'land of unwall'd villages', or a land of plain and open regions in contrast to one fortified. I maintain that Israel is not in that state at the present time. I personally believe that Daniel 11:40-45 was fulfilled by the Saracen and Turkish assaults, and that 'the end' was brought about by the allied forces under Allenby"

—G.G.T. Eng.)

We commend reader B.G.T. for critically analysing that which he reads, and for challenging us on the points raised. After all, the principle advanced by Paul should be upheld by us all: "Let God be true, but every man a liar" (Rom. 3:4). Bible prophecy provides an infallible forecast of future events; if it be correctly interpreted. A close investigation of fulfilling Bible prophecy today is important, for it can help alert us as to the times in which we live. We therefore propose to closely examine the criticism advanced above.

We feel that the criticism of the article in *Herald Of The Coming*

Age is a little sweeping. The statement: "How true these words are to the present time" (p.10), is not aligned only to Israel dwelling safely, but the Jewish people again in the land, a measure of prosperity having been brought to it, the close interest of Russia in its political future, and so forth. In quoting prophecies relating to Israel, we state that they "have had part fulfilment in recent years."

We are usually careful to emphasise that the current restoration of the nation of Israel is but a token fulfilment of the prophetic requirements. The full restora-

tion, and prosperity, awaits the coming of the Lord.

However, we have stated that Israel is today dwelling "safely" in the land in accordance with the requirements of Ezekiel 38, and we believe that that is the case. We shall see from our examination of the word used that it does not necessarily imply a complete freedom from the threat of attack.

At the same time, and this must be emphasised, Bible prophecy indicates that the return of the Lord may take place some years before the prophecy of Ezekiel 38 is fulfilled. Moreover, if the King of the North of Daniel 11:40-45 is aligned with Gog of Ezekiel 38, the former prophecy would suggest that a great change will come over the Middle East before the attack of Russia will take place, for, in Daniel, the northern power is shown to be antagonistic to the Arab powers and Egypt as well as to Israel.

Certainly, when that takes place, and the ancient enmity between Isaac and Ishmael is mollified, Israel will "dwell safely" in the land to even a greater extent than she does today.

The Word "Safely" Examined

The word "safely" is translated from the Hebrew *betach*. The Oxford *Gesenius* gives this as signifying "trust," "confidence," "security," and states that this confidence and security can be in persons, things, self, or God. The word occurs in Ezekiel 30:9 to describe the Ethiopians, and the prophet states that though they are "careless" (i.e. confident or secure in their own ability to defend themselves) yet they will be

made "afraid, and the great pain shall come upon them."

They found that their confidence in self was misplaced, as Israel will do so in the future.

Obviously the word does not signify "without danger" in that context, but rather suggests a people who, confident in their personal prowess, ignored the danger believing that they were more than able to cope with it.

Consider also, the use of the word in Ezekiel 39:6:

"I will send a fire on Magog, and among them that dwell carelessly in the isles."

Obviously, the use of the word in this context (the same as the context in relation to Israel) describes a people who are confident that they will not be overthrown, even though they are at war. The word in the Hebrew is the same as that rendered "safely," and suggests that they dwell securely in the belief that they will not be destroyed by the ravages of the war described in the previous chapter.

The word is rendered "trust" in Isaiah 36:15:

"Neither let Hezekiah make you trust in Yahweh, saying, Yahweh will surely deliver us: this city shall not be delivered into the hand of the king of Assyria."

Jerusalem was surrounded by the Assyrian army at that time, but even so, it was possible for the people in the besieged city to dwell in confidence, if they put their trust in Yahweh.

However, the confidence of Israel today does not stem from trust in Yahweh, but in the flesh. We have made that abundantly clear in the articles we have writ-

ten, and it is obvious when one has visited the land. There is tremendous self-confidence manifested by the Jews, and they believe that they are able to cope with the problems that today surround them.

This attitude is not pleasing to Yahweh. In fact, He views it as the cause of Israel's continued rebelliousness towards Him. "They have trespassed against Me, when they dwelt safely in their land, and none made them afraid," He declared through the prophet (Ezekiel 39:26). Obviously the statement is made in relation to the "dwelling safely" of Chapter 38:11.

It seems to us, that *in measure*, the prophecy is fulfilled today. Certainly, the Jewish people exude self-confidence in their ability to succeed. That confidence may well increase. If it is possible for them to devise means whereby the present antagonism between Israel and

the Arabs is lessened, we may well expect this to happen. And such a contingency is by no means impossible. In fact, as we shall show as we come to further examine the problems placed before us, the current alignment between Russia and the Arabs will be disturbed before the end, so that when Gog invades the land, he will find Egypt and her present allies hostile to the Soviet. At present, it is only dire need that drives the Arabs into the camp of the Kremlin, for Communism and Mahommedism are opposed as the poles. Nasser has no real friendly feelings for the Russians, but is forced to use them because of lack of help in other directions. Let Nasser fall, let a change of policy be manifested in the Arab world (as will occur before Gog is overthrown), and Israel's misplaced confidence will increase.

— Logos Committee.

(To be continued)

Our Duty

Our duty is to speak as the Oracles of God whether it meets with man's approval or not. The sin of the times is to pervert divine teaching in order to make it palatable to the prejudices, weaknesses and sinfulness of men — Christ's sayings are in this way wrested, and Bible miracles reduced to the level of commonplace phenomena. It rests with brethren who know what is truth to cry out and shout against this crime: "Whoso despiseth the word shall be destroyed." (A.J.)

Our Glorious Hope.

There is no doctrine more transcendently glorious than that of the Kingdom of God. If this, when understood, will not engender in the hearts of men the mental characteristics of the old father of the faithful and fruit of God, there is nothing extant that will. How few are there that can lay claim to be Abraham's children by such a faith as his! How few, who have repented after his sort; and consequently, how few have the remission of sins, and a scriptural hope of glory! (J.T.)

THE CRANE : An Object Lesson for Israel

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of Yahweh" — Jer. 8:7-9.

—oOo—

The Amazing Lesson Of Bird Migration

The oldest reference in the Bible (and probably in world literature as well) to the amazing phenomenon of bird migration is found in the Book of Jeremiah. This observant, sensitive prophet from the

the flocks of migratory birds passing overhead, and in sharp irony, rebuked them, in the words quoted above, for observing the externals of religion whilst denying its true spirit. He urged them to consider the lesson of nature. All living creatures are subject to God-given laws upon which their well-being depends; as winter approaches, these migratory birds detect it, and wisely seek warmer climates.

But Israel lacked the wisdom to acknowledge the benefit of obeying God-given laws:

"How do ye say, We are wise, and the law of Yahweh is with us? Lo, certainly the false pen of the scribes worketh for falsehood. The wise men are false, they are dismayed and taken; lo, they have rejected the word of Yahweh; and what wisdom is in them?" (Jer. 8:8 — mg.).

The birds manifested a greater wisdom than those so-called wise men. They obeyed the voice of instinct, the law of nature established by God, and by migrating (changing from one position to another) found relief from suffering that would otherwise overtake them. The people of Israel, however, refused to heed the words of the prophet, the law of Yahweh, and the lesson of the birds, and stubbornly remained in their same state, to be overwhelmed by judgment which suddenly fell upon them.



THE CRANE.

country village of Anathoth, knew many things about birds, and mentioned them more frequently in his teaching than any other Hebrew prophet.

On one occasion, as he faced an angry, rebellious crowd of worshippers in the Temple at Jerusalem, he drew their attention to

The Raucous Crane

One of the birds referred to by Jeremiah was the crane. It is a tall, long-necked fowl, whose voice is a croak, or a "honk" which can be heard for several miles. It belongs to the long-legged family of birds called *Grallatores* (stilts), that find their prey by wading in water. It is a fine looking bird with a large sweeping tail and plumage of a dark grey colour, except on the crown of its head which is bare and tinted with red. It breeds in Europe, and migrates south, seeking warmer areas, some travelling as far south as Central Africa. It constructs its nests among the reeds, flags, and river herbage, and on the banks of water holes and lakes. Because of its peculiar windpipe, which gives an extraordinary force to its voice, the "trumpeting" cry of the crane is extremely penetrating, drawing attention often before it appears.

It is well-known throughout Palestine.

With a wingspan of over eight feet, it is one of the largest birds using the migratory fly-way over the Middle East. Flocks of as many as two thousand of these huge slate-grey birds have been sighted passing overhead in huge V-shaped or line formations, each bird flying with its long neck outstretched. Observers in the region of Sinai, have seen flocks of cranes crossing the Red Sea from Africa in such vast numbers that their line seemed to bridge the whole breadth of the sea. The crane flies southward to the warmer areas at the end of summer, to return to the northern regions in the spring.

Its Appointed Seasons

Authors of antiquity have alluded to its regular migrations. Aristophanes observed:

"It is time to sow when the crane migrates clamoring into Africa; she also bids the mariner suspend his rudder, and take his rest, and the mountaineer provide himself with raiment."

Another writer, Hesiod, declared:

"When thou hearest the voice of the crane, clamoring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter."

These observers of nature noted the regularity of the bird's migratory habits, and saw them as an introduction to the annual seasons, as signs of the times.

The Jews were astute in observing the seasons, or the weather (Matt. 16:2-3), but failed to appreciate the signs of the times. The crane has "an appointed season," at which it had to adapt itself to changing conditions; and so had Israel, at the end of which judgment would fall upon the guilty nation unless it repented. That was the warning of Jeremiah. He exhorted the people to mend their ways, and manifest them as the people of Yahweh by obeying His laws as the crane did the law of nature.

The people failed to respond to the pleading of the prophet, and the time of judgment came as predicted. But Yahweh also has planned for times of mercy:

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come . . . When Yahweh shall build up Zion, He shall appear in His glory" (Ps. 102:13, 16).

"Times of refreshing shall come from

the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven shall receive until the times of restoration of all things" (Acts 3:19-31).

The "times of restoration" are the prophetic times of spring, and today, the signs of the approach of this season are obvious. The returning Jew, the revival of Israel, the mounting world problems, are all indications which cause us to rejoice knowing that the season of redemption draweth nigh (Luke 21:25-33).

And as surely as the crane returns in its migratory flight year after year, so will the Divine plan be fulfilled to the very time.

Its Name

The Hebrew word translated "crane" in the two places where it appears (Jer. 8:7; Isa. 38:14) is *cuwc* (soos). It is derived from a root signifying "to skip, to move for joy." It thus conveys the idea of speedy movement, and is also rendered "horse" in Scripture, doubtless because of the leaping, swift movement of that animal.

Many commentators reject the idea that the crane is referred to, and suggest that the swallow is meant by the term. Thus Unger, in his Bible Dictionary, takes issue with the A.V. and R.V. and very strongly claims that the word should be rendered "swallow." So also do Strong in his Concordance, and Gesenius in his Lexicon. However, we feel that the context strongly supports the A.V., and that the reference is to the crane, and not the swallow. Naturalists state that the latter is not a regular migrant in Palestine, as the verse requires. Others suggest that the swift is referred to under the

Hebrew name of *suwc*, and the crane by the Hebrew *hagur* (rendered swallow).

The reference in Jeremiah is definitely to the unflinching regularity by which migratory birds obey their instinct, a God-given law of nature provided for their well-being and advantage. The prophet contrasts this with the complete indifference of Israel to their God-given laws, which likewise were designed for the well-being and preservation of the nation.

However, that is not the case in the reference in the Psalm of Hezekiah (Isa. 38:14). There, the king uses the birds as a figure of his utter despondency as he faced an apparently hopeless condition with a fatal sickness upon him:

"Like a crane, a swallow so did I chatter;

I did mourn like a dove;

Mine eyes fail with looking upward;

O Yahweh, I am in distress. Be

Thou surety for me."

Some have rendered "chatter" (Strong, chirp) as a scream. The king used the word to describe his constant appeals for help. During his sickness, Hezekiah was like a caged bird. Desolate upon his bed, he may have heard the birds outside with their strange cries, sometimes incessant, sometimes mournful. They composed a symphony of suffering that seemed to express his own cries and moans to heaven.

Assuming that the swallow is the swift, Hezekiah likened his alternating cries to heaven to the resounding "honk" of the crane, and the shrill screaming of the swift both of which fill the evening with sound as the shadows creep over the earth. It will be observed that the *or* of Isaiah 38:14 is in italics,

suggesting that it can be eliminated, so that Hezekiah is not indicating that the sound of both birds is similar, but rather that the variation of sound was reflected in his many and different appeals to Yahweh for help.

The king's description of his illness in which he employed the mournful, shrill and noisy voices of the birds, gave way to his rejoicing at recovery:

*"Yahweh was ready to save me;
Therefore we will sing my songs to
the stringed instruments,
All the days of our life in the house
of Yahweh" (v.20).*

The Lesson Of Salvation

Both Jeremiah and Hezekiah, therefore, used the crane to illustrate the means whereby we can avoid judgment unto death. In the case of Jeremiah, he pointed to the wisdom of the crane in obeying the God-given laws of nature, her

faithfulness in regularly returning, in contrast to the stupidity of the so-called wise in Israel for refusing to obey Yahweh's instruction. Hezekiah, on the other hand, likened the loud call of the crane, often heard before the bird is seen, to the urgent note of prayer, that can save in times of trouble, and which can reach into heaven itself.

The crane "knows its appointed time." Do we realise that there are "times appointed of God," and as children of light we should be cognisant of them? Paul wrote:

*"But of the times and the seasons,
brethren, ye have no need that I write
unto you. For yourselves know perfectly
that the day of the Lord so cometh
as a thief in the night"*
(1 Thess. 5:1).

Let us not ignore the law of Yahweh, but as we see the time approaching, faithfully prepare that we may be ready when it comes.

— G.E.M.

The Time Of The Return.

Should the lapse of another twelve months still find Christ's disciples waiting, they will not be like the foolish virgins, or join the cry of the scoffer: "Where is the promise of his coming?" They will be mindful of another oracle of the Spirit: "The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come; it will not tarry (always)." (R.R.).

A Firm Attitude.

I have no fear of what man can do unto me. This is my past record; and it is too late in the day to alter it. I have stood apparently alone in the world, without dismay, and if the necessities of the truth demand it, I can do it again. (J.T., 1869).

A Time To Speak; A Time To Refrain.

There is a time to speak and a time to be silent. There are people with whom it is advantageous to hold converse, even if it be in controversy, and there are people with whom every consideration dictates the policy recommended by Christ when he said: "Let them alone," and by Paul, when he commanded: "With such an one, No, not to eat."

Bible School Bulletin

AN OUTSTANDING BIBLE SCHOOL

Over 450 brethren, sisters and young people assembled at Rathmines, N.S.W., for the Nineteenth Bible School, and the general consensus of opinion was that an outstanding week of study and fraternal fellowship had been enjoyed together.

It was not marred by an adverse incident as far as we are aware; yet the members of the school came from all parts of Australia as well as from overseas. We were delighted to welcome visitors from New Zealand, South America, Canada, U.S.A., Fiji, and other parts: the medley of accents gave added character to the school.

The subjects were splendidly balanced.

Brother Cheek provided a new dimensional for study. His subject was: Zoological Lessons From The Law. Drawing attention to the birds, beasts, and fish that the Israelites were either permitted or denied to eat, he showed the lessons behind the Law as revealed in the very habits of the creatures so designated, or the names they were given according to the Hebrew tongue.

His talks were illustrated by charts that gave point to his expositions. Did you know, for example, that the sheep has five stomachs at birth: the first for milk and the fifth to manufacture its clothing? Once the animal is weaned, the "milk-stomach" is not used, though the other stomachs permit the beast to "chew the cud." What a tremendous example for the lambs of the fold of Christ. The time should come when they should be weaned from off the milk of the Word on to its solid meat, that they might provide the means of the covering that they will put on at Christ's return (Rev. 19).

During the course of his exposition, Brother Cheek told us how that he had visited the Zoo in order to perfect his knowledge of the different animals upon which he spake.

Brother Mansfield provided an exposition of the Book of Ecclesiastes under the title: "The Quest For The Greatest Good." The experience of Solomon shows that the search for true happiness in any other direction than in obedience to divine law (Ecc. 12:13-14) is bound to fail. The Truth holds the key to the greatest good. It has "promise of the life that now is as well as that which is to come" (1 Tim. 4:8). In his exposition, Brother Mansfield showed that many of Solomon's experiences and warnings were used by the Apostles as they sought to establish the Ecclesiastes on a sound basis of truth.

Brother J. Martin outlined something of the life and times of Elijah the prophet, providing a dramatic portrayal of the character of this grand man of faith, as well as the sad times of apostasy and wickedness in which he lived. By the use of type and antitype, he showed how that Jezebel is still with us today, and that we must maintain the separateness of life that characterised the great Elijah. The trends of Ahab's times are reflected in the world today, and the brotherhood needs to exercise great care lest it be drawn into the vortex of immorality and materialism that is part of this evil, permissive society with which we are familiar.

There were powerful exhortations in all these expositions that emphasised that we must not be mere hearers of the Word, but doers of it also. Otherwise we deceive ourselves.

New Facilities

Several new facilities have been installed at the school for the comfort of those who attend. These include a growing library in the "reading room", new quarters for the display and sale of books, improved conditions in the auditorium and many of the living quarters.

We hope to continue these "improvements" and would appreciate receiving suggestions from our readers to that end.

We were extremely sorry that through ill-health, Brother Howard Day, of Launceston, was not with us for the School. Brother Day was appointed secretary, and worked enthusiastically for the success of the School in publicising it beforehand; but at the last moment, a bout of 'flu prevented him attending.

In his absence, the Secretarial duties were efficiently handled by Brother S. Mansfield, of the Cohurg Ecclesia, Victoria.

Our Regrets

Owing to the heavy influx of reservations for the Nineteenth School, we had to close applications, and express our regrets to any who may have been prevented attending because of that.

RESERVATIONS OPEN FOR TWENTIETH SCHOOL

(August 29th to September 6th — God willing)

Sponsors — The Tasmanian Ecclesias.

Perhaps one of the most pleasant times to visit Rathmines (weather-wise) is at the Spring School. Nature seems to smile more bountifully than at any other period of the year; and the balmy weather provides ideal conditions for the studies of the Word, and the fraternal association one with the other.

Your attendance at the School helps both yourself and others. Many who have attended somewhat reluctantly have returned home deeply impressed with the excellent spirit that prevails there. The world, with its pressures and problems, is left behind; and, for that matter, so also are the personal and ecclesial difficulties that we might find incidental to our present walk.

As Israel gathered three times a year before Yahweh, so the School meets in Summer, Autumn and Spring (these being the periods of Israel's communal gatherings as well!), and every effort is made to make us conscious of the fact that we meet under the Eyes of the Great Increate.

Invitation To Attend

We suggest that you make your reservations immediately in order to save disappointment. Should it be that you cannot attend, your deposit can be put forward to another School. However, to receive your application early greatly assists us to make the best preparations for your comfort, and the finest arrangements for the School itself.

Speakers for the 20th School will include brethren from local and overseas meetings. New Zealand, Canada and Australia will all be represented in this way, and we hope to welcome as well, Brother and Sister H. Bartholomew, who were partly responsible for the formation of the Bible School in Vernon, British Columbia.

Among the proposed studies are the following:

Brother E. Spongberg: AMOS — THE HERDSMAN PROPHET.

Brother J. Mansfield: EXAMPLES TO EMULATE AND TO AVOID.

(See last issue for epitomes of these themes).

Brother J. Knowles: DANIEL'S MESSAGE FOR TODAY.

Brother R. King: PUTTING POWER INTO WORDS.

Daniel's Message For Today:

In our last issue, we announced Brother Knowles' theme as: "Christ's Policv Speech For The Kingdom." However, at the suggestion of the Junior School teachers, who are taking *The Life Of Daniel* as their theme, Brother Knowles has changed his subject to complement theirs.

He will reveal some of the little known facts of Daniel the prophet, taking us behind the scenes of his life, and revealing incidents in which he participated, but which are not recorded in his book. Daniel lived in dramatic times, when he saw the nation he loved hurtle down the precipice into destruction, and the influence of this reached to Babylon itself.

Daniel lived in times similar to our own. There was a tremendous building project in Babylon, as there is in all the world today; but it was very short-lived. How long will the present building up of Gentile materialism last? He saw a city grow in power, and then crash to ruin. He lived in an age which saw academies of learning, immense business undertakings, vast military involvements — but it all came to nought. Daniel was in it, but not of it, and maintained a strict separateness from it.

He is an example to us today.

Brother Knowles will give special attention to the time-periods of Daniel, and without dogmatizing, will make interesting observations upon them which will be provocative of individual examination and research.

Putting Power Into Words

This will be the theme to which Brother Ralph King, of New Zealand, will address himself. He will show the power of Scriptural words. When the Spirit takes hold of words and phrases, it charges them with special power that shows in greater detail the glorious revelation of Divine truth.

For example, what did Paul mean when he wrote: "Grace and peace be multiplied unto you from God and Jesus Christ." Can these things be multiplied? And what is the process demanded of us by which we gain the benefit of such privileges?

Frequently, the Bible lays stress upon an individual word. For example, in Hebrews 12:27, Paul builds the whole of his exposition on Haggai's use of the word: "once." This illustrates the importance of words, and shows that Inspiration reached down to the very expressions used. When Paul contrasted the wisdom of the world with the wisdom of God, he declared:

"Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13).

However, the word "comparing" should be rendered "combining" (Gr. *sunkrinontes*), whilst the final "spiritual" should be connected with its context of "words," then we have the statement: "combining spiritual things with spiritual words" (See Am. R.V.). Special words were selected, charged with power, and used for the purpose of Divine revelation.

Brother King will draw attention to some of these remarkable words, and by an appeal to the Scriptures will illustrate their power and meaning.

SEND NOW

Forward your reservations now for the 20th Bible School (God willing). Please mail your requirements to: THE BIBLE SCHOOL, WEST BEACH POST OFFICE, SOUTH AUSTRALIA - 5024, including \$2.00 deposit for every person over five years of age at the time of the School.

**TASMANIAN BIBLE SCHOOL**

The next Tasmanian Campaign is scheduled to be held from January 9th to 16th, 1971 (God willing). Preparations are already in hand to make this both interesting and profitable. In addition to the studies, public addresses and general witnessing that is scheduled, it is hoped to include a tour of the southern portion of the Island, incorporating some of the early history of Australia (and, incidentally, some of its most beautiful scenery). Separate studies will be designed for the junior school, and these will be undertaken by Brother B. Philp and his associates. Some block bookings have been made on the ferry connecting the mainland with Tasmania, enabling brethren to take their cars across if they so desire. These are extremely limited, however, and arrangements should be made immediately for that purpose.

Further enquiries should be directed to Brother H. Taylor, Box 800H, G.P.O., Hobart, Tasmania - 7001. Your attendance at this campaign could be to your pleasure and profit, and to the well-being of the local Ecclesia. We urge all who may attend to make immediate application — particularly if it is intended to use the ferry for the purpose of conveying a motor vehicle across.

THE POWER OF EXAMPLE

*Lives of great men oft remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of Time;*

*Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

*Let us, then, be up and doing,
With our heart and with our mind,
Still achieving, still pursuing,
Reaping the reward in time.*

—Amended.

Letter To The Editor:

PROVOCATIVE DRESS

I would like to add a few more thoughts to your Editorial: "An Appeal to Young People," in particular, on modern dress.

Several times in your appeal you speak of "provocative" short skirts. It is probable that some young sisters only dimly understand what you mean, and have allowed themselves to follow fashion without being aware of its evil character. Such sisters desire to do what is pleasing before God, and would take steps to avoid what is not good in his sight, when the matter is appreciated.

It is in the very nature of things that the nakedness of a woman stirs sensual feelings in a man. This is something that arises from the fundamentals of creation, and is not evil in itself, but has its proper limits strictly in the privacy of married life.

By wearing short skirts, and with the skill of modern textile industry, woman now frequently displays her legs and much of her thighs, as in a naked state, and this produces in the opposite sex a sexual stimulus that is automatic. The mind responds to the sight of the eyes. In the world at large this is regarded as a pleasant thing: men like it — and women are flattered at the attention they receive. Though pleasant to the natural eye, it is working much moral evil in the world, stimulating natural lust in young and old, and it is a factor in bringing about much unhappiness through adultery and broken

homes.

Over the past 25 years and more the world has increasingly turned its back on God's laws and set its heart on pleasure and natural feeling, and as this has developed so has this matter of woman's nakedness and extremes of dress. We live in this world, but we have made our choice to follow God's laws and eschew the ways of the world. We must show this in such matters as dress and the covering up of the body. We ought not to follow the world in its present style of dress.

The mini-skirted style of dress today is also a declaration of the emancipation of woman. Such dress expresses boldness and freedom and it exerts woman's peculiar power over man. All this is approved by the world, but in the eyes of God it is rebellion against His law, as stated in Genesis, Chapter 3, and elsewhere. All those who seek to please God will curb these feelings and refrain from such dress as expresses these feelings.

Especially at the Breaking of Bread, sisters should have regard to this matter. We should do all we can to avoid distraction from holy things to the things of the flesh. Sisters in short skirts stimulating in others natural sensual feelings, is not good.

In the tabernacle service nakedness of flesh was not permitted. Priests and Levites had to be fully clothed. Flesh had to be covered over to avoid death. "And thou

shalt make them linen breeches to cover their nakedness (margin: Heb. flesh of nakedness); from the loins even unto the thighs they shall reach; . . . when they come near unto the altar to minister in the holy place; that they bear not iniquity and die." Ex. 28:42-43. An outer coat was worn, v.40. This was literal and physical, and it also spoke of a moral covering of the fleshly mind. This putting out of view of the flesh, literally and morally, always applies to our coming before God; it applies to our meetings today. We are the antitype of the priests in the Holy Place, clothed in white linen. If we accept the moral application here, we ought also to have regard to the literal sense on which the moral sense is founded.

When Moses disappeared in the Mount for forty days, the heart of Israel soon turned back to Egypt. Having made the golden calf, the record says that they made a feast to *Yahweh*, and offered burnt offerings and peace offerings (Ex. 32:6). In their feasting they made themselves naked; (for Aaron had made them naked unto their shame among their enemies). Then Moses stood in the gate of the camp, and said who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves unto him." Levi took the sword at Moses' command and slew 3,000 men. Nakedness is picked out in the record as one of the great evils in the situation. The record in Exodus chapter 32 is one of the many lessons left for our administration. Nakedness of flesh, and of mind, is not acceptable in our wor-

ship before God. The very short skirts today is a degree of nakedness that ought not to be.

Becoming dress in the assembly of God is important, but there is another assembly of even greater importance which we do well to consider. We, like Israel, will assemble at Sinai. I make the suggestion that if the call to judgment came today, or tomorrow, some of our sisters, standing before Jesus and the angels, and surrounded with people from other ages fully clothed, would have a sudden feeling of shame and nakedness. We should dress ourselves now in a way that will be suitable for standing before Jesus; this thought will help us in determining what is proper today.

For those who are married there should be no difficulty in wearing dresses of modest style. Having found a partner for life, they have no need to adopt the present world's style of making themselves attractive to the opposite sex. It is an unhappy thing that a few sisters of mature years follow the modern fashion in this matter and are a bad example to the younger sisters.

For the young sister working in office or factory, longer dresses are not easy to adopt. It is not pleasant to be marked off so obviously from others; to be made fun of; to be labelled as old-fashioned. This will be a very real way in which one joins the "great cloud of witnesses" (Hebrews Ch. 11) who endured scorn and reproach for their way of life. "If we suffer with him, we shall also reign with him." The young sister adopting such dress may also feel she is not

so attractive as her more worldly sisters in the meeting. But this is not so, and her modest style of dress will perhaps be one of those things that make her attractive in the eyes of the brother whose heart is set on the things of God and is

seeking a suitable partner for the journey through life. We can be sure that God will bless our courageous doing of what is right in His sight.

— G.P. (Eng.)

The Identity of the "Two Witnesses"

An answer by the Editor of "The Christadelphian" to Correspondent J.N.M. in May, 1893



The "two witnesses" of Rev. 11:3 cannot have any other meaning than the one expounded by Dr. Thomas, when all the facts are taken into account. "The fleshly and spiritual Israel" would not answer, because they have never co-operated in their testimony against the European apostacy. The Jews are "God's witnesses" but not in this special relation. Their testimony has not been limited to a particular 1,260 years, but has extended over their whole existence as a nation: for they were witnesses in Isaiah's days (Isa. 43:10-12). Nor have they exercised any power against their enemies during the European drama (Rev. 11:5); nor have they "finished their testimony" (v.7). The two classes generated in the European polity by the testimony of Christ, by direct and indirect operation (the spiritual and the civil dissenters from the established order of things) answers exactly to all the foreshadowings of the prophecy, as shown by Dr. Thomas in *Eureka*.

Then as to the "three days and a half," it is true that this might stand for 1260 if we take a day for a year, and then a year as 360 days to stand for years: but such an understanding of the formula would not be in harmony with the facts. The witnesses

were to prophesy 1260 days (v.3). Then, when the testimony was finished, their dead bodies were to be exposed three and a half days (v.9). Now if this 3½ days meant 1260 days to be understood as years, it would require twice 1260 years from the commencement of their testimony before deliverance could be looked for. That would be a postponement of over 1,100 years yet, and the French Revolution ought not to have taken place for a thousand years yet.

The whole chapter as interpreted by Dr. Thomas, fits European history so exactly, and is in such perfect harmony with the collateral periods and with the situation of the time of the end as adumbrated in the vials, and now manifested in the world, that there seems not the shadow of a doubt that the interpretation is the right one. The entire scheme of the Doctor's exposition hangs together perfectly.

Other interpretations will not receive a moment's consideration at the hands of such as have any breadth of acquaintance with the matter and any capacity to judge of things that differ. (In this we do not refer to your modest suggestions, but to vagaries in other directions of which the air is full).

An Expository Dictionary of the Apocalypse

(Continued from p.351)

AFAR OFF

The expression is used in regard to the "merchants" of spiritual Babylon who seeing the initial judgments poured out upon the system withdrew to a safe distance to helplessly lament her condition. See Rev. 18:10, 15, 17.

AFFRIGHTED

This describes the fear which dominated the remnant of the unslain when they saw the "two witnesses" elevated into political power. It relates to the reign of terror that was inaugurated by the French Revolution.

AFTER

There are two Greek words translated "after": *meta* and *hopisoo*. The former occurs in Rev. 4:1; 7:1,9; 11:11; 15:5; 18:1; 9:1; 20:3, and usually marks off a particular vision in order to introduce a new aspect of the Apocalypse. See Rev. 4:1; 7:1, 9 etc. *Meta* denotes accompaniment, and is modified variously according to the case in which the preposition is found. If genitive, it signifies in association therewith; but if accusative, it means in succession thereto. In every instance where it is found in the Apocalypse translated "after" (but see against"), it is in the accusative case, and therefore implies the completion of that which it succeeds.

On the other hand, *hopisoo* signifies that which follows from behind. Thus the serpent cast out water as a flood "after the woman," and the "world wondered after the beast" (Rev. 12:15; 13:3).

In Rev. 18:14, the words "lusteth after" are a translation of *epithumia*.

AGAIN

This word occurs four times in the Apocalypse. On the first two occasions (Rev. 10:8, 11), it is translated from *palin* and signifies repetition; on the

third occasion it comes from *deuteron* meaning the second time (Rev. 19:3); and on the final occurrence (Rev. 20:5) it should be removed from the text as it gives a wrong impression.

In Rev. 19:3 it is used in conjunction with the cry of Halleluyah, and the verse should be translated as in *Eureka*: "and a second time they said, Hallelu Yah!" On this, Brother Thomas comments:

"The word *deuteron*, a second time, with an interval between the first and second. There is doubtless something intended in the information that they, the much people in the heaven, a second time, said, *Hallelu Yah*. Why did they say it in the first instance? They tell us that it was because Yah had judged the Great Harlot, and had avenged the blood of His servants in destroying her; in other words, because of the successful issue of the Second Angel's mission announced in Apocalypse 14:8. The *Hallel* was *Praise to Yah* because He had caused the fall of the Great City Babylon, which had made all nations drink of the wine of the intenseness of her spiritual fornication."

Brother Thomas writes at length on the significance of *deuteron* in this place. (See *Eureka* vol 3, pp. 641-645). Its use in Rev. 19:3 shows that Halleluyah is uttered only twice: in the circumstances recorded in v.1, and again in those symbolised in v.3. The first occasion is due to the "fall of the capital and government of the Roman Babylon" (Roman Catholicism); the second because of the final judgments that will destroy the remnant of her influence.

But if only two *Halleluyahs* are uttered, what of those recorded in vv.4, 6? They must be fitted into the two recorded in vv.1, 3, for the use of the word *deuteron* shows that only two are proclaimed. Brother Thomas

shows that the *Halleluyah* of v.4 having "amen" attached to it, relates to the final or second one of v.3, whilst that of v.6 is connected with that of v.1 being associated with the personal salvation and glorification of the saints. We recommend that these verses be considered in the light of the comment in *Eureka* on the use of the word *deuteron*, for they provide the key to a sound exposition.

The final use of the word "again" occurs in Rev. 20:5: "The rest of the dead lived not again." Its use here is misleading. The dead of the present dispensation who are not raised at the return of Christ, will not "live again," and many texts have merely "live not" excluding "again." See Diaglott.

AGAINST

There are three different Greek words translated "against" in the Apocalypse. In Rev. 2:4, 14, 20; 12:7 the word is *kata* with the Genitive case indicating the origin of the opposition. *Kata*, itself, signifies to press down upon, to oppose.

In Rev. 2:16, 11:17, 19:19 (twice), the word is *meta* in the Greek which we met with in our consideration of the word "after." But whereas we there found that the word was with the accusative case, here it is with the genitive, and thus signifies "together with." It is significant that in all instances Brother Thomas, in *Eureka*, has translated this as "with." "With" suggests a actual conflict, whereas "against" could be limited to mere opposition; the former implies active resistance on the part of those attacked so that close warfare ensues.

In Rev. 13:6 the word is *pros* with the accusative suggesting one facing another in opposition. Brother Thomas translates: "He opened his mouth in blasphemy concerning (*pros*) the Deity." The flagrant blasphemy of Roman Catholicism is indicated by the use of this preposition, for it suggests that it is uttered in connection with and towards God.

AGREE

This word occurs in Rev. 17:17 and describes the attitude of the ten horns towards the beast as the divine purpose is brought to consummation.

"God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast." Brother Thomas comments (*Eureka* vol. 3, p.626):

"Thus the Ten Horns which John saw upon the Beast have hated the harlot, and made her desolate and naked, and eaten her flesh, and burned her with fire; for the Deity put in in their hearts to fulfil His will; and He will yet put it into their hearts 'to agree, and deliver their kingdom to the beast,' during the 'one hour' in which they are at war with the Lamb; that is, 'until the predictions of the Deity have been fulfilled' (Rev. 17:17)."

Though these ten powers each possess individual independence, they will unite at the time of the end in one confederacy called "the beast" (of which the Common Market could be the precursor), to oppose the Lamb to their final defeat (see vv. 13-14).

The word "agree" combines three Greek words: *poiesia*, to have done, *mian*, one, *gnoomen*, purpose, decision, will. Thus Brother Thomas translates: "to perform one purpose." From these words we can understand that the European powers will ultimately adopt a determined, united policy of opposition to the Lord Jesus Christ at his return, which will bring upon them divine judgment in a "time of trouble such as never was" (Dan. 12:2), before they are brought under control.

AIR

Reference to the air (Gr. *aer*) is found in Rev. 9:2; 16:12. In the first place, the sun and air are described as being darkened by the smoke of a great furnace; in the second place, the air is represented as the place in which the contents of the seventh vial of wrath are poured.

Throughout the Apocalypse, such natural phenomena as the sun, moon, stars, air, seas, etc., are used as symbols of political powers. Thus we read of "the third part of the sun" being smitten (Rev. 8:12), and of waters representing nations (Rev. 17:15). The former is obviously symbolic; the latter is explanatory. In context with the statement concerning the "air" in Rev. 9:2 are references to a star, the heaven, the earth, the pit,

and the sun, and it is quite obvious that all these are symbolic. For example, it is literally impossible for a star to fall from heaven to earth without destroying the latter; therefore, a literal interpretation being ruled out, it must be considered symbolically. Thus Brother Thomas comments: "In symbolic language, the air denotes the civil and ecclesiastical constitution of the world" (*Eureka* vol 2, p.457).

But to what incident in history does the symbol refer? The chapter suggests the rise of Mahommedanism, and the consequent decline of European influence in the Middle East. Thus the Sun (the governing power from Constantinople) was darkened by the smoke, and the Air (the political constitution of the area until the rise of Mahommed governed from Constantinople) likewise. The Byzantine influence was destroyed from the Middle East, and the area was darkened as far as its shining was concerned. Yet the eastern Roman Empire was not altogether destroyed at that time, for it tenaciously clung hold of Constantinople until the Ottoman Turks occupied the city in 1453.

Thus true to the facts that history ultimately revealed, the shining of the political sun was darkened as far as the Middle East was concerned, as the religion of Mahommed made its impact upon the Arabs and later the Turks, and European influence was ejected from the region.

Revelation 16 introduces similar symbols. Again there is the earth (v.2), sun (v.8), and air (v.17); and obviously they likewise are used symbolically. Whereas Rev. 9 represents the Euphrates as overflowing its banks, this chapter describes its water as drying up.

In 16:17, the seventh vial is represented as being poured out "into the air" and consistent with the symbolism that views the air as representing the political aerial, or the governmental upper strata of society, the prophecy predicts the involvement of all forms

of Gentile rule in the "time of trouble" that will reach to all nations (Dan. 12).

In *Eureka* vol 3, pp.607-609, Brother Thomas has an excellent exposition of the theme of "the air" as a symbol. He writes:

"The constituted authority of an empire, kingdom, or republic, is 'the authority of the Air' in those several dominions or states. The Powers that be are the Sin-Powers of the Air, styled by the apostle in Eph. 6:12, 'principalities and authorities, the world-rulers of the darkness of the course of things (aion) the spirituals of the wickedness in the heavenlies.' These all belong to 'the authority of the Air.' The spirituals of the wickedness in his day were the civil, or secular, and the ecclesiastical, world-rulers, who were either Jewish or Pagan; but in our day, they are emperors, kings, magistrates, popes, priests, and parsons, called 'the clergy,' of all orders and degrees, of imposture and blasphemy, pretending to be christian."

Since Brother Thomas wrote, war in the air has become a common feature of conflict among the nations, and some believe that the reference in Rev. 16:17 relates to this. It may do so in a secondary sense, as the vial poured out upon "the rivers and fountains of waters" (v.4) suggested the Alpine districts of Europe as the region where the troubles of the times would be mainly felt; but the symbolic principles outlined by Brother Thomas still supply the main meaning. The vial is poured out "into the air," and not from the air upon the earth. It therefore has nothing to do with the bombing of the earth from above. The word "into" is given as *eis* by some texts, and *epi* by others. The former implies motion towards the object described (in this case the Air), and the latter, upon it. Brother Thomas renders: "The seventh angel poured out his vial upon the Air . . ." (p.470). It is the Air that feels the weight of divine wrath, and this confirms the exposition as given in *Eureka*.

Effective Laboring.

Do not wearing in well-doing. Preach the Truth. Edify and comfort your brethren. Do not lend yourself to the stirring up of strife and engaging in useless wrangling. (Psa. 37:8).

One Hundred Years Ago

Ecclesial life as reported in "The Christadelphian" for July, 1870.



News From Brother Thomas

Brother Roberts received correspondence from Brother Thomas, including interesting details of his visit to Britain, and information concerning the development of the Truth in America. He reported that he arrived at West Hoboken, New Jersey, U.S.A., on May 6th.

The news thus took six weeks to arrive.

Compare this with the speed of news today by airmail.

Progress Of The Truth

From the previous twelve issues of *The Christadelphian* a "statistical mementor" compiled the following list of baptisms; Gr. Britain (including 1 re-admission) - 188; USA - 30; N.Z. - 28; Canada - 21; India - 4; Australia - 2. Total: 273.

Trials In China

Brother Roberts comments upon the trials of Brother Hart, of Hong Kong. He lost his employment for proclaiming the truth; a local Directory maliciously advertised him as anti-Christouadelpi; he wrote the compiler for correction, but elicited no response; he sent a letter correcting the false impression to the *China Mail*, but the Editor refused to insert it. "So we must resign ourselves to contempt and injustice at present," commented Brother Roberts.

Special Effort At Derby

The visit of Brother Thomas in 1848 had established a small Ecclesia which, however, due to its inability to promote lectures, etc., had made little progress. It was therefore determined that Bro. Roberts, assisted by the Birmingham Ecclesia, should deliver three public lectures in the city of about 70,000 inhabitants. The experiment proved successful. "On the first night, several hundreds of people were present, and the hall was filled. The audience was

highly respectable, very attentive, and apparently intelligent, and comprised several clergymen. Instead of the opposition which is customary on such occasions, and which was specially anticipated by those knowing something of Derby, there was not a single hostile manifestation, but on the contrary, a profound and silent attention throughout, disturbed only by calls of "hear, hear," and occasional foot-thumpings on the floor, which the Editor had to ask the omission of, as a disturbance of the line of thought, and a needless irritant to those whose views were being assailed."

Subsequent addresses in the series were also popular, and were followed by a distribution of the tract: "Who Are The Christadelphians?"

Proclamation Of The Truth Suppressed At Tamworth

Encouraging response to the proclamation of the Truth in this town came to an end through police intervention. A large concourse had been gathered together, but the speaker had hardly commenced, when a police officer tapped him on the shoulder, and advised him to desist, stating that some of the inhabitants had made a declaration to the mayor, that if the meeting was allowed to proceed, a breach of the peace would result; and that if a disturbance ensued, the speaker would be held responsible for what might take place. Our brother informed the audience of what the officer had said, and having spoken for a few moments upon the unfairness of what had been done, said, that if a majority of those present would hold up their hands, pledging themselves to maintain order, he would speak. Only about four did so, and it was therefore considered to the interest of the truth not to proceed. A number of tracts were circulated amongst the crowd, and in some minds sympathy was aroused by the suppression of the lecture.

Pondering the Proverbs

(Expounded by Brother Roberts)

28. The Test Of An Honest Reputation

"As the fining pot for silver and the furnace for gold, so is a man to his praise" (Prov. 27:21).

You call a thing silver; the melting pot will confirm or confute, according to the fact. So reputed gold will be manifest in its true character in the furnace, whatever words may say about it. Solomon truly says, so is a man to his reputation. He himself will destroy praise or dispel slander, according as the fact may be. Do you speak highly of him when he is unworthy of it? Your sweet words will dissolve like snow-flakes in water before the actual experience of him which people will get. Do you speak evil when it is not justifiable? It will only be like the superficial smut, disfiguring it for a moment, but disappearing in the fire which brings out the brilliant glow of the true metal. In a sense, no man can befriend you; no man can stand in your way. It is what you are yourself that will make or destroy you. None can destroy the evil man like himself, and none can build you up if your substance is sand. Walk in wisdom and righteousness, and you are safe, even in the natural working out of things: how much more when the Lord is the wall of your defence as he is to all those who put their trust in Him.

29. The Test Of Good Companionship

"My son, walk not thou in the way of sinners; refrain thy foot from their path" (Prov. 1:15).

It is often inconvenient, but always wholesome, to refuse partnership or companionship with evil men. It takes a little courage — sometimes much courage — to refuse; but the courage is well repaid by the sweetness and safety that come of it. It is often difficult, in the complicated ways of modern life to know just where to draw the line; but, as a rule, a just

man will instinctively put his foot down at the right place, refusing companionship in the voluntary occupation of mere pleasure-followers, and standing off from the ways and customs that are dear to sinners. Where there is doubt it is better to be on the safe side. No evil can come from abstaining from the very appearance of evil; while, on the other hand, you can never be sure you are safe when consorting with ungodly men, especially in ungodly ways. As Jesus expresses it: "it is better to enter life halt or maimed," than having preserved all to be devoured at last.

30. The Test Of A True Walk

"The way of the wicked is an abomination unto the Lord; but He loveth him that followeth after righteousness" (Prov. 15:9).

The moderns in their sublime speculations have lost the idea of anything being "an abomination to the Lord." Nothing is more certainly or more frequently revealed in the Scriptures. It is a comfort to those who "follow after righteousness"; it is also a warning. The comfort lies here: The way of the wicked is a distress to the righteous; is it not a comfort to them to know that what distresses them is an abomination to God? The warning comes thus: the way of the wicked is an abomination to God; will not the righteous, then, be on their guard against being involved in that way? There is nothing in "air, earth or sky" to tell us that the way of the wicked is an abomination to the Lord. Looking at these, it seems as if the way of the wicked were a matter of sheer indifference to all creation. But it is only fools that are misled by appearances. God's views are hidden from human discernment: but they exist for all that; and the day of their manifestation will be a terrible day for the wicked, and a supreme day for the righteous.

The Heavens And Earth.

A new "heavens and a new earth" (Isa. 45:17) is a phrase signifying a new civil, ecclesiastical, and spiritual constitution of Israel and the nations. It continues for a thousand years, and is then succeeded by another which is unchangeable.

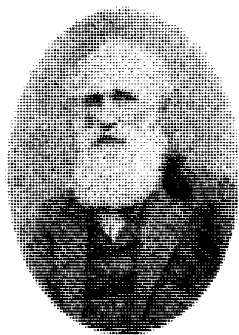
(J.T.).



Preaching Tour of Britain

1869

**An Outline of Labor
among the Ecclesias
performed by
Brother Thomas
one hundred years
ago.**



(Continued from Page 280)

During this extensive tour, Brother Thomas, then aged 64 years, was accompanied by his daughter, Sister Lasius, who penned the following account of his activities. It was a tour of considerable variety, as the Doctor met small groups of believers in scattered areas, or addressed large audiences of several thousand assembled to hear the Word of God expounded. It brought him into verbal battle with Mormons and others, whose perversions of the Word of God were easily overthrown by our Brother. In her Diary, Sister Lasius describes the interesting incident which occurred at Manchester at the very time the Catholic clergy were assembling for an Ecumenical Council in Rome; following which, Brother Thomas moved north to the ecclesias in Scotland.

PREACHING TOUR OF BRITAIN 1869

Controversy At Halifax

On the Tuesday night, a goodly number mustered in the Temperance Hall, at the appointed hour. The Doctor discoursed concerning the Man of Sin, as spoken of by Paul to the Thessalonians, and also concerning the symbolical Man of Righteousness represented in Revelation 1. While elaborating the doctrine concerning the Man of Sin, in connection with another symbol — that of the Woman riding the scarlet-covered Beast, a voice cried out "Shame." "Yes," replied the Doctor, "it is a shame that reasonable men should surrender themselves to be so hoodwinked by the priesthood of that corrupt community."

We afterwards learned that the voice proceeded from the same individual who had cried out at the other meeting. "I preach for nothing" (see p.280). Two men, in the habit of attending the ministrations of a certain Baptist divine in the town, were overheard remarking one to the other: "I have heard more of the gospel in the two hours that I have listened to that gentleman, than I have heard from in four years."

On retracing the course of things connected with the truth in Halifax since his former visit in 1862, the Doctor is gratified to find a much improved condition of things, both in regard to soundness of faith among the brethren, and interest towards the truth among those without, as evidence by a larger attendance at the lectures than eight years ago. This shows that the brethren have not been idle. They have expended a good deal in fitting up their hall, which they can also fill by their own efforts. Truth is mighty, and will if planted in a genial soil and cultivated with care, prevail over surrounding darkness. The lamp once fairly lighted, and set upon a light-stand, will shed a clear, brilliant light around, if continuously supplied with the pure unadulterated oil of the Spirit-word. Good materials for working, and good order in the distribution of effort, form a solid basis for success, if the light of God's favor doth shine upon the laborers.

Stimulating Expositions At Manchester

Bidding our friends at Halifax a temporary adieu, on Friday, November 26th, we started for Manchester, about thirty miles distant, where, after nearly two hours' ride by rail, we arrived in safety. We were met at the station by the two brothers Birkenhead, and conducted to another station, where a train was just about leaving for Sale. About twenty minutes more brought us to the pleasant suburb in question, five miles from the town. Here we remained ten days. Our home was with the family of Bro. Birkenhead. We soon learned that every effort had been made to call the attention of the people of Manchester and Sale to the forthcoming lectures, which were to constitute the first public proclamation of the Truth in Manchester.

The large room of the Cotton Waste Dealer's Exchange had been secured, also a little side-room, where, on Sunday, 28th, at two o'clock p.m., the brethren and sisters met for worship. On that occasion, eleven of us sat around the table, bringing to remembrance the sacrifice made once for all — all whose hearts are sprinkled with the cleansing blood. Three o'clock was the hour appointed for the public address. A good congregation in point of numbers was in attendance; 160 persons were reckoned up. The Doctor's discourse was introductory, dwelling particularly upon the fact that God had spoken to the fathers by the prophets and His Son; from Heb. 1. The audience gave a quiet, attentive hearing, and many of them at the close came forward to purchase some of the books which Brother B. had laid out on the table. The ideas set forth by the Doctor had evidently stirred the thoughts of many of them, for they collected in groups, some around the table and some among the benches, discussing among themselves. Tea was prepared in the ante-room for the accommodation of brethren and sisters, and a few strangers friendly to the truth.

At half-past six, the meeting was again opened, but the attendance was not so great as in the afternoon. Two

strangers gave their addresses, desiring to be called upon. On **Thursday evening**, but few attended. The attention of those who were present was, however, deeply rivetted by the grandeur of the discourse upon the words of Jesus: "I say unto thee, thou art Peter; upon this rock I will build my ecclesia, and the gates of hell shall not prevail against it," the rock not being Peter but Christ. Peter being entrusted with the Keys; but not with the power to transmit them to a successor — this being unnecessary, as the doors, once having been opened by Peter, were never afterwards closed by him; and the decree was that what he unloosed no man could bind, etc.

As I listened, I thought of how much service to the Ecumenical Council now assembling at Rome, would that discourse have been!

Vigorous Laborers!

On the following **Sunday, December 5th**, the meetings were well attended, both afternoon and evening. Brother Birkenhead invited the presence of the people on the next Sunday, at the same room, with the view of endeavouring to keep up the interest apparently awakened in the minds of some. A schoolroom in Sale has been engaged by the brethren, in which to hold their meetings, and invite public attention to the truth. The ecclesia in Sale at present consists of eleven persons. All, except two, date the commencement of their new life at some time within the past three years. The first was a wanderer in the remote regions of Canada West, who, in the providence of God, learning the truth, returned home to be a worker among his own kindred, in his father's house; and, as the event has proved, there to find as the result of his efforts, co-laborers and helpers in the work of building up the house of God. The strength of the little city is the "strong tower," "the name of the Lord," into which the righteous runneth and is safe (Prov. 18:10). "Except the Lord build the house, they labor in vain that build it" (Psa. 127). Every wise builder will shape all his undertakings with reference to the over-ruling power of the all-wise Master-builder, "whose house we are," saith the apostle, if we hold fast the beginning of our confidence steadfast unto the end.

Problems At Edinburgh

On **Wednesday, December 8th**, we bid adieu to the friends at Sale and Manchester and departed for the city of Edinburgh, about 200 miles distant in a north-easterly direction. The route lay through a level of country, until passing Oxenholme Junction, where the level surface began to rise, and became diversified with cone-shaped hills, and wooded vales. Here and there a little stream escaping through the rocks, had been frozen while falling; others, more sheltered, still flowed quietly through the valley below. After more than six hours' ride, we reached Edinburgh a little after four p.m., and found some of the brethren and sisters awaiting our arrival. They welcomed us and then accompanied us to a cheerful fireside and tempting repast. Reminiscences of the past were recalled; some carrying us back both in time and in distance. The progress of events develops progress of idea and of character. The natural is the basis of the spiritual; both require development and growth, but the spiritual must often grow upon the ruins of the natural.

On **Sunday, December 12th**, we met with the brethren in the Temperance Hall. Several brethren were present from Tranent, increasing the congregation considerably. After breaking of bread, the Doctor spoke from the words of the apostle John to the little children, and young men, and fathers in Christ; exhibiting the characteristics of each, their duties and responsibilities. The evening lecture was announced to be delivered in Cockburn Street Hall, a place reckoned to hold 300 persons. The place was filled on the occasion.

The week-day lectures were delivered in Phoenix Hall, Melbourne Street, at which the attendance averaged about 150. No active opposition was manifested from the outside, nor yet any decided acquiescence to the things which were spoken. A sort of armed neutrality seemed to prevail, accompanied with a desire to hear more — a condition of mind natural to the cogitative and cautious. The week-night lectures were given but once a week — on Wednesday evening. This was an arrangement of the brethren in consideration of the prolonged tour preceding the visit to Edinburgh. They

desired that the Doctor should husband his energies, and also that he should be at liberty to bestow some attention to their immediate necessities, which were of a somewhat urgent kind demanding careful attention.

For the consideration of these, a gathering of some thirty brethren and sisters took place twice a week at the house of one or other of said brethren, where knotty points, or rather, points which had become knotty by microscopic treatment were taken up. The deliberations which took place suggest the reflection that the most minute of the thoughts of the Deity are far above the profoundest reasonings of men, and are to be approached with reverence and godly fear, demanding a ready acceptance on the part of those who come to learn of Him. The Lord has said: "Come and let us reason together," but this reasoning is to be understood as conducted upon the basis of faith and child-like confidence in our minds towards the word of God. To reason on this wise implies a certain amount of acceptance; a disposition to receive every word of the written testimony, although our minds may not be able to grasp some of its more subtle mysteries, or explain some of its hidden meanings. The child does not stay or query or investigate the errand on which it is sent; Abrahamic faith is of this sort. Abraham being called of God to leave his kindred and his father's house, asked no questions, presented no doubts, simply believed and obeyed — arose and went; and this disposition was counted to him for righteousness. May we all be able to attain to this child-like faith, "endeavouring to keep the unity of the Spirit in the bond of peace." "He that loveth life and would see good days, let him depart from evil and do good, seek peace and pursue it." The pursuit of peace involved a liberal outlay of self-sacrifice; but surely brings its reward in the end. All good things are worthy of the labor put forth to attain them.

Inclement Weather, But Warm Hearts!

On Sunday morning, December 26th, the brethren met, as usual, in Temperance Hall. After the breaking of bread, the Doctor spoke from the 1st epistle of John, 4th chapter, dwelling

specially on the exhortations to love one another, and abide in the doctrine of Christ; quoting, "Know ye not that Christ dwelleth in you, except ye be reprobates," and proceeding to show that there are two indwellings in our spiritual life, Christ dwelling in us, and we dwelling in him; that Christ cannot dwell in us bodily; but as saith the apostle, "Let Christ dwell in your hearts by faith." The doctrine of Christ understood and believed, is the beginning of the formation of Christ in the heart, after which the person is introduced into Christ by being baptised into him. By a continual imbibing of knowledge and wisdom through his word, we become the subjects of a gradual growing up into Christ, and our hearts and minds become gradually expanding receptacles of his Spirit; and, "Except the Spirit of Christ be in you, ye are none of his."

About six o'clock, a storm of wind and snow set in, and the prospects of an audience at the evening lecture were rather doubtful, unless it was to be presumed that such an interest in the subject had been awakened as would lead people to brave the discomforts of the weather. About 150 proved to be of this stamp so far as attendance could be taken as an indication. The first chapter of Hebrews, with a few verses also of the 2nd, formed the basis of the Doctor's discourse. He preached Christ unto them — Christ, in his relation of son to the Father, and Lord over his own house, whom the angels were called upon to worship; as it is written, "When He bringeth the first-begotten into the world, He saith, and 'let the angels of God worship him.'" At the time of his birth, we read that a multitude of the heavenly host praised God and gave glory to the Highest, portending "peace on earth and goodwill toward men." He pointed out that although the angels are now so far superior in nature, power, and might to ourselves, yet in relation to the inheritance of the saints upon earth, they are ministers sent forth to minister, or do service for those who shall be heirs of salvation. While Jesus was here, angels ministered unto him, attended his resurrection, and finally escorted him to the Father's right hand; and are now attendant upon his commands, doing service in mundane affairs, dir-

ecting affairs among the kings of the earth - shaping events with reference to the purposes of Deity in relation to His land and His people. Thus was "all power and authority given unto Christ, in heaven and earth"; and in view of His exalted position, and supreme authority, the apostle proceeds to a conclusion, saying: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression of disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord." Special attention was called, in conclusion, to the interrogatory "How shall we escape if we neglect so great salvation," etc., desiring each individual to put it to himself, and to answer if he could.

Preaching "Christ Crucified"

The four weeks allotted for our stay in Edinburgh being ended, the Doctor went for one Sunday to Galashiels; and then to Tranent; little towns within easy reach of Edinburgh. On **Thursday, 13th**, the first of three lectures arranged for in Tranent was delivered in a hall attached to a public house, where the other lectures were also given. More than a hundred persons attended the opening discourse. On **Sunday, 16th**, a goodly company assembled, morning and afternoon. Several of the brethren and sisters from Edinburgh were present. The room was quite full in the afternoon. Commencing at 4.30, and after the manner of Paul, the Doctor preached "Christ, and him crucified," quoting the words: "I determined not to know anything among you, save Jesus Christ, and him crucified"; but pointing out that preaching Christ was not confined to facts concerning his death, his nailing to the cross, or his entombment in the grave.

Early on the morning of **Wednesday, the 19th of January** (1870), we bade adieu to Portobello and the house of brother and sister Tait. The sun shone forth on our journey, with unclouded brightness, giving a "cheery" aspect to the landscape as we rode along. We could not help reflecting on the blessings of sunshine, as upon any

other blessing which may be of rare occurrence — valuable in proportion to its scarcity. Then revolving in our minds the similitude between the natural and the spiritual, we thought of the blessings freely shed upon us by the Sun of Righteousness; but which the clouds encompassing the human mind, often prevent us from enjoying to the full extent; and it was a joy to think that as our mental clouds disperse, we receive refreshment from the beams of light, gently falling from the Savior's word.

Stopping at Edinburgh, we changed carriages for Wishaw; and bidding good-bye to brother and sister Tait, sister Smith, and brother Gasgoyne, resumed our journey. Wishaw is a small town about thirty miles distant from Edinburgh. We reached it in safety, after a two-hour ride, and were received by a brother, who conveyed us to brother Hodgson's hospitable abode — our home while staying in Wishaw.

The truth, and it is to be hoped the love of it, has been received by twelve individuals meeting in a school-room in this town. Many depressing influences have surrounded them, internally and externally; but faith and hope inspire them to continue working against obstacles, knowing that the "talent" must be increased, and not wrapped in a napkin.

Accident Prevent Bro. Thomas Lecturing

Announcement had been made that the Doctor would lecture on **Thursday, the 20th**, at the Assembly Hall, Caledonian Road; but in consequence of an accident which had wounded him in the leg, he felt too indisposed for the effort of speaking, and deputed brother Martin to act for him on the occasion; which brother Martin did by reading a lecture on the "Kingdom of God." About 200 had gathered in the hall, at eight o'clock, and were quite attentive. Bro. Hodgson gave the people to understand that the Doctor would in all probability be able to meet them on **Sunday** at 12 o'clock, this being the usual hour of religious services in this place. The Doctor was accordingly able to do so, and fulfilled his appointments, morning and evening.

In the evening it was estimated that 200 were present. The Doctor spoke

concerning the One Body, showing that the various bodies, or denominations, of Christendom, so contrary the one to the other, do not compose the one body that Paul spoke of — that the one body is the Ecclesia of Christ, consisting of a number of individuals *called out* from among the Gentiles, to form a unity — a second-fold unity, as indicated in Ephesians 4: "There is one body and one spirit — one hope of your calling, one Lord, one faith, one baptism, one God and Father of all," etc. He also dwelt on the fact that Jesus Christ is heir of the world, by a promise recorded in the 2nd Psalm, viz., "I will give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession," and that those who have the name of Christ named upon them, are heirs together with him of the promised inheritance.

The people dispersed in expectation of hearing the Doctor on the **Thursday evening** following, but Sunday's effort had caused increased irritation of the affected parts, and brother Martin's services were again required. Brother Hodgson apologised for the Doctor's absence, saying that he had met with an accident which rendered it painful for him to stand so long at one time, but he hoped the audience would lend a listening ear to the lecture which would be read to them, as many things presented therein which might sound new and strange were, nevertheless, of vast importance and had been laid before them on previous occasions, as some then present could testify. The Doctor, he added, would in probability be able to fulfil his appointment on Sunday next. He then introduced to the audience (consisting of over 100 persons) brother Martin, who read the discourse on eternal life.

Expounding The Spirit-birth

On Sunday, the 30th, we met at the appointed time.

Few attended the morning meeting; about a 100 came in the evening, and listened attentively while the Doctor expounded the words of Jesus to Nicodemus: "Except a man be born again he cannot see the Kingdom of God." He described the process by which the new man is formed; first, begotten by the Spirit word, then born of water by

baptism, after which the spiritual man thus formed, grows within the natural, until the time shall arrive for the spiritual birth, from mortality and the grave, being "clothed upon with the house from heaven." The Doctor enlarged on the statement of Jesus, that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven." When concluding, the Doctor referred to the parable of the Rich Man and Lazarus, as he might not have another opportunity of seeing those then present — telling them that the scene must be looked for *beyond the resurrection*, when the two parties represented as holding a dialogue concerning their relation to the past and the then present, would be seen in opposite conditions: the rich man class taking thought for those of their kindred who were not in a state of blessedness, nor yet of torment, but passing through probation. The moral, or doctrine appearing at the close of the parable was, that a heart of unbelief which could not be moved by the testimony of Moses and the prophets, would prove as obdurate in the presence of one who rose from the dead.

At the close of the Doctor's remarks, Brother Hodgson announced that the Doctor's course was concluded; and expressed the hope that the audience would investigate the matters he had laid before them, and see if these things are so. He said the clerical method of interpreting the Scriptures, was best illustrated by an anecdote related of an American chemist, who is reported to have said that he could draw cider out of gun cotton. The guides of the people first put their interpretations in to the parables, and then it was easy to draw them out.

With The 14 Brethren And Sisters At Paisley

On Friday, the 4th of February, we took the train for Paisley, traversing a region of coal mines and ironworks, giving an appearance of darkness and dinginess to all the surroundings. An hour's ride brought us in safety to Paisley, where we were received by brother Newlands, and conveyed to his house.

The town had been freely placarded with bills, announcing that a course of

PIONEER SUPPLEMENT

four lectures would be delivered in the Artisans' Institute. On **Sunday** the brethren assembled in their usual place of meeting in Oakshaw Street, for the breaking of bread. Notwithstanding the inclemency of the weather (rain falling heavily), some eighteen of the brethren and sisters were present from Glasgow. The Doctor addressed the meeting from Paul's letter to the Ephesians, 3rd chapter, 17th verse: "that Christ may dwell in your hearts by faith, ye being rooted and grounded in love," etc. At two o'clock, we all adjourned to the Institute, where the lecture was to be delivered. The room, which was said to seat 250 people, was comfortably filled. The Doctor discoursed from the 1st chapter of Mark, setting forth the fact that a glorious future awaits all those who believe and obey the gospel of Jesus Christ. The subject was resumed at 6 o'clock, when a large number of persons gathered together; some having to stand; others to go away, there being no room for them. The evening lecture being concluded, brother N. announced that the next meeting would be held in the same building at eight o'clock.

At the given hour, about 100 people assembled, and the Doctor directed their attention to Paul's 2nd letter to Timothy, 4th Chapter, dwelling specially upon the apostolic injunction to "Preach the Word." He pointed to the clergy as being disobedient to this command, and read an extract in justification of his statement. It was to the effect that "the word is a deadletter, imparting no consolation, and without any spiritual life." The Doctor showed the very opposite of this, by far higher authority than any clergyman, viz: the apostle himself, where he says: "all Scripture is given by inspiration of God, and is profitable for doctrine, for proof, for correction, for instruction in righteousness, that the man of

God may be perfect, thoroughly furnished unto all good works." Also in Rom. 1:16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The time had come, said the Doctor, when the clergy could not ensure sound doctrine, which was apparent to all who were acquainted with the truth. The clergy and the people turned away from the truth, and turned unto fables.

The next and last lecture took place on **Thursday evening**, in the same place: about 100 persons again being present.

The profosors of the Truth in Paisley number 14. Only three of these are men — the women forming the major portion of the ecclesia. This, of course, will depress outward activity somewhat, but need not affect internal vitality, living power, or lively faith, hope and love. The language of the Psalmist, expressing the mind of the Spirit, desires that "our daughters may be corner stones, polished after the similitude of a palace." They will doubtless perceive the usefulness and importance of "corner stones," without which the building could not stand. Having been hewn out of a quarry, in a natural rough, unshapely condition, the process of polishing must be commenced, and continued, until the clear, smooth surface reflects the graces of truth, purity, and love. Considerations of this kind should stimulate each one to put forth greater energy and more zeal in the work of building up the scattered portions of the household of Christ.

Having completed our week's stay in Paisley, we proceeded, on **Friday, February 11th**, to the next place on the route — Beith, a small town about twelve miles west of Paisley.

In our next instalment (God willing) we hope to outline further efforts of Brother Thomas to preach the Word throughout Britain — and which resulted at one meeting in a dramatic interruption by an agitator, with cries of "heresy, heresy!" This article will conclude the activities in Scotland.

Thoughts For The Times:

Christ's Love Constraineth Us

There is not much in common between love as the world understands it, and love as portrayed in the Scriptures. The one is founded on natural feeling and lasts as long as conditions are favourable to its existence. The other has its springs in the Truth, is controlled and regulated by the Truth, and the Truth keeps it alive under what are sometimes apparently the most adverse conditions. To understand love as defined in the Scriptures, and to be diligent in its cultivation, are two of the most important tasks that lie before the believer.

"Without faith it is impossible to please God," but love is greater than faith. The Truth calls together men and women of varied temperaments and tastes: love keeps them working in pleasant harmony. We ponder Paul's description of it as set forth in 1 Cor. 13, and can we not see that it involves "bringing into captivity every thought to the obedience of Christ?" Obedience is a vital element in all Scriptural love. Paul enumerates other characteristics of love. Love "believeth all things." We hardly need to be reminded that the doubter is lacking in love. Instead of strengthening the brethren's hands, he scatters seeds of unbelief, causing weak brethren to stumble and fall. Love "hopeth all things." Hope cheers in times of trial and difficulty — an important phase of love's work. Love "doth not behave itself unseemly." Its comportment is always beyond reproach. Love "rejoiceth not in iniquity, but rejoiceth in the truth." Love does not look on with complacency while unfaithful men undermine the Truth in the ecclesias. Nor does it go to the opposite extreme and fight tooth and nail for an opinion. Both these lines of conduct hinder the work of salvation, and love never impedes God's work. Love turns the pugnacious one into a long-suffering peacemaker, and the supine one into a watchful soldier of Christ. Without it even Paul himself, with all his knowledge and all his preaching, would have been but sounding brass or a tinkling cymbal. He says so. Can we over-estimate the importance of love?

— (M.G.).

The Greatest of All Commandments

Our exhorting brother this month is Brother E. Spongberg, of the Riverwood Ecclesia, N.S.W., Australia. He has selected for his reading, Matthew 22, recording the controversy that the Pharisees engaged upon with the Lord Jesus.



A Tricky Question

The Lord Jesus Christ constantly recognised that he was powerless to conquer the flesh apart from God. His life, therefore, was a confession of his dependence upon his Father. He knew that man standing alone, whatever his endowments, was still flesh, but if Yahweh be with him, no matter how bereft he might be of the help and companionship of others, he was still a majority. So it was then when those who claimed to be the custodians of the Law, gathered together to trip him up, he knew from whence to seek strength, and how to answer.

Matthew (Ch. 22) records the scene in the temple about two days before Christ died. The Pharisees had asked Jesus a question based on politics, and had been rebuffed (vv. 15-22); and the Sadducees had fared no better when they tested his theology (vv. 23-33). Impregnable in politics, unimpeachable in theology, Jesus seemed impervious against all attempts to discredit him. Then one of them, learned in the law, asked him a question, seeking to ensnare him:

"Master, which is the great commandment in the law?" (vv.34-36).

The question was an astute one asked by a clever man who had carefully assessed the manner in which the Lord had already answered the questions posed him (Mark 12:28). It was a tricky question, when considered on the background of the disputations of the learned doctors of the law. For the rabbis taught that there were over six-hundred precepts in the law, all of which could not be observed. Some, they argued, were of absolute obligation, and some were not. Some were "light commandments," that could be neglected if need be, and others were "heavy," so important that one's performance of them would compensate for failure to fulfil other lesser ones. In fact, the question earlier asked by the rich young ruler (Matt. 19:16), "What good things shall I do that I may have eternal life?" presupposed a general public belief that merit unto everlasting life could accrue through performance of the "good thing" (whatever it was) that one must do, even if lesser things were neglected. It was the sort of teaching rejected by James: "For whatsoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Ch. 2:10).

The Irrefutable Answer

The question asked of Jesus did not require him to judge between classes of commandments, whether "light" or "heavy," but to define the *first* and *greatest* of them. The questioner was confident that whatever answer were given it would, at least, alienate some of the Lord's following, and thus strengthen the hands of his enemies. But he did not realise that Jesus personified the Wisdom of Yahweh (Luke 11:49). Unerringly, he pointed his questioner to the Law, and, quoting from Deuteronomy 6:4-5 and Leviticus 19:18 (Thou shalt love Yahweh with all thy heart; thou shalt love thine neighbour as thyself), he painted the picture of Moses descending from Sinai bearing in his hands two tables of stone "written with the finger of God" (Exod. 31:18). On one table, probably held in Moses' right hand, were written five commandments, all of which had to do with God, and which said, in effect:

"Hear, O Israel: Yahweh our Elohim is one Yahweh: and thou shalt love Yahweh thy Elohim with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4-5).

This is the first commandment, declared Jesus (Mark 12:30).

On the other table, probably held in Moses' left hand, were written the other five commandments, all of which had to do with one's neighbour, and which said, in effect:

"Thou shalt love thy neighbour as thyself" (Lev. 19:18).

Granted love of God was a first responsibility, this was "like" it. Love of neighbour followed in its train. And Jesus added: "There is

none other commandment greater than these" (Mark 12:31).

What The Answer Involves

What is involved in loving Yahweh with all our heart, soul and might?

With the Hebrew, as with the Anglo-Saxon, "heart" might be used to express tenderness, emotional involvement; but it more readily expressed intellect, as in Luke 5:22: "But when Jesus perceived their thoughts, he answering said unto them, what reason ye in your hearts?" Or as in Romans 10:10: "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." Thus there appears to be little doubt that what Yahweh wanted in the believer, first and foremost, was a full surrender of his intellectual powers: "My son, give me thine heart . . ." (Prov. 23:26).

As to "soul," both the Hebrew *nephesh* and Greek *psuche* describe animal or emotional life as distinct from intellectual or rational life; the "subjective" as distinct from the "objective" faculties of man: what he feels rather than what he thinks. Thus we read of man who "became a living soul" (Gen. 2:7; 1 Cor. 15:45), and of God's word which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul (*psuche* - what is animal, or sensual) and spirit (*pneuma*, what is elevated or spiritual), and of the joints and marrows, and is a discerner of the thoughts and intents of the heart" (it is capable of distinguishing motives — Heb. 4:12).

For Yahweh to say: "Thou shalt love Me with all thy soul"

is a demand made on us for the surrender to Him of our feelings, our "inward" or "emotional life." And this is most reasonable, for what kind of a love would it be if we were to say to Him: "I love Thee, but not so as to be drawn to Thee, or to sense Thy presence in my life." Would God be pleased with a love that was "all head and no heart?" To ask is to answer.

Finally, to love Yahweh with all one's "might" (Heb. *meod*, strength, force) is to transfer to Yahweh's use or purpose all one's potential, whether considered as intellectual, emotional or physical faculties. The equivalent Greek word is *dunamis*, which describes latent or potential power (Rom. 1:16-17). In all the ways in which our powers can be exerted, wherever in life our footsteps take us, Yahweh wants to be there with us, providing the motive power of our deeds. And again, everything is logically in sequence, for when a man's thoughts and feelings are directed God-ward, only a diseased and stunted growth in man would withhold from God his actions.

A Burnt-Offering Of Self

The scribe who talked with Jesus was himself obviously possessed of a deeper insight than most of his contemporaries as to the spiritual significance of the law, and in spite of himself, impressed with the explanation of the Lord, for he immediately exclaimed:

"Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love Him with all the heart, and with all the

understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices" (Mark 12:32-33).

Mark adds the further comment, that "when Jesus saw that he answered discreetly (Greek "with knowledge"), he said unto him, "Thou art not far from the Kingdom of God."

What significance are we to place upon the scribe's reference to "whole burnt offerings and sacrifices" in a context such as this?

A glance at Leviticus 1 supplies the answer, for there it is directed that the offerer of a burnt offering had to select his animal, one "without blemish" from the herd and from the flock. He had to identify himself with the offering designed for his reconciliation by laying his hand heavily upon it. He then had to slay the animal, hand its blood to the priests for ritual splashing upon the altar of sacrifice, then to slay the animal and cut it into its parts. The priests, in turn, having provided wood for the fire of the altar, were to lay the parts of the animal thereon:

"And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar; but his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto Yahweh" (vv.8-9).

When the offerer selected an animal without blemish from the herd, or flock, slew it and dismembered it, he was ritually identifying himself with the sinless Christ as the one through whom reconciliation would come, and he was

pledging himself to follow in Christ's steps.

When the parts of the animal were laid in order upon the altar, it was almost as if it were happening to the offerer himself. First, there was "the head" and "the fat" to denote the objective part of man: the "head" as containing the brain, and "the fat" being descriptive of the strength of his mental powers, as in Romans 7:22-23: "For I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my *mind*." Next, there were the inwards, to suggest the subjective part of man: his feelings; and the legs, to denote his actions, what a man does. All these had to be washed without and within with water, "sanctified and cleansed with the washing of the water by the word" (Eph. 5:26).

A burnt offering, in fact, was a ritual demonstration of the requirements laid down by Yahweh in the first and great commandment. But no matter how eloquently it spoke of what God required of man, it was still ritual. A man might involve himself in "burnt offerings and sacrifice"; he might carry out all the ritual; he might even appear to others to be conforming to the pattern of recitude required by God; and that might be the limit of his obedience — conformity in appearance.

The scribe was right. To offer to God the reality instead of the shadow; to give our life to Him in fact, instead of merely offering it in promise by animal sacrifice, is certainly "more than whole burnt offerings and sacrifices."

When that is done, we are not far from the Kingdom of God.

Childish Prayers.

There are prayers which are childish. They are mostly of "orthodox" origin. They will disappear before Bible enlightenment. The prayers that we may be "made truly thankful"; that "we may be earnest"; that "we may have had an edifying time"; that the speaker (who perhaps has address prepared) "may speak acceptable words"; that the hearers, who are already there just what they are, "may have good and honest hearts," etc. etc., are all prayers that smell of the old Roman cask; prayers that are unreasonable, that could not be answered, that are a mere rattle of words and in their implications, are an unintelligent shutting of eyes to facts, and an insult to the Majesty of God. They are mostly the result of "saying prayers" instead of praying; and of slavishly conforming to "pious" phrases instead of allowing the heart to open in a rational sense of our relation to the Eternal, and a true discernment of what we require of Him. (R.R.).

The Important Knowledge.

What can man know of the immeasurable universe, or the objects of it nearest to him? He can know a little, but his knowledge — dressed up in imposing technicology — is apt to seem great when it is small, and accurate when it is most a cloud of inference and speculation. Intellectually, he goes off in a balloon till death brings him to the ground. If a man know God, he will know all His words by and by. The little time and sense he has now is best bestowed in getting and utilising the knowledge which will prove the key to all knowledge and the secret of all wealth and means of all well-being and joy. (R.R.).

A CORRECTION

The April issue of *Logos* made reference to a break-away group in the Townsville area, and stated that their request for affiliation with the main body of Ecclesias throughout Australia had been rejected on the grounds of false doctrine.

This impression had been gained from the misreading of an item contained in the minutes of the CSC. The group in question, which calls itself the Independent Christadelphian Ecclesia of Townsville, had written to the Warrina Ecclesia advising it of the name adopted. The CSC being informed of this, and noting that the beliefs of the new group "on certain vital matters, such as the Atonement" are "the same as those held by the Nazarene Fellowship" correctly decided to write "and object strongly to the use of the name 'Christadelphian' and make it plain that we consider them on their own admission outside the Christadelphian Central Fellowship of Australia, and that a copy of this letter be forwarded to the Townsville Ecclesia."

Naturally, we had concluded that such action on the part of the new group implied their approach for affiliation with the CSC (otherwise what was the purpose of the correspondence?), but apparently that was not so. Members of this group have written us stating that this was not the intention; that they desire to be in-

dependent, and do not seek affiliation with any other groups. The member who wrote the letter to the Warrina Ecclesia is the Secretary of the new group, but states that the letter he wrote was on his own behalf, and not on behalf of the group in question.

In writing to us, he claims that the group withdrew from the Central Fellowship because it can no longer endorse the Statement of Faith, and felt that it was dishonest to remain as members of a community which uses it as a basis of fellowship.

Whilst we deplore the doctrines endorsed by this group, we must acknowledge that it acted honestly. We cannot say the same for those who give lip service to the Statement of Faith but secretly deny or decry it. That such a state exists is shown by the recommendation of the CSC when two of the Committee investigated conditions in certain parts of Queensland just recently.

The Brotherhood in Australia has recently been bombarded by circulars issued by Brother C. Pryde, of Queensland. He claims that the Statement of Faith and Unity Book constitute serious departures from the faith, as expressing "doctrines which have changed the truth of God into a lie." Yet, in spite of this, he is prepared to remain in a community which he claims is guilty of such action, and purport himself as be-

ing representative of Christadelphian teaching. How can he honestly reconcile himself to such action? The declaration of Scriptures is that "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." By his own admission, Brother Pryde claims that we have transgressed in that way. What action should he then adopt? Scripture replies: "If there come any unto you, and bring not this doctrine, receive him not . . ." (2 John 9-10). Instead of doing this, however, Brother Pryde attempts to openly associate with a community whose proclaimed doctrine is, in his opinion, a serious departure from the "doctrine of Christ."

Brother Pryde makes constant

demands for a revival of what he calls the "Shield Fellowship" (though the *Shield* repudiates the idea), and he claims that the Adelaide Ecclesia of some years back endorsed a teaching of the Atonement at variance with the Statement of Faith and Unity Book.

As one who in the past represented the Adelaide Ecclesia in negotiations for unity, we deny that that is so.

That sort of agitation is profitless, whereas a clear understanding of the Atonement will be found of great benefit, as indicating the terms of sacrifice required by each of us. To that end *Logos* invites its readers to submit questions on this theme that we will be pleased to answer in the Magazine.

In God's Hands

The following poem was found in a respected brother's Bible after he had passed to his rest:

*Our times are in God's hands
 Our very breath is lent,
 To be resigned at His command,
 Or in His service spent.
 Tomorrow is not ours,
 Nor can we claim today;
 Then let us seek with all our powers
 To serve Him while we may.
 One moment — only one,
 Is lent to us from heaven,
 Then to the Giver doth return
 Before the next is given.
 Though we in health may rise
 And see the day begun,
 Death with cold hand may close our eyes
 Before the setting sun.
 If Jesus be our Lord,
 And Yah, our God Most High,
 Whatever time the summons comes
 We will not fear to die.*

THE GENTLE DOVE

"O my dove that art in the clefts of the rock in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy countenance is comely" (Song 2:14).

Variety And Characteristics

Tenderness, love and peace are attributes associated with the dove. Its gentle, appealing nature makes it a favorite simile or term of endearment in love poems, and has given to it the title of Bearer of Peace.



The dove is another name for pigeon, though in popular usage it is usually restricted to the smaller species. It is a domesticated bird, and was used in ancient times for bearing messages. Carrier-pigeons were well known in Egypt, and at coronation ceremonies of the Pharaohs, four pigeons were let fly in a symbolic action to carry the tidings of the newly-appointed king to the four corners of the earth.

Doves constitute a family of birds styled *columbidae*, or dove-like, of which four species are prominent in the Middle East.

The *ringdove* or *wood-pigeon* (c. *palumbus*) is migratory, visiting the area in immense flocks in the spring to remain until autumn, though some individual birds stay throughout winter. The *stock-dove* (c. *aenas*) is chiefly found east of the Jordan, and particularly in the Jordan valley. The *ash-rumped rock-dove* (c. *schimperi*) is abundant in the interior of the country, and throughout the Jordan valley, taking refuge in caves and fissures. It is probably the species described in Jeremiah 48:28:

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."

Dove-like characteristics are employed in Scripture to describe the attitude Israel should aim to develop, the qualities expected of true discipleship, and the means whereby salvation may be assured. Reference is made to the beauty of its eyes (Song 1:15; 5:12), the plaintiveness of its voice (Isa. 38:14), the loving, gentleness of its disposition (Song 2:14; 5:2; 6:9), the rapidity of its flight (Ps. 55:6), the beauty of its plumage (Ps. 68:13), the harmlessness of its ways (Matt. 10:16), the mournfulness of its voice when denied its mate (Isa. 59:11; Nah. 2:7), and the directness of its flight when

obeying its homing instinct (Isa. 60:8). It is also noted for its trembling timidity and lack of sense when frightened (Hos. 7:11).

Its Significant Name

The Hebrew word for dove is *yownah*, and is probably derived from the root *yayin*, "to effervesce, to ferment as wine," and probably relates to the warmth of doves in mating. Be that as it may, the tender qualities of the dove cause all to "warm" to the little bird, as they observe its loving characteristics. It is the equivalent of the lamb among bird life.

In Leviticus 1:14; 5:7; 12:6, 8; 14:22, 30; 15:14, 29 and Numbers 6:10, the Hebrew word *yownah* has been translated "pigeon," and is associated with the turtle-dove (Heb. *tor*) as birds of sacrifice. They were the only birds so used under the Law (cp. Matt. 21:12; Mark 11:15; John 2:14, 16), and represented the offering of poverty in regard to a sin-offering, a burnt-offering, or the customary offering at child-birth (Lev. 12:6). In those circumstances two birds were offered instead of a lamb, and due to the extreme poverty of Joseph and Mary, that was the offering made when Jesus, the Son of God, was presented in the Temple. The dove was also used in the ritual for cleansing a leper (Lev. 14:3, 22).

The simplicity and harmlessness of the dove constituted it a fit symbol for sacrifice. Like the lamb, it submitted to the will of the offerer, and in that regard both lamb (John 1:29) and dove (Luke 3:22) are used in relation to the Lord Jesus as representing the

ideal Israel (Isa. 49:3).

For the lamb and the dove were used as symbols of Israel, and the nation should have manifested the harmless, trusting characteristics of both in its relationships to others and to Yahweh. But it failed to do so, and Hosea likened Ephraim to a "silly dove," fluttering panic-stricken from Assyria to Egypt for help, but ignoring the Power that could save it:

"Ephraim is like a silly dove without heart (i.e. understanding); they call to Egypt, they go to Assyria" (Hos. 7:11). "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria" (Ch. 11:11).

As a consequence of this, the Gentiles captured Israel, and it became like a caged dove, helplessly confined to its captors.

But that will not always be the case, for Israel is yet to be rescued and elevated before all mankind. The Spirit through the Psalmist declared:

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Ps. 68:13).

These metals symbolise redemption (Exod. 30:13) and faith (1 Pet. 1:7), and though these qualities have been absent from Israel over past centuries, the time is shortly coming when the Israel "dove" shall be freed from her cage to enjoy the liberty of redemption and glory of faith.

The Mourning Of Doves

The dove is noted for its mourning voice, particularly when separated from its mate. In the picturesque language of Scripture this simile is used on several occasions. Nahum pictures the desolate maids of Assyria being led away captive

mourning "as with the voice of doves" (Nah. 2:7). Isaiah describes the futile lamenting of those in Israel, who had departed from Yahweh, as "mourning sore like doves" (Isa. 59:11). Jeremiah predicted that the people of Judah who remained in the land when Nebuchadnezzar besieged it would be "like doves of the valleys, all of them mourning," or fearful, trembling and bemoaning the calamities fallen upon them (Ezek. 7:16). Hezekiah used the mournful call of the dove to express his desolate state of sickness:

"Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward" (Isa. 38:14).

The call of these birds expressed the condition of the king. In a state of delirium, he chattered as a swallow; in appealing unto Yahweh, he cried forth as a crane (see pp. 378-381); and as he considered his desolate state, he mourned as a dove.

This was not due so much to his dread of death, but to the fact that he had no posterity to carry forth the seed of David upon the throne. Hezekiah had neglected to marry, and had therefore overlooked an important feature of his duty as king. So he appealed to Yahweh for an extension of time to make good his neglect, and this was granted him. In gratitude, he proclaimed:

"Yahweh was ready to have me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of Yahweh" (v.20).

Harbinger Of Salvation

The most celebrated dove of all time is that one which Noah let

forth from the ark at the same time as he did a raven (Gen. 8:8).

It was a significant moment in world history. All mankind, save Noah and his family, had been destroyed by flood. For forty days, the occupants of the Ark had been protected from the ravages of the elements without, and now, as the storm had ceased, and the waters were receding, Noah released a raven and a dove to ascertain whether the earth provided shelter for them. The raven did not return to the Ark, but the dove did. It is recorded:

"She found no rest for the sole of her foot, and she returned unto him into the ark" (Gen. 8:9).

The little bird was helpless apart from the shelter of the Ark. She fluttered panic-stricken over the waste of stormy waters, finding "no rest," until she returned to Noah, whose name means "rest." After seven more days, she was again released, and now returned with an olive-leaf, the sign of restoration, mercy, peace and salvation.

"So Noah knew that the waters (of divine judgment) were abated from off the earth" (v.11).

The dove, the ark, and Noah the type of Christ, provide a parable of Israel's future. Having left the Ark of refuge, Israel has fluttered fearful and afraid over the stormy seas of Gentile nations (Isa. 57:20), finding no rest for her feet. Nor will she, until she returns to the shelter of the true Ark, manned by the greater than Noah. When the dove returned, she brought the olive-leaf as an evidence of the abating waters. Similarly, the restoration of Israel in our times, is

a token of the advent of the Lord Jesus, and the establishment of a new world order (Luke 21:29-31).

Like the dove, which brought encouraging tidings to Noah, the dove-nation of Israel provides us with the most outstanding sign of impending salvation. So Isaiah declared:

"Who are these that fly as a cloud, and as the doves of their windows (cotes)?" (Isa. 60:8).

He thus described the homing instinct of Israel, the dove nation, and he saw them flying in large companies back to the land, as the dove does every spring. That is the time of Passover, or Deliverance, the time that foreshadows the resurrection, as growth springs out of the earth. Paul takes the same figure, and describes how that the return of Israel (the migratory dove-nation) would betoken "life from the dead" (Rom. 11:15).

The Sign Of The Dove

As stated above, the Hebrew word for dove is *Yonah*, or Jonah. The experiences of that prophet foreshadowed the sacrificial death, burial and resurrection of the Lord Jesus, after which the Gospel was preached to Gentiles who accepted it.

It is of the greatest significance, therefore, that when the Lord's public ministry commenced, he was anointed with the Holy Spirit which took the form of a dove or a Jonah!

"It came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him, and a Voice came from heaven, which said, Thou art My beloved son; in thee I am well pleased"

(Luke 3:21).

This action on the part of Yahweh was as though the Finger of heaven pointed to the book of Jonah as foreshadowing the experiences of His Son. Jesus, in turn, told the people that no sign would be given unto them but "the sign of the prophet Jonah (the dove); for as Jonah (the dove) was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). The Spirit alighting on him in the form of a dove pointed the experience of his own destiny. This, together with his own words relating to the prophet, should have sent his hearers to study the book of Jonah as a foreshadowing of the work of the Messiah.

A Symbol Of The Saints

Six times the dove is featured in the Song of Solomon. It is applied to Christ in Ch. 5:12, and to his multitudinous bride in Ch. 1:15; 2:14; 4:1; 5:2; 6:9. All the attributes of the dove are called to mind by the symbol, but especial emphasis is placed on the eyes:

"Behold, thou art fair, my love; behold, thou art fair; thou hast dove's eyes."

The comparison with the dove shows the Bride of Christ to be mild, harmless, chaste and faithful, for it is emblematic of these characteristics (Matt. 10:16). As the eyes reveal the inward disposition of the mind, so the inmost thoughts of the Bride reveal that the dove-like qualities are not merely external, but are a reflection of the heart. She mourns the

absence of her mate, as she mourns his separation from her:

"O my dove, that art in the clefts of the rock, in the secret places of the stairs" (Song 2:14).

The dove has no protection of her own, and recognises it. She seeks security by sheltering in the "clefts of the rock," and there she awaits her mate. Similarly, the Bride of Christ today shelters in the protection of the Truth as a cleft in the Rock of Israel, shielding her from birds or animals of prey who would otherwise destroy her, mourning her absent Bridegroom, and longing for his coming.

Be Ye Harmless As Doves

The lovely characteristics of the gentle dove were commended by the Lord to his disciples (Matt. 10:16). They are to manifest the tender, innocent, faithful, harmless, dependable qualities of the dove, not preying on others, but patiently enduring the conditions of life about them. Their trust is not in the arm of flesh, but the Providence of heaven. They are to seek the protection of the Ark, and flee the stormy waves of the Gentile seas.

The greatest defence of a true disciple is in manifesting dove-like qualities. So Jesus said: "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless, inoffensive as doves." A serpent is swift to evade danger; whilst the tender beauty of the dove, its lovely, inoffensive character, protects it from harm. Whereas men would shoot a crow with impunity, they would hesitate to do so to a dove. Thus Jesus taught his disciples that the very goodness of their message, the inoffensiveness of their attitude, the loveliness of their characteristics would shelter them from harm, though should they be brought into close proximity of men who would ignore those virtues, they should observe the swiftness and the cunning of serpents to evade capture.

Let us build dove-like qualities in our lives and whatever may occur now our ultimate destiny will be one of eternal association with the Lord Jesus Christ, who exhibited to perfection those attributes in rendering willing obedience unto his Father.

— G.E.M.

Reviling And Railing.

A reviler and a railer are practically the same class of offender; only that the railer is more outspoken and offensive in his antagonism to good men and good things. They are both equally without hope of salvation, except they repent. They are in the category of those who "shall not inherit the Kingdom of God" (1 Cor. 5:11; 11:10). Many a man will discover that he has frittered away the ground of his hope by the habit of back-biting and evil speaking. A true brother does not even call bad names, let alone men whom he may misunderstand. He acts on the counsels contained in 1 Pet. 1:22, 23; 1 Thess. 5:15; Rom. 12:14.

(R.R.)

A Wise Attitude.

Many are the bows and galling the arrows directed against us, but we care for nothing but getting through on the Divine side, with as many as God may have enabled to discern the day of their visitation.

(R.R.)

The Prophecy of the Forty-two Months

"These are they who (in the days of their flesh) were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth . . ." At present they are the 'Holy city trodden under foot of the Gentiles'; but when changed and raised from the dead; and exalted to meet the Lord in the aerial, and seen descending there as Zion, they are 'the great city, the new and holy Jerusalem, having the glory of God.' This, then, is the great desideratum of the age, namely, the preparation of a people for the Lord; a people whose character shall answer to the testimonies adduced. 'The churches' do not contain such a people, neither can their pulpit ministrations produce them. In fact, 'the churches' are precisely what college divinity is alone competent to create . . . We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions, to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus."

— Elpis Israel, p. 388.



A Milestone In Exposition

Christadelphia should be familiar with one of the most important prophecies concerning itself. The Apocalypse records that a period of "forty - two months" would elapse, during which time "the holy city" would be trodden under foot (Rev. 11:2). This represents a period of 1260 day/years during which the ecclesia would suffer extreme persecution so as to drastically limit its public proclamation of the Truth.

The period commenced in the year A.D. 610 when, by decree of Phocas, the "bishop" of Rome, was constituted "father" (pope) of all the "christian" churches, with both ecclesiastical and temporal power. For centuries before this time, the respective "bishops" of Rome and Constantinople had been contending bitterly as to which of them was entitled to be known as "head of all the

churches," the "universal bishop," and now, at last, Phocas, ruling from Constantinople, had given his verdict in favour of the Roman See.

The 1260 years ran their course, and Yahweh's prophetic word was dramatically vindicated. In the year 1870, Victor Immanuel rode into Rome upon a white horse, and with due ceremony removed the pope's temporal power, an event which soon resulted in a further substantial loss of papal ecclesiastical power.

The year 1870, however, should also be remembered because of another significant event: a milestone in exposition. In 1869, the final volume of *Eureka* was completed, and in 1869-70 the completed work was in circulation.

An outstanding key to unlock the mysteries of Divine revelation had been placed into the hands of the brotherhood.

Thus the completion of the 1260 year period not only witnessed the removal of the pope's temporal power, but also saw a great upsurge in the development and witness of the true Ecclesia, as was divinely foretold in the Apocalypse (see *Eureka* vol. 2, pp. 659-673).

Through opposition and controversy, the Truth was clearly brought to light by our pioneers; and it will only continue to be maintained so long as we remain faithful to the beliefs and principles propounded one hundred years ago.

But today that fact is under challenge, unfortunately. There are those, exercising considerable influence, who are proclaiming that there is little value to be gained from studying *Elpis Israel* and *Eureka*, whilst, at the same time, advancing their own contrary views, the acceptance of which would invalidate the sound Christadelphian expositions of one hundred years ago.

The brotherhood needs to be warned of that fact.

John wrote: "Hereby know we the spirit of truth and the spirit of error" (1 John 4:6). In his day, two types of "spirits" were apparent within the Ecclesias: one leading to life, the other to death. In these days, there are those who strive to maintain the standards of belief and practise accepted from the beginning, and those whose approach to the Word would largely negate many of those principles.

The importance of the prophecy of the forty-two months cannot be over-emphasised; it expired in 1870 — not 1970! The Truth was exhumed from the ashes of time, and set forth in the pages of *Elpis*

Israel and *Eureka*. This was a work of God, not of man, and though Brother Thomas was not inspired, who doubts that the hand of Yahweh was guiding him to reveal the Truth to his and succeeding generations?

Today's Urgent Need

We believe that the answers to most of the current Ecclesial problems are to be found in a return to the foundation beliefs of our Community. There has been a distressing growth of liberalism, providing a sad parallel with the days of Judges when "every man did that which was right in his own eyes," and not that which was in accord with the will of Yahweh.

The virile, forthright exposition of *Elpis Israel* is needed. In our travels throughout the Ecclesial world we have observed a gradual weakening in the general stand which should characterise the Christadelphian Community, constituting it a separate Body from all forms of Gentile "christianity."

We discern a drift from those aspects of Biblical exegesis which were common among earlier generations of brethren; and in some cases this is being openly encouraged. It seems to us that the study of the fundamentals is declining; that the interest in such expositions as is contained in *Elpis Israel* is on the wane.

What is the cause of this? Perhaps a lack of Bible study in general. Yes, we attend meetings, we listen to tapes, but are we pursuing personal Bible study, and the reading of our standard works? Each one of us needs to answer that question for ourselves. Salvation is an individual matter. We must

endeavour, with relentless determination, to build into our lives those attributes which will demonstrate that we, truly, are the servants of Deity. Apathy and indifference towards Bible study will rob us of the zealous fire which must burn within us if we are to present ourselves as "living sacrifices unto God" (Rom. 12:1). It is only the taste of the Word that will cause us to hunger and thirst after righteousness (1 Pet. 2:2-3; Prov. 4:18; Eph. 2:19-22).

On the other hand, an increasing understanding will rejuvenate us, and rekindle our early enthusiasm. And this can be contagious. As we re-discover our "first love" (Rev. 2:4), we will find that we influence others to do likewise.

Discerning True From False

The personal study of the Word will fortify us against those false teachers whose influence can rob us of our inheritance. They exercise sway over those who are Apostolically described as "unstable souls" because they lack sufficient depth in the Word to discern the Truth from the persuasive appeal of those who seek to appeal through mere eloquence (2 Pet. 2:14, 18).

Peter was aware of these dangers and warned against them. He wrote an epistle designed to alert his readers, in which occurs the dominating word "knowledge." No less than fifteen times in the three chapters of his second epistle the apostle emphasised the need for sound knowledge as the antidote to the undermining influence of false brethren. And as though as to underline the importance of the matter, he used no less than

seven different Greek words to stress the point. His closing words are an appeal to apply the exhortation:

"Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

A knowledge of the basic principles of the Truth will equip us to clearly discern the true from the false:

"The Bible is the enlightener. If men would not be carried about with every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world" — *Elpis Israel*, p.385.

A great many problems arise these days because far too many are prepared to be merely listeners rather than diligent students. Thus a state of general bewilderment and uncertainty is manifested in the face of erroneous teaching. Some are perturbed, for they can sense that the purity and virility of the Truth is being weakened, yet they do not feel as though they are equipped to effectively grapple with the situation. The study of the Word of God, with the aid of *Elpis Israel*, will greatly help in the matter.

Be Careful Of Clerical Commentaries

There appears to be an increasing acceptance of the writings of the clergy at the expense of sound, Christadelphian exposition. We cannot warn too strongly against this. Whilst it is readily admitted that there are writings outside the Brotherhood that can help us, we need to appreciate the clear limitations of such works.

Do clergymen know the Truth?

They would not be clergymen if they did!

Are they competent to teach us concerning "the hope of Israel"?

If they were educated in that theme, they would separate themselves from apostate christendom.

The following facts are gleaned from *Elpis Israel*:

The clergy "became a distinct order unrecognised by the scriptures, by which they are repudiated as 'reprobate concerning the faith.' This order of men had the presumption to style themselves God's heritage, or 'clergy'"; as though He had a delight in them above all other professors! But with all their praying and preaching, neither they nor their successors love the Lord; for they do not obey Him: and He has made obedience the test of love, as it is written, 'Love is the fulfilling of the law.' They corrupted and perpetuate the perversions of the faith from age to age; therefore, says the scripture, 'Let them be accursed when the Lord comes.' By the ministerial influence of this order of men multitudes departed from the faith" (pp. 215-216).

The clergy are part of the "system" of the Gentile world, concerning which, Christ declared his own kingdom was not associated (John 18:36). They are not only a part of the present evil system, but the very product of it. Lacking a knowledge of the "truth in Jesus," they support the present order of things, and therefore will be destroyed with that which they love, when the Lord appears to remove it.

Let us, then, heed the dangers connected with their writings; particularly when use is made of them to the exclusion of the pioneer expositions. Perhaps the increasing appeal made to Gentile theologians is due in part to a growing respect for profane educational standards, such as the world reveres. It is sometimes implied that a university education better fits us for the study of God's Word. This is not only a fallacy; it is in direct contrast to the teaching of the scriptures: "The wisdom of the world is foolishness with God" (1 Cor. 3:19). The Word abounds with similar warnings (see Matt. 11:25; 1 Cor. 1:21; Isa. 19:11-12; 44:24-26; Col. 2:2-3, 8). After all, our hopes of salvation and fellowship with the Father depends initially upon our intellect being flooded with the light of divine truth; not with the fruits of profane education (1 John 1:5-7).

Let us then, in this year of 1970, return, with renewed fervor, to the forthright, uncompromising expositions of our pioneers. Let us acknowledge that the Brotherhood was *founded* upon such writings as *Elpis Israel*, and let it not be said that we *floundered* through an unwillingness to uphold those same principles.

— J. Ullman.

Hands Around The World.

Brother Peter Pickering, of Coburg Ecclesia, Victoria, recently completed a world tour that took him into parts of England, Canada and USA. Wherever possible he ministered the Word of salvation, and greatly appreciated the enthusiasm for the exposition of the Word that he found in widespread parts, and particularly in the Birmingham area. Despite the growing problems of the age, the Apostle Paul declared that there will be those waiting for Christ at his coming whom he will find acceptable. That core of strength is manifest in all parts of the Ecclesial world today.

Present Possession of the Holy Spirit

The idea that we receive the Holy Spirit in some form at baptism is increasingly presented from our platforms. In a recent lecture by a well-known brother under the title "Being born again," it was argued that we are "born of water and of the spirit" (Jn. 3:5) at baptism. In support of this Titus 3:4 was quoted:

"After that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by washing of regeneration and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life."

This, it was claimed, applied today at baptism.

From here we were directed to Acts ch. 2 and Peter's words on the day of Pentecost:

"Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gifts of the Holy Spirit."

This did not mean, the speaker emphasized, that they would, as it were, get a prize, and be able to work showy miracles. No! The Holy Spirit would be in them as a good influence. This applied at baptism for us, as well!

If we did not walk worthily, then, quoting the letter to the Ephesians, we should "grieve the Holy Spirit of God whereby we are sealed unto the day of redemption" (Ch. 4:30). This was equat-

ed with the words of Hebrews 10, on doing despite to the Spirit of grace.

Is This Unimportant?

This thesis did not cause any noticeable comment. In general, the audience had listened almost spell-bound from beginning to end. I suppose this is happening in various places.

Perhaps many who listen to such a presentation are in agreement. Others do not agree, but seem to think it unimportant so long as the speaker does not teach we have the Holy Spirit to work miracles. This last point is strange: no one in their senses surely would wish to argue we can work miracles. Even the churches of Christendom do not make this claim. This is not the issue. The question is: Have we the Holy Spirit? John Baptist had it, but did not do miracles. David and others also had it, but did not do miracles as far as we are informed. So, it would be argued, we could have the Holy Spirit without being able to do miracles. This is the question at issue.

If it is an unimportant point, then it is not a profitable use of time and paper to pursue the matter further. But is it unimportant? Here are two reasons for its importance:

If the Holy Spirit is working in us as a direct influence from the Father then we shall gradually, un-

consciously, cease to attach supreme importance to the daily study of the Word, as the means of transforming us. Imagining the Spirit in ourselves we shall be content to surrender ourselves to its benign influence. Second, it is one step back to the belief in an immortal soul. That is an extreme statement, you may say! But what is the most serious aspect of believing in an immortal soul? Is it the expression of human pride: choosing to think we are better than we really are? So with the Holy Spirit in us; it is a fancy that is very gratifying; but it is taking to ourselves what God has not given us, and regarding ourselves of a higher status than is in fact the case. The religious world, of course, has ever been full of ideas; and the clergy boldly assert their possession of the Holy Spirit, as an influence from God in them. At the ordination of the Priest, the Bishop says: "Receive the Holy Ghost for the office and work of a Priest in the Church of God."

The Only Two Influences For Our Good

What is the truth of this matter in relation to believers of today? It is that there are two influences operating for our good in our probationary life, and not three. The two are (1) the Word of God — the spirit-word; and (2) the angelic ministration in providence. There is no third one, the Holy Spirit as an emanation of the Father directly influencing us. This, God uses only in special cases, as in the prophets, Saul, David, John Baptist, etc.

The Word of God is the Spirit medium that will create in us the

new man of the spirit. As Brother Thomas wrote:

"A man has so much of the spirit of God in him, as he has the Truth of God believed and obeyed."

There can be nothing so important as to be convinced that it is the Word of God that is the medium of implanting Spirit ideas in us and quickening us in divine things, and moulding our character in harmony with God's mind. Jesus said:

"It is the SPIRIT that quickeneth; the flesh profiteth nothing; the WORDS that I speak unto you, they are spirit, and they are life (Jhn. 6:63)."

Hence, the Word is Spirit. In his prayer for his disciples he said: "Sanctify them through thy truth, thy word is truth." So that even the apostles who were to receive the Holy Spirit gifts were to be sanctified by the word of God. James, speaking of the good and perfect gift that comes down from the Father, says: "Of His own will begat He us with the word of truth that we should be of a kind of first-fruits of His creatures." He does not say that the Holy Spirit comes down from the Father to beget us at baptism. The Apostle Peter adds his testimony: He says the believer is "elect, according to the foreknowledge of God the Father, *through sanctification of the Spirit* unto obedience and sprinkling of the blood of Jesus Christ." Whence came this Spirit? He tells us in the same chapter:

"Seeing you have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

This is emphatic. We are born again of the Word of God; we are purified, sanctified, in obeying the Truth.

Born Of Water — And Spirit

What, then, did Jesus mean when he said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God"?

The new teaching (not in fact new, but a return to Christendom astray!) says that as we emerge from the water of baptism — born of water — we receive the Spirit, parallel in a sense with what occurred to Jesus at Jordan. This is the first stage of being born of the Spirit, to be completed when this mortal puts on immortality.

But the true sense of Jesus' words is that we are "born of water" at baptism, and "born of the spirit" when this flesh and blood nature becomes spirit nature. Jesus makes this plain by the words which follow:

"That which is born of flesh is flesh; and that which is born of spirit is spirit."

There is something absolute about these statements. While we are flesh, we are not spirit. To say of a man "he is spirit" must mean he has been raised to the higher nature and spiritual body. We are not "born of the spirit" therefore, in the sense Jesus is using these words until we are manifest as spirit beings.

The Apostle Paul makes the same discrimination between flesh and spirit:

"As we have borne the image of the earthly (natural body), we shall also bear the image of the heavenly (spirit body) . . . flesh and blood cannot in-

herit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. 15:49-50).

This is just what Jesus says — Unless ye be "born of the spirit," ye cannot enter the kingdom of God: "that which is born of the spirit is spirit" — incorruptible.

The phrase, "born of water" in Jesus' discourse is intended to cover not only the act of baptism, but all that is associated with baptism. Paul says in Romans 6, that after burial in water, dead with Christ, we rise to newness of life. The Spirit-word believed and obeyed, is the mind of the Spirit in the believer, and this is the quickening power unto newness of life. This is an important part of being "born of water." If we choose to associate these things with the next phrase "born of the spirit," we make the phrase "born of water" of unreasonable insignificance. In such a brief record as this, one cannot suppose that Jesus used the words "born of water" merely to cover literal emergence from water. Rather he used it to cover all the deeper spiritual matters associated with that physical act.

The Spirit In The Ways Of Providence

To return to the two influences in the believer's life. We have dealt with the power of the Spirit word. Now, secondly, there is the angelic ministrations, the hand of providence.

"Are they (the angels) not ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

Here is God's spirit again, related to our growth and perfecting in divine things. But again it is

not direct Spirit upon us, as is being taught. No, the angels are spirit beings who hearken to God's voice and do His commands (Psa. 103:20). As He requires they exert themselves in supervising the circumstances of our lives, for our good unto eternal life. In this way the Spirit is an influence upon us. As Jacob says: "God which fed me all my life long unto this day — The Angel which redeemed me from all evil, bless the lads" Gen. 48:15-16). The divine records are full of illustrations of angelic ministration, arranging trials and testing, saving from evil, stirring up others at the right time to provide a word of comfort, rebuke, or encouragement.

Here, then, are the means God employs to build up the Spirit man in us; our use of the Spirit word for study, for daily application, and for guidance in prayer; and the co-operating work of His Spirit angels leading us through the wilderness to the promised land.

Correct Interpretation

Finally, we must correct the misapplication of the several scriptures quoted at the beginning. First, there are the words of Peter on the day of Pentecost: "Be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The speaker (at the previously-mentioned lecture) said that we would receive the gift of the Spirit as they did; but added that Peter did not mean the Holy Spirit Gifts which he and the eleven had just received. But this is what Peter did mean. It is made perfectly plain on the parallel occasion when Peter speaks to

Cornelius and the Gentiles. Even before they were baptised:

"The Holy Spirit fell on all them which heard the words . . . they heard them SPEAK WITH TONGUES and magnify God. Then answered Peter, can any man forbid water that these should not be baptised, which have received the Holy Spirit as well as we?" (Acts 10:44-46).

If the first Gentile believers spoke with tongues on receiving the Holy Spirit, doubtless the same thing occurred on the day of Pentecost with the Jewish believers. Peter had already declared that his receiving the Holy Spirit Gifts was a fulfilment of Joel's prophecy; and Joel's words that he quotes speak of an extensive outpouring of spirit.

These Holy Spirit gifts were a direct pouring out of Spirit on individuals, and there is nothing equivalent today. It was needed at the time, not only to guide into all truth, but to provide miraculous testimony to the way of Christ before the hard-hearted Jewish government. It was an important element in the whole situation. The Spirit through the Psalmist shows this importance by referring to the Spirit Gifts in Ps. 68:18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Paul in Ephesians 4 says that these gifts were the Spirit Gifts. And they were sufficiently important to find mention alongside Jesus' victory over sin and death, and God's promise to inhabit the temple of the redeemed.

But did all believers, generally, receive the gifts in apostolic times? No, only a selected few actually re-

ceived it. But they held it for the benefit of all. Paul makes this plain in 1 Cor. 12. In the figure he uses, brethren generally are the body, and the "members," — foot, hand, eye, ear, etc. — are those who had the Spirit gifts for the benefit of the whole body. So that in a sense the whole ecclesia had the Holy Spirit; they all benefitted by it, though only a few were the actual recipients.

This is the sense of the passage in Titus 3:4-6 that the speaker quoted. Paul told Titus that "God saved (is saving?) us through the washing of regeneration, and renewing of the Holy Spirit which he poured out upon us richly,

through Jesus Christ our Saviour." It will be seen this language is parallel in idea with Ps. 68:18. Jesus, having ascended, did pour out richly the Holy Spirit Gifts for the guidance and instruction of the believers. It was a renewing power in their midst, building up the new man of the spirit.

The Holy Spirit outpouring of the apostolic time was for a limited period. Paul plainly says that it would cease, leaving only faith, hope and love (1 Cor. 13). In our times the Spirit is in our midst as the Spirit-Word given by the Spirit-energized witnesses of those and early times.

— G. Pearce (Eng.)

One Hundred Years Ago

Ecclesial Interests as reported in "The Christadelphian" for August, 1870

News From Brother Thomas.

This issue of *The Christadelphian* was packed full of interest. It included a long letter from Brother Thomas, outlining his experiences on his return voyage to America. It cost him 9/- for dinner, bed, breakfast and lunch at the hotel, and this included the delivery of all his baggage on the Prince's Pier Head for shipment. He was accompanied by Brother Martin, who "attempted the conversion of the saloon world afloat by the power of the word," but in vain. Instead, he became the butt of the ship's company, who styled him "our friend Moses," whilst they spoke of Brother Thomas as "the patriarch."

Brother Thomas summarised his recent tour of Britain in the following words:

"In the tour now completed, I have exhibited the truth in a hundred and forty-five discourses, to which hundreds have listened with great, and I hope some with profitable attention, from an hour and a half to two hours at a time. Thus far I have escaped

such extreme depression of the vital force, though not entirely free from the acquiescent feeling that disinclines from exertion of muscle or brain. To visit, or receive visitors, or to meet the public, is burdensome to contemplate. As a consequence of being so heavily laden for the past year, the life of a hermit, in some inaccessible retreat from the busy haunts of the noisy world, where I could enjoy the unbroken silence of undisturbed solitude, is a vision of rest much desired; but which I have not yet found, and from the letters received since my return, does not seem likely to be attained."

In fact, he had received invitations from Ecclesiastical in America that would involve him in a tour throughout that continent of some 3,000 miles.

Many requested him to revive the *Herald Of The Kingdom*, but he declined to do this on the grounds of health, and directed all interested to *The Christadelphian*.

Circulation Of The Christadelphian.

In the Editorial, Brother Roberts an-

nounced that the circulation had risen to close on 1,100 copies, and that he was having 1,200 printed monthly.

Education.

The government of the day was greatly agitated over this matter, and sought to improve the teaching of the schools. Reforms were suggested, and counter-suggestions made. Brother Roberts commented:

"But are any of them capable of devising a true system of education? By no means. Where one would train the intellect merely, another would confine instruction to matters of sentiment. One would banish the Bible; another would cloud the young mind with monastic superstition. Each would go to some extreme which would spoil the result. What is wanted, is the cultivation of all the powers of the mind simultaneously; the fear of God standing first, followed by the knowledge of His purpose; the love of neighbour, and the long train of knowledge in nature and art that makes us acquainted with the characteristics and uses of the place we live in, and the conditions by which we are surrounded.

"Such a system of education can come from God alone, and will come, when 'He shall teach the nations His ways' (Isa. 2:3; Mic. 4:2); when He shall turn to the people a pure language, and they shall all call on the Lord with one consent (Zeph. 3:9), when 'wisdom and knowledge shall be

the stability of the times' (Isa. 33:6), 'and the law shall go forth from Zion, and the word of the Lord from Jerusalem'."

War In Europe !

The agitation of France against Prince Leopold of Prussia accepting the crown of Spain, were followed by a French declaration of war against Prussia. Brother Roberts interpreted this as "the tactics of the frog-power," and anticipated that it would have important developments as far as Europe and Bible prophecy were concerned. He commented:

"Our eyes turn to the desolate hills of Judah. Jerusalem sits yet on the ground, a weeping captive. Her scattered children, all heedless and stubborn-hearted, as for ages past, join the Gentiles in their godless glee, or schemes of Mammon or of war."

Papal Infallibility.

"On the 13th of July, the bishops, by a majority of 450 to 88, decreed the Pope — and, therefore, all past and future Popes — to be personally infallible." Brother Roberts saw this as highly significant, and anticipated that the shadow of Papal temporal power that remained would shortly be removed. (1870, of course, completed the circle of 1260 from the decree proclaiming Rome as head of the churches).

The Blame For Divisions.

The Truth does not change. Men may deny and pervert the Scriptures, but the divine teaching remains the same. Wise are we, if we uphold what is written. Men, by introducing their own inventions, may bring about divisions, and cause the Truth to be evil spoken of by the undiscerning, but Christ will not lay the divisions to the charge of the righteous.

Such As Sow To The Flesh.

The things of God and human sympathies are not in accord. The man who is faithful to the former must expect to alienate the latter, to a great extent. Mankind, as regards the bulk of them, are not sufficiently intellectual or spiritual, to harmonize with the high and exalted things of the Spirit. They love the things that are in harmony with their feelings and appetites; and those who minister to them. A man must belong to them to be popular with them — in literature. As Jesus says: "The world loveth its own." (R.R.).

OUR ALTAR

"We have an altar, whereof they have no right to eat which serve the tabernacle" — (Hebrews 13:10).



In view of ideas circulating throughout the Brotherhood threatening the accepted beliefs on the important theme of Atonement, we open our pages to answer any problem that may concern readers.

To commence, we draw attention to the comments of Brother C. Pryde in his No. 5 circular. He claims that we teach that the shed blood of the atonement is "an expression of God's wrath." We teach nothing of the kind. But he continues:

"To drive home this Scripture enjoined precept, we have only to look at the construction of the altar. It was used as the acknowledged place where all gifts to God were made. All manner of offerings were instituted to show their duties and obligations to their Creator. The altar was not a place of condemnation, such as a gallows. The altar had a sanctifying effect upon all gifts laid thereon (cp. Exod. 29:37; Matt. 23:19). It was a settled recognised place where God would receive their gifts. On special occasions God showed His acceptance of their offerings by supernatural fire which consumed the sacrifice (Lev. 9:10; Judges 6:21; 1 Kings 18:38). These are very wonderful incidents and show us the holiness of the table of the Lord. All things laid upon the table of the Lord had to be of the very best to be accepted. Christ was holy, harmless, undefiled, the Bible says so.

"The blood upon the altar was the most precious gift, because it is the life — a life of perfection, lived sac-

rificially in loving duty to God who is the author of life. All blood offerings carried the same principle, whether 'peace', 'freewill' or sin-offerings.' They served their immediate purpose while at the same time were prophetic types of the great and perfect offering of the Lord Jesus. His blood (life) was precious; a spotless life, wholly without the blemish of disobedience. As symbolised in the memorial emblems, he gave his blood, his life; he gave himself, his body, a redeeming price for us all"

The Altar Was Holy

With much of the above we are in complete agreement. We acknowledge, as Scripture clearly teaches, that the altar sanctified the gift that was placed upon it (see Matt. 23:19). Moreover, it "made holy" the priests who touched it. But from whence did it derive this power?

Only by itself being atoned!

The altar was considered as requiring cleansing.

Here are the instructions:

". . . Thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy" (Exodus 29:36-37).

The altar had to be cleansed.

The altar had to be atoned.

The altar had to be sanctified.

The altar had to be anointed.

What or did the altar typify?

As the quotation from Hebrews at the top of this article shows, the Altar prefigured the Lord Jesus Christ. Contact with him through baptism constitutes us "holy Brethren, partakers of the heavenly calling" (Heb. 3:1). As the altar had to be cleansed, atoned for, anointed and sanctified, and as it typed the Lord Jesus, it is obvious that he was involved in his own sacrifice. He had to be cleansed from flesh-nature and clothed upon with spirit-nature, and this was effected through his offering.

Flesh is unclean in that it is prone to error, and acknowledgment of this must be made to Yahweh as the basis for Atonement. In our case, we acknowledge this because we are conscious of imperfections due to the lusts of the flesh; in the case of the Lord Jesus, he acknowledged the flesh to be unprofitable (John 6:63), not because he gave way to it, but because he had to strive against it (Heb. 12:4; 4:5). The "uncleanness" of the Lord, therefore, was physical and not moral; but ours is both. Brother Thomas comments:

"Human nature, or 'sinful flesh,' has three principal channels through which it displays its waywardness against the law of God. These are expressed by 'the lust of the flesh, the lust of the eyes, and the pride of life.' All that is in the world stands related to these points of our nature; and there is no temptation that can be devised, but what assails it in one, or more, of these three particulars. . . . This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in 'the

testimony of God' . . ." ("Elpis Israel" p.77).

Brother Pryde seems to reject this, and if we read him aright, aligns uncleanness only with actual transgression. Therefore, he, apparently, would reason that whereas we are "unclean" because of personal failure, the Lord was not. But if so, he overlooks that the altar, which typified Christ, had to be "cleansed." Why was it accounted "unclean," if the latter relates only to actual transgression? It did not sin in the conventional use of the term, and the use of the term in this context, shows conclusively that it is not to be understood as synonymous with actual transgression.

The altar was accounted "unclean" because it was constructed through human agency. The same applies to the Lord Jesus. His cleansing and sanctification benefited others as well as himself. He prayed:

"For their sakes I sanctify myself, that they also might be sanctified through (Greek 'in') the truth" (John 17:19).

The Lord Jesus was sanctified as a prophet, and sent into the world by the Father (John 10:36), but at the stage in which he uttered the prayer, he was about to sanctify himself as priest and altar in order that the offerings of his followers might be received and presented to the Father. He thus became "our altar."

We once asked Brother Twine as to why the altar (which was a "clean" thing) needed to be "cleansed" and "atoned" for, and he replied before witnesses, that it was made unclean by the blood placed upon it! But the blood is the cleansing agent, as Brother

Pryde has correctly stated.

The truth is perceived in its beauty when the principles set forth by Brother Roberts in *The Blood Of Christ* are perceived. Unfortunately, Brother Pryde's comment (see second paragraph)

shows that he does not understand the import of the words of Brother Roberts, nor our own; for he has read into them ideas that are quite foreign to the thoughts expressed.

—H.P.M.

The Mystery Of Godliness Or The Mystery Of Iniquity.

TWO MYSTERIES

There are two mysteries which stand opposed to each other; one is the Mystery of Godliness embracing the principles of God manifestation, the other is the Mystery of Iniquity which is Flesh manifestation. The former exalts God's Name and purpose; the latter elevates man's authority and institutions.

The Mystery of Iniquity (2 Thess 2:7) flourishes in high places, being an accumulation of human philosophy based on the thinking of the flesh; the Mystery of Godliness is often despised and hidden from view, being based on the thinking of the Spirit, stimulated by the study of the Word.

The Lord Jesus taught that the way to Eternal Life was "strait" and "narrow," which is very harrowing and irritating for lovers of the world, or "humanists." Therefore, in almost every age, God's way has been corrupted by natural "thinkers" whose wisdom and wit never tire of seeking out new ways of worship, and it is rarely appreciated that corruption almost invariably commences among God's people when they find the Truth

"too exclusive" and "narrow." Cain was originally "in the Truth" and for a while worshipped alongside his brother Abel, but he began to think for himself, and to presume that God would be pleased with a decorated and flowery service. Such forms of "religion" abound in the world today, constituting part of the Mystery of Iniquity.

It was the "sons of God" who originally broke down the barriers of separation in the days of Seth, and brought about the situation described in Genesis 6: "God looked upon the earth, and behold it was corrupt for all flesh had corrupted His way upon the earth." Men must have been acquainted with God's way in order to corrupt it, and so the warning of the Lord for these days is potent with meaning for us: "As the days of Noah were, so shall also the coming of the Son of Man be."

Paul taught:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters said the Lord Almighty" (2 Cor. 6:17-18).

Sonship is thus conditional upon separation in the absence of which God will disown any association with us. But the spirit of liberalism and tolerance is very attractive, causing nearly every generation of believers to drift towards the world. When God separated Israel, and gave the people a glorious inheritance in the land of His choice, we are told that they "served the Lord all the days of Joshua and all the days of the elders that outlived Joshua," but that the next generation did evil "and followed other gods, and gods of the people that were round about them" (Judges 2:7-12).

History impresses the lesson of Cain, the Flood, Israel's third generation, the Captivity, the Roman Invasion of A.D. 70, and Laodicea. All these events give witness to the inevitable decline that takes place among God's children, so that it would be most unusual if ecclesias in these last days proved entirely to be an exception to the rule. However, only those who anoint their eyes with eyesalve will be clear-sighted enough to discern, whereas the remainder will be involved in the tragedy that comes from "knowing not" the state of spiritual poverty, blindness and nakedness that ensues (Rev. 3:17).

Truth never changes. It may advance, expand or multiply, but it does not alter. In acquiring new territory it does not surrender the old, so that all its annexations are but additions to its foundations. In this it is like the subject of mathematics, which, however advanced, never gives up the basic facts, but only develops by perpetual recurrence to first prin-

ciples. So with the Truth; it is only unswerving adherence to old paths which can promote and develop it. To call our foundations "out of date" is human foolishness; to say that our pioneer works are not suited to the age, is but condemnation of the age itself. Love does not grow by giving up the past, nor does faith increase when we relinquish earlier labours for "new ventures" that appear "modern."

We therefore believe that a mistake is made when "Youth Groups" are created in order that the young may "think for themselves" after the manner of modern education. It is unscriptural to segregate their activities in the truth from the older generation; it was never so done in Israel, nor under Apostolic guidance. In fact, the principle of Apostolic advice is to the contrary — 1 Timothy 3:6. Youth today needs all the wisdom and counsel it can obtain from mature elders who fit the category of "Israelites indeed in whom is no guile" (John 1:47). We need to beware of the sin of King Ahaz whose travelling experiences "broadened" his outlook, and in seeing "an altar that was at Damascus" thought God would be pleased with it, or else it would grace his form of worship (2 Kings 16). He thus obtained "the latest thing" in altars, and with it tried to bring the Truth "up to date" at the expense of the old methods.

That is how the Mystery of Iniquity developed in the early days of Christianity at the expense of the Mystery of Godliness. The latter was revived, but only at a great expense of time, labour and

popularity by our pioneers: "Look to yourselves, that we lose not these things which we have wrought, but that we receive a full reward."

Let us help our young to be true disciples (which means "learners" or "trained ones") fully instructed

in the word of truth. Not free-thinkers, but faithful disciples educated in the admonition and fear of the Lord rather than in the school of modern Athens.

— W. G. Holten,
Newquay, England.

PONDERING THE PROVERBS

31. A Time To Speak:

"A fool uttereth all his mind; but a wise man keepeth it in till afterwards" (Prov. 29:11).

There is a time to be silent, as well as a time to speak. A man's power to recognize this time is almost a criterion of wisdom in general. A man without discernment speaks whatever he thinks. As a bell to the waves, or the Aeolian lyre to the wind, so is his mouth to his feelings; answering to every shaking gust, every expanding swell. He may think honesty calls for it: this is an artificial theory of honesty. Honesty demands truthfulness in what we say, but not in the saying of all we know or think. There is prudence as well as honesty. Prudence controls the tongue, which, as James says, is a little member with power out of all proportion to its size. It is often a power for destruction, for burning; it usually creates perpetual blight. It may be a fountain of blessing. To be so, it must be withheld from bitter words, even if bitter feelings are stirring for utterance. Words of patience, words of kindness, answers of softness belong to the lips of saints. Words of another kind destroy the owner.

32. The Power Of The Proverbs:

"Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. . . . He spake three thousand proverbs" (1 Kings 4:30, 32)

Brief and pithy statement of practical truth — known as proverbs — are powerful. They are more or less current everywhere. They are easily understood, and easily remembered; and they influence action where formal disquisition would be powerless. No civilised community is without them. The Scriptures, which lack no good feature, has this as well. A whole section of them is devoted to "pro-

verbs." But there is a difference between the proverbs of the Bible and the proverbs current among men. Bible proverbs have God in them; merely human proverbs have not. Bible proverbs recognize God as the ruling factor in human action, which human proverbs leave out of account. Besides this, Bible proverbs have God in them in the sense of owing their origin to the inspiration of God. "God gave Solomon wisdom exceeding much." Paul tells us that the voice speaking in the proverbs is the voice of God "speaking to us as children" (Heb. 12:5). Because Bible proverbs have God in them, they are as far superior to human proverbs as long-sightedness and accuracy are superior to shortsightedness and error.

33. Avoid Scandalizing:

"He that covereth a transgression seeketh love, but he that repeateth a matter separateth friends" (Prov. 17:9).

There are few men who seek to hide the faults of others. The universal propensity is to make them the subject of conversation. It is a mischief-working propensity. We are all faulty enough to make getting on a matter of delicate management, but the difficulty is immensely exaggerated by the tale-bearer. He acts upon your imagination and makes you see evil where you would have been blind. Yea, he sometimes makes you see evil where there is none. Your manner is unconsciously chilled towards the victim of his gossip, and the chill reacts upon him and from him to you, and men otherwise friends are separated. The only plan is to refuse to listen, and in your own practice be silent concerning faults, remembering that all are more or less faulty, and that the only way to get at the little good there is in an evil state is by exercising the charity that covers a multitude of sins.



Events Subsequent to Christ's Return

A Review Of Bible Prophecy Outlining In Sequential Order The Events To Take Place Subsequent To Christ's Return.

(Continued from p. 320)

The Song of the Redeemed celebrates their victory and their imminent reign over all mankind. "Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, 'Glory to the Deity in the highest, over the earth peace, and good will towards men.' Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of Glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (Rev. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed."

Eureka, Vol. 3, P.389.

The Judgment Seat of Christ

Its Reality

The Judgment Seat of Christ is a theme upon which the mind can be exercised with the greatest profit. The Apostle taught:

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Again:

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).

The Apostles therefore taught that judgment is as inevitable as death; and further: in the principle set forth by Peter they revealed that it will be the first work of Christ following the resurrection.

Thus, when we think of the imminence of Christ's return, we should align thought of the Judgment Seat with it.

Unfortunately, concept of it is usually somewhat vague and unreal, so much so that some have even reasoned themselves out of it, claiming that we are judged from day to day, and that this constitutes the Judgment Seat of Christ.

In previous supplements, however, we have advanced Scripture to show that the Judgment Seat will be set up at Sinai, and at the set time already determined of God. The Psalmist declared:

"At the set time that I appoint, I will judge with equity" (Ps. 75:4 — RSV).

Again:

"He (God) shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Ps. 50:4-5).

When will this be? Paul wrote:

"We beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him" (2 Thess. 2:1).

These words imply that believers will

be brought together to a common locality at Christ's coming, that he might gather them unto himself. Paul wrote to the Ecclesia in Rome:

"God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:7-9).

In passing, we might note that three classes are referred to by Paul in this comment:

- (1) — **Those who by patient continuance in well doing receive eternal life;**
- (2) — **The contentious who refuse to "obey the truth," and who receive indignation and wrath;**
- (3) — **The habitually evil who will receive tribulation and wrath.**

Class No. 2 above, relates to those who know the Truth but refuse to obey it, rejecting the divine offer of mercy associated with baptism. Their stubborn attitude decides their own judgment. There is no need of a formal investigation of their character and doings, for their repudiation of baptism is sufficient to secure their condemnation. They receive wrath and indignation (R.V.) or *thumos* and *orge* as the Greek expresses it. The former signifies the sudden blazing forth of anger from inward feelings; the latter relates to the more settled, lasting emotion that finds its expression in punishment which in this case will be rejection from the presence of Christ.

Class No. 3, however, refers to those who "doeth (Gr. practises) evil" by disobeying the Law of God, and among this group are found both Jews and Gentiles. It, therefore, relates to those who are in covenant relationship with God by either circumcision or baptism, but who live inconsistently with their high calling. They will be subjected to a personal scrutiny of

motives, habits and character, and will experience tribulation and anguish as their shocking inconsistencies are brought into the open.

When will this judgment take place?

Paul declared: "At the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). The context shows that both righteous and wicked are judged at the one time, and brought together for the same purpose. It is "the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

Other references of the Apostle concerning this judgment confirm the exposition above, and are as follows:

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. 4:5).

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"Why doest thou judge thy brother? Or why doest thou set at nought thy brother? for we shall all stand before the judgment seat of Christ Every one of us shall give account of himself to God" (Rom. 14:10-12).

These are the doctrinal facts, but it is difficult to transmit them into reality. This is a difficulty with many in regard to the whole theme of Christ's second coming. It is quite easy to conjure up the steps that will bring Russia down into the Middle East, and before Jerusalem to battle, for they are obvious to us, not only from Bible prophecy, but from the daily news.

But as soon as we attempt to picture Christ's return, and our gathering to him, the whole subject seems divorced from reality. Whilst acknowledging the doctrinal truth of Christ's second coming, the mind finds a difficulty in accepting it as a concrete reality. The Return, the Resurrection, the Gathering to Christ, the Judgment Seat — all are difficult to conjure up. Will we literally be taken to the Judgment Seat?

How will we be conveyed there? What will happen to young children? What arrangements will be made for our accommodation and care at the place of Judgment? How long will it take?

Our minds, largely dominated by the symbols of material security and permanence with which we are familiar (homes, motor-cars, businesses, buildings, cities, bank-balances) find it difficult to focus upon such impractical subjects as the Return, the Resurrection, the Judgment, and so forth.

Yet it has an historical basis in that it happened before when two million people were suddenly drawn from Egypt, to make their way to the Red Sea, and on to Sinai for a meeting with their God.

But there was a difference in that. They knew what they were doing. They willingly left of their own accord, on their own two feet, and with the connivance of Egypt.

Granted! That is true, and the call to Christ will not be like that!

It will be more in the nature of Enoch's experience.

He was removed from his normal place of abode by God that he might not see death (Heb. 11:5). The mysterious and sudden removal of so prominent a person made a tremendous impact upon his neighbours, particularly in view of his preaching. There was a search made for him (as there was later for Elijah) but to no avail: "they found him not" (Heb. 11:5).

Gathered To Christ

So it will be at Christ's return. Those responsible to judgment will be gathered to him, as Paul taught. Their homes will be left empty, their businesses unattended, their meeting places closed, their bills unpaid!

We can imagine the impact of this upon their friends, relatives and neighbours! It will be startling, to say the least! As in the case of Enoch, a search will be made, but they will not be found. Perhaps some will then recall what has been proclaimed from platform, by booklet distribution, or

by word of mouth, and will begin to seek the signs of Christ's *parousia*. Certainly they will view the increasing troubles of the times with greater wonder and awe.

Perhaps the modern day witness for the Truth will have its greatest impact after the saints have been gathered to the Judgment Seat!

Consider the circumstances in a city such as Adelaide (pop. 700,000). There are well over 1,000 Christadelphians in the metropolitan area, plus their families. Suddenly they are not to be found! A search is made by astonished friends and relatives, but it reveals nothing. At first it might be thought that there is a convention somewhere in the country, but nothing is known of it. As time goes by, an investigation will probably be ordered by worried bank-managers and creditors, as mortgages and loans become due, and as this reveals nothing, wonder and speculation will become rife.

Conversations will be recalled, booklets will be found, stacks of the *Herald Of The Coming Age* will probably be found in Ecclesial cupboards (where they have been stored instead of being distributed as they should have been!), and these will reveal that a basic doctrine of Christadelphians is the second coming of Christ.

The disappearance of this community will become top-line news in the Press of the English-speaking world, and may be an element in causing Tarshish to be among the first to ultimately submit to the reign of Christ.

How grand a testimony it will be if Christ's coming interrupts us in vigorously proclaiming that doctrine. Let us not be discouraged in the preaching of the Word, but do so "in season and in out of season" (2 Tim. 4:2), realising that our "labour is not in vain in the Lord" (1 Cor. 15:58).

Moreover, let us "think upon these things," acknowledging that notwithstanding how incredible and remote the return of Christ might appear, it will one day take place with a reality that will be startling both for us and for the world.

Who And How Conveyed To The Place Of Judgment

Christ will return with an innumerable company of angels who will assist him in the work of Judgment:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

These angels will gather the elect together for that purpose (Psalm 50:5).

The details of how this will be accomplished are not revealed. It may well be that angels personally will announce to the living saints that the time of judgment has arrived. Alternatively, the fact might well be made obvious by the presence of resurrected saints appearing to the living, somewhat similar to the occasion following Christ's resurrection.

Households being gathered together in communities, they will be instantly and swiftly conveyed to Sinai. There will be no feeling of motion or distance, but an instantaneous removal from one place to another, by a means of locomotion known only to Yahweh.

A little thought will reveal that this is not so remarkable as may once have been thought. Even man, with his clumsy contrivances, such as rockets, can span the distance that divides him from Sinai in a very short time; how much more rapidly could the angels do it under divine power! This power has created the speed of light, and even faster speeds, so that the conveyance of the responsible to the place of Judgment presents no problem.

Have we any Scriptural basis for these statements? Certainly we have. Consider the first point made above, that households will be conveyed together to Sinai. Paul makes the point that the elect shall be conveyed "in clouds" (the definite article is missing in the Greek), or companies, for a meeting with the Lord (1 Thess. 4:17); and Isaiah, referring to Israel after the flesh states concerning their restoration: "for they are the seed of the blessed of Yahweh, and their offspring with them" (Isa. 65:23).

If they are restored because they are

the "seed of the blessed of Yahweh" and "their offspring" are taken with them, surely the same will apply to the true Israel of God. Support for this is found in Ezekiel 47:22-23 to which reference will be made later.

We believe, therefore, that the little ones will be taken with their parents. This was the conclusion of Brother Roberts who commented as follows:

"As to children who may be alive when the Lord returns and sends for the members of his household . . . the question is, will no provision be made for the household of the faithful? If we are to judge from the Deity's operations in the past, we are justified in expecting that this will be so. Respect has always been shewn to the kindred of those who have been the objects of divine regard. Noah's family is one instance; Lot's family is another. His sons-in-law were, by command of the angels, invited to escape the impending judgment, but laughed the invitation to scorn. Rahab's family were spared from the destruction that befell Jericho. It is not possible that similar favour will be shewn when the greatest judgment of all arrives? Is it not possible that households may be invited to accompany the saints eastward? As a matter of course, the saints alone are called to judgment, and they alone enter the Kingdom of God, in the sense of obtaining the life, honour, and glory of it; but mortal subjects will have to be provided for as well as kings and priests; and is it not possible the saints may have a commission to secure among these a place for such of their kindred as shall have to leave home and country for the seat of the New Power, there to shelter in the King's refuge until the judgment is overpast, and afterwards to settle among the tribes of Israel as strangers sojourning in the Land, to whom a portion will be divided? (Ezek. 47:22). If so all difficulty about the children would be at an end" (Ambassador, vol. 3, p.185).

Households will thus be conveyed to the precincts of Sinai. But what of accommodation? And food? And clothing? And how long will they be there?

The provision of adequate food,

shelter and clothing will present no problem to the Lord Jesus, who will be in possession of that power that enabled the nation of Israel to be fed and clothed without lacking any need for forty years in the wilderness, and who, in the days of his flesh, fed some five thousand men, plus women and children, with a few loaves and fishes. Parents, of course, will be required to care for their children as the judgment proceeds, for some time will be spent at Sinai.

Children At The Judgment Seat

He Who has invited us to look upon Him as a Father, is not indifferent to the thoughts and feelings of parents towards their offspring. In fact, children are accounted as "an heritage of Yahweh; and the fruit of the womb as His reward" (Ps. 127:3).

The Lord Jesus was never indifferent to the feelings of parents. He manifested deep compassion for the father whose only son was a lunatic, and extended himself to cure him (Luke 9:37-41). On another occasion, he rebuked his Apostles because of their thoughtless action towards a mother whose hospitality they had enjoyed. She had brought her young children to the Lord, that he might lay his hands on them and pray for them; but this had interrupted a discussion that the apostles were having with him, and therefore they rebuked her.

Their action "much displeased" the Lord. Turning to them, he declared:

"Suffer the little children to come unto me, and forbid them not: for of such (i.e. those with a childlike disposition as far as faith is concerned) is the kingdom of God" (Mark 10:14).

Consider also the significant and thought-provoking reference from Ezekiel's prophecy, quoted in the extract above from *The Ambassador*. It relates to the division of the Land of Promise among the twelve tribes in the Age to come, and it directs:

"And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall heget

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children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Yahweh" (Ezek. 47:22-23).

The reference is to strangers, that is to foreigners, or to Gentiles. But they are not ordinary Gentiles, for whereas all such, in a general sense, will be excluded from the land in favour of the restored twelve tribes of Israel (Ezekiel 48) these not only shall be permitted to remain therein, but shall do so under special privilege, for "they shall be unto you (Israelites) as born in the country among the children of Israel." Thus, though Gentiles by birth, they will be accounted as the Israel of God by privilege. So much so, indeed, that they receive inheritance within the tribe with whom they sojourn.

Who are these who will occupy such privileged status?

I believe that they constitute the children of Christadelphian parents who had not reached the age of responsibility at Christ's return.

They will occupy a position of privilege, and will justly be associated with Israel, for their parents will constitute part of the true Israel of God. Brought up under the guidance of immortal parents, they will find an inheritance in the Land of Promise.

But they will not be allowed to presume upon their position. It will be required of them that they grow up in understanding, and that they accept the covenant with Yahweh in order to retain their standing and inheritance. This is clearly stated in another comment relating to this prophecy of the Millennial Temple. Ezekiel records:

"Thus saith the Lord Yahweh; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel" (Ezek. 44:9).

Once again it should be noted that this statement relates to a privileged class of mortal Gentiles found among

the children of Israel, and therefore identified with those more specifically defined in the reference previously quoted.

It suggests that more rigorous demands will be made on them than on other mortals. They must be "circumcised in heart" as well as "circumcised in flesh"; in other words, their lives must conform to the external forms required by the King at that time for covenant-relationship.

If they do not, they will be turned away from the Temple, completely disowned and disfellowshipped by the Lord, as well as by their own parents (Zech 13:3).

There thus will be the need to carefully educate them in the Truth, and supervise their spiritual development; and their experience at the Judgment Seat of Christ will help in that direction. Certainly, it would make a profound impression upon them such as they are never likely to forget, and which is bound to mould their lives. The reference in Ezekiel's prophecy, of course, relates to the period of life when they have grown to adulthood, for the implication is that the Temple will not be opened for service until fifty years after Christ's return. A child of four years of age when taken to the Judgment Seat, would by then have grown up, married and had children, so that the expressions of Ezekiel relate to adults. How important that we should now commence the education of our children, and so conduct ourselves, and guide them, as to provide for their future salvation. What a glorious time it will be if we, as family groups, are able to rejoice before Yahweh under such circumstances. Home study and care, family prayers, encouragement in the work of the Sunday School, healthy companionship with other young people associated with the truth, will then be seen as a most valuable investment for the future.

The care and education of children by parents, will continue after Christ's return, both at the precincts of the Judgment Seat as well as afterwards. But what of the children of those parents who will be rejected? If they have neglected the spiritual education of

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their children so that the latter are following their example, they will doubtless be driven from the presence of Christ in company with their parents, even as the children of the Canaanites were involved in the punishment poured out upon the nation, because Yahweh could see that they would inevitably manifest the same evil characteristics revealed therein as they physically developed.

However, there may well be cases, in which the parents may be rejected, but the children will have manifested qualities that are commendable. For example, a child might be impressed with Sunday School and other studies in spite of the attitude of his parents, and as in the case of Samuel, at a very early age, manifest a childlike reverence for the things of God even before the full knowledge of the truth has dawned (1 Sam. 3:7). The Judge of all the earth will do right in such cases (Gen. 18:25). An example of this is provided in the circumstances of Korah and his family, in the great rebellion against Moses. Though he and his companions died in divine judgment, and in the case of the latter, their families with them (Num. 16:31-35), the children of Korah were spared, doubtless because they disassociated themselves from his action in some way (Num. 26:11). This may well provide a precedence at the Judgment Seat. Where children have manifested a reverential attitude to the Word in contrast to their parents, the grace of Yahweh will ensure that they receive just treatment for their action. Did He not do so in regard to the children of those who came out of Egypt? They entered the land, though their parents died in the wilderness. The same principle of grace may well be manifested in the future; in which case, the care of the orphaned children that remain will be undertaken by adults who find acceptance, and who will occupy the positions of foster-parents.

How Long At The Judgment Seat?

The period spent at Sinai will not be hurried. The indications of Scripture are that several years will be spent in its vicinity during which the world will be left to its own resources, and

the invasion of the Middle East will take place. Time is necessary for all that must be done at the Judgment Seat, as this will constitute the most important period in the mortal existence of all taken to it. Yahweh will not hurry over these matters.

We suggest that some ten years will be occupied in judging the responsible, in fraternisation at Sinai, and in out-pouring judgment at Armageddon. The latter is symbolised in the Revelation as the antitypical national day of Atonement; and under the Mosaic constitution, that Day was preceded by ten days of preparation, answering to the ten years suggested above.

On the first day of the seventh month there was "a memorial of blowing of trumpets, an holy convocation." In other words, the strident note of the trumpet reminded Israel that the day of Judgment was at hand, and called them together in a "holy convocation." This "blowing of trumpets" suggests the description of Christ's coming by Paul: "The Lord himself shall descend . . . with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16).

On the tenth day of the same month, the Day of Atonement, or Coverings was celebrated; and sins were officially blotted out. The ten days represented to the Jews, ten days of repentance. One Jewish commentator has written:

"The sound of the Shofar, consisting, as handed down by tradition, of three distinctive Shofar-notes — tekiah, shevarim, teruah — has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the ten days of Repentance, which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says, 'Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your lives

and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you?."

The reference to the New Year's Day in the comment above, is occasioned through this day being celebrated on the first day of the seventh month of the Jewish religious year. The Jews have two years: a religious and a civil year. The religious year commences at Abib, and was so appointed when Israel left Egypt (Exod. 12:2). It is the fifth month of the Jewish civil year, which thus commences at the seventh month of the religious year, and appropriately points to the Millennium.

The ten year period at Sinai is also suggested by a comparison of time-periods supplied by Ezekiel and Micah. The former dates the giving of the Temple prophecy on the day of Pass-over in a Jubilee year (Ezek. 40:1), and from this, as well as from the fact that the prophecy shows the sacrifices as about to be offered, it is assumed that the Temple will be opened for its initial meeting on the Jubilee year after Christ's return. Certainly that would be a most appropriate time for such an occasion, and it is obvious that the dating of the prophecy has some such significance.

Granting that this implication is accepted, how is that period of fifty years divided up? Micah suggests that forty of them will be occupied in the restoration of Israel, and the subjugation of the nations subsequent to Armageddon (Micah 7:15-16), which would leave the remainder of ten years for individual and national judgment.

It is accepted that there is nothing direct in Bible prophecy to sustain these periods beyond all doubt, but the implications are strong, and the appropriateness of them to the work in hand is obvious.

Accepting that ten years will be occupied from the time of calling the responsible to Sinai for Judgment, and the pouring out of judgment upon the nations gathered at Armageddon, will the whole of that period be spent in meditation, contrition and penitence, as the Jews are called to do on the ten days preceding the Day of Atonement?

The answer is surely in the negative, for it would impose an intolerable and unnecessary strain upon mortals if they had to wait under conditions of such uncertainty for so long a period. No, the ten years are years of judgment, but not exclusively for the saints. In fact, Christ's return will immediately introduce them to the anti-typical Day of Atonement as far as they are concerned. This is the teaching of Paul, who declared:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

This is exactly what the high priest did on the Day of Atonement, for he took the token (the blood) of the offering into the Most Holy Place before Yahweh to receive covering for sins committed, and then returned to the people "without sin" (i.e. with their sins forgiven and blotted out) to prepare for the rejoicing that followed during the Feast of Tabernacles which foreshadowed the Millennium (Rev. 7:9).

We can, therefore, conclude that whilst ten years may elapse between Christ's coming and Armageddon, the judgment of the household will proceed as quickly as possible.

Why The Period Of Judgment Will Be Short

Many have criticised the idea of personal judgment as time-consuming, awkward, and unnecessary. We desire to show that these criticisms are wrong in every way. Far from being time-consuming it will be conducted speedily, and with the minimum of delay; far from being awkward, it will elevate the dignity of the Judge and the justness of the decision; far from being unnecessary, it will be seen as the final act of mercy in purging character and preparing for the Kingdom of God.

We will show that Christ returns with an innumerable company of angels who will conduct the individual investigation of the Household, which, afterwards, will be separated into two groups to receive the final decision from the lips of Christ.

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These angels (Matt. 16:27; Mark 8:38) will assist in the judgment, for they are described as "the reapers" (Matt. 13:39), who "sever" the wicked from among the just (v.49).

How shall they do this? Though we are not specifically told, we may, perhaps, be able to reconstruct what shall take place, if we gather together the Scripture references relating to this subject. In any case, the exercise will be helpful, causing us to concentrate upon our responsibilities in regard to judgment.

Firstly, then, we are instructed as to the general purpose of the coming Judgment: it is to make manifest the reason why one is granted life and the other is denied it. Paul taught:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Let us analyse this important verse. Firstly consider the word "appear." It is a translation of the Greek word *phaneroo*, to publicly reveal or make manifest. It does not indicate the action of being brought before the Judgment Seat, but the purpose of so doing: that we might be publicly revealed for what we are. The Judgment Seat of Christ, therefore, will strip us of all sham and pretence, and reveal us in our true light.

Secondly, there are words in italics that should be eliminated from the verse: *done, his, it be*. Remove them, and give the above meaning to the word "appear," and the verse now reads:

"For we must all be publicly revealed (for what we are) before the Judgment seat of Christ; that every one may receive the things in (Gr. *dia* - through) body, according to that he hath done, whether good or bad."

This teaches that first our characters will be publicly made manifest for what they are, and then we will receive through the body either good (eternal life) or bad (death) according to our past actions.

In determining the reward, certain things will be brought into the open.

The following are some relevant passages:

"The Lord . . . will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" (1 Cor. 4:5).

"Every man's work shall be made manifest" (1 Cor. 3:4).

"Every one of us shall give account of himself to God" (Rom. 14:12).

"The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The responsible will be judged according to their works; not what they claim to be, or how they speak, but what they are and what they have done.

The Scriptures throughout emphasise this:

"Unto Thee, O Yahweh, belongeth mercy: for Thou renderest to every man according to his work" (Ps. 62:12).

"If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. 24:12).

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him" (Isa. 3:10-11).

"He shall reward every man according to his works" (Matt. 16:27).

"Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).

"By works a man is justified, and not by faith only" (James 2:24).

Similar expressions are found in 1 Cor. 4:5; 2 Cor. 5:10; Gal. 6:5-9; 2 Thess 1:7-10; Rev. 2:23; 11:18; 20:12-15; 22:12, etc.

The Judgment Seat will reveal things that have been kept secret:

"For there is nothing covered; that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which

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ye have spoken in the ear in closets shall be proclaimed upon the house-tops" (Luke 12:2-3).

In other words, one's character will be openly revealed for all to see. The secret good will be then made manifest as well as the secret evil:

"Thy Father which seeth in secret Himself shall reward thee openly" (Matt. 6:4).

Moreover, sins of ignorance will be brought to our attention, for it is a feature of human nature, to which Christ drew attention, that whilst it can plainly see faults in others, it does not always recognise them in oneself. We are usually excellent physicians when it comes to prescribing what others should do to correct their spiritual ills, but we frequently fail to apply the remedy to ourselves. Christ drew attention to the symbolic beam that shut out all vision from the Pharisees, though they could plainly see the

splinter in the eyes of others. They were not unique in that; and we all probably are guilty of the same failing, more or less. Again, we find it easy to justify a course of action that others might criticise, for there are "none so blind as those who will not see."

All such hidden sins of omission and commission will be brought to our notice with infallible wisdom and irrefutable evidence. The revelation of these things, at present hidden from our eyes, will make it completely obvious, that despite all our works, we are not worthy of the Kingdom of God. But how our hearts will fill with love to the Father and His Son when we learn that, in spite of our shortcomings, their joint compassion has made it possible for us to attain unto it.

How will these things be brought to our attention? and what will we be required to do in consequence? These questions must await our next supplement.

—H.P.M.

We appreciate the financial assistance of readers which makes these supplements possible. Next month's supplement, God willing, will be devoted to the subject of archaeology, and we plan the next prophetic supplement for our October issue — if Christ's coming in the meantime does not render it unnecessary.

EARTH'S FUTURE RULERS

Christ declared: "Blessed are the poor in Spirit, for theirs is the Kingdom of heaven" (Matt. 5:3). His utterly unworldly teaching is plainly revealed in the discourse delivered to the disciples as recorded in this chapter. It shows the class who will reign with him in the Kingdom he will establish. It is his policy speech for the Kingdom of God, and only they will attain unto it who attempt to make it the foundation of their spiritual existence. Christ completely reverses the ideas of men on the subject of kingly virtues. His court will not be attended by "high and mighty princes" after the order of men, no "gallant officers," no "reverend prelates," no "potent signors." Neither birth nor blood qualify for the honour and blessedness of his Kingdom. Breeding, learning, culture, fleshly beauty, nothing of all the things that open the way to distinction in the "kingdoms of men" is of the slightest value as recommendations to the Court of Christ and the Kingdom of Heaven. The lowly heart within and not the proud and medalled breast will obtain his notice. Few men who have taken cities, or thrown a spell over the senate, have been able to subdue their own lusts. The wisdom and resources of this world have been ever foolishness and emptiness with God. "Poorness of spirit" is a strong expression. The "thinking of the flesh" can make nothing of it. It certainly does not mean abjectness and poverty of nature. It is a condition of emptiness as regards all self-will, and self-abasement as regards all will-worship. It is the opposite of self-consciousness and self-complacency and the confident assurance which gives a dauntless eye and an imperious air. It seeks not mastery but ministry, and takes all circumstantial greatness with a lowly heart. It has no

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airs nor affectation; it never thinks of appearances. It feels no pulse of pride, makes no parade, and silent deeds supply the place of loud professions. It receives its regulations from the Spirit of God which prevails over it in everything.

Such will be blessed in the Kingdom of God. They will become its teachers, pastors, magistrates and judges. Wreathed with these virtues, they will dignify each position and fill with spiritual charm their sphere of service to the King. Being blessed they will give out blessings. A power of persuasion and a force of influence; an ideal example, and a tender encouragement of presence; sovereign power bending to meekest ministry; such qualities and virtues will flow from them that an element, favourable as pure air to life, will be formed around them in which all life's best things will flourish.

But where are the poor in spirit today? the peers of Christ; the kings and priests of God; the future occupants of thrones in the Kingdom of God; where are they today? Are they in Babylon's palaces or the seats of human power? Are they in the popular pulpit or the pious pew? Are they in the seats of learning wearing the professor's gown?

A better question still — is thy spirit poor, and mild? God knows us to the last filament of our feeling and fibre of our being. And if He sees our hearts empty of self, and that aching for His presence, we are seeking to be filled from the fountain of His truth, He will in due time make our blessedness complete.

Let us then take stock by personally examining our standing in the Truth. To do so may save us a very unpleasant shock when the divine Auditor arrives. Are we going backwards or forwards? Where are we, say, in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures greater? Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we more liberal in our support of Ecclesial efforts? Are we more helpful in our meetings — better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like him in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it. The epoch of the Judgment Seat will be too late. Let us realise that our rejection at that time may be through carelessness as well as wrong-doing; and let us heed the many exhortations in the Word to be watchful and vigilant.

— A.B.

Understand What Thou Readest?

Do not pass over in your daily readings chapters which you find difficult to understand. It is necessary to be conversant with what is written. We must not remain in spiritual babyhood. In quoting from one of the most difficult books, Christ said: "Let him that readeth understand." (A.T.J.)

Resistance Sometimes Necessary:

It has always been difficult, to the point of bitterness and death, to resist the plausible encroachments of well-meaning error and the sophistries of a powerful disobedience, especially when resistance has been attributed to the meanest of motives. It is long since Paul wrote the words: "If I yet pleased man, I should not be the servant of Christ." But the circumstances to which they are applicable are unchanged. (R.R.)

A Warning!

Examine closely your motives before you put your hand to the evil work of wrecking ecclesias. This work is permitted to go on for the trial and perfecting of the faithful, but sad will be the day of reckoning for the wreckers. (A.J.)

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THE AIM OF THE BIBLE SCHOOL

Let roots of bitterness be killed out by each one regularly and daily reading the word, the glorious realities of which will, in the end, displace all petty matters that lead to strife and perdition. Let the same course dissipate the misconceptions of honest men, and lead to the recognition and advocacy of all first principles. Let, then, that love rule, which having laid hold with all the heart upon the truth, stretches upward to the Author of it and all around, to all who embrace and serve it. A pity it will be if, when the Lord comes, faith be found in a dying state, in a community which, in some sense may be said to have borne the burden and heat of the day.

— Brother Roberts.

STUDIES THAT CAN STRENGTHEN AND STIMULATE

Special emphasis is given to catering for the whole family at the Bible School.

Teenage and Junior studies are held in addition to the Senior Classes, and assistance is given to the spiritual education of both young and older.

In the Junior Section specialised teaching is employed to encourage the younger children to express their talents in project activity and other features.



Keen attention and enthusiasm is manifested to the work in hand in the Teenage Classes, as this photo., taken at a recent School, indicates.

In this 20th School, the Teenage Class will consider:

DIFFICULT PASSAGES EXPLAINED (*Brother R. Abel, Canada*). Providing a clear explanation of some problem verses, and revealing the doctrinal principles involved.

THE PROPHET IN BABYLON (*Brother J. Knowles, Enfield*). An outline of the life and message of the prophet Daniel, including an examination of his outstanding vision of world history.

For brethren and sisters the Senior Studies will involve a variety of themes, and compelling exhortation:

● **AMOS — THE HERDSMAN PROPHET** (*Brother E. Spongberg, Riverwood*). An examination of the dramatic message of this vigorous, fiery prophet given at a time of ecclesial difficulty.

● **EXAMPLES TO EMULATE AND TO AVOID** (*Brother J. Mansfield, Shaftesbury Road*). An excursion into history, demonstrating the attitude and actions of Bible personalities that provide thought-provoking exhortation.

● **DANIEL'S MESSAGE FOR TODAY** (*Brother J. Knowles*). Revealing some of the little known facts of the prophet, and some of the incidents in which he participated, but which are not recorded in his book. The time-periods of this important prophecy will be considered.

● **PUTTING POWER INTO WORDS** (*Brother R. King, New Zealand*). Showing how special words and phrases in the Scripture are charged with power that shows in greater detail the glorious revelation of Divine truth.

Thoughts For The Times:**Love, Scripturally Defined**

The wicked (Psa. 50:16-20) are to a great extent very pious and religious people. They have a "zeal of God, but not according to knowledge." Being ignorant of God's righteousness they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They encompass sea and land to make proselytes; they make long prayers; sing with the sweetest music the praises of Him they profess to worship. The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion"; so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet"; to walk in silver sandals; and to be "adorned with pearls and precious stones" (Rev. 18:12). But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is "THOU CASTETH MY WORDS BEHIND THEE," saith God. No man, sect or party, can offer a greater insult to Yahweh than this; for it is testified, that He hath magnified His Word above all the attributes of His Name (Psa. 138:4); for it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable (Isa. 42:21). "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and the earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God and of doing His commands: and never ceased to make "the obedience of faith" the test of men's devotion and affection for him (Jn. 14:15; Rom. 13:10). "If ye love me," saith he, "keep my commandments," and "ye are my friends if ye do whatsoever I command you"; for love is the fulfilling of the law."

— Bro. Thomas (Eureka vol. 1).

LOYALTY TO THE TRUTH

All the indications of Bible prophecy proclaim that the closer we come to the end, the more acute will become the pressures from without and within which would cause us to relax our hold upon divine principles.

How needful, therefore, to be on our guard. To be forewarned is to be forearmed; and we have been forewarned by Scripture.

Divine authority is needed to hold a meeting together, and this authority resides in the Truth! Let a meeting refuse to allow the Truth to reign, and divine authority will sooner or later bid it adieu. When the authority of God has gone, each man begins to speak and act in his own perverse and shortsighted way: "every man does what is right in his own eyes."

This necessarily leads to confusion and bad feeling, a condition which can result in division.

An Ecclesia may push to the front its orators, pander to the whims and cranks of this one and that one, arrange attractive social gatherings, and resort to every device that the brain can conceive, but all will be useless unless the Truth is honored. Real progress will not be made.

What is the lesson?

Let us be loyal to the Truth; let us tremble to slight it. If we have been guilty in this matter, let us repent and reform. If we have not been guilty, let us refrain from being high-minded -- and fear!

But what is the Truth? The teaching of Christ and the apostles, referred to as "the word of truth, the gospel of your salvation" (Eph. 1:13). Today that truth is focalised in the Birmingham Amended Statement of Faith. If it is not, let us clearly say so, and remove the erring teaching. This Statement of Faith, however, has withstood the challenges of one hundred years, and still remains undefeated.

Let us be loyal to the Truth it expresses and to the Word that endorses it. We write thus because of bold attempts to challenge it at this time; attempts which, if successful, would destroy the foundation upon which the latter-day ecclesias rest.

Let each one familiarise himself with the teaching of the Truth, and so entrench himself in the Word, that he is able to clearly understand, heartily accept, and vigorously defend it if necessary.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" -- Isa 66:2.

The Glory to be Revealed

We take our reading from Philippians 2, and strive to look beyond the present to the glory that shall soon be revealed.



The Glory Of Divine Nature

Paul encouraged the Ecclesia in Philippi with the following words:

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 2:20-21).

We cannot exhaust the goodness and glory of these divine promises — of these assured prospects of the brethren of Christ. We are favoured to know plainly what they mean: that we shall *all be changed* — changed in nature, for "as we have borne the image (partaken of the nature) of the earthly (the nature of the first Adam), we shall also bear the image (partake of the nature) of the heavenly (the nature of the last Adam)."

Paul saw Christ several years after his ascension, and the light of his person was above the brightness of the sun. He is a living illustration of what a spiritual body is — a body living, not by blood, but by the in-charged presence of the primal life-power of God in every atom — a body incorruptible in substance, glorious in aspect, powerful in faculty, honourable and holy in all its functions, perfect in its enjoyment.

These are not fairy tales; they are sober facts. It looks not like it now. We know life only in connection with the weak, earth-cleaving, unclean and dying nature of present experience, and we are liable to droop under that knowledge. We that are in this tabernacle "do groan, being burdened." We find life a cloud, a vanity, a vexation of spirit; and looking through the smoky atmosphere of our feelings, we see but darkly and faintly. But these feelings are not to be trusted. This is the lesson we have to learn. We are so to exercise our sense on these things as to be able to say to ourselves whenever there is need, "Get behind me, Satan." There is often need for this; and if we are not ready when the need comes, Satan (alias our own poor, weak nature) is liable to get the upper hand, and simply sit upon us like a great nightmare, almost suffocating the spiritual man. The glorious truth is just as outside and independent of us as the sun in the heavens. Whether we are weak or strong, it is there all the same. It does not in any way depend upon our strength to bring it about. It rests on God's purpose, and not on our skill. It subsists in its own nature even when

our power to realise it is eclipsed in death itself.

Too Good To Be True?

Say not in thine heart, "It is too good to be realised." Rather look into thine heart, and say, Poor, weak, stupid heart, thou art considerable of a fool. Thou thinkest thyself wise in judging by what thou hast felt and seen during seventy years or so, or hast read of for a longer time; knowest thou not that the longest time that man has been upon earth, is but as one tick on the great clock of the aion of God, who is from everlasting to everlasting? Why should thy brief moment be a standard wherewith to judge the ages? Thou thinkest thyself prudent in estimating existence by the sensations of thy marred and mortal humanity: knowest thou not that there was life before thy life? power before thy puny strength? wisdom before thy blundering skill? songs and satisfaction before thy wintry joy? Why should thine afflicted experience be the measure of the best that can be? Look around on heaven and earth: canst thou not see the evidence everywhere — yea, the manifest form of unbounded strength, wisdom, joy and power? Do you mean to say that mortal man is the best that Creation's strength and wisdom can produce? Know ye not that Creation's strength and wisdom is the God revealed to Israel — the "everlasting God, the Creator of the ends of the earth, who fainteth not, neither is weary, and there is no searching of His understanding"? Poor, weak heart, hush your foolish tongue: rub your weak and blinking eyes, and look

up at the glorious light that has come to the Gentiles — the light of the glory of God in the face of Jesus Christ — the promise of life everlasting in the ages to come, wherein He will show the exceeding riches of His kindness in Christ Jesus towards such as honour Him before the sons of men. He means to do better than you have seen. Listen to the explanation of our present weakness and vanity: accept joyfully the goodness of the Father's intention to reconcile all things to Himself, and to fill the earth with life, peace, and glory. Walk courageously in the joy of the divine purpose, and listen no longer to whinings and maunderings which are but the aberrations of an intellect weakened and destroyed by the frailty of perishing human nature.

No, the goodness of the salvation propounded by the apostles, which excites the incredulity of men who flatter themselves on their superior shrewdness, is only another evidence of its divinity. Man could not have conceived so great a goodness; and, coming from God, we should expect it to be the highest goodness. Our business, this morning, is to open our hearts to it. It is the only reality there is for us. Nothing else is abiding. Our days upon earth are as shadow. Our affairs are constantly on the move. Fifty years make a wonderful difference. Fifty years, apart from the Lord's coming, will see most of this assembly in the grave, if Christ does not come in the meanwhile. Fifty years will see all the children, if they survive life's tempest so long, grown to be elderly men and women, "in the sere and yellow

leaf," with hair silvered, and faces wrinkled with care. Fifty years will see the joys and anxieties of the present hour gone for ever. Change is our portion now, as we have been singing, but, "there is that changeth not." Jesus Christ is the same yesterday, today, and for ever. Where is our wisdom, then, but in keeping this truth constantly before our eyes? Let us fight against appearances. Let us resist the deception of our senses. Let us nail up as our motto: "We have here no continuing city — we seek one to come." And remember that our seeking is no uncertain seeking. We are not as them that beat the air. We are not following a shadow. We are not nursing an illusion. The words of the Lord are words of truth and soberness. Christ has risen. That is the foundation on which the Edifice of our hope is built. It is a foundation that cannot be shaken. It is a fact that speaks to us from all past history, and from the events of the present hour. The sure word of the Lord is fulfilling before our eyes.

The Certainty Of Our Hope

Behold Israel, after ages of dispersion, turning their eyes to the land of their fathers. Behold the land after a desolateness of "many generations," receiving back her long-scattered children. Behold this developing situation showing itself at the very time foreshewn to Daniel the prophet. Ponder well its significance to the household of faith. Recognise the tokens of that coming again of the Beloved Master which has been the hope and the prayer of all the saints since Paul was sent forth to

form Christ in them the hope of glory. We know not at what hour the Master will arrive; we only know He is due towards day-break, and we see the faint grey streaks on the horizon, the first token of morn. Our long waiting will end at last. We patiently endure like Abraham, but it will not always be so. The time will end, the vision will speak, the Lord will come, and the angels of His power will apprise us of the glad event, and conduct us into His presence, if with fear because of our unworthiness, yet with the confidence inspired by Yahweh's own declaration: "They shall not be ashamed that wait for me." "To this man will I look that is broken and contrite in heart, and trembleth at My Word."

And what if the fears of the old concerning this time of the end should be realised? What if death should overtake them, or any of us, at our post, and lay us among the sleepers before the joyful hour? Do we suffer thereby? Far otherwise. There is no loss, but gain. We shall only find ourselves all the sooner where we want to be; for death sends us by a very quick road to the judgment seat. The dead know no time, any more than the unborn. Therefore, we may think very comfortably concerning the whole subject every way. The Lord stands a little short way onwards on our path at the worst. A little longer waiting; a little longer patient continuance in well doing; a little longer endurance of the bleak present evil world, and all will be over, by death or the Lord's arrival, and our eyes will open upon the scene which the

Gospel has planted deep in our affections. God grant that in that scene — alive with the bustling thousands of the Lord's risen

friends — we may find ourselves welcomed as fellow-citizens of the household of God.

—R.R.

Pondering the Proverbs

34. The Beauty Of Wisdom

"Wisdom and instruction shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. 1:9).

True, true. Men can see the excellence of wisdom, even now. Universal experience endorses the declaration of Ecc. 2:13: "Wisdom excelleth folly as far as light excelleth darkness." What is unlovely, what is hideous in human character, what is destructive of human well-being, like the things condemned by wisdom? When does human nature appear at its best but when wisdom reigns in the human heart, shaping its utterances and guiding its ways? It is one of the numberless proofs of the divinity of the Bible that a man entirely subject to its precepts would be the loveliest specimen of manhood upon earth; a fearer of God, a lover of man, a speaker of truth, a doer of justice, a performer of kindness, a hater of evil, yet free of resentments, a forgiver of injury, a sufferer of evil, a rewarder of good, a sympathiser with sorrow, a man of patience, wise in counsel, magnanimous in view, prompt in action, industrious in life, hearty in action, true in friendship, consistent in life, persevering in goodness, noble in everything.

35. The Blindness Of Sinners

"Sinners lay wait for their own blood; they lurk privily for their own lives" (Prov. 1:18).

They don't think so, and other people are liable to not think so. They see the schemes of unrighteous craft succeed, and the lurking schemers, elevated on the pedestal of their success, to prosperity and sunshine, while the meek and unresisting servants of righteousness are prevailed against and trampled in the dust. This is the picture of the moment. But there is another picture, the contem-

plating of which will evoke the exclamation: "Verily there is a reward for the righteous; verily, there is a God that judgeth in the earth." This other picture shows that the success of sinners is truly a success against themselves: "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Responsible sinners will find themselves alive again at a day appointed to face the issues of their own actions in the light of the stern tribunal of divine justice, at which sinners will not be justified and the righteous condemned as now.

36. The Value Of Wise Parental Instruction

"My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8).

This presupposes that the paternal instruction is wise, and that the mother's law is according to the truth. It is unfortunately the case, in the present evil age, that fathers and mothers do not afford to their offspring a guidance that is wholesome to follow. In a sense not very important, it is doubtless safe as a general rule for children to follow the counsel of their parents, who by experience know the workings and issues of things better than children can. But in the higher sense, it rarely happens that this proverb can be applied to one's immediate family circle. What is to be done? The remedy is obvious. Solomon, in these spirit-dictated maxims, stands well in the place of a wise father and mother, and therefore supplies any natural lack there may be. Let children young or old, adhere to the instruction afforded, and the law laid down in these proverbs, and they will at the last experience the sweetness of wisdom and the profitableness incalculable of walking in her ways.

—R.R.

Practical Help

How to Cure Stammering

This practical advice may assist some young brethren in developing a technique for platform speaking, for it can be helpful both for those who have the distressing affliction of stammering, as well as those who suffer from excess of nerves in public speaking. The author once stammered badly, but recently completed an intensive international speaking program.



The Complaint Diagnosed

When I was a child I stammered very badly. It commenced when I was about eight years of age, and it continued until after I had turned thirty. Being ultra sensitive about my inability to speak, I grieved very deeply over it, and often felt that if I had to endure this terrible affliction for the rest of my life I would do so, but the sooner my life came to an end, the better I would like it. Yet I had a zest for living. I did not want to die because I believed that there was so much that I could do *if only I could speak better*. All the things I wanted to do required that I should communicate with others in the normal manner of speech, yet when I wanted to say something, the sound would not come. Often in my efforts to make myself heard, those to whom I spoke would laugh or perhaps mimic me. On those occasions, I actually prayed to our heavenly Father either to cure me or take my life away.

Throughout those years I became aware of a strange phenomenon. *I spoke the Zulu language without a stammer!* I could make a long speech with-

out a trace of hesitation, and I liked nothing better than to have a conversation with a Zulu just for the sheer pleasure of being able to communicate. I also spoke some "Capc Dutch" as they called Afrikaans in those days, but here again, I had great difficulty in being articulate. People who thought they knew how to help me, advised me to speak slowly, but the more I thought of this, the more I wondered who spoke more slowly than I did. It took me so long to get a word out I almost forgot what it was I was saying!

I was told that it was due to "nerves," whatever that may mean. But I was somewhat of an athlete at school and all games being compulsory, I had to participate. I opened the batting in cricket, and competed in athletic events without displaying any nerves at all, yet my batting partner, or my athletic opponents, would be shaking with stage-fright when we competed in inter-school sports. I, the supposedly nervous one, would be as calm during a big game as if it were a Sunday School picnic.

I was sometimes told to breathe deeply before speaking. I did,

and often filled my lungs to bursting point. It finally gave me an eight-inch chest expansion, but the words still would not come. Therefore, I forgot all about "nerves," "speaking slowly" and "breathing." I knew that they had nothing to do with it. But what it was, was a mystery which I was not able to solve until one evening as I was walking home.

The Secret Of Speech

I had had a bad day at the office. If I was able to speak at all, I struggled to get the words out. I cried on the way home. I was so distraught at one point that I stopped while I thought, "I can't make a sound!" In that moment of anguish, the secret came to me: "I can't make a *sound!*" I stammered because I was trying to get sounds out of consonants which have no sound. Think of them : b, hard c, d, f, hard g, k, l, m, n, p, q, r, s, t, w, x, y. All of these are used either to commence a word sound, or to cut off the sound at the end of the word. You will notice that I have not included "v" nor "z". Although these are consonants, they also use the vocal chords when they are uttered. Try saying the "v" of "very" without using your vocal chords, and you will find that you cannot. Try making the sound of "z" in "zoo" without using your voice box, and you will find that you cannot. These are sounded consonants, and I never stammered over these. Why? *Because I made a sound!* When stammering, I never made any sound at all. My vocal chords did not vib-

rate. All I tried to do was to get a sound out of a letter that did not have a sound. The result was a series of staccato: "d:d:d: . . ." or "k:k:k: . . ." whatever consonant it was I was trying to say.

The more I thought of it, the more I realised that the secret of speech had come to me! Why did I not stammer when speaking the Zulu language? The answer came at once. Zulu is a musical language which is largely based upon vowel sounds. There is a very fine distinction between some vowels in Zulu which makes one think all the time in terms of *SOUND*, and not of consonants. It means nothing to the reader to see the word *beka* and *bheka** written. They both have the same sound as the "e" in "get," but the sounds must be enunciated in a special way. Therefore one concentrates on *SOUND*. I also realised why I never stammered when I sang. While singing, I concentrated on voice production — on pitch and tone. This is all tied up with *SOUND*, and although I was making a sound which reminded one of a bullfrog calling to its mate, it was, nevertheless, a sound. How can one sing if one's voice-box does not vibrate? Once you get your vocal chords to vibrate, a sound is produced and you sing. Take that a little further: once you get your vocal chords to vibrate, a sound is produced and you speak.

I discovered that the rule applies in many ways. If I were to read some poetry aloud, I would barely get past the first word by the time normal people had finish-

* The first word means "put," and the second word, "look at."

ed a line. But if someone read it aloud with me, I would speak as he did, without a falter. Why was that? Surely because when we were both reading, I was listening to him and concentrating on sound production.

When I was a teenager, I spent two years in Scotland, and learnt the Scottish accent. Upon my return to South Africa, I stammered as badly as ever; but whenever I mimicked the Scotch accent, I never stammered. Obviously I was concentrating on sound and forgot about the consonants.

Demosthenes was supposed to have cured his stammer by holding pebbles in his mouth as he spoke. What he really did was to put himself in a position where it was difficult for him to utter consonants, so he had to concentrate on making a sound.

The Cure

As these thoughts chased one another through my brain, I realised the reason why I had stammered all these years. *I had forgotten how to speak.* Speech is simply a matter of making various sounds and starting them off with something which went with the sound one is making, or one used something which brought the sound to an abrupt end. In both cases, this "something" was used *with a sound*, or, *with the sounding*. Now the Latin word for "with" is *con*, and the Latin word for "sounding" is *sonant*. Therefore, by joining the two together, there is formed the word "consonant" or "consonant." That is to say, it is a means of starting or stopping by syllable of sound, *but it is never a sound in itself*, but

goes "with a sound" (except the sounded consonants "v" and "g").

One of my associates in the office was a man who had considerable skill as a mimic. He had given me many a heartbreak with his cruel mimicry of my inability to speak. In later years, I asked him to mimic a stammer, but at the same time, keep his voice-box making a sound. The astonishing thing was that *he was unable to do so!* I then knew that if one keeps one's vocal chords vibrating, it is *impossible to stammer*.

A stammer differs in individuals according to their lack of confidence in regard to certain consonants. For instance, one person may stick at the first "m" of the word "memory." He will shape his mouth to negotiate the "m" but no sound will come because "m's" do not have sound. He does not think of the "e" of the first syllable, but concentrates on trying to get a sound out of the silent "m". When he gets the sound eventually, he gets past the second "m" without difficulty. Others, again will have no difficulty with the first "m" but will stumble at the second. In the latter case, the speaker thinks of the "e" sound of the first syllable, but forgets about the "o" sound of the next syllable, and tries to get a sound out of the second "m". There being no sound in "m" he stammers over it.

I had a peculiar difficulty in that I could not start off the word "eight." It started with a sound, but I could not get a sound going. The trouble was I was looking for a consonant to try to get a sound out of but there was no

consonant there. So nothing came at all. Just silence. The word "eight" presents no difficulty to me now, because I have taught myself to get my vocal chords vibrating. If on rare occasions I do have difficulty, this is a mental throw-back to the former inability, so I pronounce "eight" as the Scots say it, or *I massacre it with the sound the Australians put to it*. This gets me thinking in terms of sound, so the word comes quite easily.

Many unfortunate ones stumble over a composite consonant like "dr", "thr", or "qu" which is like "kw." These two consonants in one create a problem to one who tries to get sounds out of consonants which cannot be sounded.

How To Apply The Cure

In my case, the cure was almost instantaneous. After stammering for over twenty years, I stopped in the next sentence I uttered. I spoke to people on the street whom I had never seen before. I spoke to everyone, anyone, everywhere, every place, just for the sheer joy of communicating -- something I had not done for years. I had my setbacks, of course, but all the time I determined that never again would I endeavour to get sounds out of consonants which have no sound.

It is not as simple as that, of course. One has forgotten how to speak, and so must start to learn again. The essential part of speech is *sound*, so that it is necessary to concentrate on that. Before saying any sentence, start with "er . . ." and centre your mind on your vocal chords. Hold your fingers on your throat while you make a sound, and you will

be able to feel the vibration. Practise so that whatever happens, you are making a sound, and a continuous sound. Keep that sound going all the time except when you take a breath. Develop a singing tongue as you speak and think all the time on *sound*.

Insofar as consonants are concerned, forget about them. If you feel you are going to stammer over a consonant, then leave it out altogether. Slur it, but whatever you do, ignore it. Remember that the ventriloquist makes himself understood by the sole use of vowels. He never uses consonants. So avoid using them also until your confidence returns.

Two days of hard practise should cure the most stubborn stammer, provided you try. Knowing the rules of speech is not the same as applying them. You know the rules now, so you must do something about them. I have met stammerers who are content to spend their life suffering their affliction, because they have lost confidence in themselves. That is up to them. They have a cure within their grasp, and what a joy it is to be able to speak! Always remember, no matter how bad the stammer is, it can be cured. I once gave the cure to a young lad of thirteen, who was so bad that he went into physical contortions in his effort to get sound out of the soundless consonants. Within ten minutes he could dispense with the contortions, and after a little practise over a few days, he astonished his school-mates by being able to speak. He is a man now, but he still remembers that if he keeps his vocal chords vibrating, *it is impossible to stammer*, no matter

how hard he tries. You must stop the sound to be able to stammer. It is just as easy as that. Keep the sound going, and you cannot stammer; you cannot even mimic a stammer!

Finally, I must confess to something which is very important. When I suddenly found the way to ordinary speech, I lost no time in finding a quiet place and thanking

Yahweh for His mercy towards me. He has given me many blessings, but chose eventually to give me the ability to speak, and I find my greatest joy in preaching His word to others. For that gift, all the years of misery at being inarticulate, are not now even an unhappy memory.

—I. Leask,
(Durban, Sth. Africa).

Judgment must begin at the House of God

Jesus often warned his disciples of the dangers of spiritual lethargy at the time of his return, and urged followers to be awake and ready at that fateful time, "lest coming suddenly he find you sleeping, and what I say unto you, I say unto all, watch!"

Watching suggests the possibility of danger; and if a watchman was found asleep on duty, the patrol leader set his torch to the sleeper's clothes who would then run naked through the city to his own shame and confusion: "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).

The 6th vial of Revelation 16 has reached an advanced stage, and no further events appear to need fulfilment before the thief-like advent of Christ. The four stages in the 6th vial are:

1. **The drying up of the Turkish Empire.**
2. **The going forth of frog-like spirits.**
3. **The coming of Christ.**
4. **The gathering of nations to the battle of Armageddon.**

Armageddon constitutes the first blow of the Stone-power (Christ and his saints) upon the iron-clay feet of Nebuchadnezzar's image, which image comprises a prophecy of the latter-days confederacy, which must stand up as a united dominion for all its elements to be "broken to pieces together" (Daniel 2:28,35). The European Common Market in the West, and Communistic infiltration in the East, are the two legs, or political pillars, supporting the body of unity fast developing under the wings of France and Russia: "For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17).

By this time, however, Christ's followers will have been taken away and judged according to their works for "they that are with him are called, and chosen, and faithful" (v.14).

Seeing that Christ is at the door, what are the events we may anticipate when he suddenly flings open that door to announce his

arrival? For more than a century, Christadelphians have summarised the final events as follows:

1. Jesus returns to judge his household first (1 Pet. 4:17). The judgment will take place at Sinai (Deut. 33:2; Isa. 63:1; Hab. 3:3; Ps. 68:17 (Comp. Bible); Song 3:6; 8:5).

2. Faithful believers who have looked for Christ's appearing will be glorified to become the Lamb's wife who 'made' herself ready" (Rev. 19:7).

3. Faithless believers who do not watch will be turned away to suffer in the world's fiery judgments symbolised by 'the second death' (Rev. 20:15; 21:8).

4. The glorified Christ-body must first purify Israel and then cleanse all nations of their wickedness and idolatry, so leaving their base at Sinai, Christ and the saints march towards Judea subduing the Arabs and scouring Egypt on the way (Zech. 9:14; Hab. 3:7; Isa. 19:1; 42:11-13; Ps. 72:9; Ps. 83).

5. Judah's veil of blindness will lift with surprise when she asks: "Who is this that cometh from Edom" and "Who is this that cometh out of the wilderness?" (Isa. 63; Song 3:6). The name of Yahweh will come from far, and His feet shall stand in that day upon the mount of Olives, for "Yahweh my God shall come, and all the saints with thee" (Zech. 14:5). "He shall cause his glorious voice to be heard . . . for through the voice of Yahweh shall the Assyrian (Russia) be beaten down, which smote (Israel) with

a rod" (Isa. 30:27-31).

6. After the Gogian overthrow, Christ will be established on Mount Zion in glory and will proclaim himself the heir to David's throne and the true King of the Jews (Ps. 2:6; Rev. 14:1). In mercy towards the world, Christ will offer peace to the nations, and invite them to share the Abrahamic blessing (Rev. 14:6). Jews and obedient Gentiles will be urged to flee out of Babylon "that ye receive not of her plagues" (Jer. 51:6; Rev. 18:4).

7. Having smitten the image upon its feet, the Stone-power will proceed to grind it to powder, as the nations "take counsel together against Yahweh and against His anointed" (Ps. 2). This will be a prolonged hour of judgment during which Rome will fall under the plagues of the 7th vial (Rev. 16:17-21), and the remnant of Catholic worshippers who resist the plea of Christ to repent, will be slain (Rev. 19:21).

Thus we live in thrilling times, we see God at work building up Israel's prestige so that Jerusalem will become a burdensome stone for all nations. Israel is to be the target to draw all nations to God's threshing floor in fulfilment of Micah 4:11-13; Joel 3:11-14, etc. "But the end of all things is at hand, be ye therefore sober, and watch unto prayer."

— W. C. Holton,
Cornwall, Eng.

Misunderstood.

"I have found it impossible, with all my plainness and straightforwardness, so to speak, write and act, as not to be misconstrued by someone or more. My course is, therefore, just to say what I have to say, and let the world dispute and cavil at it as much as, and as long as, they please. When they get tired, perhaps they will stop. The public can then make their own election to accept or reject the exposition given as they feel disposed. I have neither time nor inclination to dispute for disputation's sake."

— J. Thomas.

Jordan's Budget For Defence.

Nearly half of Jordan's 1970 budget is earmarked for the armed forces and internal security. The Cabinet approved an 88-million dinar (\$246m.) budget, of which 42 million dinars are for defence and security.

The Necessity of a Revelation

"Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system bearing upon its surface a population of over a thousand millions subject to sin, disease and death."

— *Elpis Israel*, p.1.



Let No Man Deceive Himself

Having completed the writing of *Elpis Israel*, Brother Thomas penned a challenging preface to the work, worthy of the closest consideration. It not only provides remarkable evidence of the author's deep understanding of the prophetic Scriptures in the light of developing world events, but also appeals to the reader to analytically compare what he had written with the Word of God.

It provides an answer to a criticism sometimes directed against the study of *Elpis Israel*, namely, that "we should only study the Bible." Such advice might be valid, if the study of *Elpis Israel* was done at the expense of the Bible, but that is not so. As a matter of fact, it has been this writer's experience, that most often, the purveyors of such advance have been, themselves, the authors of books, or platform expositors who, presumably, write and speak that they might be heard! Surely they should not do so if their criticism were genuine!

Far from leading one away from the Bible, *Elpis Israel* draws its readers to that wonderful Book. The Preface states:

"*Elpis Israel* . . . is designed to

show men how they may attain to eternal life in this theocracy (the Kingdom of God), and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined" (Preface p.19).

This advice is repeatedly stressed throughout the work:

"Let the example of the noble-minded Bereans be ours. They searched the scriptures daily to see if the things taught by the Apostles were worthy of belief; 'therefore they believed' (Acts 17:11-12). If, then, not even the preaching of an apostle was credited unaccompanied by scriptural investigation, is it not infinitely more incumbent on us that we should bring to a like test the opinions and precepts of the uninspired and fallible professional theologians of our day? . . . Let us be contented with nothing less than a 'thus it is written,' and a 'thus saith the Lord'; for He has laid it down in His law, that no one is worthy of belief who does not speak after His rule" (p.6).

"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" (p.385).

Thus the author of *Elpis Israel* clearly showed that his exposition was never intended as a substitute

for the Scriptures; on the contrary he invited the reader constantly, to compare the claims of this book with what he finds written in the oracles of God.

Comparison With Current Attitudes

Having thus upheld the authority of Scripture, the author shows how he intends to fearlessly wield it:

"Being the echo of no living sect, but the advocate only of what is written in the oracles of God . . . he (the author) has shown no favour to the heresies which destroy it, and therefore he expects none. The perils to which he is exposed are only to be despised by those whose houses are founded upon the rock. The author is free to admit his weakness and inferiority in every respect that can be imagined. In one thing, however, he feels strong, and armed at all points for a conflict with the giants — he knows what is written in 'the law and the testimony,' and he understands the meaning of it. If they undertake to review this work, they must put it through the evolutions of the Spirit; and if they enter into combat with it, he would advise them to throw away their wooden swords, and encounter it with 'the two-edged sword of the Spirit, which is the Word of God', for no other weapon can do more than raise the Author's mirth" (Preface, p.19).

Thus Brother Thomas clearly revealed the issues that divide the Ecclesia from the world, and they are such that should be acknowledged and applied by the brotherhood today. As a community of people, we are at war with the world and all it stands for (Eph. 6:12; 2 Tim. 2:3-4). Our weapons are not carnal (2 Cor. 10:3-6), but being of faith, they are mighty to "overcome the world" (1 John 5:4).

Brother Thomas' strong opposition to the truth-destroying influ-

ences of the world, reflect the uncompromising repudiation of it expressed by the Lord Jesus:

"I have manifested Thy Name unto the men which Thou gavest me OUT OF the world . . . I pray for them: I pray not for the world" (John 17:6, 9).

"Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand" (Luke 8:10).

The Lord drew a clear line of demarcation between his faithful disciples who bowed in humility before the mighty power of the Word, and the serpent-class who refused to hearken.

They might claim to be of Israel, but their attitude denied the validity of it. So with us: mere knowledge of Christadelphian doctrine does not constitute us as being separate from the world. In recognising the Truth for what it really is, and embracing it fervently, we are called upon to recognise the world for what it really is; and the spirit of the Truth must work in us according to this principle. The Truth must be known, believed, manifested, and publicly held forth without fear or favour as being the only means by which men and women may be saved in the judgment to come. This requires a clear stand in defence of the one Faith, in opposition to the dogmas of papal and protestant christendom.

Is "Elpis Israel" Out Of Date?

The view has been expressed that after writing *Elpis Israel* Bro. Thomas changed many of his beliefs, particularly in regard to prophecy. Although his understanding of minor points may have become more clarified in later years,

the claim is altogether too sweeping. In the preface to the fourth edition of this work, penned seventeen years after publication of the first edition, the author wrote:

"For the first time since correcting the proof of the first edition in 1849, he (the author) has read the work again. He knew what ought to be there; but memory after seventeen years, did not serve him with the assurance that he would so find it. It was reasonable to suppose that a longer and more mature study of 'The Word' might render him dissatisfied with much originally written; and that he would have to strike out many passages that could not now be endorsed. But on reviewing the original, the author was agreeably surprised on finding he had so few corrections to make."

We can thus have confidence in the stability of the exposition. In *Elpis Israel*, as in his other works, Brother Thomas endeavoured to concentrate his attention upon what the Bible said for itself. By this method of approach, and with complete dedication to the cause he had espoused, the Truth was uncovered, and God's blessing was unquestionably upon his labours.

Man And His Environment

The openings words of *Elpis Israel* draw attention to the question of man and his environment, in a chapter headed: "The Necessity Of A Revelation." The opening paragraph states that whilst the earth continues to make its majestic and "ample circuit through the boundless fields of space," there exists upon its surface the various races of humanity, all of whom are struggling with the problems of "sin, disease, and death."

Thus the book draws attention

to the great paradox of nature; the existence of a beautiful and glorious creation, marred by imperfections due to the sinfulness of mankind.

Is that to be the end? Only the Creator can reveal that, and so there is the need for a divine revelation, which is contained in the Word.

In spite of this revelation, however, the majority of humanity has preferred to wallow in the philosophy of the flesh, vainly imagining that it will lead the world out of the morass of ignorance and trouble, and preserve the race.

But what saith the true source of wisdom?

"The imagination of man's heart is evil from his youth" (Gen. 8:21). "It is not in man that walketh to direct his steps aright" (Jer. 10:23).

Accepting this, the author of *Elpis Israel* makes the point that a change of nature to free man from "sin, disease, and death" can only come through a mental and moral change in keeping with the requirements of the great Creator. Apart from that, the great tragedy of humanity will continue to unfold until God brings an end to it all: "One generation passeth away, and another generation cometh" (Eccles. 1:4).

Man has accomplished much in scientific advancement, but what of progress in true happiness and spirituality? Brother Thomas correctly comments:

"His crimes, however, rather than his virtues, have illustrated and distinguished him with an unhappy pre-eminence above all other created things. His heart is evil; and, left to its uncontrolled impulses, he becomes

licentious, merciless, and more cruel than the fiercest beast of prey" (see Jer. 17:9; Mark 7:21; Rom. 7:23).

Despite this self-evident fact, man still "claims independent sovereignty of the globe (Elpis Israel p.1). He asserts that he is master of his own destiny; and never before has this been more arrogantly proclaimed than now, and particularly in relation to the theory of evolution. Truly, "the whole world lieth in wickedness" (1 John 5:19).

Ignorance Of Divine Principles

With but few exceptions, the human race has rejected the mercy of God, and claimed that man can and must find his own way in the darkness. "He repudiates all lordship over him" (Elpis Israel p.1). One of the dominant characteristics of the flesh is that of human pride. It first was manifested by Eve as she gazed longingly at the Tree of Knowledge, and perceived that it was a tree calculated "to make one wise." Cain manifested the same attitude. He refused to present the offering which was required of him, and when the angel sought to correct him, he spurned the instruction and indulged in brooding self-justification which ended in murder, and his subsequent alienation from God.

Such is flesh, and the arrangement of things that is brought in to being through its thinking; "the world lieth in wickedness."

Two things cause mankind to be alienated from God: ignorance (Eph. 4:18), and wicked works (Col. 1:21). Both have been manifested by the human race throughout the ages.

Why?

Because "the flesh lusteth against the spirit" (Gal. 5:17); so that where the spirit word is absent, the flesh will triumph. Where there is no divine enlightenment, man remains dominated by "the carnal mind" (the thinking of the flesh — see margin) which "is not subject to the law of God, neither indeed can be" (Rom. 8:7). Observe the finality of the last phrase; "neither indeed can be." It is quite impossible to rehabilitate the carnal mind, so that, if we would serve God, we must destroy its power (see Romans 6:6, 13).

Generally speaking, however, man sees no need of this:

"Skilled in the wisdom which comes from beneath, he is by nature ignorant of that which is 'first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' This is a disposition to which the animal man under the guidance of his fleshly mind has no affinity" (Elpis Israel).

On a sober resignation, Brother Thomas wrote: "Such is the world of human kind!" And Isaiah commented upon the finality of their end:

"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).

Then: "What shall we say to these things?" questions Brother Thomas. It pre-supposes that we have a mind to say something. We must be moved to look upon the evidence of man in his environment, to observe the paradoxical existence of his life upon the earth, to realise that he is etern-

ally doomed to an intolerable destiny, unless he is prepared to seek the Revelation of God, and submit to His guiding hand.

"To the Bible, then, all must come at last if they would be truly wise in spiritual things" (*Elpis Israel* p.3). With these words, the author set down a

theorem and a thesis which remained the guiding principle throughout the several hundred pages which occupied his exposition of the Kingdom of God, to which he gave the name *Elpis Israel*.

—J. Ullman, (W.A.)

(We suggest a re-reading of the Preface and Chapter 1 of this valuable book — Editor).

One Hundred Years Ago

Items of interest reported in "The Christadelphian" for September, 1870.

The War In Europe

Tremendous excitement prevailed within the Brotherhood consequent upon the Franco-Prussian war in Europe. The newspapers reported outstanding success on the part of the Germans whose armies were pressing close on Paris. This fulfilled the anticipations of Brother Roberts, who commented:

"Has thought France would be worsted, if not at first, ultimately, because Papal times being up, required her weakness — as supporter of the Papacy — and because the advanced period of the day required the way to be opened for Russia in the east" (p.278).

Prior to the Franco-Prussian war, French forces had been maintained in Italy in order to support Papal power, but now these were withdrawn in view of the immediate threat from the German army.

The other nations were alerting their armies, including Britain and Russia. Brother Roberts saw this as a significant sign in view of the description of Russia as a "guard" (Ezek. 38) "to the various military nationalities that invade Palestine and neighbouring countries under her leadership." He concluded that a Franco-Prussian war would draw Russia into Europe to assume that position.

(This, in fact, has happened since World War II — Editor).

Preaching The Word

The Editor's Diary reveals a constant round of public speaking, as he travelled from Nottingham, to Grantham, to Birmingham, to Leicester, to Cheltenham, to Weston-super-mare, to Mumbles, and so on.

At Grantham, Brother W. Spriggs had built a hall capable of holding some 200 people (though the local ecclesia only numbered four), and Brother Roberts visited the city to give an opening effort. It was not an outstanding success. On most nights, the audience only numbered ten, and the hall had a terrible echo in it that made speaking difficult. One can appreciate the enthusiasm of both the builder and the speaker.

Papal Infallibility

Whilst Europe was involved in war, the French troops (in Italy to bolster the temporal power of the Pope) were being withdrawn; Papal infallibility was proclaimed on 13th July, and later solemnised "amidst salvos of cannon." Several pages of *The Christadelphian* are given over to comment on this fact:

"Henceforth, therefore, the Bible of the Papist is the Pope. The Sacred Volume itself is but secondary. It is not what the Bible says; it is not simply what the Pope affirms that it says; it is also what the Pope may be pleased to add to it, that shall demand the unquestioning faith of the Papist."

Extension Of The Truth

The foundation of the Santa Barbara Ecclesia (California, USA) had been laid in that a Sister Rosenberg was resident in that city. (Today there is a flourishing Ecclesia there . . . Editor).

In Waterloo, Iowa, USA, Brother C. Moyer reported that the brethren had opened a new hall, capable of seating about 200. The problem was to fill the hall! That is a perennial problem!!

From Burrawang, NSW, Australia, Brother Hawkins wrote: "The first time the truth came under my notice was about two years ago (1878), when the *Twelve Lectures* were sent to my father from England by my uncle. We read them with diligence, . . . The result was a desire to identify ourselves with the truth, and to make it known to others. We then discovered there were Christadelphians at Sydney, so father began a correspondence with Brother Rooke (through whom he has received the *Ambassador* ever since), who soon after paid us a visit with Brother P. Graham. Before they left they had the pleasure of immersing father, mother, and one bro-

ther. I was absent from home myself, but was subsequently immersed at Sydney by Brother Rooke." The Ecclesia at Burrawang, then numbered six, and was currently being challenged by "a Presbyterian minister" and a Wesleyan. This, however, had the effect of arousing further interest in the Truth.

Wisdom

"The busy, pompous fools of the day may laugh, and have it all their own way. They may jeer at the truth, and blaspheme the God of heaven and earth. They shall soon be as though they had not been; their voices will soon be heard no more; their very names will be forgotten. They shall be chased away as a vision of the night. In view of this inevitable fate of all men by nature, is it not the highest type of folly to throw away even the chance of so good a thing as that which is offered in the gospel — namely, a restitution of our weak, worthless selves from the all-devouring grave, to be rendered incorruptible, and glorious, and powerful, and put into possession of life unending, society immortal and unblemishable, joy ineffable, riches unsearchable, and honour everlasting?" — R.R.

Israel's Population Rises 78,000 In Year.

Israel's population rose to 2,919,000 during 1969, including 422,000 non-Jews (70,000 of them in East Jerusalem). During the year the increase totalled 78,000 persons, or 2.7 per cent, the Central Bureau of Statistics reports. The Jewish population rose by 26,000, 2.5 per cent, excluding the 9,700 temporary residents which the Jewish Agency counts when assessing immigration during the year. The non-Jewish population increased during the year by 16,000, 3.8 per cent.

Tried.

"We breathe in an atmosphere of calumny, reproach, and execrable tittle-tattle; so that sometimes we are tempted to exclaim, in the words of the prophet, "Wherefore came I forth at my birth to see labour and sorrow, that my days should be consumed with reproach?" But we know ourselves as others seem not to do. They can neither duly estimate our character, nor our motives, for neither of them have any approximation of their own. But we look not at the things which are seen, and temporal; for we walk by faith, and not by sight; therefore, though 'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, yet are we not destroyed.'"

— J. Thomas.

WHAT IS SIN ?

Sin is used in two ways in Scripture: to describe an act, and to define a condition. In *Elpis Israel*, Brother Thomas writes:

"The word 'sin' is used in two principal acceptations in the Scriptures. It signifies in the first place, the transgression of law; and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death'; and it is called 'sin', because the development or fixation of this evil in the flesh, was the result of transgression . . ." (p.113).

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean" (p.114).

"This view of sin in the flesh is enlightening in the things concerning Jesus. The Apostle says, 'God made him sin for us, who knew no sin' (2 Cor. 5:21); and this he explains in another place by saying, that, 'He sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom. 8:3)." (p.115).

"Children are born sinners or unclean, because they are born of sinful flesh; and that which is born of the flesh is flesh or sin. This is a misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for, it is written, 'the creature,' that is, the animal man 'made made subject to the evil, not willingly, but according to the arranging of hope (Rom. 8:20) . . . Hence, the Apostle says, 'by Adam's disobedience the many were made sinners' (Rom. 5:19); that is, they were endowed with a nature like his, which had become unclean, as a result of his disobedience" (p.116).

This view of flesh, so consistently set forth in the Word, so prominent in our standard works,

provides the starting point of the doctrine of the Atonement, and therefore, of the Truth. At the same time, it tolls the death-knell of the clean-flesh theory.

If human nature is termed "sin," it obviously cannot be considered "clean" as alleged by that theory; nor aligned with the "very good" state in which it was created, as defined in Genesis 1:31; Ecc. 7:29; Rom. 8:20.

But is human nature described as "sin"?

The Renunciationists, and related theories, deny that it is. They claim that sin is only used in the sense of transgression. A Queensland correspondent claims that John's definition ("sin is the transgression of the law" — 1 John 3:4) holds good wherever the word "sin" occurs.

But does it?

Certainly not if the Scriptures are carefully considered.

For example, Paul wrote: "He (God) hath made him (Jesus) to be sin for us who knew no sin . . ." Did God make Jesus to be a transgressor of the Law?

Of course not!

But at this point, the theorist will impatiently interject that here the word "sin" is used in the sense of "sin offering": "He made him to be a sin-offering . . ."

Whilst we do not agree with this interpretation (for we believe that the quotation is clearly stating that whereas Jesus came in

our nature — synonymous with “sin” — he did not succumb by transgression), we point out that once the clean-flesh theorist acknowledges that the word “sin” relates to anything other than “transgression of law,” (in this case, to the “offering” instead of the “offense”) he concedes the basis of his argument, and acknowledges that “sin,” as used in the Bible, must be interpreted according to its context.

Let us consider John’s definition of sin. We shall find that he provides three definitions of the word.

Firstly, we have the definition quoted above: “Sin is the transgression of the law” (1 John 3:4). In fact, John did not write thus. In the Greek, the words “transgression of the law” are a translation for only one word: *anomia*, which signifies “no law” or “lawlessness.” The reference should read, as it does in other renditions: “the sin is the lawlessness.” According to the context, it defines a kind a sin which true sons of God will never commit, because they are begotten of God by “His seed” (1 John 3:9), or His word (1 Pet. 1:23). This alerts them to the law of God, so that they are not lawless, even though they might break the law through weakness of the flesh.

John did not write that “sin is the transgression of the law,” but rather “the sin is the lawlessness.” He was referring to the gravest sin of all, which is complete rejection of the authority of the law of God.

The translation of the A.V. obscures this vital point.

Later in his epistle (1 John 5:17), he gives a further defini-

tion of sin, writing: “All righteousness is sin; and there is a sin not unto death.”

The word “unrighteousness” is translated from *adikia* and signifies “wrong-doing.” John teaches that whereas a true believer cannot be guilty of the sin of lawlessness (because he knows the law), he can be guilty of wrong-doing. Therefore, he urges: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (*adikia*).

The person who commits the sin of unrighteousness (wrong-doing) acknowledges the existence of law, and regretting the weakness of the flesh that results in him breaking it, pleads the forgiveness of God on the grounds of his flesh-weakness.

The person guilty of the sin of lawlessness has no regard for the law of God at all, and therefore breaks it with impunity.

Here, then, are two definitions of sin. John also provides a third. He uses “sin” to describe human nature, as well as the act of transgression. He writes:

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

Notice that John does not say, “If we say that we do not sin,” but rather, “If we say we have (possess) no sin, we deceive ourselves and the truth is not in us.”

That is exactly the stand adopted by clean-flesh theorists. They claim that the flesh is in the “very good” state in which God created it, and has not been defiled by sin. They claim that “sin” is an act we perform; not something we possess. John

taught that it is something we have, or possess; and it is also something we do.

In the place quoted above, the word *hamartia* (sin) is in the singular number, and without the definite article, and thus points to nature and not the act of sin. Thus the Diaglott translates: "If we say we have not sin . . ." John would have us recognise our sin-nature, and to guard against it. If we do not do so, he claims, "we deceive ourselves, and the truth is not in us."

False theories of the Atonement lead to the state of self-deception in which the truth is denied.

Those who claim that the flesh is clean, that it is in the "very good" state in which it was created, and who allege that it can of itself, without the help of God, manifest a state of sinlessness so that Jesus could render perfect obedience apart from His Father, "deceive themselves, and the truth is not in them."

In the next verse, John shows that we not only possess a sin-nature, but we give way to it:

"If we confess our sins (plural), he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (wrong-doing)."

Sins, active transgression, are the natural corollary of a sin-nature, and so John aligns them one with the other.

Christ did likewise. He used the singular and plural terms in conjunction with each other, in such a way as to suggest that John drew his usage of the terms from him. The Lord told the Jews:

"Ye shall seek me, and shall die in your sins" (John 8:21).

But though the word is trans-

lated in the plural form, in the Greek it is in the singular. "Ye shall die in your sin," in the sphere of your sin-nature. Then later (v.24):

"Ye shall die in your sins."

Here the word is in the plural, showing that Christ was revealing that their actions would be in accordance with the flesh.

It is obvious that "sin" is used in two ways both by Jesus and by John, otherwise why the peculiar grammatical construction? Why the use of the singular and plural forms of the word in conjunction? Why is "sin" used as both a noun (describing a thing) and a verb (describing an action)?

Consider the use of "sin" in the following places, and try to align them with the definition: "Sin is transgression of law."

"By one man's disobedience many were made sinners" (Rom. 5:19).

Were many "made" transgressors of the law by the disobedience of Adam? To teach so, would be to accuse God of unrighteousness, as suggesting that the descendants of Adam were considered as actual transgressors of the law merely because he disobeyed.

When, however, we understand "sin" as a synonym for fallen human nature, we can interpret the passage without adversely reflecting upon the righteousness of God. Through one man's disobedience many became related to sin by possessing the condition of human nature that came through sin.

"Sin hath reigned unto death" (Rom. 5:21).

Does an individual act of transgression reign as a king? Of course

not! What, then, reigns? The answer is sinful flesh. Again "sin" is related to fallen human nature, with its proneness to transgress, and its state of mortality.

What is the "body of sin" (Rom. 6:6), but the body of human nature?

What is meant by the term "ye were the servants of sin" (Rom. 6:17), but that we were once slaves of the flesh. What is the "sin that dwelleth in me" (Rom. 7:17) but the promptings of human nature?

Give these places the definition of active transgression, and they fail to make sense.

Christ's Death To Sin

Paul taught as basic to the doctrine of the Atonement, that Christ "died unto sin once" (Rom. 6:10). Did he die unto "transgression of law"? If he did, then he was a sinner; for if that interpretation were given to the word "sin" in this verse, it would teach that he actually transgressed

the law, and died unto this!

What he put to death was the flesh, here referred to by the synonym of "sin." He put to death the demands of the flesh during his life, and in the manner of his death. What he did, we are expected to do, so that Paul states: "How shall we that are dead to sin, live any longer therein" (Rom. 6:2).

In what sense can it be said that we are "dead to sin"? In the same sense as it is said that Christ "died unto sin," by putting to death the flesh, or "mortifying" it (Col. 3:5).

So "sin" is clearly used for human nature; but why? Because human nature, as we know it today, came as a result of sin in the first place, and is now the main cause of sin on our part. In the Garden of Eden a serpent tempted Eve to sin; that is not needed today, for the influence of the serpent has lived on in mortal flesh, so that when the flesh dominates, the serpent speaks again.

—H.P.M.

House In Jerusalem As Titus Left It.

The *Jerusalem Post* reports that archaeologists have found a structure in Jerusalem's Jewish Quarter left untouched since the Romans devastated it by fire 1900 years ago. Vessels inside indicate it was a workshop. Numerous coins strewn on the floor date the site. Professor Nahman Avigad, director of the dig, claimed that this is the only building ever found in Jerusalem exactly as it was left by Titus' conquering army in A.D.70. "It is an emotional, almost shocking, experience to actually witness the destruction which we know of from literary sources and previously incomplete archaeological remains," Professor Avigad said. He provided the following description: Signs of a huge conflagration are everywhere. Walls and wooden beams have collapsed. White limestone was burnt red and the wall plaster charred black. The floor was covered by ashes. One room appears to have been a kind of pharmacy. Apart from cooking pots and juglets typical of the period, there were stone jars, measuring cups, many weights, and mortars and pestles. Two ovens were hollowed into the ground. In the second room were found a large number of iron nails, indicating that carpentry work was done here, and moulds for casting coins. Of the coins so far studied, the latest dates to 68 A.D.

The Story Of The Birds

The Eagle : Majesty of the Heavens

"I bare you on eagles' wings, and brought you unto myself" — Exod. 19:4.



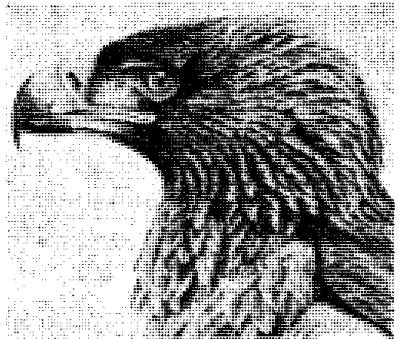
The King Of Birds

The majestic flight of the eagle soaring gracefully and swiftly in to the blue heavens, has ever been the admiration of observers. Often styled "the king of birds," it has been used from ancient times as a symbol of royalty and leadership. It was the emblem of the Roman legions; it is found today upon the seal of the United States; it is used by Jordan and Egypt, traditional enemies of Israel.

The eagle is particularly noted for its powerful wings, lofty flight and piercing eyesight. From the heights above, or perched upon the craggy rocks of mountains, it discerns its prey far below, and swooping down at incredible speed, grasps its catch in its talons. It is found in all countries of the world, with the exception of New Zealand. There are many varieties, at least eight in Palestine, including brown, chestnut, and the white-tailed eagles. The common eagle is of an iron color, with a large mouth, tongue like a man's, large, bright, piercing eyes sunk into the head, large wings (some with a span of over eight feet), feathered legs, yellowish feet, and long, bluish-black claws capable of seizing the prey.

The eagle is one of the principal birds of prey, possessing a strong, hooked beak, and feet with three toes before and one behind. It

catches and kills its prey with its powerful talons. It will sometimes eat carrion, but usually takes live prey (Prov. 30:17). With a cruel beak and talons, it tears



apart prey which is too heavy to carry (the eagle cannot lift anything heavier than itself), and it often cleans the catch (plucking chickens, skinning rabbits, and taking heads off fish) before offering it to the nestlings. In Asia, eagles have been trained to hunt game.

The Meaning Of The Name

In all but two places, the Hebrew word translated "eagle" in the Old Testament is *nesher*. It signifies "to lacerate," or "a tearer with the beak," and is descriptive of the destructive tendencies of this bird of prey. The sense is expressed in Habakkuk's reference to the ruthless, lacerating power of Babylon:

"They shall fly as the eagle that hasteth to eat" (Hab. 1:8).

In two verses, however, a different Hebrew word is used. The word *racham* is translated "gier eagle" in Lev. 11:18 and Deut. 14:17, and this word means "to fondle, love, to be compassionate." The gier eagle is a vulture, and like most of the eagle family, is extremely tender of its young, protecting them against all enemies, patiently teaching them the art of flying, and bearing them on their wings when weak and fearful.

Nevertheless, this bird, as well as the eagle, is classified under the Mosaic code as "unclean" (cp. Lev. 11:13,18; Deut. 14:12,17). In other words, its care and love for its young, does not compensate for its ruthless savagery towards others.

It is required of true Israelites, that they show consideration for their children (Deut. 6), and also manifest love towards their enemies. An over-abundance of the former, will not compensate for a lack of the latter. This was impressed upon the children of Israel in that they had to consider the eagle as unclean.

In the New Testament, the Greek word for "eagle" is *aetos*, and signifies "to breathe, blow, respire," and therefore is related to the air. Possibly this word was given to this bird to describe its graceful, easy flight towards the heavens.

Upon The Wings Of The Eagle

The protective instinct of the eagle is used in Scripture to illustrate Yahweh's care of His people: "I bare you on eagle's wings, and

brought you unto Myself" (Exod. 19:4). Again:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Yahweh alone did lead him, and there was no strange God (power) with him" (Deut. 32:9-12).

When an eagle observes that its young are able to venture upon flying, it hovers over the nest, flutters its wings, and so excites them to imitate it and take their flight.

Yahweh did this with Israel. When the time was ripe, He called Israel out of Egypt, that it might imitate His ways.

"All people of the earth shall see that thou art called by the name of Yahweh; and they shall be afraid of thee" (Deut. 28:10).

The female eagle is particularly solicitous of its young, particularly as the latter learns to fly. She will carefully overlook its efforts, and when through fatigue it will fall into danger, she will swoop down to bare it aloft on her powerful wings, repeating the experiment until the eaglet gains the strength for independent flight.

Yahweh dealt with His people in similar fashion, bringing them into severe extremities, and then saving them, that they might learn to show reliance on Him. He "humbled them, proved them, to know what was in their heart, whether they would keep His commandments, that they might know that man doth not live by bread only, but by every word that proceedeth out of His mouth" (Deut. 8:2-3). This is true of Yahweh's care of His people to this very day.

The Lacerator

But though the penetrating eye of the eagle, its swiftness in flight, its care of its young, are admirable attributes, and worthy of emulation on the parts of the saints, it also manifests qualities that cancel out these good points, and must be avoided.

Hence it was classified as unclean under the Mosaic code.

The eagle is ruthlessly cruel, tearing with the beak, preying on unsuspecting, harmless victims, and devouring carrion.

Dwelling in high craggy rocks immune from attack (Jer. 49:16), it is used as a symbol of fleshly pride.

Its ruthless cruelty is a notorious Gentile fault. Thus the ruthless Romans, speeding inexorably to the prey, ready to "tear with the beak" are likened to "a nation swift as the eagle flieth" (Deut. 28:49). The legions marched behind the standard of a flying eagle. It was the custom of the standard bearer to throw it in the midst of the opposing force, and the first soldier to retrieve it was honoured. Christ thus predicted: "Wheresoever the carcase (Israel) is, there will the eagles be gathered together" (Matt. 24:28). Judah was spiritually dead in A.D.70 when the Roman eagle came to feed upon it, as is the habit of eagles. Similar language is used by the Lord relating to Israel at his second coming, when once again, the Gentile "eagles" (the Gogian confederacy) will converge upon it (Luke 17:37).

The Flying Eagle

The eagle is noted for its speed

in flight, and this, too, has been used in the illustrations of Scripture. Job viewed life as "an eagle that hasteth to the prey" (Job 9:26), for he felt that his life was rapidly ebbing away. On the other hand, the Almighty asked Job:

"Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strongplace. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood; and where the slain are, there is she" (Job. 39:27-30).

Yahweh would teach Job that all things are according to divine control, and though we may not understand the circumstances of life (particularly when they are evil), we need to realise that they are manipulated for the good of those who love and serve Him. Adverse circumstances, like the blood-sucking eagle, are designed to test, strengthen or punish. Thus the Lord used the words above (v.30) in his application of the Roman eagles converging upon the dead body of Judah.

The Mourning Eagle

Another graphic illustration is provided by the moulting season of the eagle. Israel was told:

"Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee" (Mic. 1:16).

There is one specie of eagle, the griffon vulture, that is bald on the front of the head and neck, and it is usually thought that Micah referred to that fact. However, he more likely referred to the moulting period of the eagle during the winter, when it sheds its

head-feathers, loses its spirits and droops, and no longer hunts for prey as usual.

That was Israel's state. Having departed from the ways of Yahweh, having divested itself of the "covering" He provides, Israel was figuratively in the moulting season of its political existence. To "enlarge thy baldness as the eagle" would be to deprive Israel of all comfort, protection and happiness, and to overwhelm her with sorrow and grief.

The Eagle Face Of The Cherubim

The tribes of Israel marched under the standards of the lion (Judah), man (Reuben), ox (Ephraim) and eagle (Dan). They set forth the exhortation: Rulership (lion) is offered to man (man), but he must learn to serve (ox) through the spirit-word (eagle). The eagle face of the Cherubim (see Ezek. 1:10; 10:14) represented the spirit of Yahweh. As a bird, it flies higher than any other, and usually flies directly into the sun, and thus came to represent the Spirit. Its telescopic sight reminds one of the vision of the faithful who "endure as seeing him who is invisible." Its association with Dan (meaning, judge), and its soaring flight, points to the spirit-word which judges now (Heb. 4:12), and will do so in the future (John 12:48). John records:

"I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice: Woe, woe, woe, to the inhabitants of the earth" (Rev. 8:13).

This one proclaiming woe, pronounced judgments upon the inhabitants of the earth, because of

the attitude of such towards those who possessed the truth. The word "angel," however, should be rendered "eagle," and suggests the eagle-eye of divine judgment seeking out the wicked of the world, and swiftly flying to administer just retribution upon them.

On the other hand, Isaiah likened the renewed strength of the faithful to the effortless flying of the eagle:

"They that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not weary, and they shall walk and not faint" (Isa. 40:31).

These words have an application both now and in the future. They apply now to the one who places trust in Yahweh, and because of that will find renewed strength to lift himself up no matter how often he may be cast down; and then can apply to the destiny which Yahweh has reserved for those in whom He delights, and who "love the appearing" of the Lord Jesus (2 Tim. 4:8). The eagle possesses the most vigorous wing of any bird, and ascends further towards the sun. The figure, therefore, denotes spiritual strength and vigour, an elevation above the world of flesh, communion with the Father, and a nearness to His throne, as towards the sun.

The glorified saints, in the age to come, will experience all this. They will find their "youth renewed like the eagle's" (Ps. 103:5) as they experience the goodness of God both now and in the future. The allusion, doubtless, is to the renewed vigour of the eagle in the spring, when it puts forth its new covering, and recovers from the drooping spirits it has experienced

during winter. It is noted for its longevity, and seems to defy the challenge of old age, so that some suggest that it will live for over a century. Thus it illustrates eternal youth, such as is offered to the faithful.

The majestic eagle, keen of sight, vigorous in action, considerate of its young, provides an illustration of the goodness of Yahweh

in His omnipresence and omnipotence, overlooking His own for good; guiding and protecting them so that they might learn to rise from their mistakes and imitate Him, and so gain strength for eternity. In its rapacious appetite for flesh, its tearing and lacerating tendencies, it represents the Gentiles, and in that is to be avoided. — G.E.M.

COMMENT

"I came into contact with people calling themselves 'Christadelphians' through reading 'Herald Of The Coming Age' entitled 'Jehovah's Witnesses Refuted By The Bible.' I became quite interested, and plan to take their Correspondence Course. Please send me further literature as I would like to to know something more about the Christadelphians and their beliefs. Other material, I suppose, may be had from the local office in Johannesburg."

— D.T. - Pretoria, South Africa.

"Could you please forward me the booklet: 'Jehovah's Witnesses Refuted By The Bible!'" Their doctrines are widely spreading in this country, and I am anxious to compare what they say with the Bible itself."

— V.K. - Papua, New Guinea.

"I was pleased to read that we can obtain back copies of 'The Story Of The Bible.' A few of mine have gone astray, and I would be most grateful if you could replace them for me. I take this opportunity to thank you for the effort you give to the publication of the Magazine."

(We can still supply some back numbers of the Magazine from vol. 3 onwards. They will be mailed free of charge).

— A.W., Eng.

"My husband and I have just returned from visiting the brethren in Canada, and whilst there we were told of the Australian Sunday School lessons that are available now. We have a small ecclesia here in New York, and our children need as much as they can get at an early age. I would appreciate receiving these lessons as soon as possible."

— Sis. M.S., New York.

Please send me the German *Heralds* advertised in *Logos* recently. Our best contact at the moment is a German Canadian, and she is concerned about the welfare of her mother in Germany, who will be arriving for a visit this summer."

— Bro. H.B. - Canada.

"The Colon Ecclesia, which is on the Atlantic side of the isthmus, is comprised of English-speaking members exclusively, and a reasonably good response is received at the Sunday evening lectures of interested friends. On our side, Panama City on the Pacific, the population mainly speaks Spanish, though about a third speak English. Thus at one of our special efforts, we had some talks interpreted into Spanish, so that regardless of which language a person spoke he could attend and derive benefit from it. In addition, we have had special efforts exclusively in English, and also exclusively in Spanish, so that should you visit our area you could make your choice of languages."

— Bro. M.D. - Panama.

"Thank you for *Logos*. I derive a lot of pleasure from its contents, and like G.E.M., in his *Story Of The Birds*, I had found what mighty lessons nature can teach us of the ways of Providence, if we but put our minds to such."

— K.L.B. - Qld.

Pioneer Supplement

Preaching Tour of Britain

1869

**An Outline of Labor
among the Ecclesias
performed by
Brother Thomas
one hundred years
ago.**



(Continued from Page 400)

The Logos Supplement this issue should be devoted to Archaeology. But in order to complete the record of Brother Thomas' tour of Britain within the compass of the current Volume, this last instalment appears herein. It recounts the final meetings held in Scotland and England during the early months of 1870, as recorded by Sister Lasius; then describes the sea voyage to America undertaken by Brother Thomas and Brother Martin, in order for the former to sell up his property, prior to taking up residence in England (a determination however, that was never to be accomplished). In his letter to Brother Roberts, the Doctor highlights some of the interesting personalities on board ship, and the result of presenting the Truth to the company!

PREACHING TOUR OF BRITAIN, 1869

The Five Keys Of Revelation

A short ride of three-quarters of an hour, by rail, brought us there (to Paisley). We were received by brother Gillies, at whose house we made our home while in Beith. We found three brethren and one sister here. They meet together regularly in the Masons' Hall, for worship and mutual edification. Brother Gillies has been bearing testimony on behalf of the Truth for some time past, by means of short articles published in a local paper weekly; and a discourse every Sunday, to which, however, the public have hitherto turned a deaf ear.

Patient perseverance in the service of the truth brings its own reward in the profit arising from the study of the Word, but above all, in the consciousness of devoting one's energies to God, Who rightfully claims the first and dominant place in all our thoughts, and all our undertakings.

On *Sunday* after our arrival (in Beith) the morning meeting for worship was held in the usual place of assembly, but the lecture for the public was given in the Assembly Hall. The hour of meeting was six o'clock. About 160 persons were in attendance, notwithstanding the extreme coldness of the weather. The second lecture was given on Monday night to a somewhat diminished audience, the number being 65. On *Thursday night* the audience was about the same size. The Doctor, in his discourse, read Rev. 1:18; "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell, and of death." A topic of absorbing interest was opened up in the keys. The Doctor pointed out that the Scriptures tell of the existence of *five keys*; two of which were entrusted to Peter, the other three remaining in the possession of him who was dead, and is alive for evermore:

1. The key of hell, or the invisible.
2. The key of death, by which the prisoners in the iron prison will be delivered when the key is put into operation by an omnipotent hand.
3. The key of dynasty, spoken of in Isaiah 22, as "the key of the house of David," of which it is said "I will lay it upon his shoulder; and he shall open and none shall shut, and he shall shut, and none shall

open."

An interesting line of argument was entered into on the connection between the personage in Isaiah 22 bearing the key of government, and He who held the keys of the unseen and of death. The argument went to show that they are one and the same person.

Vigorous Opposition At Cumnock

On *Friday the 18th*, another short stage in the journey was accomplished: thirty-five miles from Beith to Cumnock, a small town containing only 3,000 inhabitants. Here we were domiciled in brother Haining's house. The people of Cumnock had been duly notified of the arrival of the Doctor, to bring them good news, even glad tidings concerning the "Great Salvation" revealed in the Scriptures of truth. A course of four lectures was advertised to be delivered in a hall adjoining the Black Bull Inn, facing a square, in the centre of which stands a large stone church belonging to the state establishment. The situation of the two places was suggestive. The words of Jesus were brought to mind: "Many who are first shall be last, and the last shall be first" in that day.

On *Sunday morning* we met for the breaking of bread in the attic room of brother Haining's house. In the afternoon, at 4 p.m., we repaired to the hall above mentioned to hold the first of the advertised public meetings. The room was nearly filled: 150 were reckoned to be present. As the people dispersed, some of the tracts, entitled *Who Are The Christadelphians?* were handed out to them.

After the meeting was over, the Doctor was much troubled with a cough, arising from irritation of the stomach, brought on by too much effort of the brain, and too little exercise of the body. The cough troubled him so much that he felt quite unfit for speaking on Monday evening, and he sent brother Martin to lecture in his stead. About sixty persons came together. The line of argument taken up was to show the identity of the gospel which Paul and Christ preached, with what is written in Moses and the prophets; and that the gospel related to the Kingdom of God. A hostile feeling was manifested by several persons in consequence of

some rather severe strictures on the clergy. At the close of the meeting one of the audience got up and said he had the moral courage to stand up in defence of the churches and systems which had been so slandered and abused, and demanded the attention of the audience. He delivered a rather lengthy tirade against the Christadelphians and their belief, laying special stress on the doctrine of the unconscious state of the dead, in opposition to which he cited the rich man and Lazarus, Paul's desire to depart, etc. He was proceeding with his discourse, when brother Haining stopped him, and said if he would hire the hall, we would come and hear him. This quashed any further talk on his part. A man who had interrupted during the meeting, at this stage made a hasty exit, exclaiming as he went: "Heresy! Heresy!"

On *Sunday, the 27th*, the Doctor was able to meet his appointment. The meeting was held at 4 p.m. Having read Hebrews 1, the Doctor commented on the fact that God had spoken to the world, and observed that He did not say all that He had to say at once. An interval of about six hundred years elapsed between the minor prophets and the appearing of Christ. During it, no communications were made, and a much longer period had run since the times of the apostles, and withdrawal of the spirit gifts. On another branch of the subject, he asserted that God is not the Father of all mankind, but only of those who become His children by adoption through Jesus Christ. The devil, he said, is the father of mankind, and they are, for the most part, liars (John 8:44). At the close of the meeting, this statement was challenged by a man who had lost sight of the argument in the confusion of his own mind. He demanded proof from Scripture, adding that "Dr. Thomas had come all the way across the Atlantic to oppose the dogmas of Christendom, but he had only brought his own dogmas in return. It was dogmas against dogmas."

The half-dozen who had confessed the name of Christ in Cumnock, meet regularly in the attic of brother Haining's house. This has been their manner for years past "endeavouring to

keep the unity of the Spirit." The truth came to them about fifteen years ago, apparently in an accidental way. A travelling temperance lecturer, passing through the district, happened to have a volume of the *Herald* in his possession, and feeling no interest in its contents, he gave it away. He placed it in the hands of a woman who was a reader, and she reading, profited by its perusal, and extended to others the benefit she received. A knowledge of the author and his works by means of the volume in question, created a desire to know more of the subjects treated of. This desire was gratified till the stage of enlightenment necessary for obedience was finally reached. They have been visited by brethren from other parts, at different periods of time, with a view to fraternal intercourse, and also with a view to aggression upon the darkness without, which has for its strongholds the temples of the clerical establishment, which abound on every side. On the occasion of the Doctor's visit, these efforts have been so far successful as to arouse attention and awaken opposition. Notices of the lectures have appeared in the newspapers, characterised by a tolerable degree of fairness, but meagre in extent.

Return To England

On the morning of *March 1st* we turned our faces southwards, bidding adieu to Scotland and the kind friends whose acquaintance had been a source of comfort and refreshment during our visit there. Our united desire towards them is, that they may "grow in grace," as well as "in knowledge of our Lord Jesus Christ," to the end that they may be built up and established in "our most holy faith," being "rooted and grounded" and "grounded and settled," that they may be immovably fixed and able to withstand the most subtle wiles of any adversary that may cross their path. Adversaries there are, and always will be while this order of things shall continue, who only "consult to cast the righteous down from his excellency . . . they bless with their mouth, but they curse inwardly."

We stopped one night at Carlisle to break the tediousness of the journey.

Next day we continued our way to Manchester, and thence to Sale, making a second visit to the brethren and sisters there, in fulfilment of a promise made by the Doctor on leaving them a few months ago. He delivered one lecture to the public on Sunday evening in the school-room, which is regularly used by the brethren for their meetings. The room was well filled with an attentive audience, and several persons came out from Manchester to hear. The outrageous demonstrations of opposition, which have been customary there of late, were for the time suspended, probably to break out again with renewed vigor. The brethren have been engaged in rather sharp conflict. They have been wrestling against the allies of principalities and powers in their most uncomely forms. The effect has only been to increase their patience and exercise their powers of endurance.

Leaving Sale, *Thursday the 8th*, we came again to Halifax, glad to meet the same kindly faces that greeted us on our first arrival, and some also who had become members of the "household" since we were there before. In consideration of the Doctor's long continued labours, and consequent weariness of the flesh, no week-night lectures were arranged for, but two Sunday evening addresses for public benefit were advertised. In the afternoon also it was advertised that he would speak to the brethren. There was a good attendance both afternoon and evening. The labours of the brethren are being attended with that measure of success which a steady, persistent continuance in the work of faith and labour of love will most

surely meet with. Some who are still young in the faith, are passing through the furnace; but their trust is in Him, who alone is able to succour those who are tempted; and who will not suffer them to be subject to greater trial than they are able to bear; but who will, with the trial "make some way of escape, that they may be able to bear it." "They that endure unto the end shall be saved."

Back In Birmingham

Here, sister Lasius concluded her narrative, and Brother Roberts added that on *Tuesday, the 22nd ult.*, Brother Thomas and his daughter arrived safely in Birmingham, the former fagged out with his labours, and the latter in better health than when she started. Brother Roberts reported that all appointments throughout the country had been duly kept, and though the visit was a thing of the past, it would doubtless show fruit in the future. He disclosed that Brother Thomas had decided to take up his abode in Britain, and in order to carry out this determination, he decided to return to America to wind up his affairs. To that end, he intended to sail by the *Idaho*, on *4th May*, hoping to return about the month of August, bringing his wife, sister Thomas, with him.

Unfortunately, the death of Brother Thomas in America, took place in the meantime.

In order to complete the record of this visit to Britain, we have included a letter that Brother Thomas wrote to Brother Roberts, outlining his journey across the Atlantic.

BROTHER THOMAS' VOYAGE TO AMERICA

Recounted From A Letter To Brother Roberts

West Hoboken, N.J., June 6th, 1870.

Dear Brother Roberts,

About three hours and a half after bidding you farewell for a time at the Birmingham Station, we arrived at the Washington Hotel, Liverpool. We remained here till 11 a.m. on Wednesday, May 4th. We found our quarters rather on the magnificent scale, and very convenient and comfortable;

rather slow in the execution of order. Business in Britain is not conducted upon such fast "go-ahead" principles as in America, the *dignity* of my lord John Bull, which implies slowness, pervading all the menials of his aristocratic family — yet withal very moderate in charge — dinner, tea, bed, breakfast, and delivery of baggage on

the Price's Pier Head for shipment, waiter's fees included, being only eighteen shillings sterling for two. It was astonishing when I compared the charge with the magnificence of the building, with its morning telegrams from Paris and London, and its telegraph and post offices. I certainly expected to be charged double the amount, especially when I remembered that, some two or three years ago, I was charged seven dollars for one, or thirty shillings more, at the Burnet House, in Cincinnati, Ohio, for no longer board. My past experience will lead me to the Washington again; so that on my re-arrival in Liverpool, you will know where we may be found, if you should again set your agent to search the hotels of that town for the discovery of our whereabouts.

On the afternoon of our arrival in Liverpool, having previously recruited our "vile bodies" with the genial refreshment of boiled salmon and lobster sauce, we sallied forth to establish our right to an unquestionable interest in the saloon apartments of the *Idaho*, the steamer in which we crossed the Atlantic in 1869. I was disappointed to find that it was no longer commanded by Captain Cutting, to whom you sent, at my request, a copy of *Elpis Israel* and a set of *Eureka*, a year ago. His religious opinions were in advance of men of his class. He was what is styled a Millenarian, and a member of the Anglican daughter of the old Roman Mother of Harlots. He told me that he believed in the restoration of the whole twelve tribes of Israel, the entire and judicial consummation of the times of the Gentiles ere long, and the personal reign of Christ upon the earth. It was in consequence of this avowal that I concluded to make him a present of the books, in the hope that at the time of my return with him to America, I might find him still better instructed in the way of the Lord. But, as I have said, I was disappointed. He had abandoned seafaring for a life on shore; and his captaincy was filled by a successor of the name of Price. You will, as what sailors call a "land-lubber," hardly be able to guess how I came to know the end of Captain Cutting, whom we left in Liverpool, while I was yet five hundred miles

away from the American, and some twenty-seven hundred from the English, coasts. You give it up, no doubt. Well, we were boarded by a New York Pilot that distance from the city, who brought us a *New York Herald*, which informed us that, from some unknown cause, Captain Cutting had become tired of and disgusted with his social existence, and had dissolved his connection with it by putting a bullet through his brain! I was truly grieved at this news: for it proved that my present had been thrown away upon him, and that the principles of State-Churchism, which will translate "immortal souls" from the gallows to "bliss beyond the skies," was strong in him to death!

Having paid our passage and finally secured our berths, we crossed the Mersey for a ramble in the town of Birkenhead. This occupied some two or three hours of a raw and gusty, though sunny afternoon. The *Idaho* was anchored in the middle of the river, where she was receiving from her tender, steerage passengers and their luggage by the hundred. With the numbers recruited at Queenstown, her full complement of this class amounted to eleven hundred. They had all the ship, except the saloon, quarter-deck and fore-castle to themselves; in and upon these they were not allowed to intrude; so that the quarters of the saloon passengers were as secluded as if they were the sole occupants of the ship. This was very desirable, for I can conceive of nothing more uncomfortable to one who loves decency and retirement, than a voyage across the Atlantic in a promiscuous crowd of Irish papists, and boosey and profane "Protestant Christians of all the names and denominations." Amid the discomfort of a sea voyage such an one desires a room where he can retire to, with plenty of light and air — a sort of Anglo-Saxon's castle afloat, into which no one is expected to introduce himself unless specially invited by the two who share the room between them. This is well understood in cabin life at sea. It would be well also to understand it ashore, where people oftentimes, obtrude themselves unasked, and therefore undesired. For myself, I make it a rule only to visit where

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I am earnestly invited; and then I know my visits will be welcome, and not deemed offensive or intrusive. This is a social ceremony of defence necessary while sojourning in this "evil world," that a man may be enabled to select his intimates upon the basis of their excellencies observed and duly appreciated. We do not like to be compelled to herd with rude people in whom there is nothing, and from whom nothing genial can proceed; "from such withdraw thyself."

We left our hotel for the steamer at 11 a.m. next day, which was May 4th, exactly one year, less one day, after our departure from New York for the very arduous tour through Britain, now happily completed; and no more to be repeated by me, while "this corruptible" and "this mortal" shall continue unclothed with its "house from heaven." I found the labour at my time of life too severe for the nervous energy generated by my physical organisation. Talk, as the expression of sensations, impressions, and feelings, is mere gabble, and by no means exhausting except to those whose unhappy fate it is to be listeners; but conversation with numerous gainsayers, and public exposition of the word, for the conviction and enlightenment of a scoffing and conceited generation, being matters of thought, according to "the thinking of the Spirit," and not that "of the flesh," is, when long continued, very trying to a man's elasticity of body and soul. When I was in Britain twenty-two years ago, I addressed the public two hundred and seventy times in two years, besides writing *Elpis Israel*: the consequence of which was that on my return to Virginia, I was so prostrated for six weeks that my life was despaired of by some. In the tour now completed, I have exhibited the truth in a hundred and forty-five discourses, to which hundreds have listened with great, and I hope, some with profitable attention, from an hour and a half to two hours at a time. Thus far I have escaped such extreme depression of the vital force, though not entirely free from the acquiescent feeling that disinclines from exertion of muscle or brain. To visit, or receive visitors, or to meet the public, is burdensome to contemplate. As a conse-

quence of being so heavily laden for the past year, the life of a hermit, in some inaccessible retreat from the busy haunts of the noisy world, where I could enjoy the unbroken silence of undisturbed solitude, is a vision of rest much desired; but which I have not yet found, and from the letters received since my return, does not seem likely to be attained.

My disinclination for consorting with the crowd was not gratified in shipping aboard the *Idaho*. I request-brother Martin (who roomed with a Frenchman, neither of whom could understand the other's speech) to ignore me as much as possible, inasmuch as I desired to be in the company as though I were not. The saloon circle was a small epitome of the "respectable" other world. It was an aggregation of the "names of blasphemy," of which the eight-headed Gentile body politic is "full" (Rev. 17:3, 11). There was a Popish simpardoner, the representative of the drunken prostitute sustained by the governments of Europe, and especially by the Frog Power, until "the Ancient of Days," in consequence of the great words the mouth of the little horn is ecumenically preparing to give utterance to, shall come to destroy it utterly. There was also a broken-down politician an episcopal parson incarnate in the same palsied carcass, with the jolly-faced captain, who "did duty" according to the stereotyped routine of Queen Victoria's Prayer Book, on Sunday mornings, as representatives of English and American episcopal formalism. Besides these "miserable sinners," who with many others publicly told the Lord that they had "erred and strayed from His ways like lost sheep," and that there was "no health in them," there was a hard-headed and pugnacious Caledonian, a deacon of some Presbyterian conventicle in New York, returning from a visit to his fatherland, where anything may be made to flourish save bright sunshine and the truth. After these came a small fry of "abominations of the earth," such as Methodists and other pious ballad singers, who now bawled out "Jesus shall reign where'er the sun," etc., and then adjourned to cards, which exorcised them of the little sense they might otherwise have

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obtained credit for. Such was the man-porpoise it was my fate to room with during the voyage — a fat intellectual blank, with no ideas above a bottle of champagne and the race-course. In the midst of this heterogeneous mass of corruption were two Jews, who had become such by putting on Christ according to the formula prescribed by Paul, who says "as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Two such Jews, in the midst of a crowd of thirty or forty piously profane "Catholic and Protestant Christians," imprisoned in a saloon, and cut off from all the world by a surrounding waste of unfathomable waters, were not in a position to "enjoy life" or to partake of a "feast of reason and flow of soul." All the feast, outside their own state rooms, to which they had access, was a well-furnished table, groaning under the weight of all kinds of edibles and well-flavoured dishes. The intellectual flavour of the consumers of the viands was most insipid, so that when the cloth was removed, there was no attraction for these Jews to detain them; so that the elder, not pleased with the monotony of the sea view, more frequently took refuge in his state-room, in the more entertaining and improving society of the dead, who in their books, though dead, yet speak; while the younger, being of a more social and less studious and retired disposition, sought the novelties of his new sea life on deck, where he soon became acquainted with "all the world," and found that what he most approved was regarded as a hideous abomination by them all.

Such was the world epitomized to us by the *Idaho*, after leaving Queens-town, where we had shipped hundreds of additional recruits for the Popish and Protestant churches of the model republic of the west. Thus are the ships of Tarshish enabling the Old Adam to fulfil the mission divine imposed upon him nearly six thousand years ago of "replenishing the earth and subduing it," that it may be fit for the New Adam to possess when God's own times shall have come, to put the kingdom and dominion under

the whole heaven into the hands of Abraham's seed, "in whom all nations shall be blessed."

The land of the Fenian Utopia having at length sunk below our visible horizon, there remained no longer any distant objects without to engage attention and lend enchantment to the view. Occupation for the mind had, therefore, to be found among the men and things of the world afloat. Man is said to be "the noblest work of God"; and so he is when he rightly fulfils his destiny in relation to his Creator. But ours was not a company of God's noblemen; for it soon became apparent that, though they were most of them as intensely pious as Hindoos, and as devoted to singing religious ballads — many of the sentiments of which they despised as street carollers at Christmas — yet with all their piety and music, they had no more respect for the testimony of God's prophets and apostles than the disciples of Mahommed. The discovery of this moved brother Martin to attempt the conversion of the saloon world afloat by the power of the word, which he soon found had no power on board the *Idaho*. He commenced operations with the Pope's lackey, who, in America, pardons men's sins for twenty-five cents a month, and in the Fenian Utopia, landlord tumblers and other villians, for what he can get! But he was not long in finding out that the creature was too drunk with the wine of his mother's beastliness to permit the "testimony of God" to shine into his understanding. All the effect produced was the development of the natural enmity subsisting between the two seeds" (Gen. 3:15). He pronounced brother Martin an intruder, "sent him to Coventry," and avoided him as a nuisance during the rest of the voyage.

Not at all discouraged by his failure with this orthodox adherent of papal infallibility, he opened his battery upon the Caledonian disciple of John Knox. This Presbyterian had great and broad liberality for "all Christians" travelling the many high-ways to heaven with himself. He regarded them as all right in the main, and differing only in things not affecting their salvation. This churchman was the most pugnacious of all the

goats of the company. He was continually butting against the truth, and, in his billyings, not at all complimentary to the personality or intelligence of our Christadelphian voyager. Brother M., however, was thoroughly goat-proof. He was not to be silenced by the hard speeches of ungodly sinners, but held the deacon manfully by the horns until he lost all the wool which, at a distance, caused a slight resemblance to a sheep. "You arc," said he, "nothing but an infidel"; and turning to the bystanders, warned them against listening to anything he had to say. "Have I not," said Brother M., "shown you Scripture-proof for all I have advanced?" "O yes; but you pervert the Scripture by your mystical interpretations." "Yes, said I, "Mr. Martin, you use the Scriptures very mystically, because you do not make them give utterance to this gentleman's opinions." That was enough. This irony determined my spiritual status for the voyage. He started from his seat at the head of the table in great excitement and "holy indignation," and exclaimed: "you are one of them; you are his father; you are two infidels." Then, addressing the company, poured out a tirade against us, which made the pietists around regard us with "holy horror" and contempt. I tried to say that he knew nothing more of me than the words I had just spoken; and that it was, therefore, impossible for him to say whether I was an infidel or not. But the attempt was useless. He would hear nothing, and, by noisy clamor, would permit no one else to hear. This was Protestant Popery in Presbyterian manifestation. I was henceforth, held responsible for all brother M. might say or teach, and with him, condemned, by anticipation, and regarded as the Jonah of the *Idaho*, whose presence retarded the progress of the ship; and who, if any disaster overtook it, should be the first to be thrown overboard to propitiate the Neptune of the sea! They were highly indignant that we two should think that we were the only ones on board that knew the Truth; that they were all wrong, and we only right! They declared they would not accept it if it were true. It would drive them mad to believe that their dear

friends who were deceased were all lost, and much more of the same sort. Thus we became the central figures of the group. The captain styled brother M. "our friend Moses," while they spoke of me as "the patriarch"; but the lewd fellows of the baser sort among them, styled brother M., Abraham, Judas, Barabbas, etc., beside playing tricks upon him that would have aroused the ire of a Job. On one occasion, he was outlining the Truth, in the midst of a group upon the quarter deck. While earnestly engaged in his argument, they contrived to fasten a string to the leg of his chair, which, when least expecting it, they jerked from under him, leaving "Barabbas" sprawling in the midst, to the great amusement of all the fools around. At another time, they pinned an envelope to the strings of his Glen-gary cap, on which they had written "Judas," with which he unconsciously strolled about, to their great delight. "If you had come to us singing," said the deacon to him, "we should have welcomed you, and taken you by the hand; but instead of that, you came to us preaching and teaching as if nobody knew anything but you. Why, you are only a youth, and your appearance is against you; and will you teach us? It is monstrous! But we will all pray for your deliverance from the error of your way, if haply, God may give you repentance." But brother M. lacked faith in his prayers, telling him, to his great disgust, that God did not hear sinners.

At length, on the morning of the 16th, the land-line of the New World brightened the prospect of a speedy emancipation from the social bondage of the Old Adam, whose society is not only too good, but insipid, vapid, and absolutely disgusting.

When the anchor of the *Idaho* was dropped in the Quarantine Ground, and when the deacon once more beheld the heights of Staten Island, he exclaimed to brother Martin, whom he had warned to keep his infidel opinions to himself in America, lest he should be assassinated, "This is the land of promise, better than the land of Canaan!" and that thus he might have the last word, quickly disappeared beyond the reach of a reply. It was highly amusing to hear of the

admonitions he received from the "silly women," and even the bairns of the saloon. One fashionable woman ordered him not to trouble them with his nonsense, and threatened that if he did not obey, she would complain of him to the captain! A little urchin, about ten years old, ran a cloak pin into his knee, and told him to go and preach in the steerage, for he was not good enough to preach to them! and a Methodist lady patronizingly informed him, that the religious intelligence of the Americans was far in advance of the British, and that they would not endure his ignorance and unbelief, which, if pressed after his manner, might bring him into serious difficulty: to which brother Martin replied that if the religious intelligence of Americans was of no higher order than that of the present company, he had no unpleasant apprehension of the consequences of his course.

The officials of the port now began to make their appearance — the doctor from the hospital to overhaul the steerage passengers, and the officer of customs to furnish manifests to the cabin people, stating the number and quality of their packages, to be handed to the inspecting officer on the dock. These preliminaries being disposed of, our baggage was transferred to a tender, into which we descended. All being ready, we put off for the city, where we landed at Pier 46, Hudson River, in about an hour, to renew our labours in the busy haunts of men.

The inspections of our trunks being completed with little delay, and nothing contraband of war or peace being discovered, we left the dock for our encampment in what, since my absence, has been legislated into "the Twelfth Ward of Jersey City." We arrived at my house, in Monmouth Street, about 10.30 p.m. Birmingham time, but about 6 p.m. New York time; so that a telegram sent from you, at your time, might according to ours, reach me a considerable time before it was despatched! This is a marvel, inexplicable by the disciples of Parallax, who declared he taught what he did not believe, that the earth is a plane, and not a globe! But it is

a greater marvel to me, how, otherwise intelligent people, can be found, at this period of increased knowledge, to endorse so egregious a proposition! If the earth were a plane, there would be no arc over three thousand miles between England and America, so that the rising sun would be seen at the same instant in both countries, and there would be, consequently, no difference of time between us and you. But an arc, subtended by a straight line, giving it a high central perpendicular elevation, rises between the two countries so loftily, that it takes the sun, by the axial rotation of the earth from west to east, about four hours and a half to surmount it, so as to be on a line with the eye of American spectator. You may not know why I make this digression, nor is it necessary that you should, but I always regret to find any of our brethren no farther advanced in the knowledge of God's natural laws than the priests of the papal inquisition, who, three hundred years ago, tormented Galileo's noble soul, because he affirmed that the earth moved around the sun, and not the sun around the earth, as they, judging merely by appearances, ignorantly believed. I regret that they should parallel themselves with such, by identifying themselves with the fables and absurdities of Parallax.

Since encamping again upon my property in Monmouth Street, I have been asked if I did not feel at home once more. My answer has been "No." I feel like a bird of passage, just alighted upon a tree, and ready to depart at any moment. I have entered upon a new and probably the last phase of my mortal career, antecedent to my resurrection or change, if I should live till the Lord come. I am here temporarily and briefly, sojourning until I can transfer myself to another field of operations, where the "unadulterated milk of the word" creates more interest and commands more respect — though infinitely less withal than could be wished — than in this land of theological monstrosities, where the thorns and briars of mere speculative tradition spring up spontaneously and choke the word. As you know by the bill I sent you, and by the seventeen boxes of stereo-

type plates of *Elpis Israel* and *Eureka*, you will have received ere this, I am making all due and necessary arrangements for the transfer. I cannot compel any one to purchase my property, and so enable me to heave anchor; but we are doing our best to cause the right man to present himself so to do. We have whitewashed the fences, mowed the grass, dug the garden, etc., so as to make a naturally-pleasant residence, still more tempting and attractive to the eye, which represents the fifth part of a man's soul. I am, therefore, now in a waiting attitude — waiting for a purchaser or the coming of the Lord. I should infinitely prefer the latter; but this being in advance, the other is my desire.

But you are not to suppose that,

while in this waiting attitude, I am doing and have no prospect of doing anything. By no means. My enterprising friends, in divers parts of this widely-extended country, do not entertain the opinion that it is possible for a man of sixty-five, after such a strain upon his nervous system as I have been the subject of in the past, to experience fatigue or to stand in need of a rest! I found a dozen letters anticipating my return, and giving me a cordial invitation to bestow upon them and their neighbours an immediate farewell visitation, involving a circuit of about three thousand miles by rail! This was very kind, if not very considerate, and showed that I was still a partaker of their brotherly kindness, which in this fickle and volatile generation is a benefit not to be despised.

So concludes this account of the tour of Great Britain undertaken one hundred years ago by Brother Thomas, in which the ecclesias were strengthened, and the Truth given an impetus in many parts of the land. May this example encourage the Brotherhood today to present a similarly vigorous, un-compromising attitude to the world — particularly in these days which indicate the near return of the Lord Jesus Christ, an event for which Brother Thomas earnestly longed.

THE WAY TO JERUSALEM

This book by Bro. G. Pearce sets out in sequence the work of the Lord in subduing the world to his command at his return. Copies are available from G. Pearce, 76 High St., Hillmorton, Rugby, Warks., England, or from Logos Publications Agents.

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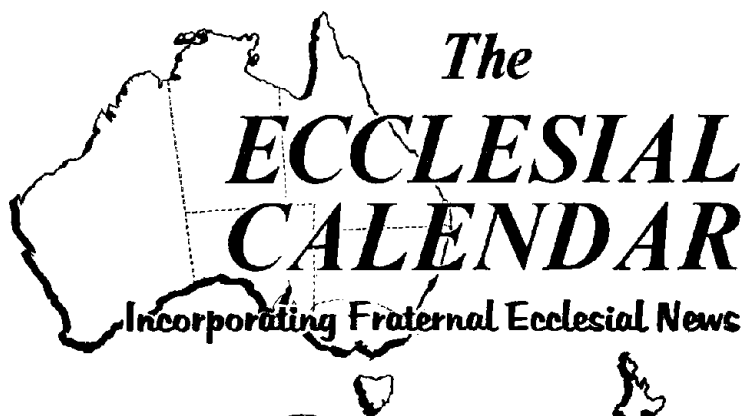
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KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE



SUPPLEMENT to LOGOS



Masters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

At The Meetings

WHEN PRAYER IS SET TO MUSIC

Singing, when sincerely performed, is as much an act of mental concentration as speaking — singing to God especially so. The abstracted mind seeks to realise the invisible. In view of this, it seems incongruous for people to be looking about at their neighbors while they are singing to God. It is positively insufferable for one sincerely so engaged to be addressed on some trifle during the very act of singing. How should we like to be interrupted while speaking to a friend? How should we appreciate the conversation of a friend who all the while he was talking to us was inattentive to us — not thinking of us or what he was saying, and looking all round at anything and everything while addressing us? Is God deserving of less respect than we show to our neighbors? Drawing nigh with the lips while the heart is far away was a sin of Israel under Moses; and it has not ceased to be so under Christ. Singing to God demands our utmost concentration, our earnest attention, and when this is given our words of music addressed to the throne of grace is effectual in worship.

THE ECCLESIAS REPORT . . .

BAPTISMS

We join with ecclesias and families in welcoming the following newly-baptised into the Household of Faith. May the day of opportunity see a faithful walk towards the Kingdom of God!

Adelaide: **Mr. John** and **Miss June Schrapel**, son and daughter of the late Bro. Les Schrapel; **Mr. Peter Woodland**, son of Sis. Woodland; **Miss Barbara Linke** (all on 17/8/69).

Ballina: **Mr. Lex Cole** (8/9/69).

Enfield: **Mr. John Nilson**, only son of Sis. D. Nilson (11/9/69).

Lakemba: **Mrs. E. Boon**, an interested friend (26/8/69).

Melbourne: **Mr. Jim & Mrs. Jenny Perry** (7/9/69); **Miss Shona Wilson Stewart**, daughter of Bro. and Sis. Stewart of Yallourn (15/9/69).

Perth: **Miss Barbara Kersting** (23/8/69).

Southport: **Mrs. Margaret Edna Fox**, wife of Bro. R. Fox (26/8/69).

Victor Harbor: **Mr. John** and **Mrs. Monica Dent**, who were introduced to the Truth through a special lecture, and educated by Bible discussion evenings (31/8/69).

Yagoona: **Miss Robyn Kerry Stokes**, a Sunday school scholar and daughter of Sis. M. Stokes (8/9/69).

TRANSFERS

We commend the following brethren and sisters to their new ecclesial associations, as they labor in differing sections of the Master's Vineyard.

To Coorparoo: **Bro. Peter McKinlay**, from Yagoona.

To England: **Sis. Morgan**, from Redcliffe.

To Hobart: **Sis. Marian Arnott**, from McKinnon; **Sis. E. Dzierzanowski**, from Coorparoo.

To Perth: **Bro. A. Harrison**, from Yokine.

To Riverwood: **Sis. Sharpe**, from Yagoona.

To Shaftesbury Rd.: **Bro. and Sis. E. Russell**, from Riverwood.

To Sutherland: **Bro. and Sis. D. Yearsley**, from New Lyn, N.Z.

To Toowoomba: **Bro. and Sis. R. Weldon**, from Coorparoo.

To Victor Harbor: **Sis. Jenny Hollamby**, from Adelaide.

MARRIAGES

As the following enter married life, and a united walk towards the Kingdom, we extend our best wishes. May they also obtain a position of glory and honor at the Marriage Supper of the Lamb.

Bro. A. Symington and **Sis. Barbara Kaniecki** (Perth) were married on August 22, 1969.

On August 23, **Bro. Rob Magennis** (Coburg) and **Sis. Lyn Mullin**, were united together in marriage.

At Enfield, on September 14, **Bro. Colin Wiqzell** (Woodville) and **Sis. Lynette Kidd** (Enfield) were married, and will be meeting at Woodville.

Bro. Richard Bracey and **Sis. Ann Blanch** (Launceston) married on October 4, 1969.

IN HOSPITAL

Enfield Ecclesia advises that **Bro. Ted Briton** has returned to Kiandra Hospital, after extensive surgery at Royal Adelaide Hospital. Visitors are always welcome, and memorial meetings are held at Kiandra on Wednesdays, 7.30 p.m.

DEATHS

Although "we sorrow not as those without hope," it is always distressing to hear of the death of brethren and sisters, and we extend our sympathies to those who mourn. Nevertheless, the sting of death is tempered by the realisation of the imminence of the Divine Physician to restore those worthy to life, "more abundant".

Bro. George Edward King (Launceston) died on August 23, after a long illness. Brother King was baptised in Launceston on 14th August 1909, and

has completed a long period of service in the Truth.

Sis. Hurlston (Perth) was 96 when she died on August 20, and for many years had suffered failing health.

May the Resurrection soon occur!

SUCCESSFUL OPENING AT RIVERWOOD

Bro. D. Gilmore (Rec. Bro., Riverwood Ecclesia) writes regarding the special fraternal effort organised for the Opening of the new Riverwood Ecclesial Hall:

"We are grateful to all who assisted, individually and ecclesially, in the establishment of the Hall at Riverwood, and for the fraternal greetings received. We appreciate the ministrations of visiting brethren during our commencement and proclamation activities in the district, and especially during the study week held last month. May Yahweh be praised, and His Name glorified in all our endeavors."

The study effort was held from Sept. 8th to 14th upon the theme: "The Hope of Israel," under the leadership of Bro. J. Knowles (Enfield). Included in the program were special expository, exhortational and fraternal evenings, by various speakers from the Sydney ecclesias, who combined with Bro. Knowles and Bro. D. Hurn (Perth) in the presentation of the addresses. Several thousand leaflets and personal invitations were distributed throughout the district to feature the public lecture on "Middle East Aflame." This resulted in an attendance of 17 interested friends, as well as a large audience of members. Previous efforts in a hired hall at Narwee had not brought such pleasing results.

A group of brethren and sisters from New Zealand were present at the activities, and during the day, they with a number of Riverwood members and other visitors, enjoyed outings to the Blue Mountains, South Coast and Palm Beach.

INTERESTING ADDITIONS TO PUBLICITY PROGRAM!

To prepare for the special lecture at Adamstown following the Spring Bible School, many features were undertaken. The lecture was entitled: "Bible Truth challenges Church Traditions!" 10,000 leaflets were distributed, and over 200 mailed to those already receiving literature. A large sign was displayed in the main city street and 3 large adverts were placed in the local newspaper. Self-adhesive car signs, 2 feet square, were featured on brethren's cars. The 10' x 10' ecclesial sign was mounted on a trailer and paraded in the main street of Newcastle during the annual "Mattara Festival" as an important "float". 55,000 lined the streets, and five minutes before the procession commenced, the sign was taken through the area with some young "Davids" proudly announcing over amplifiers the facts of the special lecture!

In addition, a sister wrote to the local radio station's "Open Line" program, enquiring about a "leaflet she had received"! As a leaflet had previously been specially sent to the studio, the announcer was able to give details over the program, including a statement that "Christadelphians based all their teachings on the wholly inspired Word of God, and therefore differed vastly, from churches whose teachings were mere traditions." He repeated the information on our leaflet. "Yes," continued the announcer, "this is one of the 10,000 leaflets distributed in the Newcastle area last Saturday advertising a special lecture to be delivered in Adamstown Masonic Hall this Sunday at 7 p.m. The speaker is Mr. J. Mansfield of Sydney, who is an international Bible lecturer!"

We greatly appreciated the free radio advertisement!!

As a result over 85 attended the lecture, including 11 interested friends.

WITH THE HOBART ECCLESIA

Special Fraternal Gathering

On Saturday, Oct. 18, a Fraternal Evening will be held in the new ecclesial hall. Theme is "The House of God", and two addresses are entitled: "A Sure Foundation;" "Except the Lord Build The House They Labor

In Vain That Build It." Bro. Murray Lund (Cumberland) is guest-speaker for the occasion. During the afternoon various Dorcas class activities will be held, with an ecclesial tea to follow. The support of visiting brethren and sisters will be greatly appreciated.

**BIBLE STUDY WEEKEND ON "LESSONS FROM LEVITICUS"
AT ADAMSTOWN ECCLESIA — OCTOBER 11th to 13th**

Under the above theme, Bro. J. Martin (Enfield) will outline the "Laws of Uncleanness" as presented in Lev. Ch. 11. The important principles of the Law which have spiritual application in the life of believers will be stressed. An invitation is extended to visiting brethren and sisters, particularly from Sydney and Newcastle, to support the effort.

Saturday Meetings. At School of Arts Hall, Ocean St., Dudley (on main road, near Bro. H. Ryan's residence).

11 a.m.: "The Purpose of the Laws of Uncleanness, Lev. 20:22-27."

3 p.m.: "The Beasts of the Earth Provide A Divine Warning, Lev. 11:1-8".

5 p.m.: Fraternal Tea.

7 p.m.: "The Cage of Every Unclean and Hateful Bird, Lev. 11:13-19."

Sunday Activities. At Masonic Hall, Adamstown

11 a.m. Exhort: "Every Creeping Thing shall be an Abomination, Lev. 11:29-47."

3 p.m.: Special study session.

7 p.m.: Lecture: "Israel's Messiah Comes To Solve Middle East Problems, Ezek. 37."

Monday Study. At Bro. H. Ryan's home, Bulls Garden Rd., Whitebridge.

10.30 a.m.: Concluding principles.

LAUNCESTON CYC STUDY WEEKEND

The annual study weekend at Launceston will be held from Sat., Nov. 1 to Mon., Nov. 3. Venue is at Port Sorell, and the study will be led by Bro. B. Luke and Bro. G. Dangerfield. Theme: "Paul's Epistle to the Philippians." Young people are invited to attend, and obtain further details from Bro. G. Dangerfield, 6 Chant St., Launceston 7250.

SERIES OF LECTURES AT UPPER MT GRAVATT

Coorparoo Ecclesia are sponsoring a series of public addresses during October to be held in Upper Mount Gravatt Progress Hall, Logan Road, under the theme "Man's Destiny On The Earth." Particular lectures are:

Oct. 19: "Arab Encirclement of Israel, Prelude to World War 3."

Oct. 26: "World Government is Coming with Christ as King in Jerusalem."

Nov. 2: "One Bible, Many Churches, Does It Matter What We Believe?"

The addresses will be held 3 p.m. Sunday afternoons, and it is hoped to stimulate interest in the area.

REDCLIFFE EFFORT ON "JUDGES" NOW IN JANUARY

The study effort at Redcliffe has been transferred to January, to permit a longer visit by Bro. Basil McClure. The theme of "Dramatic Incidents In Judges" will occupy a period of a full week, and give opportunity for further elaboration on this subject. Bro. McClure has some particularly interesting matter on this little-understood book, and brethren and sisters are recommended to attend the effort. Details of the meetings will be outlined in forthcoming issues of CALENDAR (God Willing).

BOOVAL HALL SOLD

Because of industrial development in the area of the Booval Ecclesial Hall, the premises have been disposed of, with the intention to rebuild in more suitable surroundings. During the intervening period, the Ecclesia meets in the Ipswich Trade Hall, Nicholas Street, and activities are outlined in the CALENDAR.

STUDIES IN MELBOURNE

From Nov. 7th to 9th, **Coburg Ecclesia** is sponsoring a Fraternal Study Effort by Bro. J. Martin (Enfield), upon the theme: "The Wilderness

Details are:

Fri. Nov. 7, 8 p.m.: "The Ecclesia In The Wilderness."

Sat. Nov. 8, 3 p.m.: "Heavenly Sustenance In A Barren Wilderness."
8 p.m.: "In The Land of the Book" (An illustrated address upon the recent tour of the Middle East).

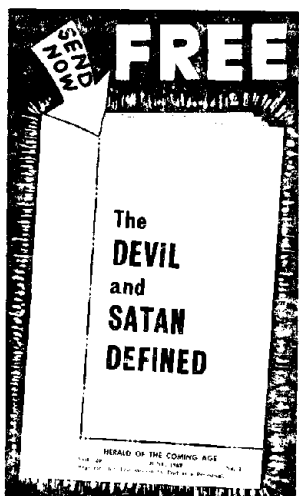
Sun. Nov. 9, 11.05 a.m.: **Exhort:** "Wonderful And Fearful Events At Sinai."

3 p.m.: **Public lecture:** "The Miracle of Israel; Sure Sign Of Christ's Second Coming."

5.45 p.m.: "The Grim Warning of a Lost Generation."

Members of the Melbourne Ecclesias are specially invited to this thrilling study.

GOSPEL PROCLAMATION ASSOCIATION REPORTS



Printer's Block No. 21

Illustrating the current "Herald" on THE DEVIL AND SATAN DEFINED, this advertising block is now available to ecclesias and readers for loan free of charge. The subject is one of continual interest, and has proven to attract enquiries for further literature. Lecture adverts are made more eye-catching by incorporating such a printer's block — and GPA would be very happy to assist in designing and assisting with your advertising. Application for advertising blocks and service should be made to GPA, P.O. West Beach 5024.

Town Hall Lecture Proposed

In conjunction with the Adelaide suburban ecclesias, GPA is tentatively planning a special public lecture on November 20th to co-incide with the next stage in the American space program. It is anticipated that public interest will be aroused during this period, and the opportunity will be taken to place the Divine Program forthrightly before the public.

Over Two Hundred Applications

An average of 55 applications weekly were received during August. Totals from various areas are: NSW 23, Qld 21, W.A. 53, S.A. 109, Vic 3, Overseas 10, providing 219 requests. In addition 22 applied for a 12-month supply of "Heralds", and 3 interested friends were supplied with copies of "Key To Understanding Of The Scriptures."

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR OCTOBER (God Willing)

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall (Sec.: Bro. I. Palmer, Box 189, Belair 5052).

5—Exh: Bro. D. Hicks. Lect: Bro. James Mansfield.

19—Exh: Bro. B. Grose. Lect: Bro. A. Cheek.

26—Exh: Bro. J. Glass. Lect: Bro. K. McDermott.

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

2—Acts study at 61 Auricchio Ave. St. Marys: Bro. B. Luke, "A Chosen Vessel (Acts 9:1-16)."

5—Exh: Bro. K. Martin. Lect: Bro. G. Mee, "The Promise to Eve,

- Eternal Life In God's Kingdom."
- 8—Faith of Prophets class at 6 Winns Rd., Blackwood: Bro. J. Luke, "Judgment on Babylon (Habakkuk)."
- 12—Exh. Bro. L. J. Colquhoun. Lect: Bro. A. C. Dangerfield, "The Promise to Abraham, The Inheritance of the World."
- 13—"Sign" class with deaf brethren and sisters at 20 Eton Ave., Warradale.
- 14—AB meeting.
- 16—Acts class at 20 Tucker Street, Sth. Brighton: Bro. B. Luke, "Saul's Early Preaching in Damascus and Jerusalem (Acts. 9: 17-31)."
- 18—Distribution at Reynella/Morphet Vale area, to introduce special lectures.
- 19—Exh: Bro. K. Stewart. Lect: Bro. J. Lunn, "The Promise to David, Kingship in the Earth."
- 21—Faith of Prophets study at 14 Bryon Tce., Morphettvale: Bro. J. Luke, "Woe To The Wicked Doers, Divine Judgment Apprehended (Habakkuk)."
- 22—8 p.m. special lecture at Reynella Hall: Bro. J. Knowles, "On The Eve of World War 3."
- 24—8 p.m. special lecture at Morphettvale RSL Hall: Bro. J. King, "Christ Coming, Your Only Hope."
- 26—Exh: Bro. J. Martin. Lect: Bro. B. Luke, "He Bore Our Sins in His Own Body."
- 27—"Sign" class cont., 20 Eton Ave., Warradale.
- 30—Acts class at 16 Renwick St., West Beach: Bro. B. Luke, "Peter Preaches In Judea (Acts 9:32-43)."
- BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. T.: M Namara 6).**
- 1—8 p.m. Study evening: "Curing The Impotent Man At Bethesda (Jn. 5)." Recorded tape by Bro. H. P. Mansfield.
- 5—11 a.m. Exh: Bro. F. Russell.
- 8—Life of Christ study: Bro. H. P. Mansfield (tape), "Jesus Returns To Galilee (Jn. 6:1)."
- 10—Tape study from September Bible School.
- 12, 19, 26—Memorial meetings.
- 15—Tape of Study by Bro. H. P. Mansfield, "Plucking Ears of Grain On The Sabbath (Lk. 6)."
- 17, 24—Tape study from Bible School.
- 22—Life of Christ study: "The Man In The Synagogue (Lk. 6)."
- 29—Life of Christ study: "Rebuking the Pharisees" (tape).
- CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel.: 76 5669).**
- 1—8 p.m. Bible marking night: "Resurrection and Judgment."
- 5—Exh: Bro. H. P. Mansfield. **3.00 p.m. Special lecture** in RSL Hall, Main Sth Rd., Morphettvale: Bro. M. Lund, "Man & Destiny to be Resolved on Earth in the Middle East, Not on the Moon." 7 p.m. Lect: Bro. D. Hurn (Perth), "Israel will Triumph Over The Arab Powers."
- 6—8 p.m. Study "Christendom Astray." Home Bro. A. Hol-lamby.
- 8—Study Rev. 14: "The Ultimatum To All Nations to Serve Zion's King."
- 9—2 p.m. Sisters' class. 8 p.m. MIC: Bro. I. Jackson, "The Jew Is Indestructible." Exp: Bro. G. Jolly, "Job 19:25-26."
- 12—Exh: Bro. R. Mansfield. Lect: Bro. W. Gurd, "The House of Prayer for All Nations."
- 15—8 p.m. Life of Abraham class: Bro. A. Hill, "Gen. 18."
- 16—8 p.m. AB meeting.
- 18—Suburban Young peoples evening.
- 19—Exh: Bro. J. Martin. Lect: Bro.

LECTURE CAMPAIGN IN ADELAIDE SOUTH COAST

During October, Brighton (S.A.) Ecclesia will conduct a special lecturing effort in the Reynella/Morphet Vale area — about 30 miles south of Adelaide in the rich south-coast farming district.

Some of the Brighton members have rented holiday flats in the area, and will be able to assist in follow-up work. Additionally, a study class will be held on **Tues., Oct. 21** at home Bro. and Sis. A. Cowley, 14 Bryon Tce., Morphettvale.

ECCLESIAL CALENDAR

- A. Hill, "Soul-less Materialism, the Enemy of Belief and Hope."
 20—8 p.m. Study Christendom Astray.
 22—8 p.m. Revelation study: "The Fierceness of Divine Wrath Upon Unrepentant Nations (Ch. 14)."
 23—2 p.m. Sisters' class. 8 p.m. MIC; Expositions by Bro. S. Bailey, "Solomon's Temple" Bro. P. Beard, "The Living Temple." Bro. R. Thiele, "Ezekiel's Temple."
 25—5.30 p.m. Enfield/Cumberland Outing.
 26—E.h: Bro. N. Nelson. Lect: Bro. J. King, "Devils, Demons and Satan."
 27—8 p.m. Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Gdns.: Bro. I. Jackson, "You Will Never Go To Heaven."
 29—8 p.m. Life of Abraham class: Bro. A. Hill, "Gen. 18."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 1—11 a.m. Sisters' class.
 2—Int. friends class 8 p.m. at 11 Brussels St., Broadview.
 5—Exh: Bro. J. Knowles. Lect: Bro. A. Cheek, "Infant Sprinkling Is Not Baptism."
 7—8 p.m. Law of Moses study: Bro. J. Martin.
 10—8 p.m. Youth group.
 12—Exh: Bro. S. Cottermole. Lect: Bro. Max Lund, "God's Promise To Abraham Will Bring Permanent Peace."
 14—Life of Christ study 8 p.m.: Bro. J. Knowles.
 19—Exh: Bro. K. Martin. Lect: Bro. J. Berry, "Hope for Israel, Doom for Rome, At Christ's Return."
 21—8 p.m. Law of Moses study cont.
 26—Exh: Bro. D. Matthews. Lect: Bro. R. Stokes, "The Holy Spirit a Power Not a Person."
 30—Int. friends class 8 p.m. at 11 Brussels St., Broadview.

GLENLOCK — Via Morgan. (Rec.: Bro. A. M. McLean "Four Winds", Pte. Bag 44, via Morgan. 5320).

- 1—Elpis Israel class.

SUPPLEMENT TO LOGOS, OCTOBER, 1969—7

- 5—Exh: Bro. B. G. Hollamby. Lect: Bro. R. Hollamby.
 8—Revelation class
 12—Exh: Bro. J. Lunn. Lect: Bro. M. S. Lunn.
 15—Epis Israel class.
 19—Exh: Bro R. Curtin. Lect: Bro. B. G. Hollamby.
 21—Dorcas class.
 22—Revelation class.
 26—Exh: Bro. M. S. Lunn. Lect: Bro. R. McLean.
 29—Epis Israel class.
VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).
 3—8 p.m. Bible discussion evening, "Jesus Christ Our Passover Lamb (Ex. 12)."
 5—11 a.m. Exh: Bro. P. Hurn. 7.30 p.m. Lect: Bro. J. Martin, "One House of Prayer For All Nations" (Illustrated with slides).
 12—Exh: Bro. J. Schipper.
 17—8 p.m. Bible discussion evening: "Jesus Christ Our Risen Lord (Acts 2)."
 19—Exh: Bro. C. Provis. Lect: Bro. J. Schipper, "The Bible's Answer To Religious Confusion."
 26—Exh: Bro. K. McDermott.
 31—8 p.m. Bible discussion: "Immortality Promised But Not Possessed (Rev. 5)."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 1—7.45 p.m. Bible study: "In Christ's Footsteps — Jesus Pleads with Jesus to Heal His Daughter (Lk. 8:41-42)".
 3—7.45 p.m. Eureka Study:
 4—Sunday School Outing.
 5—Exh: Bro. H. Muggleton. Lect: Bro. A. Dangerfield, "Facts and Fables About Heaven."
 8—Bible study cont.: "Incidents of Healing Teaching Spiritual Principles (Mat. 9)": Bro. H. P. Mansfield.
 10—MIC. 3 ten min. talks: "Haman, Adversary of Truth" (Bro. T. Wigzell); "Esther, Faithful Bride" (Bro. W. Derecki); "Mordecai, Suffering Servant" (Bro. B. McAllister).

- 11—3 p.m. Literature distribution. 6 p.m. Ecclesial tea; 7.30 p.m. Bible Marking evening
- 12—Exh: Bro. R. Krygger. Lect: Bro. Murray Lund, "Facts and Fables About Man's Origin."
- 14—10.30 a.m. Sisters class.
- 15—Bible study cont.: "Another visit to Nazareth and Tour of Galilee" (Mat. 9:35-38).
- 17—7.45 p.m. Eureka study on "Revelation": Bro. J. Berry.
- 18—Suburban Young peoples class.
- 19—Exh: Bro. F. King. Lect: Bro. G. Mansfield, "The Man Who Saved The World."
- 20—AB meeting 7.30 p.m.
- 22—Bible study on "Life of Christ — The Proclamation of the Gospel by Jesus and The Twelve (Mat. 10:1-42, 11:1)": Bro. H. P. Mansfield.
- 24—MIC: Reading evening (with recording tape).
- 26—Exh: Bro. S. Lund. Lect: Bro. A. Wigzell, "The Man Who Was Promised The World."
- 27—Annual business meeting, 7.45
- 28—10.30 a.m. Sisters class.
- 29—7.45 p.m. Bible study evening: "The Consternation of Herod and Circumstances of John's Death (Lk. 9:7-9)."
- 31—Eureka study class: Bro. J. Berry.

BIBLE FACTS LEAFLET NOW AVAILABLE ▽

The 4-page insert in this issue of CALENDAR is a copy of a new leaflet designed to set doctrinal principles clearly before the Community. Produced on good quality paper, and written in forthright style, it is intended to interest thinking people in "Bible Facts."

These leaflets are available from LOGOS at a cost of \$10 per 1,000, and can be overprinted with ecclesial details if desired.

We hope to regularly produce further leaflets in this series, and invite enquiries from ecclesias and readers.

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec.: Bro. D. Watson, Box 5, P.O., Booval 4304. Tel.: 82 1827).

- 2—7.45 p.m. Bible class at home Bro. Gilson: "Discussion on Daily Readings."
- 5—11 a.m. Exh: Bro. C. Rossow. Lect: "Question Night!"
- 9—Bible class 7.45 p.m. at home Sis. A. Elliott: "Study on book of Revelation."
- 12—11 a.m. Exh: Bro. R. Miles. Lect: Bro D. Watson, "The One and Only Saving Faith."
- 13—7.45 p.m. Training class.
- 16—Bible class at home Bro. Gilson. 7.45 p.m.: "Daily Readings."
- 19—Exh: Bro. J. Shepley. Lect
- 23—Bible class on "Revelation" at home Sis. Elliott 7.45 p.m.
- 26—11 a.m. Exh: Bro. D. Watson.
- 27—7.45 p.m. Training class.
- 30—7.45 p.m. Bible class on "Daily

Readings" at home Bro. J. Gilson.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halket St. (Rec.: Bro. S. C. Hansen, 24 Ruben St., Stafford 4053. Tel.: 56 3627).

- 2—7.45 p.m. Parables of Messiah class at home Bro. D. Bartley, Tingalpa: Bro. J. Klumpp.
- 5—Exh: Bro. D. Evans. Lect: Bro. R. Rock, "Why Did Jesus Command Baptism In Water Is Necessary for Salvation Today?"
- 9—7.45 p.m. Cherubim study at home Bro. D. Bartley: Bro. J. Higgs.
- 12—Exh: Bro. J. Higgs Snr. Lect: Bro. S. Arthur, "Abraham Rejoiced To See Christ's Day — So Can You!"
- 16—7.45 p.m. Parables of Messiah class by Bro. R. Wheeler at home Bro. D. Bartley.
- 18—7.15 p.m. Tabernacle study class.

Introducing . . .

The Christadelphians

In this age of mass production, religion has invaded the realm of big business.

By television, radio and press, the public is bombarded by propaganda designed to make religion attractive and impressive.

The mass rallies of Billy Graham, the success story of Herbert W. Armstrong, the vast circulation of the Watchtower Society — all are used to draw attention by sheer weight of numbers.

True, the Bible is quoted, and if this causes people to seek its true meaning, then good is accomplished.

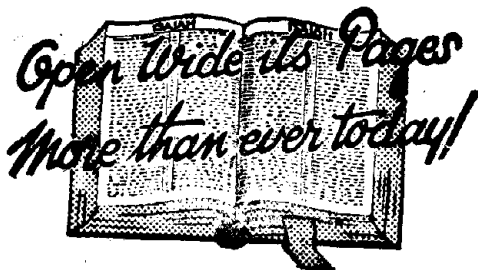
On the other hand, if it means that people are bulldozed into following a movement or sect through mere weight of propaganda, or emotional appeal, and are thus induced to support man-made theories based upon wrested scripture, then it is to their great disadvantage.

Condemnation rather than commendation would follow such action.

The Bible clearly warns: "Thou shalt not follow a multitude to do evil." It demands an intelligent understanding of Divine principles, and an acceptance of Bible teaching.

Unfortunately, however, much that is set before the public as Bible Truth is not in accordance with Bible teaching.

We believe that we can present you with a key that will



clearly reveal the teaching of scripture, and enable you to become your own independent interpreter of its message.

Who are "we"?

We write as Christadelphians!

And who are they?

The Christadelphians

They are a group of people associated together by a common belief in the "things concerning the Kingdom of God and the Name of Jesus Christ" (Acts 8:12). They claim to be the modern revival of Apostolic Faith, and base their beliefs exclusively upon the Scriptures.

The name signifies "brethren of Christ". It is a Biblical name for the true followers of the Lord, for the Bible declares of such that "He (Christ) is not ashamed to call them brethren" (Heb. 2:11).

Christadelphians do not profess to have received any new revelation, nor to have any specific commission, but maintain that the Bible in both Old and New Testaments is able to guide a person to salvation.

Believing in the Divine Authorship of the Bible, they think it only reasonable to reject any interpretation which fails to harmonise all the testimonies of the Holy Scriptures. And finding that the creeds of the various sects around are, in a great variety of ways, opposed to the teaching of the Bible, Christadelphians feel compelled to stand apart, making appeals in all such matters to the evidence of the Bible, testing all creeds thereby.

Christadelphians ask sincere Bible-loving people to open their eyes to the great difference between prevailing theology and the religion of the Bible. The former, they claim is visionary and inconsistent; the latter is practical, substantial, and adapted to the needs of this troubled world.

And what does the world need?

It needs relief from that which afflicts it—toil, suffering, death.

The Bible shows, and Christadelphians believe, that these problems will not for ever press upon earth's inhabitants. God purposes to send Christ to effect an alteration. The day for his appearing is imminent. Indications of this are numerous and distinct. The growing might of Russia, the revival of Israel, the increasing incidence of crime, immorality, violence, are all latter-day signs indicating the near return of the Lord Jesus Christ.

The Bible quite plainly reveals these facts. And therefore Christadelphians proclaim them!

Why Is Christ Coming?

To establish God's Kingdom on earth!

To govern the nations, suppress all misrule, sweep away every false creed, abolish war, and dispel every curse.

To establish a new order based upon Divine truth.

To give eternal life and a glorious inheritance upon the earth to those who faithfully follow him now.

This is the grand message of hope that the Bible holds out to those who seek its truth.

Consider the following evidence, taught by the Christadelphians:—

- ★ Christ will return personally and visibly to the earth.
"This same Jesus, which is taken up from you (disciples) into heaven, shall **SO COME IN LIKE MANNER** as ye have seen him go into heaven" (Acts. 1:11).
- ★ Christ will set up on earth his own glorious rule.
"The kingdom and dominion, and the greatness of the kingdom **UNDER** the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).
- ★ He will rid the world of the crime and misery of today.
"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, 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).
- ★ He will reward his followers with eternal life.
"As in Adam all (mankind) die, even so in Christ shall all (his followers) be **MADE ALIVE**. But every man in his own order: Christ the first fruits; afterwards **THEY THAT ARE CHRIST'S** at his coming" (1 Cor. 15:22-23).
- ★ They will be his associates in His kingdom.
"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, **AND SHALL REIGN WITH HIM** a thousand years" (Rev. 20:6).
- ★ Christ has clearly set out the means of salvation.
"He that **BELIEVETH AND IS BAPTISED** shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Note carefully this last quotation. Jesus did not say, "He that believeth shall be saved." Nor did He say, "He that is baptised shall be saved." He declared: "He that **BELIEVETH AND IS BAPTISED** shall be saved." Both are necessary. Do you "believe the Gospel"? Can you give a scriptural definition of what it constitutes? This is vital to make baptism valid. The Bible declares: "They believed and were baptised."

Give careful attention to the Bible facts outlined herein. They concern your eternal salvation. Jesus said: "True worshippers worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (John 4:23). This discriminates

between a true worshipper and pseudeworshipper (one who worships God, but ineffectively).

Consider these facts, and determine to investigate these matters. The Christadelphians would be delighted to help you. They offer the following services:

1. Attend a Christadelphian **PUBLIC ADDRESS** on Sunday evening. You will find these advertised in the week-end Press, or we shall be happy to advise you by correspondence of the nearest meeting place.
2. By the **PRINTED WORD**. We will be delighted to arrange for interesting booklets on Bible doctrine and prophecy to be mailed to you absolutely free of cost and without obligation. Write to address at conclusion of this leaflet for a special catalogue of literature available.
3. In **STUDY CLASSES**. Group studies are conducted in most capital cities of Australia, to discuss basic Bible teaching.
4. By **TAPE RECORDED ADDRESS**. We can provide you with a tape recording of an outline of the basic message of the Bible, entitled: **KEY TO THE UNDERSTANDING OF THE BIBLE**.

These services are absolutely free! Apply today for further information!

What Do Christadelphians Require?

Certainly not your money. They ask for no donation or subscription. It is their pleasure and privilege to set before you the basic truths of God's Word. They rejoice in the understanding of the Bible, and desire to share with you the great benefits obtainable therewith. They feel it a duty to proclaim the Bible message freely, and therefore make this appeal to you.

Remember! The times are significant. The issues are vital. You owe it to yourself and your family to seek God's way. Do not delay in this most vital quest. Determine to do something about it now!

**THE NEAREST CHRISTADELPHIAN MEETING PLACE
IS AT**

Bible Facts Leaflets are published by Logos Publications, P.O., West Beach, South Australia 5024 (56 2278). Write to this address for special catalogue of free books and literature.

Continued from Page 8

- 19—Exh: Bro. R. Johnson. Lect: Bro. R. Hazell, "The 2nd Coming of Christ . . . Resurrection And Judgment"
- 23—7.45 p.m. Elpis Israel study class by Bro. R. Hermann at home Bro. Bartley.
- 24—7.45 pm. Young people's class in Ecclesial hall.
- 26—Exh: Bro. R. Bailey. Lect: Bro. L. Crowther, "God's 7000 Year Plan For The Earth."
- 30—7.45 p.m. Parables of Messiah class by Bro. J. Higgs Jnr. at Home Bro. Bartley.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

- 2—Bible class at home Bro. A. Collins: "The History of the Bible — The Bible Books."
- 5—Exh: Bro. A. Collins. Lect: Bro. R. Buttsworth, "The Purpose of Life"
- 12—Exh: Bro. D. Evans. Lect: Bro. E. Crew, "Believe Your Bible, Not The Church."
- 16—Bible class at home Bro. E. Crew, "Drink of That Spiritual Rock."
- 19—Exh: Bro. H. Finch. Lect: Bro. A. Collins, "Israel Rises from the Dust."
- 26—Exh: Bro. R. Buttsworth. Lect: Bro. D. Evans, "The Truth About Who The 144,000 Will Be."
- 30—Bible class at home Bro. G. McDonald, "The Triumphant City of Jerusalem."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

- 2—7.45 p.m. Study: Bro. R. Evans, "Bible class".
- 3—Study on life of David.
- 5—Exh: Bro. M. Steele. Lect: Bro. D. Evans, "Covenant with Abraham; Basis of Salvation."
- 9—7.45 p.m. Revelation class at

home Bro. J. Barton; Bro. N. Wilson.

- 10—Dorcas class at home Sis. Townsend.
- 12—Exh: Bro. D. McGahey. Lect: Bro. R. Evans, "The Holy City Will Always be Jerusalem."
- 16—7.45 p.m. Bible class: Bro. R. Evans.
- 17—Life of David study.
- 18—Exh: Bro. R. Johnson. Lect: Bro. A. C. Mogg, "The Fallibility of the Space Race; Man's True Hope on Earth!"
- 23—7.45 p.m. Revelation study at home Bro. M. Steele; Bro. N. Wilson.
- 24—Dorcas class at home Sis. J. Veneble.
- 26—Exh: Bro. J. Watson. Lect: Bro. C. Venn, "The Word of the Lord Shall go Forth from Jerusalem."
- 30—7.45 p.m. Bible class: Bro. R. Evans.
- 31—Life of David study.

SOUTHPORT — Falconer St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).

- 1—Bible study: "Continuation of 1st principal studies of BASF".
- 4—**Special evening.** 7 p.m. Service of Praise And Thanksgiving, on the Opening of the new ecclesial hall.
- 6—Exh: Bro. D. Watson (Booval). **Special lecture:** "Adam, The Reason Why We Die."
- 7—**Special lecture:** Bro. R. Evans (Pet. Tce.), "The Middle East Mess; The Outcome!"
- 12—Exh: Bro. C. Bartley (Pet. Tce.). Evening lecture: "Christ, Our Only Way of Salvation."
- 15—Bible class cont. 1st princ. studies.
- 19—Exh. and Lect: Bro. Buttsworth (Ked. Brook).
- 22—Continuation of Bible study on BASF.
- 26—Exh: Bro. E. Spall. Evening: Tape recording.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Winton, 15 O'Brien St., Gatehead 2290).

- 1—Study on Epistle of James: Bro. J. Richards, "Faith Without

Works Is Dead (Ch. 2:14-26)."

- 2—1st princ. class.
- 5—Exh and Lect: Bro. W. Britain, "United Nations, When?" 3.00 p.m. Cessnock Exh: Bro. B.

- Butters.
- 6—AB meeting.
- 8—10 a.m. Sisters' class: "Nazareth Revisited." Evening study on Book of Ruth: Bro. F. Ryan, "Be Not Conformed But Transformed (Ch. 1)."
- 9—1st princ. class.
- 11—**Special study** by Bro. J. Martin (Details elsewhere this issue). "The Purpose of the Laws of Uncleaness".
- 12—Exh. and Lect: Bro. J. Martin, "Israel's Messiah Comes To Solve Middle East Problems (Ezek. 37)."
- 13—Continuation of special study.
- 15—Study of Epistle of James: Bro. J. Richards — "The Power of the Tongue (Ch. 3:1-12)."
- 16—1st princ. class.
- 18—MIC. Bro. S. Lake — "Elpis Israel Pp. 240-245 on Baptism". Bro. L. Hall, "Difficult Passages Explained, Jn. 1:1." Bro. B. Butters, "15 min. Exhortation."
- 19—Exh. and Lect: Bro. E. Baird, "True Belief of the Bible Must Precede Baptism, The Churches are in Error!"
- 22—10 a.m. Sisters' class: "Nazareth Revisited." Evening study: Bro. F. Ryan, "Redemption In Christ (Ruth Ch. 2)."
- 23—1st princ. class.
- 26—Exh. and Lect: Bro. R. Pogson, "Current Affairs in the Light of Bible Prophecy." 3 p.m. literature dist.
- 29—Study of Epistle of James: "Jealousy and Contention (Ch. 3:13-18)."
- 30—1st princ. class.
- AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).**
- 5—11 a.m. Memorial meeting.
- 12—2 p.m. meeting (visiting Exh. Bro.).
- 19—11 a.m. Exhortation.
- 26—2 p.m. Meeting with CYC at CWA centre, Avoca Rd.
- BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).**
- 3—MIC at home Sis. B. Denford.
- 5—Exh: Bro. R. Window. Lect. in Ballina: Bro. A. Russell, "Israel Dwelling in the Land A Prelude to the Return of Christ."
- 10—Revelation class at home Bro. A. Russell: Bro. C. Hermann.
- 12—Exh: Bro. A. Roulstone. Isolation visit to Wyrallah (Exh: Bro. C. Leeson). Lect. at Dorroughby: Bro. J. Russell, "Christ On Earth Again; Signs That His Coming Is Near."
- 17—MIC at home Sis. B. Denford.
- 19—Exh: Bro. C. Leeson. Lect. in Lismore: Bro. C. Hermann, "The God of the Bible is a God of Love."
- 24—Revelation class at home Bro. Russell: Bro. C. Hermann.
- 25—Literature distribution.
- 26—Exh: Bro. A. Russell. 1st princ. at home Bro. C. Hermann.
- 31—MIC at home Sis. B. Denford.
- BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).**
- 2—Hebrews study 8 p.m. at 356 Polding St., Fairfield by Bro. K. Cook, "Christ Exalted Above All (Ch. 1)."
- 3—1st princ. class & Bible marking at 18 Canara Pl., Smithfield: Bro. E. Baird, "The Holy Spirit."
- Special Study Weekend. Leader: Bro. S. Snow (Coburg, Vic.) 3 p.m.** Study: "Theme of Ezekiel's Prophecy, Essential Features Satisfied." **5.30 p.m.** Fraternal Tea. **7.30 p.m.** Study: "The Temple, Vision of Glory" (Illustrated with slides).
- 5—9.30 a.m. S.S. 11.15 Exh: Bro. S. Snow. 7 p.m. Lect: Bro. Snow, "Christ's Millennial Rule; Divine Worship In The Age To Come." Held in **Masonic Hall, York St., Fairfield.**
- 6—9.30 a.m. study: "Pillars In The House of Yahweh." Picnic lunch at Dolls Pt. Farewell at Mascot Airport.
- 7—10.30 a.m. Dorcas class at 141 Hamilton Rd., Fairfield.
- 9—Law of Moses class 8 p.m. at 22 Kendee St., Green Valley.
- 12—S.S. Exh: Bro. J. Dawson Lect: Bro. A. N. Russell, "The Ways Of Christendom Are Inconsistent"

ent With The Ways Of Christ".

- 16—Hebrews class cont.
- 17—1st princ. & Bible marking class cont.
- 19—S.S. Exh: Bro. R. W. Sawell. Lect: Bro. D. Shaw, "Belief That Souls Are Immortal Is Astray From Bible Teaching".
- 23—Law of Moses class cont.
- 25—**Gospel stand** at Fairfield A. & H. Society Show at Showground, Smithfield Rd., Fairfield West.
- 26—S.S. Exh: Bro. J. Granter. Lect: Bro. P. Hudson, "Archaeological Discoveries Support Bible Truth."
- 30—Hebrews class cont.
- 31—1st princ. and Bible marking class cont.

CAMPSE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkar Rd., Bellevue Hill. 2023. Tel.: 36 5287).

- 1—10.15 a.m. Sisters' class at home Sis. White, Francis St., Earlwood: "Characters of the Bible" by Bro. J. Mansfield Snr.
- 5—Exh: Bro. A. Pooley. 3 p.m. Bible marking afternoon. Lect: Bro. E. Henricksen, "What Christ Taught About This Generation."
- 7—8 p.m. Bible class at home Bro. G. Simmons, 65 Charlotte St.: "Life of the Lord," by Bro. E. Mansfield.
- 12—Exh: Bro. J. Granter. Lect: Bro. R. Pogson, "Revelation study: What The Book Of Revelation Reveals Concerning The Meaning Of Modern History (Rev. 11)."
- 14—Bible study of "Galatians" at home Bro. T. Littler, 26 Donnington Ave., Georges Hall, The Manifestation of Liberty."
- 15—10.15 a.m. Sisters' class at home Sis. Browne, 43 Moratai Ave., Riverwood.
- 19—Exh: Bro. K. Cook. 2.15 p.m. Leaflet distribution. Lect: Bro. J. Mansfield, "Russia's Rise To Power And Coming Destruction."
- 21—8 p.m. Bible class cont.
- 26—Exh: Bro. J. Gilmore. Lect: Bro. J. Mansfield Snr., "The Bible Shows Christ's Return Imminent" (special advertised

address).

- 28—Bible study of "Galatians" at home Bro. D. Shaw, 25 Donnington Ave., Georges Hall, "The Care One In Christ Must Have For Others."
- 29—10.15 a.m. Sisters' class at home Sis. White.
- DOONSIDE—Doonside Cres. (Rec.: Bro. J. Horne, 11 Myall St., Doonside. 2767).**
 - 1—8 p.m. Bible class.
 - 5—9.30 S.S.; 11 a.m. Exh; Bro. B. Crawford; 7 p.m. Lect: Bro. P. Horne, "God's Real People."
 - 4—8 p.m. MIC: Bro. P. Horne, "The Prophecy of Caiaphas (Jn. 11:49-52)." Bro. R. McCann, "Jesus the Resurrection and Life (Jn. 11:25)."
 - 8—8 p.m. Bible class.
 - 11—Study class at 11 Myall St., Doonside 8 p.m.: Bro. B. McClure, "Thou Shalt Not Steal."
 - 12—S.S.; Exh: Bro. J. Mansfield; Lect: Bro. B. Gilham, "Christ is Coming, Are You Ready?"
 - 15—8 p.m. Bible class.
 - 19—S.S.; Exh: Bro. B. Sanday; Lect: Bro. A. N. Russell, "Belief & Baptism Essential for Salvation."
 - 22—8 p.m. Bible class.
 - 26—S.S.; Exh. & Lect: Bro. H. Wright, "Is Time On Your Side?"
 - 29—8 p.m. Bible class.
- FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).**
 - 5—7 p.m. Lect: Bro. J. Granter, "The Mosaic Sacrifices of the Sacrifice of Christ."
 - 7—8 p.m. Apocalypse class at 45 Adams St., Harbord: Bro. C. Hocking.
 - 12—Lect: Bro. John Mansfield, "Why The Sabbath Law is Not Binding Upon The Believers In Christ."
 - 19—Lect: Bro. J. Mansfield, "The Purpose of God Revealed in the Creation of Man."
 - 21—8 p.m. Law of Moses class at 2 Bishop St., Newport: Bro. C. Bolstad.
 - 26—7 p.m. Lect: Bro. E. Mansfield, "Why The Christadelphians Claim to Possess the One Faith."

GRANVILLE — 26 The Avenue.
(Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 1—8 p.m. study of Corinthians: Bro. D. Pogson.
5—Exh: Bro. G. T. Darke. Lect: Bro. L. Goodman, "God Is Not Dead; His Hand Is Visible In Human Affairs."
8—8 p.m. MIC.
11—8 p.m. Home study class at 48 Lockerbie St., Thornleigh: Bro. M. Bonner, "Eureka".
12—Exh: Bro. M. Bonner. Lect: Bro. Bonner, "Who Shall Inherit the Earth . . . Communism, Catholicism, or Christ?"
15—8 p.m. study of Corinthians: Bro. D. Pogson.
19—Exh: Bro. B. Bowen. Lect: Bro. B. McClure, "Lessons for Life from the Law in Leviticus."
22—8 p.m. Elpis Israel class: Bro. B. Gilham.
26—Exh: Bro. C. Hocking. Lect: Bro. G. H. Darke, "Christ's Death for Us, Not Instead of Us!"

LAKEMBA — 232 Lakemba Street.
(Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

- 1—"Life of Christ" study: Bro. B. Stretton.
4—Young peoples class at home Bro. B. McClure by Bro. R. Pogson: "Life of David."
5—Exh: Bro. G. Denford Lect: Bro. C. O'Connor, "Israel, The Key To World Peace."
7—Cottage meeting at home Bro. Butters: "Visible Hand of God."
8—MIC.
12—Exh: Bro. E. Mansfield. Lect: Bro. A. G. Russell, "God's Plan of Salvation".
15—Bible study of "Life of Christ" by Bro. B. Stretton.
18—Young peoples Bible class: Bro. B. McClure, "Judges."
19—Exh: Bro. C. McConigal. Lect: Bro. B. Bowen, "Immortality of the Soul Unscriptural"
21—Cottage class at home Bro. Butters: "Visible Hand of God."
22—MIC.
23—Young peoples 1st princ. class at home Bro. W. Wolstencroft by Bro. C. O'Connor, "Events

- Subsequent to Christ's Return."
26—Exh. and Lect: Bro. B. Philp, "Sin, Its Cause and Effect."
29—Bible class: "Life of Christ," Bro. B. Stretton.

PENNANT HILLS — Special lecturing effort at Community Centre Hall, Yarrara Rd. (Sponsored by Granville Ecclesia).

- 5—7 p.m. Lect: Bro. R. Carr, "The Apparent Failure of Human Freewill."
12—7 p.m. Lect: Bro. J. Green, "God's Offer to Dying Humanity — Eternal Life."
19—Lect: Bro. John Mansfield, "Why The Sabbath Law is Not Binding Upon the Believers in Christ."
26—Lect: Bro. D. Shaw, "The Story of Ruth; A Parable of Divine Salvation."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 1—Bible class: Bro. C. Russell, "Mary & Martha." Bro. P. Russell, "David & Joab."
5—Exh: Bro. F. Hulks. Lect: Bro. C. Wotton, "Coming World Peace."
8—Bible class: Bro. W. Rosser, "John Baptist & Jesus." Bro. G. Bacon, "Esau & Jacob."
12—Exh: Bro. B. Bowen. Lect: Bro. Jn. Thatcher, "Juvenile Unrest; Sign of the Times."
15—Bible class: Bro. L. Ebers, "Noah & Ham." Bro. V. Dawe, "Jesus & Paul."
19—Exh: Bro. P. Russell. Lect: Bro. C. Russell, "After Death, What?"
22—Bible class: Bro. P. Thatcher, "Adam & Eve." Bro. G. Russell, "Christ & Saints."
26—Exh: Bro. C. Lanham. Lect: Bro. A. Rosser, "The Myth of the Supernatural Devil."
29—MIC: "Jesus and Peter."
SHAFTESBURY RD. — Burwood.
(Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).
5—Lect: Bro. W. Pearce Jr., "Are Your Sins Forgiven?"
12—Lect: Bro. W. R. Pearce, "Travelling Into Space."
19—Lect: Bro. R. McRae, "Faith In

ECCLESIAL CALENDAR

The Last Days."

- 26—Lect: Bro. J. Court, "When You Pray."

SUTHERLAND — Acacia St. (Rec: Bro. G. Alkin, 22 Yarrabia St., Yarrabia Heights, 2224. Tel: 522 0287).

- 1—8 p.m. MIC.
 5—Exh. 11 a.m.; and 7.15 p.m. Lect: Bro. B. Stretton, "A House Of Prayer For All Nations."
 8—8 p.m. Revelation class: Bro. R. Pogson.
 12—Exh: Bro. D. Pogson. Lect: Bro. E. Mansfield, "The Prophetic Aspects Of Psalm 22."
 15—1st princ. class 8 p.m. at home Bro. M. Kirkwood, 39 Yarrahurra Rd., Gympea Bay.
 17—**8 p.m. Special Lecture at RSL Hall, Helensburgh:** "20 Centuries of War To Be Followed By 1,000 Years of Peace!"
 19—Exh: Bro. J. O'Neill, Lect: Bro. G. Crewes, "Russia's Place in Coming World Events."
 21—8 p.m. AB meeting.
 22—8 p.m. Revelation class: Bro. R. Pogson.
 24—**8 p.m. Special Lecture at Helensburgh:** "The Bible Reveals Russia's Destiny In The Middle East."
 26—Exh: Bro. W. Lapham. Lect: Bro. J. Ceiley, "Can You Possess The Holy Spirit?"
 29—8 p.m. MIC.
 31—**8 p.m. Special Lecture at Helensburgh:** "The Coming Change of Government, What Will Replace Democracy In Australia."
UPPER HUNTER — (Rec: Bro. L. Ackers, Bengalla, Muswellbrook, 2333. Tel: Mus. 153).
 12—Exh: Bro. L. Ackers, at home

SUPPLEMENT TO LOGOS, OCTOBER, 1969—17

Bro. Thomas (Denman).

- 26—Exh: Bro. Thomas, at home Bro. Taylor (Merriwa).

YAGGUNA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn, 2044. Tel: 649 9483).

- 2—1st princ. class by Bro. D. Pogson at home Bro. Munro.
 5—Exh: Bro. D. Pogson. Lect: Bro. K. Cook, "The Prophets Declare Yahweh Is One."
 7—MIC
 9—Hebrews class by Bro. K. Cook, "Christ Superseded the Levitical Priesthood (Ch. 7)."
 11—7.15 p.m. Young peoples Daniel class by Bro. K. Wassell.
 12—Exh: Bro. H. Ceiley. Lect: Bro. G. O'Neill, "The Prophets' Teaching On Man's Nature And Resurrection."
 14—Elpis Israel class by Bro. J. Ceiley at home Bro. H. Ceiley, "Ch. 4."
 16—1st princ. class by Bro. D. Pogson at home Bro. Munro.
 17—**Special Lecture at Coleman Pk. Hall — Georges Hall:** Bro. R. Pogson, "Bible Prophecy Foretells World Confrontation at Jerusalem."
 19—Exh: Bro. D. Carroll. Lect: Bro. K. Wassell, "Christ: God Manifest In The Flesh."
 21—MIC.
 23—Hebrews study by Bro. K. Cook, "Christ's Appointment By Oath, His Priesthood Unchangeable (Ch. 7)."
 26—Exh: Bro. B. Stretton. Lect: Bro. E. Mansfield, "Christ, The Sin Bearer."
 28—Elpis Israel class at home Bro. H. Ceiley: "Ch. 4."
 30—1st princ. class at home Bro. Munro.

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 159. (Rec: Bro. K. H. Digney, 23 Bedlington St., Collie. 6225. Tel: 537).

- 1—8 p.m. Study: Bro. L. Harrison, "Israel In The Wilderness."
 5—10 a.m. Exh: Bro. L. Harrison.
 8—Study of 2nd Epistle Peter, Bro. K. Digney.
 12—Exh: Bro. K. Digney.
 15—Cont. Study "Israel In The

Wilderness" (Bro. L. Harrison).

- 19—Exh, 10 a.m.: Bro. L. Harrison.
 22—Cont. 2nd Peter study 8 p.m.
 26—Exh: Bro. K. Digney.
 29—Study "The Wilderness Wanderings, and Their Spiritual Application."

PERTH — 62 Canning Highway, Victoria Pk. (Rec: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

- 1—2nd Epistle Peter study: Bro. J. Ullman, "The Lord Knoweth How To Deliver The Godly."
 4—**Special Family Fraternal Evening.** Ecclesial Tea 5 p.m. Evening Address 7.30 p.m.: "The Time of the End In The Apocalypse; Eureka Vindicated!"
 5—Exh: Bro. T. Stagg. Lect: Bro. D. Hurn, "God's Purpose Revealed in His Promise To Abraham."
 8—Eureka study: Bro. G. Hawkins.
 11—**Family Fraternal Evening:** Bro. G. Hawkins, "A New Jerusalem and the Bride of Christ."
 12—Exh: Bro. G. Hawkins. Lect: Bro. A. Newton, "God's Promise to David, A Future King-

- dom on Earth."
 15—2nd Epistle Peter study: Bro. J. Ullman, "The Reward of Unrighteousness."
 17—Elpis Israel classes in various homes.
 19—Exh: Bro. B. Hayles. Lect: Bro. J. Ullman, "Baptism An Essential Bible Commandment."
 22—Eureka study: Bro. G. Hawkins.
 24—How to study class: Bro. A. Newton.
 26—Exh: Bro. W. Excell. Lect: Bro. G. Hawkins, "A Future House of Prayer for All Nations."
 29—2nd Epistle Peter study: Bro. J. Ullman, "Wells without Water; The Promise of Life, But the Result of Death."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

Kindly note that Sunday School commences at 9.30 a.m. instead of 9.55 a.m. as previously.

- 4—Temple of Ezekiel's Prophecy study by Bro S. Snow, at 72 Wood St., Templestowe.
 5—Exh: Bro. S. J. Mansfield. 9.30 a.m. Elpis Israel study: Bro. S. Snow.
 9—Eureka study at 47 Finlayson St., Doncaster West.
 12—Exh: Bro. C. Gee. Elpis Israel study cont.
 14—Bible class at 2 Horton St., Reservoir: Bro. E. Crouch, "In The Temple, Simeon's Consolation and Prophecy (Lk. 2:25-35)."
 18—Temple of Ezekiel study cont.
 19—Exh: Bro. B. Stephenson. Elpis Israel study cont.
 23—Eureka study cont.
 26—Exh: Bro. D. Goodman. Elpis Israel study.
 28—Bible class cont.: Bro. M. Istip, "In the Temple, Anna, Prophetess of Grace (Lk. 2:36-38)."

LILYDALE — Athenaeum Hall. (Rec: Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

- 1—Bible study of "Daily Readings" at home Bro. Saxon, 90 Victoria Road.
 5—11.15 a.m. Memorial meeting.
 12—Memorial meeting.

- 15—Bible study of "Daily Readings".
 19, 26—Memorial Meeting.

29—Bible study of "Daily Readings".
McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

- 1—Final series at Clayton Ecclesial Hall: Bro. H. Hughes, "Yahweh-Israel's Elohim, Christ's Ecclesia."
 5—11 a.m. Exh: Bro. P. Terrell. 7 p.m. Lect: Bro. N. Stevenson, "The Israel/Arab Conflict And Ancient Prophecies" (special co-ordinated advertised subject).
 12—Exh: Bro. R. Hosie. 7 p.m. Lect: Bro. A. Bruton, "Israel, God's Chosen People."
 15—Discussion evening at home Bro. J. Byrt.
 19—Exh: Bro. I. Deavin. Lect: Bro. N. Harris, "Is Baptism Of Any Value?"
 26—Exh: Bro. P. Wade. Lect: Bro. J. Byrt, "Comfort Ye, My People!"
 29—MIC at home Bro. H. Hughes.
MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

- 1—AB meeting.
 3—8 p.m. Bible class at 7 Wills St., Kew: Bro. S. Snow, "The Temple of Ezekiel's Prophecy."
 5—Exh: Bro. A. Brewer. Lect: Bro. R. D. Walker, "Israeli/Arab Conflict In The Light of Prophecy."

- 10—8 p.m. Bible class at 7 Wills St., Kew; Bro. M. Clementson, "Prophecy Of Haggai."
- 12—Exh: Bro. D. H. Wallace. Lect: Bro. M. Clementson, "What God Tells Us About Man."
- 14—Dorcas activities.
- 17—Bible class cont.: Bro. M. Clementson, "Prophecy of Haggai."
- 18—SPL at home Bro. T. Millar: "Whoso Liveth And Believeth In Me Shall Never Die."
- 19—Exh: Bro. R. Perry. Lect. Bro. G. Kennett, "Should A Christian Believe In A Devil."
- 24—Bible class cont.: Bro. M. Clementson, "Prophecy Of Haggai."
- 26—Exh: Bro. E. Nichol. Lect: Bro. S. J. Mansfield, "Your Soul Is Not Immortal!"
- 31—Bible class cont.: "Prophecy Of Haggai."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 1—8 p.m. Bible class at home Bro. Burrage, 6 Langford St.
- 5—1.30 p.m. Exh: Bro. M. Clementson. Young people's talk by Bro. Lance Galbraith.
- 7—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
- 10—8 p.m. "Life of Christ" class at home Bro. Burrage (cont.).
- 15—8 p.m. Bible class at home Bro.

- Burrage.
- 19—1.30 p.m. Exh: Bro. D. Galbraith. Youth fellowship class at home Sis. J. Galbraith, Tyers at 4 p.m.: "Lessons From The Wives Of The Patriarchs."
- 21—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
- 24—8 p.m. "Life of Christ" class at home Bro. Burrage.
- 29—8 p.m. Bible class at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

- 5—Exh: Bro. C. Gee. Lect: Bro. R. Noakes, "Arab-Israeli Conflict in the Light of Ancient Prophecy."
- 7—Bible class at 670 Pascoe Vale Rd.: "Divine Righteousness (Rom. 3:21-31)."
- 12—Exh: Bro. H. Islip. Lect: Bro. E. Crouch, "Tomorrow's Promises, A New Heaven and A New Earth."
- 19—Exh: Bro. D. Goodman. Lect: Bro. P. Kenney, "Are You Ready For Christ's Coming?"
- 21—Bible class: "Abrahamic Righteousness (Rom. 4:1-25)." Held 670 Pascoe Vale Rd.
- 26—Bro. J. Ikin. Lect: Bro. I. Chalmers, "God's Requirements, Truth."

TASMANIAN ECCLESIAS

HOBART — Warwick St. (Rec.: Bro. H. Arnott, 440 Nelson Rd., Mt. Nelson 7007).

- 5, 12, 19, 26—Sunday school at 9.30 a.m. Memorial meetings at 11 a.m. Lectures at 7 p.m.
- 1, 15, 29—Dorcas activities.
- 2, 9, 16, 23, 30—Study classes, based on "Nazareth Revisited".
- 11, 25—Snr. CYC, studying "Notable Characters of the Scriptures."
- 14, 28—Bible class, expounding Prophecies of the Future."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 1—7.45 p.m. Bible class.
- 5—9.30 a.m. S.S. & Snr. Elpis Israel class. 11 a.m. Exh: Bro.

- E. Harrington. 7 p.m. Lect: Bro. M. Wright, "The Gospel Of The Kingdom Of God."

- 8—7.45 p.m. MIC.
- 9—7.45 p.m. Dorcas activities.
- 11—Jnr. and Snr. CYC.
- 12—S.S. & E.I. class. Exh: Bro. W. Case. Lect: Bro. D. Case, "Focus On The Middle East, Can Israel Survive?"
- 15—7.45 p.m. Bible study class.
- 19—S.S. & E.I. class. Exh: Bro. D. Case. Lect: Bro. J. Kershaw, "The Devil, Slain By A Lamb!"
- 22—7.45 p.m. MIC.
- 23—Dorcas class at 7.45 p.m.
- 25—Jnr. and Snr. CYC.
- 26—S.S. & E.I. study. Exh: Bro. F. Onley. Lect: Bro. H. Day, "How and When The Sabbath Should Be Kept."
- 29—7.45 p.m. Bible study.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

October 18 at Hobart

A Fraternal Gathering, associated with the commencement of ecclesial activities in the recently-obtained hall. Additional meetings are planned.

Theme will be: "Except the Lord build the House they labor in Vain that Build it." Visiting brethren and sisters, particularly from the mainland, are warmly invited to attend.

January at Redcliffe

Bro. B. McClure will lead a week's study on "Dramatic Incidents in Judges", revealing outstanding principles of an expository and exhortatory nature.

Feb. 14-22 at Enfield

Bro. T. Spongberg will lead annual effort on theme: "Consider my Servant Job".

DAILY BIBLE READINGS FOR OCTOBER, 1969

Wednesday	1	1	Chronicles	15	Ezekiel	27	Luke	24
Thursday	2	.....	.....	16	.....	28	Galatians	1, 2
Friday	3	.....	.....	17	.....	29	.....	3, 4
Saturday	4	.....	18, 19	.....	.....	30	.....	5, 6
Sunday	5	.....	20, 21	.....	.....	31	Ephesians	1, 2
Monday	6	.....	.....	22	.....	32	.....	3, 4
Tuesday	7	.....	.....	23	.....	33	.....	5, 6
Wednesday	8	.....	24, 25	.....	.....	34	Philippians	1, 2
Thursday	9	.....	.....	26	.....	35	.....	3, 4
Friday	10	.....	.....	27	.....	36	John	1
Saturday	11	.....	.....	28	.....	37	.....	2, 3
Sunday	12	.....	.....	29	.....	38	.....	4
Monday	13	.....	2	Chronicles	1, 2	39	.....	5
Tuesday	14	.....	3, 4	.....	.....	40	.....	6
Wednesday	15	.....	5, 6	.....	.....	41	.....	7
Thursday	16	.....	.....	7	.....	42	.....	8
Friday	17	.....	.....	8	.....	43	.....	9, 10
Saturday	18	.....	.....	9	.....	44	.....	11
Sunday	19	.....	10, 11	.....	.....	45	.....	12
Monday	20	.....	12, 13	.....	.....	46	.....	13, 14
Tuesday	21	.....	14, 15	.....	.....	47	.....	15, 16
Wednesday	22	.....	16, 17	.....	.....	48	.....	17, 18
Thursday	23	.....	18, 19	.....	Daniel	1	.....	19
Friday	24	.....	.....	20	.....	2	.....	20, 21
Saturday	25	.....	21, 22	.....	.....	3	Acts of Apostles	1
Sunday	26	.....	.....	23	.....	4	.....	2
Monday	27	.....	.....	24	.....	5	.....	3, 4
Tuesday	28	.....	.....	25	.....	6	.....	5, 6
Wednesday	29	.....	26, 27	.....	.....	7	.....	7
Thursday	30	.....	.....	28	.....	8	.....	8
Friday	31	.....	.....	29	.....	9	.....	9

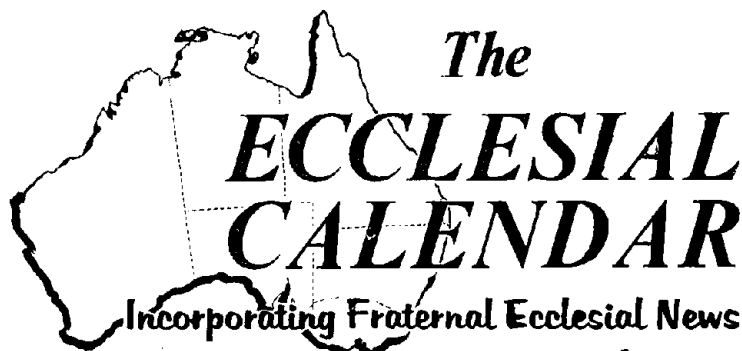
PLAN YOUR HOLIDAYS TO ATTEND CHRISTADELPHIAN BIBLE SCHOOL SCHEDULED FOR DECEMBER 27th to JANUARY 4th. AUTUMN SCHOOL TO BE MAY 9th to 17th, 1970. A VERY ENJOYABLE AND STIMULATING EXPERIENCE.

YAGOONA ECCLESIA ORGANISING SPECIAL LECTURE ON OCTOBER 17. WOULD APPRECIATE YOUR SUPPORT.

ATTEND SPECIAL EVENING AT OPENING OF SOUTHPORT ECCLESIAL HALL, 7 p.m., SAT. OCT. 4th, UNDER THEME: "LIVING STONES, A SPIRITUAL TEMPLE (1 Pet. 2)."

BRO. SNOW LEADING SPECIAL WEEKEND AT BOSSLEY PARK, OCT. 4-6, ON THEME "THE GLORY OF EZEKIEL'S TEMPLE."

SUPPORT 3 SPECIAL LECTURES BEING HELD BY SUTHERLAND ECCLESIA, 8 p.m. FRIDAYS, AT HELENSBURGH ON THEME "PEACE IN THE MIDDLE EAST"



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

At The Meetings

WISDOM IN ECCLESIAL ELECTIONS

It is not wise to appoint a "novice" (one newly come to the faith) to a position of responsibility, or to depute to such an one the important task of interviewing candidates for baptism. It is not wise to include among our speakers one who is uncertain in his convictions regarding the first principles, nor one whose moral walk is questionable.

No meeting can possibly prosper if sound doctrine and purity of character are lacking in its most responsible workers. If our ecclesias are to last and flourish, we must have exemplary men on our platforms. Smart appearance and attractive speech, unaccompanied by divine enlightenment and righteousness, are only a delusion and a snare. Let the brethren and sisters who have the choosing of serving brethren think seriously on these matters. We ought to do our "voting" with God well in mind. We must train ourselves to act from principle, and not from sentiment or mere fancy, in our choice of brethren for exhorting, lecturing, presiding and managing the affairs of our ecclesias. Men should not be placed in office simply to please them, or as a means of keeping them in the Truth. On the eve of an election, let us make it a point to refresh our minds on this subject by reading 1 Tim. 3 and Titus 1 — noting particularly Paul's "must be." — (ATJ).

THE ECCLESIAS REPORT . . .

BAPTISMS

We are pleased to extend congratulations to the following brethren and sisters, who have accepted the call to discipleship in an age of unrestrained licence. Baptism is a symbol of crucifixion (Lk. 12:50) and thus demonstrates a dedication to service and sacrifice.

Adamstown: **Mrs. Meryl Rutherford** was baptised in the waters of Lake Macquarie (7-10-69).

Dorrigo: **Miss Roslyn Darley**, and **Vaughan Jones** (13-9-69).

Fiji: **Mr. Satareki Mawale**, nephew of Bro. Malachi Ganakeri, was instructed through the efforts of the Bible Mission (30-8-69).

Hobart: **Miss Dianne Butler**, second daughter of Bro. and Sis. Ian Butler, and a member of the S.S. and CYC (17-9-69).

Lakemba: **Mr. O. Offord**, from Rockhampton (14-10-69).

Melbourne: **Miss Shona Stewart** (15-9-69).

TRANSFERS

Circumstances of life often require a change of ecclesial association. The following are now meeting in different parts of the "Vineyard":

To Coorparoo: **Sis. Careena Goldidge** (from Yagoona).

To Coorparoo: **Sister V. Plant**, from Redcliffe.

To Cumberland: **Bro. and Sis. N. Farren**; **Sis. Hilary Farren** (from Perth Central).

To Perth Central: **Bro. and Sis. D. Stempel**, from Yokine.

To Yagoona: **Sis. Joan Duncan** (from Woodville).

MARRIAGE

Our best wishes are extended to the following newly-married couples. Marriage is a Divine ordinance, and illustrates spiritual principles. A successful and satisfying marriage is a token of the greater union of the Lamb and Bride to come:

Bro. Jim Mullin and **Sis. Antoinette Van Geet** were married on Oct. 11.

Bro. Hugh Carder and **Sis. Pam Hunter** (Boscabel) were married in Perth on Oct. 11.

OVER THOUSAND AT PICNIC

The 1969 Picnic in Adelaide was held on Monday, Oct. 13th at Mount Barker Oval. It was attended by over 1,100 brethren, sisters and young people from the Adelaide and Suburban Ecclesias and Sunday Schools. A delightful day added to the picturesque surroundings of Mt. Barker, set in the Adelaide Hills. All Ecclesias in the metropolitan area were well represented, together with visitors from the country. The proceedings were well organized, and there was a pleasing balance of spiritual exposition and conversation, with healthy physical recreation. To give some idea of the development of the truth in this city, one brother present recalled a similar function attended by him some 60 years ago, when but 80 met together for the purpose. During the meeting, Bro. G. Wigzell (Woodville) provided appropriate comments. An entertaining program of picnic activities was appreciated by young and old alike!

BALLINA ALTERS LECTURE VENUE

Ballina Ecclesia reports encouraging attendances at Dorrroughby during recent months. However, being denied use of the Hall there, activities have been moved a few miles distant to Dunoon. Lectures will be given in the local Memorial Hall. It is encouraging to note the regular support of brethren and sisters at these lectures, though this involves considerable travelling.

A PREVIEW OF THE KINGDOM

The special study at Bossley Park during October was well supported, and most interesting. Bro. S. Snow (Coburg) presented an outline of the glories of the Age to Come, and a description of the magnificent Temple of Ezekiel's Prophecy. Bro. Snow's ministrations were greatly appreciated by the Ecclesia.

GOSPEL PROCLAMATION ASSOCIATION REPORTS

Printers Block No. 22

CAPITALISE ON CURRENT MOON-PROBE!

The latest "Herald" is specially designed to co-incide with the space race, which is constantly brought to attention through news-media. It sets out interesting details of current scientific achievements contrasted with the Divine purpose. A section of the "Herald" also comments upon some of the amazing "facts of space", and provides a very compelling booklet.

Copies are now available, and we recommend the use of the advertising blocks to capitalise on the publicity. Write to **GPA**, P.O. West Beach 5024 for a free loan of this eye-catching printers block.



Encouraging Letter

GPA receives many letters from friends interested in literature, some asking questions, others commenting upon the "Herald". One such, a Mr. A. M. Pointon, of Auckland, New Zealand, writes:

"I have recently become interested in Christadelphian teachings. From time to time the HERALD comes into my possession and I find it most helpful. The number, WHO ARE THE CHRISTADELPHIANS AND WHAT DO THEY BELIEVE?, was most illuminating and I feel that this would interest others of my friends. I would like further copies of same."

In addition to such letters, a steady flow of applications result from ecclesial and individual distributions throughout the country. An average of 31 every week during the past month have reached this office from the following areas: NSW 16; Qld 24; WA 31; SA 35; Vic 4; Tas 3; N.Z. 3; Overseas 7. The title mostly demanded was: "The Kingdom of Heaven on Earth." In addition GPA received 15 requests for 12 month issue of "Herald."

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR NOVEMBER, 1969 (God Willing)

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec.: Bro. D. Watson, Box 5, P.O., Booval 4304. Tel.: 82 1827).

- 2—11 a.m. Exh: Bro. R. Zielkie. 7.45 p.m. Lect.
- 6—7.45 p.m. Study at home Sis. A. Elliott: "The Revelation."
- 9—Exh. Lect: Bro. C. Rossow.
- 10—7.45 p.m. Training class.
- 13—Bible class 7.45 p.m. at home Bro. J. Gilson, "Discussion on

Daily Readings."

- 16—Exh: Bro. G. Steele. Lect: Bro. D. Watson.
- 20—Bible class cont: "Revelation Study."
- 23—Exh: Bro. F. Guard. Lect: Bro. D. Watson.
- 24—7.45 p.m. Training class.
- 27—Study of "Revelation" cont. at home Bro. J. Gilson.
- 30—Exh: Bro. R. Miles. Lect: Bro. J. Shepley.

REDCLIFFE SPECIAL EVENING ON NOV. 22, SURROUNDS "LIFE OF DAVID." A VERY INTERESTING PROGRAM IS ASSURED.

COORPAROO — School of Arts, Car. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Remben St., Stafford 4053. Tel.: 56 3627).

- 2—Exh: Bro. D. McGahey. Lect: Bro. S. Arthur, "Communitistic Expansion; Sign of Christ's Second Coming."
6—7.45 p.m. Elpis Israel study by Bro. R. Hermann, at home Bro. D. Bartley, Tingalpa.
9—Exh: Bro. R. Rock. Lect: Bro. J. Higgs, "Israel, The Key To World Peace."
13—7.45 p.m. "Parables of Messiah" class by Bro. J. Klumpp, at home Bro. D. Bartley.
15—7.15 p.m. Tabernacle study class.
16—Exh: Bro. S. Arthur. Lect: Bro. R. Johnson, "Christ Taught The Necessity of Understanding the Old Testament."
20—7.45 p.m. Elpis Israel study by Bro. R. Hermann, at home Bro. D. Bartley.
23—Exh: Bro. L. Crowther. Lect: Bro. D. McGahey, "No Man Hath an Immortal Soul; How You Can Gain Immortality."
27—"Parables of Messiah" study by Bro. R. Wheeler, at home Bro. D. Bartley.
28—7.45 p.m. Young peoples class in Ecclesial Hall.
30—Exh: Bro. J. Higgs. Lect: Bro. R. Rock, "One Bible, Yet Many Churches, Who Shall We Believe?"

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

- 2—Exh: Bro. E. Crew. Lect: Bro. H. Finch, "The Road to Zion."
8—MIC: "Grace."
9—Exh: Bro. L. Gradwell. Lect: Bro. N. Waldron, "The Bible; God's Word for Us."

- 13—Bible class: Bro. E. Crew, "Ezra," at home Bro. D. Evans.
16—Exh: Bro. D. Evans. Lect: Bro. R. Buttsworth, "The Peace of God For A Waring World."
23—Exh: Bro. H. Finch. Lect: Bro. E. Crew, "Salvation Is Of The Jews."
27—Bible class at home Bro. D. Lay, by Bro. D. Evans: "Psalm 15."
30—Exh: Bro. J. A. Watson. Lect: Bro. D. Evans, "The Space Race; The Human Race; And God!"

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

- 2—Exh: Bro. R. Rock. Lect: Bro. C. Steele, "America, Russia and the Middle East."
6—Revelation class at home Bro. R. Evans, 7.45 p.m.: Bro. W. Crew.
8—MIC 7.30 p.m. at Ecclesial Hall.
9—Exh: Bro. F. Tutticci. Lect: Bro. R. Rock, "Bible Truths, Not Taught in the Churches."
13—Bible class at Eccl. Hall 7.45 p.m.: Bro. R. Evans.
16—Exh: Bro. R. Day. Lect: Bro. A. Oliver, "Christ; the Coming King of the Jews."
20—Rev. class by Bro. W. Crew at home Bro. R. Plant, 7.45 p.m.
22—7 p.m. Special evening. Study of "The Life of David" (Bro. R. Rock, Coorparoo), developing the exhortational features of the Psalmist's circumstances, and including an illustrative play of events.
23—Exh: Bro. R. Evans. Lect: Bro. R. Johnson, "Baptism, the Bible Teaching Examined."
27—Bible class at Hall 7.45 p.m.: Bro. R. Evans.
30—Exh: Bro. W. Crew. Lect: Bro. R. Plant, "Man is Mortal Because of Sin."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Winton, 15 O'Brien St., Gateshead 2290).

- 2—Exh: Bro. B. Butters. 3 p.m. Cessnock Exh: Bro. G. Alchin. Lect: Bro. S. Lake, "The Great-

est Need of the 20th Century, Christ's Return."

3—AB meeting.

5—Study class on Ruth: Bro. F. Ryan, "Light From The Law."

6—1st princ. class.

ECCLESIAL CALENDAR

- 8—MIC: (1) Bro. R. McRae, Exposition of "Dan. 11:40-45, and The Time Of the End." (2) Bro. B. Butters, "Difficult Passage, Col. 1:15." (3) Bro. F. Ryan, 15 min. exhort.
- 9—Exh: Bro. N. Davies, Lect: Bro. E. Witton, "What The Churches Should Teach!"
- 12—10 a.m. Sisters' class: "Nazareth Revisited." Evening study on James: Bro. J. Richards, "Wisdom So Called (Ch. 4:1-10)."
- 13—1st princ. class.
- 16—Exh. & Lect: Bro. K. Cook, "Where in the World will you Spend Eternity?"
- 19—Study of Ruth: Bro. F. Ryan, "Inheritance by Faith (Ch. 3)."
- 20—1st princ. class.
- 23—Exh: Bro. S. Lake, Lect: Bro. G. Alchin, "The Date And Symbolism of Christmas Proves Its Pagan Origin."
- 26—Sisters' class 10 a.m.: "Nazareth Revisited." Evening study of James: Bro. J. Richards, "Presumptuous Projects (Ch. 4:11-17)."
- 27—1st princ. class.
- 30—Exh. and Lect: Bro. B. Gilham, "The Destiny of the Arab World When Christ Returns." 3 p.m. Pamphlet dist.

AVOCA BEACH—316 Round Drive, (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

- 2—11 a.m. Memorial meeting.
- 9—2 p.m. meeting (visiting exh. Bro.).
- 16—11 a.m. Exhortation.
- 23—2 p.m. meeting with CYC at CWA centre, Avoca Rd.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. I. G. Stone, 128 Marina St., Ballina. 2478. Tel.: 86 2870).

- 2—Exh: Bro. A. Leadbeater. Lect: (Ballina), "Russian Takeover of Libya and Egypt."
- 7—Revelation class by Bro. C. Hermann, at home Bro. A. Russell.
- 9—Exh: Bro. J. Russell. Wyrallah meeting Exh: Bro. J. Russell. Lect. (Dunoon): Bro. R. Window, "A House of Prayer for All Nations."

SUPPLEMENT TO LOGOS, NOVEMBER 1969—5

- 14—MIC at home Sis. B. Denford.
- 16—Exh: Bro. C. Hermann. Lect. (Lismore): Bro. A. Russell, "Baptism into Christ, Is It Necessary?"
- 21—Revelation class by Bro. C. Hermann, at home Bro. A. Russell.
- 23—Exh: Bro. R. Window.
- 28—MIC at home Sis. B. Denford.
- 29—Literature distribution.
- 30—Exh: Bro. C. Leeson. Musical evening at home Bro. C. Hermann.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 2—9.30 S.S. 11.15 Exh: Bro. R. Carr, 3 p.m.: Quarterly business meeting. 7 p.m. Lect: Bro. J. J. Rosser, "The True Meaning of 'The Keys of the Kingdom' Given to Peter."
- 4—Dorcas class at home Sis. Pogson, 22 Kendee St., Green Valley.
- 6—8 p.m. Elpis Israel class at 22 Kendee St.: "The Second Exodus; Pp. 447-457."
- 7—7.30 AB meeting at Lot 3 Forbes Rd., Marayong.
- 9—S.S. Exh: Bro. W. E. Sawell. Lect: Bro. B. Philp, "Why Friendship With the World is Enmity With God".
- 13—8 p.m. Hebrews class at home Bro. P. B. Sawell, 356 Polding St., Fairfield: Bro. K. Cook, "Christ Exalted Above All (Ch. 2)."
- 14—1st princ. & Bible marking class 8 p.m. at 3 Hemingway Cres., Fairfield: Bro. E. H. Baird, "The Nature of Man."
- 16—S.S. Exh: Bro. K. Wassell. Lect: Bro. J. Gilmore, "The Crown of Righteousness Laid Up For the Apostle Paul Explained."
- 20—"Law of Moses" study at 8.00 p.m., 22 Kendee St., Green Val. Bro. P. B. Sawell, "The Law, Its Need and Beauty."
- 23—S.S. Exh: Bro. B. Philp. Lect: Bro. R. W. Sawell, "Joseph, An Example Of Faith For Our Times."
- 27—Hebrews study cont.
- 28—1st princ. and Bible marking

- 29—7.30 p.m. S.S. Anniversary
 30—S.S. Exh: Bro. W. Munro. Lect: Bro. W. Brittain, "God Has Provided A Refuge From The Coming Storm; The Lord Jesus Christ."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkar Rd., Bellevue Hill. 2023. Tel: 36 5287).

- 2—Exh: Bro. P. B. Sawell. Rest Home Visit, Exh: Bro. T. Litter. Lect: Bro. N. Rice, "The Sacrifice of Christ Explained by the Scriptures."
 4—Bible class at home Bro. G. Simmons, 65 Charlotte St., Bro. E. Mansfield, "The Life of The Lord."
 9—Exh. and Lect: Bro. G. Alchin, "The Destiny of France Without DeGaulle."
 11—Galatians Class at home Sis. E. Anderson, 6-61 Colin St., Lakemba.
 12—Sisters' class at home Sis. Browne, 43 Moratai Ave., Riverwood, 10.15 a.m.: Study of "Characters of the Bible," Bro. J. Mansfield Snr.
 16—Exh: Bro. J. Gilmore. Lect: Bro. R. Pogson, "What the Book of Revelation Reveals Concerning Current Events and their Significance (Rev. 16)." Special Apocalypse Study.
 18—Bible class on "Life of the Lord" cont.
 23—Exh: Bro. H. Ceiley. 2.15 p.m. Leaflet dist. Lect: Bro. G. Russell, "Will the Holy Roman Empire Again Rise?"
 25—Galatians class at home Bro. R. Croker, 10 Georges St., Pennant Hills: Bro. E. Hendricksen, "Review of the Eoistle."
 26—Sisters class 10.15 a.m. at home Sis. White, 47 Francis Street, Earlwood.
 30—Exh: Bro. B. Philp. Lect: Bro. E. Mansfield (Special advert. address), "Understanding the Bible, A Matter of Life and Death."

DOONSIDE—Doonside Cres. (Rec.:

- 2—Exh: Bro. G. H. Darke. Lect: Bro. C. O'Connor, "The Making of the World; Undoubtedly a

Miracle."

- 8—Study of "Ten Commandments"; Bro. B. McClure.
 9—Exh: Bro. H. Stowe. Lect: Bro. A. Clarke, "The Bible Lives Forever; So Could You."
 16—Exh: Bro. C. French. Lect: Bro. E. Mansfield, "Christ Shall Rule The World From David's Throne."
 23—Exh: Bro. W. McConnel. Lect: Bro. G. T. Darke, "God is the Holy One of Israel."
 30—Exh: Bro. O. Forsdike. Lect: Bro. B. Bowen, "Current Affairs in the Light of Bible Prophecy."

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

- 2—7 p.m. Lect: Bro. G. Alchin, "Belief and Baptism Essential for Salvation."
 4—8 p.m. Apocalypse class at 45 Adam St., Harbord; Bro. C. Hocking.
 9—7 p.m. Lect: Bro. R. Carr, "The Apparent Failure of Human Freewill."
 16—Lect: Bro. B. Philp, "The Doctrines of Christendom Not Taught by Christ."
 18—8 p.m. Law of Moses class at 2 Bishop St., Newport; Bro. C. Bolstead.
 23—7 p.m. Lect: Bro. J. Green, "God's Offer to Dying Humanity; Eternal Life."
 30—7 p.m. Lect: Bro. C. Hocking, "Paradise Lost and How it Will Be Regained On Earth."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2—Exh. and Lect: Bro. J. Dawson, "Meaning of the First and Greatest Commandment."
 5—8 p.m. MIC.
 8—8 p.m. Eureka class at 48 Lock- erbie St., Thornleigh.
 9—Exh: Bro. W. Britain. Lect: Bro. K. Wassell, "The 1000 Years Reign of Christ Upon Earth."
 12—8 p.m. 1 Corinth. study: "Adultery and Incest (Ch. 5:1-13)," Bro. D. Pogson.
 16—Exh: Bro. G. O'Neill. Lect: Bro. C. Hocking, "Paradise Lost and How It Will Be Regained Upon Earth."

- 17—7.30 p.m. AB meeting.
- 19—8 p.m. Elpis Israel class (Bro. B. Gilham).
- 23—Exh: Bro. J. Gilmore. 3 p.m. Domain effort 7. p.m. Lect: Bro. W. Britain, "Jerusalem, Earth's Future Capital."
- 26—Corinth. study by Bro. D. Pogson, "Litigation Before Unrighteousness (Ch. 6:1-11)."
- 28—CYC study at 23 Susan Street, Auburn.
- 30—Exh: Bro. J. Mansfield. Lect: Bro. D. Shaw, "The Story of Ruth and Parable of Divine Selection."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1—Young peoples cottage class at home Bro. B. McClure: Bro. R. Pogson, "Kings of Israel and Judah."
- 2—Exh: Bro. H. Ceiley. Lect: Bro. W. Britain, "World Events Prior To Christ's Return."
- 4—Home study at home Bro. Butters, "Visible Hand of God."
- 5—MIC.
- 9—Exh: Bro. B. Stretton. Lect: Bro. F. Ryan, "The Purpose of Christ's Second Coming."
- 12—Bible class: Bro. B. Stretton. "Life of Christ."
- 15—Young peoples Bible class: Bro. B. McClure, "Judges."
- 16—Exh: Bro. D. Pogson. Lect: Bro. W. Lapham, "What Is The Gospel?"
- 18—Home study cont.: "Visible Hand of God."
- 19—MIC.
- 23—Exh: Bro. C. McGonigal. Lect: Bro. E. Mansfield, "Baptism, A Command of God."
- 26—Bible class: Bro. B. Stretton, "Life of Christ."
- 27—Young peoples 1st princ. class at home Bro. W. Wolstencroft: Bro. C. O'Connor, "Events Subsequent to Christ's Return."
- 30—Exh: Bro. R. Pogson. Lect: Bro. M. Harris, "What Is The Holy Spirit?"

PENNANT HILLS — Special lecturing effort at Community Centre Hall, Yarrara Rd. (Sponsored by Granville Ecclesia).

- 2—7 p.m. Lect: Bro. C. Hocking, "Paradise Lost and How it Will Be Regained On Earth."
- 9—7 p.m. Lect: Bro. B. McClure, "Lessons for Life from the Law of Leviticus."
- 16—Lect: Bro. J. Granter, "The Mosaic Sacrifices Prophetic of the Sacrifice of Christ."
- 23—Lect: Bro. B. Etherington, "Belief and Baptism Essential for Salvation."
- 30—Lect: Bro. K. Wassell, "The 1000 Years Reign of Christ upon Earth."

PORT HACKING—Senior Citizen's Hall, Cymen Bay Rd., Gympie (Rec.: Bro. J. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

- 2—Exh: Bro. E. Mansfield. Lect: Bro. A. Ritchie, "The Bible, A Work of Inspiration."
- 5—Study class at home Bro. K. Harris.
- 9—Exh: Bro. J. Muir. Lect: Bro. R. Lapham, "Surely I Come Quickly."
- 11—Dorcas class.
- 12—Study class.
- 16—Exh. and Lect: Bro. A. Peden, "The Rise of Russia Foretold."
- 19—Study class.
- 23—Exh: Bro. N. French. Lect: Bro. G. O'Neill, "Must We Keep the Law of Moses?"
- 26—MIC.
- 30—Exh: Bro. L. Ryan. Lect: Bro. D. Kirkwood, "Fact or Fable, The Devil."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 2—Exh: Bro. G. O'Neill. Lect: Bro. G. Russell, "Why Modern Religion Fails."
- 5—Bible class: Bro. Jn. Thatcher, "Poor In Spirit, They That Mourn" Bro. F. Hulks, "Blessed Are The Meek."
- 9—Exh: Bro. C. Wotton. Lect: Bro. E. Mansfield, "Russia's Destiny; Victory In Europe, Defeat in Israel."
- 12—Bible class: Bro. C. Lanham, "Hunger and Thirst After Righteousness." Bro. C. Hocking, "The Merciful."

STUDY CLASSES THAT DESERVE YOUR SUPPORT

We regret that space has not been available in recent issues of CALENDAR for the listing of Ecclesial Study Classes. Every effort is being made to provide for this feature, for we recognise the value of such classes. Secretaries are invited to advertise their evenings herein, by providing complete details of place, time, and study details as well as general themes.

In Adelaide

IN THE MASTER'S STEPS

Leader: Bro. H. P. Mansfield.

Time: 7.45 p.m. every Wednesday.

Place: Woodville Ecclesial Hall

Considering the vital Parables of the Lord, delivered publicly to the people and privately to his disciples. The study will develop to the amazing events that occurred in the Galilee area, in which the power of Christ was revealed to those prepared to accept his teaching. Special verse-by-verse notes available each evening, which concludes with refreshments.

In Sydney

CHARACTERS OF THE BIBLE

Leader: Bro. J. Mansfield Snr.

Time: Alt. Wednesdays, 10.15 a.m.
(See Campsie Calendar for details).

A class designed for Sisters to consider some of the outstanding personalities of the Scripture. A thought-provoking and intensely interesting study. The class is well attended by Campsie members, as well as sisters from 5 other Sydney Ecclesias.

A warm welcome is extended to all to attend.

ADELAIDE ACTIVITIES OVER HOLIDAY PERIOD

A series of studies will be undertaken during December holidays by the Suburban Young People's Group in Adelaide. Bro. J. Martin will present a number of addresses on "David, A Man After God's Own Heart." These will be held in various Ecclesial Halls, and details will be listed in December CALENDAR. During the days of the effort, outings are arranged, and consideration will be given to Psalms appropriate to the main evening studies. The series of outings and studies will be held from December 24 to January 3rd.

TWO SPECIAL STUDIES AT HOBART

Visit of Bro. Peter Pickering (Coburg)

Bro. Pickering will be in Hobart during the weekend of Dec. 6-7, to address the CYC and Ecclesia on the Saturday with an exhortational study: "David And Goliath." The following day, he will exhort and lecture.

Visit of Bro. Tony Newton (Perth)

From 19th to 25th January, Bro. Newton will deliver a series of special studies on the themes: "Wrested Scriptures," and the "Olivet Prophecy." Additional public addresses and young people's classes will be included.

As this effort will follow the Launceston Bible Campaign, interstate visitors are invited to remain in Tasmania, to enjoy the Hobart activities.

LECTURE PROMPTED BY LEAFLET

Following the successful distribution of the new doctrinal leaflet (included in last issue of CALENDAR) a public lecture has been arranged in a western suburb of Adelaide. Considerable interest has been aroused in the area, and it is hoped that this will be stimulated by the lecture. The **Lockleys Memorial Hall** on Henley Beach Road, Lockleys has been hired for the address planned for **Monday, November 3, at 8 p.m.** The address will be illustrated, upon the theme: THE AMAZING WITNESS OF THE MIDDLE EAST. Special color slides depicting up-to-date maps of strategic interest in the Middle East will be screened, together with interesting views of the Bible Lands. Speaker is to be Bro. H. P. Mansfield, and support of local members is urged.

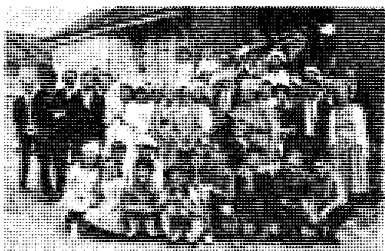
RESULTS FORTHCOMING

Perth Ecclesia reports continued progress in the Mt. Hawthorn area. The district is being consistently covered by literature distributions, and support from friends is still proving rewarding.

Introducing The Ecclesias

COORPAROO WELCOMES YOU!

The first of a series of articles bringing those of "like precious faith" in other parts, more personally before our readers. This month, we go to Queensland, and report by illustration and comment, some of the features of the Coorparoo Ecclesia.



The Coorparoo Ecclesia is situated in a thickly populated "middle-class" area in a southern suburb of Brisbane. It commenced only three years ago, in November, 1966, and considerable progress since, has been maintained.

The Ecclesia originated through the efforts of twelve brethren and sisters to establish a "lightstand" outside the Wynnum area. The School of Arts building (see locality block) was hired for the purpose. Yahweh blessed these efforts so that, within a very short time, the Ecclesia grew to thirty members.

The results came from hard work! The brethren enthusiastically saturated the area within a radius of 3 miles with literature introducing the Christadelphians, and followed this with regular distributions. This proved most rewarding. A number of people made contact with the Truth both within and outside the Coorparoo area. The visits of brethren from other ecclesias were utilised to good effect. Large newspaper adverts were inserted to support lectures given at Coorparoo by such as Brethren F. Abel, A. Newton, E. Spongberg, I. Leask, B. Philp and K. Denes, and a steady stream of enquiries

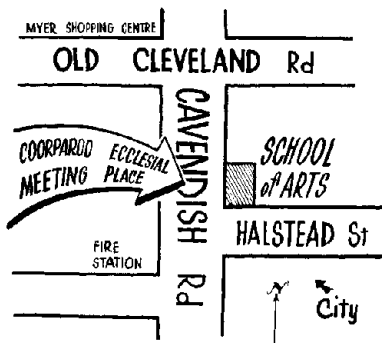
since then has resulted in nine baptisms.

The Ecclesia now totals over fifty members, and a constant attendance of friends continues to provide encouragement to the work.

The GES mailing list contains over 140 names. Correspondence and personal contact are constantly maintained with these folk to create further interest. In this avenue of service, a group of sisters regularly keep in contact with the housewives of the surrounding districts.

The Sunday School has 24 keen, bright children on the roll, and it is a delight to instruct such young, receptive minds concerning the Truth.

Ecclesial study classes are currently considering "Elpis Israel," and the "Parables of the Messiah." In addition a monthly class is based on "The Tabernacle," and a further night is set aside for a "teenagers and young people's evening." Every effort is made to provide for members, young people, and friends, in the various activities of the Ecclesia.



When next in the Brisbane area, be sure to visit the Coorparoo Ecclesia. The Recorder is Bro. S. C. Hagen, 24 Reuben St., Stafford (Tel. 56 3627), who will be delighted to hear from you, and to extend the hospitality of the Ecclesia.

Continued from Page 7

- 16—Exh: Bro. C. Russell. Lect: Bro. E. Russell, "Thy Kingdom Come."
 19—Bible class. Bro. A. Rosser, "The Peacemakers," Bro. R. Bradley, "Persecuted For Righteousness Sake."
 23—Exh: Bro. D. Warner. Lect: Bro. G. Bacon, "The Indestructible Jew."
 26—MIC: "Salt of the Earth," "Candles on a Candlestick."
 30—Exh: Bro. K. Dennes. Lect: Bro. H. Wright, "What Will The World Be Like Under Christ?"

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

- 2—Exh: Bro. H. Pearce. Lect: Bro. A. G. Russell, "Our Adversary." CYC Meeting for Elections.
 5—Annual Business Meeting,
 9—Exh: Bro. M. Bonner. Lect: Bro. H. Wright, "The World's Dilemma and the Only Way Out."
 12—8 p.m. Bible class: Bro. W. Britain, "Israel; Witness to the Return of Jesus Christ to Rule the World."
 19—8 p.m. Bible class: Brn. H. Littler, E. Morgan, "Current Events in Prophecy."
 23—Exh: Brn. D. Morgan, J. Henry. Lect: Bro. H. Pearce, "A Ministry of Life."
 26—8 p.m. Bible class: Bro. H. Wright, "The Figure of Resurrection in the New Testament".
 30—Exh: Bro. J. Doble. Lect: Bro. J. Drake, "The Way of Salvation . . . Why Baptism?"

SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvia Heights, 2224. Tel.: 522 0287).

- 2—11 a.m. Exh: Bro. L. Fleming. 7.15 p.m. Lect: Bro. D. Carroll, "The Truth Sabbath and Modern Sunday."
 5—8 p.m. Revelation class:
 9—Exh: Bro. J. Dawson. Lect: Bro. G. Russell, "The Earth to be Restored Not Destroyed."
 12—1st princ. class 8 p.m. at home Bro. M. Kirkwood, 39 Yarraburra Rd., Gympea Bay.
 16—Exh: Bro. G. H. Darke. Lect:

- Bro. J. Green, "The 'Church' Kingdom and Bible Teaching."
 18—8 p.m. AB meeting.
 19—8 p.m. Revelation class: Bro. R. Pogson.
 23—Exh: Bro. J. Quill. Lect: Bro. W. Lapham, "The Torment of Hell and Bible Teaching."
 26—8 p.m. MIC.
 30—Exh: Bro. K. Jamieson. Lect: Bro. B. Philp, "The Immortal Soul and Bible Truth."

UPPER HUNTER — (Rec.: Br.: L. Ackers, Bengalla, Muswellbrook, 2333. Tel.: Mus. 153).

- 9—Exh: Bro. Taylor, at home Bro. L. Ackers, Muswellbrook.
 23—Exh: Bro. L. Ackers, at home Bro. Thomas, Denman.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

- 2—Exh: Bro. K. Wassell. Lect: Bro. B. Bowen, "Christ, The High Priest of the Future Age."
 4—MIC.
 6—Hebrews study: Bro. K. Cook, "The Heavenly Sanctuary and Priest (Ch. 8)."
 8—7.15 p.m. Young Peoples Daniel class: Bro. K. Wassell.
 9—Exh: Bro. J. Mansfield. Lect: Bro. B. McKinley, "Christ, Earth's Future King."
 11—Eipis Israel class: Bro. J. Ceiley.
 13—1st princ. class: Bro. D. Pogson.
14—Special Lecture at Coleman Park Hall, Georges Hall: Bro. R. Pogson, "Abraham And Christ Will Abolish the Middle East Problem."
 16—Exh: Bro. R. Pogson. Lect: Bro. K. Dennes, "Resurrection, Or Outer Space Travel; Which?"
 18—MIC.
 20—Hebrews class: Bro. K. Cook, "The Mediator of the New Covenant (Ch. 8)."
 23—Exh: Bro. C. O'Connor. Lect: Bro. J. Dawson, "Faith Justification and Eternal Life."
 25—Eipis Israel class: Bro. J. Ceiley (Ch. 4).
 27—1st princ. class: Bro. D. Pogson.
 30—Exh: Bro. G. O'Neill. Lect: Bro. J. Scull, "It's Important That You Get to Know The Devil!"

ATTEND SPECIAL LECTURE AT COLEMAN PARK HALL, GEORGES HALL, ON NOV. 14 (See Yagoona Calendar for Details).

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

- 2—10.30 a.m. Exh.
- 5—8 p.m. 2nd Epistle Peter: Bro. K. Digney, "A Climax To A Heart-Searching Epistle!"
- 9—Exh: Bro. K. Digney.
- 12—"Wilderness wandering" study: Bro. L. Harrison, 8 p.m.: "What is OUR Outlook?"
- 16—10.30 Exh: Bro. L. Harrison.
- 19—"Wilderness" study cont. 8 p.m. "As The Time Draws Near!"
- 23—10.30 a.m. Exh: Bro. K. Digney.
- 26—Study "Israel's Wanderings": Bro. L. Harrison 8 p.m., "A Warning For Us."
- 30—Exh: Bro. L. Harrison.

MOUNT HAWTHORN — Masonic Hall, nr. Hobart and Shakespeare Sts. (Special lectures under sponsorship of Perth Ecclesia).

- 2—Lect: Bro. A. Harrison, "Israel A Nation of Destiny; The Bible Proves It."
- 9—Lect: Bro. D. Strempel, "Israel and the Arabs; Only God's Intervention will Bring Peace."
- 16—Bro. A. Hayles, "Soviet Intrigue in the Middle East, Sombre Warning of Christ's Second Coming."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 2—Exh: Bro. D. Strempel. Lect: Bro. P. Dupercouzel, "The Bible, What It Is and How To Interpret it."
- 5—Eureka study: Bro. G. Hawkins.
- 7—How to Study class: Bro. A. Newton.
- 9—Exh: Bro. A. Hayles. Lect: Bro. A. Harrison, "Sabbath-Keeping Today is Unnecessary. Do You Know Why?"
- 12—2nd Peter study: Bro. J. Ullman, "The Way of Balaam."
- 14—Elpis Israel classes in homes.
- 16—Exh: Bro. D. Moore. Lect: Bro. B. Hayles, "Egypt and the Arabs in Bible Prophecy."
- 19—Eureka study: Bro. G. Hawkins.
- 21—How to Study class: Bro. A. Newton.
- 23—Exh: Bro. A. Newton. Lect: Bro. W. Excell, "Hell is the Grave, Not a Place of Torment."
- 26—2nd Peter study: Bro. J. Ullman, "Promise of Liberty, but Return to Bondage."
- 28—Elpis Israel classes.
- 30—Exh: Bro. R. Hunter. Lect: Bro. A. Hayles, "The Miracle of the Middle East, Dramatic Prelude To Christ's Coming."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

- 1—Temple of Ezekiel's Prophecy study: Bro. S. Snow, at 72 Wood Street, Templestowe.
- 2—Exh: Bro. H. Hill. 9.30 a.m. Elpis Israel study: Bro. S. Snow.
- 6—Eureka Study at 47 Finlayson St., Doncaster West: Bro. S. J. Mansfield.
- 7 to 9: **Special Fraternal Study Effort**, by Bro. J. Martin. (Enfield), on theme: "The Wilderness Wanderings."
- 9—9.30 a.m. Elpis Israel study cont. Exh.: Bro. J. Martin.
- 11—Bible class at 2 Horton St.,

Reservoir: Bro. P. Pickering, "The Visit of the Magi (Matt. 2:1-12)."

- 15—Temple of Ezekiel's Prophecy
- 16—9.30 a.m. Elpis Israel study. E h: Bro. P. Pickering.
- 20—Eureka Study.
- 23—Exh: Bro. H. Fletcher. 9.30 a.m. Elpis Israel study.
- 25—Bible class: Bro. R. Magennis, "The Flight Into Egypt; Out Of Egypt Have I Called My Son (Mat. 2:13-18)."
- 30—9.30 a.m. Elpis Israel class. Exh: Bro. H. C. Hughes.

LILYDALE — Athenaeum Hall. (Rec: Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

WEEKEND EFFORT AT COBURG FROM NOV. 7-9 BY BRO. J. MARTIN ON "THE WILDERNESS WANDERINGS." YOUR PERSONAL SUPPORT WILL GREATLY ASSIST.

2, 9, 16, 23, 30—Memorial meetings at 11.15 a.m.

13, 27—Bible class at home Bro. Saxon, 92 Victoria Rd.; 8 p.m.

McKINNON — Progress Hall, 118 McKinnon Rd. (Rec.: Bro. K. Longley, 11 Spicer St., Beaumaris. 3193).

2—11 a.m. Exh: Bro. J. Britthauer. 7 p.m. Special Evening.

9—Exh: Bro. H. Hughes. Lect: Bro. N. Stevenson: "The Revolt Against Authority."

12—Business meeting.

16—Exh. and Lect: Bro. J. J. Ratcliffe, "The Bible Solution to World Problems."

23—Exh: Bro. M. Booth. Lect: Bro. B. Stevenson, "Why Are We Here on Earth?"

26—Discussion evening at home Bro. J. Byrt.

30—11 a.m. Exh: Bro. J. Byrt. Lect: Bro. A. Symes, "Thy Kingdom Come, What Does It Mean?"

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

2—Exh: Bro. P. Jobson. Lect: Bro. R. Noakes, "The Bible Says You Must Die and Be Born Again."

5—AB meeting.

7—Bible class at 7 Wills St., Kew: Bro. M. Clementson, "Prophecy of Haggai."

9—Exh: Bro. D. Wright. Lect: Bro. L. Cresswell, "Where will You Spend Eternity?"

14—Bible study: Bro. D. McCullen, "Until He Comes Whose Right it is."

15—SPL at home Bro. E. Armstrong, "The Mystery Of Christ."

16—Exh: Bro. A. Clarke. Lect: Bro. E. King, "Current Problems; Youth and Religion."

21—Bible class: Bro. B. Williams, "Study of Ephesians."

23—Exh: Bro. L. Saxon. Lect: Bro.

S. Finin, "Current Problems; Sin and Suffering."

28—Bible class: Bro. B. Williams, "Ephesians."

30—Exh: Bro. B. Williams. Lect: Bro. R. D. Walker, "Current Problems, Moral Standards."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

2—1.30 p.m. Exh: Bro. P. Islip.

4—2 p.m. Bible class at home Bro. G. Howe.

7—8 p.m. "Life of Christ" class at 6 Langford Street.

12—8 p.m. Bible class at home Bro. Burrage.

16—1.30 p.m. Exh: Bro G. Howe. 4 p.m. Youth Fellowship class at home Sis. J. Galbraith, Tyers.

21—8 p.m. "Life of Christ" study cont.

26—Bible class 8 p.m., at home Bro. Burrage.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

2—Exh: Bro. R. Hyndman. Lect: Bro. I. Chalmers, "God's Requirements, Discipleship."

4—Bible class at 670 Pascoe Vale Rd: "The Blessings of Justification Through Faith (Rom. 5)."

9—Exh: Bro. K. Adcock. Lect: Bro. P. Galbraith, "God's Requirements, 1st Century Christianity."

16—Exh: Bro. I. Chalmers. Lect: Bro. C. Gee, "The Bible Today, Archaeology Proves It!"

18—Bible class: "Shall We Continue in Sin that Grace May Abound (Rom. 6)?"

23—Exh. and Lect: Bro. J. J. Ratcliffe, "The Bible Today; Israel Proves It."

30—Exh: Bro. J. Footitt. Lect: Bro. R. Hyndman, "The Bible, Proof of the Living God."

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

2—9.30 a.m. S.S. Exh: Bro. R. A. Yeomans. Lect: Bro. D. Hazard, "Why Did Christ Die?"

4—7.45 p.m. Bible class, Bro. B. Luke (Brighton), "Israel Fights

With Amalek At Rephidim."

5—10 a.m. Dorcas class.

6—7.45 p.m. study, "Nazareth Revisited."

8—CYC 2 p.m. Juniors, "Jesus at Tyre and Sidon." 7 p.m. Seniors, "Aaron."

9—S.S. Exh. & Lect: Bro. J. Footitt (Mt. Waverley), "Did Christ

ECCLESIAL CALENDAR

- Pre-Exist?"
- 11—Bible class cont: Bro. J. Footitt, "Hebrews 12."
- 13—7.45 p.m. study, "Nazareth Revisited."
- 16—S.S. Exh. & Lect: Bro. F. W. Bracey (L'ton Sub.)
- 18—Bible class cont. Special address by Bro. H. Islip (Clayton).
- 19—10 a.m. Dorcas class.
- 20—Study of "Nazareth Revisited."
- 22—CYC 2 p.m. Juniors, "Hezekiah and Sennacherib." 7 p.m. Snr., "Jonathan."
- 23—S.S. Exh. & Lect: Bro. A. Ansell (L'ton), "An Appeal to the Agnostic."
- 25—Bible class cont: Bro. R. A. Yeomans, "Peter, A Character Study."
- 27—7.45 p.m. Study of "Nazareth Revisited."
- 30—S.S. Exh. & Lect: Bro. J. Duckworth (L'ton), "Back to the Bible, The Most Valuable Book in the World."

LAUNCESTON — 69 Dalfour St.
 (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

SUPPLEMENT TO LOGOS, NOVEMBER 1969—13

- 2—11 a.m. Exh: Bro. F. Onley. 7 p.m. Lect: Bro. Onley, "Jesus, Prophet, Priest, King."
- 5—7.45 p.m. MIC.
- 6—7.45 p.m. Dorcas activity.
- 7—Eureka class in member's home.
- 8—Jnr. and Snr. CYC.
- 9—9.30 a.m. S.S. and Snr. Elpis Israel class. Exh: Bro. C. Blanch. Lect: Bro. M. Wright, "Future Life, By Revival Not Survival."
- 12—7.45 p.m. Bible class.
- 14—Eureka class.
- 16—S.S. & Elpis Israel Study. Exh: Bro. H. Day. Lect: Bro. K. Niejalke, "Born of the Spirit (What Did Jesus Mean?)."
- 19—MIC cont.
- 20—Dorcas class cont.
- 21—Eureka class in homes.
- 22—Jnr. and Snr. CYC.
- 23—S.S. Exh: Bro. K. Niejalke. Lect: Bro. D. Case, "God's Invitation . . . Come Let Us Reason Together."
- 26—7.45 p.m. Bible class.
- 28—Eureka study.
- 29—Jnr. and Snr. CYC.
- 30—S.S. Exh: Bro. J. Kershaw. Lect: Bro. C. Blanch, "Repent and Be Baptised."

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall
 (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 2—Exh: Bro. D. Palmer. Lect: Bro. A. Cattermole.
- 9—Exh: Bro. J. King Jr. Lect: Bro. B. King.
- 16—Exh: Bro. G. Nitschke. Lect: Bro. I. Topham.
- 23—Exh: Bro. A. Cobbedick. Lect: Bro. W. Stephenson.
- 30—Exh: Bro. D. Wauchope. Lect: Bro. R. Palmer.

BRIGHTON — Dover Square Community Hall, Broadway, Sth. Brighton.
 (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton, 5048)

- 2—Exh: Bro. R. Stokes. Lect: Bro. Mur. Lund, "Modern Israel; A Miracle of Bible Prophecy."
- 5—Faith of Prophets class at 34 Douglas St., Lockleys: Bro. J. Luke, "Study of Habakkuk, A Psalm of Rejoicing; Israel Vindicated from her Enemies."
- 9—Exh: Bro. P. Weller. Lect: Bro.

R. Mansfield, "A Divided Christendom Cannot Save."

- 10—"Sign" class with deaf members, at 20 Eton Avenue, Wardale.
- 13—Acts class at 3 Wingate St., Woodlands Pk.: Bro. R. Mansfield, "The Prayer of the Gentiles Answered (Acts 10:1-11)."
- 16—Exh: Bro. E. Wilson. Lect: Bro. S. Hill, "Britain and USA are not Israel."
- 18—AB meeting.
- 19—Faith of Prophets class at 44 Tobruk Ave., St. Marys: Bro. P. Weller, "In Hope of the Glory of God; The Glory in a Name."
- 23—Exh. and Lect: Bro. R. Abel, "Christ's Coming is Near to Establish God's Kingdom on Earth."
- 27—Acts class at 25 Gibson St., West Beach: Bro. R. Mansfield, "Arise Peter, Kill and Eat! (Acts 10:12-24)."

30—Exh: Bro. D. Horgan. Lect: Bro. A. Pitcher, "The One God of the Bible is Not The Trinity of the Churches."

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

Memorial meetings 11 a.m. Sundays.

5—8 p.m. Study: "In The Steps Of The Master; Work On The Sabbath! (Lk. 6:1-5)" — Recorded Tape by Bro. H. P. Mansfield.

7—8 p.m. Study by Tape of last Bible School; Bro. P. Pickering.

12—8 p.m. Study: "The Apostles Chosen (Lk. 6:12-16)."

14—8 p.m. Study by Tape: Bro. P. Pickering.

19—Study cont: "Consolation and Warning for the Disciples" (Lk.

6:17-38).

21—Tape study from Bible school.

26—Study: "The Parable of False Leadership (Lk. 6:39-49)."

28—Tape study cont.

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

2—Exh: Bro. P. Weller. Lect: Bro. J. Knowles.

3—8 p.m. Christendom Astray class

5—8 p.m. Bible marking: "Judgment Seat of Christ."

6—MIC 8 p.m. Exh: Bro. R. Woodward. Lect: Bro. L. Osborne, "The Trinity, A Doctrine of Man"

7-9—Special study on "The Significance of the Memorial Feast"

Special Study—Cumberland Ecclesia—Nov. 7th to 9th

Speaker: Bro. H. P. Mansfield

Theme: IN THE UPPER ROOM

The study will comprise a searching examination of the circumstances of the Last Supper, setting in sequence the incidents that led to it, and answering problems associated with it.

It will thus greatly assist in the better understanding of this most solemn aspect of our common worship. The talks will be given in informal, conversational style. Opportunity will be given for audience participation by permitting members to break in at any point and ask questions relating to the subject.

Friday: "Around the Table"

This will provide a sequence of incidents, showing how the different Apostles reacted to the instruction of the Lord — particularly Peter, John and Judas.

It will outline the exhortation that Christ delivered prior to the partaking of the emblems, show at what stage they were offered, and what the significance of washing the feet, etc.

Saturday: "The Memorial"

The first written account of the Last Supper was given in Paul's Epistle to the Corinthians, which was written before any account of the Gospels was published! On this evening, the words of the Apostle will be closely examined, and thoroughly explained.

Sunday: Exhortation and Lecture

These addresses will extend the theme established on the study nights. The Lecture will provide a close examination of the terms of the Atonement, as well as a descriptive outline of the circumstances of Christ's death. Its title: THE DAY CHRIST DIED!

12—8 p.m. Consideration of Life of Abraham: Bro. A. Hill.

13—8 p.m. AB meeting.

16—Exh: Bro. L. J. Colquhoun. Lect: Bro. Max Lund, "Historical Proof of Christ's Resurrection."

17—8 p.m. Christendom Astray study at home Bro. A. Hollamby.

19—Study of Rev. 15: Bro. I. Jackson.

20—8 p.m. MIC. Exp: Bro. L. Weller, "Halleluyah." Bro. B. Dangerfield, "Baptism."

22—Suburban young people's evening at Woodville: Bro. D. Manser, "Abraham's Faith Tested by Trial."

23—Exh: Bro. W. Gurd. Lect: Bro. Mur. Lund, "Christ, The First born of the New Creation."

ECCLESIAL CALENDAR

- 24—8 p.m. Int. friends class at home
Bro. R. Woodward: Bro. P. Wel-
ler, "Do You Really Need To Be
Baptised?"
- 26—8 p.m. Consideration of the Life
of Abraham: Bro. Max Lund."
- 28—Parables of Messiah (Young
peoples study).
- 29—2 p.m. Sunday School outing.
7 p.m. Meeting on Year's Les-
sons.
- 30—Exh: Bro. N. Farren. Lect: Bro.
J. Luke, "God Revealed in
Christ."

**ENFIELD—344 Hampstead Road,
Clearview. (Rec.: Bro. D. Horgan,
88 Tait St., Renown Park. 5008.)**

- 2—Exh: Bro. J. Martin. Lect: Bro.
A. Dangerfield, "Christ's Trium-
phant Return to the Scene of
His Rejection."
- 4—8 p.m. Law of Moses study: Bro.
J. Martin.
- 5—11 a.m. Sisters' study.
- 7—8 p.m. Youth Group study.
- 9—Exh: Bro. G. Wigzell. Lect: Bro.
H. P. Mansfield, "God Will
Bury Russia in Israel."
- 11—8 p.m. Life of Christ study: Bro.
J. Knowles.
- 16—Exh: Bro. D. Manser. Lect: Bro.
J. Mansfield, "Bible Reality,
Death A State of Oblivian."
- 18—8 p.m. Law of Moses study cont.
- 21—8 p.m. Youth Group study.
- 23—Exh: Bro. D. Horgan. Lect: Bro.
J. Martin, "The Existence of
Israel; Greatest Sign of Christ's
Coming."
- 25—8 p.m. Life of Christ study.
- 27—8 p.m. Int. friends class at 11
Brusse's St., Broadview, "The
Book Of Revelation In Outline."
- 30—Exh: Bro. A. Hollamby. Lect:
Bro. Mur. Lund, "The Kingdom
of Heaven On Earth Soon."

**GLENLOCK — Via Morgan. (Rec.:
Bro. A. M. McLean "Four Winds",
Pte. Bag 44, via Morgan. 5320).**

- 2—Exh: Bro. J. Hodges. 3 p.m.:
Sunday School. 7 p.m.: Lect.
- 5—Revelation class.
- 9—Exh: Bro. C. Hollamby.
- 12—Elpis Israel class.
- 16—Exh: Bro. I. Dangerfield.
- 18—Doras activity.

SUPPLEMENT TO LOGOS, NOVEMBER 1969—15

- 19—Revelation class.
- 23—Exh: Bro. C. Shugg.
- 26—Elpis Israel class.
- 30—Exh: Bro. R. Curtin.

**VICTOR HARBOR — Masonic Hall
(Rec.: Bro. H. Mansfield, 33 Stanley
St., Nth. Adelaide 5006. Tel.:
67 1096).**

- 2—11 a.m. Exh: Bro. M. Ide. 7.30
p.m. Lect: Bro. J. Martin, "One
House of Prayer for All Na-
tions" (Illust. with slides).
- 9—11 a.m. Exh: Bro. S. Herman.
- 14—8 p.m. Bible discussion class:
"Nebuchadnezzar's Dream Con-
cerns You (Dan. 2)."
- 16—Exh: Bro. R. Collett. 7.30 p.m.
Lect: Bro. A. C. Dangerfield,
"God's Word Assures Israel's
Survival".
- 23—Exh: Bro. N. Mogg.
- 2B—Bible class 8 p.m.: "World
Politics Herald Christ's Near
Return (Luke 21)."
- 30—Exh: Bro. A. Cobbleidick. 7.30
p.m. Lect: Bro. W. Stephenson,
"By Grace Ye Are Saved,
Through Faith."

**WOODVILLE — Aberfeldy Ave.
(Rec.: Bro. G. Mansfield, 489 Bur-
bridge Rd., West Beach. 5024. Tel.:
56 2278).**

- 2—Exh: Bro. J. Berry. Lect: Bro. H.
P. Mansfield, "The Man God
Chose To Rule The World."
- 3—Special lecture 8 p.m. at **Lock-
leys Memorial Hall**: "The Amazing
Witness of the Middle East
(Illustrated)".
- 5—Bible study: Bro. H. P. Mans-
field, "Amazing Events on the
Mount of Transfiguration, Lk. 9:
28-36."
- 7—7.45 p.m. MIC, "Impromptu
Talks." Ch.: Bro. T. Duncan.
- 8—2.30 p.m.: Literature distribu-
tion. 5.30 p.m. Tea at hall.
7.30 p.m. Bible Marking Even-
ing: "Marking the Gospel Se-
quence in the Bible Margin."
- 9—Exh: Bro. G. E. Mansfield. Lect:
Bro. H. Muggleton, "The Man
Who Overturned The World."
- 12—Bible study: "The Lord's Care
For Children Teaches Spiritual
Principles (Lk. 9:37-48)."

**YOUR PRESENCE WILL HELP AT LOCKLEYS MEMORIAL HALL,
Henley Beach Rd., Lockleys, S.A. SPECIAL ILLUSTRATED LECTURE BY
BRO. H. P. MANSFIELD. 8 p.m. MONDAY, NOV. 3rd,**

- 14—7.45 p.m. Eureka study: Bro. J. Berry
breakup after-noon and evening.
- 15—Sunday School outing.
- 16—Exh: Bro. P. J. Mansfield. Lect: Bro. C. C. Wigzell, "Hell; A Temporary Abode for the Righteous!"
- 17—AB meeting.
- 19—7.45 p.m. Bible study: "The Apostles' Attitude At The Samaritan Village (Lk. 9:49-56)."
- 21—7.45 p.m. MIC: Final evening. Ch: Bro. J. Mednyanszky. 3

- five min. essays; General Business.
- 22—Suburban young peoples' evening.
- 23—Exh: Bro. A. Cheek. Lect: Bro. A. Dangerfield, "What Christ Taught about National Trouble."
- 26—7.45 p.m. Bible study: "Instruction to Disciples, and the Sending of the Seventy (Lk. 9:57-10:16)."
- 28—Eureka study by Bro. J. Berry.
- 30—Exh: Bro. G. Wigzell. Lect: Bro. J. Martin, "The Messiah, About to Appear!"

DAILY BIBLE READINGS FOR NOVEMBER 1969

Saturday	1	2 Chronicles	30	Book of Daniel	10	Acts of Apostles	10
Sunday	2	.....	31	.....	11	.....	11, 12
Monday	3	.....	32	.....	12	.....	13
Tuesday	4	.....	33	Prophecy of Hosea	1	.....	14, 15
Wednesday	5	.....	34	.....	2	.....	16, 17
Thursday	6	.....	35	.....	3	.....	18, 19
Friday	7	.....	36	.....	4	.....	20
Saturday	8	Book of Ezra	1, 2	.....	5	.....	21, 22
Sunday	9	.....	3, 4	.....	6	.....	23, 24
Monday	10	.....	5, 6	.....	7	.....	25, 26
Tuesday	11	.....	7	.....	8	.....	27
Wednesday	12	.....	8	.....	9	.....	28
Thursday	13	.....	9	.....	10	Colossians	1
Friday	14	.....	10	.....	11	.....	2
Saturday	15	Nehemiah	1, 2	.....	12	.....	3, 4
Sunday	16	.....	3	.....	13	1 Thessalonians	1, 2
Monday	17	.....	4	.....	14	.....	3, 4
Tuesday	18	.....	5, 6	Prophecy of Joel	1	.....	5
Wednesday	19	.....	7	.....	2	2 Thessalonians	1, 2
Thursday	20	.....	8	.....	3	.....	3
Friday	21	.....	9	Prophecy of Amos	1	1 Timothy	1, 2, 3
Saturday	22	.....	10	.....	2	.....	4, 5
Sunday	23	.....	11	.....	3	.....	6
Monday	24	.....	12	.....	4	2 Timothy	1
Tuesday	25	.....	13	.....	5	.....	2
Wednesday	26	Book of Esther	1	.....	6	.....	3, 4
Thursday	27	.....	2	.....	7	Titus	1, 2, 3
Friday	28	.....	3, 4	.....	8	Epistle to Philemon	.....
Saturday	29	.....	5, 6	.....	9	Hebrews	1, 2
Sunday	30	.....	7, 8	Book of Obadiah	.....	.....	3, 4, 5

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.


January at Redcliffe

Bro. B. McClure will lead a week's study on "Dramatic Incidents in Judges", revealing outstanding principles of an expository and exhortatory nature.

February 14-22 at Enfield

Bro. E. M. Sponberg will lead annual effort on theme: "Consider My Servant, Job."

PLAN YOUR HOLIDAYS TO ATTEND CHRISTADELPHIAN BIBLE SCHOOL SCHEDULED FOR DECEMBER 27th to JANUARY 4th. AUTUMN SCHOOL TO BE MAY 9th to 17th, 1970. A VERY ENJOYABLE AND STIMULATING EXPERIENCE.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.



At The Meetings

OUR PART IN ECCLESIAL CONTRIBUTIONS

A brother has written: "Money spent on the Truth will have much to shew for it in the day of manifestation — the day when God will bring every work into judgment, whether it be good or whether it be evil. The child of the flesh does not believe this, and therefore he turns away in disgust. You will not catch him spending his money so. He acts according to his faith. He has faith only in what he can see. He has no faith in the purposes of God. He "cannot see afar off." He looks only at what is proximate. He sees only the drawbacks and the spendings connected with the service of Christ, and holds his hand, like a man who should refuse to part with his grain-seed, because of the present loss of it. None will appear such a pitiable fool as he in the day of harvest." In this materialistic and affluent age, the needs of the Truth are often supplanted by the wants of the individual! Personal comfort, business advantage, the love of leisure and pleasure can absorb our attention and our means. Let us be warned. Never before has there been such a need to "spend and be spent" on behalf of the Truth. Our day of opportunity is limited. The advise of Christ so urgent: "be zealous therefore" (Rev. 3:19). Let us remember this admonition when called upon to contribute financially, as in other ways, to the extension of the Ecclesia's activities.

COBURG WELCOMES YOU!



For 44 years, the Coburg Ecclesia, in Melbourne, has continued its activities for the Truth. In the year 1925, a group of 20 brethren and sisters of the City Ecclesia desired to commence a suburban meeting, that the extension of the Gospel message might be more powerfully felt in the outlying metropolitan areas. In those days a distance of five miles was considered a long way to travel!

The late Brother Pettigrew was the first recorder, and under his active leadership, the Ecclesia was founded and advanced.

Since that time the lampstand has remained alight, and many baptisms have resulted. The size of the Ecclesia has fluctuated. Sometimes upwards of 40 names were on the membership roll. At other times, merely 10, or 12. Today, the Ecclesia is increasing in its virility and strength, and 35 brethren and sisters form the Coburg meeting.

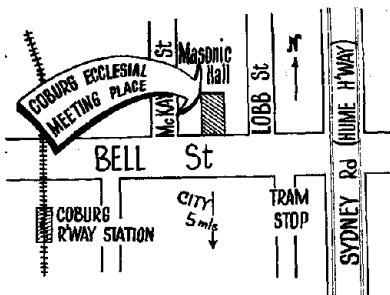
During the years, Coburg has faced many problems and difficulties. But it has always maintained constant support for the pioneer expositions. The study and use of the writings of Brethren Thomas, R. Roberts, C. C. Walker, H. Sulley and others has been encouraged. This has enabled a high standard of unity in the doctrines and precepts of the Truth, to be maintained. It is also assisted the happy family spirit and fellowship that exists amongst the brethren and sisters.

Study classes are a prominent feature of the Ecclesial activities. At the present moment, these are considering *Elpis Israel*, *Eureka*, *The Temple Of Ezekiel's Prophecy* (details of which are contained in the *Coburg Calendar*). The classes, held in members' homes, are enthusiastically supported and attended, particularly by younger brethren and sisters. It is a pleasure, also, to have regular visitors from adjacent Ecclesias.

The Recorder of the Ecclesia, is Brother Robert Mullin, who came from Scotland in 1928, and has been Recorder for 30 years. The Record Book indicates that he was appointed on a "temporary basis"! His example and dedication are an exhortation to the brethren and sisters of the Ecclesia.

Coburg Ecclesia believes the Christadelphian Bible School is a valuable addition to Ecclesial life, and has been pleased to sponsor two periods. It is organizing the current Summer Bible School at Rathmines, at which the Secretary will be Bro. Barry Williams.

Periodical study week-ends are arranged, and special study leaders from local and interstate Ecclesias are invited to assist.



Visiting brethren and sisters will be warmly welcomed to Coburg. Please contact Brother Mullin at 11 Beckley St., East Coburg 3058 (Telephone 36 9444) who will be delighted to meet you and to assist you in Ecclesial activities whilst in Melbourne.

THE ECCLESIAS REPORT . . .

BAPTISMS

We are delighted to record the following baptisms, and combine with the respective ecclesias in extending encouragement to our new brethren and sisters:

Elizabeth, S.A.: **Miss Lana Elizabeth McClune, Mr. Donald James McIntyre, Mr. Kenneth George Moore** (all on 26-10-69).

Lautoka, Fiji: **Miss Cecilia Sunny** (18-10-69); **Mr. Jagdish and Mrs. Chila Chandra; Miss Pratibha Devi Chandra** (25-10-69) — reported by Bro. J. Mercer. Jagdish and Pratibha are son and daughter of Bro. and Sis. Pralap Chandra, of Ba; whilst Chila is a daughter in law.

Yagoona: **Miss Suzanne Workman**, daughter of Bro. A. Workman (31-10-69).

TRANSFERS

A number of brethren and sisters have assumed new ecclesial associations:

To Coburg: **Sis. Naomi Krygger** (from Woodville).

To Coorparoo: **Sis. C. Golledge** (from Yagoona); **Bro. R. Bailey** (from Pet. Tce.); **Sis. R. Newton** (from Yagoona, and temporarily in Brisbane).

To Enfield: **Bro. Ray Edgcombe** (from Cumberland); **Bro. and Sis. Ray Weldon** (from Toowoomba); **Bro. and Sis. S. Kingsbury** (Granville); **Sis. Leonie Smith** (Moel); **Sis. Joane Hannam** (from St. John, Newfoundland); **Bro. and Sis. Keith McGeorge** (from Adelaide).

To Kedron-Brook: **Bro. N. Wilson** (from Coorparoo).

To Pemberton, W.A.: **Bro. and Sis. Rowney** (from Sydney, who occasionally journey to Collie for memorial meetings).

To Redcliffe: **Bro. Barry Oliver and Sis. Pauline Steele** (from Yagoona), **Bro. and Sis. David Evans, Bro. and Sis. Don Lay**.

To Woodville: **Bro. Roger Gore** (from Adelaide); **Sis. Helen Fergusson** (from Enfield).

WEDDINGS

The Marriage of **Bro. Stephen Lake** (Adamstown) and **Sis. Carolyn Mansfield** (Campsie) will be held in the Shaftesbury Road Hall on December 20th.

We are happy to advise the marriage of **Bro. Ray Edgcombe and Sis. Margaret Hill** (both of Enfield), on Sat. Nov. 29. Such delightful occasions are a token of the greater union to come, and provide opportunity to mutually assist and strengthen each other towards the Kingdom.

DEATHS

We regret the passing of beloved brethren and sisters. The incident of death constantly reminds us of the frailties of this present constitution, and urges a contemplation of the day of immortality to come.

Sis. Pontt of Adelaide, died on October 30th.

Sis. Eveline May Gregory, of Canterbury, died on October 6th. Sis. Gregory was 82 years old, well known for her pleasant disposition, and fine example. She was taken to hospital from her home, and her last words were: "Goodbye; Give my love to all; I shall see you in the Kingdom!" October has been a momentous month in her life. She was born, engaged, and married in October. Her first child was born that month, and she finally died in October. Sis. Gregory was baptised by the late Bro. R. G. Walker on 4th Sept. 1915. Her grandfather, Bro. T. Tanner, was introduced to the Truth at Traralgon (Gippsland) as result of Bro. Robert's visit, and subsequently an ecclesia of about 15 was formed. Our sister now rests from her labors for the Truth.

Bro. George Foulis, of Enfield, died on October 25th. A staunch member, he assisted in establishing the Enfield Ecclesia, and was an Arranging Brother at the time of death. For many years his home was a centre of activity, and for over 20 years, an Elpis Israel class had functioned therein. Bro. Foulis provided an example of service and dedication which had a profound effect

upon the Ecclesia. His fervent acceptance and love of the Truth, his unselfish dedication to the cause of others, his capacity for human sympathy, and his personal honesty and integrity, are qualities which commend themselves to those who continue his labors. We join with the Enfield A.B. in expressing deep sorrow at this occasion, yet realising that Yahweh's wisdom is above personal feelings. Our brother, with many others, now awaits the resurrection.

IN FIJI

Bro. and Sis. H. Ryan, of Adamstown, left Sydney on 8th November, for a 3-months stay in Fiji, to assist the brethren in that locality.

PERSONAL NOTES

A brother requires board for himself and 11 year old son, in Adelaide, preferably in western and north western suburbs. (Reply: JP, C/- Logos Office — Tel.: 56 2278).

HOBART ACTIVITIES

Edifying Gathering

The visit of Bro. Murray Lund (Cumberland) and Bro. Ken Niejalke (Launceston) on the occasion of the Special Fraternal Gathering, Oct. 18, proved most successful. The theme, "The House of God," was presented by the brethren, under the titles: "A Sure Foundation," and "Except the Lord Build the House, they Labor in Vain." The Ecclesia desires to acknowledge the strengthening influence of the ministrations.

Bro. Pickering's Visit

The historic struggle of "David and Goliath" will be outlined in a special CYC and Ecclesial evening on Saturday, Dec. 6, 6.30 p.m., by Bro. Peter Pickering of Coburg. The attendance of members and visitors is anticipated.

Week Effort in January

Bro. A. C. Newton, of Perth, will deliver a series of addresses from 19th-25th January:

19-20th: Two studies on "Wrested Scriptures."

21st: A specially advertised public lecture.

22-23rd: Two studies upon "The Olivet Prophecy."

24th: Special young people's evening and Sunday School Prizegiving.

25th: Exhortation and Lecture.

Reference Library Commenced

Since moving to the new Ecclesial Hall, a reference library of the Truth's books has been established, to assist the members in their studies. However, it is desired to add a copy of Young's or Strong's Concordance to the range, and if any reader can assist in this regard, they should contact Bro. H. E. Taylor (see address in Hobart Calendar), who will be happy to pay any costs involved.

Study Classes Now Considering Epistles

The Ecclesial Bible Class has concluded a year's study of the Prophecy of Ezekiel. During recent weeks, the "House of Prayer for All Nations" has provided a thrilling vision of coming glory, and has contained much valuable exhortation. The current 6 months program will concern the Epistles of Peter and John, and the support of visiting brethren and sisters will be much appreciated — particularly during the current holiday season.

A WEEKEND OF WANDERING

Coburg's special weekend study (Nov 7-9) was led by Bro. J. Martin on the theme: "The Wilderness Wanderings." Over 100 brethren and sisters from the Melbourne Ecclesias thrilled to the dramatic principles outlined. In addition to the four main studies, Bro. Martin presented an illustrated address on his visit to the Middle East, including slides of the barren wilderness, which was the Israelite home for 40 years. A public lecture was conducted on "The Miracle of Israel", and attended by 120 members, 6 visitors, plus young people. During the weekend, the children were occupied in special teaching

and project work, associated with the main study.

ENTHUSIASM AT LECTURE

About 40 friends were among the audience of approx. 140 who attended the special illustrated lecture at Lockleys (S.A.) organised by Woodville Ecclesia and GPA, last month.

The lecture, entitled "The Amazing Witness of the Middle East" had been supported by extensive literature distribution in a restricted area, west of Adelaide. Considerable interest was manifested, and is being followed up by Woodville members. At the conclusion of the address by Bro. H. P. Mansfield, one of the visitors, a local Mayor, commenced an applause for the interesting subject outlined!

NEW ZEALAND BIBLE STUDY

The Youth Camp will be held from 24th December to 4th January, at the Ross Intermediate School, Palmerston Nth. Ample room for accommodation is assured, and other facilities are provided. Guest-speaker is Bro. J. Ullman, from Perth, and his subject: MALACHI, MY MESSENGER: WHO MAY ABIDE THE DAY OF HIS COMING. This dramatic message of the final O.T. prophecy presents the principles of the Truth against a worldly background of ignorance, indifference and self-seeking. Other "Optional" classes are also to be held. It is intended to intersperse study with sight-seeing, and a full day trip to Mt. Egmont is planned. This will include a walk through native bush to the spectacular Dawson Falls.

SUTHERLAND'S EFFORT STRENGTHENS ECCLESIA

The recent effort at Helensburgh, arranged by Sutherland GES, enjoyed considerable support from the Ecclesia, but failed to attract attendance by the public, although 21 enquiries were received to a recent advert in "The Herald." However, as many as 26 brethren and sisters assisted at literature distributions — providing evidence of enthusiasm and virility. Further activities include two special lectures in January with Bro. E. Sponberg, and a month of talks in March with Bro. J. Rosser. These will all be supported by distributions and advertising.

COMPLETING ECCLESIAL WORLD TOUR

Bro. E. M. Sponberg returns to Australia on Thursday 3rd December, at the conclusion of an extensive tour that took him to most countries in which the Brotherhood is located, including England, Scotland, Ireland, Germany and South Africa. This involved him in well over a hundred addresses, and teachership at the American Bible Schools.

On his return, he will visit local ecclesias, and the following program is scheduled:

Arrival at Perth airport: 3rd December. He will meet and discuss Ecclesial work with the members of Perth Ecclesia, and present an evening address: STRUGGLE FOR ECCLESIAL SURVIVAL.

He will fly to Adelaide on 4th December, to fulfil the following engagements:

Friday: Special Address at Woodville — OBSERVATIONS ON A WORLD TOUR — THE ECCLESIAS IN THE SHADOW OF CHRIST'S COMING.

Saturday: Attend Annual Prizegiving with Enfield Sunday School, for distribution of awards.

Sunday: Exhort at Woodville Ecclesia. Afternoon session with Sunday School: REMEMBER THY CREATOR IN THE DAYS OF THY YOUTH.

A very enthusiastic and interesting series of gatherings is anticipated, and brethren and sisters are urged to support the appointments.

Bro. Sponberg will leave for Sydney, Sunday evening, December 7.

PICNIC PLANNED IN HILLS SETTING

Woodville Ecclesia is arranging an Ecclesial picnic for Monday, Jan. 26th. A similar function was held on this holiday last January, and proved most successful. Members of all local ecclesias enjoyed a delightful occasion together. Venue for the impending picnic will again be the MORIALTA

RESERVE, a very picturesque and pleasant park in the foothills of Adelaide. Additional features are planned, including an ecclesial display of activity. Further details will be outlined in our next issue.

ADAMSTOWN ACTIVITIES

Two new studies will be undertaken at Adamstown in the new year. Bro. G. Alchin will expound "1st Corinthians," and Bro. N. Davies will undertake: "The Temple of Ezekiel's Prophecy." Further details will be announced in our next issue.

On 4th January, a special lecture will be given by Bro. Tony Newton (Perth) entitled: "Evolution Or Creation?" This subject has been investigated in detail by Bro. Newton, and very interesting matter will be presented.

INVITATION TO VISIT COUNTRY ECCLESIA

Bro. Pitt (Bunbury, S.A.) writes: "Another year draws to a close, and though our weekly study evenings officially conclude over the holiday period, we are always happy to chat with those of like precious faith, on the things nearest and dearest to our hearts — anticipating the speedy return of the Master." The Bunbury brethren are located at their homestead near Keith, in the south-east of Sth. Aust., and welcome any visitors who may be passing through the district.

In Adelaide YOUNG PEOPLE'S STUDY PROGRAM

Theme: "David, the Man After God's Own Heart".

Leader: Bro. J. Martin.

Wed. 24th Dec.—Opening study at **Enfield** hall.

Thurs. 25th—All day outing at Hahndorf with 2nd study in evening at **Woodville** hall.

Fri. 26th—All day outing at Maslins Beach.

Sat. 27th—Afternoon at National Park with 3rd study in evening at **Cumberland**.

Sun. 28th—4th study in afternoon at **Enfield**.

Tues. 30th—5th study in evening at **Woodville**.

Thurs. 1st Jan.—All day outing at Loftia Park, with 6th study in evening at **Cumberland**.

Sat. 3rd—Final study at **Enfield**.

FINAL ELPIS ISRAEL CLASS FOR YEAR

Brethren and sisters are invited to attend the final Study class at Enfield (S.A.) on **Tues. Dec. 16**, when Bro. J. Martin will speak on the subject: **THE TRUE NATURE AND SACRIFICE OF CHRIST**. This provides a fitting conclusion to a year's interesting and stimulating study, and will prove of outstanding value to those who attend.

NEW MEETING IN ADELAIDE SUBURB

Sunday evening lectures are being commenced in the Tea Tree Gully area, north east of Adelaide, under the control of Enfield Ecclesia. Approximately 50 brethren and sisters live in adjacent localities, and will support the campaign. Venue for the lectures will be the Highbury Institute Hall, Valley Rd., Highbury, and it is proposed to commence activities in February 1970.

NEW SUNDAY SCHOOL MAGAZINE AVAILABLE

A bi-monthly Magazine specially written for young people in the 7-20 age group is available through many Sunday Schools. Entitled: **THE GOOD COMPANION**, it sets out to present items of particular interest relating to Bible lessons, current events, intriguing facts about "the world we live in," and activities of interest to kiddies. A special feature of competitions and puzzles is also included. Free sample copies can be obtained from this office.

GOSPEL PROCLAMATION ASSOCIATION REPORTS

Finance Report

GPA desires to express appreciation for the financial assistance provided by readers throughout Australia. By such co-operation, the work of the

Truth is further extended in many parts of the world. As an example of the commitment of GPA, we mention that over \$3,000 was paid during Aug.-Sept. for Digests, Leaflets, Advertising, Engraving, Postage, etc. Therefore the regular support of Ecclesias and individuals is of considerable assistance.

Proclamation Results

184 requests for literature and "Heralds" have been received over the last four weeks: NSW 24; Qld. 25; W.A. 21; S.A. 65; Vic. 21; Tas. 14; N.Z. 7; Overseas 7. Most popular request was for "The Kingdom of God on Earth."

Digest & Space

Digest No. 148 on "The Miracle of Modern Israel" will exceed 100,000 distribution. It is currently available, and treats with the Israel-Arab tensions.

The next issue will feature "Man In Space", and direct attention to the problems peculiar to this age: an expensive space mission, breakdown in morals, political and national upheavals, etc. It is a continuous duty to distribute the saving message of the Scriptures whilst we have opportunity. If you desire to co-operate in this, further information is available from Bro. P. Weller, P.O., West Beach 5024.

Humor

The Launceston CYC Study Weekend Newsheet reports the following incident:

Whilst canvassing in Devonport last week (in November), a member asked the question: "Are you interested in Bible teaching at all?" The householder replied: "No, not at all, not at all, I'm a Catholic"!!

We will be delighted to hear other experiences from readers.

YOUR NEWS IS URGENT!

The January issue of The ECCLESIAL CALENDAR is sometimes difficult to produce. Due to the usual holiday period, and other activities, printing schedules are upset, causing delays in production. **Readers can greatly assist by forwarding ecclesial news and views immediately.** In addition to outlines of meetings and ecclesial programs, we appreciate hearing reports of activities and comments from readers.

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR DECEMBER 1969 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rcv.: Bro. E. C. Witton, 15 O'Brien St., Garehead 2290).

3—10 a.m. Sisters' class: "Nazareth Revisited." Evening study: Bro. F. Ryan, "Consummation of Faith (Ruth)."

4—1st princ. class.

7—Exh: Bro. R. Croker. (3 p.m. Cessnock exh: Bro. G. Alchin). Lect: Bro. R. Croker, "The Gospel Was First Preached in Eden."

10—Study of "James", Bro. J.

Richards: "Unbelievers Denounced (Ch. 5:1-6)."

11—1st princ. class.

13—MIC: (1) Bro. F. Ryan, "Elpis Israel Pp. 245-251 — The Significance of Circumcision"; (2) Bro. S. Lake, "Diff. Passages Explained — Mark 16:17-18." (3) Bro. J. Richards, "15 min. exhort."

14—Exh: Bro. E. Witton. Lect: Bro. F. Ryan, "God Shall Give Unto Him The Throne of His Father

- David, and of His Kingdom There Shall Be No End."
- 17—Study: Bro. F. Ryan, "Ruth, An Epilogue."
- 18—1st princ. class.
- 21—Exh: Bro. J. Richards. Lect: Bro. N. Davies, "Current Affairs in the Light of Bible Prophecy."
- 24—Study of James: Bro. J. Richards, "Encouragement, Ch. 5: 7-20."
- 25—1st princ. class.
- 28—Special Sunday Arrang. Lect: Bro. K. Whitehead, "God Alone Can Ensure Your Future."
- AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).**
- 7—11 a.m. Memorial meeting.
- 14—2 p.m. meeting (visitor Exh.).
- 21—11 a.m. Exhortation.
- 28—2 p.m. meeting with CYC at CWA centre, Avoca Road.
- BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).**
- 5—Revelation class by Bro. C. Hermann, at home Bro. A. Russell.
- 7—Exh: Bro. A. Russell. Lect (Ballina): Bro. R. Window, "When the Economy of the World Collapses, How Will You Stand?"
- 10—GES meeting at home Bro. C. Hermann.
- 12—MIC at home Sis. B. Denford.
- 14—Exh: Bro. A. Leadbeater, Wyrallah meeting, Exh: Bro. A. Russell. Lect (Dunoon): Bro. C. Hermann, "Who is Anti-Christ; the Man of Sin?"
- 19—Revelation class cont.
- 21—Exh: Bro. C. Hermann. Lect. (Lismore): Bro. J. Russell, "The Christian Way of Life; Can Men Live It in the Twentieth Century?"
- 26—MIC at home Sis. B. Denford.
- 27—Literature distrib.
- 28—Exh: Bro. J. Russell.
- BOSSLEY PK. — Progress Hall, Cnr. Mirrosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).**
- 2—Dorcas class 10.30 a.m. home Sis. E. Blackwood, 51 Madeline St., Fairfield.

- 4—8 p.m. Law of Moses study at 141 Hamilton Rd: Bro. P. Hudson, "Ch. 2."
- 5—7.30 p.m. AB meeting; Also Junior Class at 22 Kendee St., Green Valley.
- 7—9.30 a.m. S.S. 11.15 Exh: Bro. G. O'Neill. 7 p.m. Lect: Bro. D. Carroll, "The Bible's Fascinating Future for Two Cities, Jerusalem and Rome."
- 11—3 p.m. Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook, "Christ Exalted Above All."
- 12—1st princ. and Bible marking class 8 p.m. at 30 Riverside Rd., Fairfield: Bro. A. Baird, "The Soul."
- 14—S.S. Exh: Bro. J. Mansfield Snr. Lect: Bro. J. Mumby, "Belief in the Trinity Denies the One True God".
- 18—Law of Moses 8 p.m. cont: Bro. P. Hudson, "Ch. 2."
- 21—Exh. & Lect: Bro. E. Sponberg, "The Book of Genesis, the Foundation of All Truth."
- CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkar Rd., Bellevue Hill. 2023. Tel.: 36 5287).**
- 2—Life of Lord study.
- 7—Exh: Bro. Jn. Mansfield. Lect: Bro. B. Gilham, "The Papacy's Last Day Role."
- 10—Sisters' class.
- 14—Exh: Bro. M. Bonner. Lect: Bro. R. Pooson, "The World's Future (Rev. 21)."
- 21—Exh: Bro. B. McClure. Lect: Bro. R. Mansfield, "Christ Died for Us. Not Instead of Us."
- 28—Exh: Bro. V. Dawe. Lect: Bro. D. Shaw, "Why Peter was called Satan."
- DOONSIDE—Doonside Cres. (Rec.: 7—Exh: Bro. K. Kay. Lect: Bro. H. Stowe, "Ignore God's Word at your Peril."**
- 13—Study: Bro. B. McClure, "The Ten Commandments."
- 14—Exh: Bro. P. Horne, Lect: Bro. K. Gould, "The Problem of Mortality."
- 21—Exh: Bro. A. Clarke. Lect: Bro. W. McConnell, "Progress and Poverty."

28—Exh: Bro. B. Sandy. Lect: Bro. L. Etherington, "The Bible Message for Today."

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

- 2—8 p.m. Apocalypse class at 45 Adam St., Harboard: Bro. C. Hocking.
 7—Lect: Bro. C. O'Connor, "Modern Society As It Was in the Days of Noah."
 14—Lect: Bro. J. Mansfield, "The Purpose of God Revealed in the Creation of Man."
 16—8 p.m. Law of Moses Class at 2 Bishop St., Newport: Bro. C. Bolsted.
 21—Lect: Bro. D. Elliott, "Christmas and Christendom Compared with True Christianity."
 28—Lect: Bro. C. Bolsted, "Who Shall Inherit the Earth — Communism, Catholicism or Christ?"

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 3—8 p.m. MIC.
 5—8 p.m. 1st princ. class at 25 Percy St., Wentworthville.
 7—Exh: Bro. D. Shaw. Lect: Bro. J. Gilmore, "The Bible Devil, Sin in Human Nature."
 10—8 p.m. Study of 1st Cor.; Bro. D. Pogson.
 12—8 p.m. CYC study at 23 Susan St., Thornleigh.
 14—Exh: Bro. R. Carr. Lect: Bro. C. O'Connor, "Modern Society as it Was in the Days of Noah."
 15—7 30 p.m. AB meeting.
 17—8 p.m. 1st princ. class cont.
 19—8 p.m. 1st princ. class cont.
 21—Exh: Bro. B. Gilham. Lect: Bro. G. T. Darke, "Christmas and Christendom Compared With True Christianity."
 24—8 p.m. Study of 1 Cor: Bro. D. Pogson.
 26—8 p.m. CYC study at 23 Susan St., Auburn.
 28—Exh: Bro. J. Granter. 3 p.m. Domain meeting. Evening lect: "God's Offer to Dying Human-

ity—Eternal Life."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 2—Home study at home of Bro. Butters, "Romans."
 3—MIC.
 6—Young people's class at home Bro. B. McClure: Bro. R. Pogson, "The Kings."
 7—Exh: Bro. J. Gilmore. Lect: Bro. J. Mansfield, "Bible Prophecy Fulfilled And Fulfilling."
 10—Bible class on "Life of the Lord," Bro. B. Stretton.
 14—Exh. and Lect: Bro. E. Sponberg: "The World Scene from the Bible Standpoint."
 16—Home study at Bro. Butter's home: "Romans."
 17—MIC.
 21—Exh: Bro. B. Bowen. Lect: Bro. J. Doble, "Jerusalem, in History and Prophecy."
 24—Bible class on "Life of Christ," Bro. B. Stretton.
 28—Exh: Bro. L. Ryan. Lect: Bro. R. Munro, "One Language and Religion, Soon!"

PENNANT HILLS — Special lecturing effort at Community Centre Hall, Yarrara Rd. (Sponsored by Granville Ecclesia).

- 7—Lect: Bro. W. Wolstencroft, "The Signs of the Times Declare Christ will Soon Return."
 14—Lect: Bro. O. Forsdike, "Christ's Death is For Us, Not Instead of Us."
 21—Lect: Bro. L. Goodman, "God is not Dead; His Hand is Visible in Human Affairs."
 28—Lect: Bro. D. Elliott, "Christmas and Christendom Compared with True Christianity."

PORT HACKING—Senior Citizen's Hall, Gynea Bay Rd., Gynea (Rec.: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

- 7—Exh: Bro. K. Dennes. Lect: Bro. F. Ryan, "Israel, God's Nation."
 14—Exh. and Lect: Bro. A. Smith, "The Coming Kingdom of God."

INTERESTING EVENING PLANNED FOR SAT. DEC. 20, at LAKEMBA: FRATERNAL MEETING AT WHICH BRO. SPONBERG WILL OUTLINE HIS RECENT TOUR.

ECCLESIAL CALENDAR

- 21—Exh: Bro. R. Lapham. Lect: Bro. D. Bones, "God's Arm is Stretched Out Still."
- 28—Exh: Bro. W. Lapham.
- RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).**
- 3—Bible class: Bro. C. Wotton, "Matt. 5:17-20." Bro. G. Bacon, "Matt. 5:21-28."
- 7—Exh: Bro. C. Hocking. Lect: Bro. F. Hulks, "Importance of the O.T."
- 10—Bible class: Bro. G. Gilmore, "Matt. 5:29-37." Bro. J. Rosser, "Matt. 5:38-48."
- 14—Exh: Bro. Jn. Thatcher. Lect: Bro. V. Dawe, "Sunday is Not The Sabbath."
- 17—Quarterly business meeting.
- 21—Exh: Bro. G. Russell. Lect: Bro. C. Lanham, "What is the Spirit of God?"
- 28—Exh: Bro. G. Bacon. Lect: Bro. K. Dennes, "The Lord's Prayer."
- SHAFESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).**
- 3—Bible class: Bro. H. Wright, "The Creator and His Purpose (Psa. 72)."
- 10—Bible class: Brn. W. Britain, J. Court, "That The Invasion of Ezek. 38 is a Russian Invasion."
- 14—Exh: Bro. J. Court; Lect: Bro. E. Mansfield, "Jesus Christ is David's Greater Son." Blue Mts. Appointment: Bro. A. Pooley.
- 17—Bible Class: Bro. J. Henry, "The Significance Of God's Reply To Job (Ch. 38-41)."
- 21—Exh: Bro. W. R. Pearce. Lect: Bro. J. Mansfield, "The Grand Benefits Of The Gospel."
- 28—Exh: Bro. W. Pearce Jnr. Lect: Bro. M. Morgan, "Joy to the World; The Lord Doth Come."
- SUTHERLAND — Acacia St. (Rec.: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. 2224. Tel.: 522 0287).**
- 3—8 p.m. Revelation Class: Bro. R. Pogson.
- 7—Exh: Bro. K. Cook. Lect: Bro. J. Dawson, "Infant Sprinkling and Bible Truth."
- 10—8 p.m. 1st princ class at home

SUPPLEMENT TO LOGOS, DECEMBER 1969

- Bro. M. Kirkwood.
- 14—Exh. by visiting Bro. from Fiji. Lect: Bro. M. Bonner, "The Reward of the Righteous; to Rule on Earth."
- 16—3 p.m. AB meeting.
- 17—Revelation class cont.
- 21—Exh: Bro. J. Hodgkinson. Lect: Bro. B. Philip, "Salvation Never Promised to All Mankind."
- 23—Business meeting.
- 24—8 p.m. MIC.
- 28—E h: Bro. E. Ritchie. Lect: Bro. G. O'Neill, "Feasts of Israel and Their Future Significance."
- 31—Revelation class cont.
- UPPER HUNTER — (Rec.: Bro. L. Ackers, Bengalla. Mu.wellbrook. 2333. Tel.: Mus. 153).**
- Ackers, "Redcliffe," Bengalla Rd., Muswellbrook 2333. Tel.: Mus 335).**
- 14—Exh: Bro. A. Taylor, at home Bro. L. Ackers.
- 28—Exh: Bro. L. Ackers, at home Bro. J. Thomas (Denman).
- YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).**
- 2—MIC.
- 4—Hebrews study: Bro. K. Cook, "Ch. 9."
- 6—7.15 p.m. Daniel Class: Bro. P. Rush, "Ch. 3."
- 7—Exh: Bro. J. Gilmore. Lect: Bro. J. Ceiley, "Gehenna, And The Judgment To Come."
- 9—Elpis Israel Study: Bro. W. Munro, "Ch. 5."
- 12—Special lecture at Coleman Pk. Hall, Georges Hall, Bro. R. Pogson.**
- 13—7 p.m. Sunday School Anniv. and Prize night.
- 14—Exh: Bro. G. Russell. Lect: Bro. E. Ritchie, "How to Start a New Life in Christ."
- 18—Hebrews class: Bro. K. Cook, "Ch. 9."
- 21—Exh: Bro. J. Granter. Lect: Bro. E. Spongberg, "The Warning Prophecies of Christ".
- 23—Elpis Israel: Bro. W. Munro, "Ch. 3."
- 28—Exh: Bro. S. Evans. Lect: Bro. R. Pogson, "Cluttered Brains and Empty Aims of Modern Education."

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

- 3—Study at 8 p.m. on "Wilderness of Life," Bro. L. Harrison.
7—10.30 a.m. Exh; Bro. K. Digney.
10—"Israel In The Wilderness" (Bro. L. Harrison).
14, 21, 28—10.30 a.m. Exh.
17, 24—8 p.m. Study cont.

MOUNT HAWTHORN — Masonic Hall, (nr. Hobart and Shakespeare St. (Special lectures under sponsorship of Perth Ecclesia).

- 7—Lect: Bro. P. Duperouzel, "Blood Transfusions are not condemned by the Bible."
14—Bro. W. Excell, "The Judgment Seat of Christ; Will You Be There?"
21—Bro. D. Stempel, "Christmas is Unchristian."
28—Bro. H. West, "Israel's Messiah comes to bring War, Then Peace."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 3—Dorcas sisters' class at Sis. Shaw's home, Mogumber. Sisters will travel 80 miles from Perth during morning, for class, then enjoy luncheon and fraternisation before returning home. Study: "The Parable of the Sower"
4—Special meeting to welcome Bro. E. Sponberg, on return from world tour. Address: "Struggle for Survival; Report of a World

Tour."

- 5—7 p.m. Sunday school annual Prizegiving night. Program based on forthcoming year's lessons, with items on Elijah, David, Daniel.
6—Farewell evening for Sisters A. Farren and J. Martin, who will reside in Adelaide.
7—Exh: Bro. D. Hurn. Lect: Bro. J. Ullman, "God's Angels; Who Are They?"
10—2nd Peter study: Bro. J. Ullman, "Be Mindful of the Prophets and Apostles!" 8 p.m.
12—Eipis Israel classes at homes Bro. J. Kerr, Bro. A. Newton, Bro. J. Smith. "Law of Moses" class (just commencing) at home Bro. D. Hurn.
13—Annual breakup party in afternoon. Evening activities for combined Jnr. and Snr. CYC social, with address by Bro. D. Hurn.
14—Exh; Bro. J. Ullman. Lect: Bro. A. Newton, "The Judgment Seat of Christ, Will You Be There?"
17—Eureka study: Bro. G. Hawkins, "Third Wind Trumpet; The Great Blazing Star Apsinthos (Eureka vol. 2 p. 427)."
19—How to study class: Bro. A. Newton, "Diff. passages expl., The Witch of Endor."
21—Exh: Bro. G. Hawkins. Lect: Bro. D. Hurn, "Christmas is Unchristian."
28—Exh: Bro. B. Hayles. Lect: Bro. P. Duperouzel, "Israel's Messiah Comes to Bring War."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

- 4—Eureka study at 47 Finlayson St., Doncaster West: Bro. S. J. Mansfield.
6—Temple of Ezekiel study at 72 Wood St., Templestowe;
7—Exh: Bro. S. J. Mansfield. 9.30 a.m. Elpis Israel class: Bro. S. Snow.
9—Bible class at 2 Horton St., Reservoir: Bro. D. Goodman, "A

Home in Nazareth; Christ's 1st Passover (Lk. 2:39-42)."

- 14—Exh: Bro. S. Snow. 9.30 a.m. Elp. Israel class.
18—Eureka study cont.
20—Temple study cont.
21—Exh: Bro. R. Magennis. 9.30 a.m. E.I. study.
23—Bible class: Bro. B. Williams, "The Doctors and The Child; Increasing in Wisdom and Stature. (Lk. 2:43-52)."
28—Exh: Bro. P. Pickering.

SPECIAL STUDY ON "EPHESIANS" BEING EXPOUNDED AT 7 WILLS ST., KEW, FRIDAYS, 8 p.m. (See Melbourne Ecc. for details).

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew, 3101).

- 5—Bible class at 7 Wills St., Kew, 8 p.m.: **Special study** by Bro. B. Williams, "The Epistle to the Ephesians."
- 7—Exh: Bro. J. Saliba. Lect: Bro. D. McCullen, "There Will Be Another World."
- 12—Bible class at Kew cont: Bro. B. Williams, "Ephesians."
- 14—Exh: Bro. B. Reeves. Lect: Bro. M. Freeman, "What Does Christ's Birth Mean To You?"
- 19—Bible class at Kew cont: Bro. B. Williams, "Ephesians."
- 20—SPL at home Bro. R. D. Walker, "The Lord Rebuke Thee (Jude 8)."
- 21—Exh: Bro. T. Millar. Lect: Bro. M. Clementson, "A Message From Outer Space."
- 28—Exh: Bro. E. Nicol. Lect: Bro. G. Kenneth, "The World's Last Chance."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 2—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
- 5—8 p.m. Life of Christ study at home Bro. Burrage, 6 Langford Street.
- 7—1.30 p.m. Exh: Bro. F. Morgan. Young Peoples talk by Bro. L.

- Galbraith.
- 19—8 p.m. Bible class at home Bro. Burrage.
- 16—2 p.m. Bible class at home Bro. Howe.
- 19—8 p.m. Life of Christ study cont.
- 21—1.30 p.m. Exh: Bro. J. White. Youth Fellowship Class at home Sis. J. Galbraith, Tyers, 4 p.m.: "Lessons from the Wives of the Patriarchs".
- 24—8 p.m. Bible Class at home Bro. Burrage.
- 30—2 p.m. Bible class at home Bro. Howe.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

- 2—Bible class at 670 Pascoe Vale Rd.: "The Christian and The Law (Rom. 7)."
- 7—Exh: Bro. E. Crouch. Lect: Bro. R. Hyndman, "The Bible, Foretells Our Destiny."
- 14—Exh: Bro. D. H. Wallace. Lect: Bro. H. Fletcher, "The Bible, Do You Believe It."
- 16—Bible class, "The Contrast Between Flesh and Spirit (Rom. 8:1-17)."
- 21—Exh: Bro. D. Goodman. Lect: Bro. S. J. Mansfield, "The Man Born To Be King."
- 28—Exh: Bro. P. Brown. Lect: Bro. D. Goodman, "New World, Or No World!"

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 2—7.45 p.m. Bible class: Bro. H. E. Taylor, "The Call of a Christian, and What It Involves (1 Pet. 1 to 2:10)."
- 3—10 a.m. Dorcas class.
- 4—"Nazareth Revisited" study, 7.45 p.m.
- 6—Special CYC and Ecclesial evening: Bro. P. Pickering (Coburg), "David and Goliath." (2 sessions commencing 6.30 p.m.).
- 7—9.30 a.m. S.S. Exh: and Lect: Bro. Pickering, "Some Reasons

for Believing the Bible."

- 9—Bible study cont.: Bro. E. Harrington, "The Pilgrim Life and How to Live It (1 Pet. 2:11 to 4:11)."
- 11—"Nazareth Revisited" study.
- 14—Exh and Lect: Bro. W. T. Case (Launc.), "The Bible Issues You with a Challenge."
- 16—Bible study: Bro. B. D. Jones, "The Fiery Trial and How to Bear It."
- 17—10 a.m. Dorcas class.
- 18—"Nazareth Revisited" study.
- 21—Exh: Bro. S. J. Taylor. Lect: Bro. H. E. Taylor, "Peace on Earth, Will It Be Realised?"
- 23—Bible class: Bro. D. Hazzard,

"Capture of Jericho and Ai."

- 25—"Nazareth Revisited" study.
 28—Exh and Lect: Bro. K. E. Nijalke (Launc.), "Where is God in the Space Age?"

- 30—Bible study: Bro. R. A. Yeomans, "Divine Revelation, The Antidote to Moral Corruption."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 3, 17—7.45 p.m. MIC.
 4, 18—7.45 p.m. Dorcas class.
 5—Study class based on "The Last Days of Judah's Commonwealth."

- 7—9.30 a.m. S.S. & Snr. Elpis Israel class. 11 a.m. Exh: Bro. G. Dangerfield. 7 p.m. Lect: Bro. M. Wright, "The Reality of Eden; Failure & Hope."
 12—Study cont: "The Last Days."
 14—S.S. Exh: Bro. G. Bowers. Lect: Bro. D. Case, "Except; Some Explicit Bible Demands."
 19—Study cont: "The Last Days."
 21—S.S. Exh: Bro. W. Case. Lect: Bro. H. Day, "Jesus Christ, The Son of Man Yet Son of God."
 28—11 a.m. Exh: Bro. D. Case. 7 p.m. Lect: Bro. J. Kershaw, "With Jesus on the Road to Emmaus."

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 7—No meeting scheduled.
 14—Exh: Bro. P. Weller. Lect: Bro. R. Collett.
 21—Exh: Bro. A. Cheek Jnr. Lect: Bro. Colin Provis.
 28—Exh: Bro. P. Hurn. Lect: Bro. R. Cheek.

BRIGHTON—Dover Square Community Hall, Broadway, Sth. Brighton. (Rec.: Bro. G. Kortman, 20 Tucker St., Sth. Brighton. 5048)

- 3—Faith of Prophets class: Bro. P. Weller, "Can These Bones Live? Israel's Existence A Challenge to Faithfulness (Ezek. 37)."
 7—Exh: Bro. B. Luke. Lect: Bro. J. King, "Communism and Democracy To Be Destroyed By Christ."
 8—Sign class with deaf members at 20 Eton Ave., Warradale.
 11—Acts class: Bro. R. Mansfield, "Arise, Peter, Kill and Eat (Acts 10:12-24)."
 14—Exh: Bro. S. Cattermole. Lect: Bro. Max Lund, "Why Does God Permit War and Suffering?"
 16—AB meeting.
 17—Faith of Prophets Class: Bro. P. Weller, "Breathe Upon These Slain, They Shall Be My People and I Shall Be Their God (Ezek. 37)."
 21—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. Berry, "Peace on Earth, Never Under Man's Rule."
 22—Sign class cont.

- 28—Exh: Bro. J. Luke. Lect: Bro. B. Luke. "1969 Ominous Portent for the Seventies — Christ's Coming A Great Need."

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

- Memorial meetings 11 a.m. Sundays.
 3—8 p.m. Study on Life of Christ: "A Roman Centurion Seeks Help of Jesus (Lk. 7:1-10)."
 Tape study by Bro. H. P. Mansfield.
 5, 12—8 p.m. Study on "Judges".
 7—Exh 11 a.m.: Bro. I. Dangerfield.
 10—Study cont: "The Raising of the Widow's Son and the Powerful Lesson of John's Imprisonment".
 17—Study cont: "The Discourteous Pharisee & The Forgiven Sinner" (Lk. 7:36-50).

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 3—8 p.m. Revelation class: "Seven Songs of the Redeemed" Special night.
 4—Concluding MIC: "Review of Year's Work" (Bro. President).
 7—Exh: Bro. A. Hollamby. Lect: Bro. A. Crawford, "The Earth, The Reward of the Righteous."
 10—Concluding Bible marking night: "Responsibility and Judgment."
 11—8 p.m. AB meeting.
 14—Exh: Bro. J. Luke. Lect: Bro. A. Hill, "The Truth Concerning the Holy Spirit."

- 15—8 p.m. Int. friends class at home
Bro. R. Woodward, 138 Edwards
St., Clarence Gdns. "The Nations
Prepared for Armageddon,
Are You Ready?"
- 17—Concluding Efp. Israel night:
"Revision of Year's Work," Bro.
Max Lund. 8 p.m.
- 18—8 p.m. Special AB meeting.
- 21—Exh: Bro. Murray Lund. Lect:
Bro. T. Stagg, "Jerusalem Future
World Trouble Spot and
Centre of Peace."
- 27—Young peoples outing National
Park. 8 p.m. Study of David:
"Man After God's Own Heart
(Bro. J. Martin)."
- 28—Exh: Bro. Max Lund. Lect: Bro.
J. Siviour, "The Angelic Mes-
sage, Peace On Earth and Good-
will Among Men."

**ENFIELD—344 Hampstead Road,
Clearview. (Rec.: Bro. D. Horgan,
88 Tait St., Renown Park. 5008.)**

- 2—8 p.m. Law of Moses study: Bro.
J. Martin.
- 3—11 a.m. Sisters' class: Final
meeting for 1969.
- 6—Sunday School Prizegiving even-
ing, with Bro. E. Spongberg as
Guest-speaker.
- 7—Exh: Bro. S. Kingsbury. Lect:
Bro. T. Parsons, "The Truth of
the Bible; Believe It Or Perish."
- 9—8 p.m. Life of Christ study: Bro.
J. Knowles (Final evening).
- 12—8 p.m. Youth group evening.
- 14—Exh: Bro. J. Mansfield. Lect:
Bro. D. Matthews, "Christ Soon
To Rule from David's Throne
in Jerusalem."
- 16—Law of Moses study: Bro. J.
Martin, "Nature and Sacrifice
of Christ."
- 21—Exh: Bro. A. Cheek. Lect: Bro.
B. Luke, "The Bible A Living
Book; The Jews Its Living
Witness."
- 28—Exh: Bro. Mur. Lund. Lect: Bro.
J. Cowie, "The Devil, Our Lusts,
Not A Fallen Angel."

**GLENLOCK — Via Morgan. (Rec.:
Bro. A. M. McLean "Four Winds",
Pte. Bag 44, via Morgan. 5320).**

- 3—Revelation class.
- 7—Exh: Bro. B. G. Hollamby. 3.00
p.m. S.S. 7 p.m. Lect.
- 10—Elpis Israel class.

- 14—Exh: Bro. A. McLean.
 - 16—Dorcas class.
 - 17—Revelation study cont.
 - 21—Exh: Bro. I. McLean.
 - 28—Exh: Bro. D. George.
- SOUTH EAST — (Rec.: Bro. M. E.
Lawrey, Rectory Place, Naracoorte.
Tel.: 22516).**

Meetings are held in various homes.
Details obtained from Bro. Lawrey,
or from Bro. I. J. Tregenza, Penola,
Telephone 7 2339.

**VICTOR HARBOR — Masonic Hall
(Rec.: Bro. H. Mansfield, 33 Stanley
St., Nth. Adelaide 5006. Tel.:
67 1096).**

- 7—Exh: 11 a.m., Bro. R. Palmer.
7.30 p.m. special lect: Bro. R.
Abel (Canada), "A Religion That
Makes Sense."
- 12—Bible disc. class 8 p.m.: "Mes-
siah, Prince of Peace (Isa. 40)."
- 14—Exh: Bro. Col. Provis.
- 21—Exh: Open.
- 28—Exh: Bro. F. Russell. 7.30 Lect:
"Israel, Egypt and Bible Pro-
phesy."

**WOODVILLE — Aberfeldy Ave.
(Rec.: Bro. G. Mansfield, 489 Bur-
bridge Rd., West Beach. 5024. Tel.:
56 2278).**

- 1—Home Disc. Class at 4 Lasscock
Rd., Findon: Bro. C. C. Wig-
zell, "The Bible Promise of A
World At Peace."
- 3—Bible Study: Bro. H. P. Mans-
field, "The Lord Foretells The
Destruction of Those Who Re-
ject Him (Lk. 10:12-16)."
- 5—Special meeting with Bro. E. M.
Spongberg: "Observations from
a World Tour."
- 7—Exh: Bro. E. M. Spongberg.
Lect: Bro. Murr. Lund, "The
Messiah, Rejected by Jew and
Gentile (Isa. 53)."
- 10—Bible study on Life of Christ,
"Jesus Instructs the Seventy (Lk.
10:17-24)."
- 13—Sunday School Prizegiving Even-
ing.
- 14—Exh. Bro. J. Martin. Lect: Bro.
F. King, "The Message of Mes-
siah (Luke 21)."
- 15—7.30 p.m. A.B. meeting.
- 20—Final Evening of Bible study and
Eureka class. "The Lord's Minis-
try and the Pioneer Expositions

21—Exh: Bro. Murr. Lund. Lect: Bro.
J. Knowles, "Messiah's Resur-
rection A Foretaste of the Fu-

ture (1 Cor. 15)."

28—Exh: Bro. L. J. Colquhoun. Lect:
Bro. R. Krygger, "Messiah's
Kingdom to Supercede Present
Governments (Rev. 11:15)."

QUEENSLAND ECCLESIAS

**BOOVAL — Trades Hall, Nicholas
St., Ipswich (Rec.: Bro. D. Watson,
Box 5, P.O., Booval 4304. Tel.:
82 1827).**

4—7.45 p.m. Bible class at home
Bro. J. Gilson: "Study of Reve-
lation."

7—11 a.m. Exh: Bro. C. Rossow.
Afternoon: Sunday School Prize-
giving. 7.15 p.m. Lect: Bro.
D. Watson.

8—Training class, 7.45 p.m.

9—10 a.m. Dorcas class.

11—Bible study cont: Home Sis.
Elliott 7.45 p.m., "Daily Read-
ings."

14—11 a.m. Exh: Bro. J. Shepley.
7.15 p.m. Lecture, "Bible Ques-
tions".

**BUNDABERG—Drum Corp. Hall,
Burrum St. (Rec: Bro. P. A. Bunde-
sen, Mail Service 299, Bundaberg
4670).**

Meetings held at 11 a.m. as above;
and at 4 p.m. in home Bro.
Simpson, Drew Street.

7—Exh: Bro. B. Armour.

14—Exh: Bro. R. Winch.

21—Exh: Bro. R. Stokes

28—Exh: Bro. P. A. Bundesen.

**COORPAROO — School of Arts,
Cnr. Cavendish Rd. and Halstead St.
(Rec.: Bro. S. C. Hagen, 24 Reuben
St., Stafford 4053. Tel.: 56 3627).**

4—7.45 p.m. Elpis Israel class by
Bro. R. Hermann, at home Bro.
D. Bartley, Tinnalpa.

7—Exh: Bro. R. Johnson. 2.30 p.m.
Bible marking class in Ecclesial
Hall. Lect: Bro. S. Arthur, "The
Nearness of Christ's Return,
Bible Prophecy and World
Events."

11—7.45 p.m. "Parables of Mes-
siah" study by Bro. R. Hill, at
home Bro. Bartley.

13—7.45 p.m. Tabernacle study.

14—Exh: Bro. D. McGahey. Lect:
Bro. L. Crowther, "God's 7,000
Year Plan for the Earth."

18—7.45 p.m. Elpis Israel class by

Bro. R. Herman, at home Bro.
Bartley.

21—Exh: Bro. R. Rock. 2.30 p.m.
Bible marking tape, in Ecclesial
Hall. Lect: Bro. J. Higgs, "The
Resurrection of the Dead."

28—Exh: Bro. S. Arthur. Lect: Bro.
R. Hazell, "1970, A New Year's
Message: Christ is Coming
Again!"

**KEDRON-BROOK — Gordon Pk.,
Progress Hall, Khartoum St., Gordon
Pk. (Rec.: Bro. D. Lay, P.O. Box
104, Kedron 4031. Tel.: 63 4310).**

7—Exh: Bro. R. Buttsworth. Lect:
Bro. K. Fotheringham, "Not
Everyone Will Be Saved, But You
Can Be!"

11—Bible class in home. Bro. D.
Evans, "Psalm 15."

14—Exh: Bro. G. Crew and R. Bailey.
Lect: Bro. H. Finch, "Did Jesus
Pre-Exist?"

21—Exh: Bro. D. Evans. Lect: Bro. E.
Crew, "Bethlehem, City of Sor-
row and Salvation."

28—Exh: Bro. E. Crew. Lect: Bro. A.
Collins, "Whose Land Is It?"

**REDCLIFFE — 4 Irene St. (Rec.:
Bro. C. Brandt, 166 Prince Edward
Pde., Redcliffe 4020. Tel.: 5470).**

4—Revelation Class at home Bro.
R. Plant. Leader: Bro. W. Crew.

6—MIC.

7—Exh: Bro. F. Park. Lect: Bro. D.
Evans, "Russia Will Invade Mid-
dle East."

14—Exh: Bro. C. Steele. Lect: Bro.
M. Steele, "Earth Not Heaven,
The Reward Of The Righteous".

18—Rev. Class by Bro. W. Crew at
home Bro. J. Townsend.

21—Exh: Bro. C. Bartley. Lect: Bro.
L. Crowther, "Why We Claim
Christ's Coming Is Imminent and
Sure."

23—Exh: Bro. R. Rock. Lect: Bro.
C. Brandt, "How God Will
Solve the Middle East Crisis."

The Ecclesial 1st princ. class is in
recess during summer school
holidays.

DOCTRINAL LEAFLET BRINGS RESULTS

To provide a new approach in literature distribution, the new "Bible Facts Leaflet" is designed to present doctrinal topics in clear, forthright language. The first in the series, entitled: INTRODUCING . . . THE CHRIST-ADELPHIANS, sets out some of the principles of our belief and conviction. Further titles are anticipated shortly. Price is \$10 per 1,000, and enquiries are welcomed. Free samples will be forwarded on request.

DAILY BIBLE READINGS FOR DECEMBER 1969							
Monday	1	Esther	9, 10	Prophecy of Jonah	1	Hebrews	6, 7
Tuesday	2	Book of Job	1, 2	.....	2, 3	.....	8, 9
Wednesday	3	.....	3, 4	.....	4	.....	10
Thursday	4	.....	5	Prophecy of Micah	1	.....	11
Friday	5	.....	6, 7	.....	2	.....	12
Saturday	6	.....	8	.....	3, 4	.....	13
Sunday	7	.....	9	.....	5	Epistle of James	1
Monday	8	.....	10	.....	6	.....	2
Tuesday	9	.....	11	.....	7	.....	3, 4
Wednesday	10	.....	12	Nahum	1, 2	.....	5
Thursday	11	.....	13	.....	3	1 Peter	1
Friday	12	.....	14	Habakkuk	1	.....	2
Saturday	13	.....	15	.....	2	.....	3, 4, 5
Sunday	14	.....	16, 17	.....	3	2 Peter	1, 2
Monday	15	.....	18, 19	Zephaniah	1	.....	3
Tuesday	16	.....	20	.....	2	1 John	1, 2
Wednesday	17	.....	21	.....	3	.....	3, 4
Thursday	18	.....	22	Haggai	1, 2	.....	5
Friday	19	.....	23, 24	Zechariah	1	2 & 3 John	.....
Saturday	20	.....	25, 27	.....	2, 3	Epistle of Jude	.....
Sunday	21	.....	28	.....	4, 5	Revelation	1, 2
Monday	22	.....	29, 30	.....	6, 7	.....	3, 4
Tuesday	23	.....	31, 32	.....	8	.....	5, 6
Wednesday	24	.....	33	.....	9	.....	7, 8, 9
Thursday	25	.....	34	.....	10	.....	10, 11
Friday	26	.....	35, 36	.....	11	.....	12, 13
Saturday	27	.....	37	.....	12	.....	14
Sunday	28	.....	38	.....	13, 14	.....	15, 16
Monday	29	.....	39	Malachi	1	.....	17, 18
Tuesday	30	.....	40	.....	2	.....	19, 20
Wednesday	31	.....	41, 42	.....	3, 4	.....	21, 22

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

January at Redcliffe

Bro. B. McClure will lead a week's study on "Dramatic Incidents in Judges", revealing outstanding principles of an expository and exhortatory nature.

February 14-22 at Enfield

Bro. E. M. Spongberg will lead annual effort on theme: "Consider My Servant, Job."

March 27-30 at Glenlock


The Study Camp on banks of River Murray will consider "Elisha—The Man of God." Study leader is Bro. J. Martin.

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

PLAN YOUR HOLIDAYS TO ATTEND CHRISTADELPHIAN BIBLE SCHOOL SCHEDULED FOR DECEMBER 27th to JANUARY 4th. AUTUMN SCHOOL TO BE MAY 9th to 17th, 1970. A VERY ENJOYABLE AND STIMULATING EXPERIENCE.

Keep this Calendar in Your Bible for Ready Reference!



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

**At The Meetings****IN THE SHADOW OF CHRIST'S COMING**

The year 1969 has been an anxious one for the world, and the dawn of the new year shows no sign of improvement. Grave economic and political confusion and unsettlement confront all nations. The situation is fraught with terrible possibilities and dangers. The power struggle pivoting on the Middle East continues to hold the Great Powers on a continual alert, that the threat of world war might be, for a little longer, averted. But the past year has been remarkable in other fields. Scientific achievement displayed in the moon probe has focussed world attention on man's ability. Evolution has been more publicized in the sphere of education. A spirit of "self-expression" and permissiveness, and irreligion, pervades society like a cancer. All this provides a challenge to the Ecclesia. We are ridiculed because we prefer to remain steadfast to the teachings of the Man of the Spirit. Our presentation of impending events, based soundly on prophecy, is rejected by a public who rather "eat, drink and be merry." But let us not be daunted by this situation. Noah refused to conform. He stands as the great example to the saints, in days similar to his. Like him, we must challenge the world! Our meetings should be invigorated with helpful, strengthening exhortations, which impress the Ecclesia with the urgency of the days, with the need to close the ranks against an insidious influence without. Our lectures should be

compelling, direct and forthright. We have a message second to none. We stand on the eve of Christ's coming. Our burden, then, is the challenge of the times: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all . . ." (Jude 15). May the work of the Ecclesia in 1970 be faithfully performed to the glory and honor of the Name we bear.

THE ECCLESIAS REPORT . . .

TRANSFERS

To assist in ecclesial activities in other parts, the following brethren and sisters, have taken new ecclesial associations.

To Adelaide: **Sis. A. Christopherson** of Pt. Augusta (from Woodville).

To Coorparoo: **Sis. D. Hardke** (from Pet. Tce.), **Bro N. Wilson** (from Kedron Brook, incorrectly listed last issue).

To Cumberland: **Bro. Kent Samwell** (from Adelaide).

To Granville: **Bro. & Sis. Bruce Butters** (from Adamstown, with whom they have been staying during the past two years).

To Pt. Hacking: **Bro. & Sis. P. Brennan** (from Ballina).

WEDDINGS

We join in congratulations to the following couples and those listed in our last issue, who now walk towards the Kingdom, united in marriage. The Divine ordinance illustrates the greater union of the Lamb and His Bride, and the joy of the present is a token of that to come.

Bro. R. Bailey (Coorparoo) and **Sis. N. Fotheringham** (Southport) were married on December 20th.

Bro. Lex Cole and **Sister Lynette Stone** (Ballina) were married on November 29th.

Bro. Roger Gore and **Sis. Helen Fergusson** (Woodville) will be married at Perth on 10th January.

Bro. Robert Thiele (Cumberland) and **Sis. Kerry Davidson** (Perth) will be married at Perth on 24th January.

May the Divine Guidance be with these brethren and sisters in the days ahead.

DEATHS

With sorrow, we record the death of the following brethren and sisters — a sad reminder of the frailty of our state. We are encouraged, however, with the realisation of the impending resurrection, when all who sleep will be raised according to the will of the Father. In that day, immortality will be granted for faithful service, to which reward, we hope the following will attain.

Sister Esther M. Munro, of Blue Mountains Ecc., died on December 3rd, on her return from an interstate visit. She was 76 years of age, having been in the Truth for over 50 years, and during that time manifested a dedication to her hope.

Sister Elizabeth Window, wife of Bro. R. Window (Ballina) died on November 13th.

Brother G. Swan, Senr., of Yagoona (formerly of Belmore St., Burwood) died on November 19th. He leaves an example of sincerity and loyalty, in his regular attendance at the ecclesial meetings.

We convey our sympathies to those who mourn such loss, which is, however, tempered by the grand hope of the future we hold.

"BE THOU AN EXAMPLE OF THE BELIEVERS"

REPORTING WORLD CONDITIONS

The visit of Bro. E. M. Spongberg to Adelaide, on his conclusion of an extensive overseas tour, provided opportunity for a week-end effort early in December. A meeting was convened by Woodville Ecclesia for Friday, 5th Dec., at which Bro. Spongberg presented his impressions gained during the 5-month tour. He observed the startling deteriorating conditions in world affairs, and the uprise of unsolvable problems, particularly in pollution and population spheres. The dreadful environment of some countries provides a challenge to the Ecclesias therein. This is sometimes not appreciated by Australian Ecclesias, which enjoy congenial circumstances. Yet the experiences of the brethren in other parts constitute a warning to us, that the standards of the Truth must not be lowered, and the principles not destroyed. Bro. Spongberg drew attention to the urgent and impressive parables of Christ which are applicable today.

The following evening, at Enfield Ecclesia, Bro. Spongberg attended the Annual Prizegiving, and awarded prizes and certificates to the children. A pictorial report is included in the Sunday School Magazine: "The GOOD COMPANION," a free copy of which is available on application to this office.

After providing the Exhortation at Woodville Ecclesia, and attending the Cumberland Sunday School, on Sunday, Dec. 7th, Bro. Spongberg continued his home-ward flight to Sydney.

PROVERBS TO BE EXPOUNDED AT COBURG

Bro. A. C. Newton will deliver three special studies on the theme "The Power of Proverbs" at Coburg Ecclesia:

Jan. 7—"The Rule For Life" (Ch. 1-4) at home Bro. S. J. Mansfield, 47 Finlayson Street, Doncaster W., 8 p.m.

Jan. 8—"The Trap For Death" (Ch. 5-7) at home Bro. S. Snow, 51 Unwin Street, Templestowe, 8 p.m.

Jan. 9—"The Die Is Cast" (Ch. 8-10) at home Bro. B. Williams, 72 Wood Street, Templestowe, 8 p.m.

LARGE DISTRIBUTION IN COUNTRY AREA

During early December, the South-East Ecclesia (S.A.) distributed an assortment of over 5,000 leaflets, in 2,000 "Householder" envelopes, to the community in Naracoorte and surrounding districts. We hope considerable response will result.

SPEAKING ON THE SANDS

Preaching the Truth on the Adelaide beaches was recommended by Woodville Ecclesia on Sunday, November 9th. Conditions were not altogether favorable, for a brisk breeze hampered speaking facilities, and overcast skies did not attract the usual crowds to the sea-side. Nevertheless, a loyal group of brethren and sisters gathered at Henley Beach at 3 p.m., and for over an hour spoke to passers-by concerning the Gospel.

This was supplemented by the Ecclesia's mobile world globe, display boards, literature stands and special loud speakers. It is anticipated to continue this activity at various Adelaide beaches during the summer months each Sunday 3 p.m., and the encouraging support of other brethren and sisters will be appreciated. Details of particular localities can be obtained from Bro. C. C. Wiggzell (Tel. 46 2344).

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

**BRO. A. C. NEWTON GIVING SERIES STUDY THEMES AT HOBART
JAN. 19-24. SUPPORT OF VISITORS WOULD BE APPRECIATED.**

HERALD AVAILABLE IN GREEK LANGUAGE

The bi-monthly "Herald of the Coming Age" is available to Ecclesias with complete location details printed on the back cover for orders of at least 250 per issue. Three titles are also available in Greek, translated by Sis. Q. Cleary (Enfield): "Whom Do You Worship;" "Kingdom of Heaven on Earth;" and "Israel, A Modern Miracle." These were primarily produced to assist the small Ecclesia of 12 brethren and sisters established in Greece, but are also available for distribution in Australia. Enquiries are welcomed.

ADVERTISEMENT DRAWS MANY BRISBANE ENQUIRIES

Bro. G. Davis, of Sth. Brisbane GES comments:

"The response to the advert for MAN IN SPACE Herald has been phenomenal. It only appeared in our Sunday paper on 30th Nov. The next day there were 5 applications in the mail; the following day 26; and this morning I picked up a further 28. Those applying appear to be in their early youth, and possibly expect it is dealing with science — so, like the apostle Paul, we apparently have caught them with guile! One applicant asked for 2 copies, as he wished to send one to his brother in Ceylon. Another one, possibly a schoolager, asked if I had any Apollo 12 stickers!!"

If the "guile" can be turned to good account, a valuable service is thus rendered. Such results are most encouraging, and demonstrate the advantage of topical advertising.

FORTHCOMING EVENTS (GOD WILLING) . .**JANUARY PREACHING ACTIVITY**

Woodville Ecclesia are conducting an outdoor speaking campaign during the summer months, taking advantage of the crowds that gather at the beachside. The following is planned:

Jan. 15th — Special slide address in West Beach Caravan Park. This was most successful last year, when Bro. R. Stone (California) spoke at the Park. It is anticipated many hundreds will be caravanning at this area.

Jan. 17th — Distribution of 8,000 leaflets in the Henley Beach area.

Jan. 23rd — Illustrated address at Henley Sound Shell, commencing 8 p.m. This open-air address will be supported with slides.

BIBLE CAMPAIGN IN VICTORIA

In conjunction with Bible Publicity League in Victoria, the Lilydale Ecclesia is organizing a series of public lectures to be held Jan. 25, 27, 29, with a special leaflet distribution on the 24th Jan. Support of all brethren and sisters is earnestly requested, to assist the campaign.

LECTURING EFFORT IN ADELAIDE SUBURB

Enfield Ecclesia are sponsoring a series of lectures in Community Hall, Memorial Drive, Tea Tree Gully, (instead of the Highbury Institute as formerly arranged) in the north-eastern districts of Adelaide. This area is rapidly developing, and it is hoped considerable interest will be aroused. A distribution of 9,000 leaflets will introduce the campaign, advertising 13 lectures to be given in the 3-month period. Weekly newspaper advertisements are also planned. The following lectures will be conducted:

Important Dates In February

1st: Bro. J. Knowles, "Christ's Return; God's Remedy for a Sick World."

8th: Bro. J. Martin, "Israel's Revival; A Sure Sign of Christ's Coming."

18th: Bro. E. Spongberg, "World Problems in the Light of Bible Prophecy."

BRO. JOHN ULLMAN GIVING SERIES STUDIES AT WOODVILLE, HOLIDAY WEEKEND Jan. 24th to 26th, INCLUDING COMBINED PICNIC AT MORIALTA.

ANNUAL EFFORT AT ENFIELD DURING FEBRUARY

Bro. E. M. Spongberg will lead the special effort at Enfield, from Feb. 14th to 22nd. Theme is "Hast Thou Considered My Servant Job?" Arrangements are as follows:

Sat. 14—Fraternal, "The Smiting of Job."

Sun. 15—Exh. Sunday School afternoon, and lecture.

Mon. 16—Meeting of Sunday School Association, with special displays.

Tue. 17—Study: "In quest of an Arbiter."

Wed. 18—Midweek lecture at Tea Tree Gully.

Thu. 19—Study: "I Know that my Vindicator Liveth."

Fri. 20—Suburban young people's class.

Sat. 21—Study: "Where can wisdom be found?"

Sun. 22—Exh: "The Righteousness of God Revealed." Afternoon at Elder Pk., and evening Lect.

The effort will commence the study activities for 1970 at Enfield, and provide encouragement to those who attend.

WE APPRECIATE YOUR SUPPORT!

We gratefully acknowledge donations from ecclesias to defray the cost of the "Ecclesial Calendar". This supplement is an additional cost to "Logos", and is included without alteration to the subscription price. Thus, we deeply appreciate the thoughtfulness of brethren and sisters who have expressed their interest, supplied news, and assisted financially.

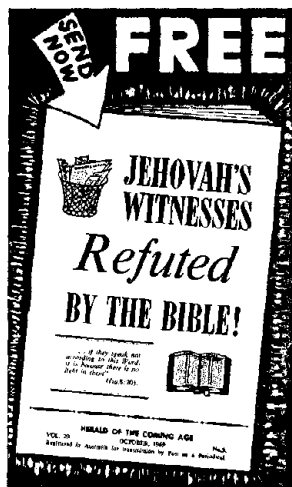
**GOSPEL PROCLAMATION
ASSOCIATION REPORTS . . .****Printers Block No. 23****CHALLENGE THE SCHOOL OF ERROR!**

The enthusiasm of the Jehovah's Witnesses often commends itself to the public, but their teachings are dismally astray from Bible Truth. A "Herald" has been produced to bring this feature to attention, and is entitled: "Jehovah's Witnesses Refuted By The Bible." It examines the sect's history, and current distortion of doctrine, concluding with a summary of J.W. teaching compared with the Scriptures.

This title is a very popular one, and should draw many enquiries. Adverts of a doctrinal nature should include an illustrated block, and copies are now available for loan free of charge from GPA, P.O. West Beach 5024.

OVER TWO THOUSAND APPLICATIONS

The GPA received 2,244 applications for literature during the past year, from the following areas: NSW 360; Qld 448; WA 264; SA 853; Vic 120; Tas 86; NZ 23; Overseas 90. There were 290 requests for 12-months "Herald" service, which is currently being provided. In addition, 75 letters were despatched in reply to specific doctrinal and prophetic questions submitted. These letters explained in detail the various points advanced, and assisted in the further development of the Truth.

PREACH THE WORD IN SEASON AND OUT OF SEASON!

Introducing The Ecclesias (3)

PERTH WELCOMES YOU!



In 1893 a Bro. Nulston from Perth wrote to brethren in England: **"The Lord has heard my prayer. Two, and sometimes three, brothers meet with me in my little room of eight feet square, every first day of the week, in his name, even Jesus Christ our Lord. We are advertising "Christendom Astray" in one of the leading daily papers to be had at Mr. Stun's bookselling establishment at three quarters cost."**

From these small beginnings, the Ecclesial Light in the West has developed. The first baptism in the State of W.A. occurred in Perth in 1898, and in that year the Ecclesia grew to 20 members.

However, it has always been difficult to gain response to the Truth in this place. The delightful climatic conditions; the free and easy way of life of the citizens — make it very difficult to impress upon their minds the Word of Truth. With eight months of spring and summer weather, miles of beautiful sun-drenched beaches, and with strong emphasis upon sporting and outdoor activities, the average citizen of this city gives scant consideration to the

Divine Principles.

But in the course of time, with the efforts of the brethren and the blessing of Yahweh, progress continued steadily, if not spectacularly. Perhaps the most rapid increase has come during the past fifteen years. In 1954 there were about 70 Christadelphians in the Perth metropolitan area. Now there is over 200, and more than 130 of these meet with Perth Central Ecclesia.

During the early years of this century, the Ecclesia moved through a series of rented halls, with all the many disadvantages attendant therewith, until, towards the end of the 1940s, a block of land was purchased on Canning Highway, one of the main arterial highways about 1½ miles from the City. Work on the hall commenced when further funds were available. Apart from labor which was required to be undertaken by qualified tradesmen (bricklayers, plumbers, electricians, etc.), all work was done by brethren and sisters. This was essential at that time because of the extreme shortage of funds. Our contemporaries were so astonished at the sight of our sisters acting

as bricklayer's laborers, that the story of the building of our hall was featured in an article in the City evening newspaper!

The meetings of Perth Central commenced in the Ecclesial hall in December, 1952.

Today, the Ecclesia has a comparatively large Sunday School (109 scholars enrolled for 1969-70), and has been strongly active in Gospel proclamation work. At least one major special effort is undertaken annually, generally incorporating about three special lectures, and about 12 study meetings. These efforts have been conducted for over 20 years, with emphasis on the study evenings, for the Ecclesia believes that the education and up-building of members is more important than the public proclamation in special lectures. However, large sums of money is spent on the latter — more than \$1,500 has been spent in the course of an Effort held over a period of three weeks. This makes heavy demands upon brethren and sisters, with only limited numbers to provide the funds needed.

The Ecclesial Bible Class meets each Wednesday, with two studies alternating: "Second Epistle of Peter," and "The Apocalypse With Eureka." Friday evening classes are also held — once fortnightly a Class meets at the Hall on the theme "How to Study," which directs attention to specific means of study; and on the alternate Friday, "cottage meetings" are featured for the study of "Elpis Israel." Four such classes are held in various parts of the metropolitan area, so that members do not have to travel more than a few miles to attend a class.

CYC activities are arranged for the numerous young people associated with the Ecclesia.

Thus, in all the arrangements of the Ecclesia, emphasis is given to the pioneer expositions, believing that this is essential to avoid the modern trends which would undermine the faith of our Community.

The environment of this "city of the sun" provides a constant warn-

ing to the Ecclesia of Perth (as was Ephesus to the brethren of those times: Eph. 5:3-7). Dedicated pursuit of materialism and pleasure in a booming, affluent State, is one of the great dangers threatening the well-being of our Ecclesia. Pleasure, ease, luxurious living provide some of the basic reasons why the people of Perth largely fail to respond to our preaching efforts. Will the Ecclesia also fall prey to this way of life, whilst still professing loyalty to Christ? The people of Perth are self-sufficient, considering themselves "rich and increased with goods, and have need of nothing." They see no need of God — and enjoy His Goodness, without responding in appreciation to Him.

In such circumstances the Ecclesia continues to witness, eagerly anticipating the coming day when the present evil and godless way of life in the city of Perth will be replaced by the wise administration of Jesus Christ. Meanwhile, we continue in the work of the Truth, dedicated to the task of preparing in this place, "a people for the coming of the Lord."

— J. Ullman, Rec. Bro.

The Perth Ecclesia will be delighted to welcome you, when next in the West. The Recorder is Bro. John Ullman, 38 Doney St., Alfred Cove (Tel: 30 4199), and he would appreciate hearing from you, should you anticipate visiting Perth.



The Ecclesial Hall is situated 62 Canning Highway, Victoria Park, and can be conveniently reached from all parts of the city.

Ecclesial Calendar

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

ECCLESIAL ACTIVITIES FOR JANUARY 1970 (God Willing)

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

Memorial meetings commence

10.30 a.m. Visitors most welcome at this isolation Ecclesia.

21, 28—Special study by Bro. L. Harrison 8 p.m.: "Israel in the Wilderness."

VICTORIAN ECCLESIAS

LILYDALE — Athenaeum Hall. (Rec.: Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

4—Exh: Bro. R. Blackburn. Held at Castella St. (near Public Library).

11—Exh: Bro. D. Bond.

18—Exh: Bro. D. McCallum.

21—Bible class at home B/S R. L. Saxon, 92 Victoria Rd.: "Lessons from Joel."

24—Leaflet distribution.

25—Exh: Bro. R. L. Saxon.

25, 27, 29—Special Public lectures.

MOE — Library Hall, Yallourn.

(Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

4—1.30 p.m. Exh: Bro. D. Caudery.

7—8 p.m. Bible class at home Bro. Burrage, 6 Langford St.

16—8 p.m. Life of Christ class at

home Bro. Burrage.

18—1.30 p.m. Exh: Bro. G. Howe.

21—8 p.m. Bible class cont.

30—8 p.m. Life of Christ class cont.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

11—Exh. & Lect: Bro. J. J. Ratcliffe, "What the Bible says about Jesus."

18—Exh: Bro. R. Cameron. Lect: Bro. I. Chalmers, "What the Bible says about Israel."

20—Bible class at 670 Pascoe Vale Rd.: "Predestination and Future Glory (Rom. 8:12-39)."

25—Exh: Bro. E. Crouch. Lect: Bro. I. Chalmers, "What the Bible says about The Kingdom of God."

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

1—7.45 p.m. Study on "Nazareth

Revisited."

4—11 a.m. Exh. & 7 p.m. Lect: Bro. G. Alchin (Adamstown), "If God is Love, Why So Much Suffering?"

VISITORS TO HOBART APPRECIATED

Bro. H. Taylor, Recorder of Hobart, writes: "We have welcomed a number of visitors from Launceston and mainland ecclesias, and have particularly appreciated the services of Brn. J. Footitt (Mt. Waverley), H. L. Islip (Clayton), B. Luke (Brighton). We also welcome for an extended stay of some months, Bro. and Sis. Don Venn, and Sis. Robyn Venn (Coorparoo), and their family, who have been regularly supporting our ecclesial activities."

Bro. A. C. Newton (Perth) is visiting Hobart during January 19th to 25th, and will give a series of meetings including studies, lectures, exhortations and young people's evenings. Details are in "Hobart Calendar," and the interest of brethren and sisters is sought.

- 6—7.45 p.m. Bible class.
 8, 15, 29—Nazareth Revisited study.
- 11—Exh: Bro. H. E. Taylor. Lect: Bro. R. A. Yeomans, "Why Do We Die?"
- 13—Bible class: Bro. D. P. Taylor, "The Divine Revelation; Antidote to Doctrinal Corruption."
- 18—Exh: Bro. I. F. Butler. Lect: Bro. D. Hazzard, "The Hope of Resurrection."
- 19th to 25th: Special Campaign with Bro. A. C. Newton (Perth Central).**
- 19—Study: Bro. A. C. Newton (Perth), "Wrested Scriptures."
- 20—"Wrested Scriptures" study cont.
- 21—Lect: Bro. A. C. Newton, "Israel's Survival in the Middle East, A Warning to All."
- 22-23—Study on "Mount Olivet Prophecy" (Bro. Newton).
- 24—Young people's evening and Sunday School Prizegiving, including address by Bro. Newton on "Creation."
- 25—Exh. & Lect: Bro. Newton, "Jerusalem, Christ's Future Throne on Earth."
- 27—Bible class: Bro. S. J. Taylor, "Divine Revelation, The Antidote to Political Corruption."
- 28—10 a.m. Dorcas activity.
- 31—CYC. 2 p.m. Juniors, "Hezekiah and Sennacherib." 7 p.m. Seniors.
- LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).**
- 4—11 a.m. Exh: Visiting Bro. 7 p.m. Lect: Bro. D. Carroll, "Supreme Authority; Church or Bible?"

- 10—Commencement of Bible Campaign.** See details elsewhere this issue.
- 11—10.30 a.m. Exh: Bro. F. Onley. 7 p.m. Lect: Bro. R. Able, "Russia, Israel, Christ and You."
- 14—7.45 p.m. Lect: Bro. R. Able, "The Miracle of Israel."
- 18—Exh: Bro. K. Niejalke. Lect: Bro. R. Able, "Armageddon and its Aftermath."
- 25—Exh: Bro. G. Bowers. Lect: Bro. K. Niejalke, "Spirit Gifts Not Extant Today."
- LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Traralyn (Rec: Bro. E. A. Harvey, 18 Nodley Street, Newnham 7250. Tel: 31 3316).**
- 4—9.30 a.m. S.S. 11 a.m. Exh. 7 p.m. Lect: Bro. H. Walker (B'ham Cent), "Christian Belief, A Challenge for Today."
- 6—Dorcas class.
- 7—Bible class at homes brethren.
- 11—S.S. Exh: Bro. R. Ross. Lect: Bro. D. W. Harvey, "The Death of Christ, The Meaning of the Cross."
- 14—Bible class cont.
- 18—S.S. Exh: Bro. G. J. Duckworth. "Is The Trinity Scriptural?"
- 20—Dorcas activities.
- 21—Bible class cont. various homes.
- 23—7.45 p.m. Commencement week-end study** by Bro. D. Caudery (Frankston): "How the Bible Came to us." (illust.).
- 24—2.30 p.m., 7 p.m. study: "The Body of Christ."
- 25—S.S. Exh. & Lect: Bro. Caudery, "The Bible; Slandered but Still Supreme."
- 26—2.30 p.m. study: "The Work of the Holy Spirit."
- 28—Bible class cont.

JOIN LAUNCESTON ECCLESIA AT TASMANIAN BIBLE CAMPAIGN THIS MONTH.

The island ecclesia of Launceston will conduct the 1970 campaign from 10th to 19th January. Two main series of addresses will be given:

Bro. A. C. Newton (Perth): "First Principles Of Action."

Bro. H. P. Mansfield (Woodville): "Habakkuk's Message For These Days".

In addition, Bro. B. Philp (Sutherland) will lead the Junior Campaign, and Bro. R. Abel (Toronto) will deliver three public lectures (listed under Launceston Calendar). A number of mainland brethren and sisters will be travelling to Tasmania, to join with local members in this week of study and proclamation.

SOUTH AUSTRALIAN ECCLESIAS

ADELAIDE — 105 Halifax St. (Rec: Bro. P. Hurn, 12 Newark Rd., Torrens Park, SA 5062).

- 4—Exh: Bro. K. Quixley (Melb.).
 11—Exh: Bro. F. Russell. Lect: Bro. A. C. Dangerfield.
 18—Exh: Bro. J. Schipper. Lect: Bro. G. Kennedy.
 25—Exh: Bro. D. C. Wauchope. Lect: Bro. I. Dangerfield.
 31—SPL evening.

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 4—Exh: Bro. R. Moulds. Lect: Bro. J. Lund.
 11—Exh: Bro. G. Turner. Lect: Bro. D. C. Wauchope.
 18—Exh: Bro. D. Palmer. Lect: Bro. G. E. Preston.
 25—Exh: Bro. C. Cookson. Lect: Bro. L. Palmer.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 4—Exh: Bro. R. Mansfield. Lect: Bro. J. Elton, "The Gospel That Paul Preached."
 11—Exh: Bro. Murray Lund. Lect: Bro. W. Gurd, "Deliverance From the Body of Death."
 18—Exh. & Lect: Bro. D. Evans (Qld), "How is Man Justified before God?" Picnic lunch after Memorial meeting, with open-air address and discussion on Bible Correspondence Course (Bro. J. Elton).
 20—AB meeting.
 22—Acts class at home bro. R. Mansfield, Glenalta: "Arise, Peter Kill and Eat (Acts. 10:12-24)."
 25—Exh: Bro. Max Lund. Lect: Bro. R. Mansfield, "Has God Cast Away the Jews?"
 28—Faith of the Prophets Class.

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 367. Tel: McNamara 6).

Memorial meetings 11 a.m. Sundays.

17—8 p.m. Lecture at Kingston: Bro. Murray Lund.

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1—9.30 a.m. outing at Loftia Park.
 8 p.m. Study: "Against Thee Only Have I Sinned" (Bro. J. Martin).
 3—2 p.m. Young peoples tennis afternoon at Gorge picnic grounds.
 8 p.m. Study at Enfield: "The Sure Mercies of David."
 4—Exh: Bro. D. Evans. Lect: Bro. J. Luke, "The Prophetic Prospects of Peace for 1970."
 8—8 p.m. AB meeting.
 11—Exh: Bro. J. Martin. Lect: Bro. D. Evans, "Fundamental Beliefs Essential To Salvation."
 18—Exh: Bro. P. Weller. Lect: Bro. J. King, "True Christianity, Where Can It Be Found?"
 25—Exh: Bro. N. Nelson. Lect: Bro. Max Lund, "The Book of Genesis, Foundation Of All Truth."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 3—Exh: Bro. R. Stokes. Lect: Bro. Max Lund, "Current Politics and Religion to be Replaced by Christ."
 11—Exh: Bro. D. McColl. Lect: Bro. Des Manser, "Russia's Destiny; Success in Europe, but Defeat in Israel."
 18—Exh: Bro. Max Lund. Lect: Bro. J. Mansfield, "The One God of the Bible Contrasted with Rome's Trinity."
 25—Exh: Bro. J. Knowles. Lect: Bro. A. Dangerfield, "Moral Decadence, Tragic Sign of Christ's Coming."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

4—11 a.m. Exh: Bro. J. Knowles.

WEEK-END ACTIVITY AT GLENLOCK

A series of studies will centre around "The Sermon On The Mount," under the leadership of Bro. J. Luke, at Glenlock camp from Jan. 24-26th. The setting provides an ideal location for quiet meditation separated from the disturbance of worldly activities, and all are invited to attend.

7th Lect: Bro. A. Crawford.

11—Exh: Bro. C. Hollamby.

18—To be arranged.

24th-26th Young people's study Weekend. Bro. J. Luke will lead a study of "The Sermon On The Mount," and all brethren, sisters, young people are invited to attend.

SOUTH EAST — (Rec.: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtained from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 7 2339.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

4—11 a.m. Exh: Bro. F. Hermann.

11—Exh: and 7.30 p.m. Lect: Bro. D. Wauchope, "Awakening Israel; Prophecy Fulfilled."

18—Exh: Bro. R. Cheek.

25—Exh: Bro. S. Hermann. Lect: Bro. P. Weller, "Meaning and Purpose of Religion."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

4—Exh: Bro. A. Wigzell. Lect: Bro. J. Martin, "Highlights Of The Past Decade And the Destiny of the Next."

10—Commencing evening "Saturday Evening Study," based on Elpis Israel. Bro. R. Jerrow, "Why Elpis Israel Was Written." Bro. C. C. Wigzell, "Why Elpis Israel Is Needed!"

11—Exh: Bro. R. Gray. Lect: Bro. J. Berry, "The New Year In God's Purpose."

12—AB meeting.

15—Special Slide Evening address at West Beach Caravan Park, 8 p.m. Open air program.

17—Distribution of 8,000 leaflets in Henley Beach area.

18—Exh: Bro. J. Martin. Lect: Bro. A. C. Dangerfield, "The Sounds of Communism In National Affairs."

19—Quarterly business meeting, 7.45 p.m.

23—Special lecture at Henley Beach Sound-Shell, 8 p.m.: Bro. J. Ullman (Perth).

24—Saturday Evening Study: Bro. J. Ullman (Perth), "The Foundation of the Divine Purpose (Elpis Israel pp. 1-9)".

25—Exh. & Lect: Bro. J. Ullman,

JANUARY HOLIDAY WEEKEND IN ADELAIDE

On his return from New Zealand, Bro. John Ullman will spend a weekend in Adelaide, providing study meetings with Woodville Ecclesia. The following is planned:

Elpis Israel Evening

Held in Woodville Hall, 7.45 p.m., Sat., Jan. 24, Bro. Ullman will outline the opening chapters of this pioneer exposition: "The Foundation of the Divine Purpose." This will provide the basis for an understanding of Bro. Thomas' work, and reveal the individual responsibility that believers must assume.

Sunday Activities

The exhortation and lecture at Woodville will be given by Bro. Ullman, as well as special out-door speaking activity on the Adelaide beaches. Further details available from Bro. C. C. Wigzell (Tel. 46 2344).

Ecclesial Picnic

The combined picnic, organized by Woodville Ecclesia, is to be held on Monday, 26th, at Morialta Picnic grounds. Against a background of picturesque hills scenery, an interesting program of games, ecclesial displays, and outdoor meetings, will be conducted. All brethren, sisters and young people are invited, and details will be available at local Ecclesias during mid-January.

Bro. Ullman will address the gathering during the course of the program, upon "The Highlights of 1969, and the Prospects of 1970." This will be supplemented by an outline of forthcoming ecclesial activities.

"Middle East Tension — An Eyewitness Account."
26—Combined ecclesial picnic at

Morialta Picnic Reserve.
31—Suburban young peoples class at Cumberland.

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec.: Bro. D. Watson, Box 5, P.O., Booval 4304. Tel.: 82 1827).

Memorial meetings continue during January, but evening lectures in recess.

BUNDABERG—Drum Corp. Hall, Burrum St. (Rec.: Bro. P. A. Bundesen, Mail Service 299, Bundaberg 4670).

Meetings held at 11 a.m. as above; and at 4 p.m. in home Bro.

- 4—Exh: Bro. B. Armour.
- 11—Exh: Bro. R. Winch.
- 18—Exh: Bro. R. Stokes.
- 25—Exh: Bro. P. A. Bundesen.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 4—Exh: Bro. L. Crowther. Lect: Bro. S. Arthur, "World Politics and Current Religion to be Replaced."
- 11—Exh: Bro. R. Hermann. Lect: Bro. L. Crowther, "Back to the Bible; Why we Believe in God."
- 18—Exh: Bro. J. Higgs. Lect: Bro. C. Venn, "Back to the Bible; What it Can Mean to You."
- 25—Exh: Bro. R. Rock. Lect: Bro. R. Bailey, "Back to the Bible; Its Prophecies a Reliable Guide."
- 29—Elpis Israel study by Bro. R. Rock at home Bro. D. Bartley, Tingalpa.

KEDRON-BROOK — Gordon Pk., Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. D. Lay, P.O. Box 104, Kedron 4031. Tel.: 63 4310).

- 4—Exh: Bro. H. French. Lect: Bro. N. Waldron, "The Earth Will Last For Ever."
- 11—Exh: Bro. A. Buttsworth. Lect: "Baptism, A Basic Step Toward Salvation."
- 18—Exh: Bro. L. Gradwell. Lect: Bro. E. Crew, "The Doctrine of the Trinity."
- 25—Exh: Bro. E. Crew. Lect: Bro. R. Buttsworth, "Faith Healing and Spirit Gifts."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

- 4—Exh: Bro. R. Rock. Lect: Bro. C. Brandt, "The Bible and News of Today."
- 5-11—Special weeks study by Bro. B. McClure on "Dramatic Incidents in Judges."
- 11—Exh. & Lect: Bro. B. McClure.
- 18—Exh: Bro. A. Oliver. Lect: Bro. M. Steele, "Kingdom of God versus Kingdom of Men"
- 25—Exh: Bro. R. Hermann. Lect: Bro. R. Plant, "A Morally Corrupt World Awaits Divine Judgment."

Important Dates in January

- 5-12—During the visit of Bro. Basil McClure to our Ecclesia upon the study of "James", meetings will be held for the benefit of our older Scholars and Young People.
- 17—Recommencement of Sunday School.

EIGHT ECCLESIAS ATTEND REDCLIFFE EVENING

The surrounding Brisbane Ecclesias supported a special evening sponsored by Redcliffe Ecclesia, at which an exhortational play on "The Life of David" was featured. Brethren and sisters, as well as young people assisted in the production, and Bro. Ron Rock of Coorparoo provided the commentary, drawing upon aspects of exhortation and example gleaned from the life of David. The play took 2½ hours, and developed from the anointing of David, to the crowning of Solomon. Approx. eight ecclesias were represented, and many requests were made for a repeat performance.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

4—Special arrangements for Memorial Meeting, 7 p.m. Lect: Bro. A. Newton, "Evolution — The Greatest Hoax of all Time."

5th-6th Special study evenings, conducted by Bro. Newton (Perth).

7—Bible study on "The Prophecy of Ezekiel's Temple" (Bro. N. Davies).

11—Exh: Bro. F. Ryan. Lect: Bro. E. Witton, "The Bible Wholly Inspired and Totally Reliable."

14—Temple of Ezekiel's Prophecy cont. (Bro. N. Davies).

18—Exh: Bro. K. Whitehead. Lect: Bro. S. Lake, "The Battle Israel Will Never Win."

20—Marriage of Bro. Stephen Lake (Adamstown) and Sis. Caroline Mansfield (Campsie) to be conducted in Shaft Rd. Ecclesial Hall.

21—Temple study cont.

25—Exh: Bro. R. Mansfield. Lect: Bro. R. Mansfield, "God Has A Plan With The Earth."

28—Temple study cont.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

2—Revelation class at home Bro. A. Russell; Bro. C. Hermann.

4—Exh: Bro. A. Roulston. Lect: Bro. R. Window, "Who is Anti-christ?"

9—MIC at home Sis. B. Denford.

11—Exh: Bro. C. Leeson. Wyrallah isolation Exh: Bro. C. Leeson. Lect. at Nimbin: Bro. J. Russell, "America Prepares for World Famine 1975."

16—Rev. class cont.

18—Exh: Bro. R. Window. Lect. at Lismore, Bro. Window, "America Prepares for World Famine 1975."

23—MIC at home Sis. Denford.

25—Exh: Bro. A. Leadbeater.

SPECIAL STUDIES UNDERTAKEN BY ADAMSTOWN

Adamstown Ecclesia enters an intensive study effort during January with the following program:

4th: Bro. A. Newton (Perth Central) will commence the effort with a public lecture: "Evolution, The Greatest Hoax of All Time." This will be graphically illustrated, and supported by extensive advertising. Limited accommodation is available for this Sunday evening following the Bible School.

5th: Bro. Newton will conduct a study based on "Elpis Israel; Proverbs 1-10; and Ecclesiastes." This will continue on 6th January, and visitors are welcome. For accommodation, contact Bro. E. Witton (see address in Calendar).

Study On Ezekiel's Temple

A Wednesday evening class, conducted by Bro. N. Davies, will consider the marvellous vision of future glory revealed in Ezek. 40-48. In the preface to his exposition (which will be the basis of the study), Bro. H. Sulley wrote: "These symbols selected by the Father, and described through His servant Ezekiel, represent the glory which will ever be associated with the Temple during the whole period of its use. In a general way, they may even be said to be the culmination of the Divine purpose in the erection of the Temple. They indicate that there shall be merciful, gracious, wise, irresistible, superhuman rulers for mankind in the ages to come, through whom their Chief will administer justice, and peace to a world now stricken by the power of sin manifested in ungodly men." A thrilling, invigorating study.

Forthcoming Study

Commencing February, Bro. Garnet Alchin will outline "Paul's First Epistle To Corinth." A study highlighting the practical and doctrinal points in which the ecclesia required instruction. The Epistle reveals powerful doctrinal discussion, and skilful dealing with moral and ecclesial problems. A valuable consideration for these times.

30—Rev. class cont.

31—Literature distribution.

Special Study

Ballina Eccl. is conducting a study of Revelation by Bro. C. Hermann, at home of Bro. and Sis. A. Russell, alternate Fridays 7.30 p.m. This intriguing and strengthening study is being illustrated by charts, which outline the general scope of the prophecy preparatory to a more detailed study being undertaken. Visitors are most welcome.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

8—8 p.m. Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook, "Christ Exalted Above All."

9—1st princ. & Bible marking class 8 p.m. at 30 Riverside Road, Fairfield.

11—11.15 a.m. Exh: Bro. R. Hicks. 7 p.m. Lect: Bro. J. O'Neill, "Belief, Repentance and Baptism; The Essentials for Salvation."

15—Law of Moses class 8 p.m. at 3 Hemingway Cres: "Ch. 3, At Sinai."

18—Exh: Bro. J. J. Rosser. 7 p.m. Bro. W. Munro, "Jesus, God's Son, yet Seed of Abraham and Seed of David."

22—Hebrews class cont.

23—1st princ. and Bible marking

25—9.30 S.S. Exh: Bro. E. H. Baird. Lect: Bro. W. E. Sawell, "God's Overshadowing Influence Among the Nations throughout History."

29—Law of Moses class cont.

CAMPBIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkar Rd., Bellevue Hill. 2023. Tel.: 36 5287).

4—Exh: Bro. K. Jamieson. Lect: Bro. J. Granter, "The Object of Christ's Second Coming."

6—Bible study at home Bro. T. Shaw, 66 Pasadena St., Kogarah; 8 p.m.: "Galatians 5:1-12, Liberty Under Christ contrasted with Slavery Under Law."

11—Exh: Bro. J. Rosser. Lect: Bro. T. Littler, "The Truth Concerning the Holy Spirit." 3 p.m. visit to Blue Mountains Ecc.: Pres, Bro. R. Mansfield; Exh, Bro. B. Shaw.

12—AB meeting

18—Exh: Bro. J. Dawson. 2.15 p.m. Monthly leaflet dist. Lect: Bro. R. Pogson, "Revelation study lect."

20—Galatians class at home B/S T. Littler, 26 Donington Ave., Georges Hall.

25—Exh: Bro. R. Croker. Lect: "Communism and Democracy, To be Destroyed by Christ."

27—Life of the Lord class cont. Leader: Bro. E. Mansfield.

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Martine Drive, Oatley 2223. Tel.: 57 6986).

4—Exh: Bro. C. O'Connor. Lect: Bro. G. Crewes, "Man Mortal, Immortality Promised."

7—Life of Christ study (Bro. B. Stretton).

11—Exh: Bro. J. Mansfield. Lect: Bro. G. Denford, "The Way of Life That Pleases God."

13—Home study class at residence

HOLIDAY WEEKEND IN SYDNEY

THREE ECCLESIAS JOINING IN SPECIAL HOLIDAY EFFORT: Yagoona, Granville, Lakemba. YOUR SUPPORT ALSO HELPFUL, Jan. 23-26.

Three ecclesias will join in a special series of studies from Jan. 23-26th, during the visit of Bro. J. Martin (Enfield). Theme is: "The Life of David," and the wonderful characteristics of this "man after God's own heart" will be outlined. Details to hand, include:

Fri., 23rd—At Yagoona: "Introduction to study." 8.15 p.m.

Sat., 24th—At Granville: Afternoon and evening study.

Sun., 25th—At Lakemba: Exhort and Lecture.

Mon., 26th—At Yagoona: Concluding study.

- Bro. Butters, "Romans."
 14—MIC.
 17—Young peoples Bible class: Bro. B. McClure, "Judges".
 18—Exh: Bro. B. McClure. Lect: Bro. E. Mansfield, "Proofs From Prophecy of the Bible's Inspiration."
 21—Life of Christ study cont.
 25—Exh. and Lect: Bro. J. Martin.
 27—Home Study class on "Romans" cont. at home Bro. Butters.

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 4—Exh: Bro. D. Gilmore. Lect: Bro. J. Thatcher, "The Bible Vindicated."
 7—Bible class: Bro. V. Dawe, "Background to Prophets after the Exile."
 11—Exh: Bro. M. Bonner. Lect: Bro. C. Hocking, "War With Russia Inevitable."
 14—Bible class: Bro. P. Russell, "Haggai; Consider Your Ways (Ch. 1)."
 18—Exh: Bro. A. Rosser. Lect: Bro. C. Wotton, "Resurrection; Fact or Fiction."
 21—Bible class: Bro. G. Bacon, "Haggai Ch. 2."
 25—Exh: Bro. V. Dawe. Lect: Bro. C. Russell, "The Devil You Know."
 28—MIC.

SUTHERLAND — Acacia St. (Rec: Bro. G. Alchin, 22 Venetia St., Sylvia Heights, 2224. Tel.: 522 0287).

- 4—11 a.m. Exh. & Lect: Bro. E. Spongberg, "The Need to Recognise the Authority of God."
 7—8 p.m. Rev. class: Bro. R. Pogson.
 11—Exh. & Lect: Bro. E. Spongberg, "The Meaning and Quality of

Faith."

- 18—Exh: Bro. J. O'Neill. 7.15 p.m. Lect: Bro. V. Shane, "The Real Meaning and Purpose of Baptism."
 21—8 p.m. Rev. class: Bro. R. Pogson.
 25—Exh: Bro. J. Hodgkinson. Lect: Bro. E. Ritchie, "The Perfect Unity of God."
 27—8 p.m. AB meeting.
UPPER HUNTER — Rec: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.
 11—Exh: Bro. J. Thomas, at home Bro. A. Taylor (Merriwa).
 25—Exh: Bro. A. Taylor, at home Bro. L. Ackers.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

- 4—Exh: Bro. J. Ceiley. Lect: Bro. W. Munro, "The Mile Square Temple that Christ will build in Jerusalem."
 11—Exh: Bro. K. Cook. Lect: Bro. G. Russell, "Russia will ALMOST dominate the World."
 15—Hebrews study: Bro. K. Cook, "The Heavenly Holiest Place; Christ's Place of Ministry."
 18—Exh: Bro. N. Rice. Lect: Bro. D. Pogson, "Church Teachings not taught by Christ."
 20—Elpis Israel class: Bro. W. Munro, Ch. 5.
 23—8.15 p.m. **Introductory Study Meeting:** Bro. J. Martin (Enfield), "Life of David."
 25—Exh: Bro. H. Ceiley. Lect: Bro. S. Evans, "God Alone Can Insure Your Future."
 26—Concluding "David" study.
 29—Hebrews study: Bro. K. Cook, "Christ's Dedication of the New Covenant."

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

January at Redcliffe

Bro. B. McClure will lead a week's study on "Dramatic Incidents in Judges", revealing outstanding principles of an expository and exhortatory nature.

February 14-22 at Enfield

Bro. E. M. Spongberg will lead annual effort on theme: "Consider My Servant, Job."

March 27-30 at Glenlock

The Study Camp on banks of River Murray will consider "Elisha—The Man of God." Study leader is Bro. J. Martin.

April 18-20, at Cumberland, S.A.

Bro. J. Knowles will present special effort on "Ezekiel."

June 13-15, at Hobart, Tas.

Young people's study weekend.

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

Bible School Dates

Autumn School to be held **May 9th to 17th, 1970**. Spring School to be held **August 29th to September 6th, 1970**. Summer School to be held **December 26th to 3rd January, 1971**. Plan your holidays to attend one of these occasions. You will find it a very enjoyable and stimulating experience.

DAILY BIBLE READINGS FOR JANUARY 1970					
Thursday	1	Genesis	1, 2	The Psalms 1, 2	Matthew 1, 2
Friday	2	.....	3, 4	.....	3, 4
Saturday	3	.....	5, 6	.....	5, 6
Sunday	4	.....	7, 8	.....	7, 8
Monday	5	.....	9, 10	.....	9, 10
Tuesday	6	.....	11, 12	.....	11, 12
Wednesday	7	.....	13, 14	.....	13, 14
Thursday	8	.....	15, 16	.....	15, 16
Friday	9	.....	17, 18	.....	17, 18
Saturday	10	.....	19	.....	19, 21
Sunday	11	.....	20, 21	.....	22
Monday	12	.....	22, 23	.....	23, 25
Tuesday	13	.....	24	.....	26, 28
Wednesday	14	.....	25, 26	.....	29, 30
Thursday	15	.....	27	.....	31
Friday	16	.....	28, 29	.....	32
Saturday	17	.....	30	.....	33
Sunday	18	.....	31	.....	34
Monday	19	.....	32, 33	.....	35
Tuesday	20	.....	34, 35	.....	36
Wednesday	21	.....	36	.....	37
Thursday	22	.....	37	.....	38
Friday	23	.....	38	.....	39, 40
Saturday	24	.....	39, 40	.....	41, 43
Sunday	25	.....	41	.....	44
Monday	26	.....	42, 43	.....	45
Tuesday	27	.....	44, 45	.....	46, 48
Wednesday	28	.....	46, 47	.....	49
Thursday	29	.....	48, 50	.....	50
Friday	30	Exodus	1, 2	.....	51, 52
Saturday	31	.....	3, 4	.....	53, 55
				.....	56, 57
					Romans 1, 2
					3, 4
					5, 6
					7, 8
					9

RECOMMENDED READING FOR THIS MONTH

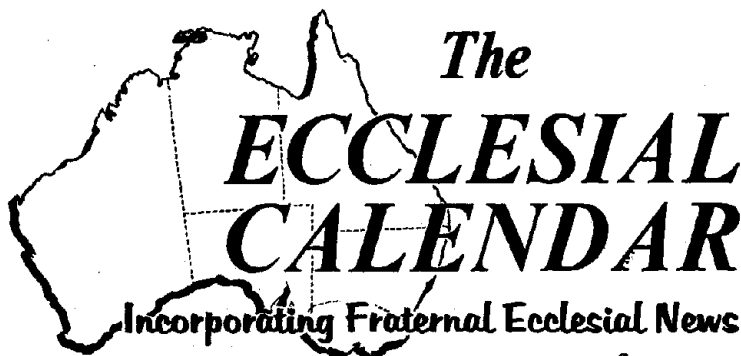
Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

★ **Key To The Understanding Of The Scriptures.** Valuable introduction to the basic principles of Genesis; gives interesting facts for Bible marking. Priced at 50c paper cover, \$1 cloth bound (plus post.)

★ **Elpis Israel.** Standard Christadelphian exposition. Use the Index to discover Bro. Thomas' many comments upon Genesis, Psalms and Matthew, and read the excellent expositions therein. Priced at \$3.20 (plus post.)

★ **Ways Of Providence.** Contains eight chapters on the Genesis record, showing the developing purpose of God through worthy men of old. The background to David's life also provides helpful information in the Psalms reading. Price: \$1.50 (plus post.)

These volumes available from Logos, P.O. West Beach, S.A. 5024.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

At The Meetings

A FAITHFUL ECCLESIA

An ecclesia exists for an object — to witness for God, and as a means in His kind providence of helping men and women to know, serve, and please Him. An ecclesia will be no failure in regard to this object if it determines that the Truth shall reign in its midst. Let us never forget that God watches, with an interest that we can only very imperfectly apprehend, the vicissitudes of ecclesial life. Where His Truth is welcomed, and its voice heeded, He is pleased. Where, too, the welcome is genuine, the evidence of the fact is apparent. We do not find an ecclesia which reveres the Truth characterized by contention, heresy, bitterness, unrighteousness, or by its neglect of the needs of the poor, the downcast, the feeble-minded, and the stranger. On the contrary we see love, peace, harmony, stability, useful activity, and much enterprise on God's behalf. But is the Truth powerful enough to constitute such a meeting? Yes, and if the description does not apply to the one to which we belong, then there is something wrong. In which case, let us see to it that we are not a party to the cause. Where an ecclesia is on the downward path, it is an affair for sack-cloth investigation — an investigation commencing with the examination and overhauling of self. A frequent reading of Christ's Seven Apocalyptic Messages will be found helpful: "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias." (AJ).

THE ECCLESIAS REPORT . . .

BAPTISMS

With pleasure we announce the following baptisms into the sin-covering name of our Lord, and convey our fraternal greetings to our new brethren and sisters:

- Ballina: **Miss Terrill Moss** (24-12-69), daughter of Bro. and Sis. D. Moss.
- Enfield: **Mr. Gary LePoidevin** (8-1-70), who had been tutored in the Truth by our late Bro. George Foulis (see Dec. Calendar, p.3).
- Granville: **Mr. Les Whitehead** (14-8-69); **Mr. and Mrs. Peter Finn** (4-12-69).
- Lakemba: **Miss L. Sharpe** and **Mr. P. Woods** (30-12-69); **Miss S. Kingston** (6-1-70), all Sunday School scholars.
- Moe: **Mr. and Mrs. J. Kilpatrick** (20-12-69) and **Mr. B. D. Bruning** (4-1-70), all of Leongatha. Bro. Bruning first made contact through a local newspaper adv.; and Bro. and Sis. Kilpatrick through the Gospel Publicity League campaign in South Gippsland about a year ago. Since then, they have attended classes conducted by GPL in the Kilpatrick home, and will be living in isolation.
- Perth: **Miss Patricia Hawkins** (2-12-69).
- Woodville: **Mr. Syd and Mrs. Gwen Appleyard** (13-1-70).

TRANSFERS

We commend the following members to their new ecclesial associations, as they continue the work of the Truth in other sections of the Master's Vineyard:

- To Auckland, NZ: **Bro. and Sis. H. Arnott** (from Hobart, Tas.)
- To Bossley Pk.: **Sis. Margaret Sawell** (prev. Stevens), from Yagoona.
- To Campsie: **Sis. Margaret Littler** (from Shaft Rd.)
- To Cumberland: **Sis. Angela Farren** and **Sis. Judith Martin** (both from Perth)
- To Granville: **Sis. P. Horne, Bro. and Sis. J. Horne, Sis. P. McKinnon** (from Doonside).
- To Hobart: **Bro. and Sis. J. Scull** (from Yagoona).
- To Lakemba: **Sis. J. Shields** (from Hurstville); **Bro. and Sis. O. Van Rensburg** (who have returned from an extended visit to South Africa).

WEDDINGS

We delight to congratulate the following couples (and those whose weddings, announced last issue, occurred during January) on their marriage. May Yahweh's care and guidance be with them in their walk together, and the influence of His Word in their home be the strengthening power of their lives.

- Bro. Roland Sawell** (Bossley Pk.) was married to **Sis. Margaret Stevens** (Yagoona) at Yagoona Hall on Sat. Jan. 19th. They will be meeting at Bossley Pk. Ecclesia.
- Brother Ian Gates** (Adelaide) married **Sister Jenny Goodman** (Pascoe Vale) on 24th January in Melbourne.

SICKNESS

We are sorry to learn from Sutherland Ecclesia, that two of their members recently were hospitalized through sickness. **Bro. Vic Shane**, the Asst. Rec., suffered a heart attack, and was placed in Sutherland District Hospital, and at the time of writing was improving. **Sis. Georgina O'Neill** was also

in the same hospital as result of a coronary, and her condition was advised as satisfactory.

We trust that the health of those suffering from sickness has been restored, and that the blessing of the Divine Physician overshadows all in the Household who feel the infirmity of the flesh. We can look forward to the day to come, when immortality will sweep away present afflictions.

TAPES AVAILABLE TO ASSIST SUNDAY SCHOOL SCHOLARS

A special tape service has been added to the services offered by the Australasian Christadelphian Correspondence Sunday School, to families in isolation and Sunday Schools. The tapes dramatize incidents in the current Sunday school lessons, and provide an excellent supplement to the studies. Questions related to the Lesson Notes are asked during the course of the tape.

The tapes are recorded on 4" at 3½ FPM, and run for a period of 15-20 minutes. Two lessons are presented on each tape. Distribution of the tapes is undertaken by the Correspondence Sunday School at a subscription of \$5 for a 12-month issue. Under this system, tapes will be forwarded on return of the previous tape and re-dubbing is not permitted.

A sample tape, "Introducing the Bible," is available entirely free of charge for those interested in hearing the excellent presentation of the matter.

All enquiries should be directed to **The Secretary, Sunday School Tape Service, P.O. Box 14, Nailsworth, S.A. 5028.**

CORRESPONDENCE FROM COORPAROO ECCLESIA

We have been requested to publish correspondence from the Coorparoo Ecclesia, which has been held over pending further developments.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

February 14-22 at Enfield

Bro. E. M. Spongberg will lead annual effort on theme: "Consider My Servant, Job."

March 27-30 at Glenlock

The Study Camp on banks of River Murray will consider "Elisha—The Man of God." Study leader is Bro. J. Martin.

April 18-26, at Cumberland, S.A.

Bro. J. Knowles will present special effort on "Ezekiel."

June 13-15, at Hobart, Tas.

Young people's study weekend.

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

January 9-18, 1971, at Hobart, Tas.

Hobart Ecclesia is sponsoring the next Bible Campaign, involving Gospel proclamation, Study sessions, and Children's instruction.

Bible School Dates

Autumn School to be held **May 9th to 17th, 1970.** Spring School to be held **August 29th to September 6th, 1970.** Summer School to be held **December 26th to 3rd January, 1971.** Plan your holidays to attend one of these occasions. You will find it a very enjoyable and stimulating experience.

WE WELCOME READERS' INTEREST AND COMMENTS

GOSPEL PROCLAMATION ASSOCIATION REPORTS

Response To Advertising

During the four weeks ending 19th Dec., an average of 36 applications for literature were received weekly. They came from the following areas: NSW 19; Qld 16; WA 12; SA 80; Vic 8; NZ 1; Other areas 7. In addition to these 143 requests, 18 others were enlisted for a continuous study of the "Herald" booklets.

Most popular titles requested were: "Russia's Policy in the Middle East," "The Kingdom of Heaven on Earth," "Modern Israel, A Miracle of Bible Prophecy," and "Man in Space." It is noted that considerable interest is aroused by use of the special "Herald" printer's blocks.

Over 500,000 Letterboxes in 12 Months

In co-operation with ecclesias and individual brethren, GPA has distributed literature into $\frac{1}{2}$ million homes during the past year. This represents a summary of actual distributions, involving production of over 800,000 leaflets. This indicates an active participation with the Brotherhood in the most urgent labor of "crying aloud and sparing not," and of bringing the message of salvation to a doomed world. The GPA desires to acknowledge the encouraging and helpful co-operation of those who have performed this work, and looks forward to another 12 months, God willing, in which there will be further opportunity to labor in the Master's Service.

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR FEBRUARY 1970 (God Willing)

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

Memorial meetings commence 10.30 a.m. Visitors most welcome at this isolation Ecclesia.

1—10 a.m. Exh: Bro. K. Digney.

4—Study 8 p.m.: Bro. L. Harrison, "Israel in the Wilderness."

8—Exh: Bro. L. Harrison, 10.30 a.m.

11, 18, 25—Study on "Wilderness Wanderings" cont.

15—Exh: Bro. K. Digney, 10.30 a.m.

22—Exh: Bro. L. Harrison, 10.30 a.m.

MEMORIAL HAWTHORN — Masonic Hall, cnr. Hobart and Shakespeare Sts. (Special lectures under sponsorship of Perth Ecclesia).

Memorial meetings commence 11.15 a.m.

1—Exh: Bro. B. Hayles; Lect: Bro. G. Hawkins, "The devil is sin personified, Not a Fallen angel."

8—Exh: Bro. D. Moore; Lect: Bro.

J. Ullman, "Bible baptism demands belief of Truth, and total immersion in water."

15—Exh: Bro. W. Excell; Lect: Bro. R. Taylor, "Jerusalem, Earth's future capital city."

22—Exh: Bro. H. West; Lect: Bro. A. Harrison.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

1—Exh: Bro. D. Hurn; Lect: Bro. T. Stagg, "The European Common Market, its Importance in God's plan."

8—Exh: Bro. R. Hunter; Lect: Bro. B. Evans, "Man's only hope since Eden, Immortal life at Christ's return."

15—Exh: Bro. A. Newton; Lect: Bro. J. Ullman, "Armageddon will follow Russia's invasion of the Middle East."

22—Exh: Bro. J. Ullman; Lect: Bro. A. Newton, "Jesus Christ did not exist before he was born."

NEW ECCLESIA COMMENCES IN PERTH

After five months of public lectures in the Mount Hawthorn area, sponsored by the Perth Central Ecclesia, memorial meetings commenced on January 18th in the Masonic Hall, Cnr. Shakespeare and Hobart Sts. Brethren and sisters from other Ecclesias are invited to attend and support these meetings, to assist in the complete establishment of the Ecclesia in the district.

VICTORIAN ECCLESIAS**PROVERBS APPRECIATED AT COBURG**

Bro. A. C. Newton visited Coburg Ecc. from 7-9th January, to provide exhortational studies from the book of Proverbs. A very beneficial occasion resulted, in which important lessons were developed, emphasising the necessity of wisdom in the present probation.

A CORRECTION

It was wrongly stated in the December CALENDAR (p.2) that Brother Pettigrew was the first Recorder of the Coburg Ecclesia. In fact, he followed Bro. W. B. Embury, and as the second Recorder served the Ecclesia from 1928-31. We regret the error.

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

- 1—9.30 a.m. Elpis Israel class: Bro. S. Snow; Exht.
- 3—Bible class at 2 Horton Street, Reservoir: Bro. P. Pickering: "The Herald appears — The Ministry of John, Pt. 1 (Lk. 3: 1-9)."
- 7—Temple of Ezekiel's prophecy class: Bro. S. Snow. Held 72 Wood St., Templestowe.
- 8—9.30 a.m. E.I. Class. Exh: Bro. B. Williams.
- 10—8 p.m. Quarterly bus. meeting, 11 Beckley St., East Coburg.

15—9.30 a.m. E.I. Class. Exh: Bro. K. Quixley.

17—Bible class: Bro. D. Brewer: "The Herald appears, Pt. 2 (Lk. 3: 10-20)."

19—Eureka class at 47 Finlayson St., Doncaster West: Bro. S. J. Mansfield.

21—Temple of Ezekiel's prophecy

22—9.30 Elpis Israel class. Exh: Bro. E. Crouch.

LILYDALE — Atheneum Hall. (Rec: Bro. C. Drewitt, Seblre Ave., Wandin Nth. 3139).

1—Exh: Bro. R. Goodman. (Held Castella St.).

4—Bible class at home Bro. R. L.

THREE MELBOURNE ECCLESIAS COMBINE IN SPECIAL STUDY

During the visit of Bro. R. Abel (Canada) to Victoria, Clayton, Melbourne and Mt. Waverley Ecclesias are organizing a special study on "1st Corinthians". This commences on Friday, 30th Jan., and the tentative program is as follows:

Fri. 30th at Melbourne — "So that no human being may boast in the presence of God."

Sat. 31st at Mt. Waverley — "He shall be saved but only as through fire."

Sun. 1st Feb. — Exh. at Clayton; Lect. at Mt. Waverley.

Mon. 2nd at Mt. Waverley — "All things are lawful for me, but not all things are helpful."

Wed. 4th at Clayton — "If anyone imagines he knows something, he does not know as he ought to know."

Thur. 5th at Clayton — "To each is given the manifestation of the spirit for the common good."

Fri. 6th at Melbourne — "For a wider door for effective work is opened to me."

Sat. 7th — Address to young people at the Central CYC.

Sun. 8th — Exhort at Mt. Waverley; Lecture at Clayton.

ECCLESIAL CALENDAR

- Saxon, 92 Victoria Road: "Thanksgiving" (tape, Bro. H. Tennant.)
- 8—Exh: Bro. G. Pearson. MIC at home Bro. R. L. Saxon, 3 p.m.
- 15—Exh: Bro. R. Saxon.
- 18—Bible class: Bro. R. Goodman, "James ch. 1."
- 22—Exh: Bro. P. Morgan.
- MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).**
- 1—Exh: Bro. D. H. Wallace. Lect: Bro. A. Clarke, "Is Time on your Side?" Quart. bus. meeting.
- 6—Bible class at 8 p.m., 7 Wills St., Kew: Bro. R. Able (Canada): "Paul's Letter to Corinth."
- Special study.**
- 7—CYC activities.
- 8—Exh: Bro. R. Bray. Lect: Bro. S. Stevenson, "Can we live without God?"
- 12—Sisters' class.
- 13—Bible class cont: Bro. L. Saxon, "The Parable of the Tares;" Bro. T. Millar, "The Parable of the Rich Man and Lazarus."
- 15—Exh: Bro. D. McCullen. Lect: Bro. R. Perry, "You must be baptised."
- 16—AB meeting.
- 20—Bible class cont: Bro. R. D. Walker, "Born of water and spirit."
- 21—SPL: Bro. G. Kennett, "Ye are Christ's and Christ is God's (1 Cor. 3:23)."
- 22—Exh: Bro. L. Cresswell. Lect: Bro. J. Byrt, "A Christian's view of Science, and the Bible."
- 27—Bible class cont: Bro. R. Russell, "Jesus believed in Adam;" Bro. A. Wallace, "Jesus believed in Noah."

SUPPLEMENT TO LOGOS, FEBRUARY 1970

- MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).**
- 1—1.30 p.m. Exh: Bro. H. Islip. Young people's talk by Bro. L. Galbraith.
- 7—11 a.m.-4 p.m. Annual ecclesial picnic at Willowgrove sports ground.
- 10—2 p.m. Bible class at home Bro. G. Howe, Yarragon.
- 13—8 p.m. Life of Christ class at home Bro. Burrage, 6 Langford
- 15—1.30 p.m. Exh: Bro. G. Howe. 4 p.m. Youth fellowship class at home Sis. J. Galbraith, Tyers.
- 18—8 p.m. Bible class at home Bro. Burrage.
- 24—2 p.m. Bible class at home Bro. Howe.
- 27—Life of Christ study cont.
- PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).**
- 1—Exh: Bro. D. Goodman; Lect: Bro. R. Hyndman, "God is Alive, The Bible Evidence."
- 8—Exh: Bro. H. Mullin; Lect: Bro. E. Crouch, "God is Alive, Nature's evidence denies evolution."
- 10—Bible class at 670 Pascoe Vale Rd., Glenroy: "Righteousness of God in relation to Israel (Rom. 9)."
- 15—Exh: Bro. P. Islip; Lect: Bro. P. Brown, "God is Alive, His plan for mankind."
- 22—Exh: Bro. R. Hyndman; Lect: Bro. P. Kenney, "God is Alive, You were born to die; Be Reborn and Live."
- 24—Bible class cont: "Law righteousness and Faith righteousness (Rom. 10)."

VISITORS AND ACTIVITIES AT HOBART

A large number of interstate members visited Tasmania over the holiday period, and the following provided ministrations to the Hobart Ecclesia: Brn. G. Alchin (Adamstown), A. Hill (Cumberland), D. Carrol (Yagoona). In addition, some brethren have transferred to and from Hobart Ecclesia (details under Ecclesial Reports). Bro. and Sis. D. Venn, and Sis. Robyn Venn will shortly return to Qld. Their company and keen support have been appreciated by Hobart Ecc.

The CYC plans a weekend of study and proclamation at Campbell Town (28th Feb. to 1st Mch.), followed by the annual **Inter-Ecclesial Tasmanian Picnic** on Monday 2nd March (arranged with L'ton Ecc.) at the same locality.

Young people are invited to attend the June CYC Study weekend (further

details to be published in forthcoming issues). The next Bible Campaign (Jan. 9-18, 1971) is planned for Hobart, and private accommodation will be available for visiting brethren and sisters. Costs will be kept to a minimum, and further details can be obtained from Bro. H. Taylor (address under Hobart Cal.)

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 1—9.30 a.m. S.S. Exh: Bro. E. Harrington. Lect: Bro. S. J. Taylor, "The Bible's Message of Salvation."
- 3—7.45 p.m. Bible class: Bro. D. Hazzard, "John, a character Study."
- 5—7.45 p.m. Study class: "Nazareth Revisited."
- 8—S.S.; Exh. & Lect: Bro. C. A. Blanch (L'ton), "Will the Jews retain Jerusalem?"
- 9—AB meeting.
- 10—Bible class cont: Bro. S. J. Taylor, "Introduction to 1 John; Why the Epistle was written (Ch. 1:1-4)."
- 11—10 a.m. Dorcas activities.
- 12—Study of "Nazareth Revisited."
- 14—CYC: 2 p.m. Junior, "Hezekiah's sickness and prayer." 7 p.m. Seniors.
- 15—S.S.; Exh: Bro. J. Scull. Lect: Bro. E. Harrington, "The Kingdom of God on earth."
- 17—Bible class: Bro. H. E. Taylor, "God is light (1 Jn. 1:5-2:29)."
- 19—Study of "Nazareth Revisited."
- 22—S.S.; Exh: & Lect: Bro. D. G. Case (L'ton), "Baptism, Its origin and meaning."
- 24—Bible class cont: Bro. D. P. Taylor, "God is love (1 Jn. 3,4)."

- 26—"Nazareth Revisited" study.
- 28—CYC combined weekend at Campbell Town, involving study and Gospel proclamation activities.

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 1—9.30 a.m. S.S. & Snr. Elpis Israel Class; 11 a.m. Exh: Bro. C. Blanch; 7 p.m. Lect: Bro. F. Onley, "Immortality, God's Promise not your Possession."
- 4, 18—7.45 p.m. Bible class.
- 6—Study class based on "The Last Days of Judah's Commonwealth."
- 7—Launceston Sunday School picnic, to be held at Myrtle Park. Evening: CYC.
- 8—S.S. and E.I. class; Exh. & Lect: Bro. H. Walker, "The Death State, By Two who came back."
- 11, 25—7.45 p.m. MIC.
- 12, 26—7.45 p.m. Dorcas activity.
- 13—Study cont: "Last days of Judah's Commonwealth."
- 15—S.S. and E.I. class; Exh: Bro. D. Case; Lect: Bro. C. Blanch, "God is one, not a Trinity."
- 21—Jnr and Snr. CYC.
- 22—S.S. & E.I. class; Exh: Bro. G. Dangerfield; Lect: Bro. M. Wright, "What the churches should teach."
- 27—Study: "The Last Days of



NEWS OF THE BIBLE CAMPAIGN

Bro. M. Coombe writes advising of the success of the Tasmanian Bible Campaign held during January. About 60 visiting brethren and sisters from Hobart, Canada, USA, and the mainland, joined with the Launceston Ecclesia to enjoy a spiritually refreshing occasion. Three study themes were expounded: "The Principles of Action" (Bro. A. Newton, Perth), "Habakkuk's Message" (Bro. H. P. Mansfield, Woodville), "Doctrine of Sanctification" (Bro. A. Cheek, Enfield). In addition the Junior Campaign, conducted by Bro. B. Philp, Sutherland, attended to 43 children, with studies and activities. The public lectures were delivered by Bro. R. Abel (Canada) under the titles: "Russia, Israel, Christ and You"; "The Miracle of the Middle East"; "Armageddon and Its Aftermath." A number of interested friends attended.

Judah's Commonwealth."
LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Traralyn (Rec: Bro. E. A. Harvey, 18 Nottley Street, Newnham 7250. Tel: 31 3316).

- 1—9.30 a.m. S.S. 11 a.m. Exh: Bro. E. A. Harvey. Lect: Bro. H. Walker (B'ham), "Jonah and the Whale, Fact or Fiction?"

- 8—S.S.; Exh: Bro. D. W. Harvey. Lect: Bro. F. W. Bracey, "Christ will come again."
- 15—S.S.; Exh: Bro. J. Duckworth. Lect: Bro. E. A. Harvey, "The Truth about the Devil."
- 22—S.S.; Exh: Bro. F. W. Bracey. Lect: Bro. R. Ross, "Where are the dead?"

SOUTH AUSTRALIAN ECCLESIAS

ADELAIDE — 105 Halifax St. (Rec: Bro. P. Hurn, 12 Newark Rd., Torrens Park, SA 5062).

- 1—Exh: Bro. S. Cattermole. Lect: Bro. B. King.
- 8—Exh: Bro. W. R. Stephenson. Lect: Bro. K. McDermott.
- 15—Exh: Bro. C. Cookson. Lect: Bro. C. Provis.
- 22—Exh: Bro. A. Dangerfield. Lect: Bro. K. Provis.

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 1—Exh: Bro. C. Briggs. Lect: Bro. K. Provis.
- 8—Exh: Bro. G. Kennedy. Lect: Bro. L. Russell.
- 15—Exh: Bro. T. Topham. Lect: Bro. P. Dunn.
- 22—Exh: Bro. G. Preston. Lect: Bro. R. Mansfield.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 1—Exh: Bro. Mur. Lund; Lect: Bro. A. C. Dangerfield, "The Hippie Cult, Fruit of Godlessness, What is the purpose of life?"
- 2—'Sign' class at home Bro. N. Angove, 20 Eton Ave., Warradale.
- 5—Acts class at home Bro. A. Cowley, 14 Brian Tce., Morphet Vale; Bro. R. Mansfield, "Words are able to save (Acts. 10:25-36)."

- 8—Exh: Bro. Max Lund; Lect: Bro. J. Lunn, "Parents! The Bible in the Home is the answer to Today's Immorality."
 - 11—Faith of Prophets class at home Bro. T. Cowley, 456 Morphet Rd., Warradale; Bro. E. Wilson, "Alphabetical Structure of the Psalms."
 - 15—Exh: Bro. K. Martin; Lect: Bro. K. Gore, "Our World and Noah's World — Striking parallels."
 - 16—Sign class cont.
 - 19—Acts class cont; Bro. R. Mansfield: "The Testimony of the Holy Spirit (Acts 10:37-48)." To be held at home Bro. J. Elton, 61 Auricchio Ave., St. Marys.
 - 22—Exh: Bro. E. Wilson; Lect: Bro. K. McDermott, "Evolution, the Backdrop to today's Fearful Violence."
 - 25—Faith of Prophets class at home Bro. B. Luke, 1 Abbotshall Rd., Hawthorn: "The Significance of the Psalms" "Superscriptions and subscriptions" (Bro. E. Wilson).
- BUNBURY**—Via Kei'h (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).
- Memorial meetings 11 a.m. Sundays.
 - 18—Commencement of Study on "In the Steps of the Master," held at home Bro. D. Pitt: "Parable of the Tares."
 - 25—2nd study at home Bro. D. Pitt: "Parables to the people from the Lakeside."

PICNIC ARRANGED FOR SPECIAL EFFORT

During the effort of Bro. J. Knowles with Cumberland Ecclesia in April, upon the theme: "Ezekiel, Man of Vision," a picnic has been arranged for the holiday, April 25th. It will be held at Hahndorf Oval, in the Adelaide Hills, and members are invited to join in the activity. The special effort will commence on April 18th with a Fraternal meeting, and conclude on Sunday 26th. Further details will be listed next issue (God willing).

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1—Exh: Bro. L. J. Colquhoun. Lect: Bro. D. Manser, "The Modern World and the World to come."
- 8—Exh: Bro. S. Cattermole. Lect: Bro. Mur. Lund, "Creation true; Evolution false."
- 9—8 p.m. Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Gdns.: Bro. B. Luke, "Mounting world problems, A Sure Sign of Christ's Return."
- 15—Exh: Bro. W. Gurd; Lect: Bro. R. Thiele, "Can you believe the Bible today."
- 22—Exh: Bro. A. Hill; Lect: Bro. J. Riddle, "The necessity of a true understanding of Christ's sacrifice."
- 25—8 p.m. Opening Bible marking night: "Resurrection and Judgment."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 1—Exh: Bro. E. Wilson; Lect: Bro. J. Martin, "Christ will bring the world out of Israel."
- 8—Exh: Bro. J. Martin; Lect: Bro. H. P. Mansfield, "A Divided Christendom cannot save."

Commencement of Special effort on "Job", by Bro. E. M. Spongberg.

- 14—Fraternal, 8 p.m.: "The smiting of Job."
- 15—Exh. & Lect: "World events dictate the 1970's a Decade of Disaster."
- 17—8 p.m. Study: "In quest of an

Arbitrator."

- 18—Lecture in Tea Tree Gully Hall, 8 p.m.: "Ominous moves in Europe, Prelude to Armageddon."
- 19—Study 8 p.m.: "I know that my Vindicator liveth."
- 20—Sub. young peoples class: "How to cast sin out of your life (based on Colossians)."
- 21—Study: "Where can wisdom be found?"
- 22—Exh. & Lect: "Christ's final solution, ten centuries of Peace."
- 24—1st of 3 special studies on Gen. 1-3: Bro. J. Knowles.

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 1—Exh: Bro. J. Lunn; Lect: Bro. I. McLean.
- 8—Exh: Bro. B. G. Hollamby.
- 15—Exh: Bro. R. Hollamby.
- 17—Dorcas class activities.
- 18—Elpis Israel class study.
- 22—Exh: Bro. J. King (Brighton).
- 25—Life of Christ study.

TEA TREE GULLY — Community Hall, Memorial Drive. (Sec: Bro. G. Wigzell, 8 Newman Ave., Tea Tree Gully 5091).

- 1—Lect: Bro. J. Knowles, "Christ's Return, God's Remedy for a sick world."
- 8—Lect: Bro. J. Martin, "Christ's Return, Remedy for a sick world."
- 15—Lect: Bro. S. Kingsbury, "Sincerity without Truth cannot Save."
- 22—Lect: Bro. G. Wigzell, "Without Christ, Death is Permanent."

NEW ECCLESIA ANTICIPATED

Following upon the commencement of special lectures in the Tea Tree Gully area, the Committee, sponsored by Enfield Ecclesia, are working to establish an ecclesia in the area, which will be supported by about 50 brethren and sisters.

Originally the Modbury Institute was booked for the lectures. A group of J.Ws were holding a small class therein, but had indicated termination of their hire because they were constructing their own hall on property opposite. However hearing that the Christadelphians were intending to book the hall, the JW's decided to remain in the hall for a further period of time!! Consequently, the Tea Tree Gully Community Hall has been hired, pending availability of the Modbury Institute. Then the Christadelphian Lightstand will be established opposite the J.W. Hall (cp. similar situation in Acts. 18:7)!

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

- 1—11 a.m. Exh: Bro. C. Howard.
- 8—Exh: Bro. B. King. 7.30 p.m. Lect: Bro. B. King, "Man's Increase in Knowledge: Where it will Leap".
- 13—8 p.m. Bible discussion class: Bro. P. Weller, "Resurrection and Judgment."
- 15—11 a.m. Exh: Bro. N. Cook.
- 22—Exh: Bro. F. Russell. Lect: Bro. Russell, "Science, Religion and God."
- 27—8 p.m. Bible dis. class: Bro. P. Weller, "Outline of the Book of Job."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 1—Exh: Bro. J. Martin. Lect: Bro. P. Mansfield, "Facts to Consider when Choosing a Religion."

- 7—Sunday School outing. First gathering for 1970.
- 8—Exh: Bro. F. King. Lect: Bro. A. Wigzell, "World Events in the Light of Bible Prophecy."
- 9—AB meeting.
- 14—Special study "Elpis Israel" — "The Day The Earth Was Formed; p. 10."
- 15—Exh: Bro. A. Cheek. Lect: Bro. J. Knowles, "The Name, Nature & Attributes of the God We Worship."
- 17—Sisters' class commencement.
- 22—Youth Aliyah Sunday. Exh: Bro. P. J. Mansfield; Lect: Bro. F. King, "The Origin and Destiny of Israel."
- 25—Commencement of study class on "Life of the Lord." Leader: Bro. H. P. Mansfield, "The Lord's Life of Dedication and Service."
- 27—MIC.
- 28—Lit. distribution 3 p.m.; 7.30 p.m.: Bible marking of Gospel records.

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec.: Bro. D. Watson, Box 5, P.O., Booval 4304. Tel.: 82 1827).

- Sundays—11 a.m. Memorial meeting. 7.15 p.m. Lecture.
- 5—7.45 p.m. Bible class at home Bro. J. Gilson: "The Opening Visions (Rev. 4)."
- 12—Bible class 7.45 p.m. at home Sis. A. Elliott.
- 19—Bible class at home Bro. Gilson, cont: "Picture of Glory (Rev. 4)."
- 26—Bible class cont at home Sis. Elliott.

BUNDABERG—Drum Corp. Hall, Burrum St. (Rec: Bro. P. A. Bundesen, Mail Service 299, Bundaberg 4670).

Meetings held at 11 a.m. as above;

- 1—Exh: Brother B. Armour.
 - 8—Exh: Brother R. Winch.
 - 15—Exh: Brother R. Stokes.
 - 22—Exh: Bro. P. A. Bundesen.
- COORPAROO — School of Arts, Cur. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).**
- 1—Exh: Bro. R. Bailey. Lect: Bro. J. Higgs, "Back to the Bible; World Peace Assured." 2.30 p.m. Bible marking class at Hall.
 - 5—7.45 p.m. "Parables of Messiah" class by Bro. R. Stead, at home Bro. D. Bartley, Tingalpa.
 - 8—Exh: Bro. C. Bartley. Lect: Bro. R. Bailey, "Israel Today, The Key to the Meaning of our Times."
 - 12—7.45 p.m. Elpis Israel class by Bro. R. Rock at home Bro. D. Bartley.

FORMATION OF WILSTON ECCLESIA

The Wilston Ecclesia has been established in the Brisbane area, and accepts the BASF to be a true expression of Scriptural teaching in matters essential to salvation, and also believes the Cooper-Carter letter to be in harmony with the BASF. The Recorder is Bro. Don Lay, 5 Euler St., Aspley, Qld. 4034. (See next issue for activities).

- 14—7.15 p.m. Tabernacle class at home Bro. R. Stead, Tingalpa.
- 15—Exh: Bro. D. McGahey. Lect: Bro. R. Rock, "Jesus; The Man Born to be King."
- 16—2.30 p.m. Bible marking tape
- 19—7.45 p.m. Ephesians study by Bro. R. Hazell, at home Bro. D. Bartley.
- 22—Exh: Bro. S. Arthur. Lect: Bro. J. Higgs, "Have You Considered whether Mankind has any Future?"
- 26—7.45 p.m. Elpis Israel class by Bro. Rock at home Bro. Bartley.
- KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).**
- 1—Exh: Visiting bro. Lect: Bro. R. Tutticci.
- 7—Exh: Visiting bro. Lect: Bro. H. Finch, "Man's Inheritance the Earth, Not Space."
- 15—Exh: Bro. H. Finch. Lect: Bro. N. Waldron, "The world will see Peace, but not at Man's Hands."
- 22—Exh: Bro. R. Buttsworth. Lect: Bro. E. Crew, "Christ's Coming and You."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

- 1—Exh: Bro. Eric Townsend; Lect: Bro. Ron Elton, "Why Christendom is Astray."
- 5—1st princ. class by Bro. R. Evans.
- 8—Exh: Bro. Ray Evans; Lect: Bro. John Barton, "Bible prophecy in modern times."
- 12—Revelation class: Bro. W. Crew.
- 15—Exh: Bro. C. Brandt; Lect: Bro. Eric Townsend, "The coming Kingdom of God."
- 19—1st principles class cont.
- 22—Exh: Bro. Wally Crew; Lect: Bro. Marty Steele, "The fall of Man and its effects."
- 26—Revelation study cont.
- SOUTHPORT — Falconer St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).**
- Each Wed. 7.30 p.m.: Ecclesial Bible class.
- 1—Exh: Bro. C. Roberts.
- 8—Exh: Bro. L. Dodd. 7 p.m. Bible class.
- 15—Exh: Bro. B. Spall. 7 p.m. Study.
- 22—Exh: Bro. J. Carnes. Lect: Bro. L. Lephed, "The Divine Solution to World Turmoil."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masoni Hall, Teralba Rd. (Rec.: Bro. E. C. Witten, 15 O'Brien St., Gateshead 2290).

- 1—Exh: Bro. G. Alchin; Lect: Bro. K. Whitehead, "The rise and fall of the Papacy (Dan. 8)." (3 p.m. Cessnock Exh: Bro. S. Lake).
- 2—AB meeting.
- 4—Bible study: Bro. G. Alchin, "Background to 1st Cor."
- 5—1st princ. class at home Bro. G. Alchin.

- 8—Exh: Bro. N. Davies. 3 p.m. GES meeting; Lect: Bro. J. Richards, "Modern Sabbath observance not of God."
- 11—Bible study: Bro. N. Davies, "Ezekiel's prophecy of the Temple — The gate buildings of the outer court."
- 14—MIC (1) Bro. K. Whitehead, "Elpis Israel pp 253-258, Isaac's sacrifice a parable of Christ." (2) Bro. L. Hall, "2nd Cor. 5:1-9"; (3) Bro. S. Lake, "15 min.

DEFEATING SCIENCE SO-CALLED

On Jan. 4th, following attendance at the Bible School, Bro. A. Newton (Perth) visited Adamstown, to deliver an inspiring address upon the theme, "Evolution, the greatest hoax of all time." 96 attended the lecture, including 18 friends. Considerable comment was entered into at the conclusion of the lecture, until the doors of the hall were closed at 11.45 pm!! A challenge was issued by a group of so-called "intellectuals" of the universities, including a "Batchelor of Science in Geology," who were answered effectively by Brother Newton and Bro. H. P. Mansfield. Over 36 applications for the "Herald", "Creation or Chance" have been received from supplementary advertising.

- Exhort."
 15—Exh: Bro. E. Witton; Lect: Bro. G. Alchin, "Current affairs in the light of Bible prophecy."
 18—Study on 1 Cor: Bro. G. Alchin. "He that glorieth let him glory in the Lord."
 19—1st princ. class cont.
 22—Exh: Bro. H. Ryan. 3 p.m. Pamphlet dist; Lect: Bro. N. Davies, "Spirit Gifts are not now available."
 25—Study Ezekiel's Temple cont: Bro. N. Davies, "The gate buildings of the outer court."

26—1st princ. class cont.
AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

- 1—11 a.m. Meeting.
 8—2 p.m. Exh. by visiting bro.
 15—11 a.m. Memorial Meet.
 22—Exh. by brother from Sydney CYC.

BALLINA — Masonic Hall, Cor. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

- 1—Exh: Bro. C. Hermann; Lect: (Ballina): Bro. A. Russell, "The Gifts of the Spirit not in evidence in the 20th Century."
 4—GES meeting.
 6—MIC at home Sis. B. Denford.
 8—Exh: Bro. A. Russell; Isolation visit to Wyrallah, Exh: Bro. A. Roulstone. Lect. (Country), "Jerusalem, the Future Home of the United Nations."
 13—Revelation class at home Bro. A. Russell.
 15—Exh: Bro. J. Russell; Lect (Lismore), Bro. A. Russell, "The establishment of Israel a modern miracle."
 20—MIC at home Sis. B. Denford.
 22—Exh: Bro. C. Leeson.
 27—Revelation class at home Bro. A. Russell.
 28—Lit. distribution.

BOSSLEY PK. — Progress Hall, Cor. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1—9.30 a.m. S.S.; 11.15 a.m. Exh: Bro. W. Britain; 7 p.m. Lect: Bro. R. Pogson, "God's purpose

- with the earth will not be frustrated."
 3—10.30 a.m. Dorcas class at 3 Hemingway Cres., Fairfield.
 5—8 p.m. Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook, "Christ exalted above all."
 6—1st princ. and Bible marking class 8 p.m. at 3 Hemingway Cres., Fairfield: Bro. P. B. Sawell "The Spirit."
 8—S.S.; Exh: Bro. G. T. Darke; Lect: Bro. D. Shaw, "The Churches today . . . Astray from Bible truth."
 12—Law of Moses class, 8 p.m. at 11 Kendee St., Green Val.: Bro. G. Hatchell, "Ch. 3."
 15—S.S.; Exh: Bro. W. E. Sawell; Lect: Bro. E. Murphy, "Eternal life is God's gracious gift, but Sin's reward is death."
 19—8 p.m. Hebrews class cont.
 20—1st princ. and Bible mark. class cont.: Bro. P. B. Sawell, "The Spirit (2)."
 22—S.S.; Exh: Bro. P. B. Sawell; Lect: Bro. R. W. Sawell, "Israel's part in God's dealings with mankind."
 26—8 p.m. Law of Moses class at 96 Maxwell Ave., Green Val.: Bro. R. W. Sawell, "Ch. 4."

CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 15 Bulkar Rd., Bellevue Hill. 2023. Tel.: 36 5287).

- 1—Exh: Bro. D. Pogson. Bible marking 3 p.m. at home Bro. R. Mansfield, 29 Kulgoa Rd., Bellevue Hills. Lect: Bro. K. Wassell, "The times of Micah, Similar to our times."
 2—AB meeting 8 p.m. at home Bro. T. Littler, 26 Donington Ave., Georges Hall.
 4—10.15 a.m. Sisters class at home Sis. Browne, 43 Moratai Ave., Riverwood: Bro. J. Mansfield Snr., "Characters of the Bible."
 5—Galatians study at home Bro. K. Jamieson, 43 Conway St., Bankstown: "Gal. 5."
 8—Exh: Bro. E. Mansfield; Lect: Bro. K. Jamieson, "What repentance really means."
 10—Bible class 8 p.m. at home Bro. G. Simmons, 65 Charlotte St.,

Bro. E. Mansfield, "The Life of the Lord."

15—Exh: Bro. C. O'Connor. 2.15 p.m. Leaflet dist. Lect: Bro. R. Pogson, "Opening study on the visions of Ezekiel."

18—10.15 a.m. Sisters class at home Sis. White, 47 Francis Street, Earlwood.

19—Galatians study at home Bro. R. Croker, 10 George St., Pennant Hills.

22—Exh: Bro. K. Wassell. Lect: Special advertised monthly address, "Peace on Earth; Never under man's government."

24—"Life of the Lord" study 8 p.m. **FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).**

1—7 p.m. Lect: Bro. B. Bowen, "God's Great Promise of Life to Dying Humanity (Gen. 3:15)."

8—7 p.m. Lect: Bro. J. Dawson, "War in the Middle East. A Parable of Gen. 14."

10—8 p.m. Law of Moses class by Bro. C. Stolsted, at 2 Bishop St., Newport.

15—7 p.m. Lect: Bro. J. Gilmore, "Abraham, the Heir of the World."

22—Lect: Bro. R. Carr, "What is Faith and How does it Come?"

24—7 p.m. Apocalypse class by Bro. C. Hocking at 45 Adam Street, Harbord.

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

1—Exh: Bro. C. Hocking. 7 p.m. Lect: Bro. E. Spongberg, "The Destruction of Jericho; Prophecy of Coming World Judgment."

4—8 p.m. Corinthians study: Bro. D. Pogson, "We Know an idol is Nothing."

6—8 p.m. 1st princ. study at home Bro. G. Darke, 76 Percy Street, Wentworthville.

8—Exh: Bro. R. Pogson. 7 p.m. Lect: Bro. W. Britain, "Why

Israel is the National people of God."

11—8 p.m. Elpis Israel class: Bro. B. Gilham.

15—Exh: Bro. J. Dawson. 7 p.m. Lect: Bro. B. Bowen, "God's Great Promise of Life to Dying Humanity (Gen. 3:15)."

16—AB meeting 7.30 p.m.

18—8 p.m. Corinthians study: Bro. D. Pogson, "Refraining from Privilege."

20—8 p.m. 1st princ. class at home Bro. G. Darke.

22—Exh. & Lect: Bro. P. Pickering, "A World in Turmoil; The Divine Solution." 3 p.m. Domain meeting.

25—8 p.m. Elpis Israel class: Bro. B. Gilham.

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

1—Exh: Bro. K. Dawes. Lect: Bro. W. McKinlay, "Resurrection of the Dead, Man's Only Hope."

4—Bible class, "Life of Christ," Bro. B. Stretton.

7—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The Kings."

8—Exh: Bro. F. Ryan. Lect: Bro. B. McClure, "Total War in the Middle East; Its Effect on you."

10—Home study at residence Bro. Butters.

11—MIC.

15—Exh: Bro. C. McGonigal. Lect: Bro. J. Mansfield, "Jesus Christ, Earth's Future King."

18—Bible class cont.

21—Young peoples Bible class: Bro. B. McClure, "Judges."

22—Exh: Bro. A. G. Russell. Lect: Bro. W. Wolstencroft, "The State of Israel, Prophecy Fulfilled."

24—Home study class cont.

25—MIC.

26—Young peoples 1st prin. class at home Bro. W. Wolstencroft:

STUDY WEEKEND AT GRANVILLE

Bro. P. Pickering (Coburg) will be at Granville during Feb. 20-22, to provide studies on the theme: "For the Hope of Israel I am bound with this chain." The events dealing with the Apostle's declaration will be outlined, and consideration given to its application in our lives.

Bro. C. O'Connor, "Events Subsequent to Christ's Return."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118 (Tel. 86 1054)

8—Exh: Bro. E. M. Spongberg. Lect: Bro. J. Gilmore, "Why Israel is God's Chosen Nation."

14—8 p.m. study: "Eureka," at the home Bro. M. Bonner, 48 Lockerbie St., Thornleigh.

15—Exh. & Lect: Bro. B. McClure, "The Destruction of Jericho, A Prophecy of Coming World Judgment."

18—8 p.m. study: Bro. D. Pogson, "Corinthians." At Granville Assemb. Hall.

21—8 p.m. study at home Bro. R. Carr, 100 Essex St., Epping: "O. T. Parables and Proverbs."

22—Exh: Bro. N. Rice. 3 p.m. Domain Meeting. Lect: Bro. R. Croker, "Divine Lessons from the book of Judges."

25—MIC at Granville Hall, 8 p.m.

PORT HACKING—Senior Citizen's Hall, Gynea Bay Rd., Gynea (Rec: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

1—Exh. and Lect: Bro. A. Chambers, "The message of Daniel."

8—Exh: Bro. E. Russell; Lect: Bro. Jn. Mansfield, "Resurrection & Judgment."

15—Exh: Bro. K. Gould. Lect: Bro. G. Russell, "No torment in hell."

22—Exh: Bro. J. Mansfield; Lect: Bro. L. Ryan, "Baptism and its need."

RIVERWOOD — 265 Bonds Road (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

1—Exh: Bro. J. Rosser. Lect: Bro. C. H. French, "When will war cease?"

4—Bible class: Bro. V. Hocking, "Introduction to Zechariah (Ch. 1:1-16)."

8—Exh: Bro. F. Hulks. Lect: Bro. G. Russell, "Why should a Savior die?"

11—Bible class: Bro. V. Hocking, "1st Vision: Zion shall prosper (Zech. 1:7-17)."

15—Exh: Bro. P. Russell. Lect: Bro. G. Bacon, "The Indestructible Jew a 20th century miracle."

18—Bible class: Bro. V. Hocking,

LECTURE CAMPAIGN PREPARES FOR NEW ECCLESIA

Following extensive lecturing efforts in the Pennant Hills district of Sydney, undertaken in recent months by Granville Ecclesia, an ecclesia has now been established. About 22 brethren and sisters will form the foundation members, and meetings will commence (God willing) on Feb. 8th, at the Lower Hall, Community Centre, Yarrara St., Pennant Hills. The following activities are scheduled,—and visiting brethren and sisters will be very welcome:

Memorial meetings — Each Sunday, 11.15 a.m.

Sunday School—Sundays 9 a.m. at the home Bro. R. Croker, 10 George Street, Pennant Hills.

Public Lectures—Sundays 7 p.m. (Details in CALENDAR).

Study classes — The Ecclesia will support Granville's alt. Wednesday class on "Corinthians," and its monthly "MIC", and Domain activities. In addition, will conduct the following study classes in the area: "Apocalypse class," on 2nd Saturday monthly 8 p.m., at home Bro. E. Bonner, 48 Lockerbie St., Thornleigh, under leadership of Bro. M. Bonner. "Thessalonians class" on 2nd Friday, monthly 8 p.m., at the home of the leader, Bro. R. Croker (address above). "Old Testament Parables and Proverbs class," 3rd Saturday, monthly, 8 p.m. at home of Bro. R. Carr, 100 Essex St., Epping.

Basis of Fellowship is upon the BASF without reservations. The Recorder is Bro. J. Granter (address in CALENDAR). It is hoped that Yahweh will bless the new ecclesia, and use it to serve the needs of the large number of brethren and sisters in the area.

A valuable endeavor has been performed by the Granville Ecclesia in fostering and assisting this work.

"2nd vision of 4 Craftsmen (Zech. 1:8-21)."

22—Exh: Bro. D. Carroll. Lect: Bro. J. Rosser, "Nuclear Annihilation or Christ?"

25—MIC.

SHAFESBURY RD. — Burwood. (Rec: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

1—Exh: Bro. J. Drake. Lect: Bro. B. Court, "The Atonement in the New Testament."

7—Musical and Fellowship evening.

8—Exh: Bro. H. Pearce. Lect: Bro. A. G. Russell, "Christ the Future King of the World."

11—Quarterly bus. Meeting.

13—CYC study class.

15—Exh: Bro. M. Bonner. Lect: Bro. W. Britain, "United Nations — When?"

18—Bible class: Bro. R. Pearce, "A Man of God in the Wilderness, Moses;" Bro. E. Morgan, "Listening to good advice."

20-22—CYC study weekend at Ka-toomba.

22—Exh: Bro. J. Doble. Lect: Bro. H. Wright, "When I consider thy Heavens."

25—Bible class: Bro. M. Morgan, "Between Malachi and Christ."

27—CYC study class.

SUTHERLAND — Acacia St. (Rec: Bro. G. Alchin, 22 Venetia St., Sylvania Heights. 2224. Tel.: 522 0287).

1—11 a.m. Exh: Bro. B. Bowen; 7.15 p.m. Lect: Bro. G. O'Neill, "Mortal or Immortal — Which are you?"

4—8 p.m. MIC.

8—Exh: Bro. J. Quill; Lect: Bro. B. Philp, "The responsibility for sin, Yours or the Devil's?"

11—8 p.m. Revelation class: Bro. R. Pogson.

15—Exh: Bro. K. Cook; Lect: Bro. J. O'Neill, "What is it that separates man from God?"

18—1st princ. class at home Bro. M. Kirkwood, Gynea.

22—Exh: Bro. B. Philp; Lect: Bro. W. Lapham, "The One True Gos-

pel."

24—AB meeting.

25—8 p.m. Revelation study: Bro. R. Pogson.

28—Fraternal evening: Bro. J. J. Rosser.

UPPER HUNTER — Rec: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.

8—Exh: Bro. L. Ackers, at home Bro. J. Thomas (Denman).

22—Exh: Bro. J. Thomas, at home Bro. A. Taylor (Merriwa).

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

1—Exh: Bro. D. Carroll; Lect: Bro. J. Granter, "The return of Christ; God's remedy for a world in distress."

3—Elpis Israel class at 86 Greenacre Rd., Greenacre, 8 p.m.: Bro. W. Munro, "Ch. 5."

6—1st princ. class at 497 Henry Lawson Dr., Milperra, 8 p.m.: Bro. D. Pogson.

8—Exh: Bro. B. Stretton; Lect: Bro. C. O'Connor, "The Bible, not the book of Mormon, is the Word of God."

12—Hebrews class: Bro. K. Cook, "Ch. 9, The atoning power of Christ's Sacrifice."

14—Young people's "Daniel" class, 7.15 p.m.

15—Exh: Bro. J. Mansfield Snr.; Lect: Bro. G. O'Neill, "Resurrection, a re-creation, not a reuniting of soul and body."

17—Elpis Israel class 8 p.m. cont: Bro. W. Munro, "Ch. 5"

20—1st princ. class cont: Bro. D. Pogson.

21—Young people's afternoon and class evening at 2 McDonald Ave., Auburn.

22—Exh: Bro. E. Baird; Lect: Bro. E. Mansfield, "Jerusalem, not the USA, future centre of world government."

26—8 p.m. Hebrews class: Bro. K. Cook, "Christ's New Covenant Priesthood, Ch. 9."

YAGOONA PLANS EFFORT IN MARCH

Unfortunately, circumstances prevented the special weekend planned at Yagoona for Jan. 23-26, and this has been transferred to March 26-30th. Further details will be outlined next issue (God willing).

FORTHCOMING EVENTS (GOD WILLING) . .

EASTER HOLIDAY ACTIVITIES

● **At Redcliffe**—The fascinating study of "Ezekiel; Man of Sign," will be conducted by Bro. John Knowles (Enfield), providing valuable exhortation and meditative study. Plans are in hand to include kiddies project work, and other features in the activity.

● **At Glenlock**—Bro. John Martin will present a series of talks on "Elisha, the Man of God." This follows sequentially the last study on Elijah, and will provide further interesting and stimulating information. Venue is the camping area on the banks of picturesque River Murray.

It is hoped to include a feature on Easter Holiday Efforts next issue, and details of activity in your area should be immediately forwarded.

DAILY BIBLE READINGS FOR FEBRUARY 1970

Sunday	1	Exodus	5, 6	The Psalms	58, 59	Romans	10, 11
Monday	2	_____	7, 8	_____	60, 61	_____	12
Tuesday	3	_____	9	_____	62, 63	_____	13, 14
Wednesday	4	_____	10	_____	64, 65	_____	15, 16
Thursday	5	_____	11, 12	_____	66, 67	Gospel of Mark	1
Friday	6	_____	13, 14	_____	68	_____	2
Saturday	7	_____	15	_____	69	_____	3
Sunday	8	_____	16	_____	70, 71	_____	4
Monday	9	_____	17, 18	_____	72	_____	5
Tuesday	10	_____	19, 20	_____	73	_____	6
Wednesday	11	_____	21	_____	74	_____	7
Thursday	12	_____	22	_____	75, 76	_____	8
Friday	13	_____	23	_____	77	_____	9
Saturday	14	_____	24, 25	_____	78	_____	10
Sunday	15	_____	26	_____	79, 80	_____	11
Monday	16	_____	27	_____	81, 82	_____	12
Tuesday	17	_____	28	_____	83, 84	_____	13
Wednesday	18	_____	29	_____	85, 86	_____	14
Thursday	19	_____	30	_____	87, 88	_____	15, 16
Friday	20	_____	31, 32	_____	89	1st Corinthians	1, 2
Saturday	21	_____	33, 34	_____	90, 91	_____	3
Sunday	22	_____	35	_____	92, 93	_____	4, 5
Monday	23	_____	36	_____	94, 95	_____	6
Tuesday	24	_____	37	_____	96, 99	_____	7
Wednesday	25	_____	38	_____	100, 101	_____	8, 9
Thursday	26	_____	39, 40	_____	102	_____	10
Friday	27	Leviticus	1, 2	_____	103	_____	11
Saturday	28	_____	3, 4	_____	104	_____	12, 13

RECOMMENDED READING FOR THIS MONTH

Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

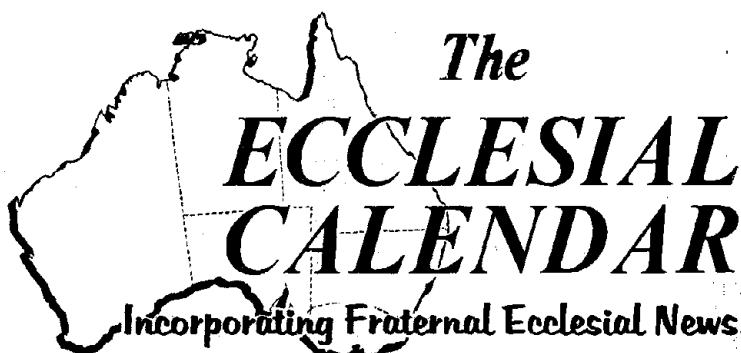
The Law of Moses. Helpful in explaining the principles of the Law revealed in Exodus. Bro. Roberts refers to nearly every chapter of Exod. in his exposition, and expounds the Law in its relation to the national and individual life of the believer. Priced **\$2.80** (plus post).

Ways of Providence. The background to David's life provides helpful information for the Psalms reading. Four chapters are devoted to David and Solomon, and outline God's hand at work in their lives. Price: **\$1.50** (plus post).

Logos Vol. 35. Contains verse-by-verse comments on Romans 15-16, with suggestions for Bible marking. Priced: **\$2.50** (plus post).

Epistle To Romans. A summary of the basic teaching in Romans, by Bro. Carter. A helpful volume. Priced: **\$1.10** (plus post).

These volumes available from Logos Office, P.O., West Beach 5024, or from Ecclesial librarians.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

At The Meetings

THE AUTHORITY IN THE MEETING

Respect for divine authority alone will hold a meeting together, and this authority resides in the Truth! Let a meeting refuse to allow the Truth to reign, and divine authority will sooner or later bid it adieu. When the authority of God has gone, each man begins to speak and act in his own perverse and shortsighted way. This necessarily leads to confusion and bad feeling, a condition which is speedily followed by division. The brethren may push to the front its orators, pander to the whims and cranks of this one and that one, arrange attractive tea-meetings, and resort to every device that the brain can conceive, but all will be useless. What is the lesson? Let us be loyal to the Truth — let us tremble to slight it. If we have been guilty in this matter, let us repent and reform. If we have not been guilty, let us refrain from being highminded — let us fear! What is the Truth? The teaching of Christ and the apostles, referred to as the "word of truth, the gospel of your salvation" (Eph. 1:13); focalised for us in the BASF. (A.J.)

THE ECCLESIAS REPORT . . .

BAPTISMS

We are delighted to join with ecclesias in welcoming to the Brotherhood the following newly-baptised brethren and sisters:

Bunbury:—**Mrs. B. Lloyd**, an interested friend from Kingston, baptised at Cumberland on 24-1-70.

Cumberland: **Mr. Glen Richardson** (11-2-70), the son of Sis. Richardson; **Miss Rosemary Elton** (8-11-69).

Enfield:—**Mrs. Jean Zwar** (27-1-70).

Moe:—**Miss Joy Howe** and **Miss Glenda Howe**, received into fellowship on Sunday 1-2-70.

Sutherland: **Mr. Ken** and **Mrs. Lyn Gibbs** (13-2-70).

TRANSFERS

Because of changing circumstances, the following brethren and sisters have assumed new ecclesial associations, and we commend them to their Ecclesia:

To Bossley Park:—**Sis. Sue Russell** (from Adamstown), formerly of Ballina, resident in Adamstown for the past 2 years, now in Sydney in the course of her employment.

To Bossley Park: **Sis. Janice Deveigne** (from Hobart).

To Coorparoo: **Bro. & Sis. T. A. Dawson** (from Townsville); **Sis. N. Bailey** (from Southport).

To Cumberland: **Sis. Sandra Coombe** (from L'ston); **Bro. Michael Tuit** (from Enfield). **Sis. K. Thiele** (prev. Sis. K. Davidson, from Perth).

To Enfield: **Bro. R. Hill** (from Wilston); **Sis. Lynette Clark** (from Glenlock); **Bro. Ken McGeorge** (from N.Z.).

To Hurstville: **Bro. & Sis. G. Bacon** (from Riverwood).

To Pennant Hills: **Bro. & Sis. A. Wolstencroft** (from Yagoona).

To Riverwood: **Bro. E. Spongberg** (from Hurstville); **Bro. G. Steel** (from Sutherland).

To Wilston: **Bro. Roland Kilgus** (from Enfield); **Sis. B. Murfin**, **Bro. & Sis. W. Fairbrother**, **Sis. I. Lay** (all from Petrie Tce.).

To Yagoona: **Sis. R. Newton** (from Coorparoo).

MARRIAGES

We extend our best wishes to the following couples, as they join together in matrimony welded by the bonds of the Truth. Such a basis has in it the seeds of eternity, and marriage guided by the Word of Yahweh will be a lasting, successful and satisfying association.

Jan. 22: **Bro. Gary Steel** (Sutherland), and **Sis. Sandra Hulks** (Riverwood) were married, and will meet at Riverwood Ecclesia.

January 31 — **Bro. Greg Beard** (Cumberland), and **Sis. Lynette Medhurst** (Adelaide).

Feb. 7: **Bro. David Bond** and **Sis. Francis Fowler**. The Lilydale Ecclesia commends them to the Perth Ecclesia, where they will be living in future.

February 14 — **Bro. P. Woods** and **Sis. L. Sharpe**, members of the Lakemba Ecclesia.

March 14: **Bro. Barry Oliver** and **Sis. Pauline Steele** (Redcliffe) will be married at Woodville Ecclesial Hall, and then will return to Redcliffe.

March 21: **Bro. R. Nicholls** and **Sis. D. Giles**, at Cumberland.

SICKNESS

We are sorry to learn that **Sis. F. Beecroft** (Adelaide) recently suffered a heart attack, which necessitated treatment in the Stirling Hospital.

Sis. Judy Granter (Pennant Hills) has returned home after her recent illness in hospital, and desires to express appreciation for the interest and prayers of brethren and sisters on her behalf.

We are pleased to learn from Sutherland Ecc. that **Bro. Vic Shane** has

recovered from his recent illness, and that **Sis. Georgina O'Neill**, although in hospital, is progressing.

May the Divine Physician overlook and bless those in the Household who suffer through physical inability and illness.

DEATHS

The sorrow which comes through mortality is shared amongst those of "like precious faith," and we extend our sympathy to those who mourn the decease of loved ones.

Sister Hicks Senr. (Adelaide), the mother of Bro. D. Hicks, died on Feb. 14th, at the age of 98 years, having spent 22 years in the service of the Truth.

We are reminded that the incident of death will only be conquered by the Lord himself, and encouragement and comfort comes from the realisation that what he has already accomplished on his own behalf, will be extended to those who follow him in spirit and truth. May the day of immortality soon dawn!

EXEMPTION GRANTED IN BRISBANE

Complete exemption from National Service was granted Bro. Lindsay Bailey (Pet. Tce.) by the Brisbane magistrate within an hour of the commencement of the hearing, 18/2/70. Bro. Bruce Philp presented the Christadelphian stand.

Ecclesial Calendar

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

ECCLESIAL ACTIVITIES FOR MARCH 1970 (God Willing)

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St.
(Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

1—SS & El class at 9.30 a.m. Exh: Bro. R. Magennis.

3—Bible class: Bro. P. Brewer, "The Baptism of Jesus, 'My Beloved Son', and his genealogy (Lk. 3:21-28)".

5, 19—Eureka study: Bro. S. J. Mansfield.

7, 21—Temple of Ezekiel's study: Bro. S. Snow.

8—SS & El class; Exh: Bro. H. Mullin.

15—Exh: Bro. A. H. Galbraith.

17—Bible class: Bro. G. Churches, "Christ and the Tempter, A Tried Faith (Lk. 4:1-13)".

22—SS & El class; Exh: Bro. R. Mullin.

29—SS & El class; Exh: Bro. B. Williams.

31—Bible class: Bro. M. Islip, "John's Three-fold witness to Yahweh's Lamb (Jn. 1:19-29)".

LILYDALE — Atheneum Hall.
(Rec: Bro. C. Drewitt, Sebire Ave.,

Wandin Nth. 3139).

1—Memorial meeting at Castella St: Exh: Bro. R. R. Perry.

4—Bible class at home Bro. L. Saxon, 92 Victoria Rd: Bro. C. Drewitt, "James Ch. 2."

8—Exh: Bro. R. Blackbourn. 3 p.m. MIC: 2 ten min. lectures.

15—Exht to be arranged.

18—Bible class cont: Bro. R. Saxon, "James Ch. 3."

22—Exh: Bro. S. Brake.

29—Exh: Bro. C. Drewitt.

MOE — Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1—1.30 p.m. Exh: Bro. P. Pickering.

4, 13, 18, 27—8 p.m. Bible class at home Bro. Burrage, 6 Langford St.

10, 24—2 p.m. Bible class at home Bro. G. Howe, Yarragon.

13—8 p.m. "Life of Christ" class at home Bro. Burrage.

15—1.30 p.m. Exh: Bro. Don Galbraith. 4 p.m. Youth fellowship class at home Sis. Jean Gal-

braith, Tyers.

**PASCOE VALE — Progress Hall,
Park St. (Rec.: Bro. Ian Chalmers,
670 Pascoe Vale Rd., Glenroy 3046).**

Please note that during March, all lectures will commence at 3 p.m.

- 1—Exh & Lect: Bro. L. Cresswell, "A Religion that makes sense."
- 8—Exh & Lect: Bro. A. R. Hosie, "A Religion that makes sense: You should not hope to go to Heaven."

- 10—Bible class at 670 Pascoe Vale Rd.: "Israel's Rejection Only Temporary (Rom. 11:1-15)."
- 15—Exh & Lect: Bro. H. Fletcher, "A Religion that makes sense: Jesus will return to Rule all nations."
- 22—Exh and Lect: Bro. R. Noakes, "A Religion that makes sense: God has a purpose for you."
- 24—Bible class cont.: "Two Olive Trees (Rom. 11:16-36)."

TASMANIAN ECCLESIAS

**HOBART—Christadelphian Hall, 142
Warwick St. (Rec.: Bro. H. Taylor,
Box 800H, G.P.O., Hobart 7001.
Tel.: 72 7450).**

- 1—Exh and Lect: Bro. J. McConnell (L'ton), "God Calls You To Glory".
- 2—Inter-ecclesial Picnic with Launceston Ecc., at Campbelltown.
- 3—7:45 p.m. Bible class: Bro. R. A. Yeomans, "God is Love (1 Jn. 3-4)".
- 5, 12, 19, 26—Study class: Bro. J. Scull, "Nazareth Revisited".
- 8—9:30 SS; Exh: Bro. D. P. Taylor; Lect: Bro. I. F. Butler, "The Second Coming of Jesus Christ".
- 10—Bible class cont.: Bro. D. Hazard, "David Conquers Jerusalem".
- 11, 25—10 a.m. Dorcas class.
- 14—2 p.m. Jnr. CYC; Snr. CYC: "Military Service; Mock Trial".
- 15—SS; Exh and Lect: Bro. G. Dangerfield (L'ton), "The Christian Message of Coming Judgment".
- 17—Bible class cont: Bro. E. Harrington, "God is Life (1 Jn. 5)".
- 22—SS; Exh and Lect: Bro. J. Kershaw (L'ton), "Christ, Saviour and Substitute".
- 24—Bible class: Bro. B. D. Jones,

- "The Truth and the Home (2 Jn.)".
- 28—2 p.m. Jnr. CYC; 7 p.m. Snr. CYC.
- 29—Exh: Bro. D. Hazzard; Lect: Bro. R. A. Yeomans, "The Resurrection of Christ, A Message of Hope".
- 31—Bible class: Bro. D. P. Taylor, "The Truth and the Individual (3 Jn.)".

**LAUNCESTON — 69 Balfour St.
(Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).**

- 1—9:30 a.m. S.S. & Snr. Elpis Israel class; 11 a.m. Exh: Bro. J. Kershaw; 7 p.m. Lect: Bro. D. Case, "Russia, Israel and Arab Heralds to Armageddon."
- 4, 18—7:45 p.m. Bible class.
- 6, 13, 20—Study class: "Last Days of Judah's Commonwealth."
- 8—SS & El class; Exh: Bro. G. Dangerfield; Lect: Bro. H. Day, "Russian Advance to be Stopped by Christ."
- 11, 25—MIC, 7.45 p.m.
- 12, 26—7:45 p.m. Dorcas class.
- 15—SS & El class; Exh: Bro. M. Wright; Lect: Bro. J. Kershaw, "Christ Victorious, A World at

COMBINED WEEKEND IN TASMANIA

The Hobart and Launceston CYCs combined in a camping weekend 28th Feb. — 2nd March at Campbell Town, about 42 miles south of L'ton. Studies during the period were given by Bro. John Scull (Hobart) on the theme: "Consideration of Three Young Men in their Youth." A memorial meeting and a lecture on the subject of "Modern Israel; A Miracle of Bible Prophecy" were also conducted, followed, on the Monday, with an inter-ecclesial picnic at the Campbell Town Reserve.

The next study weekend planned will be in 13-15th June, and young people from the mainland are welcome to write for further details.

Peace."

22—SS & EI class; Exh: Bro. K. Nijjalke; Lect: Bro. M. Wright, "Jehovah's Witnesses, a Nation not a Sect."

Visit of Brother E. M. Spongberg to lead series on "Colossians".

27—3 p.m. and 7.30 p.m.—Com-

mencing study.

28—3 p.m. and 7.30 p.m.: Study.
29—SS & EI class; Exh and Lect: Bro. Spongberg, "Countdown in Europe and the Middle East; Signs Heralding Christ's Return."

30—11 a.m. Concluding study.

SOUTH AUSTRALIAN ECCLESIAS

ADELAIDE — 105 Halifax St. (Rec: Bro. P. Hurn, 12 Newark Rd., Torrens Park, SA 5062).

1—Exh: Open; Lect: Bro. P. B. Hurn.

8—Exh: Bro. G. Kennedy; Lect: Bro. F. Russell.

15—Exh: Bro. P. B. Hurn. Lect: Bro. W. Stephenson.

22—Exh: Bro. S. Lund; Lect: Bro. R. Russell.

29—Exh: Bro. K. McDermott; Lect: Bro. A. C. Dangerfield.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

1—Exh: Bro. B. Luke; Lect: Bro. G. Mee, "Restored Israel Refutes Jehovah's Witnesses".

2, 16, 30—Sign class at home Bro. N. Angrove, 20 Eton Ave., Warradale.

5—Acts class at home Bro. J. King, 6 Winns Rd., Blackwood, "Peter Interrogated At Jerusalem Defends his action (Acts 11:1-18)".

8—Exh: Bro. R. Stokes. Lect: Bro. K. McDermott, "Evolution, the Backdrop to Today's Fearful

Violence".

11—Faith of Prophets class at home Bro. G. Kortman, 20 Tucker St., Sth. Brighton; Bro. E. Wilson, "The Psalms; Lord Who Shall Abide in Thy Tabernacle?"

13—**Special Lecture** in Marino Community Hall: Bro. B. Luke, "Israel Dominates the Headlines and the Bible Explains Why".

15—Exh and Lect: Bro. B. Bowen (Lakemba), "The Wonderful Eye Reveals the Truth of Creation".

17—AB meeting at home Bro. R. Mansfield, 13 Menura Ave., Glenalta.

19—Acts class at home Bro. J. Mansfield, 16 Renwick St., West Beach; Bro. B. Luke, "Early Days at Antioch, Paul Back on the Scene (Acts 11:19-30)".

22—Exh: Bro. P. Weller; Lect: Bro. S. Hill, "The Remarkable Ear Declares the Wisdom of the Creator".

23—Int. friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale.

27—Faith of the Prophets class at home Bro. R. Mansfield, 13 Menura Ave., Glenalta: Bro. E.

LAUNCESTON STUDY: COLOSSIANS (Bro. Spongberg)

Brother E. M. Spongberg is to provide a series of studies at Launceston during the holiday period, in which Paul's Epistle to Colossae will be expounded:

Friday, 27th—3 p.m.: "Colossae, An Ecclesia in the Shadow of Laodicea (Ch. 1:1-8)."

7.30 p.m.: "Christ, The Firstborn (Ch. 1:9-29)."

Saturday, 28th—3 p.m.: "The Ecclesia, An Assembly of Firstborns (Ch. 2)."

7.30 p.m.: "The Pathway to Heavenly Perfection (Ch. 3:1-17)."

Monday, 30th—11 a.m.: "The Power of Prayer (Ch. 3:18-Ch. 4)."

Spend your holidays in the delightful area of Launceston, and enjoy the wonderful and stimulating study of Colossians: the Apostle Paul's urgent exhortation to ecclesial responsibility.

Wilson, "The Psalms; The Victorious King-Messiah and his Bride".

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

- Memorial meetings 11 a.m. Sundays.
- 4—8 p.m. Study 'In The Steps of the Master' (Tape by Bro. H. P. Mansfield) held at home Bro. Dean Pitt. Subject: "Amazing Events on the Lake Galilee (Lk. 8:22-25)."
- 11—Study cont: "Jesus Cures the Gadarene Demoniacs (Lk. 8:26-32)."
- 18—Study cont: "Jairus Pleads with Jesus to Heal his Daughter (Lk. 8:41-42)."
- 21—Special public lecture at Kingston: Bro. Ron Abel.
- 25—Study cont: "Incidents of Healing, to teach spiritual principles (Mat. 9)."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1—Exh: Bro. A. Hollamby; Lect: Bro. P. Weller, "Christ's Teaching Concerning the Sabbath".
- 2, 16—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
- 4—Elpis Israel class: Opening night for 1970: "Trial of Faith (Gen. 22)".
- 5—2 p.m. Sisters class; 8 p.m. AB meeting.
- 6. 20—8 p.m. Parables class for young people.
- 8—Exh: Bro. Max Lund; Lect: Bro. D. Brumby, "The Kingdom of God is not the Church".
- 9—8 p.m. Int. friends class at home Bro. Woodward, 138

Edward St., Clar. Gdns.: "Why are We Here? God's Plan Gives the Answer". (Bro. Max Lund).

- 11—8 p.m. Opening Revelation class: Bro. Mur. Lund, "The Way of the Kings of the Sun's Rising (Rev. 16)".
 - 12, 23—8 p.m. MIC.
 - 14—Sunday School/Ecl. outing, 2 p.m. 7.30 p.m. Family night.
 - 15—Exh: Bro. J. Luke; Lect: Bro. P. Dunn, "Infant Sprinkling is not True Baptism".
 - 18—8 p.m. Elpis Israel class: "Victory of Faith (Gen. 22)".
 - 19—2 p.m. Sisters' class.
 - 21—Dist. of Leaflets 2 p.m.; Young peoples meeting 8 p.m.
 - 22—Exh: Bro. Mur. Lund; Lect: Bro. H. Walker, "The Death State by Two Who Came Back".
 - 25—8 p.m. Revelation class: Bro. Mur. Lund, "The Great Earthquake (Rev. 17)".
 - 29—Exh: Bro. B. Grose; Lect: Bro. R. Flint, "The True Meaning of the Keys of the Kingdom".
- ELIZABETH PK. — Tolmer Rd. (Rec: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel: 64 3649).**
- 1—Exh: Bro. R. Stokes; Lect: Bro. R. Hornsby, "Christ, Earth's Future Monarch."
 - 8—Exh: Bro. C. Provis; Lect: Bro. G. Preston, "The Greatness of Christ's Love for You."
 - 15—Exh: Bro. S. Smith; Lect: Bro. R. Krygger, "Jesus Christ, the Son of God not God the Son."
 - 22—Exh: Bro. J. Schipper; Lect: Bro. J. Roberts, "The Bible, Believe it or Perish."
 - 29—Exh: Bro. R. Krygger; Lect: Bro. F. Russell, "Egypt and the Arabs in Bible Prophecy."

ANNUAL BRIGHTON CITY HALL LECTURE

Sponsored by Brighton Ecclesia, this special address will be given on Thurs. April 9th, by Bro. J. Knowles: "The Signs of our Times, Christ's Coming is Near." 11,000 pamphlets are to be distributed, and various banners will be placed in strategic positions — in addition to large advts. in the newspapers. An open-air address will be given at the Brighton beach on 5th April (Sunday) with the support of the Woodville Ecclesia.

The Brighton Interested Friends class will commence monthly from March 23rd, at which Bro. R. Abel will speak to: "Who are the Christadelphians and What do they Believe?" Venue: the home of Bro. R. Pillion, 47 Railway Tce., Warradale.

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 1—Exh: Bro. J. Luke. Lect: Bro. J. Knowles, "Save yourself from this untoward Generation."
 3—Second of 5 special studies on Gen. 1-3, Bro. J. Knowles.
 4—11 a.m. Sisters' Class.
 8—Exh: Bro. D. Matthews; Lect: Bro. R. Stokes, "This generation to see Christ's Return."
 10—3rd Special Genesis study: Bro. J. Knowles.
 11—Special lecture in Salisbury Institute Hall.
 13—Youth Group study: "Creation; Babylon the Great."
 15—Exh: Bro. D. Manser; Lect: Bro. Mur. Lund, "Russia, Europe and the Time of the End."
 17—4th special study on Genesis: Bro. J. Knowles.
 19—Int. friends class at home Bro. J. Roper.
 22—Exh: Bro. A. Dangerfield; Lect: Bro. A. Cheek, "Resurrection or Oblivian; Your Choice."
 24—5th special Genesis study.
 27—Youth group study.
 29—Exh: Bro. D. McColl; Lect: Bro. A. Valkenberg, "Israel today—Key to the meaning of our times."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 1—Exh: Bro. R. McLean; 3 p.m. SS; Lect: Bro. J. Hodges.
 4, 18—Elpis Israel class.

- 8—Exh: Bro. M. S. Lunn.
 11, 25—"Life of Christ" study.
 15—Exh: Bro. I. McLean.

- 17—Dorcas activities.
 22—Exh: Bro. P. Hurn (Adelaide).
 27 to 30—Glenlock Camp.

TEA TREE GULLY — Community Hall, Memorial Drive. (Sec: Bro. G. Wigzell, 8 Newman Ave., Tea Tree Gully 5091).

- 1—Lect: Bro. D. Manser, "Earth Not Heaven, the Reward of the Righteous."
 8—Lect: Bro. A. Cheek, "A Divine Political Kingdom on the earth."
 15—Lect: Bro. B. Pearce: "The Gospel is the Old Testament Promises of God."
 22—Lect: Bro. T. Parsons, "The Devil is human nature personified."
 29—Lect: Bro. J. Martin, "The Trinity, a Travestry of Truth."
VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel: 67 1096).

- 1—11 a.m. Exh: Bro. I. Dangerfield.
 8—Exh and 7.30 p.m. Lect: Bro. M. Ide, "God Promised Eternal Life, What is it?"
 13—8 p.m. Bible disc. class: Bro. P. Weller, "Faith without Works is Dead (James 2)".
 15—Exh: Bro. H. Mansfield.
 22—Exh and Lect: Bro. Calib Provis, 'Believe the Bible, or Perish'.
 29—Exh: Bro. D. Russell.

TEA TREE GULLY RESULTS

The lecture effort at Tea Tree Gully, in the foothills of Adelaide, brought very encouraging results. It commenced with a fraternal tea and meeting, at which three brethren spoke on themes based on "Princes With God." Over 200 brethren and sisters were present. The following Sunday evenings witnessed audiences of about 75 on each occasion, including a number of interested friends. Special charts added to the interest of the lectures. It is hoped that support by brethren and sisters will continue so that an Ecclesia can be established in the area.

COMBINED LECTURE AT SALISBURY, S.A.

Enfield and Elizabeth Ecclesias are presenting a lecture in the Salisbury Institute Hall (rear of Salisbury Council Chambers) on the subject: "Russia, Israel, Christ and You." It will be held on Wednesday, March 11th, 8 p.m., with Bro. D. Manser as speaker. 10,000 leaflets will be distributed throughout this fast-growing area, about 15 miles north of Adelaide. Both Ecclesias anticipate a good response to this activity.

WOODVILLE — Aberfeldy Ave.
(Rec.: Bro. G. Mansfield, 489 Bur-
bridge Rd., West Beach. 5024. Tel:
56 2278).

- 1—Exh: Bro. C. C. Wiggzell. Lect: Bro. B. Steele, "The Impending Day of Judgment."
- 2—Home discussion class at 4 Lascock Ave., Findon: "The Necessity of a Gospel."
- 3, 17, 31—Sisters' Dorcas class.
- 4—Bible study 7.45 p.m.: Bro. H. P. Mansfield, "The Lord Instructs His Apostles."
- 6—Study of Pioneer writings: (1) "Eureka," (2) "Elpis Israel, The Sabbath in the Kingdom of God;"
- 7—Sunday school outing.
- 8—Exh: Bro. H. P. Mansfield. Lect: Bro. G. Wiggzell, "The New Heavens and the New Earth."
- 9—7.30 p.m. AB meeting.
- 11—Bible study: "The Parables of the Master."
- 13—MIC: "Animals of the Bible." Bro. B. Steele, "Lion (Exposition);" Bro. W. McAllister,

- "Swine (Lect.);" Bro. R. Gray, "Lamb" (Exhort).
- 14—Wedding Bro. B. Oliver and Sis. P. Steele 4 p.m.
- 15—Exh: Bro. L. J. Colquhoun. Lect: Bro. C. C. Wiggzell, "The 144,000: Who They Are, and How to Join Them."
- 18—Bible Study of "Eureka" and "Elpis Israel: The Formation of Man, Pp. 27-37."
- 21—Literature dist. 3 p.m.; Fraternal Tea 6 p.m.; Bible Marking on Life of Christ 7.30 p.m.
- 23—Special suburban lecture: Bro. H. P. Mansfield, "Trouble Spots in the Middle East" to be held at Lockleys Memorial Hall.
- 22—Exh: Bro. B. Steele. Lect: Bro. A. Wiggzell, "Bible Baptism is not Church Practise."
- 25—Bible study: "Conflict with the People."
- 29—Exh: Bro. R. Stokes. Lect: Bro. G. E. Mansfield, "The Day Christ Rose, and Its Significance in our Times."

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 1—11 a.m. Exh: Bro. J. Shepley; 7.15 p.m. Lect: Bro. R. Miles.
- 3, 10, 17, 24, 31—10 a.m. Dorcas class.
- 5—7.45 p.m. Bible class at home

- Bro. Gillson, "Daily readings".
- 8—Exh: Bro. D. Watson; Lect: Bro. C. Rossow.
- 12—Bible class on "Daily readings" at home Sis. Elliott.
- 15—Exh: Bro. R. Zielke; 7.15 p.m. Discussion night.
- 19—7.45 p.m. Bible class at home Bro. Gillson, "Daily readings".

JANUARY PICNIC IN ADELAIDE

Over 600 attended the Woodville 1970 Ecclesial Picnic held in January at Morialta Reserve, in the foothills of Adelaide. Delightful weather assisted the occasion, and the visit of Brn. J. Ullman and T. Newton from Perth, added to the fraternal spirit of the Picnic. Brethren and sisters from all local and from some country and interstate ecclesias were present. In addition to the special Ecclesial Displays, sited in a large marquee, a kiddies train-ride was also organized. It commenced from a particular point on the reserve, called "Egypt", and traversed a section of the area, finally arriving at the "Promised Land"! On the route, various stopping-places had been arranged, based on the events on the wilderness wanderings, and the children were questioned concerning the Sunday School lessons. Before commencing the train-ride, each child was presented with a "ticket," printed: "A Visit To The Promised Land. Admit One V.I.P. No Return." During the course of the afternoon, Bro. Ullman gave appropriate comments on the Psalms, whilst in the evening, at the Cumberland Ecclesial Hall, Bro. T. Newton gave an illustrated talk on "Today's Challenge: The Education of the Schools or the Bible."

- 22—Exh: Bro. E. Pryde; 7.15 p.m.
Lect: Bro. D. Watson.
26—"Daily readings" study at home
Sis. Elliott.
29—Exh: Bro. G. Steele. 7.15 p.m.
Lect.
30—7.45 p.m. Mutual Improvement.
**BUNDABERG—Drum Corp. Hall,
Burrum St. (Rec: Bro. P. A. Bunden-
sen, Mail Service 299, Bundaberg
4670).**

Meetings held 11 a.m. as above; 4
p.m. in home Bro. Simpson, Drew St.
Bundabee.

- 1—Exh: Bro. B. Armour.
8—Exh: Brother R. Winch.
15—Exh: Brother R. Stokes.
22—Exh: Brother P. A. Bunden-
sen.
29—Exh: Brother B. Armour.
**COORPAROO — School of Arts,
Car. Cavendish Rd. and Halstead St.
(Rec.: Bro. S. C. Hagen, 24 Reuben
St., Stafford 4053. Tel.: 56 3627).**

- 1—Exh: Bro. R. Hermann; 2.30
p.m.: Bible marking class in
Hall: "Haggai;" Lect: Bro. S.
Arthur, "Do God's Promises Af-
fect You?"
5—7.45 p.m. "Ephesians" study by
Bro. R. Hazell, in home Bro.
D. Bartley, Tingalpa.
8—Exh: Bro. L. Crowther; Lect:
Bro. D. Bartley, "The Bible
Claim; There Is One God."
12—7.45 p.m. Elpis Israel Study by
Bro. R. Rock, at home Bro. D.
Bartley.
14—7.15 p.m. Tabernacle study.
15—Exh: Bro. J. Higgs; 2.30 p.m.
Bible marking; Lect: Bro. R.
Bailey, "Jesus—The Subject of
Prophecy."
19—7.45 p.m. Ephesians study by
Bro. R. Hazell, at home Bro. D.
Bartley.
22—Exh: Bro. R. Rock; Lect: Bro. C.
Hartley, "The Bible and the Mid-
dle East; God's Purpose in the
Holy Land."
26—7.45 p.m. Elpis Israel class by
Bro. Rock, at home Bro. D.
Bartley.
29—Exh: Bro. R. Hazell; Lect: Bro.
J. Higgs, "Israel and Egypt;
Bible Prophecy Reveals Their
Future."

KEDRON-BROOK — Progress Hall,

**Khartoum St., Gordon Pk. (Rec.:
Bro. A. Collins, 15 Pindari Ave.,
Ferry Grove 4055. Tel. 55 6704).**

- 1—Exh: Bro. A. Collins. Lect: Bro.
A. Bundesen, "The Bible's
Dramatic Picture of Sin."
8—Exh: Visiting Bro. Lect: Bro. R.
Buttsworth, "Strong Evidence of
Bible Truth."
10—Bible class: "Matthew, the Book
of the History of Jesus Anoint-
ed." Subjects: "His first dis-
course, the Way to the King-
dom; (Matt. 5-7)."
15—Exh: Bro. E. Crew. Lect: Bro.
A. Collins, "Jesus Christ is Man,
Not God."
22—Exh: Visitor. Lect: Bro. H. Finch,
"Man's Inheritance, the Earth
not space."
24—Bible class on Matthew: "The
Power of the Kingdom (Matt.
8-9)."
29—Exh: Bro. H. Finch. Lect: Bro.
E. Crew, "What is Truth?"

**REDCLIFFE — 4 Irene St. (Rec.:
Bro. C. Brandt, 166 Prince Edward
Pde., Redcliffe 4020. Tel.: 5470).**

- 1—Exh: Bro. Ron Rock; Lect: Bro.
B. Oliver, "The Coming King-
dom of God".
4, 18—Study of Rev. 10; Bro. W.
Crew.
7, 21—Dorcas class at home Sis.
J. Townsend.
8—Exh: Bro. M. Steele; Lect: Bro.
C. Brandt, "The Middle East
Mess & Its Outcome".
10, 24—1st principles class: Bro. R.
Evans.
14, 28—MIC.
15—Exh: Bro. B. Oliver; Lect: Bro.
R. Plant, "God's Holy Name &
Its Significance".
22—Exh: Bro. R. Plant; Lect: Bro.
A. Oliver, "Purpose of God Re-
vealed in the Creation Of Man".
29—Exh and Lect: Bro. J. Knowles,
"A House of Prayer for all
nations soon to be established
in Jerusalem" (Illust.)

**SOUTHPORT — Falconer St. (Rec.:
Bro. J. Carnes, 32 West St., Burleigh
Heads 4220. Tel.: 5 2125).**

Series special lectures being held 1st,
4th, 8th, on theme: "Middle East
Crisis: God's Answer". All welcome.

- 7 p.m. Sundays: Bible Class.
 7.30 p.m. Wednesdays: Bible study on "The Sermon on the Mount."
 1—Exh: Bro. L. Lephed.
 8—Exh: Bro. E. Spall.
 15—Exh: Bro. C. Roberts.
 22—Exh: Bro. L. Dodd.
 29—Exh: Bro. B. Spall. 7 p.m. Lect: Bro. J. Carnes.

WILSTON — Council Hall, Hewitt St. (Rec: Bro. D. Lay, 5 Euler St., Aspley 4034).

- 1—Exh: Bro. W. Crew. Lect: Bro. C. Venn, "Modern History proves the Bible True."

- 5, 12, 19, 26—7.45 p.m. Bible class study on BASF by Bro. C. Bartley.
 8—Exh: Bro. C. Bartley. Lect: Bro. D. Evans, "The Space Race, the Human Race, and God!"
 15—Exh: Bro. C. Venn, Lect: Bro. W. Crew, "Who Do You Worship?"
 22—Exh: Bro. R. Evans, Lect: Bro. C. Venn, "Immortality Promised but not Possessed."
 29—Exh: Bro. N. Allen, Lect: Bro. R. Evans, "Lucifer, a Remarkable Prophecy."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

- 1—Exh: Bro. H. Ryan. (3 p.m. Cessnock Exh: Bro. G. Alchin). 7 p.m. Lect: Bro. N. Davies, "Spirit Gifts are not now Available."
 2—AB meeting.
 4—10 a.m. Sisters' class: "Nazareth Revisited." Evening Study class on 1st Cor. 2, Bro. G. Alchin: "Faith should stand in the power of God."
 5, 12, 19, 26—1st princ. class at home Bro. G. Alchin.
 8—Exh: Bro. J. Richards. 3 p.m. GES meeting. 7 p.m. Lect: Bro. H. Ryan, "The Genesis Flood, a Clear Warning of Coming Judgment."
 11—Study class by Bro. N. Davies, "Ezekiel's Temple, the Temple Cellae."
 14—MIC, 7.30 p.m.: (1) Bro. L. Hall, "Elpis Israel pp. 258-261, Abraham the standard of acceptable faith;" (2) Bro. S. Lake, "Exposition of Mat. 10:28"; (3) Bro. R. McRae, "Exhortation". Bro. H. Ryan: Analyst.
 15—Exh and Lect: Bro. G. T. Darke, "Life after death possible only by Resurrection."
 18—10 a.m. Sisters' class: "Nazareth Revisited." Evening Study on 1st Cor. 3: Bro. G. Alchin, "Let every man take heed how he buildeth."
 22—Exh and Lect: Bro. D. Shaw,

"God's Kingdom will supercede the Kingdoms of Men."

- 25— $\frac{1}{2}$ yearly business meeting, home of Bro. F. Ryan.
 29—Exh: Bro. R. Witton. Lect: Bro. F. Ryan, "The popular concept of Satan Shattered." 3 p.m. pamphlet dist.

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

- 1—Exhortation, 11 a.m.
 8—2 p.m. Exhort by visiting Bro.
 15—11 a.m. Memorial Meeting.
 22—Exh: Bro. from Sydney CYC.
 29—11 a.m. Memorial Meeting.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

- 1—Exh: Bro. R. Window; Lect Fable of Satan Exposed".
 4—GES meeting at home Bro. C. Hermann.
 6, 20—MIC at home Sis. B. Denford.
 8—Exh: Bro. A. Leadbeater. Wyrallah meeting Exh: Bro. A. Russell. Lect (country): Bro. A. Russell, "Israel's Survival, A Great Sign of Christ's Coming".
 13, 27—Revelation class by Bro. J. Russell at home Sis. B. Denford.
 15—Exh: Bro. A. Roulstone; Lect (Lismore): "God will Bury Russia In Israel".
 22—Exh: Bro. C. Hermann.
 28—Lit. distribution.
 (Ballina): Bro. C. Hermann, "The
 29—Exh: Bro. A. Russell. Musical

evening at home Bro. C. Hermann.

BOSSLEY PK. — Progress Hall. Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1—9.30 a.m. SS; 11.15 Exh: Bro. E. Mansfield; 7 p.m. Lect: Bro. J. Gilmore, "The Visible Return of Christ to the Earth in Power and Great Glory".
- 5—8 p.m. Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook, "Christ, Exalted Above All (Ch. 4)".
- 6—1st princ./Bible marking class 8 p.m. at 30 Riverview Rd., Fairfield: Bro. A. Baird, "The Soul".
- 8—SS; Exh and Lect: Bro. G. Alchin, "Current Affairs in the light of Bible Prophecy".
- 12—Law of Moses class 8 p.m., at 90 Maxwells Ave., Green Valley: Bro. R. W. Sawell, "The Ten Commandments (Ch. 4, "Law of Moses")".
- 13—Junior Bible class 7.30 p.m. at 22 Kendee St., Green Valley.
- 14—Intermediate Bible class, 2.30 p.m., at 96 Maxwells Ave., Green Valley.
- 15—SS; Exh: Bro. G. Hatchell; Lect: Bro. E. H. Baird, "The Bible, God's Holy Word, Inspired and Infalible".
- 19—Hebrews class cont.
- 20—1st princ./Bible marking cont.
- 22—SS; Exh: Bro. J. Mansfield Snr.; Lect: Bro. E. Spongberg, "God is One, But He Will Manifest Himself in a Multitude".
- 26—Law of Moses class cont.
- 29—SS; Exh: Bro. O. van Rensburg; Lect: Bro. P. Hudson, "The Kingdom of Israel, to be Restored by Jesus Christ".

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

- 1—7 p.m. Lect: Bro. R. Pogson, "The Real Truth about the Plain Truth".
- 8—7 p.m. Lect: Bro. John Mansfield, "God's Great Promise of Lordship to Dying Humanity (2

Sam. 7)".

- 10—8 p.m. Law of Moses class, 2 Bishop St., Newport: Bro. C. Bolsted.
- 15—Lect: Bro. J. Mansfield, "The Doctrine of the Trinity Unscriptural".
- 22—Lect: Bro. N. Rice, "God's Judgment Upon a World that rejects Him".
- 24—8 p.m. Apocalypse class at 45 Adam St., Harboard: Bro. C. Hocking.
- 29—Lect: Bro. C. Bolsted, "God's Great Promise of Inheritance to Dying Humanity (Gen. 12)".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 1—Exh and Lect: Bro. K. Wassell, "Cain and Abel, or Self Worship versus Divine Worship". 3 p.m. Bible marking: Bro. A. J. Russell.
- 4, 18—8 p.m. Corinthians study: Bro. D. Pogson.
- 8—Exh: Bro. W. Britain; Lect: Bro. G. Russell, "Divine Lessons for life from the Book of Judges".
- 11—10 a.m. Dorcas; 8 p.m. Elpis Israel class: Bro. B. Gilham.
- 13, 27—8 p.m. 1st princ. class at 25 Percy St., Wentworthville: Bro. G. T. Darke.
- 14—Eureka study 8 p.m. at 48 Lockerlie Rd., Thornleigh: Bro. M. Bonner.
- 15—Exh and Lect: Bro. M. Bonner, "The Kingdom of God to be on the Earth, not in Heaven". 3 p.m. Bible marking: Bro. A. J. Russell.
- 16—7.30 p.m. AB meeting.
- 20—8 p.m. Thessalonians study: 10 George St., Pennant: Bro. R. Croker.
- 22—Exh: Bro. C. O'Connor. 3 p.m. Domain effort Lect: Bro. R. Pogson, "The Christian Churches versus True Christianity".
- 25—10 a.m. Dorcas; 8 p.m. Elpis Israel study: Bro. G. Gilham.
- 29—Exh: Bro. L. Goodman; Lect: Bro. Wolstoncroft, "Why dismiss the Bible because false teachers lead you astray".

LAKEMBA — 232 Lakemba Street.
 (Rec.: Bro. M. J. Gilmore, 118
 Marine Drive, Oatley 2223. Tel.:
 57 6986).

- 1—Exh: Bro. J. Muir; Lect: Bro. B. Philp, "Armageddon, The War that will End War."
- 4, 18—Bible class: Bro. B. Stretton, "Life of Jesus Christ."
- 7—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The Kings."
- 8—Exh: Bro. J. Rosser; Lect: Bro. D. Pogson, "How and Why Christendom Strayed from God's Truth."
- 10, 24—Home study class at home Bro. Butters: "Thessalonians."
- 11, 25—MIC.
- 15—Exh: Bro. R. O'Toole; Lect: "Coming Changes, New Heavens and A New Earth."
- 21—Young peoples Bible class: Bro. B. McClure, "The Judges."
- 22—Exh: Bro. E. Spongberg; Lect: Bro. R. Pogson, "Who Offers You More — The World or Christ?"
- 26—Young peoples 1st princ. class at home Bro. W. Wolstencroft, Bro. C. O'Connor: "Events Subsequent to Christ's Return."
- 29—Exh: Bro. H. Ceiley; Lect: Bro. L. Ryan, "The Devil and Satan, Human Enemies of God."

PENNANT HILLS — Lower Hall, Community Centre, Yarranga St.
 (Sec.: Bro. J. Grant, 64 Dunrossil Ave., Carlingford 2118. Tel. 86 1054).

Pennant Hills Eccl. will support three local study classes arranged by Granville Ecclesia. "Corinthians", "Thessalonians", "Eureka" (See

LAKEMBA STUDY WEEKEND

From 14th-15th March, Bro. R. O'Toole will be at Lakemba to lead a study of "A New Heavens and A New Earth," and meetings will be held 7.30 p.m. Sat. 14th, 11 am and 7 pm on Sunday 15th.

PENNANT HILLS COMMENCEMENT

An encouraging meeting was held on 8th February, when 25 brethren and sisters from other ecclesias joined the 20 members of Pennant Hills, at the Memorial Meeting. Bro. Spongberg (Riverwood) gave a stimulating exhortation based on Mark 4, demonstrating how the Master's parables illustrate the need for mental, moral, and (finally) physical regeneration in those who would be his disciples.

A special series of studies, upon "Nehemiah" commences on Saturday, 21st March (details in Calendar), led by Bro. E. Mansfield (Shaft Rd.). Verse by verse notes will be available, to encourage the marking of the Bible.

Granville Calendar for details).

- 1—11.15 Exh: Bro. K. Cook; 7 p.m. Lect: Bro. C. O'Connor, "God's Great Promise of An Inheritance to Dying Humanity (Gen. 12:1-3)".
 - 2—7.45 p.m. Meeting of Organising Committee.
 - 8—Exh: Bro. C. O'Connor; Lect: Bro. J. Mansfield Sr., "Christ Prophesied His Return in our Generation".
 - 15—Exh: Bro. G. O'Neill; Lect: Bro. E. Spongberg, "Russia's Rise and Israel's Return, Signs of Christ's Coming".
 - 21—3 p.m. **Intro. study to Book of Nehemiah.** Leader: Bro. E. Mansfield, "Nehemiah, Man of Prayer, Opportunity and Action". 4.45 p.m. Fraternal eccl. tea. 7 p.m. Study: "Rebuilding the Walls of Jerusalem".
 - 22—Exh: Bro. E. Mansfield, "Nehemiah's Return". Lect: Bro. B. Byrnes, "Why All This Suffering".
 - 25—8 p.m. Commencement of fortnightly Wednesday Bible study on Nehemiah: Bro. E. Mansfield, "Nehemiah learns of the sad state of Jerusalem and its People".
 - 29—Exh: Bro. R. Croker; Lect: Bro. G. T. Darke, "Noah's Ark, Fact or Fiction?"
- RIVERWOOD — 265 Bonds Road**
 (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 1—Exh: Bro. C. Wotton; Lect: Bro. K. Dennes, "You will never go to Heaven!"
- 4—Bible class: Bro. V. Hockin,

- "Zechariah's 3rd Vision: Limit to Jerusalem's Down-Treading (Ch. 2)".
- 8—Exh and Lect: Bro. E. Sponberg, "Countdown in the Holy Land, Prelude to Armageddon".
- 11—Bible class: Bro. G. Russell, "Zechariah's 4th Vision: Change of Raiment (Ch. 3)".
- 15—Exh: Bro. Jn. Thatcher; Lect: Bro. C. Russell, "History and Archaeology Proves the Bible".
- 18—Bible class: Bro. G. Russell, "Zechariah's 5th Vision: Divine Light over the World (Ch. 4)".
- 22—Exh: Bro. C. Lanham; Lect: Bro. Jn. Mansfield, "The Visible Hand of God".
- 25—Quarterly business meeting.
- 29—Exh: Bro. D. Warner; Lect: Bro. V. Dawe, "A Message from God".

SHAFESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

- 1—Exh: Bro. J. Henry; Lect: Bro. E. Russell, "The Bible is the Word of God."
- 4—Bible class: Bro. J. Henry, "Qualities of Christian Life: Patience." Bro. J. Drake, "Devotion."
- 8—Exh: Bro. J. Mansfield; Lect: Bro. G. Crewes, "God's Purpose in Creation." Blue Mountains appointment: Bro. A. Pooley.
- 11—Bible class: Bro. V. Pounce, "The Temptation of Christ in the Wilderness." Bro. H. Wright, "A Review of World Events."
- 15—Exh: Bro. A. Russell; Lect: Bro. H. Pearce, "The Land and the Book."
- 18—Question night at the Bible class.

- 22—Exh: Bro. J. Court; Lect: Bro. E. Mansfield, "Christ's Triumphant Return to the Scene."
- 25—Bible class: Bro. H. Pearce, "A study of the Life of Christ."
- 29—Exh: Bro. W. Pearce Jnr; Lect: Bro. M. Morgan, "The Cross that Jesus Carried."

SUTHERLAN — Acacia St. (Rec.: Bro. G. Alchi 22 Venetia St., Sylvania Heights. 124. Tel.: 522 0287)

- 1—11 a.m. xh and 7.15 p.m. Lect: Bro. J. J. Rosser, "Jerusalem, Her Destiny Revealed (Isa. 2, 3, 4)".
- 4—8 p.m. MIC.
- 8—Exh: Bro. R. Pogson; Lect: Bro. J. J. Rosser, "The Glory to be Revealed (Isa. 6)".
- 11, 25—8 p.m. Revelation study: Bro. R. Pogson.
- 14—CYC study: Bro. E. Ritchie, "The Song of Solomon."
- 15—Exh: Bro. E. Ritchie. Lect: Bro. J. J. Rosser, "Salvation is of the Jews (Isa. 9)".
- 18—8 p.m. Elpis Israel class at home Bro. M. Kirkwood, Gynea.
- 22—Exh: Bro. J. Dawson Jnr. Lect: Bro. J. J. Rosser, "God's Hand in World Events (Isa. 10)".
- 24—8 p.m. A meeting.
- 29—Exh: Bro. V. Shane; Lect: Bro. J. J. Rosser, "The Rod out of the Stem of Jesse (Isa. 11)".

UPPER HUNTER — Rec: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.

- 8—Exh: Bro. A. Taylor, at home Bro. L. Ackers, Muswellbrook.
- 22—Exh: Bro. L. Ackers, at home Bro. J. Thomas (Denman).

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

RIVERWOOD SPECIAL STUDY WEEKEND

Bro. E. M. Sponberg will outline Paul's Epistle to the Colossians in a study from 6th-8th March, entitled: "Colossae, An Ecclesia in the Shadow of Laodicea."

Fri., 6th, 8 p.m. — Address with color slides: "The Ecclesia in the Modern World, A Report on a World Tour."

Sat., 7th, 3.30 p.m. — 1st Study: "The Antidote to Works Without Faith (Col. 1, 2)." **5.30 p.m.** — Basket Tea. **7.30 p.m.** — 2nd Study: "The Pathway to Heavenly Perfection (Col. 3:1-17)."

Sun., 8th, 11 a.m. — 3rd Study (Exht): "The Power Prayer (Ch. 3:18-4:18)."

- 1—Exh: Bro. C. O'Connor; Lect: Bro. J. Mansfield, "Knowledge and Faith are Essential to Salvation".
- 3, 17, 31—Elpis Israel class (Ch. 5): Bro. W. Munro.
- 6, 13, 20—1st principles class: Bro. R. Pogson.
- 8—Exh: Bro. G. O'Neill; Lect: Bro. W. Lapham, "Temptation does not come from a Supernatural Devil".
- 10, 24—Mut. Improvement class.
- 12—Hebrews class: Bro. K. Cook, "The Body of Christ — Antitype of Animal Sacrifices (Ch.

- 9:1-14)".
- 14—7.15 p.m. Young peoples' Daniel class.
- 15—Exh: Bro. P. Sawell; Lect: Bro. N. Rice, "Scriptural Principles condemn a Permissive Society".
- 22—Exh: Bro. W. Britain; Lect: Bro. R. Pogson, "The Scripture's Challenge to Adventure; Its Antidote to a Drug-taking Age".
- 26—Hebrews class: Bro. K. Cook, "The Sacrifice of the One Body and its Eternal Power (Ch. 9:1-14)".
- 27-30—Special Study weekend.**

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel: Box 169. (Rec.: Bro. K. H. Digney, 532).

- 1—10.30 a.m. Exh: Bro. K. Digney.
- 4, 11, 18, 25—8 p.m. Discussion evenings.
- 8—Exh: Bro. L. Harrison.
- 15—Exh: Bro. K. Digney, 10.30
- 22—10.30 a.m. Exh: Bro. L. Harrison.
- 29—Exh: Bro. K. Digney.

MOUNT HAWTHORN — Masonic Hall, cnr. Hobart & Shakespeare Sts. (Sec: Bro. H. West, 11 Kenilworth Rd., Maylands 6051)

- 1—Exh: Bro. J. Ullman; Lect: Bro. W. Excell, "False Doctrine cannot save; The Soul and Christening".
- 8—Exh: Bro. D. Moore; Lect: Bro. D. Stempel, "False Doctrine cannot save; The Trinity and Heaven-going as a Reward".
- 15—Exh: Bro. R. Taylor; Lect: Bro. H. West, "It does matter what we believe".

- 22—Exh: Bro. D. Stempel; Lect: Bro. A. Hayles, "Israel's Messiah Comes to bring war, then Peace".

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1—Exh: Bro. B. Hayles; Lect: Bro. D. Hurn, "No hope without burial in water".
- 2—Ecclesial and Sunday School Picnic.
- 8—Exh: Bro. S. Fergusson; Lect: Bro. G. Hawkins, "The State of Israel, Key to earth's future Destiny".
- 15—Exh: Bro. D. Stempel; Lect: Bro. A. Hayles, "The Serpent in Eden, Fact not Fiction".
- 22—Exh: Bro. D. Duperouzel; Lect: Bro. T. Stagg, "Christ will Rule the world from Jerusalem".
- 29—Exh: Bro. A. Hayles; Lect: Bro. B. Hayles, "Easter and Christmas, Evidence of Modern Paganism".

TWENTY FRIENDS ATTEND MT. HAWTHORN LECTURE

The new Perth Ecclesia at Mt. Hawthorn conducted a most successful study weekend, by Bro. B. Hayles, on the theme: "Israel Regathered, Regenerated, Replanted in their land." During the weekend (commencing 6th Feb.), a specially advertised lecture was delivered by Bro. J. Ullman on the subject: "The Miracle of Modern Israel," and over 20 friends attended.

PERTH PICNIC ACTIVITIES

On Monday, March 2nd, the annual Ecclesial and Sunday School picnic will be held at 10.30 a.m. in the McCallum Park, South Perth. It is hoped an excellent attendance of young and old will enjoy the spiritual and fraternal atmosphere.

FORTHCOMING EVENTS (GOD WILLING)**EASTER HOLIDAY ACTIVITIES****Friday, March 27th to Monday, March 30th, 1970**

● **At Perth** — The Perth Central Annual Bible School will be held during the holiday period at Palm Beach. Visiting speaker will be Bro. H. P. Mansfield (Woodville), and the subject: "Paul's 1st Epistle to the Corinthians."

● **At Launceston** — The Epistle to Colossians will form the basis of a special study by Bro. E. M. Spongberg, in which detailed examination of the Apostle's appeal will be undertaken. Details of individual meetings are listed under "Launceston Activities."

● **At Yagoona** — "The Apostle Paul," will be outlined by Bro. G. Hawkins (Perth Central) with particular emphasis on meditative exhortation.

Thur., 8.15 p.m.: "Paul's Early Life; Preparation for a Great Mission."

Frid., 3 p.m.: "The Blinding Light and the Converted Pharisee." **5.30 p.m.:** Fraternal Tea. **7.30 p.m.:** "Sowing the Seed in Gentile Lands."

Sat., 7.30 p.m.: "The Care of all the Ecclesias."

Sun., 11.15 a.m.: Exh: "Jude; Contending Earnestly for the Faith."
7 p.m. Lect: "Russia's Destiny, Victory in Europe but Defeat in Israel!"

Mon., 10 a.m.: "Perilous Times and a Final Command."

● **At Redcliffe**—The fascinating study of "Ezekiel; Man of Sign," will be conducted by Bro. John Knowles (Enfield),

Frid., 3 p.m.: Study 1 — "Ye shall know that I am Yahweh (Ezek. 1)"

6.30 p.m.: Study 2 — "The Duties of a Watchman in Israel (Chs. 2,3,33)."

Sat., 10.30 a.m.: Young Peoples Session — "The Fashion of this world passeth away". **3 p.m.:** Study 3 — "The Nazarite Nation and the Broken Vow (Chs. 4,5)." **6.30 p.m.:** Study 4 — "The Image of Jealousy in the midst of the Ecclesia (Chs. 8,11)."

Sun., 11.10 a.m.: Exht — "The Privileges and Responsibilities of Shepherds in the Ecclesia (Ch. 34)." **3 p.m.:** Study 5 — "Israel's Coming Triumph over Edom (Ch. 35)." **7 p.m.:** Lecture — "A House of Prayer for all Nations soon to be Established in Jerusalem." (Illust. with color slides).

Mon., 10.30 a.m.: Concluding session — "The Power of the Family Unit in the Ecclesia." Special discussion combined with children.

Children's sessions will be held simultaneously with adult studies, and interesting and instructive project material on "Ezekiel" has been prepared. Prizes will be awarded during the effort.

● **At Glenlock**—Bro. John Martin will present a series of talks on "Elisha, the Man of God." This follows sequentially the last study on Elijah, and will provide further interesting and stimulating information. Venue is the camping area on the banks of picturesque River Murray.

ECCLESIAL SPECIAL EFFORTS (God Willing)

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

April 18-26, at Cumberland, S.A.

Bro. J. Knowles will present special effort on "Ezekiel."

June 5-7 at Woodville, S.A.

A weekend study will be given by Bro. P. Pickering (Coburg) on the theme: "Paul — the Dedicated Shepherd." Special notes will be available.

June 13-15, at Hobart, Tas.

Young people's study weekend.

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

January 9-18, 1971, at Hobart, Tas.

Hobart Ecclesia sponsoring the next Bible Campaign, involving Gospel proclamation, Study sessions, and Children's instruction.

Bible School Dates

Autumn School to be held **May 9th to 17th, 1970**. Spring School to be held **August 29th to September 6th, 1970**. Summer School to be held **December 26th to 3rd January, 1971**. Plan your holidays to attend one of these occasions. You will find it a very enjoyable and stimulating experience.

DAILY BIBLE READINGS FOR MARCH 1970

Sunday	1	Leviticus	5, 6	The Psalms	105	1st Corinthians	14
Monday	2		7		106		15
Tuesday	3		8		107		16
Wednesday	4		9, 10		108, 109	2nd Corinthians	1, 2
Thursday	5		11	110,	111, 112		3, 4
Friday	6		12, 13		113, 114		5, 6, 7
Saturday	7		14		115, 116		8, 9
Sunday	8		15		117, 118		10, 11
Monday	9		16		119, v.40		12, 13
Tuesday	10		17, 18		v. 41-80	Gospel of Luke	1
Wednesday	11		19		v. 81-128		2
Thursday	12		20		v. 129-176		3
Friday	13		21		120 to 124		4
Saturday	14		22		125, 126, 127		5
Sunday	15		23		128, 129, 130		6
Monday	16		24		131, to 134		7
Tuesday	17		25		135, 136		8
Wednesday	18		26		137, 138, 139		9
Thursday	19		27		140, 141, 142		10
Friday	20	Numbers	1		143, 144		11
Saturday	21		2		145, 146, 147		12
Sunday	22		3		148, 149, 150		13, 14
Monday	23		4	The Proverbs	1		15
Tuesday	24		5		2		16
Wednesday	25		6		3		17
Thursday	26		7		4		18
Friday	27		8, 9		5		19
Saturday	28		10		6		20
Sunday	29		11		7		21
Monday	30		12, 13		8, 9		22
Tuesday	31		14		10		23

RECOMMENDED READING FOR THIS MONTH

Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

Ways of Providence. The background to David's life provides helpful information for the Psalms reading. Four chapters are devoted to David and Solomon, and outline God's hand at work in their lives. Price: **\$1.50** (plus post).

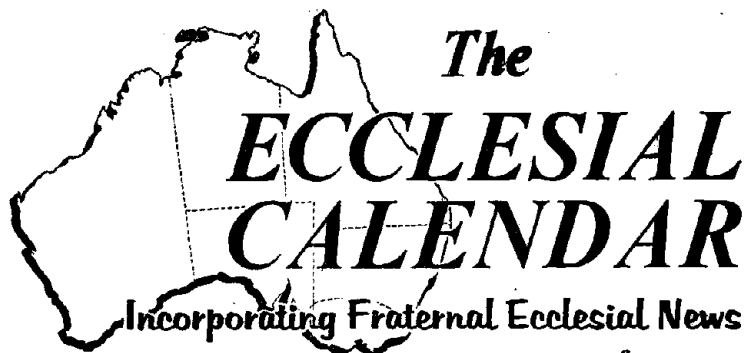
Principles And Proverbs. Commenting upon some of the wise sayings in the Proverbs — ideal for general reading, or for specific explanations of various verses. Priced at **\$1.85** (plus post).

Parables of the Messiah. Expounds Luke's record of the sayings of the Lord. An index indicates the many references to the parables in Luke, and will be found valuable in studying these sections. Priced at **\$1.60** (plus post).

Other Versions These can add to the interest and excitement of the daily readings. Many are available, including RV, RSV, Amplified Bible, Rotherham's, Moffatt's, etc. Write for further details.

These volumes are available from Ecclesial librarians, or direct from Logos Office, P.O., West Beach 5024 (Write for Catalogue of Books).

Special Feature: THE HOBART ECCLESIA



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

**At The Meetings****VIGOROUS, STIMULATING LECTURES**

Our duty is to speak as the Oracles of God whether it meets with man's approval or not. The sin of the times is to pervert divine teaching in order to make it palatable to the prejudices, weaknesses, and sinfulness of man — Christ's sayings are in this way wrested, and Bible miracles reduced to the level of commonplace phenomena. It rests with brethren who know what is truth to cry out and shout against this crime: "Whoso despiseth the word shall be destroyed." These last days are accompanied with dramatic, stirring events. The crisis in the Middle East and other dramatic "signs" provide opportunity to powerfully proclaim the prophetic message of the Scriptures. We must not slight opportunity by neglecting our duty in this matter.

THE ECCLESIAS REPORT . . .

BAPTISMS

The joy of the new spiritual birth into the Family of God is indicated in the following information received from ecclesias in city and country. We join in extending our greetings to each one.

Adelaide: **Mrs. Filsell**, from Port Augusta, about 150 miles north of Adelaide (14/3/70).

Beechworth: **Mrs. Rosina Rezuk** (8/5/69), first contacted through a G.P.L. campaign in Wodonga, Vic.; **Mr. Josef Rezuk** (8/12/69), Sis. Rezuk's husband, who had suffered a severe illness, recovered, and was subsequently baptised; **Mr. Arthur Gladstone**, and his wife, **Margaret** (10/1/70). Bro. Gladstone is the son of Bro. and Sis. Doug Gladstone.

Cumberland: **Mr. Christopher Curtin** (19/3/70), son of Bro. and Sis. Curtin, formerly of Glenlock. Christopher was involved in an unfortunate accident some years ago, and is now able to live in anticipation of a future, when pain and suffering will be removed forever.

Enfield: **Mr. Robert Johnson** (son of Bro. and Sis. R. Johnson), **Mr. Allen Thompson**, the second convert from the Elder Park open air speaking effort (both immersed on 17/2/70); **Mr. and Mrs. Robert Smith** (7/3/70).

Upper Hunter, N.S.W.: **Miss Lewis Ackers**, and her sister, **Kerry**, daughters of Bro. and Sis. Lyle Ackers (7/3/70). Bro. G. Bacon, of CIL, baptised the two applicants, in the presence of the Upper Hunter Ecclesia and Sis. Bacon, Sis. Rennex (Cessnock), Sis. Lord (Wangi Wangi), Bro. and Sis. Thatcher (Campsie), Sis. Darley and Bro. D. White (Dorrigo).

Woodville: **Mr. Ronald John Richardson** (11/3/70), son of Sis. Richardson, of Cumberland.

TRANSFERS

To Beechworth: **Sis. Barbara Ladson** (from Clayton), **Bro. and Sis. Jim Kenney**

To Enfield: **Sis. Joan Fergusson** (from Perth).

To Lakemba: **Bro. and Sis. R. Tower** (from West Ryde).

To Riverwood: **Bro. David** and **Sis. Irene Yearsley** (from New Lynn, N.Z.).

To Whangarei, N.Z.: **Bro. and Sis. Brian Riley** (from Launceston).

To Wilston: **Sis. D. Hardke** (from Coorparoo).

MARRIAGES

We delight to record the following weddings, in which brethren and sisters have united to walk together towards the Kingdom. In doing so, they continue the preparation for the Great Marriage of the Lamb and his Bride.

February 21: **Bro. Stephen Taylor** and **Sis. Polly Mae Jones**, were married in the Hobart Ecclesial Hall, the first wedding to be conducted by the Ecclesia in these premises.

March 21: **Bro. Peter Rush** and **Sis. Beverley Munro** (both of Yagoona).

April 4: **Bro. Kevin Park** (Sydney Central) and **Sis. Susanne Workman** (Yagoona).

April 17: **Bro. Kent Samwell** and **Sis. Lynette Gibbins** (both of Cumberland).

DEATHS

After many years in the service of the Truth, **Sis. Ella Lucy Stapleton**, of Launceston, recently fell asleep to await the coming of the Master. She was in her 80th year, and for the past 27, was a faithful laborer in the

things of the Ecclesia.

On Thursday, March 12th, **Bro. Arthur Roberts**, of Enfield Ecclesia, died at the age of 73. He had been baptised five years earlier, and the last few years were lived in the grand hope of resurrection and immortality.

We extend our sympathy to those related to our late Sister and Brother, and to the Ecclesias with which they were associated. May the day of eternal life soon come!

VISITORS TO HOBART APPRECIATED

The following brethren and sisters met at Hobart during the past month: Bro. and Sis. H. F. Walker (B'ham. Central), Bro. S. Orchard (Southampton, U.K.), Bro. and Sis. A. E. Jones and Sis. B. Norwood (Van Nuys, U.S.A.). Bro. Walker and Orchard presented various addresses which were appreciated by the Ecclesia.

The Ecclesial Bible class has concluded its study of the Epistles of Peter and John, drawing much exhortation and advice for present circumstances. During the next twelve months, a study of Job will be undertaken (God willing), and visiting brethren who can assist in this, will be most welcome. The Thursday study class, on "Nazareth Revisited" demonstrates the example of the Master, providing a true perspective of the way of Truth. Bro. John Scull is study leader.

Attention of readers is directed to Tasmanian C.Y.C. study weekend, listed under "Ecclesial Special Efforts", (June 13-15).

EXEMPTION GRANTED

Bro. Peter Thomas, of Moorlands, a country area of S.A., obtained complete exemption from National

Service from an Adelaide magistrate recently. The Christadelphian position was presented by Bro. H. P. Mansfield on behalf of the applicant,

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

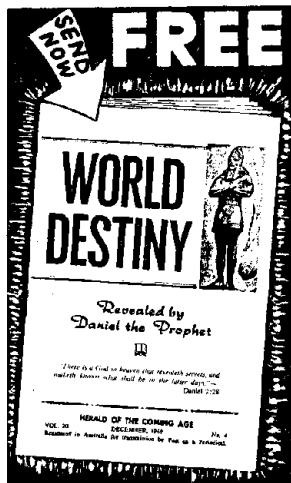
**Printer's Block No. 24
WORLD DESTINY REVEALED BY DANIEL
THE PROPHET**

The current "Herald of the Coming Age" booklet, under the above title, sets forth the development of world powers, as contained in Daniel 2. It provides an easy-to-read outline of Bible Prophecy, and particularly draws attention to the present conditions. With its prominent, eye-catching title, and imposing "Image", **WORLD DESTINY** will be a popular book for advertising. **GPA** recommends you obtain on loan free of cost this printer's block for use on your circulars, or in newspaper adverts.

Apply to **GPA**, P.O. West Beach, S.A. 5024, for a copy of this illustration, and for further assistance in designing advertisements and circulars to suit your environment.

Applications Received

247 requests for literature were received during February, an average of over 60 weekly. The following areas were involved: NSW 37; Qld 46; WA 7; SA 126; Vic. 5; Tas. 15; NZ 6; Elsewhere 5. The booklets on "Modern Israel," and "Russia's Policy in the M.E." continued to be the most popular, with "Man in Space" creating considerable interest. In all, 15 different titles of "Herald of the Coming Age" were distributed to applicants.



VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR APRIL, 1970 (God Willing)

The facilities of The Ecclesial Calendar are available to all Ecclesias, without exception, who are based on the BASF.

- To conserve space, the dates of repeated meetings have been placed together, excepting when individual study titles and details are supplied—in which case the meetings are separately listed. We appreciate receiving information of each meeting, for the interest of the Brotherhood.

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel: 72 7450).

2,9,16,23,30—Study class on "Nazareth Revisited".

5—9.30 a.m.—S.S.; Exh and Lect: Bro. E. A. Harvey, "Who are the Christadelphians?"

7—7.45 p.m. Bible class: Bro. R. Pike, "The Epistle of Jude".

8,22—10 a.m. Dorcas class.

11,25—2 p.m. Junior C.Y.C.; 7 p.m. Senior C.Y.C.

12—S.S.; Exh and Lect: Bro J. Scull, "A religion that makes sense".

14—Bible class (cont.): Bro. S. J. Taylor, "The Epistle of Philemon".

19—S.S.; Exh and Lect: Bro. W. T. Case, "God, Dare we believe?"

21—Bible class: Bro. J. Scull, "Introduction on the book of Job".

26—S.S.; Exh and Lect: Bro. H. E. Taylor, "God exists today".

28—Bible class: Bro. D. Hazzard, "Prologue to the book of Job (Ch. 1)".

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

1,15,29—7.45 p.m. Bible class.

3,10,17,24—Study class on "Last

Days of Judah's Commonwealth".

4,18—Junior and Senior C.Y.C.

5—9.30 a.m. S.S. and Elpis Israel class. 11 a.m. Exh: Bro. F. Onley. 7 p.m. Lect: Bro. K. Niejalke, "Britain and U.S.A. are not Israel".

8,22—7.45 p.m. Mutual Impr. class.

9,23—Dorcas activities.

12—S.S. and E.I. class. Exh: Bro. J. Kershaw. Lect: Bro. F. Onley, "Sabbath keeping today is not of God".

19—S.S. and E.I. class. Exh: Bro. C. Blanch. Lect: Bro. D. Case, "The Pre-Existence of Christ an unscriptural dogma".

26—S.S. and E.I. class. Exh: Bro. D. Case. Lect: Bro. C. Blanch, "Christ is coming again to reign on this earth".

LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Trarallyn (Rec: Bro. E. A. Harvey, 18 Notley Street, Newnham 7250. Tel: 31 3316).

5—Exh and Lect: Bro. H. Walker, "Innocent until proved guilty".

12—Exh: Bro. D. W. Harvey; Lect: Bro. F. Bracey, "The world's last chance".

19—Exh: Bro. J. Duckworth; Lect: Bro. R. Ross, "The problem of suffering".

26—Exh and Lect: Bro. R. A. Yeomans (Hobart), "Jerusalem, centre of world conflict".

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

5—Exh: Bro. D. Russell; Lect: Bro. D. Wauchope.

12—Exh: Open; Lect: Bro. R. Abel.

19—Exh: Bro. D. Palmer; Lect: Bro. I. Topham.

26—Exh: Bro. P. Dunn; Lect: Bro. R. Flint.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec.: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 2—Acts class at home Bro. G. Mee, 3 Wingate Ave., Edwardstown; Bro. R. Mansfield, "Renewed persecution, James slain, Peter imprisoned (Acts 12:1-6)".
- 5—Exh: Bro. D. Horgan. Lect: Bro. A. Pitcher, "Jesus in Jerusalem, Peace on earth and goodwill to all men".
- 8—Faith of Prophets class at home Bro. H. Pillion, 44 Tobruk Ave., St. Marys, "The last days of Judah's commonwealth prophesied from Moses to Malachi" (Brn. J. King and S. Hill).
- 9—**Special lecture at Brighton City Hall, Jetty Rd., Brighton:** Bro. J. Knowles, "Middle East crisis, Dramatic witness to Christ's imminent return".
- 10—Brighton young folks meeting.
- 12—Exh: Bro. J. King; Lect: Bro. J. Berry, "The Gospel that saves, Christ's coming Kingdom on earth".
- 13,27—Sign class with deaf brethren
- 16—Acts class at home Bro. R. Pillion, 47 Railway Tce., Warradale; Bro. R. Mansfield, "Peter's miraculous deliverance, the Ecclesia rejoices (Acts 12:7-19)".
- 19—Exh: Bro. L. J. Colquhoun. Lect: Bro. R. Pillion, "God guides the destiny of all nations".
- 20—Int. Friends class at home Bro. R. Pillion (above); Bro. R. Mansfield, "The promises of God, and how they affect your salvation".
- 22—Faith of prophets class at home Bro. A. Pitcher, 25 Gibson St., West Beach; Brn. J. King and S. Hill, "Christ and the Apostles predict Jerusalem's doom".
- 26—Exh: Bro. A. Pitcher; Lect: Bro. Max Lund, "Man is a mortal soul".
- 30—Acts class at home Bro. K. Stewart, 22 Edwards Ave., Parkholme; Bro. R. Mansfield, "Herod's dreadful death (Acts

12:20-25)".

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).

- 1—8 p.m. Bible marking.
- 2,30—2 p.m. Sisters class; 8 p.m. AB meeting.
- 3,17—8 p.m. Young peoples Parables class at home Bro. M. Platten, 6 Omar Pl., Unley Park.
- 5—Exh: Bro. H. P. Mansfield; Lect: Bro. A. Hill, "Man's Challenge of God will fail".
- 6—8 p.m. Int. friends class at home Bro. R. Woodward, 138 Edward St., Clar. Gdns.; Bro. N. Nelson, "Your soul is not immortal".
- 8—Study of Rev. 17 (8 p.m.): "The Papacy triumphant in the earth, Destroyed by Christ and the saints".
- 9—MIC 8 p.m.: Exp. Bro. B. Dangerfield, "John 1:1"; Lect: Bro. M. Brumby, "Does it matter what we believe?".
- 11—2 p.m. Sunday School outing.
- 12—Exh: Bro. J. Martin; Lect: Bro. Max Lund, "Man's need of a simple faith, and a strong belief".
- 13,27—8 p.m. Christendom Astray class at home Bro. A. Hollamby.
- 15—Consideration of Gen. 23-28; Bro. N. Wigzell.
- 18—**Opening Fraternal of Special Effort on "Ezekiel": Bro. J. Knowles.** 8 p.m.: "Ye shall know that I am Yahweh (Ch.1)".
- 19—Exh: "The duty of watchmen in Israel (Ch. 2, 3)". Special Lect: "Dramatic developments in the land of Israel proclaims Christ's Imminent Return".
- 21—8 p.m. study (1): "The Nazarene Nation and their broken vow (Ch. 4, 5)".
- 23—Study (2): "The image of jealousy in the midst of the ecclesia (Ch. 8-11)".
- 24—Suburban young people's class: Bro. J. Knowles, "The virtuous woman (Prov. 31)".

SPECIAL LECTURE BRIGHTON CITY HALL, THURSDAY, APRIL 9, ON MIDDLE EAST CRISIS. YOUR SUPPORT WILL BE APPRECIATED.

- 25—All day picnic at Hahndorf. Meeting held at 2.15 p.m.: "The parable of the boiling pot" 8 p.m. study: "Israel's coming triumph over Edom (Ch. 35—Illus.)".
- 26—Exh: The privileges and responsibilities of shepherds in the ecclesia (Ch. 34)". Special lect: "The Bible foretells the destruction of Russian power in Israel".

29—Elpis Israel class 8 p.m.: Bro. Max Lund, "Gen. 28-30".

ELIZABETH PK. — Tolmer Rd. (Rec: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel: 64 3649).

- 5—Exh: Bro. R. Hornsby; Lect: Bro. R. Stokes, "How we got our Bible, a witness to its Divine authorship".
- 12—Exh: Bro. K. McDermott; Lect: Bro. C. Milverton, "The science of Biblical Archaeology" (Illust.)
- 19—Exh: Bro. R. Cheek; Lect: Bro. P. Weller, "The internal harmony of the Bible, a Witness to its Divine authorship".
- 26—Exh: Bro. A. Hill; Lect: Bro. Mur. Lund, "The Divine 7,000 year timetable with man nears its end".

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 1—11 a.m. Sisters' class.
- 5—Exh: Bro. J. Mansfield; Lect: Bro. J. Luke, "Nations who touch Israel, beware!"
- 7,21—8 p.m. Law of Moses study: Bro. J. Martin.
- 10,24—8 p.m. Youth group.
- 12—Exh: Bro. J. Berry; Lect: Bro. A. Valkenberg, "Jerusalem, site

of Christ's future glory".
14,28—Study: Bro. J. Martin, "The Servant Prophecies of Isaiah".

- 16—Int. friends class at home Bro. Stokes, 87 Collins St., Broadview, 8 p.m.
- 19—Exh: Bro. H. P. Mansfield; Lect: Bro. P. Weller, "Three essentials for salvation, Understanding, Faith, Baptism".

26—Exh: Bro. A. Cheek; Lect: Bro. T. Parsons, "Modern religion and 1st century Christianity a Contrast".

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 1,15,29—Study of "Elpis Israel".
- 5—Exh: Bro. C. Shugg; Lect: Bro. C. Hollamby.
- 8,22—Life of Christ study.
- 12—Exh: Bro. A. M. McLean.
- 19—Exh and Lect: Bro. R. Abel.
- 21—Dorcas activity.
- 26—Exh: Bro. E. Wilson.

TEA TREE GULLY — Community Hall, Memorial Drive. (Sec: Bro. G. Wigzell, 8 Newman Ave., Tea Tree Gully 5091).

- 2—Commencing evening for "Elpis Israel" study: 8 p.m. in home Bro. C. Kempster.
- 5—7 p.m. Lect: "The Spirit Gifts are not available today" (Bro. A. Wigzell).
- 12—Lect: "The resurrection of Christ's body ensures a living faith" (Bro. J. Knowles).
- 16—8 p.m. Int. friends class at home Bro. Goodwin, 1186 Grand Junction Road, Hope Valley: Bro. A. Cheek.
- 19—Lect: "Present politics and current religion to be replaced".

CUMBERLAND ECCLESIAL EFFORT ON EZEKIEL

Eight days investigation into the uplifting and invigorating prophecy of Ezekiel, under the leadership of Bro. J. Knowles, is planned for Cumberland Ecclesia, April 18th to 26th. Details are listed under "Cumberland Calendar", and members local and interstate are urged to support the effort. A fraternal evening, two special public lectures, and other activities are scheduled. Considerable newspaper and leaflet advertising is accompanying the public proclamation based on the fulfilling prophecies in the Middle East. The exhortations will concern the privilege and responsibility of ecclesial shepherds and watchmen. An ecclesial picnic will be held at Hahndorf, a picturesque locality in the Adelaide hills, on the holiday, April 25th. All are invited to support this effort.

26—Lect: "Essentials to salvation: Belief, Baptism, Godliness" (Bro. R. Abel).

30—2nd study "Elpis Israel" at home Bro. S. Kingsbury.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

5—11 a.m. Exh: 7.30 p.m. Lect: Bro. S. Lund, "The Old Testament, foundation of Christ's teaching".

10—Bible disc. 8 p.m.: Bro. P. Weller, "Faith without works is dead being alone (James 2)".

12—Exh: Bro. F. Randell Snr.

19—Exh and Lect: Bro. J. Schipper, "Keys to the understanding of the Bible".

24—8 p.m. disc. class: Bro. P. Weller, "Signs of the times; the Return of Christ (Lk. 21:20-38)".

26—11 a.m. Exh: Bro. H. P. Mansfield.

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 5 2278).

1—Bible study: "Life of the Lord; Teaching and Preaching in Judea (Lk. 10:23)".

3—Pioneer Expositions: (1) "Eureka" (2) "Elpis Israel pp. 37-41, In the image of the Elohim".

4—Sunday school outing.

5—Exh: Bro. F. King; Lect: Bro. J. Berry, "The Bible or Church Babel!"

8—Life of the Lord study: Bro. H. P. Mansfield, "Dissension in the Pharisee's house (Lk. 1:37-54)".

10—MIC: 3 ten min. talks on "Malachi" (1) Bro. A. Wigzell, "The Man"; (2) Bro. D. Scott, "The Time"; (3) Bro. P. Mansfield, "The Message".

12—Exh: Bro. G. Wigzell; Lect: Bro. M. Lund, "World peace awaits Christ's return".

13—AB meeting.

14—Sisters' Dorcas class: "John Ch. 6".

15—Life of the Lord study: "Instructing the multitude (Lk. 12:13:9)".

17—Pioneer Expositions: (1) "Eureka" (2) "Elpis Israel pp. 41-46, The Spiritual Body".

18—Literature distribution, 2 p.m. Bible marking at 7.30 p.m.: "Itemising the Gospels"

19—Exh: Bro. A. Wigzell; Lect: Bro. Bro. B. Steele, "The Death of the Devil in Bible Prophecy".

20—7.45 p.m. Quarterly business meeting.

22—Life of the Lord study: "Drama in the synagogue (Lk. 13:10-21)".

24—MIC: Tape readings by various brethren, 5 min. talk: Bro. K. Monterola, "Introduction to Matthew 5".

26—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. Martin, "Is Sunday School outdated? A Warning to the young generation".

A POWERFUL TESTIMONY

Stirred by the recent Middle East crisis, and the announcement by a prominent USA politician that "barring divine intervention, another Middle East war is as certain as day and night," the South Australian Ecclesias combined in a united newspaper testimony to the public. A full page advertisement in "The Sunday Mail" (circ. $\frac{1}{4}$ million) was inserted on 15-2-70, clearly stating the prophetic viewpoint of the Christadelphians, and the fact that for over 120 years, the same message has been taught. Extracts from **Elpis Israel** were accompanied by comments on the current situation. Over 130 replies were received. The following week, a half-page advert was inserted in the leading daily: "The Advertiser" featuring all the Christadelphian meeting places in city and country, and announcing a special lecture given unitedly under the title: "Middle East Crisis Heralds Christ's Coming As World Ruler." Considerable increase in the attendance of the public was reported from most centres. Postal requests for literature were treated immediately, and the various Ecclesial centres advised accordingly.

- 27—Home discussion evening at 4 Lasscock Ave., Findon.
 28—Sisters' study 10.30 a.m.: "Acts 5, 6".
 29—Life of the Lord study: "Con-

troversy at the Feast of Dedication (Jn. 10)".

- 31—Pioneer expositions: (1) "Eureka" (2) "Elpis Israel pp. 47-50, The formation of woman".

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 2,16,30—7.45 p.m. Bible class at home Sis. Elliott, "Daily readings".
 5—Exh: Bro. C. Rossow; 7.15 p.m. Lect: Bro. J. Shepley.
 7,14,21,28—10 a.m. Dorcas class.
 9,23—7.45 p.m. Bible class at home Bro. Gillson, "Question night".
 12—Exh: Bro. R. Miles; 7.15 p.m. Lect: Bro. C. Rossow.
 13,27—7.45 p.m. Mutual Improvement class.
 19—Exh: Bro. J. Shepley; 7.15 p.m. Lect: Bro. D. Watson.
 26—Exh: Bro. D. Watson; 7.15 p.m. Discussion night.

BUNDABERG—Drum Corp. Hall, Burrum St. (Rec: Bro. P. A. Bundesen, Mail Service 299, Bundaberg 4670).

- Meetings held 11 a.m. as above; 4 p.m. in home Bro. Simpson, Drew St.
 5—Exh: Bro. R. Winch.
 12—Exh: Bro. R. Stokes.
 19—Exh: Bro. P. A. Bundesen.
 26—Exh: Bro. B. Armour.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 2,16,30—7.45 p.m. "Ephesians" study by Bro. R. Hazell, at home Bro. D. Bartley, Tingalpa.
 5—Exh: Bro. D. Evans. 2.30 p.m. Bible marking class. 7 p.m. Lect: Bro. L. Crowther, "Jerusalem, the city God chose".
 9,23—7.45 p.m. "Elpis Israel" study by Bro. S. Arthur, at home Bro. Bartley.
 12—Exh: Bro. S. Arthur; Lect: Bro. D. McGahey, "God's Plan and purpose in Genesis".
 18—7.15 p.m. "Tabernacle" study class.
 19—Exh: Bro. R. Bailey. 2.30 p.m. Bible marking tape. Lect: Bro.

R. Hermann, "70 years and then, is there a life after death?"

- 24—Young people's evening: "The apostle Paul's journeys".
 26—Exh: Bro. L. Crowther. Lect: Bro. R. Rock, "Spirit Gifts, are they available today?"

KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).

- 5—Exh: Bro. A. Collins; Lect: Bro. R. Buttsworth, "Your soul dies with you".
 7—Bible class: Bro. R. Buttsworth, "Christ's Second Discourse (Matt. 10)".
 12—Exh: Bro. R. Buttsworth; Lect: Visiting Bro., "The Truth of the Bible Devil".
 19—Exh: Bro. L. Gradwell; Lect: Bro. A. C. Mogg, "God will intervene in international tension".
 21—Bible class: Bro. A. C. Mogg, "The rejection of the king (Mat. 11, 12)".
 26—Exh: Bro. G. Crew and K. Dell; Lect: Bro. A. Collins, "Coming world government."
 28—Bible class: Bro. E. Crew, "Christ's Third Discourse (Mat. 13)".

REDCLIFFE — 4 Irene St. (Rec: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

- 1—Revelation study: Bro. J. Barton, "The Third Woe and Seventh Trumpet (Ch. 11)".
 4,18—Dorcas class at home Sis. Townsend.
 5—Exh: Bro. J. Burton; Lect: Bro. R. Elton, "The trinity, a falsehood".
 7,21—1st princ. class: Bro. R. Evans.
 11,25—Mutual Improvement class.
 12—Exh: Bro. C. Bartley; Lect: Bro. M. Steele, "Who shall abide the day of his coming".

- 15—Rev. study: Bro. R. Hermann, "The development of the Roman apostasy (Ch. 12)".
- 19—Exh: Bro. A. Oliver; Lect: Bro. B. Oliver, "Israel, a modern miracle".
- 26—Exh: Bro. L. Steele; Lect: Bro. R. Plant, "UNO will be replaced by worldwide rule of Christ".

- 29—Rev. study: Bro. R. Hermann, "Persecution of protestants (Rev. 12)".
- SOUTHPORT — Falconer St. (Rec: Bro. J. Carnes, 32 West St., Burleigh Heads 4220, Tel: 5 2125).**
- 7 p.m. Sundays: Bible Class.
- 7.30 p.m. Wednesdays: Bible study on "The Sermon on the Mount."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

- 1—10 a.m. Sisters' class: "Nazareth Revisited". Evening study on 1 Cor.: Bro. G. Alchin, "Fools for Christ sake (Ch. 4)".
- 2,9,16,23,30—1st principles class.
- 5—Exh: Bro. H. Ryan (3 p.m. Cessnock Exh: Bro. F. Ryan). Lect: Bro. E. Witton, "The Jews, a Divine blessing, not a

- despised remnant".
- 6—AB meeting.
- 8,12—Ezekiel Temple study: Bro. N. Davies, "The Temple Cellae and Altar".
- 11—MIC: (1) Bro. R. McRae, "By grace are ye saved" (Elpis Israel pp. 262-269); (2) Bro. F. Ryan, "Exposition of 1 Pet. 3:18-20"; (3) Bro. K. Whitehead, "15 min. exhort".
- 12—Exh: Bro. N. Davies; Lect: Bro. G. Alchin, "Spiritualism, a fraud

PROCLAMATION ACTIVITIES AT ADAMSTOWN

Both ecclesial and individual efforts are being undertaken to preach the Truth at Adamstown, suburb of Newcastle, N.S.W. A series of public addresses are conducted monthly (every 4th Thursday evening) in Adamstown Masonic Hall, to ascertain public reaction to mid-week lectures. The first was held on March 19, when Bro. G. Alchin spoke on "Jehovah's Witnesses Refuted by the Bible". The next will be on **April 16**, when Bro. K. Whitehead will discuss, "When will Russia end the Six-day war?", and the final lecture on **May 21st** will be titled: "The carpenter of Nazareth will build a temple at Jerusalem" (Bro. N. Davies).

For some time, two brethren have proclaimed the Gospel during their lunch-period on Mondays, in Pacific Park, Newcastle. One speaks for ten minutes to those gathered on the lawns below the Royal Newcastle Hospital, whilst the other distributes literature. After the 10 minute period, the positions are reversed.

Such labors are conducted in the hope that fruit will develop to the glory of Yahweh.

Following the May Bible School, Bro. J. Martin will provide a public lecture on **Sunday, May 17**, in the Masonic Hall, entitled: "Middle East Crisis; Christ will conquer Russia in Israel". Wide publicity will be provided by newspaper and leaflet advertising, and the support of brethren will be appreciated.

DIAGRAMS ASSIST STUDIES AT ADAMSTOWN

Leaders of the two Wednesday studies at Adamstown Ecclesia have provided helpful charts to assist deliberations. Bro. N. Davies, leading the **Prophecy of Ezekiel's Temple** study, screens colour slides of the Temple aspects, and has prepared

calico hangings upon which is detailed various features of the Temple. For the alternate study of **1st Corinthians** Bro. G. Alchin has a number of charts depicting the various sections and main themes under consideration. The attendance of brethren and sisters is of considerable encouragement.

and fantasy".

- 15—10 a.m. Sisters study "Naz. Revisited". Evening study on 1st Cor.: Bro. G. Alchin, "A little leaven leaveneth the whole lump (Ch. 5)".
- 19—Exh and Lect: Bro. D. Carroll, "The Bible steps to salvation".
- 26—Exh: Bro. S. Lake; 3 p.m. pamphlet dist.; 7 p.m. Lect: Bro. K. Whitehead, "Current affairs in the light of Bible prophecy".
- 29—10 a.m. "Naz. Revisited" study; 7.45 p.m. study 1st Cor.: Bro. G. Alchin, "All things are not expedient (Ch. 6)".

AVOCA BEACH—316 Round Drive. (Rec.: Bro. G. Moye, 234 Avoca Rd., Avoca Beach 2251).

- 5—Exh: at 11 a.m.
 - 12—2 p.m. Exh by visiting Bro.
 - 19—11 a.m. Memorial Meeting.
 - 26—Exh: Bro. from Sydney C.Y.C.
- BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).**

- 1—Gospel Ext. meeting.
- 3,17—MIC at home of Sis. B. Denford.
- 5—Exh: Bro. R. Window; Lect (Ballina): Bro. A. Russell, "Middle East flare-up a sure sign of Armageddon".
- 10,24—Revelation class at home Bro. A. Russell.
- 12—Exh: Bro. J. Russell. (Wyrallah meeting Exh: Bro. A. Leadbeater); Lect (country): Bro. C. Hermann, "A new world govern-

ment soon to be established".

- 19—Exh: Bro. A. Russell; Lect (Lismore): Bro. R. Window, "The earth, not heaven, the reward of the righteous".
 - 25—Literature distribution.
 - 26—Exh: Bro. C. Hermann.
- BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).**
- 2,16—Hebrews class at 356 Polding St., Fairfield, 8 p.m.: Bro. K. Cook, "Christ Exalted above all (Ch. 5, Christ and Aaron)".
 - 3,17—1st princ. class and Bible marking, 8 p.m. at 30 Riverview Rd., Fairfield: Bro. A. Baird, "The Soul".
 - 5—9.30 a.m. S.S.; 11.15 Exh: Bro. G. Crewes; 7 p.m. Lect: Bro. E. Ritchie, "Satan, An adversary either good or bad, Not a fallen angel".
 - 8,23—8 p.m. Law of Moses class at 22 Kendee St., Green Valley: Bro. R. W. Sawell, "The Ten Commandments (Ch. 4)".
 - 9,24—7.30 p.m. Junior Bible class at 22 Kendee St., Green Valley.
 - 11—Intermediate Bible class, 3 p.m. at 96 Maxwells Ave., Green Valley (barbecue tea to follow).
 - 12—S.S.; Exh and Lect: Bro. M. Bonner, "The use and significance of numbers in Scripture".
 - 19—S.S.; Exh: Bro. R. O'Connor; Lect: Bro. L. J. Green, "The Gospel preached to Abraham

STUDY AND PREACHING CAMPAIGN AT BOSSLEY PARK

The Anniversary Special Effort at Bossley Park will be conducted from April 25th to 30th, under the leadership of Bro. E. M. Sponberg, upon the theme: "The Immanuel Prophecies". Meetings will be held in Masonic Hall, York St., Fairfield as follows:

- **Saturday 25th, 3 p.m.:** 1st study: "God manifest in a Son (Isa. 7)." ● **5.30 p.m.:** Fraternal tea. ● **7 p.m.:** 2nd study: "The Goodness and Severity of God (Isa. 8)."
- **Sunday 26th, 9.30 a.m.:** Sunday School. ● **11.15 a.m.:** Exhort., followed by basket lunch at Progress Hall. ● **3 p.m.:** Slide address, "The Ecclesia in the shadow of Christ's return". ● **7 p.m.:** Lect: "Countdown in Europe, and the Middle East, Signs that Christ's return is near."
- **Tuesday 28th, 8 p.m.:** 3rd study 8 p.m. at Progress Hall: "Armageddon, the purifying crises (Isa. 9, 10)."
- **Thursday 30th, 8 p.m.:** Final study: "Immanuel's glorious triumph (Isa. 11, 12)."

and David".

25—**Anniversary Special Effort on "Immanuel Prophecy"** (Bro. E. M. Spongberg). See details **CAMPBIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158, Tel.: 651 1828).**

1—10.15 a.m. Sisters' class at home Sis. Browne, 43 Moratai Ave., Riverwood.

5—Exh: Bro. Jn. Mansfield; Lect: Bro. J. Mansfield Snr., "The world at peace, Will you be in it?"

7,21—8 p.m. Bible class: "Life of the Lord".

12—Exh: Bro. E. Spongberg; Lect: Bro. E. Mansfield, "Micah speaks of oppression of Israel's leaders (Mich. 2,3)".

14—8 p.m. Bible study in home Bro. T. Littler, 26 Donington Ave., Georges Hall: "Epistle to Galatians".

19—Exh: Bro. B. P. Sawell; Lect: Bro. Jn. Mansfield, "Peace, a myth or reality?"

26—Exh and Lect: Bro. G. Alchin, "Armageddon, God's war to bring world peace".

28—Galatians study at home Bro. D. Shaw, 25 Donington Ave., Georges Hall.

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

5—3 p.m. **Special Lecture:** Bro. E. Spongberg, "A world in Turmoil, the Divine solution".

7—8 p.m. Law of Moses class at 2 Bishop St., Newport: Bro. C. Bolsted.

12—7 p.m. Lect: Bro. B. McClure, "Why Israel is the national people of God".

19—7 p.m. Lect: Bro. C. Salmon, "The justice and mercy of God".

21—8 p.m. Apocalypse class at 45 Adam St., Harboard; Bro. C. Hocking.

26—7 p.m. Lect: Bro. R. Carr, "As it was in the days of Noah".

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

1, 15—8 p.m. Corinthians study,

Bro. D. Pogson.

5—Exh: Bro. E. Spongberg. 2.30 p.m. Bible marking. 7 p.m. Lect: Bro. J. Gilmore, "Abraham, the Heir of the World".

8—10 a.m. Dorcas class. 8 p.m. Elpis Israel class.

11—Eureka class at 48 Lockerbie Rd., Thornleigh: Bro. M. Bonner.

12—Exh: Bro. N. Rice. Lect: Bro. D. Shaw's "Russia's Rise and Israel's Return; Signs of Christ's second coming".

17—8 p.m. Thessalonians study at 10 George St., Pen. Hills: Bro. R. Crocker. At 23 Susan St., Auburn, Bro. B. Bowen will lead C.Y.C. Study Class.

19—Exh: Bro. E. Ritchie. 2.30 p.m. Bible marking class. 7 p.m. Lect: Bro. C. O'Connor, "The Importance of Jerusalem to Future World Peace".

20—7.30 p.m. A.B. meeting.

26—Exh: Bro. D. Elliott. 3 p.m. Domain meeting. 7 p.m. Lect: Bro. E. Ritchie, "The real truth about the Plain Truth".

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

1,15,29—Bible class on "Life of Christ": Bro. B. Stretton.

4—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The Kings".

5—Exh: Bro. G. Denford; Lect: Bro. B. Bowen, "Life for many through the death of one".

7,21—Home study class at residence Bro. Butters: "Thessalonians".

12—Exh: Bro. R. Munro. Lect: Bro. E. Spongberg, "The Bible as sailed but unshaken".

18—Young people's Bible class: Bro. B. McClure, "The Judges".

19—Exh: Bro. E. Mansfield; Lect: Bro. Van Rensburg, "The man who was promised the world".

8,22—Mutual Improvements Class.

23—Young peoples 1st princ. class at home Bro. W. Wolstencroft, "Events subsequent to Christ's return" (Bro. C. O'Connor).

26—Exh: Bro. B. Stretton; Lect:

Bro. W. Britain, "Die now with Christ and gain life for evermore".

PENNANT HILLS — Lower Hall, Community Centre, Yarranga St. (Sec.: Bro. J. Grantor, 64 Dunrossil Ave., Carlingford 2118. Tel. 86 1054).

Pennant Hills Eccl. will support three local study classes arranged by Granville Ecclesia. "Corinthians", "Thessalonians", "Eureka" (See Granville Calendar for details).

4—8 p.m. O.T. Parables and Proverbs class at 100 Essex St., Epping.

5—11.15 a.m. Exh: Bro. R. Carr; 7 p.m. Lect: Bro. E. Mansfield, "The Kingdom of God on earth not in heaven".

8—8 p.m. Nehemiah study at 32 Albion St.: Bro. E. Mansfield, "Nehemiah's Mission to Jerusalem".

12—Exh: Bro. J. Mansfield Snr. Lect: Bro. B. Byrnes, "Why all this suffering".

19—Exh: Bro. G. T. Darke; Lect: Bro. R. Pogson, "The Importance of Jerusalem to future world peace".

22—Nehemiah study cont.: "Nehemiah surveys Jerusalem's walls and stirs up his brethren".

26—Exh: Bro. L. Goodman; Lect: Bro. Jn. Mansfield, "The doctrine of the Trinity, unscriptural".

PORT HACKING—Senior Citizen's Hall, Gynea Bay Rd., Gynea (Rec.: Bro. I. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

1,8,15,22—8 p.m. study class at home Bro. F. Lapham.

5—Exh: Bro. E. Ritchie; Lect: Bro. C. O'Connor, "God's promises to man".

14—Exh: Bro. W. Britain; Lect: Bro. R. Lapham, "God, A Bible explanation".

14—10 a.m. Dorcas class in home.

19—Exh: Bro. L. Ryan; Lect: Bro.

R. Kirkwood, "The coming kingdom of God".

26—Exh: Bro. J. O'Neil; Lect: Bro. K. Dennes, "World empires, past, present and future".

29—8 p.m. MIC in home Bro. G. Swan.

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

1—8 p.m. Bible class: Bro. G. Russell, "Zechariah's 6th Vision, Flight of the storks (Ch. 5)".

5—Exh: Bro. E. Russell; Lect: Bro. V. Dawe, "Jerusalem, Future world capital".

8—8 p.m. Bible class: Bro. G. Russell, "Zechariah's 7th vision on 2 mounts, brass, and four chariots (Ch. 6:1-9)".

12—Exh: Bro. V. Hocking; Lect: Bro. Jn. Thatcher, "Don't grumble about your life, Change it!".

15—Bible class: Bro. J. Rosser, "Zechariah; Enacted parables, Exiles from Babylon witness and coronation (Ch. 6:9-15)".

19—Exh: Bro. G. Russell; Lect: Bro. D. Gilmore, "Are the ten commandments out of date?".

22—Bible class: Bro. J. Rosser, "Zechariah; Deputation from Bethel (Ch. 7)".

26—Exh and Lect: Bro. R. O'Connor.

29—8 p.m. Mutual Improvement class.

24—**Commencement of Special Anniversary Study Weekend: Bro. R. O'Connor, "The Cherubim".** Details listed below.

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

1—Bible class: Bro. H. Pearce, "A study of the Life of Christ (2)".

5—Exh: Bro. A. Eggington; Lect: Bro. J. Doble, "The New Jerusalem, Where and what is it?"

RIVERWOOD EFFORT ON "CHERUBIM"

Under the above theme, Bro. R. O'Connor will lead a series of valuable studies at Riverwood Ecclesia, commencing Friday evening, April 24th, including Saturday afternoon and evening sessions, and concluding with the Sunday exhortation.

- 8—Bible class on Life of Christ (3) cont.
 12—Exh: Bro. W. R. Pearce; Lect: Bro. J. Drake, "Why God gave us the Bible".
 15—Bible class: Bro. W. Pearce Jr., "The 2nd Great Commandment (1) Bible teaching".
 19—Exh: Bro. B. Court; Lect: Bro. S. J. Dawe, "The space age, Who will survive".
 22—Bible class: Bro. W. Pearce Jr., "The 2nd Great Commandment (2) Present application and practice".
 26—Exh: Bro. E. Russell; Lect: Bro. J. Court, "Up to the Mountain of the Lord".

**SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 224 Venetia St., Syl-
 navia Heights 2224, Tel. 522 0287.)**
 1,29—8 p.m. MIC.

- 3,17,31—8 p.m. Daily readings in various homes.
 5—11 a.m. Exh: Bro. J. Mansfield; 7.15 p.m. Lect: Bro. B. Philp, "What God has promised you".
 8,22—8 p.m. Revelation Class: Bro. R. Pogson.
 11—8 p.m. Song of Solomon study: Bro. E. Ritchie.
 12—11 a.m. Exh: Bro. G. O'Neill; 7.15 p.m. Lect: Bro. J. Ceiley, "The Way of Reconciliation".
 15—8 p.m. Elpis Israel class at home Bro. M. Kirkwood, Gynea.
 19—Exh: Bro. K. Wassell. Lect: "The Call to Repentance".

26—Exh and Lect: Bro. B. Stretton, "Why Christ must come again".

UPPER HUNTER — Rec: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.

- 5—Exh: Bro. J. Thomas, at home of Bro. A. Taylor (Merriwa).
 19—Exh: Bro. A. Taylor, at home Bro. L. Ackers, Muswellbrook.
YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).
 3,10,17,24,31—First principles class: Bro. R. Pogson.
 5—Exh: Bro. H. Ceiley; Lect: Bro. N. McColl, "God will change the world through Christ in Israel".
 7,21—Mutual Improvement class.
 9—Hebrews study: Bro. K. Cook, "Christ's sacrifice fulfills all shadows of the Law (Ch. 10)".
 11—Young people's Daniel class 7.15 p.m.: Bro. K. Wassell.
 12—Exh: Bro. G. Russell; Lect: Bro. W. Wolstencroft, "Israel's survival, what it means to you".
 14,28—Elpis Israel class: Bro. Munro.
 19—Exh: Bro. R. Pogson; Lect: Bro. V. Hocking, "The Hope of Israel, A king in Jerusalem".
 23—Hebrews study: Bro. K. Cook, "Ch. 10, The Grandeur of Christ's sacrifice".
 26—Exh: Bro. K. Wassell; Lect: Bro. B. McKinlay, "Russian pressure in the Middle East troubles".

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel.: Box 169. (Rec.: Bro. K. H. Digney, 532).

- 1,8,15,22,29—8 p.m. Law of Moses study.
 5—10 a.m. Exh: Bro. L. Harrison.
 12—Exh: Bro. K. Digney.
 19—Exh: Bro. L. Harrison.
 26—Exh, 10.30 a.m.: Bro. K. Digney.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts.,

(Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)

- 5—Exh: Bro. A. Harrison; Lect: Bro. J. Ullman, "Christianity has failed, The Bible's challenge to religion".
 12—Exh: Bro. A. Newton; Lect: Bro. D. Moore, "God's 7,000 year plan for this earth."
 18—Family fraternal evening: Bro. A. Newton, "Principles of God manifestation".

THE FIRST OF MONTHLY SERIES "FAMILY FRATERNAL STUDIES" TO BE HELD AT MT. HAWTHORN, SAT., APRIL 18th: "The Principles Of God Manifestation".

19—Exh: Bro. W. Excell; Lect: Bro. B. Hayles, "Britain, Germany and France: their destiny in Bible prophecy".

26—Exh: Bro. S. Ferguson; Lect: Bro. D. Stempel, "War with Russia is inevitable".

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

1,15,29—"Eureka" study class: Bro. G. Hawkins.

3,17,31—Bible marking class: Bro. T. Newton.

5—Exh: Bro. G. Hawkins; Lect: Bro. R. Taylor, "Learn the key to Bible understanding".

8—2nd Peter Study: Bro. J. Ullman, "The world that then was, perished".

10,24—Law of Moses, and Elpis Israel studies.

12—Exh: Bro. T. Stagg; Lect: Bro. P. Duperouzel, "Present moral decline precedes God's judgments".

19—Exh: Bro. D. Hurn; Lect: Bro. J. Ullman, "The kingdom of God is not within you".

22—2nd Peter study: Bro. J. Ullman, "The Lord is not slack concerning his promise".

26—Exh: Bro. A. Newton; Lect: Bro. G. Hawkins, "How to triumph over this evil world".

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

4,18—Temple of Ezekiel's Prophecy study at 72 Wood St., Templestowe: Bro. S. Snow.

5—9.30 a.m. S.S. and Elpis Israel class. 11 a.m. Exh: Bro. H. C. Hughes.

9,23—Eureka class at 47 Finlayson St, Doncaster West: Bro. S. J. Mansfield.

12—S.S. and E.I. class; Exh: Bro. I. Chalmers.

14—Bible class at 2 Horton St., Reservoir: Bro. J. Mullin, "Follow Me, Andrew, Simon, Philip, Nathaneal (Jn. 1:40-51)".

19—S.S. and E.I. class. Exh: Bro. S. J. Mansfield.

26—S.S. and E.I. class Exh: Bro. P. Pickering.

28—Bible class: Bro. F. Blank, "The First Sign; Water into Wine (Jn. 2:1-12)".

LILYDALE—Atheneum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

1—Bible class 8 p.m. at home Bro. R. Goodman, Sebire Ave., Wandin Nth.: "James Ch. 4".

5—Exh: 11.15 a.m.: Bro. R. Goodman.

12—Exh: Bro. D. Miles; 3 p.m. MIC.

15—8 p.m. Bible class at 92 Victoria Rd.: Bro. R. L. Saxon, James Ch. 5".

19—Exh: Bro. P. Smith.

26—Exh: Bro. R. Saxon.

29—Bible class at home Bro. C. Drewitt (above) 8 p.m.: "John Baptist".

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

3,10,17,24—8 p.m. Bible class at 7 Wills St., Kew: Bro. A. Wade, "Epistle to Colossians".

5—Exh: Bro. B. Reeve; Lect: Bro. R. Russell, "New Testament Christianity".

12—Exh: Bro. P. Jobson; Lect: Bro. R. Hosie, "God's hand in history".

13—Dorcas activities.

18—SPL; at home Bro. E. King: "The Lord your God, shall fight for you (Deut. 1:30)".

19—Exh: Bro. R. Noakes; Lect: Bro. B. Jones, "Christendom's tragic error, the immortal soul theory".

20—AB meeting.

25—MIC.

26—Exh: Bro. A. Brewer; Lect: Bro. E. King, "The man for all seasons". Quarterly business meeting.

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1,15,29—8 p.m. Bible class at home Bro. Burrage, 6 Langford St.: "David, a man after God's own

- heart".
- 5—1.30 p.m. Exh: Bro. J. Ratcliffe.
- 7,21—2 p.m. Bible class at home Bro. G. Howe: "David, the chosen of God".
- 10,24—8 p.m. Bible class at home Bro. Burrage: "Study of James".
- 19—1.30 p.m. Exh: Bro. J. White; 4 p.m. Youth fellowship class at home Sis. J. Galbraith, Tyers.
- PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).**
- 5—Exh and Lect: Bro. D. Caudery, "Jesus will return; His promise

-) Will Come Again".
- 7—Bible class at 670 Pascoe Vale Rd.: "Practical Exhortations (Rom. 12)".
- 12—Exh: Bro. M. Fletcher; Lect: Bro. R. D. Walker, "Jesus will return; Israel is the signpost".
- 19—Exh: Bro. R. Hyndman; Lect: Bro. D. McCallum, "Jesus will return; World peace when He comes".
- 21—Bible class cont: "Obedience to the Rulers (Rom. 13)".
- 26—Exh: Bro. S. Snow; Lect: Bro. P. Kenney, "Jesus will return; Time is running out for your salvation".

ECCLESIAL SPECIAL EFFORTS (God Willing)

Your Support Will Assist These Ecclesial Activities.

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

April 18-26, at Cumberland, S.A.

Bro. J. Knowles will present special effort on "Ezekiel."

May 9 to 17 at Rathmines, N.S.W.

Autumn Bible School (sponsored by Tasmanian Ecclesia).

June 5-7 at Woodville, S.A.

A weekend study will be given by Bro. P. Pickering (Coburg) on the theme: "Paul — the Dedicated Shepherd." Special notes will be available.

June 13-15, at Hobart, Tasmania.

The annual Tasmanian C.Y.C. study weekend will be lead by Bro. R. Abel (Toronto), upon 1st Corinthians. Bro. Abel will exhort at Hobart on the Sunday, and lecture in the Hobart Town Hall: "Christ, Your Saviour".

June 27 to July 5, at Campsie, N.S.W.

Special anniversary effort incorporating studies, lectures, Sunday school activities and sisters' class.

July 4 to 12, at Brighton, S.A.

Annual effort to be based on Epistles to Timothy, presented by Bro. B. McClure (Sydney).

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

August 29 to September 6 at Rathmines, N.S.W.

Spring Bible School (sponsored by Hobart and Launceston Ecclesia).

December 26 to January 3, 1971 at Rathmines, N.S.W.

Summer Bible School (sponsored by Brighton Ecclesia).

January 9 to 18, 1971, at Hobart, Tasmania

The Tasmanian Bible Campaign involves Gospel proclamation, study sessions, and children's instructions. "Block bookings," including car reservations, have been secured on the "Australian Trader" from Melbourne on 7th January, returning on 22nd. It is hoped to obtain reservations for 1st January for those desiring to spend a longer period in Tasmania. Accommodation costs will be kept to a minimum, and visitors can be accommodated in private homes, or in caravans (low rental) if desired. Enquiries and applications should be directed to Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001.

Introducing The Ecclesias (4)

HOBART WELCOMES YOU!

The first Christadelphian in Tasmania was **Sis. Susannah King**, who in 1889 left her home in Sleaford, England, to join her husband John in Tasmania. Sis. King learned of the Truth after her husband left England, and he was also baptised after she rejoined him in Hobart. (Their son, Bro. Herbert King, is a member of the Launceston Ecclesia). From this developed, largely through personal contact, a small ecclesia in the small colonial town of Hobart. By 1901 about 20 brethren and sisters comprised the Hobart Ecclesia.

The group in Hobart did not often enjoy the fellowship of brethren from other areas, for the Ecclesia was isolated from the mainland as well as from other Tasmanian townships. However, in 1896, the small group of believers was greatly encouraged by a visit from **Bro. Robert Roberts** who spent two days in the city, providing expositions to the brethren, as well as two public addresses to the public. A few years later, **Bro. Henry Sulley** came to Hobart and assisted the Ecclesia. During this period the Ecclesia would have numbered about 30 members, although some of these lived in isolated country districts and were unable to regularly meet in the city.

Through difficulty of employment during the first quarter of this century, a number of brethren left Hobart for the mainland, and the size of the Ecclesia reduced. Probably by 1930 only a few elderly brethren and a group of very faithful sisters remained. It was the latter, who, about 1945, were the only representatives of the Truth in Hobart, and apart from their dedication in an atmosphere of isolation and difficulty, it is doubtful whether there would be any lightstand of Truth in Tasmania's capital city today.

Lately, a determined effort has revived the Truth in Hobart.

A young brother from Victoria

came to Hobart in 1958, and his initiative caused the Ecclesia to recommence. 1959 saw its establishment on an organised basis, with a membership of one brother and six sisters, and a few weeks afterwards, the first baptism was held. In this year, the first public lecture for some time was given, and this was followed in early 1960, by a sustained preaching effort made possible through the willing co-operation of brethren from Launceston. Between 10 and 33 interested friends attended. In 1962, a public preaching effort of five lectures given by mainland brethren resulted in an average attendance of 14 friends. During this period much financial help was received from Ecclesias, organisations and individuals, without which the work would have been much more difficult.

Since this time, the public preaching of the Truth has been a regular feature of the Ecclesia's activity.



...Visiting brethren and sisters will be warmly welcomed at Hobart. Please contact **Bro. H. E. Taylor**, at 2 Stapleton St., Glenorchy 7010 (Postal Box 800H, G.P.O., Hobart 7001), or phone 72 7450 (20 8275 during bus. hours), who will be delighted to meet you, and advise you of ecclesial activities.

The Ecclesia numbered about 14 members in 1962, but this has gradually increased so that today about 30 brethren and sisters attend. There is an active Sunday school of 25, and an increasingly keen C.Y.C. catering for about 14 young people.

Because of the island's geographical isolation, the Hobart Ecclesia recognises the need for close contact and co-operation with brethren from other parts. In addition to the valuable support provided over the years by Launceston ecclesia, Hobart has also sought visits by mainland and overseas brethren for study, Gospel proclamation and mutual edification. Some of the brethren who have assisted in special efforts include Brethren M. Stewart, H. P. Mansfield, I. Leask, A. Newton, A. Cheek, G. Russell, J. Knowles, M. Lund and others.

To encourage such efforts, the Hobart Ecclesia co-operated with mainland brethren and the G.P.A. to sponsor the **First Tasmanian Bible Campaign in 1965**, which has since become a regular feature of the Tasmanian ecclesial scene. These campaigns encourage groups of 50-60 brethren, sisters and young people from near and far to gather together for a week around the Word of Life, and to co-operate in the public proclamation of Truth. The spiritual education of the children is an important aspect of these campaigns. A second Campaign was held in Hobart in 1967, and a further effort is planned for 1971 (God willing), details of which will be published in The ECCLESIAL CALENDAR. On alternate years, the Launceston Ecclesia has sponsored the Tasmanian Bible Campaigns.

Study classes, assisted by the writings of our pioneers, have formed an important part in ecclesial activities. Currently, studies are conducted on "The life of Christ", and the "Epistles of John". A new study

of "The book of Job" commences this month.

Such activity requires suitable meeting accommodation, and for many years the Hobart Ecclesia met in very inconvenient and depressing places. Last year, however, the opportunity arose to purchase an 80-year-old building which was considered most suitable for the purpose. Through the generosity of ecclesias and brethren throughout Australia and overseas, it is now possible for the Ecclesia to meet in congenial surroundings, to perform more effectively the work of the Truth.



The ecclesial hall recently purchased is situated at 142 Warwick St., approximately one mile from the city proper.

Yet, even in these days of jet aircraft, and comfortable, speedy transport, Tasmania is still geographically isolated. It is not always possible for members to travel interstate. The Ecclesia therefore extends a warm welcome to all meeting on the same basis of Faith to join them in ecclesial activities, as well as in the forthcoming Bible campaign. By this co-operative means, the Truth will continue to shine brightly in the southern city of Hobart.

H. E. Taylor, Recorder.

We welcome the interest of ecclesias, whether large or small, in this section of the Calendar, and invite enquiries and articles for inclusion.

AN APPRECIATED GESTURE

The **ECCLESIAL CALENDAR** is grateful for the support, in interest and financially, received from readers and ecclesias. We are encouraged by such as the following:

"At a recent meeting of the Arranging Brethren of the Enfield Ecclesia, it was moved that a donation of \$20 should be forwarded to Logos Publications. Whilst our donation can by no means be compared with costs of the magazine and other periodicals which you produce, it is but a token of the support which we would like to give to your work. We believe that a great service to the Truth is being done, in warning the ecclesial world of the trends that are becoming apparent in our midst, and the direction given to the only source of strength which can halt this alarming situation: a personal study of the Word. We ask that you accept this cheque, and we would encourage you in your work."

TAPES AVAILABLE TO ASSIST SUNDAY SCHOOL SCHOLARS

A special tape service has been added to the services offered by the Australasian Christadelphian Correspondence Sunday School, to families in isolation and Sunday Schools. The tapes dramatize incidents in the current Sunday school lessons, and provide an excellent supplement to the studies. Questions related to the Lesson Notes are asked during the course of the tape.

The tapes are recorded on 4" at 3 $\frac{3}{4}$ FPM, and run for a period of 15-20 minutes. Two lessons are presented on each tape. Distribution of the tapes is undertaken by the Correspondence Sunday School at a subscription of \$5 for a 12-month issue. Under this system, tapes will be forwarded on return of the previous tape and re-dubbing is not permitted.

A sample tape, "Introducing the Bible," is available entirely free of charge for those interested in hearing the excellent presentation of the matter.

All enquiries should be directed to **The Secretary, Sunday School Tape Service, P.O. Box 14, Nailsworth, S.A. 5028.**

APPEAL FOR SECOND-HAND BOOKS

Readers desiring to dispose of unwanted reference books, or books on the Truth should forward details to the Editor. We have received enquiries from brethren wishing to obtain such.

Thoughtful Words From The Experience Of Life

The following sentiments were expressed at an evening recently given for a young sister approaching marriage. They come from a "mother in Israel", who has given more than 50 years service to the Truth, and are forwarded to be of help to others:

"The married sister, Paul says, will try to please her husband. This is both true and natural. She will please him best by recognising his first work is for the Lord, and will assist him to perform it. She will give him time to study, and help to prepare early for meeting or class. She will be with him on such occasions when possible — and when it is not, she will be with him in thought. He will do better work for Yahweh his God, and appreciate her the more under such conditions. Moreover, she will take an active interest in all his work in the Lord, and seek strength and comfort in difficulty and lonely times by recourse to the Word of Life and prayer—the source of true comfort (Prov. 12:4; 31:10)."

—Sis. M.D. (N.S.W.)

If I were ever so rich it would be my duty to spend freely and be spent for the gospel's sake; but it would be equally the duty of the poor of their poverty liberally to contribute towards the diffusion of the Truth; nor should the rich refuse to allow the poor the honor of sharing with them in its expenses. (Bro. Thomas.)

STUDY CLASSES THAT DESERVE YOUR SUPPORT

In Adelaide

IN THE STEPS OF THE MASTER

Time: 7.45 p.m. every Wednesday.

Place: Woodville Eccl. Hall.

Leader: Bro. H. P. Mansfield.

Synchronizing the four Gospels, and tracing the life of the Lord by narrative. Consideration is given to the teachings of the Master. This opening evening will review events in the opening ministry of Jesus, and list the chronological order of incidents.

In Sydney

CORINTHIANS

Time: 8 p.m., Wed.

Place: Granville Eccl. Hall.

Leader: Bro. D. Pogson.

Expounding ecclesial principles, as contained in Paul's advice to the Corinthian brethren. A very helpful, stimulating study. Considerable interest has already been aroused, and upward of 100 members, from various areas attend the class. Light refreshments provided at the conclusion.

In Melbourne

ELPIS ISRAEL

Time: 9.30 a.m., Sund

Place: Coburg Ecclesial Hall.

Leader: Bro. S. Snow.

The fundamental principles of the Truth, revealed by Brother Thomas, are elaborated, presenting vital, interesting instruction. The dramatic section 3 will be particularly considered.

In Adelaide

ELPIS ISRAEL

Time: 7.45 p.m. Fridays

Place: Woodville Ecclesial Hall.

Considering the valuable fundamental principles as set out in "Elpis Israel". The study has just commenced, and concerns the opening sections of the exposition, dealing with the "Sabbath Law," and "The Formation of Man." An introductory talk is given, followed by 40 minutes discussion.

In Brisbane

B.A.S.F.

Time: Each Thursday evening, 7.45

Place: Council Hall, Hewitt Street, Wilston.

Leader: Brother C. Bartley.

A detailed examination of various principles in the Statement of Faith, demonstrating the vital necessity to understand the foundation teaching of the Truth. All are welcome to assist in this interesting study.

In Melbourne

TEMPLE OF EZEKIEL'S PROPHECY

Time: 8 p.m., Sat.

Place: 72 Wood St., Templestowe.

Leader: Bro. S. Snow.

A graphic outline, based on Bro. Sulley's consideration of Ezek. 40-48, is given of the glorious Temple to be constructed in Jerusalem. Illustrations are provided, and the study designed to give realism to a vision of the future.

In Melbourne

EUREKA STUDY

Time: 8 p.m., Thurs.,

Place: 47 Finlayson St., Doncaster West.

Leader: Bro. S. J. Mansfield.

This unexcelled exposition of the Apocalypse provides an appreciation of the general prophetic picture of the Scriptures. The class will consider Rev. 11, dealing with the Two Witnesses, using Bro. Thomas' exposition of this section.

In Sydney

CHARACTERS OF THE BIBLE

Leader: Bro. J. Mansfield Snr.

Time: Alt. Wednesdays, 10.15 a.m.

(See Campsie Calendar for details).

A class designed for Sisters to consider some of the outstanding personalities of the Scripture. A thought-provoking and intensely interesting study. The class is well attended by Campsie members, as well as sisters from 5 other Sydney Ecclesias.

A warm welcome is extended to all to attend.

"Few In Number"

Beware of setting value on numbers. In these times when it is so difficult to secure proselytes, the temptation to compromise the Truth, in order to secure them, is great. Better to remain few in number and obscure than add to our ranks hundreds who are semi-enlightened, and charmed to us by an appeal to the flesh. Paul made it his business to declare the whole counsel of God, keeping back nothing that was profitable. If we are faithful we shall do the same. "Be ye followers of me," said the Apostle.

DAILY BIBLE READINGS FOR APRIL, 1970

Wednesday	1	Numbers	15	The Proverbs	11	Gospel of Luke	24
Thursday	2	.....	16	.....	12	Galatians	1, 2
Friday	3	.....	17, 18	.....	13	.....	3, 4
Saturday	4	.....	19	.....	14	.....	5, 6
Sunday	5	.....	20, 21	.....	15	Ephesians	1, 2
Monday	6	.....	22, 23	.....	16	.....	3, 4
Tuesday	7	.....	24, 25	.....	17	.....	5, 6
Wednesday	8	.....	26	.....	18	Philippians	1, 2
Thursday	9	.....	27	.....	19	.....	3, 4
Friday	10	.....	28	.....	20	Gospel of John	1
Saturday	11	.....	29, 30	.....	21	.....	2, 3
Sunday	12	.....	31	.....	22	.....	4
Monday	13	.....	32	.....	23	.....	5
Tuesday	14	.....	33	.....	24	.....	6
Wednesday	15	.....	34	.....	25	.....	7
Thursday	16	.....	35	.....	26	.....	8
Friday	17	.....	36	.....	27	.....	9, 10
Saturday	18	Deuteronomy	1	.....	28	.....	11
Sunday	19	.....	2	.....	29	.....	12
Monday	20	.....	3	.....	30	.....	13, 14
Tuesday	21	.....	4	.....	31	.....	15, 16
Wednesday	22	.....	5	Ecclesiastes	1	.....	17, 18
Thursday	23	.....	6, 7	.....	2	.....	19
Friday	24	.....	8, 9	.....	3	.....	20, 21
Saturday	25	.....	10, 11	.....	4	Acts of Apostles	1
Sunday	26	.....	12	.....	5	.....	2
Monday	27	.....	13, 14	.....	6	.....	3, 4
Tuesday	28	.....	15	.....	7	.....	5, 6
Wednesday	29	.....	16	.....	8	.....	7
Thursday	30	.....	17	.....	9	.....	8

RECOMMENDED READING FOR THIS MONTH

Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

★ **The Law of Moses** — In an interesting and thought-provoking manner, Bro. Roberts explains the Mosaic Law, with particular reference to Numbers and Deuteronomy. An index to verses (listed in the back of the book) gives helpful reference to any section. **\$2.80** (plus post).

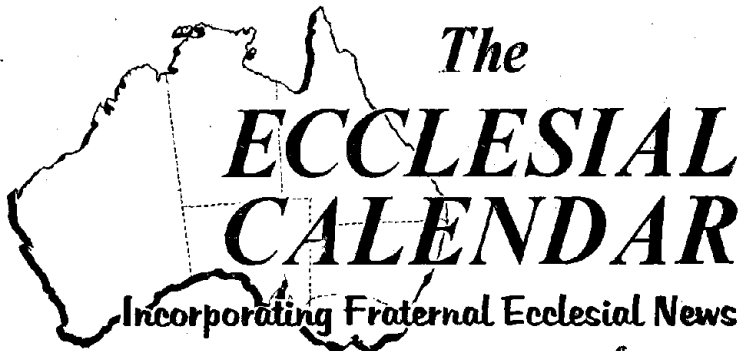
★ **Principles And Proverbs** — Comments upon some of the "wise words" of Solomon. Ideal for general reading, or for specific explanations of many verses. **\$1.85** (plus post).

★ **Philippians** — An interesting treatise by Bro. T. J. Barling on the Epistle, discussing various themes as well as sectional comments. Equipped with a valuable verse Index. **\$1.30** (plus post).

★ **Other Bibles** — Different versions can add interest and excitement to the daily readings. Many are available, including RV, RSV, Amplified Bible, Rotherham's, Moffatt, etc. Write for further details.

These volumes are available from Ecclesial librarians, or direct from Logos Office, P.O., West Beach 5024 (Write for Catalogue of Books).

Special Feature This Issue: **THE LAUNCESTON ECCLESIA**



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.



At Our Meetings

AT THE TIME OF PRAYER

The object of prayer is to secure the ear and favor of God. Christ did not intend to decry public prayer (his example inculcates this), but to emphasize that the only legitimate aim in prayer is the supplication of the Deity. Our meetings will benefit if this principle is remembered. Prayer should not become a means of parading our piety, of displaying our eloquence, of giving an air of respectability to our meetings, or of imparting first-principle instruction to the stranger. Christ warns us not to indulge in "vain repetitions." We are not to repeat the same idea a dozen times. We would not address man in this way, for we know full well that it would incur displeasure. If ever there is a time for brief, unstrained, simple language, it is when speaking with God.

THE ECCLESIAS REPORT . . .

BAPTISMS

We are happy to report the following baptisms into the sin covering name of Jesus Christ, and join with ecclesias in extending our best wishes for the future walk of our new brethren and sisters.

Adelaide: **Mrs. Edith Bayliss**, of Bethsalem Rest Home (11-4-70).

Cumberland: **Mr. Russell Pillion** and **Miss Leanne Curtin** (14-4-70).

Pascoe Vale: **Mr. David Crouch**, son of Bro. & Sis. Eric Crouch (19-3-70).

Philippines & Hong Kong: The Bible Mission advises that on 22-2-70, **Mrs. Flora Aquino**, wife of Bro. Aquino was examined and baptised during a visit to Masbate by Bro. I. Fotheringham (Manila) and Bro. J. Ratcliffe (Melb.), who recently spent five weeks in the Philippines. In Hong Kong, **Mr. Eddy Sun**, a Chinese contact of several years was interviewed and baptised on 25-3-70, and welcomed into fellowship at the Memorial meeting the following Sunday.

Wilston: **Mr. Russell** and **Miss Marilyn Humphries** (25-3-70).

Woodville: **Mr. Peter Shrive**, a Sunday School scholar (22-4-70).

TRANSFERS

The following brethren and sisters are commended to their new ecclesial associations:

To Adelaide: **Bro. & Sis. D. Evans** from Wilston.

To Campsie: **Sis. Val Bailey** from Wilston.

To Charleville, West Qld: **Bro. & Sis. W. Venn** from Wilston.

To Lakemba: **Bro. K. Window**, from Ballina.

To Pascoe Vale: **Bro. & Sis. Carl Gee** returned home after 3 months Mission work in Hong Kong (see report above).

To Perth: **Bro. Harold Hawkins**, from Yokine.

To Riverwood: **Bro. Ralph** and **Sis. Norma Coy**, formerly of Canton Ecc. Ohio, USA.

To Sydney: **Bro. & Sis. D. Lay** from Wilston.

WEDDINGS

We join in congratulations to the following couples, who now walk unitedly towards the Kingdom, anticipating the glorious Marriage Feast of the Lamb to come.

March 26: **Bro. Robert Thomas Pike**, and **Sis. Elzbieta Dzierzanowski**, of Hobart.

April 3: **Bro. Murray Lund** and **Sis. Jenny Langley**, of Cumberland ecclesia.

May 9: **Bro. Kevin Gore** (Brighton) and **Sis. Ruth Foulis** (Enfield), who will be meeting at Brighton Ecclesia.

DEATH

We are saddened to learn from Campsie Ecclesia of the decease of **Sis. E. Cooper**, on 7th April. Our sister served the Truth for over 43 years, rendering a consistent devotion to the things of eternity, and shortly before her death she was engaged in Gospel proclamation activity.

At such times, when the stricken condition of our nature is brought more forcibly to our attention, we can acknowledge the wonderful privilege we have of a knowledge of the Truth and the hope of resurrection. We look forward to again seeing Sister Cooper at the day of the Lord's return.

Details of activities and news for June issue must be received by 15th May.

The facilities of The Ecclesial Calendar are available to all Ecclesias, without exception, who are based on the BASF.

Ecclesial Calendar

ECCLESIAL ACTIVITIES FOR MAY 1970 (God Willing)

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall
(Sec.: Bro. L. Palmer, Box 189,
Belair 5052).

- 3—Exh: Bro. J. King Jnr. Lect:
Bro. P. Weller.
- 10—Exh: Bro. G. Franklin. Lect: Bro.
R. Stokes.
- 17—Exh: Bro. J. King Snr. Lect: Bro.
I. Dangerfield.
- 24—Exh: Bro. A. Johnson. Lect: Bro.
K. McDermott.
- 31—Exh: Bro. A. Grose. Lect: Bro.
R. Collett.

**BRIGHTON — Dover Sq. Commu-
nity Hall, Broadway, Sth. Brighton**
(Rec: Bro. G. Kortman, 20 Tucker
St. Sth. Brighton 5048. Tel: 96 7919).

- 2—Young folks outing & meeting.
- 3—Exh: Bro. S. Cattermole. Lect:
Bro. K. Gore, "The lust of the
flesh and lust of the eyes and
pride of life."
- 6—Faith of prophets study at home
Bro. B. Stuart, 29 West St., As-
cot Pk: "The last days of Judah's
commonwealth, Seeing then that
all these things shall be dis-
solved . . ." (Brn. J. King, S.
Hill).
- 10—Exh: Bro. Mur. Lund. Lect: Bro.
J. Knowles, "Jesus Christ bore
the sins of many."
- 11,25—Sign class at home Bro. N.
Angove. 20 Eton Ave., Warra-
dale.
- 14—Acts class at home Bro. Angove:
Bro. B. Luke, "Separate me
Barnabas & Saul (Acts 13:1-
13)."
- 17—Exh: Bro. H. Mansfield. Lect:
Bro. J. King, "The resurrection,
Not universal but for those re-
sponsible."
- 18—Int. friends class at home Bro.
R. Pillion, 47 Railway Tce, War-
radale; Bro. B. Luke, "God will
bury Russia in Israel."
- 19—A.B. meeting.
- 20—Faith of prophets class at home
Bro. R. Atkins, 61 Southern Ave,
Pasadena; Bro. R. Abel, "Jonah,

the unwilling prophet."

- 24—Exh: Bro. J. Luke. Lect: Bro. J.
Elton, "The resurrection, Israel's
return shows it is near."
- 28—Acts class at home Bro. S. Bailye,
29 Pemberton St, Oaklands Pk:
Bro. B. Luke, "Justification by
faith preached in the Synagogue
at Antioch (Acts. 13:14-41)."
- 31—Exh: Bro. Max Lund. Lect: Bro.
J. Lunn, "The Judgment Seat of
Christ, for both Just and Un-
just."

**CUMBERLAND — 521 Goodwood
Rd., Col. Light Gdns. (Rec.: Bro.
W. Gurd, 5 Alma St., Panorama.
5041. Tel.: 76 5669).**

- 1,15,29—Young peoples Parables
study.
- 2—Sunday School outing & Study.
- 3—Exh: Bro. N. Nelson. Lect: Bro.
J. King, "Belief & baptism,
God's way to salvation."
- 4—Int. friends class at 138 Ed-
ward St., Clarence Gdns: Bro.
W. Gurd, "Warfare in Vietnam,
Famine in Biafra, Does God
care?"
- 6—Bible marking: "Devil and hu-
man nature."
- 7,21—MIC.
- 10—Exh: Bro. P. Weller. Lect: Bro.
J. Luke, "The Gospel preached
in Eden."
- 11,25—Christendom Astray class at
home Bro. A. Hollamby.
- 13—Elpis Israel class: "Gen. 28-30."
- 14,28—2 pm Sisters class.
- 16—Distr. Bible correspondence
brochures.
- 17—Exh: Bro. S. Cattermole. Lect:
Bro. I. Jackson, "The Gospel
preached to Abraham."
- 20—Study "Revelation 18."
- 23—Sub. young peoples class at En-
field.
- 24—Exh: Bro. L. J. Colquhoun. Lect:
Bro. Murray Lund, "The Gospel
of the Kingdom proclaimed to
David."
- 27—Elpis Israel class: "Gen. 30-32."

31—Exh: Bro. N. Wigzell. Lect: Bro. P. Dunn, "The Gospel preached by Christ."

ELIZABETH — Tolmer Rd. (Rec: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel: 64 3649).

3—Exh: Bro. W. Stephenson. Lect: Bro. C. Provis, "The simple Gospel message."

10—Exh: Bro. C. Milverton. Lect: Bro. S. Smith, "Religion, does it matter what we believe?"

17—Exh: Bro. B. King. Lect: Bro. J. Luke, "Why Christ died."

24—Exh: Bro. J. Knowles. Lect: Bro. R. Hornsby, "The glories of the Age to Come."

31—Exh: Bro. D. Smith. Lect: Bro. A. Dangerfield, "Signs that Christ's coming is near."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

3—Exh: Bro. R. Stokes. Lect: Bro. W. Gurd, "The true saints of God are not in heaven".

5,19—8 p.m. Law of Moses study: Bro. J. Martin.

6—11 am Sisters class.

7—Int. friends class at 87 Collins St, Broadview, 8 pm.

8,22—8 pm Youth group evening.

10—Exh: Bro. L. J. Colquhoun. Lect: Bro. D. Matthews, "Modern religion and 1st century Christianity, A contrast."

12,26—Servant prophesies of Isaiah: Bro. J. Martin.

17—Exh: Bro. D. McColl. Lect: Bro. J. Berry, "Evolution the modern delusion."

21—Special lecture in Prospect Town Hall 8 pm: Bro. J. Knowles, "Russia, Israel, Christ and you."

24—Exh: Bro. J. Knowles. Lect: Bro. J. Cowie, "The JW's view of Christ disproved by the Bible."

28—Int. friends class at home Bro. K. Johnson, 30 Vine St., Prospect.

31—Exh: Bro. S. Cattermole. Lect: Bro. J. Martin, "The Bible offers a practical religion for practical men."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Walk. 352).

3—Exh: Bro. J. Hodges. 3 pm Sunday School. Lect: Bro. B. G. Hollamby.

6,20—Life of Christ study.

10—Exh: Bro. D. George.

13,27—Elpis Israel class.

17—Exh: Bro. D. McColl (Enfield).

19—Dorcas class.

24—Exh: Bro. C. Hollamby.

31—Exh: Bro. B. G. Hollamby.

TEA TREE GULLY — Community Hall, Memorial Drive. (Sec: Bro. G. Wigzell, 8 Newman Ave., Tea Tree Gully 5091).

3—7 pm Lect: Bro. R. Stokes, "Why all this suffering?"

10—Lect: Bro. D. McColl, "Christ's coming brings vengeance on a disobedient world."

14—Int. friends class at home Bro. A. Goodwin, led by Bro. A. Cheek.

17—Lect: Bro. B. Luke, "God will bury Russia in Israel."

24—Lect: Bro. D. Matthews, "God's coming blessings for mankind."

28—Elpis Israel study by Bro. D. Manser, at home Bro. T. Whitehead: "Chapter 3."

31—Forthcoming lectures will be held at "Highbury Institute, Valley Rd."

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel: 67 1096).

3—11 am Exh: Bro. R. Russell. 7.30 pm Lect: "Satan and the Devil scripturally defined."

8—8 pm Bible dis. class: Bro. P. Weller, "Outline of the Book of Ruth (Ch. 4)."

10—11 am Exh.

17—Exh. & Lect: Bro. W. Stephenson, "Where & when will the righteous shine?"

22—Bible dis. class cont: Bro. P. Weller, "The Gospel preached to Abraham, Isaac and Jacob."

24—11 am Exh: Bro. D. Seaman.

31—Exh. & Lect: Bro. S. Cattermole, "One house of prayer for all nations in Jerusalem."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- 1—Pioneer study: (1) Eureka; (2) Elpis Israel: "The Great Mystery," pp. 51-55" (Bro. B. Ashman).
- 2—Sunday school outing.
- 3—Exh: Bro. H. Muggleton; Lect: Bro. P. J. Mansfield, "The Night of Pleasure that destroyed a nation."
- 6—Bible study: "The Great Confession and Transfiguration" (Lk. 9:18-36).
- 8—MIC. Theme: "Chairmanship."
- 10—Exh: Bro. M. Lund. Lect: Bro. A. C. Dangerfield, "Did Christ Pre-Exist?"
- 11—AB meeting.
- 12—10.30 am Sisters Dorcas.
- 13—7.45 pm Bible class: "Events and Discussion at Capernaum (Lk. 9:37-51)," Bro. H. P. Mansfield.
- 15—Pioneer study: (1) Eureka; (2) Elpis Israel: "Paradise, past & future, pp. 55-62." (Bro. E. Hubbard).
- 16—Literature dist. at 3 pm; Tea at 6 pm; Bible marking at 7.30 pm: "Synchronising Mark's Gospel."

- 17—Exh: Bro. J. Berry; Lect: Bro. A. Wigzell, "Who are the meek who shall inherit the earth?"
- 20—Bible study: Bro. H. P. Mansfield, "The Lord's Ministry in Judea (Jn. 7-10; Lk. 10-13)".
- 22—MIC: "Trees in Scripture." 3 Essays on "Olive", "Fig", "Cedar" will be presented.
- 23—Young peoples evening.
- 24—Exh: Bro. B. Steele. Lect: Bro. H. P. Mansfield, "The Doctrine of Christ's Pre-existence — Examined & refuted."
- 25—8 pm Special public lecture** (see details elsewhere this issue).
- 26—10.30 am Sisters Dorcas: "The Charge of the Truth (2 Tim 2)."
- 27—Bible study: "Discussion on God manifestation at the Feast of Dedication (Jn. 10:22-42)."
- 29—Bible study: (1) Eureka; (2) Elpis Israel: "Introduction of Divine Law, pp. 62-70" (Bro. D. Tunnell).
- 31—Exh: Bro. A. C. Dangerfield. Lect: Bro. F. King, "The Mysterious Trinity, not a Bible Teaching."

QUEENSLAND ECCLESIAS

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 3—Exh: Bro. R. Yielke. 7.15 pm Lect: Bro. R. Miles.
- 10—Exh: Bro. E. Pryde. 7.15 pm Disc. night.
- 11,25—7.45 pm MIC.
- 12,19,26—10 am Dorcas class.
- 14—7.45 pm Study of "The Atonement" at home Bro. R. Miles.
- 17—Exh: Bro. G. Steele. Lect: Bro. J. Shepley.
- 21—Bible class on "Atonement" at home Sis. Elliott.

- 24—Exh: Bro. C. Rossow. Lect: Bro. D. Watson.
- 28—Bible class on "Daily Readings" at home Bro. R. Miles.
- 31—Exh: Bro. J. Shepley. 7.15 pm Disc. night.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 3—Exh: Bro. R. Hermann. 2.30 pm Bible marking class. Lect: Bro. S. Arthur, "Life after death, Prepare now!"

WOODVILLE ECCLESIAL PUBLIC LECTURE

The Flinders Park Hall, on corner Main Street and Grange Road, has been secured for a special illustrated public lecture, scheduled Monday 25th May, 8 p.m. The speaker is Bro. H. P. Mansfield, upon the subject of "Modern Israel: The Miracle of the Middle East." Approximately 12,000 leaflets will be distributed, and a ½ page advert in the local paper inserted. The hall has a capacity of 200, and it is anticipated considerable interest will be generated. Already a pre-effort distribution of the area is being conducted to obtain enquiries for literature.

- 7,21—Elpis Israel study by Bro. S. Arthur, in home Bro. D. Bartley, Tingalpa.
- 10—Exh: Bro. J. Higgs Snr. Lect: Bro. R. Bailey, "Bible teaching concerning demons and devils."
- 14—7.45 pm Parables of Messiah study by Bro. J. Higgs Jnr., at home Bro. Bartley.
- 17—Exh: Bro. D. McGahey. 2.30 pm Bible marking. Lect: Bro. L. Crowther, "World government, How will it come?"
- 22—7.45 pm Special evening.
- 24—Exh: Bro. R. Rock. Lect: "Jerusalem, Coming metropolis of Christ's earthly reign."
- 28—Parables study by Bro. J. Klumpp, at home Bro. Bartley.
- 31—Exh: Bro. C. Venn, Lect: Bro. C. Bartley, "The Bible and the Middle East, God's purpose in the Holy Land."
- KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).**
- 3,10—Combined memorial meeting.
- 17—Exh: Bro. E. Crew. Lect: Bro. H. Finch, "The man of sorrows."
- 19—Bible class at home Bro. E. Crew; Bro. H. Finch, "The mission of the King."
- 24—Exh: Bro. L. Gradwell. Lect: Bro. E. Crew, "If they hear not Moses and the prophets . . ."
- 31—Exh: Bro. J. A. Watson. Lect: Bro. K. Thorlow, "Lets learn about God."
- REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 402f. Tel.: 5470).**
- 3—Exh: Bro. D. Evans. Lect: Bro. C. Brandt, "Christ and the world tomorrow."
- 6,20—Revelation class.

- 10—Exh: Bro. R. Herman. Lect: Bro. A. Oliver, "Israel's Messiah comes to bring war, then peace."
- 12,26—First principle class.
- 17—Exh: Bro. E. Townsend. Lect: Bro. J. Barton, "The fascinating future of Rome & Jerusalem."
- 24—Exh: Bro. J. Barton. Lect: Bro. R. Elton, "Man is essentially mortal."
- 31—Exh: Bro. R. Plant. Lect: Bro. L. Steele, "Shall we see peace and safety."

SOUTHPORT — Falconer St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).

- 7 p.m. Sundays: Bible Class.
- 7.30 p.m. Wednesdays: Bible study on "The Sermon on the Mount."
- 3—Exh: Bro. J. Carnes.
- 10—Exh: Bro. L. Lephed.
- 17—Exh: Bro. B. Spall.
- 24—Exh: Bro. C. Roberts.
- 31—Exh: Bro. E. Spall. Lect: Bro. J. Carnes.

WILSTON—Council Hall, Hewitt St. (Rec: Bro. N. Allen, 124 Ridge St., Northgate 4013. Tel: 66 8997).

The ecclesia, formed on 16th November, conducts Sunday school 9.30 am, Memorial meeting 11 am and Public lecture 7 pm Sundays. At 7.45 pm Thursdays the Bible class, studying "Our Statement of Faith" is held, under the guidance of Bro. C. Bartley. There are 34 brethren and sisters, and 15 Sunday school scholars. It is proposed to commence MIC activity during this month. Distributions have been held in this and nearby suburbs, and the response has been encouraging. The visit of brethren and sisters to this ecclesia will be greatly appreciated. Details of ecclesial activities will be listed next issue (God willing).

SOUTHPORT LECTURE RESULTS

A total of five interested friends attended the series of special lectures held during March. Since then, two have shown continued interest. In addition two requests for literature were received by the Southport Ecclesia.

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Winton, 15 O'Brien St., Gateshead 2290).

3—Exh: Bro. F. Ryan. (3 pm Cessnock Exh: Bro. K. Whitehead).

Lect: Bro. H. Ryan, "God is not mocked, Christ will return."

4—AB Meeting.

6,27—Study of Ezekiel's Temple: Bro. N. Davies.

- 10—11 am special arrangements. 7 pm Lect: Bro. S. Lake, "The mortality of man proven by fact and scripture."
 17—11 am special arrang. 7 pm special lecture: Bro. J. Martin (Enfield), "The Middle East crisis, Christ will conquer Russia in Israel."
 20—Study of 1 Cor: Bro. G. Alchin, "Principles guiding marriage (Ch. 7:1-24)."
 23—MIC: (1) Bro. F. Ryan, "Jacob's reward on earth (E.I. pp. 270-274)." (2) Bro. R. McRae, "Exposition of John 17:5." (3) Bro. S. Lake, "Exhortation."
 24—Exh: Bro. E. Witton. Lect: Bro. F. Ryan, "The personality of the Holy Spirit refuted by scripture."
 31—Exh: Bro. G. Alchin. Lect: Bro. J. Richards, "Keys to understanding the scriptures."

BALLINA — Masonic Hall, Car. Cherry and Swift Streets. (Rec.: Bro. I. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

- 1,15,22,29—MIC at home Sis. B. Denford.
 3—Exh: Bro. A. Leadbeater. Ballina Lect: Bro. J. Russell, "A religion that makes sense."
 6—GES meeting at home Bro. C. Hermann.
 8—Revelation class at home Bro. A. Russell.
 10—Exh: Bro. A. Roulstone. Country lect: Bro. R. Window, "A house of prayer for all nations."
 13—AB meeting at home Bro. C. Hermann.
 17—Exh: Bro. C. Leeson. Lismore lect: Bro. C. Hermann, "Armageddon approaches while the

- clergy slumber."
 24—Exh: Bro. J. Russell.
 30—Literature distr.
 31—Exh: Bro. R. Window. Musical evening at home Bro. C. Hermann.

BOSSLEY PK. — Progress Hall, Cur. Mizosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1,15,29—1st princ. and Bible marking class 8 pm, Riverview Road, Fairfield: Bro. P. B. Sawell, "The Spirit."
 3—SS 9.30 am; Exh, 11.15 am: Bro. K. Cook. Lect, 7 pm: Bro. A. N. Russell, "Man's moral decline, the sign that God's judgments are impending."
 7—8 pm Law of Moses class at 3 Hemingway Cres, Fairfield: "The Sabbath Law (Ch. 5)."
 8—7.30 pm Junior Bible class (8-12 yrs.) at 22 Kendee St., Green Valley.
 9—Inter. Bible class 4.30 pm (12 yrs. and over) at 96 Maxwells Ave., Gr. Valley, with barbecue tea at conclusion.
 10—SS; Exh: Bro. J. Dawson Jr. Lect: Bro. A. Peden, "The devil, Sin personified in human nature."
 14—8 pm Hebrews class at 356 Polding St, Fairfield: Bro. K. Cook, "Christ, Priest after the order of Melchisedec."
 17—SS. Exh: Bro. R. W. Sawell. Lect: Bro. P. B. Sawell, "Bible truth cuts the very roots of evolution theory."
 21—Law of Moses Class cont: "The Sabbath in Gentile times (Ch. 6).
 23—SS. Exh: Bro. G. Russell. Lect:

ADAMSTOWN LECTURES AT CESSNOCK

Encouraging results have attended Cessnock lectures, organized by Adamstown Ecclesia (35 miles distant). The first effort saw eight friends, who evinced considerable interest in the address by Bro. Alchin on current affairs, and it was decided to hold further lectures during April. Ten friends attended on the next occasion, and it is intended to continue these fortnightly lectures at Cessnock.

Lecture At Conclusion Of Bible School

Brethren and sisters are invited to attend Adamstown's lecture following the May Bible School, when (on May 17th), Bro. J. Martin will speak to the title: "Middle East Crisis, Christ will conquer Russia in Israel." Support given to this effort will encourage the Ecclesia, and assist the activity.

- Bro. R. Carr, "Prophecy fulfilled vindicates the Bible's claim."
 28—Heb. class cont: Bro. K. Cook, "Christ, Priest after the order of Melchisedec."
 30—9.30 am Gospel Van, Lit. distribution at Cabramatta.
 31—SS. Exh: Bro. K. Jamieson. Lect: Bro. L. Etherington, "Jerusalem, Its coming downfall and future glory."

CAMPSIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).

- 3—Exh: Bro. B. Philp. Lect: Bro. R. Pogson, "Visions of Ezekiel study."
 5,19—Bible class on "Life of the Lord": Bro. E. Mansfield. Held at 65 Charlotte St., Campsie.
 10—Exh: Bro. D. Shaw. Lect: Bro. R. Crocker, "Training the world's future rulers."
 12—Corinthians study at home Bro. K. Jamieson, 43 Conway Road, Bankstown.
 17—Exh: Bro. J. Gilmore. Lect: Bro. B. Shaw, "Is Christ's way of life practical today?"
 24—Exh: Bro. R. Pogson. Lect: Bro. G. T. Darke, "Micah's vision of future glory (Mic. 4)."
 26—Corinthians study at home Bro. B. Shaw, Roberts Rd., Greenacre.
 27—Sisters class at home of Sis. Browne, 43 Moratai Ave., Riverwood: Bro. J. Mansfield Snr., "Characters of the Bible."
 31—Exh: Bro. R. Mansfield. Lect: Bro. R. Croker, "Peace, a Myth or reality?"

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

- 3—7 pm Lect: Bro. E. Mansfield, "Jesus Christ, prophet, priest & coming king."
 5—8 pm Law of Moses class at 2 Bishop St., Newport: Bro. C. Bolstad.
 10—Lect: Bro. J. Green, "Christian baptism versus Bible baptism."
 17—Lect: Bro. B. Gilham, "The destruction of Jericho, Prophetic of coming world judgments".
 19—Apocalypse class 8 pm at 45 Adams St, Harbord: Bro. C.

- Hocking.
 24—Lect: Bro. D. Elliott, "The Christian churches versus True Christianity."

- 31—Lect: Bro. D. Shaw, "Russia's rise and Israel's return, Signs of Christ's second coming."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 3—Exh: Bro. J. Gilmore. Lect: Bro. B. McClure, "The Gospel as proclaimed by the prophet Isaiah."
 6,20—8 pm Elpis Israel classes.
 9—Eureka study by Bro. M. Bonner, at 48 Lockerbie Rd., Thornleigh.
 10—Exh: Bro. G. T. Darke. Lect: Bro. J. Green, "Christian baptism versus Bible baptism."
 13—8 pm Corinthians study: Bro. D. Pogson, "Self-assertion in the meeting."
 15—Thessalonians study by Bro. R. Croker at 10 George St., Penrith Hills.
 17—Exh: Bro. B. Butters. Lect: Bro. R. Carr, "What is faith and how does it come?"
 18—AB meeting.
 24—Exh: Bro. E. Mansfield. 3 pm Domain meeting. 7 pm Lect: Bro. N. Rice, "God's judgments upon a world that rejects Him."
 27—8 pm Corinthians study: Bro. D. Pogson, "Christ is risen."
 31—Exh. & Lect: Bro. G. Alchin, "Noah and the Ark, A parable of God's salvation in Christ."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

- 2—Young peoples class at home Bro. B. McClure; Bro. R. Pogson, "The kings."
 3—Exh: Bro. R. Pogson. Lect: Bro. G. Denford, "God the Father, Supreme above all."
 5,19—Home study class at home Bro. Butters, "Thessalonians."
 6,20—MIC.
 10—Exh: Bro. L. Ryan. Lect: Bro. W. Lapham, "Son of God, Saviour of Men."
 13,27—"Life of Christ" study: Bro. ior of Men."

- 16—Young peoples Bible class: Bro. B. McClure, "The Judges."
 17—Exh: Bro. G. Crewes. Lect: Bro. C. McGonigal, "The spirit of God, Power not personality."
 24—Exh: Bro. M. Harris. Lect: Bro. J. Gilmore, "Christ, the architect of a new world order."
 28—Young peoples 1st princ. class at home Bro. W. Wolstencroft, "Events subsequent to Christ's return" (Bro. C. O'Connor).
 31—Exh: Bro. B. Philp. Lect: Bro. W. Britain.

PENNANT HILLS — Lower Hall, Community Centre, Yarranga St. (Sec.: Bro. J. Granter, 64 Dunrossil Ave., Carlingsford 2118. Tel. 86 1054).

Pennant Hills Eccl. will support three local study classes arranged by Granville Ecclesia. "Corinthians", "Thessalonians", "Eureka" (See Granville Calendar for details).

- 2—8 pm O.T. Parables & Proverbs class at 100 Essex St, Epping.
 3—Exh: Bro. J. Rosser. Lect: "The Middle East Crisis of the latter days."
 6,20—8 pm Nehemiah study at 32 Albion St, Pennant Hills.
 10—Exh: Bro. J. Dawson. Lect: "Bible baptism versus baby sprinkling."
 17—Exh: Bro. B. Bowen. Lect: Bro. J. Granter, "Bible Christianity versus Christendom."
 24—Exh: Bro. K. Wassell. 3 pm: Domain meeting. Lect: Bro. G. Russell, "The Real Truth about the 'Plain Truth'."
 31—Exh: Bro. G. Russell. Lect: Bro. Colin Byrnes, "USA & Britain are not Israel."

PORT HACKING—Senior Citizen's Hall, Gynea Bay Rd., Gynea (Rec.: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

- 3—Exh: Bro. E. Mansfield. Lect: Bro. W. Lapham, "Salvation through Christ."
 10—Exh: Bro. R. Kirkwood. Lect: Bro. A. Ritchie, "Church unity, When and How?"
 17—Exh: Bro. H. Wright. Lect: Bro. Wright, "Why do the nations rage?"
 24—Exh: Bro. C. H. French. Lect:

Bro. D. Kirkwood, "Liberty & equality, when?"

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 3—Exh: Bro. G. Bacon. Lect: Bro. J. Rosser, "The Persecuted Jew."
 6—Bible class 8 p.m.: Bro. J. Rosser, "Zechariah, Encouragement on future blessings for Jerusalem (Ch. 8:1-17)."
 10—Exh: Bro. C. Russell. Lect: Bro. A. Rosser, "The Great Salvation."
 13—Bible class 8 p.m.: Bro. J. Rosser, "Zechariah; Fasts become feasts (Ch. 8:18-23)."
 17—Exh: Bro. D. Gilmore. Lect: Bro. V. Dawe, "Baptism is not infant sprinkling."
 20—Bible class 8 p.m.: Bro. Jn. Thatcher, "Zechariah, Human conqueror or Prince of Peace (Ch. 9)."
 24—Exh: Bro. L. Ebers. Lect: Bro. V. Hocking, "Yes! morals are important."
 27—Mutual Imp. class.
 31—Exh: Bro. R. Coy. Lect: Bro. E. Spongberg, "Can a divided Christendom save?"

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

- 3—Exh: Brn. D. Morgan, A. Pooley. Lect: Bro. J. Mansfield, "The wonder at God's grace."
 6—Quarterly business meeting.
 10—Exh: Bro. J. Henry. Lect: Bro. W. Pearce Jnr, "David's greater Son."
 13—Bible study: Bro. P. Burns, "Hast thou considered my servant Job?" Bro. J. Drake, "A Review of world events."
 17—Exh: Bro. R. O'Toole. Lect: Bro. W. R. Pearce, "The wonderful world to be."
 20—Bible study on "Qualities of Christian life." (1) Bro. R. Pearce, "Faithfulness." (2) Bro. H. Littler, "Humility."
 24—Exh: Bro. H. Pearce. Lect: Bro. H. Wright, "Let Jerusalem come into your mind."
 27—Study: Bro. W. Britain, "The

SUPPORT SPECIAL STUDY AT SUTHERLAND, May 22nd to 24th.

For accomodation contact **Bro. G. Alchin (Rec.)**

Visiting Speaker: **Bro. Peter Pickering (Coburg, Vic.)**

gifts of the Spirit; What application have they today?"

31—Exh: Bro. W. Britain. Lect: Bro. H. Stowe, "Who owns Israel?"

**SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 22 Venetia St., Syl-
navia Heights 2224. Tel. 522 0287.)**

3—11 am Exh: Bro. J. Green. 7.15 pm Lect: Bro. J. O'Neill, "The meaning of modern history."

6,20—8 pm Revelation class: Bro. R. Pogson.

9,15,29—8 pm CYC study: Bro. E. Ritchie, "The Song of Solomon."

10—Exh: Bro. G. O'Neill. Lect: Bro. E. Ritchie, "Armageddon, What it means for you."

13—8 pm Elpis Israel class at home Bro. M. Kirkwood, Gynea.

17—Exh: Bro. D. Collis. Lect: Bro. J. Quill, "The Lamb slain from the foundation of the world."

19—8 pm AB meeting.

Special Study Weekend: Bro. P. Pickering (Coburg): "Out of Egypt have I called My Son."

22—8 pm study.

23—Study sessions 4 pm; Fraternal tea 6 pm; Study 7.30 pm.

24—Exh. & Lect. (3.30 pm): "A world in turmoil; The Divine solution." 7.30 pm: Final study.

27—8 pm MIC.

31—Exh: Bro. M. Lund. Lect: Bro. C. O'Connor, "The king upon the throne of God."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn, 2144. Tel: 649 9483).

1,8,15,22,29—1st princ. class (at Bro. Munro's): Bro. R. Pogson.

3—Exh: Bro. G. Alchin. Lect: Bro. E. Spongberg, "The Papacy and Turkey in the days ahead."

5,19—MIC.

7—Hebrews study: Bro. K. Cook, "Paul warns his brethren against the dangers of apostacy (Ch. 10)."

9—7.45 pm Daniel class for young people: Bro. K. Wassell.

10—Exh: Bro. D. Pogson. Lect: Bro. J. Ceiley, "Which shall rule the earth, Communism, Catholicism or Christ?"

12,26—Elpis Israel class held at home Bro. Ceiley: Bro. W. Munro, "Ch. 5."

17—Exh: Bro. J. Dawson. Lect: Bro. P. Rush, "The policy speech of earth's future ruler."

21—Hebrews study: Bro. K. Cook, "Paul encourages to maintain steadfastness in the faith (Ch. 10)."

24—Exh: Bro. K. Wassell. Lect: Bro. D. Carroll, "The incredible stupidity of evolution."

31—Exh: Bro. D. Elliot. Lect: Bro. J. J. Rosser, "Swords into ploughshares, quoted by U.N. but performed by God!"

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel: Box 169. (Rec.: Bro. K. H. Digney, 532).

3—10.30 am: Exh. by Bro. L. Harrison.

6,13,20,27—8 pm study on "Law of Moses."

10—Exh: Bro. K. Digney.

17—Exh: Bro. L. Harrison.

24—Exh 10.30 am: Bro. K. Digney.

31—Exh: Bro. L. Harrison.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts., (Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)

GATHERED FROM NORTH AND EAST AT YAGOONA

During the March holiday study in Sydney, arranged by Yagoona Ecclesia, in which Bro. G. Hawkins (Perth) spoke on "The Apostle Paul", a large number of brethren and sisters throughout Sydney attended, as well as some from as far as Townsville, Adamstown and New Zealand. Seven friends were present at the special lecture given.

- 7,14,21,28—Contact Home discussion group.
 10—Exh: Bro. A. Haustorfer. Lect: Bro. A. Harrison, "Evolution, an ungodly doctrine."
 16—Family fraternal Bible study.
 17—Exh: Bro. D. Moore. Lect: Bro. D. Hurn, "God's first promise to man, Made in Eden."
 24—Exh: Bro. J. Ullman. Lect: Bro. H. West, "The hope of Israel founded in Abraham."
 31—Exh: Bro. W. Tyson. Lect: Bro. A. Newton, "The son of David, Earth's Future king-priest."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1,15,29—Bible marking class: Bro. A. Newton.
 3—Exh: Bro. B. Hayles. Lect: Bro. D. Hurn, "Nine signs that prove

- Christ's coming is near."
 6—2nd Peter study: Bro. J. Ullman, "All these things shall be dissolved."
 8,22—Elpis Israel classes and Law of Moses class.
 10—Exh: Bro. A. Harrison. Lect: Bro. J. Ullman, "The Kingdom of God is not within you."
 13,27—Eureka study: Bro. G. Hawkins.
 17—Exh: Bro. J. Ullman. Lect: Bro. H. West, "God's true saints do not go to heaven, Do you know why?"
 20—2nd Peter study: Bro. J. Ullman, "Beloved, Be diligent!"
 24—Exh: Bro. S. Fergusson. Lect: Bro. T. Stagg, "Elijah's work at Christ's return, Israel restored."
 31—Exh: Bro. A. Hayles. Lect: Bro. B. Hayles, "The earth, Abraham's future inheritance forever."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

- 2,16—Ezekiel's Temple Class by Bro. S. Snow at 72 Wood Street, Templestowe.
 3—9.30 am SS and Elpis Israel class. Exh: Bro. G. Islip.
 7,21—Eureka class by Bro. S. J. Mansfield, at 47 Doncaster West.
 10—SS & El. Exh: Bro. P. Pickering.
 12—Bible class at 2 Horton Street, Reservoir: Bro. D. Goodman, "Passover time, Events at Jerusalem (Jn. 2:13-25)."
 17—SS & El. Exh: Bro. S. Snow.
 24—SS & El. Exh: Bro. D. Caudery.
 26—Bible class cont: Bro. M. Islip, "Christ and Nicodemus, A secret meeting at night (Jn. 3:1-14). Pt. 1."
 31—SS & El. Exh: Bro. N. Stevenson.
LILYDALE—Athenum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).
 3—11.15 am Exh: Bro. A. Galbraith.
 7—Business meeting at home Bro. P. Smith, Mt. Evelyn.
 10—Exh: Bro. R. Blackburn. 3 pm

- MIC: Bro. P. Smith, "The 23rd Psalm," with 2-min. impromptu addresses by class members.
 13—Bible class at home Bro. Smith: Bro. R. Goodman, "The Man, Christ Jesus."
 17—Exh: Bro. P. MacKinlay.
 24—Exh: Bro. S. Jones.
 27—Bible class at home Sis. M. Germaine, Valley Ho, Chirnside Pk; "Elias must first come" (Bro. R. Saxon).
 31—Exh: Bro. C. Drewitt.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

- 1—Bible class: Bro. J. Ikin (The ministration of death), Bro. G. Kennett (The ministration of spirit).
 3—Exh: Bro. L. Saxon. Lect: Bro. I. Chalmers, "The Bible was written by God!"
 8,15,22,29—Bible class: Bro. E. King, "Study of the children of light."
 10—Exh: Bro. S. Stevenson. Lect: Bro. R. D. Walker, "Let's face the facts about God."
 17—Exh: Bro. J. Saliba. Lect: Bro. W. Harris, "In the beginning

- was the Word."
- 24—Exh: Bro. T. Millar. Lect: Bro. B. Williams, "The Bible was written for you!"
- 31—Exh: Bro. M. Clementson. Lect: Bro. R. Russell, "A modern miracle, the nation of Israel."
- MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).**

- 3—1.30 pm Exh: Bro. Keith Pearson.
- 5,19—2 pm Bible class at home Bro. G. Howe, Yarragon.
- 8—8 pm Study of James at home Bro. Burrage, 6 Langford St.: "The Happiness of Endurance."
- 13,27—8 pm Bible class at home Bro. Burrage.
- 17—1.30 pm Exh: Bro. Garth Howe. 4 pm Youth Fellowship class at home Sis. J. Galbraith, Tyers.
- 22—8 pm James study: "Faith without works is dead."

YARRA BANK—Batman Ave (sponsored by Melbourne Ecclesias, Through B.P.L.).

Each Sunday afternoon, 3.30 pm to 5 pm, open air speaking is conducted in above locality—

- (just 10 min. walk from Princes Bridge). Speakers: Brn. P. Islip, M. Clementson.
- PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenury 3046).**
- 3—Exh: Bro. C. Drewitt. 3 pm Lect: at Sunbury: Bro. D. Goodman, "Christ is coming, Watch Israel."
- 5—Bible class at 670 Pascoe Vale Rd, "Avoid judging others, Help the Weak (Rom 14:1-23 and Ch. 15:1-7)."
- 10—Exh: Bro. K. Pearson. 3 pm Lect at Sunbury: Bro. D. Goodman, "Christ is coming, World peace when he comes."
- 17—Exh. & Lect. in usual hall: Bro. J. Rosenthal, "Jerusalem, the world's future capital."
- 19—Bible class: "Explanation for writing and plans for the future (Rom. 15:18-33)."
- 24—Exh. & 3 pm Lect: Bro. W. Rawson, "God foretells one world religion."
- 31—Exh. & 3 pm Lect: Bro. R. Ashford, "Bible first princ, Should a Christian keep the Sabbath."

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H. G.P.O., Hobart 7001. Tel.: 72 7450).

- 2—Special study on "Ephesians": Bro. B. Williams (Coburg), 6 pm.
- 3—9.30 am SS. Exh. & Lect: Bro. Williams, "What does God require of you?"
- 5—Bible class 7.45 pm: Bro. R. A. Yeomans, "Prologue to Book of Job (Ch. 2)."
- 6,20—10 am Dorcas class.
- 7,14—Study 7.45 pm on "Nazareth Revisited."
- 9—2 pm Junior CYC: "Life of

- Paul." Senior: Bible marking.
- 10—SS. Exh. & Lect: Bro. E. A. Harvey, "The promises of God."
- 12—Bible class: Bro. D. P. Taylor, "Job's cry for extinction of being (Ch. 3)."
- 17—SS. Exh & Lect: Bro. J. Footitt (Mt. Wav.), "God as revealed in the Bible."
- 19—Bible class: Bro. J. Footitt.
- 21—Special lecture in University of Tasmania: Bro. A. D. Norris (UK), "The Bible challenges the new morality."
- 22—Study: Bro. Norris, "Man, woman, children in Christ."
- 23—Jnr. CYC 2 pm: "Life of Paul."

VISITING SPEAKERS ASSIST AT HOBART

During the month, two efforts are planned with visiting speakers. On Sat. May 2nd, Bro. Barry Williams (Coburg) will provide two study sessions, commencing 6 p.m., outlining highlights of Bible exposition. Bro. A. Norris (UK) will be present on 21st and 22nd, to deliver the first of four special lectures in the University of Tasmania, aimed at creating interest in the truth by the students.

- Snr CYC 7 pm: "Cornelius."
 24—SS. Exh: Bro. D. P. Taylor. Lect: Bro. D. Hezzard, "The Kingdom of God."
 26—Bible Class: Bro. R. T. Pike, "Eliphaz first speech" (Ch. 4, 5)."
 28—Special lecture 8 pm in University of Tas.: "Today's education and tomorrow's children."
 31—SS. Exh. & Lect: Bro. J. Duckworth, "The Jews, God's people."

LAUNCESTON — 69 Balfour St. (Rec: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

- 1—Study class: "Last days of Judah's commonwealth."
 2,16,30—Junior & Senior CYC.
 3—9.30 am SS & Elpis Israel class.
 11 am Exh: & Lect: Bro. H. Day, "The Christian and War."
 6,19—7.45 pm MIC.
 7,20—7.45 pm Dorcas class.
 8,15,22,29—Study classes.

- 10—SS & El class. Exh: Bro. G. Dangerfield. Lect: Bro. J. Kershaw, "The Bible, Jew and the purpose of God."
 13,27—7.45 pm Bible class.
 17—SS & El; Exh: and Lect: Bro. H. Taylor (Hobart), "Judgment seat of Christ; Why, When and Where?"
 24—SS & El; Exh: Bro. J. Kershaw. Lect: Bro. K. Niejalke, "Until: some explicit Bible definitions."
LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Traralyn (Rec: Bro. E. A. Harvey, 18 Notley Street, Newnham 7250. Tel: 31 3316).
 3—Exh. Lect: Bro. E. A. Harvey, "Resurrection."
 10—Lect: Bro. G. J. Duckworth, "Judgment."
 17—Lect: Bro. D. W. Harvey, "Reward."
 24—Lect: Bro. J. Duckworth, "Baptism, What it means".
 31—Lect: Bro. J. Footitt, "Lessons from the life of Abraham."

ECCLESIAL SPECIAL EFFORTS (God Willing)

Your Support Will Assist These Ecclesial Activities.

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

May 9 to 17 at Rathmines, N.S.W.

Autumn Bible School (sponsored by Tasmanian Ecclesia).

June 5-7 at Woodville, S.A.

A weekend study will be given by Bro. P. Pickering (Coburg) on the theme: "Paul — the Dedicated Shepherd." Special notes will be available.

June 12 to 15, at Cumberland, S.A.

A weekend study of "The house of prayer for all nations," under leadership of Bro. S. Snow (Coburg). Illustrated with color slides.

June 13-15, at Hobart, Tasmania.

The annual Tasmanian C.Y.C. study weekend will be lead by Bro. R. Abel (Toronto), upon 1st Corinthians. Bro. Abel will exhort at Hobart on the Sunday, and lecture in the Hobart Town Hall: "Christ, Your Saviour".

June 27 to July 5, at Campsie, N.S.W.

Special anniversary effort incorporating studies, lectures, Sunday school activities and sisters' class.

July 4 to 12, at Brighton, S.A.

Annual effort to be based on Epistles to Timothy, presented by Bro. B. McClure (Sydney).

August 15 to 26 at Woodville, S.A.

The Annual Fraternal Effort, in which various study and proclamation activities will be undertaken.

August 29 to September 6 at Rathmines, N.S.W.

Spring Bible School (sponsored by Hobart and Launceston Ecclesia).

December 26 to January 3, 1971 at Rathmines, N.S.W.

Summer Bible School (sponsored by Brighton Ecclesia).

January 9 to 18, 1971, at Hobart, Tasmania

The Tasmanian Bible Campaign

May 8 to 16, 1971

22nd Bible School (Autumn), sponsored by Brighton (SA) Ecclesia.

August 28 to September 5, 1971

23rd Bible School (Spring), sponsored by Sutherland (NSW) Ecclesia.

December 25 to January 2, 1972

24th Bible School (Summer), sponsored by Sutherland (NSW) Ecclesia.

GOSPEL PROCLAMATION ASSOCIATION REPORT

Applications Received During March

An average of 80 requests for further literature arrived each week, resulting in a total of 320. Areas involved are: NSW 44; Qld 53; WA 18; SA 153; Vic. 27; Tas 22; Elsewhere 3. Thus, the co-operative efforts of ecclesias and brethren are assisting to bring the Truth more vividly to those "in darkness."

In all, 21 different titles of booklets were requested during the period.

INTRODUCING THE ECCLESIAS (5)

LAUNCESTON WELCOMES YOU!



Brethren and sisters of the Launceston Ecclesia extend greetings! Readers visiting Tasmania are urged to meet with the Ecclesia; and the Recorder, Bro. M. E. Coombe, 12 Mulgrave St., Launceston 7250 (Tel. 44 2207) will be delighted to hear from you.

The Launceston Ecclesia in the island state of Tasmania, commenced about 1890, when a brother and a sister from England settled in the area. During the next five years, a group of eight members met in a room in the city to continue the

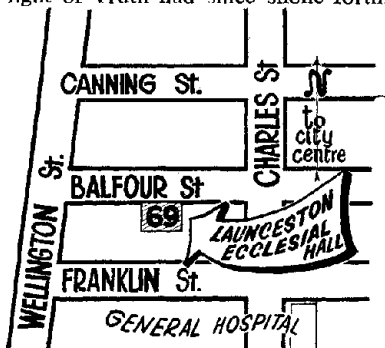
work of the Truth. They were greatly encouraged in 1895 when Brother Robert Roberts visited them in the course of a tour, and later, in 1901 when Brother Henry Sulley ministered to the Ecclesia. In a public lecture, he spoke to an audience of about 100 visitors, and later come-

mended the small ecclesia for the extremely profitable effort they had conducted.

From this beginning there has developed an ecclesia of 75 brethren and sisters, some of whom are fourth generation Christadelphians, whose ancestors were the original Christadelphian families in Launceston. Until recent years, membership has never been very large, for the ecclesia often suffered the effects of comparative isolation because of its locality. However, during the 1950's the small group of faithful laborers were assisted by the arrival of a group of families from English ecclesias, which enabled the work of the ecclesia to flourish more effectively, and resulted in a number of baptisms from among the inhabitants of the city.

The Ecclesial Hall Obtained

In 1966, after meeting for many years in a series of rented halls, premises were obtained close to the centre of the city, and from these the light of Truth had since shone forth.



The Launceston Ecclesial Hall is situated at No. 69 Balfour Street, conveniently located just south of the city. Visiting brethren and sisters will be most welcome to attend the meetings (listed in Launceston Calendar).

A Study Atmosphere

The Ecclesia is based upon firm foundations of Truth.

The Sunday School has continued its work regularly since 1913, although at one stage there was only one member! But education continued, and the Sunday School today is a vigorous feature of Ecclesial work. Similarly, a firm policy for the study of the pioneer expositions has always been pursued. A class considering "Elpis Israel", "Eureka", and "Law of Moses" was established about 1920, (perhaps one of the oldest such classes in Australia), and its influence has assisted in the development of the Ecclesia.

At present, there are two pioneer study classes on Sunday mornings, in conjunction with the Sunday School, and a further class on Friday evenings. Other ecclesial activities include Bible Class, Mutual Improvement and Dorcas class associations, a Bible marking class, and a Junior & Senior CYC.

Lecture Activities And Display Exhibits

A special committee handles activities for lectures held regularly in the surrounding suburban and country areas. It is currently arranging for a special exhibit to be displayed at country agricultural shows, to stimulate interest in the Truth.

Associated With Bible School And Campaigns

The Launceston Ecclesia has sponsored three of the five Tasmanian Bible Campaigns held in recent years, and firmly supports such activities for the strengthening of brethren and sisters in the bonds of fellowship throughout the Brotherhood. With this in mind, the Ecclesia, in association with the Hobart Ecclesia is sponsoring the next two Bible Schools at Rathmines, NSW.

It takes this opportunity to invite readers to attend the Schools, so that further contact with the island Ecclesias can be made. The Tasmanian brethren and sisters are anticipating meeting those of "like precious faith" from the mainland on these occasions.

We welcome the interest of ecclesias, whether large or small, in this section of the Calendar, and invite enquiries and articles for inclusion.

SIXTH TASMANIAN BIBLE CAMPAIGN

Hobart Matriculation College—9th to 18th January 1971 (God willing)

Activities will surround study sessions, Gospel proclamation work, public lectures, and other meetings of an interesting character. A Junior Campaign providing instructive activity for children will be conducted, enabling parents to enjoy the studies unhindered. The adult studies will be led by Bro. S. Snow (Coburg) on "The Temple of Ezekiel's Prophecy," and Bro. H. P. Mansfield (Woodville), on "God manifestation". The Junior Campaign is under the control of Bro. Bruce Philp (Sutherland).

To keep costs to a minimum, accomodation will be provided in the homes of brethren and sisters, or in caravans. A basic charge of \$15 (adult) and \$8 (children up to 14 yrs.) applies to all attending, so that costs may be shared. This charge is only for accomodation, and does not include cost of meals required. If caravan accomodation is particularly required, applicants should indicate this when making bookings. Caravans can be obtained at various points in Tasmania, providing we receive instruction at the time of booking. Caravans required additional to the period of the Campaign will cost approx \$8 daily, and cutlery can be hired as a slight extra charge.

Transport accomodation for cars and passengers has been secured on the "Australian Trader" sailing from Melbourne on 7th Jan., returning from Devonport on 22nd. As availability is limited, early application is essential.

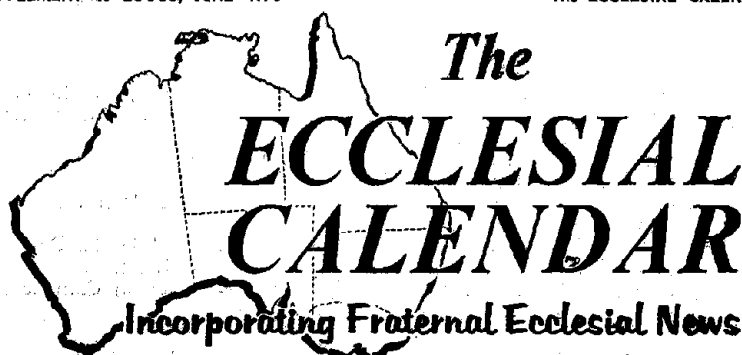
The Tasmanian Ecclesias warmly welcome brethren and sisters from the mainland to join them in ten days of fellowship and service around the Word of God, that together we may be strengthened in the bonds of the Gospel.

Applications, including \$5 deposit should be addressed to the Campaign Secretary, Bro. H. E. Taylor, Box 800H, G.P.O., Hobart 7001, and cheques, etc., made payable to the Hobart Christadelphian Ecclesia.

DAILY BIBLE READINGS FOR MAY, 1970

Friday	1	Deuteronomy	18	Ecclesiastes	10	Acts of Apostles	9
Saturday	2	.....	19	.....	11	.....	10
Sunday	3	.....	20	.....	12	.....	11, 12
Monday	4	.....	21	Song of Solomon	1	.....	13
Tuesday	5	.....	22	.....	2	.....	14, 15
Wednesday	6	.....	23	.....	3	.....	16, 17
Thursday	7	.....	24	.....	4	.....	18, 19
Friday	8	.....	25	.....	5	.....	20
Saturday	9	.....	26	.....	6	.....	21, 22
Sunday	10	.....	27	.....	7	.....	23, 24
Monday	11	.....	28	.....	8	.....	25, 26
Tuesday	12	.....	29	Prophecy of Isaiah	1	.....	27
Wednesday	13	.....	30	.....	2	.....	28
Thursday	14	.....	31	.....	3, 4	Colossians	1
Friday	15	.....	32	.....	5	.....	2
Saturday	16	.....	33, 34	.....	6	.....	3, 4
Sunday	17	Book of Joshua	1	.....	7	1Thessalonians	1, 2
Monday	18	.....	2	.....	8	.....	3, 4
Tuesday	19	.....	3, 4	.....	9	.....	5
Wednesday	20	.....	5, 6	.....	10	2Thessalonians	1, 2
Thursday	21	.....	7	.....	11	.....	3
Friday	22	.....	8	.....	12	1 Timothy I,	2, 3
Saturday	23	.....	9	.....	13	.....	4, 5
Sunday	24	.....	10	.....	14	.....	6
Monday	25	.....	11	.....	15	2 Timothy	1
Tuesday	26	.....	12	.....	16	.....	2
Wednesday	27	.....	13	.....	17, 18	.....	3, 4
Thursday	28	.....	14	.....	19	Titus	1, 2, 3
Friday	29	.....	15	.....	20, 21	Epistle to Philemon	1, 2
Saturday	30	.....	16	.....	22	Hebrews	1, 2
Sunday	31	.....	17	.....	23	.....	3, 4, 5

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

KEEP THIS CALENDAR IN YOUR BIBLE FOR READY REFERENCE

At Our Meetings

CO-OPERATING WITH THE SUNDAY SCHOOL

A Christadelphian Sunday School affords great help both to parents and children. It furthers the home tuition, and provides a stimulus for the children. Parents should interest themselves in their young folks' behavior at the school. Right doing is as important an element in the truth as right knowing. The faithful preparation of lessons should be encouraged, and insisted upon; and to facilitate it a period of quiet and leisure should be secured to the children. Obedience and a respectful manner to the teachers should also be inculcated. Order, subjection to those in authority, fear rendered to whom fear is due, honor to whom honor is due, courteous behavior to all — these are the divine requirements, and should be faithfully instilled into the minds of the young.

When ecclesial meetings are within reach, it is advisable to let the elder children attend them. The instruction which the meetings provide is beneficial, and the witnessing of the public and collective acknowledgement of God tends to keep Him to the front in relation to the children's minds. It was the custom in Israel — and Israel's customs have been recorded for our admonition — at the reading of the law to gather together men, women, and children, "all that had understanding." (CJ).

THE ECCLESIAS REPORT . . .

BAPTISMS

We commend to the Father's loving care and guidance, the following newly-baptised brethren and sisters and urge upon them a faithful continuance in well-doing in these last days:

Clayton: **Mr. & Mrs. Harold Tucker** (3-2-70).

Coorparoo: **Mr. Ross Lambert** (26-4-70).

Enfield: **Miss Kathy Beck** (29-4-70), daughter of Sis. Jean Zwar who was also recently immersed.

Launceston: **Mr. David Day** (26-4-70), son of Bro. and Sis. H. Day.

Perth: **Mr. Kevin Kersting** (22-4-70), son of Sis. R. Kersting.

Yagoona: **Mr. Frank Moran** (13-5-70), previously a Roman Catholic for many years, but now rejoicing in the Faith.

TRANSFERS

A number of brethren and sisters have changed localities, and now meet in new ecclesial surroundings:

To Blackwood: **Bro. G. Roulstone**, from Ballina.

To Brighton: **Sis. K. Gore** from Enfield.

To Clayton, Vic.: **Bro. & Sis. E. Fletcher, Bro. Fletcher Snr**, from Llanudnow, Wales; **Bro. & Sis. A. Clementson**, from Birmingham; **Bro. J. Day**, from Tecoma.

To Coburg: **Sis. M. Cameron**, from Clayton.

To Cumberland: **Bro. K. Hill**, from Clayton; **Bro. & Sis. Adrian Farren**, from Yokine; **Sis. Gwenmyth Payton**, from Perth.

To Enfield: **Sis. Nancy Hardinge**, from Brighton.

To Frankston: **Bro. C. W. Lammond**, from Clayton.

To Olivet Rest Home, Ringwood: **Sis. M. Richardson**, from Clayton.

To Perth: **Bro. & Sis. Harry Gross**, from Enfield.

Returning Overseas—

Bro. & Sis. Howard Walker left Launceston on April 8th for England, via USA. For the past months they have been with L'ton Suburban meeting, who are deeply appreciative of the assistance given whilst in Tasmania. Bro. & Sis. Walker also visited some of the mainland ecclesias.

MARRIAGES

Our best wishes are extended to the following couples, who have recently been united in marriage. The excitement of the occasion, is a token of the great anticipation of the Ecclesia-Bride for the approach of the Divine Bridegroom. May the joy of their united life encourage them to the Marriage of the Lamb:

April 4: **Bro. P. Boehm** and **Sis. Julie Smith**, of Clayton, Vic.

April 18: **Bro. Bruce Hocking** (Lakemba) and **Sis. Kerry Oneill** (Sutherland) at the Sutherland Hall.

April 18: **Bro. Adrian Farren** and **Sis. Dorene Davy**, at Perth Yokine Hall.

May 16: **Bro. Stephen Hill** and **Sis. Dianne Walker** (both of Brighton), at the Granville Hall.

RETURNED FROM OVERSEAS TOUR

Bro. and Sis. P. Pickering of Coburg, recently spent nearly two months with the ecclesias in England, Canada and America, and delivered about forty addresses, including exhortations, lectures and studies. A week was spent in the South London area; then around Birmingham; and later in the north of England. Main efforts in North America were with the Toronto brethren (Canada) and Los Angeles ecclesias (USA). Meetings were most enthusiastic, and the overseas brethren convey fraternal greetings to those in this country.

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

1971 YOUTH GATHERING PREPARATIONS

It is planned to hold the next Youth Conference and Gathering in South Australia next May, under the sponsorship of Ecclesias in Adelaide. Fellowship will be upon the BASF without reservations, and a very interesting and challenging program is being considered. The theme from Timothy: "Be thou an example of the believers" will form the basis for the Gathering, and will be supplemented by a specially produced exposition on the Epistle. Further details will be published next issue (God willing), but meanwhile enquiries are directed to The Secretary, 1971 Christadelphian Youth Gathering, Box 103, Kingswood, S.A. 5062.

ECCLESIAL EFFORT TO ASSIST YOUNG PEOPLE

At Brighton, S.A. — 4th to 12th July — Leader: Bro. B. McClure

An interesting and practical program of studies for young people, brethren and sisters. Visiting speaker, Bro. B. McClure from Lakemba, will outline the matter during the following meetings:

Sat. 4th: "A Young man's Introduction to the Truth (Phil. 3)" To be held in Pioneer Hall, Warradale.

Sun. 5th: "A Young Man's Influence in an Ecclesia (1 Thess. 3)."

Tue. 7th: "A Young Man and the Truth's responsibilities (1 Tim. 2)."

Thu. 9th: "A Young Man and Ecclesial organization (2 Tim. 2)."

Sat. 11th: "A Young Man faces Ecclesial problems (2 Tim. 3)."

Sun. 12th: "A Young Man's choice of a Companion (2 Tim. 4)."

"THE DIVINE DOCTRINE OF RECONCILIATION"

A Study of Paul's Letter To The Romans

Under the above theme, Bro. E. Spongberg (Riverwood) will present a study effort at Coorparoo (Brisbane) Ecclesia during the holiday weekend: **June 12 to 15.** The interest of readers in the Brisbane area is urged to the following meetings:

Friday: 8 pm in O.E. Hall, Stone's Corner — "The Need for Justification by Faith" (Rom. 1, 2).

Saturday: in School of Arts, Camp Hill. 3.30 pm study — "The Righteousness of God revealed (Rom. 3)." 7.30 pm study — "By faith in His Blood; The Pathway to Peace" (Rom. 4, 5).

Sunday: in School of Arts, Coorparoo. 11 am exhortation. 3 pm: "The Three Telling Answers To The Jew (Rom. 6)." 7 pm Public lecture — "Countdown in the Middle East; Prelude to Armageddon."

Monday: in School of Arts, Coorparoo. 11 am final study — "The conquest of sin (Rom. 7-8)."

*Personal Notes***OCCUPATIONAL**

A brother, who is a Chartered Accountant in public practice in Sydney, is seeking a partner for his practice, and desires a Christadelphian in the 25-40 age group who is active in ecclesial life. The practice is situated in modern, well-equipped offices in Sydney and covers a broad range of professional work. A suitable arrangement could be made with another Chartered Accountant or a member of the Australian Society of Accountants, who has had experience in public practice. Any Christadelphian interested should write to "Oc-

cupation, C/- Ecclesial Calendar, P.O., West Beach 5024" giving details of experience, qualifications and capital available. Details of ecclesial activities and other personal matters thought relevant would also be appreciated.

SECOND-HAND BOOKS

A reader, anxious to obtain used books of a reference and commentary nature, will appreciate details of any such available. Titles and prices should be forward to "Used Books, C/- Ecclesial Calendar, P.O., West Beach 5024".

THEY CONTINUE TO COME!!

Applications from the large-scale advertisement, inserted by the Adelaide Ecclesias in "The Sunday Mail" newspaper last February, are still being received. During the last week one such was received from an address in Maryborough, Queensland. We do not know how the local newspaper reached the Queensland area, but we are nevertheless gratified with the continued interest manifested in this particular advertisement. Reference to the testimony was contained in the April "Calendar" (page 7).

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Printer's Block No. 25

THE ANSWER TO SUFFERING

This "Herald of the Coming Age" booklet deals with the age-old question: "If God is a God of love, why does He allow all this suffering?" The Bible answer shows that Yahweh's purpose is to fill this earth with glory, and demonstrates the means to that end. The "Herald" features a picture of starving Biafra, drawing attention to this problem, and sets the Scriptural teaching clearly and forthrightly before the reader. This will be found an excellent addition to lecture efforts, and supplies are now available to ecclesias. The illustration block is obtainable on loan free of cost from GPA and is recommended to add attraction to newspaper and circular advertising.

Apply to GPA, P.O., West Beach, S.A. 5024 for a copy of this block, and for further assistance in designing advertisements and circulars to suit your environment.

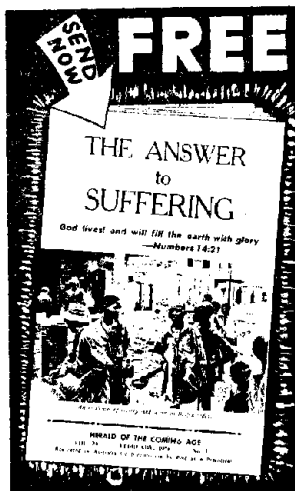
Applications Received During 4 Weeks To April 17

A total of 337 requests for "Herald" booklets was received, an average of 84 weekly. Some applicants required particular titles, whilst others asked for the special 12-months offer. The following areas featured: NSW 36; Qld 101; WA 10; SA 151; Vic 6; Tas 27; NZ 2; Elsewhere 4. Twenty-six different titles were requested, with special demand for "Modern Israel", and "Jerusalem, Christ's Future Throne on Earth."

Are You Witnessing For Truth?

Bro. P. Weller, appeals for your co-operation:

"As we observe the days of opportunity coming to a close, it is our bounden duty to continue the urgent work of proclamation. But many brethren and sisters may wonder, 'What can I do?' The most valuable labor is not necessarily performed by eloquent public speakers, nor by those with undoubted natural ability. It is not even necessary to obtain extensive, expensive equipment! All that is needed is a willing heart and a pair of legs — or a pushbike! We can supply the literature, if you will place it in letterboxes in your locality, and thus perform the work such as Noah accomplished in his day. The 'Digest of Truth' leaflet is excellent to introduce the Truth to others. Stocks are available for immediate despatch to you. If you can pay for them, the Digest is \$11 per 1000 copies, and (if required) associated reply paid cards are \$5 per 1000. These latter are a definite help in soliciting replies. If you cannot donate to this cause, then write us anyway. The generous donations of brethren to GPA helps others in poorer circumstances to meet their obligations in preaching the Truth."



ECCLESIAL ACTIVITIES FOR JUNE 1970 (God willing)

Ecclesial Calendar

Details of Activities and News for July issue must be received by 15th June.

QUEENSLAND ECCLESIAS**BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)**

2,9,16,23,30—10 am Dorcas class.

4,18—7.45 pm Bible class at home Bro. R. Miles.

7—11 am Exh: Bro. R. Miles. 7.15 pm Lect: Bro. C. Rossow.

8,22—7.45 pm MI Class.

11,25—7.45 pm Bible class at home Sis. Elliott.

14—Exh: Bro. D. Watson. 7.15 pm Discussion evening.

21—Exh: Bro. R. Zielke. 7.15 pm Lect: Bro. R. Miles.

28—Exh: Bro. E. Pryde. Lect: Bro. D. Watson.

BUNDABERG—Drum Corp. Hall, Burrum St. (Rec: Bro. P. A. Bundesen, Mail Service 299, Bundaberg 4670).

Meetings held 11 a.m. as above; 4 p.m. in home Bro. Simpson, Drew St.

COORPAROO — School of Arts, Cur. Cavendish Rd. and Halsstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

4—7.45 pm Elpis Israel class at home Bro. D. Bartley: Bro. S. Arthur.

7—Exh: Bro. S. Arthur 2.30 pm Bible marking class in Hall. Lect: Bro. J. Higgs, "Armageddon, the day of recompense for the controversy of Zion."

11,25—Ephesians study at home Bro. Bartley: Bro. R. Hazell.

12-15: Special Effort on "Romans" by Brother E. Sponberg (Riverwood). See details this issue.

18—Elpis Israel study at home Bro. Bartley: Bro. J. Higgs Snr.

20—7.30 pm Tabernacle class at home Bro. R. Stead, Tingalpa: Bro. R. Hazell.

21—Exh: Bro. L. Crowther. Lect: Bro. D. McGahey, "God and the world today, Is this age ending?"

26—7.45 pm Young peoples evening in Hall: "The Apostle Paul's

journeys."

28—Exh: Bro. R. Hermann. Lect: Bro. S. Arthur, "The return of Jesus Christ, The only hope for mankind."

KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).

2—Bible class: Bro. J. D. Watson, "The fellowship of the Kingdom."

7—Exh: Bro. H. Finch, Lect: Bro. R. Buttsworth, "The Bible opposes church tradition."

14—Exh: Brn. G. Crew & P. Brady. Lect: Bro. Don Twine, "Jerusalem, Christ's future throne."

16—Bible class: Bro. K. Thurlow, "The nature of the Kingdom."

21—Exh: Bro. L. Gradwell. Lect: Bro. H. Finch, "God's day of Vengeance."

28—Exh: Bro. Alan Marriott. Lect: Bro. N. Waldron, "No one will ever go to heaven."

30—Bible class: Bro. R. Buttsworth, "The credentials of the King."

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4028. Tel.: 5470).**SOUTHPORT — Falconer St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel.: 5 2125).**

7 p.m. Sundays: Bible Class.

7.30 p.m. Wednesdays: Bible study on "The Sermon on the Mount."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. N. Allen, 124 Ridge St., Northgate 4013. Tel: 66 8997).

4,11,18,25—Bible class: Bro. W. Crew, "Statement of Faith."

7—Exh: Bro. R. Evans. Lect: Bro. W. Crew, "Who can we blame for our sins? Ourselves, or the devil?"

14—Exh: Brn. M. Hoskins & W. Crew. Lect: Bro. C. Venn, "Has God cast away the Jews?"

21—Exh: Bro. C. Venn, Lect: Bro. C. Bartley, "The Moon and the earth in the Divine plan."

28—Exh: Bro. W. Crew. Lect: Bro. R. Evans, "Why you should read the Bible."

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

3—Study class on 1 Corinthians: Bro. G. Alchin, "Principles guiding marriage (Ch. 7:25-40)."

4,11,18,25—First principles classes.
5,12,19,26—1st principles classes at Cessnock.

7—Exh. & Lect: Bro. E. Spongberg, "Countdown in the Middle East, Prelude to Armageddon." (3 pm Cessnock Exh: Bro. N. Davies).

10,24—Study on Ezekiel's prophecy of the Temple: Bro. N. Davies.

13—MIC: (1) Bro. S. Lake, "The life of Joseph identifies Jesus" — Elpis Israel pp. 274-279. (2) Bro. K. Whitehead, "Exposition of 1 Thess. 4:17"; (3) Bro. L. Hall, "15 min. exhort."

14—Exh. & Lect: Bro. G. Russell, "Jesus Christ will rule the world from Jerusalem."

17—1 Cor. study: Bro. G. Alchin, "Knowledge puffeth up; Love edifies."

21—Exh. & Lect: Bro. E. Ritchie, "The hell of the Bible is the grave."

28—Exh: Bro. J. Richards. 3 pm Pamphlet distr. Lect: Bro. N. Davies, "The world in chaos, God's way out."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel: 86 2870).

3—GES meeting at home Bro. C. Hermann.

5,19—Revelation class at home Bro.

A. Russell.

7—Exh: Bro. C. Hermann. Lecture in Ballina: Bro. J. Russell, "The Bible message, hope for mankind."

12,26—MI Class at home Sis B. Denford.

14—Exh: Bro. A. Leadbeater. (Isolation visit to Wyrallah — Exh: Bro. C. Hermann). Country lect: Bro. A. Russell, "The Bible, the book with solutions for today's problems."

21—Exh: Bro. A. Russell. Lect. in Lismore: Bro. R. Window, "The vision unsealed; Christ at the door."

27—Literature distribution.

28—Exh: Bro. A. Roulstone.

BOSSLEY PK. — Progress Hall, Cnr. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

1—7.30 pm AB meeting at Lot 3 Forbes Rd, Marayong.

2—Dorcas class 10.30 am at 356 Polding St, Fairfield.

4,18—Law of Moses class 8 pm at 16 Caloola Rd, Pendle Hill: "The rest of the ten commandments (Ch.7)."

5—Junior Bible class (8-12 yrs.) 7.30 pm Lect: Bro. J. Granter, "Who will save the Jews & Arabs from Russia's conquest?"

11,25—8 pm Hebrews class at 356 Polding St: Bro. K. Cook, "Jesus, priest after the order of Melchizedek."

12,26—1st princ. & Bible marking class 8 pm at 30 Riverview Rd, Fairfield.

ADAMSTOWN ACTIVITY AT CESSNOCK

Resulting from recent lectures in Cessnock, a "1st principle class" has been formed in the area, meeting each Friday evening. Attendances of friends is approximately 6-8 each evening.

A combined Sunday School and Ecclesial picnic, held recently with the Cessnock Ecclesia at Mt. View, was greatly enjoyed, and assisted in the fraternal association. (Bro. Witton).

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

- 13—Int. Bible class (over 12 yrs.) at 3.30 pm, 96 Maxwells Ave., Green Valley. 7.30 pm CYC at 30 Riverview Rd, Fairfield.
- 14—SS. Exh: Bro. B. Gilham. Lect: Bro. R. O'Connor, "The sacrifice of Christ, God's way of reconciling man to himself."
- 20—11 am Sunday School outing to Zoo.
- 21—Exh: Bro. G. O'Neill. Lect: Bro. E. Mansfield, "The Bible's authority on moral issues and daily living."
- 28—Exh: Bro. D. Carroll, Lect: Bro. G. T. Darke, "Jesus Christ, Israel's Messiah and King of the Jews."

CAMPSIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).

FORESTVILLE—Community Hall, Starkey St. (Sponsored by Granville Ecclesia).

- 2,30—Law of Moses class at 2 Bishop St, Newport: Bro. C. Bolstad (8 pm).
- 7—7 pm Lect: Bro. C. Hocking, "God's coming House of Prayer for all nations."
- 14—Lect.
- 16—8 pm Apocalypse class at 45 Adams St., Harbord: Bro. C. Hocking.
- 21—Lect: Bro. C. O'Connor, "The Importance of Jerusalem to future world peace."
- 28—Lect: Bro. K. Wassell, "Cain and Abel or Self-worship versus Divine worship."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 3—10 am Dorcas. 8 pm Elpis Israel study: Bro. B. Butters.
- 7—Exh. & Lect: Bro. J. Mansfield, "The Middle East crisis of the latter days (Ezek. 38)."
- 10,27—Corinthian study: Bro. D.

- Pogson (8 pm).
- 13—Home study on "Eureka", 8 pm at 48 Lockerbie Rd., Thornleigh: Bro. M. Bonner.
- 14—11 am Exh: Bro. G. O'Neill. Lect: Bro. J. Dawson, "War in the Middle East, a Parable of Genesis 14."
- 15—7.30 pm A.B. meeting.
- 17—10 am Dorcas. 8 pm Elpis Israel: Bro. A. J. Russell.
- 19—Home study: "Thessalonians" at 10 George St, Pennant Hills, 8 pm: Bro. R. Croker.
- 21—Exh: Bro. D. Shaw. Lect: Bro. Jn. Mansfield, "God's great promise of lordship to dying humanity (2 Sam. 7)."
- 28—Exh: Bro. B. McClure. 3 pm Domain witness. 7 pm Lect: Bro. C. Hocking, "God's coming House of prayer for all nations."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 119 Marine Drive, Oatley 2223. Tel: 57 6986).

- 2,16,30—Home study class at home Bro. Butters, "Thessalonians."
- 3,17,31—Mut. Impr. class.
- 6—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The kings."
- 7—Exh: Bro. K. Quixley. Lect: Bro. F. Ryan, "Christ, the Architect of a new world order."
- 10,24—Study "Life of Christ": Bro. Stretton.
- 14—Exh: Bro. W. Wolstencroft. Lect: Bro. R. Munro, "Will there be peace in our time."
- 20—Young peoples class: Bro. B. McClure.
- 21—Exh: Bro. D. Pogson. Lect: Bro. A. G. Russell, "Are Bible prophecies reliable?"
- 25—Young peoples 1st princ. class at home Bro. W. Wolstencroft; Bro. C. O'Connor, "Events subsequent to Christ's return."
- 28—Exh: Bro. M. Harris. Lect: Bro.

RESULTS OF BOSSLEY PK. EFFORT

The recent study on "Emmanuel prophecies" by Bro. E. Spongberg has proved exceptionally interesting and instructive. A good response to letter-box literature and newspaper advertising was received from the public, and this, together with the association of brethren and sisters from other ecclesias, has given considerable encouragement to the Ecclesia.

C. O'Connor, "Evolution, the opiate of the masses" (Illus).

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 86 1054).

3—8 pm Nehemiah study at 32 Albion St: "The builders endangered, but they continue the work."

7—Exh. & Lect: Bro. B. McClure, "God's coming House of Prayer for all Nations."

14—Exh: Bro. D. Shaw. Lect: Bro. N. Rice, "God's promises to Abraham, Key to the understanding of the Bible."

17—8 pm Nehemiah study cont: "Internal troubles and their correction."

21—Exh. & Lect: Bro. E. Spongberg, "Daniel foresees the rise and fall of Christendom."

28—Exh: Bro. R. Pogson. Lect: Bro. M. Champion, "God's great promise of Lordship to dying humanity (2 Sam. 7)."

PORT HACKING—Senior Citizen's Hall, Gympie Bay Rd., Gympie (Rec: Bro. F. J. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528 7571).

RIVERWOOD — 265 Bonds Road (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

3—Bible class: Bro. Jn. Thatcher, "Future work of the Good Shepherd (Zech. 10)."

7—Exh: Bro. V. Dawe. Lect: Bro. G. Russell, "Does it matter what we believe?"

10—Bible class: Bro. Thatcher, "Rejection of Shepherd, Scattering of Flock (Zech. 11)."

14—Exh: Bro. J. Rosser. Lect: Bro. V. Hocking, "Who is a Christian?"

17—Bible class: Bro. E. Spongberg, "Israel seeks their Messiah (Zech. 12)."

21—Exh: Bro. G. Bacon. Lect: Bro. C. Lanham, "What are the angels?"

24—Quarterly business meeting.

28—Exh: Bro. P. Russell. Lect: Bro. K. Dennes, "The importance of the Middle East."

SHAFESBURY RD. — Burwood. (Rec: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

3—Bible class: "Question night."

7—Exh: Bro. H. Wiggins. Lect: Bro. A. G. Russell, "Confidence toward God."

10—Bible class: Bro. J. Court, "Highlights of Peter's 1st Epistle."

14—Exh: Bro. E. Mansfield. Lect: Bro. B. Court, "The day three men were crucified."

17—Bible class: Bro. J. Court, "Highlights of Peter's 2nd epistle."

21—Exh: Bro. G. H. Darke. Lect: Bro. W. Britain, "Events that precede the coming of Jesus Christ."

24—Bible class: Bro. S. Dando, "Hast thou considered my servant Job?", Bro. E. Mansfield, "A review of world events."

28—Exh: Bro. M. Morgan. Lect: Bro. J. Doble "The Apostles' Creed."

SUTHERLAND—Acacia St. (Rec: Bro. C. Alchin, 22 Venetia St., Sylvan Heights 2224. Tel. 522 0287.)

7—Exh: Bro. W. Lapham. Lect: Bro. G. Oneill, "Russia's place in the purpose of God."

10—8 pm Elpis Israel class at home Bro. M. Kirkwood, Gympie.

12,26—8 pm CYC study by Bro. E. Ritchie, "The Song of Solomon."

13—8 pm CYC study: Bro. E. Spongberg, "Last Days in the Life of Christ."

14—Exh: Bro. J. Hodgkinson. Lect: Bro. J. Mansfield, "The first world capital."

16—8 pm AB meeting.

17,31—8 pm Revelation class: Bro. R. Pogson.

21—Exh: Bro. K. Jamieson. Lect: Bro. B. Philp, "Christ in the Psalms of David."

24—8 pm Mutual Imp. class.

28—Exh: Bro. E. Ritchie. Lect: Bro. J. Oneill, "Christ in the Prophets."

UPPER HUNTER — Rec: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.

14—Exh: Bro. L. Ackers, at home Bro. J. Thomas (Denman).

28—Exh: Bro. J. Thomas, at home Bro. A. Taylor (Merriwa).

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

- 2—MI Class: Bro. B. McClure, "Instruction evening."
- 4—Hebrews study class: Bro. P. Rush, "The principle, power, and practice of faith (Heb. 11:1-7)."
- 5,12,19,26—1st princ. class at home Bro. Munro: Bro. R. Pogson.
- 7—Exh: Bro. W. Munro. Lect: Bro. B. Philp, "Why Christadelphian Ecclesias are not churches."
- 9,23—Elpis Israel class at home Bro. H. Ceiley: Bro. Munro, "Ch. 5."
- 13—7.15 pm Young peoples Daniel

- class: Bro. K. Wassell.
- 14—Exh: Bro. R. Pogson. Lect: Bro. K. Cook, "The purpose and reasons for Christ's death."
- 16—MIC.
- 18—Hebrews study: Bro. J. Ceiley, "Faith and the patriarchs (Ch. 11:8-16)."
- 20—Young peoples class and evening: "Josiah; Ezekiel."
- 21—Exh: Bro. B. Philp. Lect: Bro. K. Wassell, "Good works are not sufficient for salvation, Why?"
- 28—Exh: Bro. S. Evans. Lect: Bro. J. Dawson, "The trinity, 3rd century tradition, not 1st century truth."
- 30—MI Class: Bro. P. Rush, "Jonah"

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel.: Box 169. (Rec.: Bro. K. H. Digney, 532).

Visitors please note Law of Moses study is in recess. However, a warm invitation is extended to travellers to attend the Memorial meetings, etc.

- 7,21—10.30 am Exh: Bro. K. Digney.
- 14,28—Exhortation: Bro. L. Harrison.
- MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts., (Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)**
- 7—Exh: Bro. D. Stempel. Lect: Bro. R. Taylor, "Man's nature evil, in need of divine enlightenment."
- 14—Exh: Bro. J. John. Lect: Bro. D. Moore, "Spirit gifts not now available."
- 20—Special weekend Ecclesial Study.

- 21—Exh: Bro. A. Harrison. Lect: Bro. A. Haustorfer, "Sabbath keeping not necessary today."
- 28—Exh: Bro. A. Hayles. Lect: Bro. W. Excell, "A tale of two cities; Jerusalem and Rome."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1—Special study: Bro. A. Newton, "First principles in action."
- 3—2nd Peter study: Bro. J. Ullman, "New heavens and a new earth."
- 5,19—Elpis Israel & Law of Moses study classes.
- 7—Exh: Bro. P. Duperouzel. Lect: Bro. W. Excell, "God's promise to David, a world empire under Christ."
- 10,24—Eureka study: Bro. G. Hawkins.
- 12,26—Bible marking: Bro. A. Newton.

***** ECCLESIA ESTABLISHED AT MT. HAWTHORN

A number of months labor in the Mt. Hawthorn area of Perth sponsored by the Perth Central Ecclesia has borne fruit to Yahweh's glory. It is now proposed that a special effort will be held on the weekend of June 20th to officially establish the Mt. Hawthorn Ecclesia. Brethren and sisters are urged to fully support this activity, which will greatly encourage the newly-formed ecclesia.

"FIRST PRINCIPLES IN ACTION"

Saturday, May 30th to Monday June 1st at Perth

Bro. A. Newton will conduct six study sessions on this important theme, including Sunday exhortation at Perth Central Ecclesia. Practical expression to the Truth's requirements will be stressed.

- 14—Exh: Bro. S. Fergusson. Lect: Bro. A. Hayles, "Death, not the gateway to glory, but the wages of sin."
 17—2nd Peter study: Bro. J. Ullman, "Grow in grace and knowledge."

- 21—Exh: Bro. G. Hawkins. Lect: Bro. P. Duperouzel, "The doctrine of the trinity is false."
 28—Exh: Bro. D. Hurn. Lect: Bro. A. Newton, "Britain is not Israel; Britain's true place in prophecy."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).

LILYDALE—Atheneum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

- 7—11.15 am Exh: Bro. R. Goodman.
 10—Bible class at home Bro. R. Goodman, Sebire Ave, Wandin Nth: "Problem Verses" (General discussion).
 14—Exh: Bro. J. Chalmers. MIC: 12 minute addresses on "Hills of Scripture."

21—Exh: Bro. R. Saxon.
 24—Bible class at home Bro. R. L. Saxon, Victoria Rd.: Bro. C. Drewitt: "Noah."

28—Exh: Bro. J. J. Ratcliffe.
MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

- 5—Bible class at 7 Wills St, Kew: "Character studies — Moses (Bro. G. Downes), Samson (Bro. V. Cresswell), Elijah (Bro. D. I. Wallace)."
 7—Exh: Bro. R. D. Walker. Lect: Bro. D. Caudery, "The challenge of Divine revelation."
 12—Bible class: Bro. H. Hughes, "Study of The Name."
 14—Exh: Bro. P. Jobson. Lect: Bro. G. Kennett, "Which is the true church?"
 15—AB meeting.
 19—Bible class: Bro. H. Hughes, "Study of Israel's Elohim."
 20—SPL: at home Bro. W. D. Walker: "Thy people shall be my people . . . (Ruth 1:16)."
 21—Exh: Bro. D. H. Wallace. Lect: Bro. P. Brown, "Where will you spend eternity?"
 26—Bible class: Bro. H. Hughes, "Study of the Ecclesia."

- 28—Exh: Bro. S. Finnin. Lect: Bro. E. King, "What has gone wrong with Christianity?"

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 2,16,30—2 pm Bible class at home Bro. G. Howe, Yarragon.
 5,10,19,24—Bible class at home Bro. Burrage, 6 Langford St., Moe: "The epistle of James."
 7—1.30 pm Exh: Bro. Lionel Burgess.

- 21—1.30 pm Exh: Bro. J. Day. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers.

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 678 Pascoe Vale Rd., Glenroy 3046).

- 2—Bible class at 670 Pascoe Vale Rd: "Personal Greetings (Rom. 16)."
 7—Exh. & Lect: Bro. A. Fletcher, "Bible 1st principles, Dont blame the Devil, You are at fault!"

- 14—Exh: Bro. D. Goodman. Lect: Bro. R. Hyndman, "Bible 1st princ: Is there life after death?"

- 16—Bible class cont: "Lessons for the Jew from Romans."

- 21—Exh: Bro. S. Levett. Lect: Bro. R. Hyndman, "Bible 1st princ: Resurrection, Who will take part?"

- 28—Exh: Bro. I. Chalmers. Lect: Bro. S. Brake, "Is Baptism essential for salvation?"

- 30—Bible class cont: "Lessons for Gentiles from Romans."

YARRA BANK — Batman Ave. (sponsored by Melbourne Ecclesias: B.P.L.)

- Open air speaking each Sunday 3.30 pm-5 pm (just 10 min. walk from Princes Bridge). Speakers: Brn. P. Islip, M. Clementson. Brethren and sisters are urged to support this activity.

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 2—7.45 pm Bible class Bro. R. T. Pike, "Job's reply to Eliphaz (Ch. 6,7)."
- 4—Special lecture in University of Tasmania 8 pm: Bro. F. W. Onley (L'ton), "Evolution disproved by nature and the Bible."
- 6—2 pm Junior CYC: "Life of Paul, conclusion of 1st missionary journey." 7 pm Senior CYC: "Elijah."
- 7—9.30 am SS. Exh: Bro. D. Hazard. Lect: Bro. S. J. Taylor, "Jesus Christ, the son of God."
- 9—Bible class cont: Bro. B. D. Jones, "Bildad's first speech (Job 8)."
- 10,24—10 am Dorcas class.
- 11—Special Lect, 8 pm University of Tasmania: Bro. H. E. Taylor, "Why a Christian should be a conscientious objector."
- 13—Combined CYC Study Weekend: "1st Corinthians." Bro. R. Abel. 7 pm, Special address: "Casting the Gospel net in regions beyond — Canada, W. Indies, S. America."
- 14—SS. Exh. & Lect: Bro. R. Abel (in Hobart Town Hall), "Jesus Christ, Your Savior."
- 16—Bible class cont: Bro. E. Harrington, "Job's reply to Bildad (Ch. 8,10)."
- 18—Resumption of "Nazareth Revisited" study classes held in homes. Contact Recorder for details.
- 20—2 pm Jnr. CYC: "Life of Paul, Jerusalem Conference, 2nd missionary journey." 7 pm Snr. CYC: "Matthew."
- 21—SS. Exh. & Lect: Bro. E. Harrington, "Freedom in Christ."
- 23—Bible class: Bro. J. J. Scull, "Zophar's first speech."

- 25—7.45 pm Naz. Revisited study.
- 28—SS. Exh. & Lect: Bro. D. G. Case (L'ton), "Jesus Christ to return as king and judge."
- 30—Bible class: Bro. S. J. Taylor, "Job's reply to Zophar (Ch. 12-14)."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 3,17—7.45 pm Mutual Imp. class.
- 4,18—7.45 pm Dorcas gathering.
- 5,12,19,26—Study class on "Last Days of Judah's Commonwealth."
- 7—9.30 am S.S. & Elpis Israel class. 11 am Exh: Bro. J. Scull (Hobart). 7 pm Lect: Bro. D. Case, "The Devil, in the looking glass!"
- 10,24—7.45 pm Bible class.
- 14—SS & El class. Exh: Bro. F. Onley. Lect: Bro. C. Blanch, "Genesis, Book for today."
- 21—SS & El class. Exh: Bro. J. Kershaw. Lect: Bro. H. Day, "If God is love, why so much suffering?"
- 27—Junior and Senior CYC.
- 28—SS & El class. Exh: Bro. M. Wright. Lect: Bro. J. Kershaw, "Blessed are the meek, for they shall inherit the earth."
- LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Traralyn (Rec: Bro. E. A. Harvey, 18 Notley Street, Newnham 7250. Tel: 31 3316).**
- 7—Exh: Bro. D. W. Harvey. Lect: Bro. J. R. Ross, "Lessons from the life of David."
- 14—Exh: Bro. J. Duckworth. Lect: Bro. F. Bracey, "Lessons from the life of Christ."
- 21—Exh: Bro. F. Bracey. Lect: Bro. E. A. Harvey, "Does it matter what we believe?"
- 28—Exh: Bro. J. R. Ross. Lect: Bro. G. J. Duckworth, "The miracle of Modern Israel."

SOUTH AUSTRALIAN ECCLESIAS

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 7—Exh: Bro. D. Wauchope. Lect: Bro. A. Cheek Jnr.
- 14—Exh: Bro. R. Collett. Lect: Bro. D. Brumby.

21—Exh: Bro. R. Flint. Lect: Bro. P. Dunn.

28—Exh: Bro. J. King Snr. Lect: Bro. R. Mansfield.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

3—Faith of Prophets class at home Bro. A. Cowley, 14 Brian Tce., Morphet Vale: Bro. R. Abel, "Salvation is of the Lord (Jonah)."

5—Brighton young folks meeting.

7—Exh: Bro. H. P. Mansfield. Lect: Bro. S. Hill, "Why don't Baptists preach baptism essential?"

8,22—Sign class at home Bro. W. Angove, 20 Eton Ave, Warradale.

9—Quarterly busin. meeting at home Bro. J. Mansfield, 16 Renwick St., West Beach.

1.1—Acts class at home Bro. T. Cowley, 456 Morphet Rd, Warradale: Bro. B. Luke, "Justification by faith preached in the synagogue at Pisidia Antioch (Acts 13:14-41)."

14—Exh: Bro. R. Mansfield. Lect: Bro. A. C. Dangerfield, "The 1000 years reign of Christ on earth."

15—Int. friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale: Bro. N. Nelson, "The devil; Man or fallen angel?"

16—AB meeting.

17—Faith of Prophets class at home Bro. J. Elton, 61 Auriocchio Ave, St. Marys: Bro. R. Abel, "Ninveh repents; God's wrath restrained."

21—Exh: Bro. K. Martin. Lect: Bro. G. Mee, "What must I do to be saved?"

25—Acts class at home Bro. B. Luke, 1 Abbotshall Rd., Haw-

thorn: "Lo, We turn to the Gentiles (Ch. 13:42-52)."

28—Exh: Bro. R. Stokes. Lect: Bro. K. McDermott, "The church is not the Kingdom of God."

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel: M. Namara 6).

7—11 am Exh: Bro. K. Provis (Adelaide).

14,21,28—11 am Memorial meetings.

3,10,17,24—8 pm Studies on "In the steps of the Master" (Bro. H. P. Mansfield's tapes), held in home Bro. D. Pitt.

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward St, Clarence Gdns: Bro. J. King, "The doctrine of the Trinity is not found in the Bible."

3—8 pm Rev. class: "Consideration of Ch. 18; The victory of the saints over Babylon."

4—8 pm MIC: Exposition and question session (short lectures).

6—SS outing and evening consideration of lessons.

7—Exh: Bro. J. Luke. Lect: Bro. H. P. Mansfield, "Must Christians keep the sabbath?"

8,22—8 pm study Christendom Astray at home Bro. A. Hol-lamby.

10—Bible marking: "Devil in human nature."

11—2 pm Sisters class.

12—Opening of Special Weekend on "Temple of Ezekiel's Prophecy (Bro. S. Snow). 8 pm study: "The vision of Glory" (Illust).

13—3 pm "Essential features satisfied." 5.30 pm Fraternal tea. 7.30 pm "Spiritual lessons from

STUDIES APPRECIATED & ANTICIPATED—AT CUMBERLAND

Keen interest was manifested in the effort conducted recently by Bro. J. Knowles on a theme from Ezekiel: "Ye shall know that I am Yahweh." Over 20 visitors attended each lecture, and considerable benefit obtained.

A further effort will be lead by Bro. S. Snow (Coburg) on "Ezekiel's Temple," (see details in Cumberland Calendar), including a picnic at Blanchetown arranged by the Glenlock Sunday School in conjunction with the Adelaide Schools. All are invited to this compelling effort.

the Temple."

- 14—Exh: "He hath broken down the Middle Wall." Lect: "Christ's millennial rule on earth; Divine worship in the age to come."
- 15—All day picnic at Blanchetown. 8 pm study at Cumberland Hall: "The Lion-Man of Ezekiel's Temple."

Conclusion of study weekend.

- 17—Rev. study 8 pm: "The marriage of the Lamb is come (Ch. 19)."

- 18—8 pm MIC. Lect: Bro. C. Jeffres, "The significance of Israel's revival." Exh: Bro. G. Jolly.

- 20—2 pm Dist. "Digest of Truth," "Bible corresp. leaflets."

- 21—Exh: Bro. Max Lund. Lect: Bro. P. Weller, "The things we must surely believe."

- 24—8 pm Elpis Israel: "The ladder of Jacob and the blessing."

- 25—2 pm Sisters class. 8 pm AB meeting.

- 26—8 pm Young peoples "Parable of Messiah" class.

- 28—Exh: Bro. A. Hill. Lect: Bro. D. Brumby, "Need we fear death."

- 29—8 pm Int. friends class at home Bro. Woodward: Bro. Max Lund, "The kingdom of God is not the Church."

ELIZABETH — Tolmer Rd. (Rec: Bro. D. Smith, 5 Myall Ave, Para Hills 5096. Tel: 64 3649).

- 7—Exh: Lect: Bro. J. Martin, "The

Roman Catholic Church in Revelation."

- 14—Exh: Bro. A. Dangerfield. Lect: Bro. J. Schipper, "The reason for man's existence on earth."

- 21—Exh: Bro. G. E. Preston. Lect: Bro. J. Roberts, "Scriptural analysis of the soul."

- 28—Exh: Bro. S. Smith. Lect: Bro. C. Milverton, "The Dead Sea Scrolls, an analysis" (illustrated).

ENFIELD—344 Hampstead Road, Clearview. (Rec: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 2,16,30—Law of Moses study: Bro. J. Martin, "Law of leprosy."

- 3—11 am Sisters' class.

- 4—Int. friends class at home Bro. R. Stokes, 87 Collins St., Broadview.

- 5,19—8 pm Youth Group study.

- 7—Exh: Bro. S. Kingsbury. Lect: Bro. B. Luke, "Christ soon to smash democracy."

- 9,23—Elpis Israel classes: Bro. D. Manser.

- 14—Exh: Bro. D. Matthews. Lect: Bro. J. Mansfield, "How and when the sabbath should be kept."

- 15—Picnic at Blanchetown.

- 21—Exh: Bro. A. Hollamby. Lect: Bro. D. Manser, "A morally corrupt world awaits Divine judgment."

- 28—Exh: Bro. J. Martin. Lect: Bro. A. Dangerfield, "Israel and Egypt: Their past, present and

COMMENCEMENT OF TEA TREE GULLY ECCLESIA

For some months public lectures have been given regularly at Tea Tree Gully, a north-eastern suburb of Adelaide, some 12 miles from the city. In a fast-growing community of over 12,000 homes, considerable opportunity is offered for the proclamation of the Truth. Already several friends have been attending the lectures.

It has been felt desirable to commence an ecclesia, under the sponsorship of the Enfield Ecclesia, and a committee of Brn. G. Wiggell, C. Kempster, F. Brinkerhoff, B. Pearce, and B. Temple has been formed to administer the ecclesia for the time being. The Ecclesia meets on the basis of the BASF without reservations, and intends to maintain firm doctrinal standards in conformity with the pioneer expositions. An Elpis Israel class is thus associated with the ecclesia. Details of activities is listed under "Tea Tree Gully Calendar."

The interest and prayers of brethren and sisters for the success of this new lightstand are sought, that the Divine blessing might rest upon each of the members. In particular, a special week of activity will be held from Saturday, 20th June to 28th, to which all are invited.

future relationship."
GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 7—Exh: Bro. I. Topham (Adelaide).
3 pm Sunday School. 7 pm
Lect: Bro. J. Lunn.
- 14—Exh: Bro. J. Lunn.
- 16—2.30 pm Sisters Dorcas Class.
- 21—Exh: Bro. I. McLean.
- 28—Exh: Bro. M. S. Lunn.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091).

- 7—Exh: Bro. A. Valkenburg. Lect: Bro. D. Manser, "Armageddon approaches while the clergy slumbers."
- 11—8 pm Int. friends class at home Bro. A. Goodwin, "Man is mortal, not immortal" (Bro. A. Cheek).
- 14—Exh: Bro. D. Horgan. Lect: Bro. B. Luke, "The hope of Israel, man's only hope."

20—Commencement of Special Week.

- 8 pm Fraternal: Bro. J. Martin.
- 21—Exh. & Lect: Bro. Martin, "World problems herald Christ's return to earth."
- 25—8 pm Elpis Israel study: Bro. D. Manser.
- 28—Exh. & Lect: Bro. J. Knowles, "The Jews are still God's chosen people."

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

- 5—Bible discussion 8 pm: Bro. P.

Weller, "The tabernacle in the wilderness (Ex. 25)."

- 6—Weekend study: Bro. R. Abel, "Be ye followers of men."
- 7—Exh: Afternoon study and 7.30 pm lect by Bro. Abel.
- 14—Exh. & Lect: Bro. R. Russell, "Satan and the devil scripturally defined."
- 19—Bible disc: Bro. P. Weller, "Outline of the book of Esther (Ch. 6)."
- 21—Exh: Bro. G. Nitsche.
- 28—Exh. & Lect: Bro. P. Hurn, "Signs in the sun, moon and stars."

WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 1—Home discussion at 4 Lasscock Ave, Findon: Bro. G. Mansfield, "The Establishment of the Divine promises; a contrast to the Way of Flesh."
- 3—Study of Life of the Lord: Bro. H. P. Mansfield, "From Galilee to Jerusalem for the Feast of Tabernacles (Lk. 9:52-62)."
- 5-7: **Special Visit by Bro. P. Pickering (Coburg), under theme: "Paul, The Dedicated Shepherd (See details elsewhere this issue).**
- 8—A.B. meeting 7.30 pm.
- 9—Sister's Dorcas class. Reading: "James 3,4."
- 10—Bible study: "Teaching at the Feast in Jerusalem (Jn. 7:10-31)."
- 12—Pioneer exposition study: (1) Eureka, (2) Elpis Israel, "The Original Divine Command pp.

"PAUL, THE DEDICATED SHEPHERD"

A Study Of The Principles Of Ecclesial Responsibility

Woodville Ecclesia has arranged a series of fascinating studies during the weekend visit of Bro. P. Pickering (Coburg) from **June 5th to 7th**, and welcomes brethren and sisters to join in the following activities:

Friday: 8 pm study "The Preparation of the Shepherd." An evening of exhortation and exposition.

Saturday: 3.30 pm study: "New Folds — Paul enlarges the flock." Fraternal tea will be held at 6 pm, and the study continued at 7.30 pm.

Sunday: 11 am Exh: "Paul, the suffering shepherd." Lecture 7 pm: "World Problems! On the eve of Christ's Coming." Supper will be held at the home of the Recorder at 8.45 pm, during which Bro. Pickering will outline his recent world tour under the title: "Around the world in 60 minutes!"

- 70-73".
- 13—Sunday school outing 2.30 pm. Evening study on "Kings" (Bro. B. Steele).
- 14—Exh: Bro. G. Wigzell. Lect: Bro. J. Knowles, "What is happening in Israel today?"
- 17—Bible study: "On the last day of the Feast (Jn. 7:37-53)."
- 19—MIC: Various short talks upon "Problem Passages" by Brn. R. Jerrow, D. Crocker, T. Duncan, E. Hubbard, W. Derecki.
- 20—Young peoples evening.
- 21—Exh: Bro. A. Cheek. Lect: Bro. A. Dangerfield, "Prophecy, the key to History."

- 22—Home discussion class cont: Bro. R. Gore, "The Promise of an Earthly Inheritance."
- 23—Sister's class. Reading: "Isaiah 48."
- 24—Life of the Lord study: "Controversy in Jerusalem (Jn. 8)."
- 26—Pioneer study: (1) Eureka, (2) Elpis Israel, "Probation before Exaltation" pp. 78-80.
- 27—3 pm Lit. distribution. 6 pm Fraternal Tea. 7.30 pm Bible marking on "Gospel of Mark."
- 28—Special Youth Aliyah Sunday. Exh: Bro. H. P. Mansfield. Lect: Bro. B. Steele, "The Visible Hand of God in Israel's History."

ECCLESIAL SPECIAL EFFORTS (God Willing)

Your Support Will Assist These Ecclesial Activities.

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

June 5-7 at Woodville, S.A.

A weekend study will be given by Bro. P. Pickering (Coburg) on the theme: "Paul — the Dedicated Shepherd."

June 12 to 15, at Cumberland, S.A.

A weekend study of "The house of prayer for all nations," under leadership of Bro. S. Snow (Coburg). Illustrated with color slides.

June 13-15, at Hobart, Tasmania.

The annual Tasmanian C.Y.C. study weekend will be led by Bro. R. Abel (Toronto), upon 1st Corinthians. Bro. Abel will exhort at Hobart on the Sunday, and lecture in the Hobart Town Hall: "Christ, Your Saviour".

June 27 to July 5, at Campsie, N.S.W.

Special anniversary effort incorporating studies, lectures, Sunday school activities and sisters' class.

July 4 to 12, at Brighton, S.A.

Annual effort to be based on Epistles to Timothy, presented by Bro. B. McClure (Sydney).

August 15 to 26 at Woodville, S.A.

Bro. Roland Pogson (NSW) is guest-speaker, and will outline "The Atonement" in a series of vital, personal studies and lectures. It is anticipated that a special book on the subject will be available.

August 29 to September 6 at Rathmines, N.S.W.

Spring Bible School (sponsored by Hobart and Launceston Ecclesia).

October 31 to November 2, at Launceston, Tasmania

The annual CYC study weekend will be held at Port Sorrell in Northern Tasmania, under the theme of "Judges."

December 26 to January 3, 1971 at Rathmines, N.S.W.

Summer Bible School (sponsored by Brighton Ecclesia).

January 9 to 18, 1971, at Hobart, Tasmania

The Tasmanian Bible Campaign

May 8 to 16, 1971

22nd Bible School (Autumn), sponsored by Brighton (SA) Ecclesia.

August 28 to September 5, 1971

23rd Bible School (Spring), sponsored by Sutherland (NSW) Ecclesia.

December 25 to January 2, 1972

24th Bible School (Summer), sponsored by Sutherland (NSW) Ecclesia.

DAILY BIBLE READINGS FOR JUNE 1970							
Monday	1	Book of Joshua	18	Prophecy Isaiah	24	Hebrews	6, 7
Tuesday	2	.....	19	.....	25	.....	8, 9
Wednesday	3	.....	20, 21	.....	26, 27	.....	10
Thursday	4	.....	22	.....	28	.....	11
Friday	5	.....	23, 24	.....	29	.....	12
Saturday	6	Book of Judges	1	.....	30	.....	13
Sunday	7	.....	2, 3	.....	31	Epistle of James	1
Monday	8	.....	4, 5	.....	32	.....	2
Tuesday	9	.....	6	.....	33	.....	3, 4
Wednesday	10	.....	7, 8	.....	34	.....	5
Thursday	11	.....	9	.....	35	1 Epistle Peter	1
Friday	12	.....	10, 11	.....	36	.....	2
Saturday	13	.....	12, 13	.....	37	.....	3, 4, 5
Sunday	14	.....	14, 15	.....	38	2 Epistle Peter	1, 2
Monday	15	.....	16	.....	39	.....	3
Tuesday	16	.....	17, 18	.....	40	1 John	1, 2
Wednesday	17	.....	19	.....	41	.....	3, 4
Thursday	18	.....	20	.....	42	.....	5
Friday	19	.....	21	.....	43	2, 3 John's Epistles	.....
Saturday	20	Book of Ruth	1, 2	.....	44	Epistle of Jude	.....
Sunday	21	.....	3, 4	.....	45	Revelation	1, 2
Monday	22	1 Samuel	1	.....	46, 47	.....	3, 4
Tuesday	23	.....	2	.....	48	.....	5, 6
Wednesday	24	.....	3	.....	49	.....	7, 8, 9
Thursday	25	.....	4	.....	50	.....	10, 11
Friday	26	.....	5, 6	.....	51	.....	12, 13
Saturday	27	.....	7, 8	.....	52	.....	14
Sunday	28	.....	9	.....	53	.....	15, 16
Monday	29	.....	10	.....	54	.....	17, 18
Tuesday	30	.....	11, 12	.....	55	.....	19, 20

Read Yourself Rich! From The Christadelphian Bookshelves
RECOMMENDED READING FOR THIS MONTH

Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

● **The Ways Of Providence** — A delightful companion to the dramatic action of the book of Joshua and the era of the Judges. The Divine principles are highlighted, and helpful exhortation included. \$1.50 (plus post).

● **Ministry Of The Prophets: Isaiah** — By Bro. Roberts and Walker, setting forth the basic principles of this glorious prophecy. The exposition systematically expounds chapter by chapter, and is equipped with a subject/verse index for ready reference. \$3 (plus post).

● **Story Of The Bible (Vol. 13)** — The current volume considers in detail the dramatic events of Acts; the preaching of the Apostles; and the establishment of the Ecclesias. Written for young and older. \$1 per annum (post free).

● **Verse by Verse Expositions** — Valuable when endeavoring to understand particular verses, or for a general commentary. The N.T. readings can be assisted by the following: "To the Strangers Scattered Abroad" (1st Peter); "Contending Earnestly For The Faith" (2nd Peter, Jude); "Test of True Love" (Epistles John); "Apocalypse Epitomised" (Rev.). Paper back: 50c (plus post). Cloth bound: \$1 (plus post).

These volumes are available from Ecclesial librarians, Book distributors, or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

BOOK DISTRIBUTORS IN AUSTRALIA

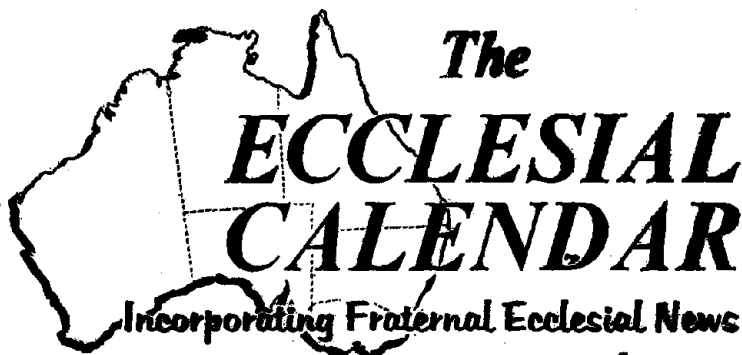
Queensland: Bro. R. Bailey, 31 Mourilvan Street, Mansfield 4122.

Victoria: Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156.

New South Wales: Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135. (Tel: 76 6540).

Sth. Aust: Bro. M. Goodwin, 4 Lasscock Ave., Findon 5023. (Tel: 45 6664).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 3024, by the 15th of the Month.

At Our Meetings**PRAYER AT PUBLIC MEETING**

There are no directions in the Scriptures as to the precise manner in which a meeting for the presentation of the truth to strangers should be opened, beyond the general exhortation to do everything decently and in order, and to do all to the glory of God. Prayer is not inconsistent with this, but almost essential to it. Secret prayer is a duty and a luxury, but it does not exclude prayer in public, for Christ so prayed (Jn. 11:41), and Paul (Acts 27:35), and presented the truth in a place where "prayer was wont to be made" (Acts 16:13). Thanks to God through Christ at the beginning or end (or both) of such a meeting is such an acknowledgement of Him before men as cannot but be pleasing to Him if offered "in sincerity and truth;" and cannot but be profitable to those who pray and those who hear if prayer is prayed and not "said", and couched in the fitting language of reverence and suitability. (Bro. Roberts).

THE ECCLESIAS REPORT . . .

BAPTISMS

We join with ecclesias in welcoming the following newly baptised brethren and sisters into fellowship. It is delightful to learn of these occasions, which are encouraging to the Brotherhood. May the birth of water, which has placed these upon the pathway of salvation, be consummated in the birth of the Spirit at the return of the Lord.

Enfield: **Mr. Robert Edgecombe**, second son of Bro. Arthur Edgecombe (10-6-70).

Hobart: **Mr. Derrick Edward Butler**, second son of Bro. and Sis. Ian Butler, and a member of the S.S. and CYC (9-5-70).

Perth: **Mr. & Mrs. A. Hall**, and **Mr. & Mrs. W. Van der Meulen** (3-6-70).

Woodville: **Mr. Steven** and **Mrs. Christine Hornhardt** (3-6-70), who had been undertaking personal instruction after being attracted to the Truth.

Cumberland: **Mr. Ron McBride**, formerly of New Zealand, and travelling through Australia, heard the Truth at Cumberland (30-5-70); **Miss Heather Story** and **Mr. Colin Story**, daughter and son of Bro. and Sis. Story (6-6-70); **Mr. Steven Beard**, son of Bro. and Sis. Colin Beard (9-6-70).

TRANSFERS

Altered circumstances have caused the following members to take up new ecclesial associations:

To Brighton: **Bro. K. Hill** (from Clayton).

To Coburg: **Sis. S. Stewart** (from Melbourne), **Bro. B. Dodson** (from Mt. Waverley).

To Pennant Hills: **Bro. & Sis. Peter Horne**; **Bro. & Sis. John Tappouros** (all from Granville).

To Whangarei, NZ: **Bro. & Sis. E. Stanford** (from Launceston).

To Tea Tree Gully: Various members from Adelaide, Enfield and Woodville Ecclesias (see details listed elsewhere.)

DEATHS

With sorrow we advise the Brotherhood of the decease of the following brethren and sisters. Such occasions bring to attention the frailty of flesh, and the need we have of the Truth. The comfort that is derived from the Word of Life can temper the sadness of death, and reveal the hope of Christ's return and the resurrection. In extending sympathy to the families of our late members, we remind them of the responsibility of each one, "to continue the work begun."

Bro. J. Gillson (Booval), died June 10th. He was an elderly brother, who had faithfully worked in the service of the Truth for over fifty years.

Bro. W. Cooper (Campsie), died June 8th. Bro. Cooper had reached 78 years of age, having served the Truth for over 43 years. He regularly attended the meetings, up to the time of his death.

Sis. Lillyman (Adelaide), died June 10th. Formerly Sis. Briggs, our sister had also spent a long period of service in ecclesial activities.

Bro. Paul Valkenberg (Enfield), died June 10th. Bro. and Sis. Valkenberg were travelling through Victoria, when Bro. Valkenberg suffered a severe heart attack. He was taken to the Hamilton Hospital, but his weakened condition did not permit recovery.

May the Divine Physician comfort and strengthen all in the Hope of Immortality to come.

"BE THOU AN EXAMPLE OF THE BELIEVERS"

FOUNDATION MEMBERS OF NEW ECCLESIA

On June 7th, the newly-formed **Tea Tree Gully Ecclesia**, commenced Memorial Meetings, as well as lectures and study gatherings, in Highbury Institute, Valley Road — in the north-eastern area of Adelaide. The following brethren and sisters form the Ecclesia:

Transferred from Woodville Ecclesia: Bro. and Sis. G. Wiggell, Bro. and Sis. A. Wiggell, Bro. and Sis. F. Brinkerhoff, Bro. and Sis. C. Wiggell.

Transferred from Enfield Ecclesia: Bro. and Sis. R. Smithers, Bro. and Sis. W. Temple, Bro. and Sis. B. Pearce, Bro. and Sis. R. Wearne, Bro. and Sis. R. Smith, Bro. and Sis. S. Kingsbury, Bro. and Sis. A. Goodwin, Bro. and Sis. A. Whitehead, Bro. and Sis. R. Weldon, Bro. and Sis. C. Kempster, Bro. F. Russell, Sis. E. Goodwin, Sis. E. Hodges, Sis. J. Hannam.

Transferred from Adelaide Ecclesia: Bro. J. Pitcher.

48 Brethren and sisters (includes 12 visitors) attended the first Memorial meeting, after which a fraternal lunch was conducted. One friend in the area, has requested preliminary examination for baptism, and it is anticipated that this will result in further fruit to the Father's glory.

Details of activities are included in the "Calendar."

VISITING AMERICAN BIBLE SCHOOLS

On July 17th, Bro. A. Cheek (Enfield) will commence a three-month tour of the American Ecclesias, during which he will participate as teacher at the Bible Schools in USA and Canada, and provide study and lecture efforts throughout the Continent.

SIXTH TASMANIAN BIBLE CAMPAIGN

Hobart Matriculation College—9th to 18th January 1971 (God willing)

Activities will surround study sessions, Gospel proclamation work, public lectures, and other meetings of an interesting character. A Junior Campaign providing instructive activity for children will be conducted, enabling parents to enjoy the studies unhindered. The adult studies will be led by Bro. S. Snow (Coburg) on "The Temple of Ezekiel's Prophecy," and Bro. H. P. Mansfield (Woodville), on "God manifestation". The Junior Campaign is under the control of Bro. Bruce Philp (Sutherland).

To keep costs to a minimum, accomodation will be provided in the homes of brethren and sisters, or in caravans. A basic charge of \$15 (adult) and \$8 (children up to 14 yrs.) applies to all attending, so that costs may be shared. This charge is only for accomodation, and does not include cost of meals required. If caravan accomodation is particularly required, applicants should indicate this when making bookings. Caravans can be obtained at various points in Tasmania, providing we receive instruction at the time of booking. Caravans required additional to the period of the Campaign will cost approx \$8 daily, and cutlery can be hired as a slight extra charge.

Transport accomodation for cars and passengers has been secured on the "Australian Trader" sailing from Melbourne on 7th Jan., returning from Devonport on 22nd. As availability is limited, early application is essential.

The Tasmanian Ecclesias warmly welcome brethren and sisters from the mainland to join them in ten days of fellowship and service around the Word of God, that together we may be strengthened in the bonds of the Gospel.

Applications, including \$5 deposit should be addressed to the Campaign Secretary, Bro. H. E. Taylor, Box 800H, G.P.O., Hobart 7001, and cheques, etc., made payable to the Hobart Christadelphian Ecclesia.

It may be possible, depending on the number of applications received, to reduce the basic charge.

Details can be obtained from Brother Taylor, who will also be attending the 20th Bible School at Rathmines in August-September (God willing), and will be glad to discuss any matters concerning the Tasmanian Bible Campaign.

A MAGAZINE FOR SUNDAY SCHOOLS

The new bi-monthly magazine "Good Company" is available free of cost to Sunday Schools throughout Australia and New Zealand, upon application to **Good Company, P.O. West Beach, Sth Aust 5024**. Providing interesting reading and an illustrated supplement, this magazine is designed to be a medium of communication between young people. Over 1,500 are already printed each issue, and sample copies will be forwarded upon request.

GOSPEL PROCLAMATION ASSOCIATION REPORTS . . .

Printer's Block No. 26

"The Millenium"

Presenting a message of hope in a world that stands on the brink of self-destruction, this "Herald" booklet should have immediate appeal. Its subject matter introduces the Bible term, "Millenium;" the understanding of the early Christians in regard to it; and the Scriptural description of the Kingdom. A picture of the future is presented, and some of the prophecies related to it, are examined.

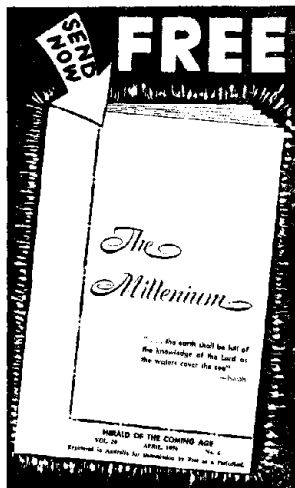
Supplies are immediately available and ecclesias are urged to recommend and display this booklet at their lectures.

This illustration block is obtainable on loan free of cost from **GPA** and can be used to add attraction to newspaper and circular advertising.

Apply to **GPA, P.O., West Beach, S.A. 5024** for a copy of this block, and for further assistance in designing advertisements and circulars to suit your environment.

Applications Received During Four Weeks To May 15th

188 requests for "Herald" booklets were received by **GPA** during this period. They came from **NSW 27; Qld 39; WA 11; SA 81; Vic 15; Tas 5; NZ 3; Elsewhere 15**. Thus, an average of 47 requests weekly were received, and some of these desired to enrol on the 12-month course of the "Heralds". In all 17 different titles were applied for, the most popular being of a prophetic nature.



Personal Notes

Readers are invited to use the facilities of this Column

TEMPORARY ACCOMMODATION IN MELBOURNE

A brother in the eastern suburb of Box Hill can offer temporary accommodation to a young married couple at reasonable rent. The home is furnished, and is in an ideal and pleasant position, close to transport, shopping facilities and so forth. Enquiries can be made to **Melbourne Accommodation, C/- Ecclesial Calendar, P.O.,**

West Beach 5024, and will be passed on to the brother concerned.

SECOND-HAND BOOKS

A reader, anxious to obtain used books of a reference and commentary nature, will appreciate details of any such available. Titles and prices should be forward to "Used Books, C/- Ecclesial Calendar, P.O., West Beach 5024".

Ecclesial Calendar

The facilities of The Ecclesial Calendar are available to all Ecclesias, without exception, who are based on the BASF.

Quite a number of ecclesial reports were received after printing had commenced. We deeply regret we are unable to include them in this issue, and ask recorders to assist us by posting their advice by the 13th of the month.

ECCLESIAL ACTIVITIES for JULY 1970 (God Willing)

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec.: Bro. E. C. Witton, 15 O'Brien St., Gateshead 2290).

- 1—Study 1 Cor: Bro. G. Alchin, "Lest we should be castaways (1 Cor. 9)."
- 2,9,16,23,30—1st princ. class.
- 5—Exh: Bro. F. Ryan. (3 pm Cessnock Exh: Bro. K. Whitehead). Lect: Bro. S. Lake, "The Bible, believe it or perish!"
- 6—A.B. meeting.
- 8,22—Study of Ezekiel's Temple: Bro. N. Davies.
- 12—Exh: Bro. H. Ryan (3 pm GES meeting) Lect: Bro. R. Witton, "The Bible declares there is one God."
- 15—1 Cor. study: Bro. G. Alchin, "Take heed lest we fall (1 Cor. 10:1-14)."
- 19—Exh & Lect: Bro. E. Mansfield, "The defeats of Israel and Russia."
- 26—Exh: Bro. E. Witton. 3 pm Pamphlet dist. Lect: Bro. H. Ryan, "Archaeology proves the Bible true."
- 29—1 Cor. study: Bro. G. Alchin, "Partakers of the Lord's table (1 Cor. 10:15-33)."

BALLINA — Masonic Hall, Cur. Cherry and Swift Streets. (Rec.: Bro. I. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).

BOSSLEY PK. — Progress Hall, Cur. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemmingway Cres., Fairfield 2165. Tel.: 72 9765).

CAMPSIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).

- 5—Exh: Bro. R. Croker. Lect: Bro. D. Shaw, "God's promise to David, a World empire under Christ."
- 6—8 pm AB meeting.
- 8—10.15 am Sisters class at home Sis. White, 47 Frances St., Earlwood: "Characters of the Bible" (Bro. J. Mansfield).
- 9—Corinthians study at home Bro. R. Mansfield, 29 Kulgoa Rd, Bellevue Hill: Bro. Jn. Mansfield, "The Party Spirit" (1 Cor. 1:10-17).
- 12—Exh: Bro. J. Dawson. Lect: Bro. O. van Rensburg, "Why a Christian should be a Conscientious Objector."
- 14,28—Life of the Lord study at home Bro. G. Simmons, 65 Charlotte St: Bro. E. Mansfield.
- 19—Exh: Bro. P. B. Sawell. Lect: Bro. R. Pogson, "Genesis" (Special address on Pentateuch).
- 20—2.15 pm Leaflet dist. in Mascot area.
- 22—Sisters class at 10.15 am in home Sis. Browne, 43 Moratia Ave, Riverwood.
- 23—Corinthian study at home Bro. T. Shaw, 66 Pasadena St, Kogara: Bro. R. Mansfield, "Human wisdom and eloquence rejected by God" (1 Cor. 1:18-31).

Special study effort by Bro. J. Berry (Woodville), on theme: "Gleanings From Genesis."

**FORESTVILLE — Memorial Hall
Starkey St. (Sponsored by Granville
Ecclesia).**

- 5—7 pm Lect: Bro. B. Butters, "Archaeology vindicates the Bible."
- 12—Lect: Bro. C. Bolstad, "Keys to the understanding of the Scriptures."
- 14—8 pm Apocalypse class at 45 Adams St, Harbord: Bro. C. Hocking.
- 19—7 pm Lect: Bro. B. Etherington, "The doctrine of the Trinity is a fallacy."
- 28—8 pm Law of Moses class: Bro. C. Bolstad.
- 26—7 pm Lecture.

**GRANVILLE — 26 The Avenue.
(Rec.: Bro. H. Hadley, 204 Excelsior
St., Guildford 2161).**

- 1,15,29—8 pm Elpis Israel class: Bro. A. J. Russell.
- 5—Exh: Bro. E. Spongberg. Lect: Bro. C. Salmon, "The Bible, the Infallible Word of God."
- 8,22—Corinthian study 8 pm; Bro. D. Pogson.
- 11—Eureka class 8 pm at 40 Lock-
erbie Rd, Thornleigh: Bro. M.
Bonner.
- 12—Exh: Bro. R. Pogson. Lect: Bro.
G. Russell, "Keys to the un-
derstanding of the Scriptures."
- 16—8 pm Quart. business.
- 17—8 pm Thessalonians study at 10
George St, Pennant Hills: Bro.
R. Croker.
- 19—Exh & Lect: Bro. K. Wassell,
"Christ's return will soon be his-
tory."
- 20—7.30 pm Arr. Breth. meeting.
- 26—Exh: Bro. G. T. Darke. 3 pm
Domain meeting. 7 pm Lect:

Bro. J. Gilmore, "The signifi-
cance of Christ's sacrifice."

**LAKEMBA — 232 Lakemba Street.
(Rec.: Bro. M. J. Gilmore, 118
Marine Drive, Oatley 2223. Tel:
57 6986).**

**PENNANT HILLS — Lower Hall,
Community Centre, Yarrara Street
(Sec: Bro. J. Grant, 64 Dunrossil
Ave, Carlingford 2118. Tel: 8716954).**

- 1—Nehemiah class 8 pm at 32
Albion St: "The evil intentions
and slander of enemies (Ch. 6:
1-9)."
- 5—Exh: Bro. E. Mansfield. Lect:
Bro. R. Pogson, "Communism
will be crushed by Christ."
- 6—7.45 pm Organizing committee
meeting.
- 7,14,21,28—8 pm Elpis Israel class,
142 Frederick St, Seven Hills.
- 8,22—1st princ. class 8 pm at 87
Somerville Rd, Hornsby Heights.
- 12—Exh & Lect: Bro. E. Spongberg,
"A challenge to sceptics, God
lives!"
- 15—Nehemiah class cont: "The
treachery of brethren; but the
building completed (Ch. 6:10-
19)."
- 16—Dorcas class 10 am at 87 Som-
erville Rd.
- 19—Exh & Lect: Bro. C. O'Connor,
"Evolution, Hoax of the 20th
century."
- 26—Exh & Lect: Bro. G. Alchin,
"Middle East crisis, prelude to
perfect world govt."

**PORT HACKING—Senior Citizen's
Hall, Gynea Bay Rd., Gynea (Rec.:
Bro. F. J. Ryan, 51 Caravan Head
Rd., Oyster Bay 2225. Tel. 528 7571).**



STUDY WEEKEND TO INTRODUCE NEW THEME AT GRANVILLE

August 1st to 2nd—Leader: Bro. J. Dawson — Prophecy of Isaiah

On Saturday, Aug. 1, two special studies will be held to outline the background of Isaiah's ministry, preparatory to a fortnightly consideration of the prophecy in detail. At 3 pm, Bro. Dawson will present: "The Role of the Prophet Isaiah," and at 5.30 pm Fraternal Tea will be provided. The second study, at 7 pm, is entitled: "The Political Drama of Isaiah's Time."

Special public lectures will also be conducted in conjunction with the study: Aug. 2nd at Assembly Hall, Granville: "The Permissive Society in Bible Prophecy", Aug. 9th at Forestville: "The Reward of the Righteous, God's Kingdom on Earth," and in the same hall on the 17th: "Israel, God's True Witnesses."

RIVERWOOD — 265 Bonds Road
(Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 22 Venetia St., Syl- navia Heights 2224. Tel. 522 0287.)

SHAFTESBURY RD. — Burwood.
(Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel.: Box 169. (Rec.: Bro. K. H. Digney, 532).

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts., (Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)

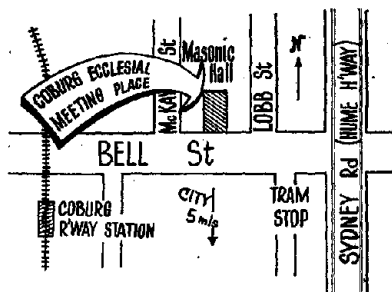
PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. 1 30 4 09)

- 1,15,30—Life of Abraham study: Bro. B. Hayles.
- 3,17,31—Elpis Israel classes in homes.

- 5—Exh: Bro. H. West. Lect: Bro. J. Ullman, "Christ's coming will end man's misrule."
- 7—Sisters class: 12 noon.
- 8,22—Eureka study class: Bro. G. Hawkins.
- 10,24—Bible marking class: Bro. A. Newton.
- 12—Exh: Bro. A. Newton. Lect: Bro. D. Hurn, "Egypt and the Arabs in Bible prophecy."
- 19—Exh: Bro. P. Duperouzel. Lect: Bro. A. Payton, "Who will rise from the grave when Christ returns?"
- 26—Exh: Bro. B. Hayles. Lect: Bro. G. Hawkins, "The Bible devil is human nature."

VICTORIAN ECCLESIAS

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel.: 36 9444).



Reservoir: Bro. P. Brewer, "Nazareth, Jesus' proclamation and rejection (Lk. 4:16-30)."

- 12—9.30 am El & SS. Exh: Bro. G. Churches.
- 19—El & SS. Bro. S. Snow.
- 21—Bible class: Bro. M. Islip, "Galilee, Mighty wonders of Healing (Lk. 4:31-44)."
- 26—El & SS. Exh: Bro. S. Finin.

LILYDALE—Athenum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

- 2,16,30—Eureka class at 47 Finlayson St, Doncaster W.: Bro. S. J. Mansfield.
- 4,18—Temple of Ezekiel's prophesy class at 72 Wood St., Templestowe: Bro. S. Snow.
- 5—9.30 am Elpis Israel class and S.S. Exh: Bro. S. J. Mansfield.
- 7—Bible class at 2 Horton St.,

- MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).**
- 3,17,31—8 pm Bible class at home Bro. Burrage, 6 Langford St.
 - 5—1.30 pm Memorial meeting.
 - 8—Bible class cont: "The Potter and the Clay."

The ECCLESIAL CALENDAR

- 14—2 pm Bible class at home Bro. G. Howe, Yarragon, "Moses, the faithful."
- 19—1.30 pm Memorial meeting. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers.
- 22—Bible class cont: "Jehoiakim

SUPPLEMENT to LOGOS, JULY 1970

- burns the Bible."
 - 28—2 pm Bible class at home Bro. Howe, "Moses, the discerner of hypocrites."
- PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).**

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 2,9,16,23,30—Home study on "Nazareth Revisited", 7.45 pm (phone for details).
- 4—CYC: Jnr. at 2 pm: "Commencement of Paul's 2nd Missionary Journey." 7 pm Senior:

- Bro. F. W. Onley, "The Breast-plate."
- 5—9.30 SS. Exh. & Lect: Bro. F. W. Onley (L'ton), "What do our troubled times mean?"
- 7—7.45 pm Bible class: Bro. B. D. Jones, "Eliphaz second speech (Job. 15)."
- 8,22—10 am Dorcas class.
- 12—SS. Exh. & Lect: Bro. R. A. Yeomans, "The Jews and the

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

STUDY CLASSES THAT I

The Truth is the means that God has provided for the sanctification of believers (John 17:17), and we best come under its influence by the systematic study of the Word. This will be found most profitable when done communally. Your attendance

In Brisbane

ELPIS ISRAEL

Time: 7.45 pm. Thurs.
Place: Home of Bro. & Sis. D. Bartley, Ryedale St, Tingalpa.

An exposition of the first principles, as clearly expounded by Bro. Thomas. Visiting brethren and sisters are welcomed to this enthusiastic and valuable evening.

In Adelaide

In Melbourne

TEMPLE OF EZEKIEL'S PROPHECY
Time: 8 p.m., Sat.
Place: 72 Wood St., Templestowe.
Leader: Bro. S. Snow.

A graphic outline, based on Bro. Sulley's consideration of Ezek. 40-48, is given of the glorious Temple to be constructed in Jerusalem. Illustrations are provided, and the study designed to give realism to a vision of the future.

Special Studies At Granville

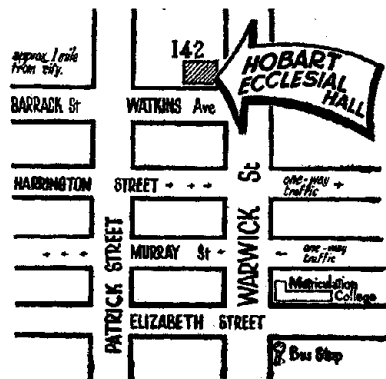
ANASTASIS

Leader: Bro. D. Pogson.
Dates: Wednesday 8, 22.
Place: Granville Hall.

This outstanding study concludes the series on Corinthians, which has been greatly enjoyed by those attending. On these two evenings, special consideration will be given to Paul's argument in 1 Cor. 15, and the principles expounded showing the three stages in the process of resurrection.

A most worthwhile study: and special notes will be available.

- purpose of God."
- 14—Bible class cont: Bro. D. Hazard, "Job's reply to Eliphaz (Ch. 16,17)."
- 18—CYC: Jnr 2 pm, "Paul's 2nd Journey (cont.)." Snr. 7 pm, "Simon the tanner."
- 19—SS. Exh & Lect: Bro. I. F. Butler, "The Nuclear Age, Are we to survive it?"
- 21—Bible class: Bro. R. A. Yeomans, "Bildad's 2nd speech (Ch. 18)."
- 26—SS. Exh & Lect: Bro. S. J. Mansfield (Coburg), "What does the future hold?"
- 28—Bible class: Bro. R. T. Pike, "Job's reply to Bildad (Ch. 19)."



UNIVERSITY LECTURES IN HOBART

During recent weeks a series of special lectures was presented in the University of Tasmania, and encouraging interest by a number of young people has resulted. Speakers have included Bro. A. D. Norris and Bro. H. Taylor, and the assistance of brethren from Launceston has been most helpful.

RESERVE YOUR SUPPORT

at a class where such study is engaged upon will be found beneficial to yourself, the class, and the Ecclesia. Join one of the classes herein advertised, and attend it regularly, and your "profiting will appear to all" (1 Tim. 4:16).

In Melbourne

EUREKA STUDY

Time: 8 p.m., Thurs.,
Place: 47 Finlayson St., Doncaster West.

This unexcelled exposition of the Apocalypse provides an appreciation of the general prophetic picture of the Scriptures. The class will consider Rev. 11, dealing with the Two Witnesses, using Bro. Thomas' exposition of this section.

FOLLOWING THE MASTER

Time: 7.45 pm Wednesdays.
Place: Woodville Ecclesial Hall.
Leader: Brother H. P Mansfield.

An exciting excursion into the past. The life of the Lord examined in detail, providing valuable exhortation and exposition. The events of the year preceding the crucifixion is currently being considered, and the training of his disciples by the Lord is emphasised. Study notes available at each evening, which concludes with light refreshments.

In Brisbane

B.A.S.F.

Time: Each Thursday evening, 7.45
Place: Council Hall, Hewitt Street, Wilston.

A detailed examination of various principles in the Statement of Faith, demonstrating the vital necessity to understand the foundation teaching of the Truth. All are welcome to assist in this interesting study.

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Muirgrave St., Launceston, 7250. Tel: 44 2207).

- 1,15—7.45 pm Mut. Improv. Class.
- 2,16—7.45 pm Dorcas activity.
- 3,10,17,24—Study: "Last days of Judah's commonwealth."
- 5—9.30 am Senior Elpis Israel class & S.S. 11 am Exh: Bro. C. Blanch, 7 pm Lect: Bro. D. Case, "The Bible's solution to the racial problem."
- 8,22—7.45 pm Bible class.
- 11,25—Junior & Senior CYC.
- 12—El & SS. Exh: Bro. G. Bowers. Lect: Bro. F. Onley, "The Bible's Solution to the Jewish problem."
- 19—El & SS. Exh: Bro. D. Case. Lect: Bro. K. Niejalke, "The Bible's solution to the morality problem."

26—El & SS. Exh: Bro. G. Dangerfield. Lect: Bro. J. Kershaw, "The Bible's solution to the religious problem."

LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Trarallyn (Rec: Bro. E. A. Harvey, 18 Notley Street, Newnham 7250. Tel: 31 3316).

- 5—Exh: Bro. E. A. Harvey. Lect: Bro. J. Duckworth, "Today's education and tomorrow's children."
- 12—Exh: Bro. G. J. Duckworth. Lect: Bro. R. Ross, "A religion that makes sense."
- 19—Exh: Bro. D. W. Harvey. Lect: Bro. F. W. Bracey, "The Jews, God's people."
- 26—Exh: Bro. F. W. Bracey. Lect: Bro. E. A. Harvey, "One Bible, many churches — Does it matter?"

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kerfman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 1—Faith of prophets class at home Bro. J. King, 6 Winns Rd., Blackwood, "Jonah, the Prophet reprov'd and educated."

Special Effort from 4th-12th, by Bro. B. McClure (Lakemba). See details below.

- 13—Int. friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale: Bro. J. King, "Belief, Repentance and Baptism, essential for salvation."

BRIGHTON ECCLESIA'S SPECIAL EFFORT

4th to 12th July — Leader Bro. B. McClure — An Exhortation To Youth
Brethren and sisters are invited to the following meetings, to hear exposition culled from the Epistles, and especially related to the needs of young people today.

- Sat. 4th:** A Fraternal Evening, held in Pioneer Hall, cnr. Morphet & Sturt Rds, Warradale: "A Young man's introduction to the Truth" (Phil. 3).
- Sun. 5th: 11 am Exh:** "A young man's influence in an ecclesia" (1 Thess. 3). 7 pm Lect by Bro. R. Abel, "Our world in the balance, Which way will it go?"
- Tue. 7th: Study,** "A young man and the Truth's responsibilities" (1 Tim. 2). To be held at home Bro. B. Luke, 1 Abbotshall Rd, Hawthorn.
- Thu. 9th: Study:** "A young man and ecclesial organisation" (2 Tim. 2). Held at the home of Bro. R. Mansfield, 13 Menura Ave, Glenalta.
- Sat. 11th:** Study at home Bro. J. Mansfield, 16 Renwick St, West Beach, "A young man faces ecclesial problems" (2 Tim. 3).
- Sun. 12th: Exh,** "A young man's choice of a companion" (2 Tim. 4). Lect by Bro. R. Abel, "Armageddon, God's cure for a troubled world."

A special lecture is also scheduled for **Fri. 17th**, in the Pioneer Hall, at which Bro. McClure will speak on: "The way of Truth, the Only Way to Life."

15—Faith of prophets class at home Bro. J. Mansfield, 16 Renwick St., West Beach: Bro. P. Weller, "Satan and the ecclesia of God (Job)."

17—Special lecture by Bro. B. McClure: at Pioneer Hall, cnr. Morphett and Sturt Rds, Waradale: "The way of Truth, the only way to life."

19—Exh: Bro. J. Martin. Lect: Bro. R. Mansfield, "The 1,000 year reign of Christ on earth."

20—Sign class.

21—Arr. Brethrens meeting.

23—Acts class at home Bro. R. Mansfield, 13 Menura Ave, Glenalta, "Lo, we turn to the Gentiles (Acts 13:42-52)," Bro. B. Luke.

26—Exh: Bro. E. Wilson. Lect: Bro. B. Luke, "Roman Catholicism condemned in the Bible."

29—Faith of prophets class at home Bro. G. Mee, 3 Wingate Ave., Edwardstown: Bro. P. Weller, "The value of true righteousness (Job)."

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

5—Exh: Bro. D. Brumby. Lect: Bro. G. Franklin.

12—Exh: Bro. P. Dunn. Lect: Bro. J. King, Jr.

19—Exhortation. Lect: Bro. J. Luke.

26—Exh: Bro. A. Johnson. Lect: Bro. F. Hermann.

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

Sundays, 11 am: Memorial Meetings.

1—Study: "In the footsteps of the Master — From Galilee to Jerusalem for the Feast of Tabernacles (Lk. 9:52-62)."

3,10,17,24 — Tape study on

"Judges."

8—Study: "Teaching at the Feast in Jerusalem (Jn. 7:10-31)."

15—Study: "On the last day of the Feast (Jn. 7:37-53)."

22—Study: "Controversy in Jerusalem (Jn. 8)."

29—Study: "Amongst the leaders in Israel."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

1—Revelation study: "Marriage of the Lamb" (Ch. 19).

2—MIC: Lect, "The devil defined" (Bro. P. Dunn); Exp, "The great mystery of Eph. 5" (Bro. G. Mee).

4—2 pm Young peoples' sports afternoon at Sealcliffe.

5—Exh: Bro. A. Hollamby. Lect: Bro. B. McClure, "Will the two Germanys unite?"

6—Christendom Astray class at home Bro. A. Hollamby.

8—Elpis Israel study: "The lives of Isaac and Jacob."

9—2 pm Sisters' class.

10,24—Parables class at home Bro. J. Brown, 8 Collins St, Camden Pk.

11—2 pm SS outing; 7 pm — "Consideration of lessons."

12—Exh: Bro. K. Hill. Lect: Bro. R. Edgecombe, "Why we can rely on Bible prophecy."

15—Bible marking: "Devil, Satan & demons."

16—MIC: Lect, "Do souls die?" (Bro. K. Pearson); Exp, "He that loveth his life shall lose it" (Bro. L. Osborne).

18—2 pm distribution Bible corr. invitations. 8 pm Suburban young peoples class.

19—Exh: Bro. H. P. Mansfield. Lect:

THE TEMPLE STUDY APPRECIATED

The study of Ezekiel's Temple, conducted in June by Cumberland Ecclesia during the visit of Bro. S. Snow (Coburg) was enthusiastically attended. The effort was conducted over a holiday week-end, concluding in an all-day picnic at Blanchetown on the River Murray. Though the weather was cool, a warm spirit pervaded the atmosphere, and all who attended thoroughly enjoyed the occasion. The studies were assisted by graphic charts of the great Temple, providing a vision of the reality of the coming age.

- Bro. J. Knowles, "Russia will not destroy Israel."
 22—E.I. class: "Jacob leaves for Padan-aram."
 23—2 pm Sisters class. 8 pm AB
 26—Exh: Bro. J. Martin. Lect: Bro. A. Hill, "The world's future."
 27—Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Gdns.: Bro. R. Abel, "Questions and answers on any Bible subject."
 29—Revelation study: "King of kings, and Lord of lords" (Ch. 19).
 30—Mutual Impr. class.

ELIZABETH — Tolmer Rd. (Rec: Bro. D. Smith, 5 Myall Ave, Para Hills 5096. Tel: 64 3649).

- 5—Exh: Bro. J. Roberts. Lect: Bro. B. King, "The Universe, plan not accident, a witness to a Divine Creator."
 12—Exh: Bro. F. Russell. Lect: Bro. P. Hurn, "Moral standards and true Christianity."
 19—Exh: Bro. M. Lund. Lect: Bro. D. Smith, "In God's promises to Israel, you live or die."
 26—Exh: Bro. R. Hornsby. Lect: Bro. R. Abel, "When does eternal life begin?"

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)

- 1—11 am Sisters class.
 2—Int. friends class at home Bro. R. Stokes, 87 Collins St, Broadview. 8 pm.
 3,17,31—8 pm Youth group study.
 5—Exh: Bro. G. Wigzell. Lect: Bro.

- J. Knowles, "Christ's death and your salvation."
 7,21—8 pm Elpis Israel class: Bro. D. Manser.
 12—Exh: Bro. D. Manser. Lect: Bro. H. P. Mansfield, "Russia, the Vatican, and the invasion of Israel."
 14,28—Law of Moses class 8 pm: Bro. J. Martin.
 19—Exh & Lect: Bro. R. Abel, "Modern tongue-speaking exposed by the Bible."
 26—Exh: Bro. D. Horgan. Lect: Bro. A. Valkenberg, "The king of the Jews soon to enforce world peace."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

Bible studies held Wednesdays on "Elpis Israel" and the "Life of Christ."

- 5—Exh: Bro. J. Hodges. 3 pm Sunday School. 7 pm Lect: Bro. R. Hollamby.
 12—Exh: Bro. A. M. McLean.
 15—2.30 pm Dorcas activities.
 19—Exh: Bro. C. Hollamby.
 26—Exh: Bro. I. Dangerfield (Adel.)
SOUTH EAST — (Rec.: Bro. M. E. Lawrey, Rectory Place, Naracoorte. Tel.: 22516).

Meetings are held in various homes. Details obtained from Bro. Lawrey, or from Bro. I. J. Tregenza, Penola, Telephone 7 2339.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

PRACTICAL APPROACHES TO PREACHING THE TRUTH

Under the above theme, Enfield Ecclesia is conducting a special weekend study, led by Bro. R. Abel. The object is to declare the need for vigorous preaching activity which must be assumed by each member of the Ecclesia. Details of the meetings are as follows:

Fri. July 17, 8 pm—"That I may speak boldly as I ought to speak (Acts 18.)"

Sat. July 18, 8 pm—"God did not give us the spirit of timidity (2 Tim. 2)." The Suburban young peoples class will combine on this occasion. Consideration will be given to presenting the Truth to such as the J.W.'s.

Sun. July 19, 11 am—"We have this treasure in earthen vessels (2 Cor. 8)." **7 pm**—Lect: "Modern tongue-speaking exposed by the Bible (1 Cor. 14)."

Tue. July 21, 8 pm—"The open statement of the Truth." The study will include suggested means of speaking to Pentecostals and Crusaders.

It is anticipated the weekend will prove both interesting and instructive.

- 2—8 pm study at home Bro. D. Matthews: "Be ready always to give an answer" (Bro. R. Abel).
- 5—Exh: Bro. S. Kingsbury. Lect: Bro. P. Weller, "Britain's proper place in Bible prophecy."
- 8—8 pm Int. friends class at home Bro. A. Goodwin: "The promises."
- 9—Elpis Israel study 8 pm at home Bro. B. Temple: Bro. D. Manser.
- 12—Exh: Bro. D. McColl. Lect: Bro. D. Manser, "Russia's bid for world dominion defeated by Christ."
- 16—8 pm study at home Bro. G. Wigzell: Bro. R. Abel "Be ready always . . ."
- 19—Exh: Bro. T. Parsons. Lect: Bro. B. Pearce, "France, the chief contributor towards Armageddon."
- 23—8 pm Study at home Bro. B. Pearce: Elpis Israel.
- 26—Exh: Bro. F. Brinkerhoff. Lect: Bro. J. Luke, "Russian invasion of Egypt foretold in the Bible."
- 30—Study at home Bro. R. Smith 8 pm: Bro. G. Wigzell, "Be ye not conformed to this world."

VICTOR HARBOR — Masonic Hall
 (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel.: 67 1096).

WOODVILLE — Aberfeldy Ave.
 (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 1—Bible study 7.45 pm, "In the Footsteps of the Master; The Lord Attends the Feast of Tabernacles (Jn. 7:1-10; Lk. 9:51-62).
- 3—MIC: Chairman, Bro. R. Gray.
- 4—Sunday School Outing, com-

- mencing 2.15 pm.
- 5—Exh: Bro. R. Gray. Lect: Bro. M. Lund, "The Gospel preached in Eden."
- 6—AB meeting.
- 7,21—Sisters' Dorcas, 10.30 am.
- 8—Bible study cont: Bro. H. P. Mansfield, "Activity at Jerusalem during the Feast (Jn. 7:11-53)."
- 10—Pioneer Exposition Study: (a) Eureka (b) Elpis Israel pp. 80-87, "Why man transgressed."
- 11—3 pm Lit. distribution. 6 pm Fraternal tea. 7.30 pm Bible marking: "Gospel of Mark."
- 12—Exh: Bro. G. E. Mansfield. Lect: Bro. G. Wigzell, "The Gospel preached to a pilgrim."
- 15—Bible study: "The Lord makes three appeals (Jn. 8)."
- 17—MIC: "Expositions on Christ's Near Return." (a) Bro. P. Scott, "Time periods from Daniel." (b) Bro. J. Mednyanszky "Time periods from Revelation." (c) Bro. M. Goodwin "Time periods from the Olivet prophecy."
- 18—Suburban young peoples evening.
- 19—Exh: Bro. G. Wigzell. Lect: Bro. C. C. Wigzell, "The Gospel preached to a king."
- 20—Home discussion at 4 Lasscock Ave, Findon: "Abraham, The friend of God."
- 22—Bible study: "The blind man is cured and the Sixth sign given (Jn. 9)."
- 24—Pioneer expositions: (a) Eureka (b) Elpis Israel pp. 88-95, "Sin in the flesh."
- 26—Exh: Bro. F. King. Lect: Bro. P. Mansfield, "Divine antidote to moral corruption (2 Pet. 1)."
- 27—Quarterly busin. meet.

"RESERVED SEATS" AID LECTURE

A public lecture held at Flinders Park on May 25th by Woodville (SA) Ecclesia drew a responsive audience. 160 attended, including 45 interested friends as well as Sunday school scholars. An enthusiastic atmosphere resulted from previous careful planning of the evening's program. One new feature was the offer in advertisements of "reserved seats," for which those interested were asked to apply. A special introductory letter with a "seat coupon" was sent to each who did so, and it is felt that this greatly aided the success of the venture. The Woodville Ecclesia is currently following up the contacts made, and as a result eight friends attended a specially-convened discussion evening subsequently held.

- 29—Bible study: "Parable of the good shepherd (Jn. 10)."
 31—MIC: "Significant numbers in the Bible" (a) Bro. B. Ashman

- "1 to 6" (b) Bro. E. Hubbard
 "7 to 12" (c) Bro. F. Brinkerhoff "Multiple numbers."

QUEENSLAND ECCLESIAS

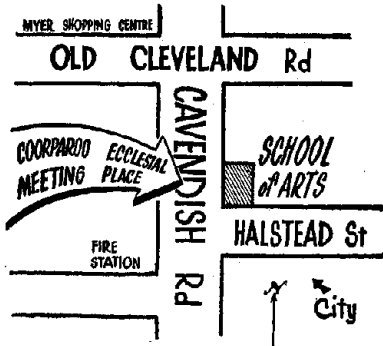
BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- Sundays: 11 am Exh. 7.15 pm Lect.
 2—7.45 pm Bible class at home Bro. R. Miles: "Daily readings" (Bro. C. Rossow).
 6,20—7.45 pm MIC.
 7,14,21,28—10 am Dorcas class.
 9,23—7.45 pm Bible class at home Sis. Elliot: "1st Peter" (Bro. D. Watson).
 16—Bible class at home Bro. Miles: "Daily Readings."
 30—7.45 pm Bible class: Bro. R. Miles, "Question Night."

BUNDABERG—Drum Corp. Hall, Burrum St. (Rec: Bro. P. A. Bundesen, Mail Service 299, Bundaberg 4670).

- Meetings held 11 a.m. as above; 4 p.m. in home Bro. Simpson, Drew St. Sunday school held 10 am. Wednesday Bible study at 7.30 pm in home Bro. Stokes, Rosedale Rd. (ph. 357).
 5—Exhort: Bro. Winch.
 12—Exhort: Bro. R. Stokes.
 19—Exhort: Bro. Bundesen.
 26—Exhort: Bro. Armour.

COORPAROO — School of Arts, Chr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).



- 2—7.45 pm Elpis Israel study by Bro. R. Hermann, at home Bro. R. Stead, Tingalpa.
 5—Exh: Bro. R. Rock. 2.30 pm Bible marking. Lect: Bro. T. Dawson, "Did Jesus pre-exist?"
 9,23—7.45 pm Ephesians study by Bro. R. Hazell, at home Bro. D. Bartley, Tingalpa.
 12—Exh: Bro. J. Higgs. Lect: Bro. R. Bailey, "What is the importance of the Bible today?"
 16,30—Elpis Israel study at home Bro. Bartley: Leader, Bro. J. Higgs.
 18—Tabernacle class at home Bro. R. Stead.
 19—Exh: Bro. T. Dawson. 7 pm Lect: Bro. L. Crowther, "The Christian and the Old Testament."
 24—7.45 pm Young peoples evening: "The Apostle Paul's journeys."
 26—Exh: Bro. S. Arthur. Lect: Bro. R. Hermann, "The Christian & the second coming of Christ."
KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).

REDCLIFFE — 4 Irene St. (Rec.: Bro. C. Brandt, 166 Prince Edward Pde., Redcliffe 4020. Tel.: 5470).

SOUTHPORT — Falconer St. (Rec.: Bro. J. Carnes, 32 West St., Burleigh Heads 4220. Tel: 5 2125).

- 5—Exh: Bro. L. Lepherd. 7 pm Bible study: "Elijah the Tishbite."
 12—Exh: Bro. E. Spall. 7 pm study.
 19—Exh: Bro. J. Carnes. 7 pm study.
 26—Exh: Bro. L. Dodd. Lect: Bro. J. Carnes.
 Wednesdays 7.30 pm: Bible study, "Fulfilled Prophecy."
WILSTON—Council Hall, Hewitt St. (Rec: Bro. N. Allen, 124 Ridge St., Northgate 4013. Tel: 66 8997).

ECCLESIAL PERSONALITIES**The doers**

These are the hard core — a small group — who believe they owe something to the ecclesia to which they belong, and realise that without the support of the Truth's arrangements others may be encouraged to laxity and weakness in their responsibilities. These are the activists; brethren and sisters who provide their Scriptural knowledge, their experience and common-sense to the betterment of the ecclesia and those in it.

The gropers

The gropers are the triers — those who attend most meetings and support the actions of the doers and endeavor to help by doing a little rather than a lot. Many gropers grope towards becoming doers and sometimes slip back to being mopers.

The mopers

Mopers also attend meetings, especially Business meetings, usually to complain at what the gropers and doers are doing or have not done. They are invariably negative in that they see all the problems and difficulties of a particular line of action rather than the benefits, and are notorious for sliding under the table when a doer asks for someone to help with a little spare-time work.

The no-hopers

Non-attendance at meetings, non-thinking, non-everything else. These are the takers who contribute little, if anything, to their ecclesia, but expect others to do their work exceptionally well.

Let all remember the words of James: "Be ye doers of the Word, and not hearers only, deceiving your own selves." We help ourselves and our brethren by so acting!

ECCLESIAL SPECIAL EFFORTS (God Willing)

Your Support Will Assist These Ecclesial Activities.

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

July 4 to 12, at Brighton, S.A.

Annual effort to be based on Epistles to Timothy, presented by Bro. B. McClure (Sydney).

August 15 to 26 at Woodville, S.A.

Bro. Roland Pogson (NSW) is guest-speaker, and will outline "The Atonement" in a series of vital, personal studies and lectures. It is anticipated that a special book on the subject will be available.

August 29 to September 6 at Rathmines, N.S.W.

Spring Bible School

September 7 to 11, at Coburg, Victoria

Study effort under the leadership of Bro. J. Knowles.

October 31 to November 2, at Launceston, Tasmania

The annual CYC study weekend will be held at Port Sorrell in Northern Tasmania, under the theme of "Judges."

December 26 to January 3, 1971 at Rathmines, N.S.W.

Summer Bible School (sponsored by Brighton Ecclesia).

January 9 to 18, 1971, at Hobart, Tasmania

The Tasmanian Bible Campaign

May 8 to 16, 1971

22nd Bible School (Autumn), sponsored by Brighton (SA) Ecclesia.

August 28 to September 5, 1971

23rd Bible School (Spring), sponsored by Sutherland (NSW) Ecclesia.

December 25 to January 2, 1972

24th Bible School (Summer), sponsored by Sutherland (NSW) Ecclesia.

DAILY BIBLE READINGS FOR JULY 1970							
Wednesday	1	1 Samuel	13	Isaiah	56,	Revelation	21, 22
Thursday	2	.....	14	.....	57	Matthew	1, 2
Friday	3	.....	15	.....	59	.....	3, 4
Saturday	4	.....	16	.....	60	.....	5
Sunday	5	.....	17	.....	61	.....	6
Monday	6	.....	18	.....	62	.....	7
Tuesday	7	.....	19	.....	63	.....	8
Wednesday	8	.....	20	.....	64	.....	9
Thursday	9	.....	21, 22	.....	65	.....	10
Friday	10	.....	23	.....	66	.....	11
Saturday	11	.....	24	Jeremiah	1	.....	12
Sunday	12	.....	25	.....	2	.....	13
Monday	13	.....	26, 27	.....	3	.....	14
Tuesday	14	.....	28	.....	4	.....	15
Wednesday	15	.....	29, 30	.....	5	.....	16
Thursday	16	.....	31	.....	6	.....	17
Friday	17	2 Samuel	1	.....	7	.....	18
Saturday	18	.....	2	.....	8	.....	19
Sunday	19	.....	3	.....	9	.....	20
Monday	20	.....	4, 5	.....	10	.....	21
Tuesday	21	.....	6	.....	11	.....	22
Wednesday	22	.....	7	.....	12	.....	23
Thursday	23	.....	8, 9	.....	13	.....	24
Friday	24	.....	10	.....	14	.....	25
Saturday	25	.....	11	.....	15	.....	26
Sunday	26	.....	12	.....	16	.....	27
Monday	27	.....	13	.....	17	.....	28
Tuesday	28	.....	14	.....	18	Romans	1, 2
Wednesday	29	.....	15	.....	19	.....	3, 4
Thursday	30	.....	16	.....	20	.....	5, 6
Friday	31	.....	17	.....	21	.....	7, 8

Read Yourself Rich! From The Christadelphian Bookshelves
RECOMMENDED READING FOR THIS MONTH

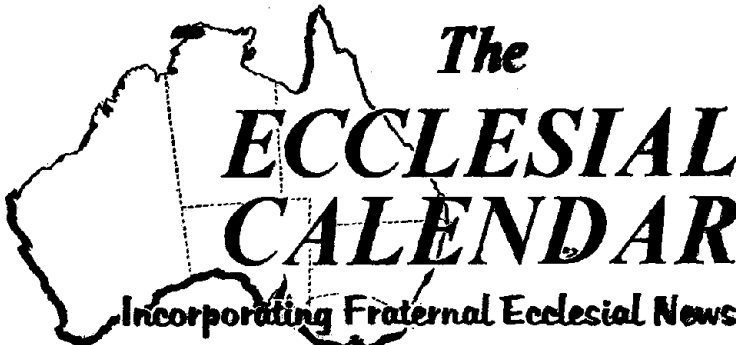
Supplement your Bible Reading with these sterling expositions, which comment upon current readings —

- **Ministry Of Jeremiah** — Bro. C. C. Walker provides an interesting commentary in chapter sequence of the whole prophecy. This edition contains a helpful subject and verse index, and is available for **\$1.35** (plus post).
- **Parables Of The Messiah** — Explains Matthew's record of the sayings of Christ. An index indicates the many references to the parables in Matt., and will be found valuable for study. Priced: **\$1.60** (plus post).
- **Epistle To The Romans** — Summarising the basic teaching in Romans. Priced: **\$1.10** (plus post).
- **Elpis Israel** — Standard Christadelphian exposition. Use the index to discover Bro. Thomas' many comments on the prophecies and epistles. Priced: **\$3.20** (plus post).
- **Ministry Of The Prophets: Isaiah** — By Bro. Roberts and Walker, setting forth the basic principles of this glorious prophecy. The exposition systematically expounds chapter by chapter, and is equipped with a subject/verse index for ready reference. **\$3** (plus post).

These volumes are available from Ecclesial librarians, Book distributors, or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

BOOK DISTRIBUTORS IN AUSTRALIA

- Queensland:** Bro. R. Bailey, 31 Mourilvan Street, Mansfield 4122.
- Victoria:** Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156.
- New South Wales:** Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135. (Tel: 76 6540).
- Sth. Aust:** Bro. M. Goodwin, 4 Lasscock Ave., Findon 5023. (Tel: 45 6664).
- West Aust:** Bro. T. Stagg, Doongalla Rd., Attadale 6156.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5824, by the 15th of the Month.

At Our Meetings

MUTUAL IMPROVEMENT CLASSES

Brother Roberts once observed that in a large ecclesia there was very little opportunity for young men to acquire the art of public speaking — an art, the rudiments of which were possessed by everyone, but which could not be developed without practice. The existence of such a class gave them this opportunity, and opened the way for usefulness afterwards. He warned the young men, however, against the cultivation of mere technical expertness.

He pointed out that true wisdom lay in converging all their exercise upon the development of apostolic saintship in speech and action. He referred to Paul's instructions to Timothy, as affording the best clue in this matter: "O man of God", Paul styled Timothy. None of them ought to be content with any condition short of that to which this description was applicable. How then, should brethren seek to "improve"? Firstly, in understanding. An enthusiastic appreciation of the Inspired Oracles will give power to any address. Like Jeremiah, such will find "the Word . . . as a burning fire" (Jer. 20:9), and be able to present the Truth with vigor and interest (cp. Acts 4:13). Then, the experience of public speaking at "MIC" will give added confidence and ability in the elucidation of the Scripture.

Woodville Ecclesia Annual Fraternal Effort**AUGUST 15th to 26th. Leader: Bro. Roland Pogson (Yagoona)****Theme: "THE ATONEMENT"**

The vital principles of Christ's Sacrifice will be vividly brought to attention during this special ecclesial effort, in a series of illustrated studies at Woodville (S.A.). During the course of the effort, a **Special Book** will be available, entitled "To the Elect of God in a Time of Trouble," comprising letters by Brother Robert Roberts worthy of thoughtful meditation and of an encouraging nature when faced with Ecclesial or personal problems.

The following arrangements are planned:

- Saturday 15th—Fraternal Evening.** A meeting of welcome and introduction, in which Bro. Pogson will outline the subject-theme, under the title: TO THE ELECT OF GOD IN A TIME OF TROUBLE. The important nature of the theme will be emphasised. This will be supplemented by musical items, and conclude with refreshments.
- Sunday 16th—Exhortation:** Based on Mark 11: THE SACRIFICE INSPECTED. **7 pm Lecture:** OUR WORLD IN THE BALANCE: WHICH WAY WILL IT GO? A review of world conditions, highlighting national crises, and demonstrating the Divine solution.
- Monday 17th—Public Lecture at Hindmarsh Town Hall 8 pm.** Bro. H. P. Mansfield will present an illustrated lecture: THE AMAZING MIRACLE OF THE MIDDLE EAST. To be supported by color slides, and tape sound-track of notable events in recent history. This lecture has been extensively advertised.
- Wednesday 19th—1st Study:** OUR BASIC PROBLEM TODAY! How the original curse of God upon mankind applies; our defiled condition and the need for sacrifice.
- Friday 21st—2nd Study.** HOW THE LAW HANDLED OUR PROBLEM. The various types of the Law, such as the lamb, the altar, etc. will be explained, and the reason for the principles of sanctification highlighted.
- Saturday 22nd—Ecclesial Family gathering.** THE ECCLESIA AND FAMILY IN AN EVIL AGE. How the current age challenges the family unit; the responsibility of parents, young people, and children; the principles of the family reflected in the Ecclesia. This evening will feature various items by Sunday school scholars as well as brethren and sisters, and prove a most outstanding occasion.
- Sunday 23rd—Exhortation:** THE FOUNDATION OF THE ECCLESIA (1 Cor. 3). **Lecture:** THREE STEPS TO SALVATION. What "belief," "baptism" and "dedication" really mean, and how they should operate in a believer's life.
- Monday 24th—3rd Study.** HOW CHRIST RESOLVED OUR PROBLEM. The effect of the atonement in the life of the Lord; how his righteousness provided the basis for Divine redemption.
- Wednesday 26th—4th Study.** HOW WE SHOULD MEET OUR PROBLEMS. The outworking of eternal salvation in individual lives; how the atonement principles must be manifested; and the vital needs of brethren and sisters who live in the shadow of Christ's coming. This evening will conclude with a brief farewell meeting for Brother and Sister Pogson.
- THIS EFFORT WILL EMPHASIZE THE ESSENTIAL NEED FOR A CORRECT UNDERSTANDING OF THIS FUNDAMENTAL PRINCIPLE, AND WILL THEN REVEAL HOW EACH DISCIPLE MUST ACT IN ACCORDANCE WITH "THE ATONEMENT."**

THE ECCLESIAS REPORT . . .

BAPTISMS

It is encouraging to receive reports from ecclesias of immersions into the sin-covering name of the Lord Jesus Christ, and to rejoice with those associated with our new brethren and sisters. May they all, like young Timothy, be found "an example of the believers . . ."

Cumberland: **Mr. Russell Keith Woodward** (June 23), elder son of Bro. and Sis. R. Woodward.

Launceston: **Mr. Paul Blanch** (June 16), son of Bro. and Sis. Charles Blanch.

Pascoe Vale: **Miss Lois Crouch** (June 4), daughter of Bro. and Sis. Eric Crouch.

Riverwood: **Mr. Garry Coates** (May 29).

Yokine (Perth): **Miss Christine Davy** (June 26).

TRANSFERS

We commend the following to their new ecclesial associations:

To Ballina: **Bro. A. Smith** (from Pt. Hacking).

To Brisbane: **Bro. David Taylor**, and **Sis. Daphne Butler** (both from Hobart), have moved to the Brisbane area for a period.

To Brighton: **Bro. & Sis. Royce Nicolls** (from Cumberland); **Sis. Ruth Onley** (from Launceston).

To Coorparoo: **Bro. and Sis. L. Ebers** (from Riverwood).

To Enfield: **Sis. Nancy Hardinge** (from Brighton).

To Granville: **Bro. and Sis. A. Archer** (from Victoria Hall, N.Z.).

To Pennant Hills: **Bro. and Sis. R. Hankinson** (from Sydney Central).

To Riverwood: **Sis. E. Jenkins** (from Hurstville).

To Tea Tree Gully: **Bro. and Sis. Dean Matthews**; **Sis. Bev. McGeorge**; **Sis. L. Oldfield** (all from Enfield).

To West Ryde (NSW): **Bro. George Gallie** (from Sutherland).

To Wilston: **Sis. V. Smith** (from Lakemba); **Bro. P. Venn** and **Sis. R. Venn** (from Hobart).

To Woodville: **Sis. Joan Fergusson** (from Enfield).

MARRIAGES

In the joining together of man and wife in the bonds of the Covenant, there is seen a token of the greater marriage of Christ and the Ecclesia. Therefore we rejoice with the following brethren and sisters who now walk unitedly in anticipation of the Day of Glory to come:

July 4th: **Bro. Robin White** (Dorrigo) and **Sis. Louis Ackers** (Muswellbrook) were married. A number of Adamstown members journeyed the 80 miles north to Muswellbrook to attend the wedding; and Bro. Fred Russell conducted the service. Sis. White will be meeting with the Dorrigo Ecclesia.

June 6th: **Bro. J. Gilmore** and **Sis. Maureen Martin** were married at Lakemba.

June 13th: **Bro. B. Dawson** and **Sis. Marie Deering**, were married at Shaftesbury Road.

DEATHS

We are saddened to learn of the incident of death in the Brotherhood, reminding of the desperate need for each brother and sister: to "occupy" themselves in the Master's service whilst they have opportunity. Mortality takes its toll by one means or another; yet in the service of the Master, there is hope of immortality, free from the frailties of this age of sickness and sorrow.

Bro. W. J. Barton (Booval) died Friday, June 19th. His attendance and assistance at the ecclesial functions, particularly the M.I. Class, will be greatly missed.

Sis. Stokes (Enfield), died June 23rd. Sis. Stokes was resident at Bethsalem Rest Home, and for some time was in considerable ill-health. She now rests in the peace of death awaiting for the period of immortal strength to come.

Bro. Laurence Seaman (Woodville) died June 30th. He was 78 years of age, having been over 40 years in the Truth. He was formerly a member of Adelaide Ecclesia, in which he served for many years as a steward.

We commend the comfort of the Divine Word, and the strengthening knowledge of the impending resurrection, to those who miss the company of their loved ones.

Ecclesial Calendar

OUR AIM—
A PEOPLE
PREPARED
FOR THE
LORD.

The facilities of The ECCLESIAL CALENDAR are available to all ecclesias, without exception, who are based on the BASF.

Details for September issue should be received by the Editor no later than 15th August.

The following activities are listed for your interest and support. Your attendance, where possible, will greatly strengthen yourself, benefit the meeting, and encourage the Ecclesia.

GROWING
IN THE
KNOWLEDGE
OF THE
WORD.

ECCLESIAL ACTIVITIES for AUGUST 1970 (God willing)

WESTERN AUSTRALIAN ECCLESIAS

COLLIE — 28 Bedlington St., P.O. 28 Bedlington St., Collie. 6225. Tel: Box 169. (Rec.: Bro. K. H. Digney, 532).

2,16,30—Exh: Bro. L. Harrison, 10.30 am.

5,12,19,26—8 pm Law of Moses study.

8—Special study evening 8 pm: Bro. P. Duperouzel.

9—Exh: Bro. P. Duperouzel.

23—Exh: Bro. K. Digney.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts., (Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)

2—Exh: Bro. D. Moore. Lect: Bro. A. Newton, "The judgment seat of Christ; Who, were and when?"

9—Exh: Bro. G. Hawkins. Lect: Bro. H. West, "God does guide the destiny of the nations."

15—Family fraternal Bible study.

16—Exh: Bro. G. King. Lect: Bro. A. Harrison.

23—Exh: Bro. D. Stempel. Lect: Bro. D. Moore.

30—Exh: Bro. J. Ullman. Lect: Bro. W. Excell.

FERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 36 4199).

2—Exh: Bro. R. Martin. Lect: Bro. A. Hayles, "The earth's destiny; destruction or preservation?"

5,19—Eureka study: Bro. G. Hawkins.

7,21—Bible marking class: Bro. A. Newton.

9—Exh: Bro. S. Fergusson. Lect: Bro. B. Hayles, "Jerusalem the eternal city; Not Rome!"

12,5—Life of Abraham study: Bro. B. Hayles.

- 14,28—Elpis Israel and Law of Moses class.
 16—Exh: Bro. A. Hayles. Lect: Bro. T. Stagg, "Evolution; the greatest hoax since creation."
 23—Exh: Bro. P. Duperouzel. Lect:

- Bro. H. Hawkins, "Zionism, and its part in God's purpose."
 30—Exh: Bro. J. Ullman. Lect: Bro. A. Newton, "Three essentials for salvation: knowledge, faith, baptism."

VICTORIAN ECCLESIAS

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Fernree Gully 3156. Tel: 758 3882).

- 2—9.30 am SS & Senior Study. Exh: Bro. E. Munro.
 7—Bible marking at home Bro. Finnin.
 9—SS & Senior study. Exh: Bro. B. Stevenson.
 14—Elpis Israel at home Bro. W. J. Dodson.
 16—SS & Snr. study. Exh: Bro. W. J. Dodson.
 21—Bible marking at home Bro. S. Finnin.
 23—SS & Snr. study. Exh: Bro. P. Dodson.
 28—Elpis Israel at home Bro. H. Hall.
 30—SS & Snr. study. Exh: Bro. H. Hall.

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).

- 1,15—Temple of Ezekiel's Prophecy study: Bro. S. Snow. Held at 72 Wood St., Templestowe.
 2—9.30 am: SS & Elpis Israel class.
 4—Bible study at 2 Horton St., Reservoir: Bro. S. Snow, "The

Beatitudes, Redemption of the oppressed (Mt. 5:1-12)."

- 9—SS & El class. Exh: Bro. P. Pickering.
 13,27—Eureka study at 47 Finlayson St., Doncaster West: Bro. S. J. Mansfield, "The Era of Constantine (ch. 12)."
 16—SS & El class. Exh: Bro. E. King.
 18—Bible study: Bro. R. Magennis, "Glorify your Father in heaven (Mat. 5:13-16)."
 23—SS & El class. Exh: Bro. H. Taylor.
 30—SS & El class. Exh: Bro. H. C. Hughes.

LILYDALE—Atheneum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

- 2—11.15 am Exh: Bro. R. Goodman.
 5—8 pm Bible class at home Bro. C. Drewitt, Sebire Ave., Wandin Nth: "1st Peter 3"
 9—Exh: Bro. P. Brown. 3 pm MIC.
 12—8 pm Business meeting.
 16—Exh: Bro. C. Drewitt. 7.30 pm Lect: Bro. P. Galbraith, "Christ will return."
 19—Bible class at home Bro. R. Blackbourne, Clematis Road, Mt.

NEW ECCLESIA FORMED IN MELBOURNE SUBURB

After some months of discussion a group of brethren and sisters from various Melbourne Ecclesias have decided to commence an ecclesia in the **Caulfield** district. A committee comprising of brethren B. Stevenson, S. Finnon, W. J. Dodson, and H. T. Hall, has been formed to administer the Ecclesia for the time being. The Ecclesia meets on the basis of the BASF without reservations, intending to maintain firm doctrinal standards in accordance with scriptural precepts as expressed by the pioneer brethren. To assist in this endeavor, an Elpis Israel Class is being conducted alternate Friday evenings (see details in Caulfield "Calendar").

Brethren and sisters are invited to meet with the Caulfield Ecclesia, at Scout Hall, 702 Inkerman Rd., North Caulfield, and details of activities will (God willing) be listed in The ECCLESIAL CALENDAR. The interest and prayers of readers are sought for the success of this new lightstand, and that the Divine Blessing might rest upon the laborers in this corner of the Vineyard.

- Evelyn: Bro. R. Goodman, "1st Peter 4."
 23—Exh: Bro. R. Blackbourne.
 30—Exh: Bro. R. L. Saxon.
MOE — Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).
 2—1.30 pm Exh: Bro. D. Caudery.
 5—8 pm Bible class at home Bro. Burrage, 6 Langford St: "Man of flesh."
 11—2 pm Bible class at home Bro. Howe: "The three heavens of Scripture."
 14—8 pm Bible class at home Bro. Burrage: "Stars for diverse glory."
 16—1.30 pm Exh: Bro. G. Howe. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers: "Elpis Israel."
 19—8 pm Bible class at home Bro. Burrage: "Sin politically judged; the triumph of righteousness."
 25—2 pm Bible study at home Bro. Howe: "Sin bearers at the dawn of creation."

- 28—8 pm Bible class at home Bro. Burrage: "The three heavens of Scripture."
PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).
 2—Exh: Bro. K. Pearson. Lect: Bro. R. Hyndman, "The Bible, God's proven word to man."
 9—Exh: Bro. P. Kenney. Lect: Bro. D. Hughes, "God, as revealed in the Bible."
 11—Bible class at 670 Pascoe Vale Rd.; Bro. A. Fletcher, "The flood; The scientific story."
 16—Exh. & Lect: Bro. K. Quixley, "The Bible versus evolution; Fact versus fancy."
 23—Exh: Bro. E. Crouch. Lect: Bro. P. Kenney, "The Bible is for you today."
 25—Bible class at 70 Moonee Blvd, Glenroy: Bro. R. Hyndman, "The two covenants."
 30—Exh: Bro. E. Cresswell. Lect: Bro. I. Chalmers, "The Bible; Believe it or perish."

ACTIVITIES IN MELBOURNE

Ecclesial Outing on Saturday, Aug. 1st

Coburg Ecclesia have arranged for a family outing at TOORARONG RESERVOIR, at which special activities are planned for young people, and all brethren and sisters are welcomed. The picnic is scheduled to commence at 11 am and at 11.45 lunch will be conducted (hot water will be available). At 1 pm, a short talk based on the readings will be given, and this will be followed at 2 pm by sports arrangements, concluding at 4 pm. In the evening a special Ezekiel study will be presented at 72 Wood St., Templestowe, commencing at 8 pm and concluding with supper at 9.45 pm.

Sunday Morning Study Class

At 9.30 am in Masonic Hall, Coburg, every Sunday morning a study of ELPIS ISRAEL is conducted, with charts and illustrations. Bro. S. Snow is at present leading the class through Part 3, Ch. 2 of the exposition, dealing with "The sin-power in its war against the seed of the woman in Europe."

Study of Eureka on Thursdays

On alternate Thursdays (Aug. 13,27), the study of EUREKA is undertaken, and a fascinating section is under consideration. Dealing with Rev. 12, the "Grand Era of Constantine," as revealed in "the woman clothed with the sun, and the man-child of sin", is being elaborated. Special study notes are available to make this dramatic revelation of Christ easy to understand. The study is held at 47 Finlayson St., Doncaster.

Epistle to the Romans Evening

The beautiful and profound epistle of Paul is being expounded verse-by-verse on alternate Thursdays (Aug. 6,20) at 49 Hillview Ave., Mt. Waverley. At present, Bro. B. Williams is outlining ROMANS Ch. 8. In addition to study notes, class charts depict the interesting analysis of the themes and chapters of this epistle.

TASMANIAN ECCLESIAS

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 1—Jnr. CYC 2 pm: "Life of Paul & the trouble caused by the Thessalonians." Snr. CYC special address: Bro. R. Bracey (L'ton), "John ch. 3."
- 2—SS. Exh. & Lect. Bro. D. Hazard, "The Bible says man is naturally wicked."
- 4—7.45 pm Bible class: Bro. I. F. Butler, "Zophar's 2nd speech (Job 20)."
- 5,19—10 am Dorcas class.
- 6,13,20,27—Home study class: "Nazareth revisited."
- 8—Sunday school children's party."
- 9—SS. Exh. & Lect: Bro. J. Duckworth (L'ton sub), "The Bible says there is no trinity."
- 11—Bible class: special address by Bro. H. L. Islip (Clayton).
- 15—Jnr. CYC 2 pm: "Life of Paul at Athens." 7 pm Snr. CYC: "Character study of Lydia."
- 16—SS. Exh. & Lect: Bro. H. E. Taylor, "The Bible says there is no personal devil."
- 18—Bible class cont: Bro. H. E. Taylor, "Job's reply to Zophar (ch. 21)."
- 23—SS. Exh. & Lect: Bro. H. H. Day (L'ton), "Has the Bible any value?"
- 25—Bible study: Bro. E. Harrington, "Eliphaz's 3rd speech (ch. 22)."
- 29—Jnr. CYC 2 pm: "Life of Paul at Corinth." Snr. CYC 7 pm: "Character study of Jacob."
- 30—SS. Exh. & Lect: Bro. J. Scull,

"Belief before baptism."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 1—Junior & Senior CYC.
- 2—9.30 am Snr. Elpis Israel class & SS. 11 am Exh: Bro. J. Kershaw. 7 pm Lect: Bro. H. Day, "The Bible, Only authoritative word of God."
- 5—7.45 pm Bible class: Bro. H. Day, "Job's second monologue" (ch. 29-31); Bro. D. Galna, "The unproductive Vineyard" (Isa. 5:1-7).
- 8: **Commencement of special week's study on "Hebrews", by Bro. J. Luke (Cumberland).** Sunday addresses and midweek classes to be undertaken.
- 16—El & SS. Exh: Bro. K. Niejalke. Lect: Bro. C. Blanch, "The Bible Only gives true hope to mankind."
- 19—7.45 pm Bible class: Bro. F. Onley, "Genesis study."
- 22—**Visit of Bro. P. Pickering (Coburg).**
A study will be held in the afternoon and evening, between which will be an ecclesial tea.
- 23—Exh. & Lect: Bro. Pickering.
- 26—7.45 pm MIC: Bro. R. Bracey, "Christ the firstborn" (Col. 1: 15-19); Bro. G. Dangerfield, "Reconciliation in Christ" (Col. 1:20-23).
- 30—El & SS. Exh: Bro. C. Blanch. Lect: Bro. F. Onley, "Jerusalem, not Rome, the future centre of world government."

SOUTH AUSTRALIAN ECCLESIAS

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec.: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 2—Exh: Bro. B. Luke. Lect: Bro. R. Pillion, "Where did the immortality of the soul come from?"
- 3—Int. friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale: Bro. A. C. Danger-

field, "Deteriorating world situation; Its warning to you."

- 6—Acts class at home Bro. R. Pillion: Bro. R. Mansfield, "Healing the cripple" (Acts 14:8-19).
- 9—Exh: Bro. L. J. Colquhoun. Lect: Bro. W. Gurd, "Hell; Not a sulphurous oven, but the common grave."

- 12—Faith of Prophets class at home Bro. H. Pillion, 44 Tobruk Ave., St. Marys: "Job, the perfecting of a Son of God."
 16—Exh: Bro. J. King. Lect: Bro. B. Luke, "Roman Catholicism condemned in the Bible."
 17—"Sign" class at home Bro. G. Kortman, 20 Tucker St., Sth. Brighton.
 18—AB meeting.
 20—Acts class at home Bro. B. Stuart, 29 West St, Ascot Pk: Bro. R. Mansfield "Strengthening the young ecclesias — Galatians" (Ch. 14:20-28).
 23—Exh: Bro. P. Weller. Lect: Bro. K. Gore, "The history of the nations testifies to the Truth of the Bible."
 26—Faith of prophets class: Topography of Israel related to historical events — (a) Mt. Sinai, the Mt. of Blackness and Severity (Bro. K. Gore); (b) Mt. Hermon, the symbol of Peace, the Life-blood of the land (Bro. C. Lean).
 30—Exh: Bro. S. Cattermole. Lect: Bro. J. Knowles, "The miracle of the immortal Jew."
 31—Sign class at home Bro. R. Atkins, 61 Southern Ave., Pasadena.

BLACKWOOD — Memorial Hall (Sec.: Bro. L. Palmer, Box 189, Belair 5052).

- 2—Exh: Bro. A. Grose. Lect.
 9—Exh: Bro. C. Cookson. Lect: Bro. A. Johnson.
 16—Exh: Bro. N. Grose. Lect: Bro. G. Nitschke.
 23—Exh: Bro. D. Russell. Lect: Bro. R. Collett.
 30—Exh: Bro. B. Luke. Lect: Bro. N. Grose.

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel.: McNamara 6).

- 2—Exh: Bro. A. Dangerfield.
 5—Tape study: Bro. H. P. Mansfield, "In the footsteps of the Master. The Jews seek Jesus (Jn. 7)."
 7,14,21,28—Tape study on "Job" by Bro. E. Sponberg, held at home Bro. L. Pitt.
 12—Tape study at home Bro. D. Pitt: "The question of circumcision and the sabbath (Jn. 7:16-24)."
 19—Tape study cont: "The Pharisees order violence! (Jn. 7:32)."
 26—Tape study cont: "On the last day of the Feast (Jn. 7:37-53)."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1—7 pm special evening: Brn. W. Gurd, J. Luke, "Preaching the Truth at home."
 2—Exh: Bro. N. Nelson. Lect: Bro. J. Luke, "Egypt and the Arabs in Bible prophecy."
 3,17,31—Christendom Astray class at home Bro. A. Hollamby.
 5—8 pm Elpis Israel class: "Jacob reaches Padan Aram & meets Laban and Rebecca."
 6—2 pm Sisters class.
 7,21—Young peoples Parables class.
 8—2 pm S.School outing. Basket fraternal tea. Evening address by Brn. R. Abel and W. Rowson: "Preaching the Truth in other lands."
 9—Exh: Bro. P. Weller. Lect: Bro. W. Rowson, "The Bible, the power of God to salvation."
 12—Revelation class: Bro. J. Luke, "The chaining of the sin power (ch. 20)."
 13—8 pm MIC: Bro. A. Hill, "How to lead a study group."
 15—2 pm Dist. of "Digests."
 16—Exh: Bro. S. Cattermole. Lect: Bro. D. Evans, "Current prob-

TWO EVENINGS AT CUMBERLAND

To consider the theme of "Preaching the Truth", two nights have been planned at Cumberland Ecclesia. On Saturday, August 1st, the theme will be upon the privilege and responsibility of the ecclesia to manifest the light of God's Word. On the following Saturday, Brn. R. Abel and W. Rowson will speak upon the activities in other lands, supplemented with illustrations.

- lems, one Bible, many churches."
- 19—Bible marking night: Final study on "Diabolos in scripture."
- 20—2 pm Sisters class. 8 pm AB Meeting.
- 23—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. King, "Current problems, Why does God allow evil?"
- 24—Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Gdns.: Bro. I. Jackson, "The Gospel preached to Abraham essential to salvation."
- 25—Revelation study: Bro. J. Luke, "Blessed and holy is he that hath part in the 1st resurrection (ch. 20)."
- 27—Study of Psalm 15: Brn. M. Brumby, E. Wigzell, G. Jolly and R. Thiele.
- 30—Exh: Bro. I. Jackson. Lect: Bro. R. Fiint, "Resurrection, A fact and not a fantasy."
- ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008.)**
- 2—Exh: Bro. J. Mansfield. Lect: Bro. Max Lund, "The collapse of modern society and its significance."
- 4,18—Elpis Israel class 8 pm: Bro. D. Manser.
- 5—11 am Sisters' Class. 8 pm Special lecture in Druids Hall, cnr. Cassie St. & Nth. East Rd., Collinswood: Bro. R. Stokes, "Russia, Israel, Christ & You."
- 9—Exh: Bro. D. McColl. Lect: Bro. C. Wigzell, "God's promises, and how they will effect your future."
- 11,25—Law of Moses study 8 pm: Bro. J. Martin.
- 13—Int. Friends class at home Sis. P. Foulis, 11 Brussels St., Broadview, 8 pm.
- 14,28—8 pm Youth group study.
- 16—Exh: Bro. J. Luke. Lect: Bro. T. Parsons, "Immortal soulism, the fatal philosophy."
- 23—Exh: Bro. R. Stokes. Lect: Bro. B. Linke, "Christ will be king over all the earth."
- 30—Exh: Bro. J. Cowie. Lect: Bro. D. McColl, "The Bible is a fact; Evolution is a fantasy."

GLENLOCK — Via Morgan (Rec.: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Walk. 352).

- Each Wednesday 8 pm, an alternate study of Elpis Israel and the Life of Christ is held.
- 2—Exh: Bro. B. G. Hollamby. 3 pm Sunday School. 7 pm Lect: Bro. I. McLean.
- 9—Exh: Bro. R. McLean.
- 16—Exh: Bro. R. Hollamby.
- 18—2.30 pm Dorcas class.
- 23—Exh: Bro. J. Lunn.
- 30—Exh: Bro. M. Lund.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 2—Exh: Bro. C. Kempster. Lect: Bro. D. McColl, "Who is responsible at the judgment seat?"
- 3—Committee meeting at home of Bro. B. Temple.
- 5—Int. friends class at home Bro. A. Goodwin, 8 pm: "The promises to Abraham."
- 6—Elpis Israel class at home Bro. A. Wigzell 8 pm: Bro. D. Manser, "Section 3."
- 9—Exh: Bro. B. Luke. Lect: Bro. D. Tunnell, "The Bible, the book with the solutions for today's problems."
- 13—Study at home Bro. C. Kempster 8 pm: Bro. G. Wigzell, "Consider the ant, thou slug-gard."
- 16—Exh: Bro. D. Matthews. Lect: Bro. F. Russell, "The gospel taught by the churches cannot save."
- 20—Elpis Israel study cont. at home Bro. R. Smithers.
- 23—Exh: Bro. Max Lund. Lect: Bro. Brian Luke, "Resurrection, the only hope for dying man."
- 27—Study at home Bro. S. Kingsbury, "The Fantasy of Evolution"; Bro. Kingsbury.
- 30—Exh: Bro. G. Wigzell. Lect: Bro. A. Wigzell, "The God of the Bible is not a trinity."
- VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., Nth. Adelaide 5006. Tel: 67 1096).**
- 2—11 am Exh: Bro. F. Tucker.

- 9—11 am Exh. & 7.30 pm Lect: Bro. J. Martin, "The Bible & The News."
 14—8 pm Bible discussion: Bro. Max Lund, "The Exodus, a nation delivered."
 16—11 am Exh: Bro. D. Brown.
 23—Exh. & Lect: Bro. M. Ide, "How does Faith grow?"
 28—Bible disc: Bro. Max Lund. "The Law of Moses, a schoolmaster."
 30—Exh: Bro. L. Dangerfield.
WOODVILLE — Aberfeldy Ave. (Rec.: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).
 1—Sunday school outing, commencing 2.30 pm.
 2—Exh: Bro. J. Berry. Lect: Bro. J. Martin, "The divine antidote to religious corruption" (2 Pet. 2).
 3—7.30 pm AB Meeting.

- 4—10.30 am Sisters Dorcas class.
 5—Bible study: Bro. H. P. Mansfield, "The Jews at Jerusalem divided over the Lord's sayings" (John 10).
 7—Pioneer exposition class (a) Eureka; (b) Elpis Israel pp. 95-100, "The Kingdom of Sin."
 8—Distribution for special effort 3 pm. 5.30 pm Fraternal Tea. 7.30 pm Bible marking on "Names & Titles."
 9—Exh: Bro. J. Martin. Lect: Bro. H. P. Mansfield, "The Divine Antidote to political corruption" (2 Pet. 3).
 12—Bible study cont: "The Lord Journeys into Perea."
15-26: Annual special effort. Theme: "The Atonement." Leader: Bro. R. Pogson, NSW. See details elsewhere this issue.
 29—Sunday school outing, 2.30 pm.

QUEENSLAND ECCLESIAS

- BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)**
 2—Exh: Bro. R. Zielke. 7.15 pm Lect: Bro. D. Watson.
 3,17,31—7.45 pm M.I.C.
 4,11,18,25—10 am Dorcas class.
 6—7.45 pm Bible class at home Bro. R. Miles: Bro. D. Watson, "1st Peter."
 9—Exh: Bro. E. Pryde. Lect: Bro. R. Miles.
 13—7.14 pm Bible class at home Sis. Elliott: Bro. J. Shepley, "Daily readings".
 16—Exh: Bro. J. Shepley, I. Rossow. Lect: Bro. C. Rossow.
 20—Bible class at home Bro. R. Miles: "James."

- 23—Exh: Bro. C. Rossow. 7.15 pm Discussion night.
 27—Bible class at home Sis. Elliott: Bro. D. Watson, "Daily readings."
 30—Exh: Bro. R. Miles. **3 pm Special Lect:** Bro. D. Watson, "The Israel-Arab conflict in the light of ancient prophecy."
COORPAROO — School of Arts, Car. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).
 2—Exh: Bro. R. Bailey. 2.30 pm: Bible marking class in hall. Lect: Bro. J. Higgs, "The Christian and the modern world."
 6—7.45 pm Ephesians study by Bro. R. Hazell, at home Bro. R.

TOOGOOLAWAH BASIS OF FELLOWSHIP

The following correspondence has been received from Bro. R. Dixon:

"The **Toogoolawah Ecclesia** (Queensland) has found it necessary to request that you publish the basis of fellowship upon which we meet. We wish therefore to advise that this ecclesia meets upon the basis of the B.A.S.F., and the Cooper-Carter Addendum, as outlined in the Unity Booklet.

"With fraternal regards, Your brother in Christ, R. Dixon."

Stead, Tingalpa.

- 9—Exh: Bro. C. Bartley. Lect: Bro. R. Rock, "The Christian and the world to come."
- 13—7.45 pm Thessalonians study by Bro. R. Hermann, at home Bro. R. Stead.
- 16—Exh: Bro. R. Hermann. Lect: Bro. S. Arthur, "God guides the destiny of nations."
- 20—Mid-week class combining with Wilston Ecclesia in their Hall: Bro. R. Abel.
- 22—2nd and 3rd sessions of study weekend by Bro. Abel in Coorparoo Hall.
- 23—Exh: Bro. J. Higgs. Lect: Bro. R. Bailey, "The Middle East problem; Jew or Arab?"
- 27—Mid-week class at Wilston Hall: Bro. R. Abel.
- 28—Young people's evening in Hall: "The Apostle Paul's journeys."
- 30—Exh: Bro. D. McGahey. Lect: Bro. R. Hermann, "Russia's policy in the Middle East."

KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec.: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).

- 2—Exh: Bro. L. Grædwell. Lect: Bro. K. Thurlow, "Jesus Christ, A son of God."
- 9—Exh: Bro. J. Holt. Lect: Bro. S. Marriott, "The Bible and modern medicine."
- 11—Bible class: Bro. E. Crew, "This is Jesus, king of the Jews."
- 16—Exh: Bro. K. Thurlow. Lect: Bro. H. Finch, "The man of sin."
- 23—Exh: Bro. A. Prince. Lect.: Bro. G. Hermann, "The second coming of Christ."
- 25—Bible class: Bro. F. Stoneham, "He is risen; The triumph of the king."
- 30—Exh: Bro. A. Mogg. Lect: Bro. E. Crew, "Do you know what

God has promised?"

REDCLIFFE—4 Irene St. (Rec: Bro. A. Oliver, Nuttalls Rd., Lawnton. 4501).

- 2—Exh: Bro. D. W. McGahey. Lect: Bro. R. Herman, "The Christian and the second coming of Christ."
- 5—Revelation 14 study: Bro. P. Dawson.
- 9—Exh: Bro. S. Gallier. Lect: Bro. R. Elton, "Is the Bible the Word of God?"
- 11—1st principles class: Bro. R. Evans.
- 15—Special effort with Bro. R. Abel. 7 pm: Welcome and study.
- 16—Exh. and Lect: Bro. R. Abel, "Evolution examined and refuted."
- 18—Revelation study by Bro. Abel.
- 23—Exh: Bro. R. Rock. Lect: Bro. B. Oliver, "Did Christ rise from the dead?"
- 30—Exh: Bro. C. Brandt. Lect: Bro. M. Steele, "He shall build a house for my Name."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. N. Allen, 124 Ridge St., Northgate 4013. Tel: 66 8997).

- 2—Exh: Brn. M. Hoskins, C. Venn. Lect: Bro. W. Crew, "The serpent's lie; 'ye shall not die!'"
- 6,13,20,27—Bible class.
- 9—Exh: Bro. C. Bartley. Lect: Bro. C. Venn, "Back to the Bible; What it can mean to you."
- 16—Exh: Bro. R. Evans. Lect: Bro. C. Bartley, "Suffering humanity; Does God really care?"
- 22—MI class at home Bro. W. Crew.
- 23—Exh: Bro. W. Crew. Lect: Bro. R. Evans, "Why all this suffering?"
- 30—Exh: Bro. R. Evans. Lect: Bro. W. Crew, "Does baptism avail us anything?"

NEW SOUTH WALES ECCLESIAS

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1,15,22—Long Jetty: 1st principles.
- 2—Exh: Bro. G. Alchin (3 pm Exh at Cessnock: Bro. J. Richards).

Lect: Bro. F. Ryan, "Jesus Christ, son of man or son of God?"

- 3—AB meeting.
- 5,19—"Study on the Psalms": Bro. N. Davies.
- 6,13,20,27—1st principles.
- 7,14,21,28—Cessnock 1st princ.

- 8—MIC: (1) Elpis Israel pp. 286-295 (Bro. N. Davies); (2) Christendom Astray lect: "Man mortal; ch. 2-3" (Bro. K. Whitehead); (3) 15 m. Exhort: Bro. S. Lake.
- 9—Exh: Bro. N. Davies. 3 pm GES meeting. 7 pm Lect: Bro. E. Witton, "A corrupt world awaits Divine judgment."
- 12—Study: "The head of every man is Christ (1 Cor. 11:1-22)." Bro. G. Alchin.
- 16—Exh. & Lect: Bro. Jn. Mansfield, "True baptism is essential to salvation."
- 23—Exh: Bro. K. Whitehead. Lect: Bro. J. Richards, "Russia, Israel, Christ & You."
- 26—Study: "This do in remembrance of me" (1 Cor. 11:23-24). Bro. G. Alchin.
- 30—Special arrangements. Lect: Bro. K. Whitehead, "The devil: human nature, not a fallen angel."
- BALLINA — Masonic Hall, Cur. Cherry and Swift Streets. (Rec.: Bro. L. G. Stone, 128 Martin St., Ballina. 2478. Tel.: 86 2870).**
- 2—Exh: Bro. A. Leadbeatter. Lect. (Ballina): Bro. R. Window, "The earth not to be destroyed but to be inhabited forever".
- 5—GES meeting at home Bro. C. Hermann.
- 7,21—MI class at home Sis. B. Denford.
- 9—Exh: Bro. C. Hermann. Lect. (Brunswick Heads): Bro. A. Russell, "God will bury Russia in Israel." Isolation meeting at Wyrallah, Exh: Bro. J. Corby.
- 12—AB meeting at home Bro. A. Russell.
- 16—Exh: Bro. A. Roulstone. Lect. (Lismore): Bro. C. Hermann, "There is no supernatural devil."
- 23—Exh: Bro. C. Leeson.
- 28—Revelation class at home Bro.

- A. Russell.
- 29—Literature distribution.
- 30—Exh: Bro. A. Russell. Musical evening at home Bro. C. Hermann.
- BOSSLEY PK. — Progress Hall, Cur. Mimosa Rd. and Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Homingway Cres., Fairfield 2165. Tel.: 72 9765).**
- 1,15,29—Intermediate Bible class; 4.30 pm at 96 Maxwells Ave., Green Valley.
- 2—9.30 am SS. 11.15 am Exh: Bro. J. Mansfield Snr. 7 pm Lect: Bro. P. B. Sawell, "Baptism; its meaning and significance."
- 6,20—Hebrews class at 356 Polding St., Fairfield: Bro. K. Cook, "Christ exalted above all."
- 7—8 pm 1st princ. & Bible marking class at 16 Caloola Rd., Pendle Hill.
- 9—SS. Exh: Bro. E. H. Baird. Lect: Bro. J. Ceiley, "The resurrection: An approaching reality."
- 13,27—8 pm Law of Moses class at 96 Maxwells Ave., Green Valley: Bro. G. Hatchell, "The land" (Ch. 8).
- 14—Junior Bible class 7.30 pm at 22 Kendee St., Green Valley.
- 16—SS. Exh: Bro. W. Munro. Lect: Bro. K. Jamieson, "Jerusalem, future centre of world government."
- 30—SS. Exh: Bro. P. B. Sawell. Lect: Bro. G. Hatchell, "The God of Israel is not worshipped in churches today."
- CAMPSIE—Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).**
- 2—Exh. & Lect: Bro. K. Wassell, "The background and outline of the prophet Joel."
- 5—Sisters class at home Sis. White, 47 Francis St., Earlwood: Bro. J. Mansfield Snr., "Characters of the Bible."

EXTENSIVE CAMPAIGN IN NORTHERN NSW

Ballina Ecclesia has commenced a campaign to bring the Truth to all towns from Murwillumbah in the north, to Grafton in the south. This will involve a series of public lectures to the title: "God will bury Russia in Israel." It is hoped to bring the dramatic events in the Middle East to the attention of the public.

- 6—Corinthian study at home Bro. T. Littler, 26 Donington Ave., Georges Hall: Bro. R. Mansfield, "Human wisdom and eloquence rejected by God" (Ch. 1:18-31).
- 9—Exh: Bro. D. Pogson. Lect: Bro. R. Crocker, "Christ will institute a new world order."
- 11,25—"Life of the Lord" study at home Bro. G. Simmons, 65 Charlotte St.: Bro. E. Mansfield.
- 16—Exh: Bro. E. Mansfield. 2.15 pm Leaflet distribution. Lect: Bro. J. Dawson, "Israel's desecrators down the ages are now extinct" (Joel 1).
- 19—Sisters class at home Sis. Browne, 43 Moratai Ave., Riverwood.
- 20—Corinthians study at home Bro. D. Shaw, 25 Donington Ave., Georges Hall: Bro. K. Jamieson, "Paul's method of preaching" (Ch. 2:1-9).
- 23—Exh: Bro. C. O'Connor. Special public address: Bro. J. Mansfield Sn., "Middle East Crisis, dramatic witness to Christ's imminent return."
- 30—Exh: Bro. N. Rice. Lect: Bro. T. Littler, "God teaches that man knows nothing in death."

FORESTVILLE — Memorial Hall Starkey St. (Sponsored by Granville Ecclesia).

- 2—Lect: Bro. B. Gilham, "The hope of Israel; The only hope."
- 9,17—Lectures cancelled because of unavailability of hall.
- 11—Apocalypse class at 45 Adams St., Harbord: Bro. C. Hocking.
- 22—Study afternoon and tea at 2 Bishop St., Newport: Bro. G. T. Darke.
- 23—Lect: Bro. B. Bowen, "Good works will not ensure salvation."
- 25—Study cont. at 45 Adams St.
- 30—Lect: Bro. O. Forsdike, "God guides the destiny of nations."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

Special study weekend on "Prophecy of Isaiah" by Bro. J. Dawson.

- 1—First study 3 pm: "The role of the prophet Isaiah." 5.30 pm:

- Fraternal tea. 7 pm study: "The Political drama of Isaiah's time."
- 2—Exh: Bro. J. Dawson. Lect: Bro. D. Elliott, "The Permissive society in Bible prophecy."
- 5—Commencement of new series: Bible class on Isaiah — "The sick citizen of Sodom, Isa. 1" (Bro. J. Dawson).
- 8—Eureka class at 48 Lockberbie Rd., Thornleigh: Bro. M. Bonner.
- 9—Exh: Bro. J. Dawson. Lect: Bro. E. Mansfield, "The only way to life eternal."
- 12,26—Eipis Israel class: Bro. B. Etherington.
- 13,27—Workshop class: Bro. B. Bowen.
- 16—Exh: Bro. L. Goodman. Lect: Bro. E. Spongberg, "Materialism is the root of all evil."
- 17—7.30 pm Monthly meeting of AB.
- 18—Isaiah Bible study: Bro. J. Dawson, "The judgment that prepares for mercy" (Isa. 2).
- 21—Thessalonian study at 10 George St., Pennant Hills: Bro. R. Croker.
- 23—Exh: Bro. G. Russell. 3 pm Domain activity. Lect: Bro. B. Philp, "The night of pleasure that destroyed a nation."
- 30—Exh: Bro. B. Butters. Lect: Bro. B. Gilham, "The hope of Israel; The only hope."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

- 1—Young peoples class at home Bro. B. McClure, Bro. R. Pogson: "The kings."
- 2—Exh: Bro. E. Spongberg. Lect: Bro. E. Mansfield, "The only way to serve God."
- 5—Life of Christ study: Bro. B. Stretton.
- 9—Exh: Bro. J. Muir. Lect: Bro. L. Ryan, "The Middle East cauldron" (slide address).
- 11,25—Home study at residence Bro. Butters: "Thessalonians."
- 12,26—M.I.C.
- 15—Young peoples class: Bro. B. McClure, "Ruth."
- 16—Exh: Bro. A. G. Russell. Lect:

The ECCLESIAL CALENDAR

- Bro. D. Pogson, "The reality of the resurrection."
 19—Bible class: Bro. D. Pogson, "1st Corinthians."
 23—Exh: Bro. J. Gilmore. Lect: Bro. J. Mansfield, "How you can overthrow sin by faith."
 27—Young peoples 1st princ. class at home Bro. W. W'croft: Bro. C. O'Connor, "Events subsequent to Christ's return."
 29—Exh: Bro. C. O'Connor. Lect: Bro. W. Lapham, "Are Bible prophecies reliable?"

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).

- 2—Exh. & Lect: Bro. B. Philp, "Should a Christian serve in Vietnam?"
 3—7.45 pm Organizing committee meeting.
 4,11,18,25—Elpis Israel class 8 pm at 142 Frederick St, Seven Hills.
 5,19—1st princ. class 8 pm at 87 Somerville Rd, Hornsby Heights.
 9—Exh. & Lect: Bro. R. Pogson, "The world's destiny as revealed by Daniel the Prophet."
 12—8 pm Nehemiah class at 32 Albion St.: "Re-introducing the covenant" (Ch. 8).
 16—Exh: Bro. B. McClure. Lect: Bro. C. Hocking, "Jesus Christ, the only priest recognized by God."
 19—10 am Dorcas class at 87 Somerville Rd., Hornsby Heights.
 23—Exh: Bro. N. Rice. Lect: Bro. P. Horne, "The Devil: Sin, not a being."
 26—Nehemiah study: "Re-consecrating the people" (Neh. 9:1-3).
 30—Exh: Bro. R. Carr. Lect: Bro. J. Granter, "Why Abraham was a conscientious objector."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 2—Exh: Bro. C. Lanham. Lect: Bro. K. Dennes, "God's judgments to come."
 5—Bible class 8 pm: Bro. F. Hulks, "Warning from the messenger" (Mal. 3:1-18).

SUPPLEMENT to LOGOS, AUGUST, 1970

- 9—Exh: Bro. E. Spongberg. Lect: Bro. W. Brittain, "The original gospel."
 12—Bible class: Bro. F. Hulks, "Message of hope" (Mal. 4:1-6).
 16—Exh: Bro. G. Russell. Lect: Bro. R. Coy, "The doctrine of the Trinity unscriptural."
 19—Bible class: Bro. A. Rosser, "Philemon, the runaway slave."
 23—Exh: Bro. D. Yearsley, R. Bradley. Lect: Bro. D. Gilmore, "Is hell torment true?"
 26—8 pm Mutual improvement class.
 30—Exh: Bro. V. Hocking. Lect: Bro. J. Thatcher, "God is alive; Men's faith is dead."

SHAFESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

- 2—Exh: Bro. A. Maxwell. Lect: Bro. J. Mansfield, "A message from Haggai."
 5—Quarterly business meeting.
 9—Exh: Bro. A. G. Russell. Lect: Bro. J. Court, "Prophecy for 1970; The Book of Obadiah."
 12,19,26—Bible class by Bro. J. Court, "A study of the ministry of Jeremiah."
 15—Musical and fellowship evening.
 16—Exh: Bro. J. Doble. Lect: Bro. H. Pearce, "Is Jesus your Savior?"
 23—Exh: Bro. E. Russell. Lect: Bro. B. Court, "Overpopulation and starvation answered in the Bible."
 30—Exh: Bro. B. Court. Lect: Bro. J. Drake, "The Devil, Only an excuse for wickedness."

SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 22 Venetia St., Sylvania Heights 2224. Tel. 522 0287.)

- 2—Exh: Bro. R. Pogson. Lect: Bro. G. O'Neill, "The Bible declares war with Russia is inevitable."
 5—8 pm Elpis Israel class at home Bro. M. Kirkwood, Gympie.
 9—Exh. & Lect: Bro. M. Bonner, "Is Satan dead?"
 12,26—8 pm Revelation class: Bro. R. Pogson.
 16—Exh: Bro. D. Collis. Lect: Bro. J. O'Neill, "The Old Testament, the foundation of Christ's teaching."

19—8 pm M.I. class.

21-23— **Special study weekend with Bro. S. Snow (Coburg)** (See details elsewhere).

30—Exh: Bro. J. O'Neill. Lect: Bro. B. Philp, "The Bible declares Jesus Christ is coming world ruler."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

1—7.15 pm Young peoples "Daniel" class: Bro. K. Wassell.

2—Exh: Bro. W. Britain. Lect: Bro. W. Lapham, "Israel, the land of God's choice."

4,18—Elpis Israel class. Ch. 5: Bro. W. Munro.

7,14,21,28—1st principles class.

9—Exh: Bro. C. O'Connor. Lect: Bro. B. Bowen, "Israel, the

people with a Divine destiny."

11,25—Mutual improvement.

13—Hebrews study: "The power and practice of Faith; the examples of Isaac and Jacob" (Bro. K. Cook).

15—7.30 pm Young peoples evening and class.

16—Exh: Bro. J. Richards. Lect: Bro. G. Russell, "Jerusalem, Future Centre of world government."

23—Exh: Bro. K. Cook. Lect: Bro. E. Spongberg, "Jerusalem, Future centre of world religion."

27—Hebrews study: Bro. K. Cook, "The power and practice of faith; the examples of Joseph and Moses."

30—Exh: Bro. B. McKinlay. Lect: Bro. S. Evans, "Events subsequent to Christ's return."

AT SUTHERLAND . . . STUDY ON "THE TEMPLE OF THE AGE TO COME"

21st to 23rd August. Leader: Brother Stan Snow (Coburg)

A stimulating and invigorating theme, presenting the reality of the future, and an insight into the system of Divine Worship in the Kingdom.

Friday 8 pm—"The Vision of Glory." A slide evening, illustrating the grandeur, purpose, function and significance of the glorious House of prayer in the Millennial age.

Saturday 22nd, 4 pm—"Essential Features Satisfied." Recounting how Bro. Sulley came to search for and discover the explanation to this most enigmatical prophecy, and showing how his exposition satisfies the requirements of Scripture, in contrast to other current theories.

Following this study, a **Fraternal Tea** will be conducted.

At 7.30 pm — "The Altar of God & Its Sacrificial Arrangements". Examining the wonderful Altar as the central feature of the House, and revealing its spiritual lessons.

Sunday 11 am — Exhortation. Based on the curious difference between the wall structures of Solomon's Temple and the House of Prayer for all nations bringing forceful exhortation to attention.

At 3.30 pm — "The House of Prayer for all nations". A public lecture, supported with extensive advertising.

At 7 pm—Final study: "Pillars in the House of Yahweh". Describing the notable pillars of the Temple, showing how their spiritual lessons confirm the architectural conclusions of Bro. Sulley, and provide thrilling and practical exhortation towards steadfastness on our part.

THIS EXCITING THEME WILL SOON BE A REALITY IN THE EARTH! BECOME CONVERSANT WITH IT NOW BY ATTENDING THIS SERIES OF STUDIES.

WE INVITE NEWS AND REPORTS OF STUDY CLASSES

LECTURES GIVEN AT UNIVERSITY OF ADELAIDE

A group of enthusiastic young brethren drew considerable attention to the Gospel message presented on the lawns of the Adelaide University recently. As a contrast to the "seat of learning" within the buildings, the simple Truth (foolishness to men!) was handed out "without money or price." On Tuesday, June 30th (and again the following week), about 200 students assembled upon the Barr-Smith lawns during their lunch period, and listened intently whilst brethren spoke to them. Other members, who seemed to come from far and wide during their lunch hour, distributed "Heralds" to the company. Visual aids were used to support the talks, and a loud-speaker system was hired from the "Student's Democratic Action" group. The meeting finished at 2 p.m., but for considerable time thereafter private discussions between brethren and students continued.

Usually the Barr-Smith lawns are the scene of revolutionary speeches, and the place of assembly for Vietnam protest marches — but for once a different call went forth! It was a call for repentance from vain philosophy and human opinions, and an acceptance of the Divine plan and purpose. Included in the addresses were comments upon the inevitability of World War 3; the nation of Israel as a Divine witness; and the impending judgment of heaven upon all nations.

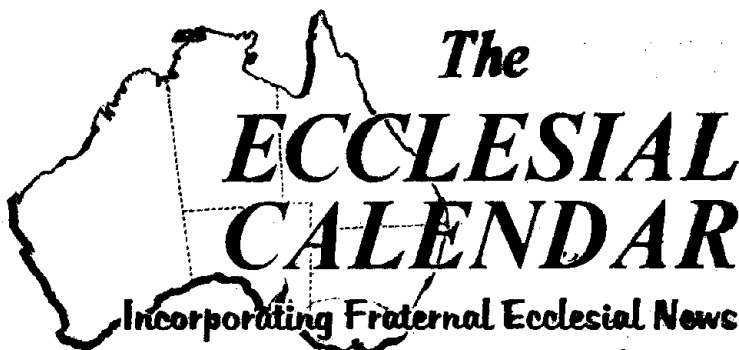
Similar interest was attracted when the effort was repeated the following Tuesday, and it is hoped that this may cause some to respond to the way of righteousness in an age which is so devoid of these principles. (Bro. F. W. Russell).

WE ACKNOWLEDGE . . .

The interest and support of ecclesias in the publication of The ECCLESIAL CALENDAR is deeply appreciated, and we gratefully acknowledge donations to defray its expense: **Collie Ecclesia (W.A.) \$30.**

DAILY BIBLE READINGS FOR AUGUST, 1970							
Saturday	1	2 Samuel	18	Jeremiah	22	Romans	9
Sunday	2	.....	19	.....	23	.....	10, 11
Monday	3	.....	20, 21	.....	24	.....	12
Tuesday	4	.....	22	.....	25	.....	13, 14
Wednesday	5	.....	23	.....	26	.....	15, 16
Thursday	6	.....	24	.....	27	Gospel of Mark	1
Friday	7	1 Kings	1	.....	27	.....	2
Saturday	8	.....	2	.....	29	.....	3
Sunday	9	.....	3	.....	30	.....	4
Monday	10	.....	4, 5	.....	31	.....	5
Tuesday	11	.....	6	.....	32	.....	6
Wednesday	12	.....	7	.....	33	.....	7
Thursday	13	.....	8	.....	34	.....	8
Friday	14	.....	9	.....	35	.....	9
Saturday	15	.....	10	.....	36	.....	10
Sunday	16	.....	11	.....	37	.....	11
Monday	17	.....	12	.....	38	.....	12
Tuesday	18	.....	13	.....	39	.....	13
Wednesday	19	.....	14	.....	40	.....	14
Thursday	20	.....	15	.....	41	.....	15
Friday	21	.....	16	.....	42	.....	16
Saturday	22	.....	17	.....	43	1 Corinthians	1, 2
Sunday	23	.....	18	.....	44	.....	3
Monday	24	.....	19	.....	45, 46	.....	4, 5
Tuesday	25	.....	20	.....	47	.....	6
Wednesday	26	.....	21	.....	48	.....	7
Thursday	27	.....	22	.....	49	.....	8, 9
Friday	28	2 Kings	1, 2	.....	50	.....	10
Saturday	29	.....	3	.....	51	.....	11
Sunday	30	.....	4	.....	52	.....	12, 13
Monday	31	.....	5	Lamentations	1	.....	14

Keep this Calendar in Your Bible for Ready Reference!



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.



At Our Meetings

PUNCTUALITY

Punctuality is a form of faithfulness. It is the keeping of a covenant. Unpunctuality will generally be found associated with looseness in other matters. God is punctual in the execution of all His works, whether in the movement of the heavenly bodies or the fulfilment of His plans and promises; and His children are commanded to be like Him. They can only be so on a small scale. All the more important it is that their punctuality should be seen in small matters. Presence at the hour of meeting is one of them. Paul's words ("tarry one for another" — 1 Cor. 11:33) which have been quoted as a plea for waiting for late comers before commencing were never written with this meaning. The context is clear as to this. It was a question of the mode of attending to the breaking of bread when they had actually come together, not of the time at which they should assemble. The question was whether they bring food and eat simultaneously, as at a feast, or whether, passing the bread, they should "tarry one for another". Punctuality, however, is the duty of all. (R.R.)

THE ECCLESIAS REPORT . . .

WELCOME TO THE HOUSEHOLD OF FAITH!

We are happy to report the following baptisms into the sin-covering Name of the Lord Jesus Christ, and pray that the Heavenly Father will guide each one towards His Kingdom.

Coorparoo: **Mr. Stan Collicott** (August 2); **Miss Kathleen Martin** (August 5).

Enfield: **Mr. Graeme Osborn** (July); **Mr. Graham Saunders** and **Mr. Ronald Burke** (August 7). Bro. Burke was attracted to the Truth through the Elder Park open-air lectures, and is the third baptism from this work.

Launceston Suburban: **Miss Susan Ann Harvey** (June 6), a member of the Snr. S.S. class, and daughter of Bro. & Sis. Harvey.

Pennant Hills: **Mr. & Mrs. Max Bourne** (July 19). The Confession of Faith was held in the home of Bro. & Sis. A. Wolstencroft in the presence of over a dozen brethren and sisters during the afternoon. Then, after a proclamation of the Truth, the company proceeded to the public pool at Galston, where, following a suitable reading and prayer, the young couple were baptised — a great encouragement to the new Ecclesia.

Sutherland: **Mr. Shu Nath** (July 31), a Fijian contact.

Woodville: **Mr. Gary John Kohler** and **Miss Coralie Fay Davidson** (July 22), two friends who have been instructed for the past months; **Miss Susan Joy Steele** and **Miss Gabriella Mednyanszky** (August 12), two Sunday School scholars, and daughters of members.

NOW AT ANOTHER ECCLESIA

We commend the following brethren and sisters to their new Ecclesial associations, trusting that their transfer will be to the strengthening of the Truth in a further avenue of the Master's service.

To Cumberland: **Bro. Ron Richardson** (from Woodville).

To Enfield: **Bro. & Sis. David Evans** (from Wilston).

To Wilston: **Sisters Daphne and Dianne Butler** (from Hobart).

JOINED IN MARRIAGE

We extend our best wishes to the following couples, hoping that their united walk to the Kingdom will be assisted by the Divine Council, providing the basis for happiness now, as well as in the future.

September 5: **Bro. Neville Grose** (of Blackwood) and **Sis. Susan Duncan** (of Woodville) in the Woodville Ecclesial Hall. Afterwards the couple will meet with the Blackwood Ecclesia.

September 22: **Bro. Peter Venn** and **Sis. Daphne Butler**, who will be meeting with Wilston Ecclesia.

THE SORROW OF DEATH

With regret to advise the Brotherhood of the death of **Sis. J. Harvey**, the wife of Bro. J. Harvey (Wilston) on August 1st. Such occasions bring to attention the need we have of the Lord Jesus Christ, who is "the resurrection and the life", for in such a Hope, the cruel hand of death is tempered. We extend our sympathies to all who mourn the loss of loved ones.

Special Lecture at Adamstown

VISIT OF BROTHER BARTHOLOMEW, Canada

Immediately following the Spring Bible School, a Fraternal Tea will be held at Adamstown Masonic Hall (Sept. 6th), to which all brethren and sisters are invited. Afterwards, visiting Bro. Bartholomew will speak at a public address to the title: THE RETURN OF CHRIST, NOT MERELY A POSSIBILITY, BUT A REALITY. Support of members will be appreciated.

Ecclesial Calendar

The facilities of these columns are available to all ecclesias, without exception, who are based on the BASF.

The following activities are listed for your interest and support. Your attendance, wherever possible, will strengthen yourself, encourage the meeting, and benefit the Ecclesia. "Do not forsake the assembling of ourselves together (Heb. 10:25)."

ECCLESIAL ACTIVITIES DURING SEPTEMBER 1970 (God willing)

OUR AIM—
A PEOPLE
PREPARED
FOR THE
LORD.

GROWING
IN THE
KNOWLEDGE
OF THE
WORD.

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 4,18—Bible marking at home Bro. Finnin, 17 Wordsworth Ave., Clayton.
- 6—9.30 am SS & Snr Study. Exh: Bro. W. J. Dodson.
- 11—Elpis Israel at home Bro. H. Hall, 1 Cinera Ave., Ferntree Gully: Bro. B. Stevenson (Leader).
- 13—SS & Snr Study. Exh: Bro. P. Dodson.
- 20—SS & Snr Study. Exh: Bro. B. Stevenson.
- 25—Elpis Israel study at home Bro. B. Stevenson, 41 Little wood St., Hampton.
- 27—SS & Snr Study. Exh: Bro. H. Hall.

COBURG — Masonic Hall, Bell St. (Rec: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).

- 1—Bible class at 2 Horton St., Reservoir: "Be ye doers of the Word" (Mt. 5:17-20).
- 5,19—Temple of Ezekiel's prophecy study; Bro. S. Snow.
- 6—9.30 am SS and Elpis Israel class. 11 am Exh.
- 8-11: **Special study by Bro. J. Knowles** (see this issue).
- 13—SS & El. Exh; Bro. K. Nijelke.
- 15—Bible study: Bro. G. Churches, "Be ye therefore perfect" (Mat. 5:21-48).
- 20—SS & El. Exh: Bro. P. Jobson.
- 24—Eureka study at 47 Finlayson St., Doncaster West: Bro. S. J. Mansfield.
- 26—Ecclesial outing (see details this issue).
- 27—SS & El. Exh: Bro. R. Mullin.
- 29—Bible study: Bro. M. Islip, "Honor thy Father's Name" (Mat. 6:1-18).

Special studies at Coburg

September 8th to 11th

"THE TRUTH AND THE ECCLESIA"

Bro. John Knowles will outline the principles of John's 1st Epistle at the following special week in Melbourne:

Tues. 8th, 8 pm: Study on "God is light" (Chs. 1, 2).

Wed. 9th, 8 pm: Special public address, "Russia, Israel, Christ and You."

Thur. 10th, 8 pm: 2nd study, "God is love" (Ch. 3, 4).

Fri. 11th, 8 pm: 3rd study, "God is life" (Ch. 5).

All sessions will be held in Templestowe Hall, Anderson St, Coburg, and will conclude with refreshments.

LILYDALE—Athenium Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

- 2—Bible class 8 pm at home Sis. M. Germaine, Valley Ho: Bro. D. Smiley, "1st Peter 5."
- 6—11.15 am Exh: Bro. R. Goodman.
- 13—Exh: Bro. E. Theobald. 3 pm MIC.
- 16—8 pm Bible class at home Bro. R. Goodman, Sebire Ave., Wandin Nth.: Bro. R. L. Saxon, "Gilead's Balm."
- 20—Exh: Bro. R. Blackbourne. 7.30 Lect: Bro. B. Jones, "It does matter what we believe."
- 27—Exh: Bro. S. Snow.
- 30—Bible class 8 pm at home Bro. R. L. Saxon, 92 Victoria St.: Bro. P. Smith, "What is truth?"

MELBOURNE—Horticultural Hall, 31 Victoria St. (Rec.: Bro. R. Taylor, 7 Wills St., Kew. 3101).

- 4—Bible class at 7 Wills St., Kew, 8 pm; Bro. R. Russell, "Jesus believed the Old Testament." Bro. A. Wallace, "Paul believed the Old Testament."
- 6—9.30 am Sunday School. Exh: Bro. E. King. 3.30 pm Yarra Bank Open Air speaking. 7 pm Lect: Bro. L. Cresswell, "The Trinity."
- 11—Bible class: Bro. E. Nichol, "Circumcision in Natural Israel." Bro. G. Kennet, "Baptism".
- 12—7 pm Young people's league at Ringwood Ecc. Hall.
- 13—9.30 am S.S. Exh: Bro. G. Kennet. 3.30 pm at Yarra Bank. 7 pm Lect: Bro. E. Fletcher, "Bible baptism is not church practice."
- 18—Bible study at 7 Wills St: Bro. I. Wallace, "Wonderful, Counsellor, Mighty God" (Isa. 9).

- Bro. J. Saliba, "Everlasting Father, Prince of Peace."
- 19—SPL: Bro. G. Kennet, "Lord, teach us to pray (Lk. 11:1)."
- 20—S.S. Exh: Bro. R. D. Walker. 3.30 pm Yarra Bank effort. 7 pm Lect: Bro. R. Ashford, "Earth, not heaven, is reward for the righteous."
- 25—Bible class at 7 Wills St: Bro. I. Chalmers, "Reading with understanding."
- 26—7 pm MIC at Ringwood Ecc. Hall.
- 27—S.S. Exh: Bro. M. Clarke. 3.30 Yarra Effort. 7 pm Lect: Bro. M. Clementson, "Christ died for us, not instead of us."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 2,11,16,25,30—8 pm Bible class at home Bro. Burrage, 6 Langford St.
- 6—1.30 pm Exh: Bro. R. Bray.
- 8—2 pm Bible class at home Bro. G. Howe, Yarragon, "God's justice and mercy in covering sin."
- 20—1.30 pm Exh: Bro. J. White. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyres, "Elpis Israel."
- 22—2 pm Bible class at home Bro. G. Howe, Yarragon, "One great offering and perfect covering."

PASCOE VALE — Progress Hall, Park St. (Rec.: Bro. Ian Chalmers, 670 Pascoe Vale Rd., Glenroy 3046).

- 6—Exh: Bro. D. Goodman. Lect: Bro. S. Snow, "Can we believe in Christ's resurrection?"
- 8—Bible class at 140 Railway Cres., Broadmeadows: Bro. P. Kenney, "The two priesthoods."
- 13—Exh: Bro. M. Fletcher. Lect: Bro. D. Goodman, "Can we believe in the Virgin birth?"

At Coburg, Victoria

ECCLESIAL OUTING ON SEPTEMBER 26th

All are invited to attend this delightful occasion. In the morning and early afternoon Coburg brethren and sisters plan to engage in the preparation of a large car-top sign for advertising special public addresses. Afterwards, a visit will be made to the Planetarium at the National Museum; then a barbecue tea; followed by a special consideration of the spiritual significance of sun, moon, and stars, which will be given by Bro. Stan Snow. Full details of time and venue are obtainable from the Recorder, Bro. Mullin.

- 20—Exh: Bro. I. Chalmers. Lect: Bro. E. Crouch, "Why was Christ's death necessary?"
- 22—Bible class at 40 Graham St., Broadmeadow: Bro. K. Chalmers, "Character study of Abraham."
- 27—Exh: Bro. R. Cameron. Lect: Bro. C. Gee, "Jesus, God's Son."

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 300H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 1—7.45 pm Bible class: Bro. E. Harrington, "Eliphaz 3rd Speech."
- 6—SS, 9.30 am. Exh & Lect: Bro. R. Ross (L'ton Sub), "An appeal to the atheist."
- 8—Bible class cont: Bro. J. Scull, "Job's reply to Eliphaz."
- 12—2 pm Jnr. CYC. "Life of Paul, Commencement of 3rd missionary journey." 7 pm Snr. CYC: "Character study of John the Baptist."
- 13—SS. Exh & Lect: "Civil disturbances, the Bible answers."
- 15—Bible class: Bro. B. D. Jones, "Bildad's Discourse."
- 20—SS. Exh: Bro. I. F. Butler. Lect: Bro. E. Harrington, "Peace; Will the world ever see it?"
- 22—Special Ecclesial Discussion.
- 24—2 pm Jnr CYC: "End of the 3rd missionary journey." 7 pm Snr. CYC: "Character study of Demetrius."
- 27—SS. Exh & Lect: Bro. H. E. Taylor, "Has the Bible prophecy any value?"
- 29—Bible class cont: Bro. H. E. Taylor, "Job's 1st monologue."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 2—7.45 pm Bible class: Bro. M. Wright, "That the man of God may be perfect" (2 Tim. 3: 17). Bro. R. Herron Snr., "Speaking to our friends."
- 4, 11, 18, 25—Study of "Last days of Judah's Commonwealth."
- 5, 19—Jnr. and Snr. CYC.
- 6—9.30 am Snr. Elpis Israel class and S.S. 11 am Exh: Bro. G. Bowers. 7 pm Lect: Bro. M. Wright, "The Bible teaching concerning death."
- 9, 23—7.45 pm MIC.
- 10, 24—7.45 pm Dorcas Activities.
- 13—9.30 am EI & SS. Exh: Bro. F. Onley. Lect: Bro. J. Kershaw, "The Bible teaching concerning faith."
- 16—7.45 pm Bible class: Bro. G. Bowers, "The speeches of Elihu" (Job. 32-37). Bro. D. Seaman, "The Potter" (Jer. 18: 1-9).
- 20—9.30 am EI & SS. Exh: Bro. M. Wright. Lect: Bro. C. Blanch, "The Bible teaching concerning baptism."
- 27—9.30 EI & SS. Exh: Bro. G. Dangerfield. Lect: Bro. K. Neijalke.
- LAUNCESTON SUBURBAN—Max Fry Memorial Hall, Trarallyn (Rec.: Bro. E. A. Harvey, 18 Notley Street, Newnham 7250. Tel.: 31 3316).**
- 6—Lect: Bro. D. W. Harvey, "The great trouble maker."
- 13—Lect: Bro. E. A. Harvey, "The God of the Creeds."
- 20—Lect: Bro. D. Hazzard, "Are you descended from an Ape?"
- 27—Lect: Bro. G. J. Duckworth, "Living hope for dead people."

HOBART'S FRATERNAL GATHERING IN OCTOBER

This will commence on Saturday, 10th October (details next issue), not as previously announced. The studies will be based upon "Job", and the leader is Bro. P. Weller (Cumberland).

LAUNCESTON STUDY WEEKEND AT PORT SORELL

30th October to 2nd November

Young people from 14-30 years of age are invited to attend this effort, to consider the book of Judges. Applications and enquiries can be directed to the Secretary, P.O. Box 133, Legana, Tas. 7251, and study notes will be forwarded on receipt of application. The venue is delightful Pt. Sorell, in quiet surroundings on the north west coast of the "Apple Isle."

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 3—Acts class at home Bro. A. Pitcher, 25 Gibson St., West Beach: "Our liberty in Christ challenged by the Judaisers" (Ch. 15:1-12).
- 6—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Berry, "Herbert W. Armstrong's 'Plain Truth' Examined; Britain & USA Not Israel."
- 7—Int. friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale: "Heaven at death denied by the Bible."
- 9—Faith of the Prophets class at home Bro. J. Mansfield, 16 Renwick St., West Beach: Bro. K. Stewart, "Typography of Israel relating to Historical Events; The River Jordan, Parable of life through death." Bro. J. Elton, "The Valley of Jezreel, Judgment to Joy and Fruitfulness."
- 13—Exh: Bro. Murray Lund. Lect: Bro. A. C. Dangerfield, "The world's extremity; Rays of light and hope from the Bible."
- 14,28—Sign class with deaf brethren and sisters.
- 15—Arrang. Brethrens meeting.
- 17—Acts class at home Bro. R. Atkins, 61 Southern Ave., Pasadena, "James' Summary and Advice to the Gentiles" (Ch. 15:13-29).
- 20—Exh: Bro. Max Lund. Lect: Bro. J. Lunn, "Faith healing; a Biblical examination."
- 23—Faith of the Prophets class. New Series: "Evolution; Science falsely so called; Exposed by the Bible." Held at home Bro. S. Baillye, 29 Pemberton St., Oaklands Pk: Bro. D. McColl, "Evolution, the household God of the modern age."
- 27—Exh: Bro. D. Horgan. Lect: Bro. R. Pillion, "The Holy Spirit; A power not a person".

BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel: McNamara 6).

- Sundays: Memorial meeting at 11 am.
 - 2—Tape study: Bro. H. P. Mansfield, "The Lord attends the feast of Tabernacles (Jn. 7:1-10; Lk. 9:51-62)."
 - 9—Tape study: "In the footsteps of the Master; The water-pouring ceremony" (Jn. 7:14-44).
 - 11,18,25—Tape study by Bro. E. Spongberg at home Bro. L. Pitt, "Job."
 - 16—Tape study: "Judging an adulterous woman" (Jn. 8:1-11).
 - 23—Tape study cont: "The lamp-lighting ceremony in Jerusalem" (Jn. 8:12-20).
 - 30—Study: "The Jews at Jerusalem divided over the Lord's sayings" (Jn. 8).
- September dates of Kingston Home Study Classes to be arranged. Leader: Bro. M. Pitt. A regular attendance of friends is enjoyed.
- CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).**
- 2—8 pm Elpis Israel study: "Israel shall thy name be called" (Gen. 32,33), Bro. M. Lund.
 - 3—2 pm Sisters' class.
 - 4,18—8 pm Young peoples class at home Bro. A. Gibbins, 2 Ednesbury Rd., Kingswood: "Hebrews Ch. 11."
 - 6—Exh: Bro. K. Hill. Lect: Bro. J. Siviour, "Ancient promises and a modern faith."
 - 9—8 pm Revelation class: Bro. J. Luke, "A new heavens and earth" (Rev. 21).
 - 10—MIC reading exercise: Bro. K. Pearson. Lect: Bro. J. Riddle, "Is man worthy of death." Bro. R. Pillion, "Exh."
 - 12—2 pm Sunday school outing and evening.
 - 13—Exh: Bro. A. Hill. Lect: Bro. D. Manser, "God's purpose in Christ."
 - 14,28—Christendom Astry class at home Bro. A. Hollamby.
 - 16—Elpis Israel class: Bro. N. Wiqzell, "Joseph the increaser" (Gen. 37).
 - 17—2 pm Sisters class. 8 pm A.B. meeting.

- 19—Suburban young peoples class.
- 20—Exh: Bro. A. Hollamby. Lect: Bro. H. P. Mansfield, "Russia, the Vatican, and the invasion of Israel."
- 21—Int. friends class at home Bro. R. Woodward, 138 Edward St., Clarence Gdns: Bro. P. Weller, "Christ shall rule the world from David's throne."
- 23—Bible marking of 1st principles.
- 25—MIC: "Christadelphian standards" (Held at Woodville hall).
- 26—Distribution of Digests and Heralds.
- 27—Exh: Bro. J. Luke. Lect: Bro. T. Hollamby, "Religious Unity, When?"
- 30—Elpis Israel class: "Joseph the Savior of his brethren" (Gen. 45), Bro. M. Lund.

ELIZABETH PK. — Tolmer Rd. (Rec.: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel.: 64 3649).

- 6—Exh: Bro. J. Schipper. Lect: Bro. P. Weller, "Do you really need to be baptised?"
- 13—Exh: Bro. D. Smith. Lect: Bro. R. Hornsby, "The Judgment Seat of Christ."
- 20—Exh: Bro. R. Krygner (Woodville). Lect: Bro. C. Provis, "The unchanging Gospel."
- 27—Exh: Bro. I. Topham. Lect: Bro. C. Milverton, "The science of Biblical archaeology" (illus.).

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 1,15,29—Law of Moses class: Bro. J. Martin, "The Parable of Leprosy."
- 2—11 am Sisters class.
- 6—Exh: Bro. J. Luke. Lect: Bro. D. Matthews, "The earth created for a purpose; Not destruction."
- 8—8 pm Elpis Israel Class: Bro. D. Manser, "The example of Abraham, heir of the world."
- 11,25—8 pm Youth group study.
- 13—Exh: Bro. A. Cheek. Lect: Bro. J. Luke, "Jerusalem the eternal city; not Rome."
- 20—Exh: Bro. A. Dangerfield. Lect: Bro. J. Cowie, "Why Bible truth is essential for salvation."
- 22—Life of Christ study: Bro. J. Knowles, "The Policy speech of the Kingdom" (Mat. 5:1-10).
- 27—Exh & Lect: Bro. H. Bartholomew, "The Bible, the inspired Word of God."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Walk. 352).

- 6—Exh: Bro. A. McLean. 3 pm Sunday School.
- 13—Exh: Bro. B. Bartholomew (Canada). Special lecture.
- 20—Exh: Bro. F. Russell (Adelaide).
- 27—Exh: Bro. M. S. Lunn.

CHRISTADELPHIAN SUMMER SCHOOL

In New Zealand — 24th December to 6th January

The site of the New Zealand School this year, is at Nayland College, a secondary college with excellent facilities in an ideal setting, a few miles south of Nelson City and adjacent to Nelson airport. It has spacious grounds, good cooking facilities and other amenities. The program of activities will include studies, outings, picnics, barbecues and games activities. In addition, it is planned to organize Gospel proclamation in conjunction with the Nelson Ecclesia.

Bro. J. Knowles will be visiting speaker, and, with other brethren, will present a series of valuable studies.

Accommodation is available for married couples, family groups and young people. Costs are \$18; school-children \$3; children under 8 years free.

Further details are available from the Summer School Committee, P.O. Box 2164, Wellington, N.Z.

WE WELCOME READERS' INTEREST AND COMMENTS

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 2,30—8 pm Int. friends class at home Bro. A. Goodwin.
- 3—8 pm Elpis Israel class at home Bro. C. Hodges: Bro. D. Manser.
- 6—Exh: Bro. B. Pearce. Lect: Bro. A. Valkenburg, "The true reason for Christ's death."
- 7—8 pm Committee meeting at home Bro. C. Kempster.
- 10—8 pm Study class at home Bro. G. Wigzell, "The Impossibility of Evolution" (Bro. S. Kingsbury).
- 12—2 pm Leaflet dist. from Hall.
- 13—Exh: Bro. J. Berry. Lect: Bro. G. Wigzell, "Gospel preached to Abraham."
- 16—8 pm Special lecture in Campbelltown Commun. Hall, "Russia, Israel, Christ and You."
- 17—8 pm Elpis Israel evening by Bro. D. Manser at home Bro. A. Goodwin.
- 20—Exh: Bro. R. Stokes. Lect: Bro. T. Parsons, "Immortal soulism, a stupidity."
- 24—8 pm Study "Evolution Impossible." Held at home Bro. B. Pearce.
- 27—Exh: Bro. D. Manser. Lect: Bro. S. Kingsbury, "Creation is a fact; but evolution is a fantasy."
- 28—8 pm Ecclesial business meeting at Hall.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 6—Exh & Lect: Bro. A. Dangerfield, "World destiny."
 - 11—Bible discussion: Bro. M. Lund, "The Tabernacle; a divine figure."
 - 13—Exh: Bro. W. Meiklejohn.
 - 20—Exh & Lect: Bro. I. Dangerfield, "Overpopulation and pollution."
 - 25—Bible discussion cont: "In the wilderness."
 - 27—Exh: Bro. N. Mogg.
- WOODVILLE**—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).
- 1,15,29—Sisters' Dorcas class.
 - 2—Bible study on the life of Christ: "Events at the Feast of Tabernacles (Jn. 8)."
 - 4—Pioneer expositions: (a) Eureka, (b) Elpis Israel, "The Great Dragon, pp. 101-106."
 - 5—Wedding of Bro. Neville Grose and Sis. Susan Duncan.
 - 6—Exh: Bro. H. Muggleton. Lect: Bro. G. E. Mansfield, "Your urgent need: A refuge from the coming storm."
 - 7—Arranging Breth. Meeting.
 - 9—Bible study: "The blind man healed, and the ensuing controversy" (Jn. 9).
 - 11—MIC: "Names and Titles of the Deity." Bro. W. McAllister, "The word, Lord." Bro. R. McAllister, "The word, God." Bro.

Visit Tasmania This January!

SIXTH TASMANIAN BIBLE CAMPAIGN

9th to 18th January, 1971 — Sponsored by Hobart Ecclesia

A thrilling series of talks is planned, with Bro. S. Snow (Coburg) speaking upon "The Temple of Ezekiel's Prophecy," and Bro. H. P. Mansfield (Woodville) upon the "Principles of God manifestation." These studies will be held each morning, followed by question sessions. In the afternoons, leaflet distribution and Gospel proclamation will be undertaken. Particularly interesting and educational evenings are scheduled. During the course of the Campaign, three public lectures will be held in the Hobart Town Hall.

The Campaign will provide opportunities for fellowship and labor around the Word of God, and your presence will be of tremendous encouragement to the brethren in Tasmania. Accommodation is being arranged in the caravans and homes of brethren. Costs are \$15 adults, and \$8 for children. A deposit of \$5 with application should be immediately forwarded to Bro. H. E. Taylor, Box 800H, GPO, Hobart, Tas. 7001.

- 20—Exh: Bro. P. J. Mansfield. Lect: Bro. F. King, "The truth about Evolution."
 23—Bible study: "The parable of the Shepherd" (Jn. 10:1-21).
 25—MIC: Special evening combined with Cumberland. A panel of brethren to discuss Ecclesial and Personal responsibilities under theme: "Sanctification."
 27—Youth Aliyah Sunday. Exh: Bro. G. E. Mansfield. Lect: Bro. G. Wigzell, "The Growing Threat to Israel's Security."
 30—Bible study: "Sending out the seventy" (Lk. 10:1-24).

Queensland Ecclesias

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 1,8,15,29—10 am Dorcas class.
 3,17—7.45 pm Bible class at home Sis. Gillson, "James" (Bro. R. Miles).
 6—11 am Exh: Bro. D. Watson. 7.15 pm Lect: Bro. J. Shepley.
 10—7.45 pm Bible class at home Sis. Elliott, "Daily readings" (Bro. D. Watson).
 12—Sunday school picnic.
 13—Exh: Bro. R. Zielke. Lect: Bro. D. Watson.
 14,28—7.45 pm Mut. Imp. class.
 20—Exh: Bro. E. Pryde. Lect: Bro. D. Tunnell, "Multiple titles of Deity."
 12—3 pm Literature distribution. 7.30 pm: Bible marking on "God manifestation."
 13—Exh: Bro. G. Wigzell. Lect: Bro. C. C. Wigzell, "The kingdom of God, Past, Present and Future."
 14—Home study evening at 4 Lasscock Ave., Findon.
 16—Life of Christ study: "The Shepherd characteristics (Jn. 10)."
 18—Pioneer expositions: (a) Eureka, Rev. 10, (b) Elpis Israel, "Summary of the World's Offence; and Need" pp. 107-115.
 19—Special evening: Bro. Bartholomew, Canada — "Gospel Proclamation in Vernon." To be illustrated with color slides.

R. Miles.

- 24—7.45 pm "Daily readings" at home Sis. Elliott, Bro. C. Rossow.
 27—Exh: Bro. J. Shepley. 7.15 pm Discussion evening.
COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).
 3,17—"Ephesians" study in RSL Hall, Norman Ave., Norman Pk: Bro. R. Hazell.
 6—Exh: Bro. R. Rock. 2.30 pm Bible marking in hall. Lect: Bro. T. Dawson, "The doctrine of the immortal soul, unscriptural."
 10,24—"Thessalonians" study, 7.45 pm, in RSL Hall, Norman Pk: Bro. R. Hermann.
 30—Quarterly business meeting.
 13—Exh: Bro. S. Arthur. Lect: Bro. L. Crowther, "The mysterious Trinity, not a Bible teaching."
 20—Exh: Bro. R. Bailey. Lect: "The doctrine of eternal life."
 25—Young people's evening 7.45 pm in Ecclesial Hall: "The Apostle Paul's Journeys."
 27—Exh: Bro. T. Dawson. Lect: Bro. J. Higgs, "Crisis in the Middle East; Will Israel survive?"
KEDRON-BROOK — Progress Hall, Khartoum St., Gordon Pk. (Rec: Bro. A. Collins, 15 Pindari Ave., Ferny Grove 4055. Tel. 55 6704).
 6—Exh: Bro. R. Buttsworth. Lect.
 13—Exh: Bro. H. Finch. Lect: Bro. J. Watson, "Why do the nations rage?"
 20—Exh: Bro. R. Buttsworth. Lect: Bro. N. Waldron, "You will die; but you may live again!"
 27—Exh: Bro. F. Park. Lect: Bro. K. Thurlow, "The Commonwealth of Australia under God's rule."
REDCLIFF — 4 Irene St. (Rec: Bro. A. Oliver, Nuttalls Rd., Lawnton. 4501).
 2—Revelation study: Bro. C. Brandt, "Ch. 15."
 6—Exh: Bro. R. Bailey. Lect: Bro. R. Plant, "Jesus Christ comes to save Israel."
 8,22—1st princ. class: Bro. Ray Evans.
 13—Exh: Bro. L. Steele. Lect: Bro. C. Bartley, "Suffering humanity;

- Does God really care?"
- 16,30—Revelation class: Bro. J. Barton, "Ch. 16".
- 20—Exh: Bro. E. Townsend. Lect: Bro. L. Crowther, "The mysterious Trinity; Not a Bible teaching."
- 27—Exh: Bro. R. Herman. Lect: Bro. C. Brandt, "Preparation for the judgment seat of Christ."
- WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).**
- 2,16—Sisters class at home of Sis. D. Crew.
- 3—Bible class: "Present day events and their significance."
- 6—Exh: Bro. C. Venn. Lect: Bro. D. Rucker, "Zion's glory in heaven or on earth."
- 10,17,24—Study of Malachi.
- 13—Exh: Bro. M. Hoskins. Lect: Bro. R. Plant, "Jesus Christ comes to save Israel."
- 20—Exh: Bro. R. Evans. Lect: Bro. C. Bartley, "The decay of Civilisation; a warning from the past."
- 27—Exh: Bro. K. Kilgus. Lect: Bro. M. Hoskins, "What is man that God is mindful of him?"

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Winton, 15 O'Brien St., Gate head 2290. Tel: 43 2569).

- 6—Special lect: Bro. Bartholomew (Canada), "The return of Christ; Not merely a possibility, but a reality."
- 9,30—Consideration of Amos: Bro. H. Ryan, "Amos, the herdsman." (Introduction).
- 11,18,25—1st princ. class.
- 12—MIC (1) Bro. S. Lake, "Elpis Israel pp. 295-302" (2) Bro. F. Ryan, "Resurrection" — a Lecture based on "Christendom Astray". (3) Bro. R. McRae, "15

- min. Exhort."
- 13—Exh: Bro. J. Richards. 3 pm GES meeting. 7 pm Lect: Bro. G. Aichin, "Why Christadelphians emphasize the promises to Abraham."
- 15,29—Sisters class, "Nazareth Re-visited."
- 16—1st Corinth. study: Bro. G. Aichin, "The Ecclesia, not one member, but many" (Ch. 12).
- 20—Exh & Lect: Bro. R. Pogson, "The Bible doctrine of the Atonement."
- 23—Annual business meeting.
- 27—Exh: Bro. F. Ryan. 3 pm Pamphlet dist. 7 pm Lect: Bro. N. Davies, "Australia tomorrow: A Jewish State."

BALLINA — Mason Hall, Cnr. Cherry and Swift Streets. (Rec: Bro L. G. Stone, 128 Martin St., Ballina. 2478 Tel: 86 2870).

- 2—GES meeting at home Bro. A. Russell.
- 4—Bible class at home Bro. C. Hermann.
- 6—Exh: Bro. A. Smith. Lect (Ballina): Bro. C. Hermann, "Prophecy is being fulfilled in the Middle East."
- 11,18—Bible class at home Bro. A. Russell.
- 13—Exh: Bro. A. Leadbeater. Wyralla Exh: Bro. A. Roulstone. Lect (Bangalow): Bro. R. Window, "God will bury Russia in Israel."
- 16—AB meeting at home Bro. C. Hermann.
- 20—Exh: Bro. J. Russell. Lect (Lismore): Bro. A. Russell, "Jerusalem, the future world capital."
- Visit of Bro. R. Abel.**
- 21—Special class at home Bro. C. Hermann, "Treated as imposters, yet true" (2 Cor. 1,2).
- 22—2nd study at home Bro. A. Russell, "Treasure in earthen vessels" (2 Cor. 4).
- 23—Lect at Lismore: "The Middle

NEW STUDY ON AMOS: THE HERDSMAN

Bro. H. Ryan, of Adamstown, is to lead a new study on the prophecy of Amos, and will progressively outline the warning, exhortation, and prophecy of this amazing book. A warm welcome is extended to all to attend.

East crisis, Dramatic witness to Christ's imminent return."

- 24—Final study at home Sis. B. Denford, "The Jerusalem Poor Fund" (2 Cor. 8,9).
 - 25—MIC at home Sis. B. Denford.
 - 26—Literature distribution.
 - 27—Exh: Bro. C. Hermann.
- BOSSLEY PK.—Progress Hall, Cnr. Manusa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).**

- 3,17—8 pm Hebrews class at 356 Polding Ave, Fairfield: Bro. K. Cook, "Christ exalted above all."
- 4,18—1st princ & Bible marking class at 14 Caloola Rd, Pendle Hill.
- 6—9.30 am S.S. 11.15 am Exh: Bro. G. Crewes. 7 pm Lect: Bro. E. Murphy, "God's promise to David, Confirmed by Jesus Christ."
- 8—Dorcas class 10.30 am at 51 Madeline St, Fairfield.
- 10,24—8 pm Law of Moses class at 141 Hamilton Rd, Fairfield.
- 11—Junior (up to 12 yrs.) Bible class at 22 Kendee St, Gr. Valley.
- 12—Intermediate (12 yrs & over) Bible class at 96 Maxwells Ave., Gr. Valley.
- 13—SS. Exh: Bro. E. Mansfield. Lect: Bro. E. Ritchie, "The Millenium, Christ's 1000 years reign on earth."
- 20—SS. Exh: Bro. K. Cook. Lect: Bro. B. Gilham, "Daniel's prophecies and the return of Christ."
- 27—SS. Exh: Bro. G. Hatchell. Lect: Bro. D. Carroll, "Divine Nature, a promised blessing."

FORESTVILLE — Memorial Hall Starkey St. (Sponsored by Granville Ecclesia).

- 6—7 pm Lect: Bro. J. Gilmore, "The significance of Christ's sacrifice."
- 8—Apocalypse class at 45 Adams St., Harbord: Bro. C. Hocking.
- 13—Lect: Bro. D. Shaw, "Christendom astray from the Bible."
- 20—Lect: Bro. O. Van Rensburg, "Sodom and Gomorah; a Lesson for today."

- 22—8 pm study: Bro. G. T. Darke, at 2 Bishop St., Newport — "Ezra and Haggai."
- 27—7 pm Lect: Bro. C. O'Connor, "The Devil; man's invented excuse."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 6—11 am Exh: Bro. J. Green. 7 pm Lect: Bro. B. Etherington, "The Doctrine of the Trinity is a fallacy."
- 9,23—10 am Dorcas. 8 pm Elpis Israel study: Bro. B. Etherington.
- 10,24—8 pm Workshop class: Bro. B. Bowen.
- 12—8 pm Eureka home study at 48 Lockerbie Rd., Thornleigh: Bro. M. Bonner.
- 13—Exh: Bro. C. O'Connor. Lect: Bro. C. Hocking, "Sodom and Gomorrah; a lesson for today."
- 16,30—8 pm Isaiah study: Bro. J. Dawson.
- 17—8 pm study: Bro. R. Abel, "I count everything as loss" (Phil. 3).
- 18—2nd study: Bro. R. Abel, "Let this mind be in you" (Phil. 2).
- 20—Exh: Bro. G. O'Neill. Lect: Bro. N. Rice, "Baptism; its meaning and significance."
- 21—7.30 am A.B. meeting.
- 27—Exh: Bro. J. Gilmore. 3 pm Domain. 7 pm Lect: Bro. J. Mansfield, "Salvation depends on the 2nd coming of Christ."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

- 1,16.30—Study of "1st Corinthians" (Bro. D. Pogson).
- 5—Young peoples class at home Bro. B. McClure, "The Kings" (Bro. R. Pogson).
- 6—Exh: Bro. P. Niven. Lect: Bro. B. Stretton, "Israel's survival heralds Christ's return" (slide illust.).
- 8—Study at home Bro. Butters: "Thessalonians."
- 9,23—Bible class.
- 13—Exh: Bro. H. Ceiley. Lect: Bro. E. Sponberg, "Baptism, Its mode and meaning."

- 19—Young peoples class: Bro. B. McClure, "Ruth."
 20—Exh: Bro. W. McKinley. Lect: Bro. G. Denford, "Hell torment, fallacy, fiction, and fraud."
 27—Exh & Lect: Bro. R. Abel, "When Christ returns will he acknowledge your Christianity?"

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).

- 1,8,15,22,29—8 pm Elpis Israel class at 142 Frederick St., Lalor Pk.
 2,16,30—8 pm 1st princ. class at 87 Somerville Rd., Hornsby Heights.
 6—Exh: Bro. J. Dawson. Lect: Bro. N. Rice, "What Christendom should, but doesn't teach!"
 9—8 pm Nehemiah class at 42 Albion St.; Bro. E. Mansfield, "The people's repentant prayer" (Ch. 9:4-38).
12-13: Special Effort upon "Acts of the Apostles": Leader, Bro. B. Luke (Brighton) See details this issue.
 16—10 am Dorcas class at 87 Somerville Rd., Hornsby Heights.
 20—Exh: Bro. B. Byrnes. Lect: Bro. R. Carr, "The Bible; What it is and How to interpret it."
 23—8 pm Nehemiah class: Bro. E.

Mansfield, "Re-covenanting with Yahweh" (Ch. 10).

- 27—Exh: Bro. J. Mansfield (Snr). Lect: Bro. R. Sawell, "The Devil: Sin, not a being."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 2—Bible class 8 pm: Bro. C. Wotton, "Obadiah, the servant of Yahweh."
 6—Exh: Bro. A. Rosser. Lect: Bro. J. Knowles, "Russia, Israel, Christ and You."
 9—Bible class 8 pm: "Love's greeting: An introduction to Ephesians" (Ch. 1:1-2).
 13—Exh: Bro. B. McClure. Lect: "One king, One empire, One religion."
 16—8 pm Bible class: "God's purpose of love in Christ Jesus" (Eph. 1:3-14).
 20—Exh: Bro. C. Russell. Lect: Bro. E. Spongberg, "Why does God allow war?"
 24—8 pm Bible class: "The prayer for inmost light" (Eph. 1:15-23).
 27—Exh & Lect: Bro. G. Bacon, "The approaching end of the age."

SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel.: 85 1820).

"ACTS OF THE APOSTLES" STUDY AT PENNANT HILLS

12th-13th September. Leader: Brother B. Luke (Brighton)

Theme of the effort is: "THE NEW ECCLESIA," with particular emphasis upon the work of Christ and the Apostles in establishing the Ecclesia at Jerusalem 1900 years ago. The grand principles then dictated by the Lord through the Spirit-inspired Apostles are able to solve the problems and difficulties of ecclesial life today. It is hoped that this effort will assist in this direction, and encourage the newly-formed Ecclesia at Pennant Hills. The proposed program is:

Sat., 3 pm: In School of Arts Hall, Beecroft (opp. Fire Station), 1st study — **New Wine for New Bottles** (Acts 1:1-14; 2:1-21).

5.50 pm: Fraternal ecclesial tea (basket/buffet).

7 pm: 2nd study — **The New Name of Salvation** (Acts 2:22-40).

Sun.: 11.15 am: Exhort — **The New Commandment in Action** (Acts 2:41-47; 4:32-37). This meeting will be held in Masonic Hall, 80 Beecroft Rd., Beecroft.

7 pm: Lecture in Masonic Hall — "Why Christ must deliver Israel from Russia."

A warm invitation is extended to all who would like to make this weekend, another milestone towards Zion.

- 2—Bible study: "A second study of 1 Thess." (MIC).
- 6—Exh: Bro. A. Pooley, D. Morgan. Lect: Bro. M. Morgan, "Church division and decline expected by Paul."
- 9—Bible study: Bro. W. R. Pearce, "God's righteousness declared (Rom. 3:25)." MIC, "3 public addresses."
- 13—Exh: Bro. A. Peden. Lect: Bro. W. R. Pearce, "The Professor and the Prophets."
- 16—Study: Bro. V. Pounce, "The mission of John the Baptist (Lk. 1:17)."
- 20—Exh: Bro. E. Mansfield. Lect: Bro. W. Britain, "The One God of the Bible."
- 23—Study: Bro. P. Burns, "The parable of the Sower (Lk. 8)." Bro. J. Drake Snr., "King Josiah and his times (2 Kg. 22,23)."
- 27—Exh: Bro. W. Pearce Jnr. Lect: Bro. J. Doble, "Russia's Middle East moves stir Bible students."
- 30—Bible class: MIC speakers, "A 3rd study of 1 Thess."

**SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 22 Venetia St., Syl-
navia Heights 2224. Tel. 522 0287.)**

- 2,30—8 pm Elpis Israel class at home Bro. M. Kirkwood, Gynea.
- 6—Exh: Bro. J. Quill. Lect: Bro. E. Ritchie, "Does God exist?"
- 9,23—8 pm Revelation class: Bro. R. Ponson.
- 13—Exh. & Lect. Bro. R. Abel, "Modern tongue speaking exposed in the Bible."
- 16—8 pm Mut. Imp. class.
- 20—Exh. & Lect: Bro. G. Crews, "The Revelation; God-inspired Truth, or a drug-inspired fantasy?"
- 27—Exh: Bro. J. Hodgkinson. Lect: Bro. J. Quill, "Jesus Christ;

Past, present and to come."

UPPER HUNTER — Rec.: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.

- 6—Exh at home Bro. Ackers, Muswellbrook: Bro. A. J. Taylor.
- 20—Exh at home Bro. Taylor, Merriw.: Bro. L. L. Ackers.

Notice of Special Lecture:

In conjunction with the Isolation League, the Ecclesia is arranging a public lecture in the Muswellbrook Town Hall for November 11. Further details will be published later.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

- 1,15,29—Epis Israel class: Bro. K. Wassell, "Ch. 6."
- 4,18—1st princ. class: Bro. W. Munro.
- 5,19—Young people's Daniel class and evening: Bro. K. Wassell.
- 6—Exh: Bro. K. Wassell. Lect: Bro. J. Ceiley, "The Devil; his origin, power and destruction."
- 8,22—Mutual Imp. Class.
- 10—Hebrews study: Bro. K. Cook, "The power and practice of Faith; the evidence of triumphant Israelites" (Ch. 11).
- 13—Exh: Bro. D. Case. Lect: Bro. C. O'Connor, "Israel, the future Exodus under Christ."
- 20—Exh: Bro. D. Pogson. Lect: Bro. W. Wolstencroft, "Resurrection; the only hope for a future life."
- 24—Hebrews study: Bro. K. Cook, "The power and practice of Faith; the example of faith's sufferers."
- 27—Exh: Bro. B. Stretton. Lect: Bro. W. Munro, "Communism, Capitalism or Christ; Which will succeed?"

At Riverwood Ecclesia, NSW

AMBASSADORS FOR CHRIST

Themes from Paul's 2nd Epistle to Corinth

Bro. R. Abel will present three studies from **10th to 12th September** outlining valuable exposition to the above subject. These will be held in the Riverwood Ecclesial Hall at the following times:

- Thurs, 10th at 8 pm** — "Treasure in earthen vessels" (Ch. 4).
Frid, 11th at 8 pm — "The Jerusalem Fund" (Chs. 8,9).
Sat., 12th at 8 pm — "Out of weakness made strong" (Chs. 10,11).

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

2,16,23,30—8 pm Law of Moses study evening.

6,10—Exh: Bro. L. Harrison 10.30 am.

12—8 p.m Public lecture: "The Miracle of Modern Israel" (Bro. T. Stagg).

13—Special Exhortation 10.30 am.

27—Exh: Bro. K. Digney.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Sts., (Sec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041.)

4—Bible study: Bro. A. Harrison, "Philippians."

6—Exh: Bro. A. Newton. Lect: Bro. W. Excell, "The Bible, believe it or perish."

11,25—Elpis Israel class.

13—Exh: Bro. W. Excell. Lect: Bro. B. Hayles, "The Bible, Declares God to be one, not a trinity."

17—Bible study: Bro. D. Strempel, "Timothy."

19—Special family Bible study: Bro. J. Ullman, "Fellowship with God."

20—Exh: Bro. D. Hurn. Lect: Bro. J. John, "The Bible; Shows man to be the source of sin."

27—Exh: Bro. H. West. Lect: Bro. D. Strempel, "The Bible; Verified by archaeology."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

2—Eureka class: Bro. G. Hawkins, "The great day of El Shaddai."

4,18—Bible marking class: Bro. A. Newton, "Outline of Ezekiel's prophecies of the restoration."

6—Exh: Bro. G. Fergusson. Lect: Bro. P. Duperouzel, "The answer to the problems of family life today."

9—Concluding study: Bro. B. Hayles, "Summary of Abraham's life."

11,25—Elpis Israel and Law of Moses, home study classes.

13—Exh: Bro. D. Hurn. Lect: Bro. J. Ullman, "The Bible reveals a changeless God."

16—Eureka study: Bro. G. Hawkins, "The little open scroll."

20—Exh: Bro. A. Newton. Lect: Bro. J. Smith, "How you can live beyond 1,000 years."

23—Study: Bro. A. Hayles, "Introduction and historical background to the book of Daniel."

27—Exh: Bro. J. Ullman. Lect: "Russia will control Europe and meet her end in Israel."

30—Eureka study: Bro. G. Hawkins, "All dominion shall serve Him."

A REPORT ON APPLICATIONS RECEIVED

From Distributions During 4 weeks to 10th July

A total of 280 requests for literature were received from

these areas: NSW 45; Qld 47; WA 13; SA 124; Vic 10; Tas 24, NZ 4; Elsewhere 13. This represents an average of nearly 70 each week, and includes a number of requests for the special 12-month offer of the "Herald". 18 different titles of the "Herald" were applied for, as well as requests for "Key to the Understanding of the Bible." GPA follows such enquiries with Applications Received During Four Weeks to August 8th

Over fifty applications weekly have been received by GPA during the last 4 weeks. These include 25 requests for an annual subscription to "Herald", and have come from the following areas: NSW 23; Qld 28; WA 17; SA 46; Vic 8; Tas 52; NZ 2; Elsewhere 9. Most popular title was



"Men in Space" (60 applications), and another twenty different Heralds were also in demand.

Special Lectures in Adelaide Area

During the past three months GPA has actively associated with the Adelaide Ecclesias in various public lectures, providing attractively illuminated literature stands, a complete range of Christadelphian literature, and other assistance. The following interesting results have been provided:

(1) Two addresses at Cumberland Ecclesial Hall during special April effort, held 18th and 25th. Speaker: Bro. J. Knowles. **Attendance: 360 (34 friends).**

(2) At Westbourne Pk. Memorial Hall with Cumberland Ecclesia on Tuesday evening, May 12th. Speaker: Bro. M. Lund. **Attendance: 70 (10 friends).**

(3) At Flinders Pk. Hall, with Woodville Ecclesia, on Monday evening, May 25th. Speaker: Bro. H. P. Mansfield. **Attendance: 160 (46 friends).**

(4) At Prospect Town Hall, with Enfield Ecclesia, on Thursday evening, May 21st. Speaker: Bro. J. Knowles. **Attendance: 125 (25 friends).**

(5) At Highbury Institute, with Tea Tree Gully Ecclesia, on Sunday evening, June 21st. Speaker: Bro. J. Martin. **Attendance: 80 (5 friends).**

(6) At Highbury Institute, with Tea Tree Gully Ecclesia, on Sunday evening, June 28th. Speaker: Bro. J. Knowles. **Attendance: 70 (4 friends).**

(7) At Pioneer Hall, Warradale, with Brighton Ecclesia, on Sunday evening July 5th. Speaker: Bro. R. Abel. **Attendance: 80 (9 friends).**

The lectures held in Ecclesial Halls have been attended by 510 (43 friends), and in public halls by 455 (88 friends).

GPA has been delighted to assist in these ventures, and to co-operate further with brethren and ecclesias in other parts of the country. Do not hesitate to write us, so that we can outline to you, the services available.

STUDYING THE WORD

STUDY CLASSES THAT DESERVE YOUR SUPPORT

In Adelaide

LIFE OF JESUS CHRIST

Leader: Bro. John Knowles.
Place: Enfield Ecclesial Hall.
Time: 8 pm Tues., Sept. 22.
 The Policy Speech of the King;
 The Eight Beatitudes (Matt. 5:1-10).

ELPIS ISRAEL

Leader: Bro. D. Manser.
Place: Enfield Ecclesial Hall.
Date: Tue. 8 pm, Sept. 8.

The example of Abraham, heir of the world, is at present under consideration.

LAW OF MOSES

Leader: Bro. J. Martin.
Place: Enfield Ecclesial Hall.
Time: Tue. 8 pm, Sept. 1, 15, 29.
 Discussing the Parable of Leprosy (Lev. 13); the laws which guided the priest in his judgment of a leprous condition; the vital principles applicable to the ecclesia today.

In Brisbane

PAUL'S EPISTLE TO THE THESSALONIANS

Leader: Bro. R. Hermann.
Place: RSL Hall, Norman Ave., Norman Pk.
Time: 7.45 pm Thurs. 10th, 24th.
 A fascinating, valuable study. All welcome.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

ECCLESIAL SPECIAL EFFORTS (God Willing)

Your Support Will Assist These Ecclesial Activities.

Ecclesias are invited to list the date of forthcoming efforts hereunder, which will be repeated each issue, until the effort occurs. Additional details will be included as they come to hand.

September 7 to 11, at Coburg, Victoria

Study effort to be undertaken: "The Truth and the Ecclesia."

October 31 to November 2, at Launceston, Tasmania

The annual CYC study weekend will be held at Port Sorrell in Northern Tasmania, under the theme of "Judges."

November 13 to 15 at Coburg, Victoria

Study weekend by Bro. J. Martin (Enfield): "Faith without works is dead" — a study of the Epistle of James.

December 26 to January 3, 1971 at Rathmines, N.S.W.

Summer Bible School (sponsored by Brighton Ecclesia).

January 9 to 18, 1971, at Hobart, Tasmania

The Tasmanian Bible Campaign

May 8 to 16, 1971

22nd Bible School (Autumn), sponsored by Brighton (SA) Ecclesia.

June 1971, at Tea Tree Gully, S.A.

The annual special ecclesial study and proclamation effort.

August 28 to September 5, 1971

23rd Bible School (Spring), sponsored by Sutherland (NSW) Ecclesia.

December 25 to January 2, 1972

24th Bible School (Summer), sponsored by Sutherland (NSW) Ecclesia.

"BE THOU AN EXAMPLE OF THE BELIEVERS"

DAILY BIBLE READINGS FOR SEPTEMBER 1970							
Tuesday	1	2nd Kings	6	Lamentations	2	1 Corinthians	15
Wednesday	2	.....	7	.....	3	.....	16
Thursday	3	.....	8	.....	4	2 Corinthians	1, 2
Friday	4	.....	9	.....	5	.....	3, 4
Saturday	5	.....	10	Ezekiel Prophecy	1	.....	5, 7
Sunday	6	.....	11, 12	.....	2	.....	8, 9
Monday	7	.....	13	.....	3	.....	10, 11
Tuesday	8	.....	14	.....	4	.....	12, 13
Wednesday	9	.....	15	.....	5	Gospel of Luke	1
Thursday	10	.....	16	.....	6	.....	2
Friday	11	.....	17	.....	7	.....	3
Saturday	12	.....	18	.....	8	.....	4
Sunday	13	.....	19	.....	9	.....	5
Monday	14	.....	20	.....	10	.....	6
Tuesday	15	.....	21	.....	11	.....	7
Wednesday	16	.....	22, 23	.....	12	.....	8
Thursday	17	.....	24, 25	.....	13	.....	9
Friday	18	1st Chronicles	1	.....	14	.....	10
Saturday	19	.....	2	.....	15	.....	11
Sunday	20	.....	3	.....	16	.....	12
Monday	21	.....	4	.....	17	.....	13, 14
Tuesday	22	.....	5	.....	18	.....	15
Wednesday	23	.....	6	.....	19	.....	16
Thursday	24	.....	7	.....	20	.....	17
Friday	25	.....	8	.....	21	.....	18
Saturday	26	.....	9	.....	22	.....	19
Sunday	27	.....	10	.....	23	.....	20
Monday	28	.....	11	.....	24	.....	21
Tuesday	29	.....	12	.....	25	.....	22
Wednesday	30	.....	13, 14	.....	26	.....	23

Keep this Calendar in Your Bible for Ready Reference!

This is your World ...

FACE THE REALISM OF TWENTIETH CENTURY HORRORS!

Don't Ignore The Consequences of These Obvious Facts

POPULATION EXPLOSION

30 Year Limit ...?

NUCLEAR ANNIHILATION

Probability ...?

RISING CRIME RATE

Police Forces Incapable to Handle ...?

RUSSIAN TREACHERY

Hungary, Czechoslovakia ... Where Next?

**WILL COMMUNISM RULE THE WORLD?
OR WILL THE EARTH BE DESTROYED?**



or is there another answer?



**Seek the Way
of God now
while there is
still time**

DIGEST of TRUTH No. 146
A Christadelphian Publication

THE TIME HAS COME...

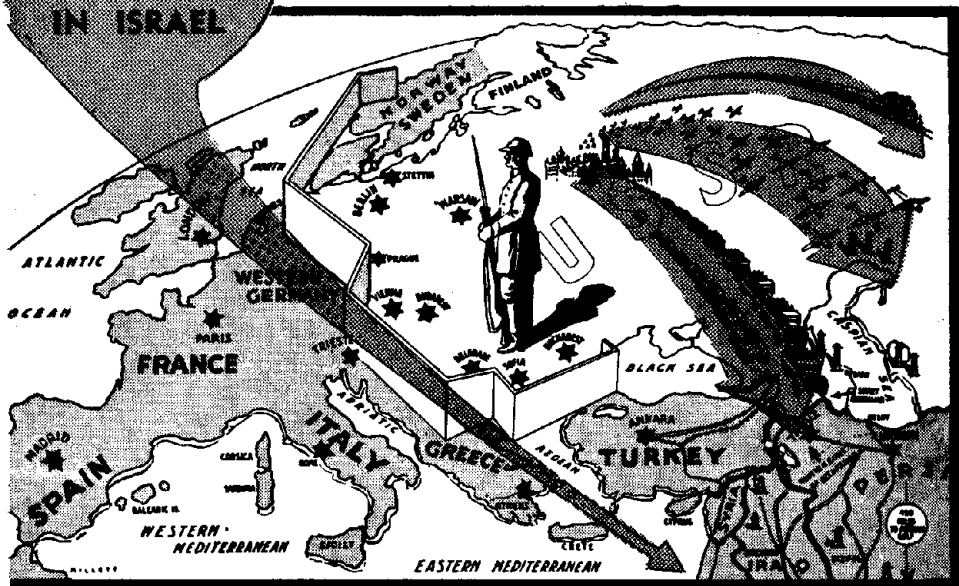
ISRAEL'S NATIONAL REVIVAL PRELUDE TO...

Russia's final destruction

Russia moves to establish a compact and mighty empire in Europe - - - But! "He will come to his end and none shall help him".

Daniel 11.25

CHRIST
WILL DESTROY
RUSSIAN MIGHT
IN ISRAEL



Reproduced by kind permission of the Melbourne "Argus". The above drawing dramatises the growing might of Russia referred to in the prophecy of Ezekiel as the power of the north destined to invade Israel in "the latter days" (Ezek. 38:14-16).

CONSISTENT CHRISTADELPHIAN TEACHING SINCE 1848

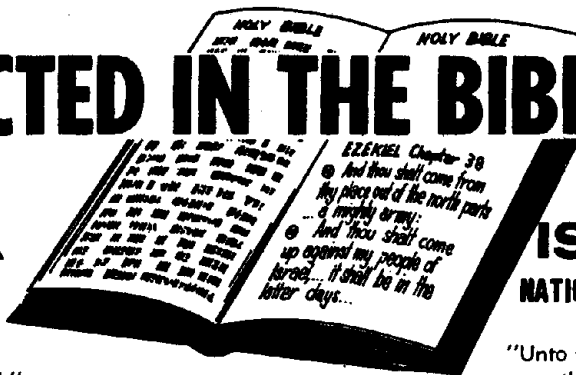
Christadelphian author John Thomas said in the preface of "Elpis Israel", "When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel will be on the eve of becoming a fact."
—January 1st, 1850, London.

Remember that these things were spoken when Russia was not much more than a land of peasants. Today Russia moves to build up her empire! Will you recognise it?

PREDICTED IN THE BIBLE

RUSSIA
NATION OF DOOM

"Thou shalt fall upon
the mountains of Israel."
Ezek. 39: 4.



ISRAEL
NATION OF DESTINY

"Unto thee shall it come
even the first dominion."
Mic. 4:7, 8.

FOR OVER 100 YEARS CHRISTADELPHIANS HAVE WARNED—

- That Russia would dominate Europe and lead the world to war.
- That Israel would be re-established as a nation once again.
- That Civilisation would be threatened with annihilation by weapons of war.
- That Christ will return to reign on earth.

ANCIENT PROPHECIES ARE BEING FULFILLED

ISRAEL AND BRITAIN

1848 Christadelphian author John Thomas wrote in the book "Elpis Israel", predicting the return of the Jews to Palestine. Consider the confident tone of his words . . . "There is then a partial and primary restoration of Jews before the manifestation (of Christ) . . . The pre-advantural colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth . . . UNDER THE EFFICIENT PROTECTION OF THE BRITISH POWER." ("Elpis Israel", pp. 441-442.)

FULFILLED 1917 When Britain proclaimed its intention to colonise Palestine with Jews.
1948 The State of Israel came into existence.

1956, 1967 Israel defied Arab might and the tiny nation expanded its borders.
These things happened—they are facts—they are a clear sign of Christ's return.

What Next? . . . ARMAGEDDON

The greatest battle of all times faces all nations of this world.



"I will gather all nations to Jerusalem to Battle" Zech. 14:2

Ezek. 38, v. 19 . . .
"For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel."

Ezek. 38, v. 23 . . .
"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

"AND THE LORD SHALL BE KING OVER ALL THE EARTH."
Zech. 14: 9.

An Earnest Appeal

Dear Reader,

In these days of constant advertising, there is a tendency to throw away anything that seems to fall into such a category without even thinking of reading it.

Before you consider such action with this leaflet, we earnestly appeal to you to read it, test its claim and accept its challenge.

THE WORLD TODAY AND YOU

What is the world heading for? Have you a satisfactory answer to its perplexing problems? Do you 'shrug off' the fear of nuclear annihilation, the alarming rise in the rate of crime, the colour problems and the thirty year limit to population explosion? These things will frame your future and will destroy the earth itself UNLESS God intervenes in world affairs AS HE HAS SURELY PROMISED HE WILL.

BE REALISTIC

Do not think that the Bible is an uninteresting and 'heavy' book to read. It is definitely not so. It is a thrilling revelation of the purpose of the Living God, practical and substantial and adapted in every respect to the needs of this troubled world. Man has 'created' massive problems, but God, who created all things, will still preserve the earth and fulfil his purpose in it.

FACE THE FACTS

You have no doubt heard of those who believe in the return of the Lord Jesus Christ to the earth, but have you ever considered the 'real' evidence upon which these people have developed their convictions. If, like many others, you have avoided such involvement in the past, then don't continue in such a profitless ignorance of the facts that exist. Judge for yourself, don't leave it to others.

Our only interest is to share with you the knowledge and consolation of a sure hope that we are so thankful to have received.

We appeal to you to test our sincerity by accepting our invitation.

THE CHRISTADELPHIANS.

SEND NOW FOR THIS BOOKLET

GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia, 5024

Please mail me immediately and without obligation a copy of your FREE booklet.

Mr. _____
Name Mrs. _____
Miss _____

Address _____



The BIBLE challenges ATHEISTS and AGNOSTICS

who
say

THERE IS NO GOD!

- Agnostic clergymen have declared their doubts or disbelief in the Bible's revelation of a living, personal and almighty God. Yet they continue to "ignorantly worship an UNKNOWN (Grk. agnosto) GOD". (See Acts. 17:12).
- Claiming to be God's "representatives", they reject His Revelation and describe Him in a new image for a modern non-religious society. (Rom. 1: 18-25).
- Today we see God-doubting religionists joining the agnostic secularists and the atheistic humanists in their confused philosophies, and thus proving again the UNERRING ACCURACY OF BIBLE PROPHECY.

JESUS CHRIST and HIS APOSTLES PREDICTED and WARNED THAT:

- The time of Christ's Return would see widespread godlessness. *Luke 17: 26-27, Matt. 24: 37-39.*
- Original Christianity would become corrupted by philosophy. *Coloss. 2:8, Romans 16:18.*
- False teachers would forsake the right way and mislead. *2 Peter 2: 1, 15; 2 Tim. 4: 3, 4.*
- The Church and its leaders would lose the Truth of the Gospel. *2 Tim. 3: 1-5, 13; 2 Thess. 2: 7-12.*
- Atheism and scorn would be a sign of Christ's near return. *Ephes. 6:12; 2 Thess. 1: 7-9; 2 Pet. 3: 3-4, 17; Acts 20: 30; Revel. 17: 5, 18; 18: 5.*

THESE REMARKABLE PREDICTIONS SHOW GOD IS LIVING.

GOD'S WORD IS VINDICATED IN THE FAILURE OF MODERN CHRISTENDOM

Are you prepared to face the facts and follow Bible teaching?

Disturbing events show something is wrong: Christian nations are re-arming for World War III; they cannot stop their rising crime rates and widespread immorality; they are experiencing violent revolutions and social unrest.

CHURCHES AND CLERGY ARE CLEARLY ASTRAY FROM BIBLE TEACHING!

IS THERE SOMETHING MISSING FROM YOUR CHRISTIANITY?

ON THE EVE OF WORLD WAR III



Carrying his dead child, an officer finds that his family has been killed in a Saigon army compound.

TODAY! THE CHAOS OF MAN'S RULE

Vietnam!, The Middle East!, France!, Germany!, Ireland, Czechoslovakia, Africa, Biafra, Pakistan, etc.

POLITICAL TURMOIL

Massive armaments, Tyrannical regimes, Intrigue, Subversion, Rebellion, Strikes, Bankruptcy, War and bloodshed, Massive Growth of communistic influence.

YOU LIVE IN THIS WORLD OF TODAY.

MORAL CORRUPTION

Soaring crime rates, Violence, Riots, The day of student protest, Gross immorality, Racial hatred, Rising divorce, Juvenile delinquency, Alcoholism, Drugs, Vast gambling syndicates, Business Fraud, Murder rampage.

THE EARTH HAS 'MATURED' INTO A DELINQUENT GIANT

The great pity of this photograph is that it only too well depicts the horror of human suffering experienced under man's rule.

RELIGIOUS DEGENERATION

Agnostic humanism accepted in church clergy, Evolution accepted with lack of protest, Alliance with worldly institutions, Widespread ignorance of Bible teaching, Power of religious conviction waning.

THE TRUE GOSPEL NOT PREACHED IN THE CHURCHES TODAY

THE BIBLE HEADLINES TODAY'S CONDITIONS

"This know also, that in the last days perilous times shall come.

For Men shall be . . . covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . truce breakers . . . fierce . . . traitors . . . lovers of pleasures more than lovers of God;

Having a form of Godliness, but denying the power thereof: Ever learning, and never able to come to the knowledge of the TRUTH". 2 TIM. 3:1-7

PROPHECY IS THE MOULD INTO WHICH HISTORY IS POURED

THE DIVINE SOLUTION TO WORLD PROBLEMS

1

THE NATIONS HUMBLED BY DIVINE JUDGMENT

2

JERUSALEM - CENTER OF THE WORLD

THE LORD SHALL BE KING OVER ALL THE EARTH. ZECH. 14:9

3

THE LORD SHALL BE KING OVER ALL THE EARTH. ZECH. 14:9

Factual!! You cannot afford to ignore the Truths of the Word of God. "Heaven and Earth shall pass away but my word shall not pass away". Mk. 13:31

"Thy kingdom come. Thy will be done in EARTH, as it is in HEAVEN".
 "But the meek shall inherit the Earth; and shall delight themselves in the abundance of peace". Psa. 37:10

The God of heaven shall set up a kingdom that shall never be destroyed. DAN 2:44.
 The Lord shall be king over all the earth. ZECH. 14:9

DO YOU THINK?

Do you think that the Bible is merely the work of cunning or deluded men intent upon deceiving the World? . . . then don't.

Because it is the Divinely inspired work of the Living God, miraculously recorded over a period of some 1,200 years by men who lived at different times and came from many varied occupations and yet secured a perfect harmony in precept and prophecy with one another.

The BIBLE is the Word of God . . . it has no equal.

The Bible will STAND UP TO ANY TEST YOU CAN bring against it . . . TRY IT!

Do you think that Jesus Christ was not really the Son of God; that he did not really rise from the dead, or that he was a deceiver deluded by his own opinions, or perhaps even that he did not really ever exist? . . . then don't.

Because no other single character has ever had such a profound bearing on human affairs as this; nor left such an indelible impress upon human society; nor changed the course of mighty nations of History, as he has by his short presence among men some 2,000 years ago.

Perhaps it's time you started to find out what he really taught and did . . . there are thousands who have never really had the determination to do just that, you know! His existence will defy any attempt to deny him that you can bring forward . . . Have you thought about that?

Do you think that this world goes on its merry way and that God has no cognisance of world affairs or possibly does not even exist? . . . then don't.

Because the very things happening before your eyes in the world today reveal his presence and the unfolding of his purpose.

As Christadelphians, our only interest is to share with you the knowledge and consolation of a sure hope we are so thankful to have received . . . why don't you avail yourself of our free book offer and test our sincerity?



WRITE FOR THIS BOOKLET

Send to . . .

GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia 5024

Please mail me immediately and without obligation a copy of your free booklet.

NAME Mr. _____
Mrs. _____
Miss _____

ADDRESS _____

Artwell Press, Edwardstown, S.A.

**BE WISE!—While
there is still time
left for you to heed
the Bible's message.**

*Jerusalem
a burdensome stone*

MODERN ISRAEL *—A Miracle of Bible Prophecy*

They fulfil Bible prophecy. God declared:

"I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land" (Ezek. 37:21).

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him" (Jer. 31:10).

"The cities that were waste and desolate, and ruined are become fenced, and are inhabited" (Ezekiel 36:35).

"They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).



Christ's Return is near!

THE TIMES OF THE GENTILES – FAST RUNNING OUT

THE ASTOUNDING WAR

1967

MANDELAIM GATE

Israeli Advance

MOUNT SCOPUS

NEW CITY

OLD CITY

'From here we do not move.,
Never. Never.'

KING DAVID HOTEL

Israeli Advance

Jerusalem

ISRAEL

JORDAN

Press Cutting, 1967 War

I asked the rabbi if he thought Israel would ever give up the Wailing Wall. "We took an oath today, while capturing the city," he said. "On our blood we took an oath that we will never give it up, we will never leave this place. The Wailing Wall belongs to us. The holy place was our place first, our place and our God's place. From here we do not move. Never. Never."

VERNMENT ON EARTH

The issues of this leaflet challenge . . .

The commonsense of sensible people

The Bible says there is only ONE HOPE.

This hope the Apostles defined as

Acts. 26:6, 7; 28:20, 23

"The Hope of Israel"

They also stated definitely that any religion unconcious of the meaning of that statement was without any True Hope.

"That at that time ye were WITHOUT CHRIST, being aliens from the COMMONWEALTH OF ISRAEL, and strangers from the COVENANTS OF PROMISE, having NO HOPE, and WITHOUT GOD in the world:" EPH. 2:12

WHAT DO YOU KNOW ABOUT THESE PROMISES?

Individual Salvation is indispensibly associated with the purpose of God in the Nation of Israel.

The disciples of Jesus Christ had their confidence rooted in this association.

"They asked of him saying, Lord, wilt thou at this time restore the KINGDOM TO ISRAEL?" ACTS. 1:6

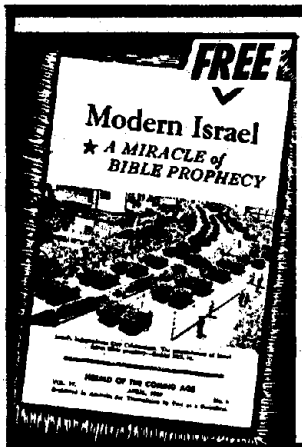
They expected the Kingdom of God to involve the NATION OF ISRAEL UPON EARTH.

"And he shall send Jesus Christ . . . Whom the heaven must receive UNTIL the times of RESTORATION of all things SPOKEN of by ALL HIS HOLY PROPHETS since the world began."

ACTS. 3:20-21

This RESTORATION has begun in the NATION OF ISRAEL TODAY!! Your wisdom demands your VERY CLOSEST INVESTIGATION. Our only motive is to help you in these matters.

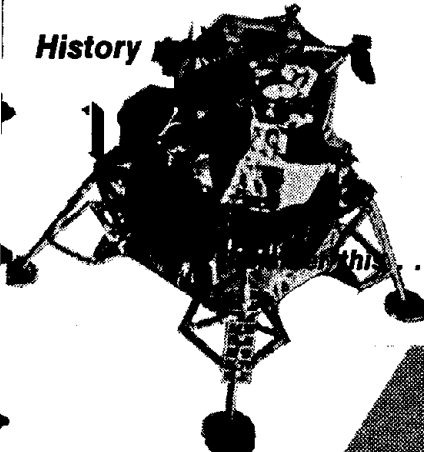
WRITE FOR THIS BOOKLET



History

Man walks on the moon

STARVES ON EARTH



... you will probably never have done so before

HISTORY IS BEING WRITTEN

BIBLE PROPHECY IS THE MOULD INTO WHICH HISTORY POURS

JESUS SAID . . . there shall be

"Upon the earth distress of nations with no way of escape"

Luke 21 : 25

Your political commentators are also despondent concerning the world's problems facing the next decade,

a decade of unprecedented violence, unrest, war, carnage, social corruption, moral decadence, psychological tragedies and crime looms upon your horizon . . . and your children's.

Where is your Bible now?

**Don't ever underestimate its real power!
There is no other source of true peace and comfort available to you today!**

Why you should read the Bible

- It shows God is working out his purpose
- It reveals the future very clearly
- It shows how you can share in earth's future
- It gives vital purpose to your otherwise fruitless life

The Christadelphians appeal to your comm

HISTORY records the last decade—

What of the next?

The main theological debate of the sixties revolved around the contention that God is dead. It seemed appropriate.

Permissiveness became a philosophy in its own right. And the aging conservatives among us wondered where it would all end.

Round figures must serve, because no precise count-down can be made of the stages by which the world seemed to take a Gadarene plunge.

Racial conflict, religious bigotry, tribal massacres, sporadic guerilla warfare and student revolts, all had their place in a pattern of universal violence shared by primitive countries and affluent Western nations — from Ulster to Malaysia.

Throughout the West, there was, it seemed, a continuing slide into intellectual and moral chaos, marked by an ever-rising rate of crime, drug addiction and divorce and a questioning of all established values.

It was a decade in which, as never before in such a short span, mankind was conscious of passing through some kind of enormous and shattering experience, more profound and pervasive than anything experienced in two world wars.

And every week the population of the world increased by more than a million.

In saying goodbye to the sixties we can welcome the seventies with the thought that for the bulk of humanity they could hardly be worse.

News cuttings from Adelaide Advertiser, 25, 26 Dec., '68.

The Condition

World fulfil B

INTERNATIONAL

"and there shall be
trouble, such as
there was a nation
POLITICALLY..

"Men's hearts
fear, and for loo
things which are
earth"

SOCIALLY ...

"in the last day
shall come. Fo
lovers of the
covetous, boast
phemers, disob
unthankful, &
natural affectio
false accuser
fierce, despisers
good, traitors,
minded, lovers
than lovers of G



Read this summary of the true message of the

GOD HAS A DEFINITE PURPOSE WITH THIS EARTH

MAN'S CLIMAX

"Proclaim ye this amongst the Gentiles;
PREPARE WAR . . . beat your plough-
shares into swords and your pruning
hooks into spears; FOR THEIR WICKED-
NESS IS GREAT" Joel 3:9-13

"For as in the days of Noah they were
eating and drinking, marrying and giving
in marriage, until the day that Noah
entered into the ark, and knew not until
the flood came, and took them all away;
so shall also the coming of the Son of
man be" Matthew 24:38, 39

BE WARNED

DIVINE INTERVENTION

"Then shall the LORD go forth, and fight
against those nations, as when he
fought in the day of battle"

Zechariah 14:3

"The Lord Jesus shall be revealed from
heaven with his mighty angels, in
flaming fire, TAKING VENGEANCE ON
THEM THAT KNOW NOT GOD and obey
not the gospel of our Lord Jesus Christ"

II Thessalonians 1:7, 8

"Then shall they see the Son of Man
coming in a cloud with power and great
glory"

Luke 21:27

BE WISE NOW

"HE THAT BELIEVETH AND IS BAPTISED SHALL BE SAVED."

onsense now . . . before it really is too late

**of Today's
ible Prophecy**

**LLY . . .
ll be a time of
ever was since
on" Daniel 12:1**

**ailing them for
nking after those
e coming on the
Luka 21:26**

**s perilous times
r men shall be
own selves
rs, proud, blas-
phem to parents,
holly, without
trucebreakers,
Incontinent,
of those that are
heedy, high-
pleasures more
d." II Timothy 3:1-4**

The Christadelphians appeal to you

Fulfilling Bible prophecy shows that the world stands at the very crossroads of its existence.

The return of Jesus Christ to this earth is one of the major teachings of the Bible. It is either stated or alluded to in over 300 passages of the New Testament.

This is weighty evidence, yet how many believe it?

BIBLE PROPHECY is not alone in demanding the return: this troubled world needs his presence to establish one universal government, a righteous rule and lasting peace. The problems and evils that confront this world will be abolished as a result of Christ's rule and mankind will learn for the first time what true peace and true worship of God really are.

The Lord Jesus Christ will give eternal life in that day to those who seek him faithfully now.

These are the plain satisfying promises the Bible holds out. *Why not* find out how you can make it your sure hope? *Why not* resolve now to follow this matter out? *Why not* find out once and for all time what the Bible is really about? *What have you got to lose?* Read it carefully! — It could give you your greatest joy. The Christadelphians will be only too pleased to help you in this matter.

the word of God — did you know it said this?

IT IS DRAWING TO A CRUCIAL STAGE FOR YOU

SALVATION TO THE FAITHFUL

"at that time **THY PEOPLE** shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, **SOME TO EVERLASTING LIFE**, and some to shame and everlasting contempt" Daniel 12:1, 2

"Jesus Christ . . . shall judge the quick and the dead at his appearing and his kngdom" II Timothy 4:1

BE SAVED

GOD'S KINGDOM ON EARTH

"the greatness of the kingdom under the whole heaven, shall be given to the **PEOPLE OF THE SAINTS OF THE MOST HIGH**, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" Daniel 7:27

"**HE THAT OVERCOMETH** and keepeth my works unto the end, **TO HIM WILL I GIVE POWER** over the nations"

Revelation 2:26

BE THERE !

HE THAT BELIEVETH NOT SHALL BE CONDEMNED" Mark 16:16

Today! – The Chaos of Man's Rule

Christadelphians believe that the world will soon witness a stupendous event—the return of Jesus Christ to this earth to establish God's Kingdom. However, Bible prophecy also surely indicates that before this great event takes place, the world will be engulfed in the most frightful and awful war of all times—WORLD WAR III.

Christadelphians are not sensationalists but merely present the facts! For over 120 years they have predicted on the basis of the Bible, the uprise of Russia as a belligerent world power leading the nations to Armageddon in the Middle East. Despite what many people may think to the contrary, Bible prophecy demands that this will happen.

THE GROWTH OF RUSSIAN POWER
— THE REVIVAL OF ISRAEL — THE
EXPLOSIVE MIDDLE EAST SITUATION — THE PERPLEXING MORAL
AND INTERNATIONAL PROBLEMS
BESETTING THIS WORLD ARE
STRIKING BIBLICAL SIGNS THAT WE
ARE LIVING ON THE EVE OF WORLD
WAR III.



WRITE FOR THIS BOOKLET

Send to

GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia 5024

Please mail me immediately and without obligation a copy of your free booklet

My
NAME (PRINT)

ADDRESS

FACT - - - - NOT FANTASY



A BUILDING FOR A FUTURE AGE
Its specification recorded 2,500 years ago.

... TO BE ESTABLISHED IN JERUSALEM"

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the Law shall go forth of Zion, and the word of the LORD from Jerusalem"—MICAHAH ch. 4 v. 1, 2.

THE HOUSE OF PRAYER FOR ALL NATIONS

- **IS THE GLORIOUS FOCAL POINT OF GOD'S PURPOSE WITH MANKIND.**
- **A MILE SQUARE TEMPLE TO BE ERECTED AT JERUSALEM.**
- **HERE SHALL ALL NATIONS WORSHIP AND BE EDUCATED IN RIGHTEOUS LAWS.**

The Bible's message

"Through War To Peace"

A Great World Crisis

WORLD COMMUNISM ON THE MARCH WARNS MANKIND THAT . . .

Christ's Return is near!

What are the signs of Christ's return?

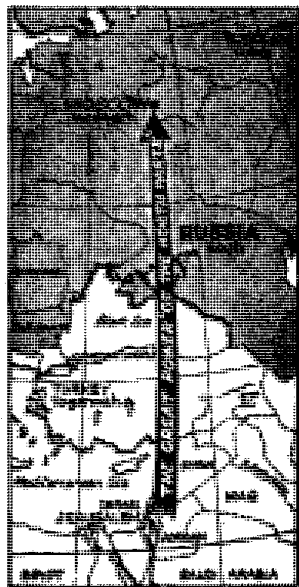
- **THE RETURN OF THE JEWS TO PALESTINE.**
- **THE RISE OF RUSSIA TO EURASIAN SUPREMACY.**
- **VAST WORLD-WIDE PREPARATIONS FOR WAR.**
- **WIDESPREAD MATERIALISM AND MORAL DETERIORATION.**

The Great Power of the North

THE UPRISE OF RUSSIA AS A BELLIGERENT WORLD POWER LEADING THE NATIONS TO ARMAGEDDON IS CLEARLY STATED IN BIBLE PROPHECY.

The Bible predicts that a Eurasian confederacy of nations, headed by Russia, will invade the Middle East doubtless in an attempt to gain world domination (see Ezekiel 38).

The world will then be convulsed in the greatest crisis of all history culminating in the intervention of the Lord Jesus Christ in the affairs of the nations, to set up his power on the earth (Dan. 2:44).



"Then shall the Lord go forth, and fight against those nations," Zech. 14:3.

A Great Reformation

1,000 Years of True Peace.

ALL NATIONS WILL SERVE CHRIST IN HIS KINGDOM ON EARTH

The Bible says . . .

**CHRIST WILL ESTABLISH THE HOUSE
OF PRAYER FOR ALL NATIONS IN
JERUSALEM.**

*"For out of Zion shall go forth the law, and the word
of the LORD from Jerusalem."*

*"They shall beat their swords into plowshares, and
their spears into pruning hooks: neither shall they
learn war anymore." Micah 4:3*

The sweet Psalmist of Israel
said . . . "My soul
rests, even fainteth in
the courts of the LORD: my
eyes and my flesh crieth out
for living God." Psa. 84 : 2.

Will You be There?

Architect's sketch of the proposed
world centre to be erected in
Jerusalem. Building details speci-
fied in the prophet Ezekiel
Chapters 40 to 48.
Read them for **YOURSELF!!!**

**VISTA DOWN
THE
OUTER COURT**

"He that believeth and is baptised shall be saved." Mk. 16 : 16

**"And the Lord shall be king over all the earth,"
Zech. 14:8.**

Do you
realise you
are living in
the shadow
of Christ's
return

ASSESSING TRUE VALUES . . .

"I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psa. 84 : 10.

In every age man has had to define for himself just what constitutes real happiness. The exploitation of this world's pleasures and goods, has never provided the answer. Yet men generally never learn the lesson and there continues to be a spirit of madness evident, where their whole energies are expended in seeking riches, honor, and the satisfaction of their sensual desires.

The Psalmist who spoke 2,500 years ago has never been refuted.

"Their inward thought is that their houses shall continue forever . . . they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish." Psa. 49 : 11-12.

Heed the words of the wise man who wrote: *"Forsake the foolish and live: and go in the way of understanding."* Prov. 9 : 6.

All of our lives come to a climax. DEATH is the eternal result of the wages of sin. DEATH will end your existence unless you learn of the way of God now; the way to Eternal Life.

"The fear of the Lord is the beginning of wisdom." Prov. 9 : 10.

DON'T HESITATE TO SEEK FURTHER.

SEND NOW ← FREE BOOKLET

Send to . . .

GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia 5024


Please mail me immediately and without obligation a copy of your free booklet.

Mr. _____
NAME Mrs. _____
Miss _____

ADDRESS _____

FREE

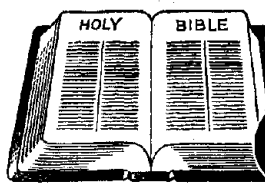
WORLD DESTINY



Revealed by
Daniel the Prophet

"There is a God to reveal the secrets, and He will know what shall be in the latter days." — Daniel 2:28

HERALD OF THE COMING AGE
No. 1
1/2c. 20
Published by the Association for Peace in a Perilous



The GOOD COMPANION

The Christadelphian Sunday School Magazine

Correspondence should be addressed to the Editor, P.O., West Beach, S.A. 5024

May/June 1970

NUMBER FOUR

DISTRIBUTED BY THE
CHRISTADELPHIAN SUNDAY SCHOOL ASSOCIATION

WISDOM: YESTERDAY & NOW!

To Our Reader,

You may think that the advanced education of the twentieth century is superior to anything that existed previously! It is true that man had made giant strides in technological achievements, scientific and medical advancements, and has walked on the moon. But bygone ages have also sparkled with their own standard of skill, artistry and scholarship.

In the day of Moses, for example, Egypt had a most advanced level of architecture and artistry. The Egyptians not only designed and built magnificent temples and palaces, the glory of which still amazes people today, but also constructed the marvellous Pyramids nearby to the River Nile. These huge edifices have withstood thousands of years of rain, wind and sand — and still stand today as great monuments to the skill of antiquity. The measurements and symmetry of the pyramids are so exact that noted archaeologists have said that builders today, with all the modern machinery available, could not build a pyramid like the Egyptians.

Two thousand years later, in the days of Paul, education concentrated more on culture, and the Greeks were noted for wisdom in philosophy, art and science. The greatest university city of the times was at Athens, where people would gather to hear and discuss the "latest theories" (see Acts 17:21). It was the centre for all kinds of ideas — and Greek philosophy is still held in high regard by teachers today.

But some people stood apart from the "wisdom" of their day and refused to conform to its teaching.

Of Moses, the Bible declares: "He esteemed the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:26). He preferred to join the despised followers of God rather than embrace the wisdom and learning of Egypt. He realised that the former could give him hope for the future, whilst the latter could only help him for a short few years of his life.

In the days of Athen's glory, Paul said: "The world by wisdom knew not God . . . because the foolishness of God is wiser than men . . . not many wise men after the flesh are called (to the Truth)" (1 Cor. 1:21-27). Paul rejected the opportunities the world offered, to follow the example of faithful Moses before him.

And if Moses and Paul were alive today, they would again stand apart from the "wisdom and learning" of the world. For whilst man's achievements are spectacular and marvellous, they do not lead him closer to God — but, in fact, encourage him to ignore the pathway of righteousness. It is so hard for people full of pride in their achievements and attainments to accept the simple truths of the Bible. They refuse to humble themselves before God. We, however, as "wise young people", should be like Moses and Paul who had great opportunities for advancement in the world of their times, but refused it all to serve God. The value of our Sunday School lessons and associations are greater than we often realise. Unlike secular education, they can help us to the Kingdom of God. At Sunday School, and from the Bible, we are educating ourselves for eternity.

Surely this is the most important thing in our lives!

The Editor.

MATTER ON HAND

We are grateful to many readers who have forwarded articles for publication. Unfortunately, space is not always available, but articles are held for forthcoming issues. Amongst such are: ● "The Owl And The Eye" (Russell Edgecombe), ● "Solomon's Temple" (Rhonda Gurd), ● "Elisha" (Barry Steele), ● "Improving our Sunday School Class" (various). **POEMS:** We appreciate receiving original poems, but please do not send copied poems.

ALTERATION TO OUR NAME

To conform with regulations pertaining to magazines registered by the Post Office as a periodical, we are making a slight change to our Magazine Title, and in future will be known as "GOOD COMPANY". We hope it will prove such to all our readers, both young and old. Good company is always found in the Bible and the books of the Truth. These will encourage us, stimulate us, comfort us, thrill us. Never deny ourselves the company of Christadelphian books and friends.

Sunday School ACTIVITIES

ADAMSTOWN, NSW (Supt: Bro. G. Alchin; Sect: Sis. B. Richards).

"In one lesson at Sunday School the children pretended they were calling upon Baal, and we thus taught them the foolishness of trusting upon other than Yahweh as the true God. A combined Ecclesial and Sunday School outing was held on April 29th, and a happy time was spent around the Word of God."

BOSSLEY PARK, NSW (Supt: Bro. P. Sawell)

"We enclose entries for the Good Company magazine from our Sunday School, and am fostering increased interest in the competitions and activities."

COBURG, Vic. (Supt: Bro. W. Williams).

"We have 13 scholars in 4 classes, all thrilled to commence the new Assoc. lesson. Our Senior class, led by Bro. Stan Snow, is studying Elpis Israel. We have also commenced a Bible marking class for teenagers upon the 1st principles of the Truth. Our combined Ecclesial/Sunday School picnic was recently held in the beautiful surrounds of King Lake. Competitions and a hike kept all occupied! During the course of the outing, a gentleman approached us from another party and said: **What religion are you? I am amazed at the number of young people that you have. All the other churches (?) lose them quite young. How do you do it?** We engaged him in conversation for an hour pointing out the positive hope for the future and a guide to modern living given in the Bible. He listened intently, then replied: **"Well, my wife and I were raised athiests and that's what we are, but**

what you say is very interesting."

CUMBERLAND, S.A. (Supt: Bro. A. Hollamby; Sec: Bro. Max Lund; Asst. Sec: Bro. T. Hollamby).

"We greeted the last issue enthusiastically, and favorable comments ensued. However, we are keen to see more of our scholars participate in the competitions, and hope that results will be forthcoming."

ENFIELD, SA (Supt: Bro. K. Clothier; Sec: Bro. I. Pitcher).

Results of the competition on "Jonah" held during the visit of Bro. E. Spongberg are to hand: Senior Section: (1) Russell Edgcombe, (2) Klaus Papowski, (3) Rosemary Clothier. Junior Section: (1) Jamie Arnold, (2) Catherine Stokes, (3) Elizabeth Cheek. A copy of "Goodness and Severity of God" was awarded to each scholar in the senior section who submitted entries.

May 2, June 6—Sunday School outing.

May 8—Youth group study: "Creation."

May 22—Youth group study: "The Most High ruleth in the kingdom of men."

June 5—Study: "Rechabites and Malachites."

June 19—Youth group study.

GLENLOCK, S.A.

June 15 — A special combined Sunday School picnic is being arranged by the Glenlock S.S. group to be held at Blanchetown Oval, commencing 11.30 am. An enjoyable program of sports, games and races is planned, and during the day, Bro. S. Snow of Melbourne will give a short address.

LAUNCESTON, Tas. (Supt: Bro. J. Kershaw)

"We were very pleased to have Bro. Ted Spongberg and Sis. Margaret Littler at a weekend study on Colossians. Bro. Spongberg spoke to the Sunday School about the prophet Jonah. Photos of our gatherings are enclosed for the Pictorial Supplement".

PENNANT HILLS, NSW (Supt: Bro. B. Byrnes; Sect: Sis. C. Byrnes).

"Thank you for forwarding back

issues of the magazine, which will bring enjoyment and instruction to our scholars. We have just commenced with 11 scholars, meeting at the Thornleigh West Prog. Assoc. Hall, cnr. Sefton & Lockerbie Rds. Until we obtain a pianist, we sing our hymns to tape recorded music! Our first outing was to Toranga Pk. Zoo, and the next is planned for **May 2nd** — a combined Sunday School/Ecclesial picnic at Lane Cove River Park."

PERTH, W.A. (Supt: Bro. D. Hurn; Sec: Sis. F. Hurn).

May 2—Sunday School Hike.

May 9—Study: "Come and be ye separate."

May 16—Daily readings at the home of Bro. D. Stempel.

May 23—Games evening.

June 6—Daily readings evening at home Bro. S. Hawkins Jnr.

June 13—Study on "Animals".

June 20—Daily readings study at home Bro. S. Fergusson.

June 27—Study evening on "Jonah."

REDCLIFFE, Qld. (Supt: Bro. M. R. Steele).

"On April 25, a picnic was held on the sea-front at Woody Point. Previously, on the 11th, we enjoyed a day trip with the Coorparoo Ecclesia to Tambourine Mountain. We are particularly grateful for the assistance our scholars rendered in distributing 6,000 leaflets for our special March effort."

SUTHERLAND, NSW (Supt: Bro. J. Quill).

May 24—A special meeting for Senior Class, at which Bro. Peter Pickering (Coburg) will outline his visit overseas.

May 30—Saturday Tea meeting, commencing 5.30 pm.

June 20—Sat. outing to Bullen's Animal World.

SYDNEY: THE ASSOCIATION PICNIC

The Second Sunday School Assoc. Picnic is scheduled for the holiday on **Monday, June 15th**, at the beautiful scenic grounds at Parsley Bay (near Vaucluse) on the foreshore of Sydney

Harbour. All schools are invited to participate, and we look forward to seeing many boys and girls. An interesting program of games and competitions has been organized, and everyone (whether old or young!) can be assured of a wonderful time.

WOODVILLE, S.A. (Supt: Bro. L. Wigzell; Sec: Bro. G. Wigzell; Asst. Sec: Bro. E. Hubbard).

May 2—Outing, combined with Cumberland and Enfield Schools for visit to Marineland. Afterwards a combined tea will be held, followed by study meetings.

June 13—2.30 pm outing. Evening study by Bro. B. Steele on "Kings," followed by an essay by Susan Steele on "Nebuchadnezzar."

July 4—2.30 pm outing. Evening

study on "Prophets" (Bro. W. Derecki).

We are delighted to welcome Cheryl and Sandra Tunnell who are attending the school this year. They come from Los Angeles, USA, and are enjoying their visit to Australia.

YAGOONA, NSW (Supt: Bro. K. Cook).

May 9 and Sat. June 13—7.30 pm Daniel study class in School Hall.

Sat. May 16—7.30 pm Class and games evening with scholars' essays upon "Isaiah," "Hezekiah," and "God's coming time of judgment."

Sat. June 20—7.30 pm class and games evening with essays on "Josiah," "Ezekiel," and "The establishment of God's kingdom on earth."

From our MAILBAG



The following extracts earn for their writers an additional 2 points.

Other interesting letters received will be included in our next issue (God willing).

POPULATION EXPLOSION

"During February, Uncle Ted Sponberg came to Enfield, and spent an afternoon with our School to tell us of the Sunday Schools he visited around the world. He said how thrilled he was to visit our large School, and mentioned that it wasn't America that had the population explosion, but the Enfield Sunday School!" (Judith Horgan, Enfield, S.A.)

(Perhaps that is an "explosion" we all enjoy experiencing, Judith! — Ed.)

CHALLENGE BY EVOLUTION

"I have just started Gateshead High School, and find it very different to Primary. In social studies we are starting to learn of prehistoric man and evolution. It was hard not to believe my teachers, but Dad showed

me the book called 'Trial' on evolution. It showed how wrong the scientists are, and I would like further proof if you can supply it" (Margaret Richards, Adamstown, NSW).

(We hope to publish some articles on this matter later, Margaret. Meanwhile, you may like to read your parents' copy of current issues of 'Logos' which contains interesting articles by A.C.N. on evolution — Ed.)

WITH OUR FRIENDS

"Because we live in an evil age it is important we work together as often as possible. This is hard because we can spend only a small amount of time with our Christadelphian friends. I feel that **The Good Companion** is an excellent way to bind young people together in the things of Yahweh" (Glenda Sullivan, Woodville, S.A.).

MADE THE TEMPLE!

"In our class there are four girls 9 years of age. At the beginning of the year we made our own Solomon's Temple out of cardboard. Aunt Norma, our teacher, helps us do the puzzles in our lesson book" (Sharon Darke, Granville, NSW).

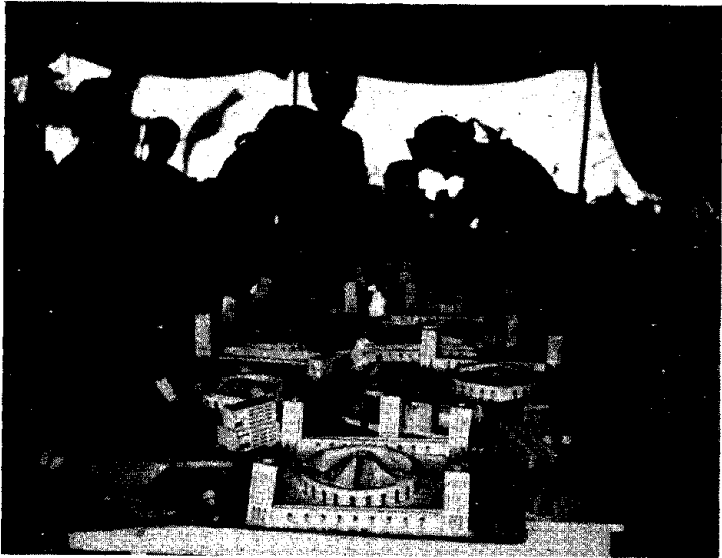
(I'm sure that making the model helped you to understand its features, Sharon — Ed.)

PICTORIAL SUPPLEMENT

This month, our illustrations take you north to Redcliffe in Queensland, and south to Launceston in Tasmania, as well as depicting some photos of the GOOD COMPANY "work group" in Adelaide.

The photo below, was taken at the Redcliffe Special Effort during March. Unfortunately some of those attending had left before this picture was taken. In the background is the Redcliffe Ecclesial Hall.







The picture above is of the group at Launceston. It was taken during a recent effort at which Bro. T. Spongberg and Sis. M. Littler (3rd & 4th from right) were present. There were also visitors from Hobart and the mainland attending.

ABOVE LEFT: Project display at Redcliffe. Bro. J. Knowles (left) and superintendent Bro. M. Steele (right) pictured with 9-14 age group. Models of the temple are shown in the foreground

LOWER LEFT: Candid picture of the "temple-builders" constructing models of Ezekiel's temple, under the shade of tents erected on the lawns outside the Redcliffe Hall.



This will show you some of the work undertaken to produce your Magazine

Some of the work group who regularly

meet to fold, staple, wrap and mail your GOOD COMPANY. In this photo part of the wrapping section is shown. BELOW, we have illustrated the Printing Press on which this Magazine was produced.

All this is done in spare time, so that you can enjoy your own magazine
*We hope to show you other sections of work next time



1970 PROJECT BOOKS AVAILABLE

You will find the new Projects, currently being distributed by the S.S. Association, most interesting and helpful. Entitled "Prophets, Priests And Kings Of The Kingdom," the Project will cover Stage 3 lessons. The Junior Project provides a book of 39 pages illustrated with sketches, puzzles and other features for you to spend your time and skill upon. Most schools have already received supplies, but further copies are available from The Secretary, Box 110, P.O. Kingsgrove, NSW 2208.

Primary Scholars are to submit their completed activity pad sheets. These entries will be judged according to presentation and work done on the variety of aspects covered in the Activity Pads.

Senior Scholars are required to make their own project book following the outline presented in the Sections of the Project Instruction Sheets, covering the 3 phases of Israel's History: (1) The development and glory of the kingdom; (2) The decline, division and overthrow of the kingdom; (3) Its partial restoration.

Closing date for entries is Sunday, 30th August, 1970.

The People In Our Studies**ISAIAH: GRAND PROPHET OF GOD**

Isaiah's name means "The salvation of Yahweh," and he carried the message of redemption to Israel. His father was Amoz, which signifies: "Strong". Both names are significant for, from the "strong hand" of God develops "salvation" for all who would heed the message. Isaiah lived in Jerusalem and prophesied concerning Judah and Jerusalem in the reign of kings Uzziah, Jotham, Ahaz and Hezekiah (Ch. 1:1). He had two sons, who with their father were "men of sign" for they demonstrated the Divine purpose in the wonderful significance of their names (see Ch. 8:3). According to Jewish tradition, the prophet lived to between 80-90 years, and suffered martyrdom by being cut asunder (cp. Heb. 11:37).

Isaiah was well educated in the history and sacred books of Israel, and in the law of God. This is evident from his references to Eden and Noah (51:3, 54:9) Abraham and Sarah (41:8, 51:2), Jacob and Moses (41:8; 63:11-12), Sodom and Gomorrah (1:9; 13:19), etc.

He understood —

- ★ Medical science (1:6; 38:21).
- ★ The history and religion of world empires (18:2; 19:11-13; 23:12-13; 46:1).
- ★ The art of metallurgy (1:25), of the sculptor, constructor and painter (44:9-13).
- ★ May have learnt Aramaic (36:11), and understood titles and organization of the Syrian army (20:1).
- ★ Was familiar with the distant lands of Tarshish (2:16); Shinar and Media (11:11; 13:17; 21:2); Sinim (i.e. China — 49:12); Egypt (Ch. 19); and Ethiopia (11:11,15).

The prophet spoke of Israel as an ecclesia and as a political nation. He urged for complete reliance upon Yahweh and scorned co-operation and compromise with the other peoples (Ch. 8:12-14). Although he proclaimed judgment for Judah's sin, yet he announced a glorious deliverance for both Jews and Gentiles through Immanuel (God with us). Isaiah is presented to us as a strong brother in the Truth, who enjoyed a spiritual home life, and who used his mental powers and physical strength for the service of his God. As we are surrounded by worldly foolishness today, let us take the example of Isaiah: the Grand Prophet of God.

— Roger Gore (Woodville)

BIRTHDAY GREETINGS

As our "birthday readers" commence the next twelve months of their lives, we hope they will find increased enjoyment in their Sunday School, remembering the words of the wise man: see Eccl. 12:1.

BIRTHDAY Greetings

IN MAY—1st Gary Seaman (Launc.), 2nd: Steven Green-shields (Riverwood), 4th: Don Smith (Perth), Karen Pitt (Bunbury), 5th: Andrew Roper (Enfield), Lorna Pulley (Boss, Pk.), Bradley Platten (Cumberland), 6th: Mark Hawkins (Pth), Judith McColl (Enf), Wendy Pitt (Bunbury), 7th: The Editor! (Woodville), Shirley Smithers (Enf), Samuel Pogson (Yagoona), Sean Murray (Adamstown), Peter Wassell (Yagoona), 9th: Katrina Wright (Launc), Alexa Mednyanszky (Woodv), 10th: Annette Stokes (Enf), 11th: Brigitta Mednyanszky (Woodv), Alan Smithers (Enf), 12th: Adrian Smith (Pth), 13th: Marie Jose (Pth), Patricia Hubbard (Woodv), Colin Higgs (Pth), 14th: Joanne Mingham (Yaronga), 15th: Kerrie Moreau (Granville), Annette Cook (Boss, Pk), Ian Gore (Woodv), 16th: Susan Stempel (Pth), Kevin Casey (Riverw), 17th: William Lauru (Redcliffe), 18th: Cheryl Bodie (Pth), Reece Evans (Cunderdin), Sharon John (Pth), David Day (Launc), Cheryl Leadbeater (Ballina), 19th: Robert Smolders (Pth), 20th: Michael Pearce (Enf), 21st: Ann Goodwin (Woodv), Catherine Stokes (Enf), Heather Valkenburg (Enf), Helen Clifton (Boss, Pk.), 23rd: Dale Sims (Granv.), Helen Gurd (Cumb), 24th: Jeffrey Stone (Bal), 25th: Merrilyn Warner (Riverw), David Goodwin (Woodv), 26th: David Moss (Bal), Thelma Leadbeater (Bal), 27th: Janet Russell (Bal), Paul Grainger (Enf), 28th: Sally Higgs (Pth), Adele Ullman (Pth), 29th: Jacqueline Smith (Enf), 30th: Valerie Johnson (Corp.), Timothy Harrington (Hobart), 31st: Gordon Bain (Pth), Anthony Newman (Granv).

IN JUNE—1st: Dean Kitto (Launc), Robert Beecham (Enf), Peter Atkins (Cumb), (Coburg), 11th: Sharon Simmons (Camp), 12th: Janelle Darke (Granv), Margaret Clothier 6th: Owen Pitt (Bun), 7th: Geoffrey Higgs (Pth), 10th: Pamela Higgs (Pth), Trevor Snow 2nd: Paul Hadley (Granv), 3rd: Virginia Thiele (Cumb), 4th: James Mansfield (Campsie), (Enf), 13th: Russell Edgcombe (Enf), 15th: Cathleen Anderson (Enf), Kathryn Kortmann (Cumb), 16th: Benjamin Newton (Pth), Anita Smith (Pth), 17th: Cheryl Tunnell (Woodv), 18th: Leanne Darke (Granv), Timothy Lawler (Granv), 20th: Lorraine Smithers (Enf), 21st: Anne Haustorfer (Pth), 22nd: James Kytka (Woodv), David Temple (Enf), 23rd: Stephen Jose (Pth), 24th: Deborah Cooper (Granv), 25th: Deborah Martin (Pth), Stephen Steele (Redcl), 26th: Graeme Smith (Pth), Dana Brinkerhoff (Woodv), Paul Blanch (Launc), Peter Jones (Pth), Joylene Sullivan (Woodv), 27th: Pamela Russell (Boss, Pk), Christina Georgeou (Granv), 28th: Paulette Smolders (Pth), Irene Pukala (Woodv), 30th: Kevin Fergusson (Pth), David Cooper (Granv).

A Reader's Question

JEROBOAM PUNISHED, BUT NOT AARON?

"On reading your article about Jeroboam (p.20) a problem came to my mind. Jeroboam made two calves, telling the people: 'These be your gods which brought you up out of Egypt,' and we know he was punished for it. But Aaron said the same thing (Exod. 32:4), and he wasn't. Why is this?" — Paul Blanch (Launceston).

Although it appears both Aaron and Jeroboam committed the same sin against God by initiating calf worship, there is a difference in the motives and character of these two leaders. Jeroboam was an ambitious person, hardened of heart, who realised he would lose his following unless he substituted his religion for the worship of Yahweh (1 Kg. 12: 26). He did so in a subtle manner, representing the God of Israel through images (v.28), and establishing an abominable order of priests (v.31). This action was a direct defiance and challenge to Yahweh and therefore brought the scathing rebuke and destruction upon Jeroboam and his household (Ch. 14:7-11).

Aaron was one who because of social pressure and fear for his life lacked faith, and succumbed to calf idolatry. Apparently he endeavored to quench the idolatrous movement by demanding the sacrifice of their treasured ornaments. However, he was led into deep trouble as the precious jewels were collected. His final effort to preserve the worship of Yahweh involved the casting of a calf-shaped image, substituting it for the Creator. Hence the proclamation of a feast to Yahweh (Exod. 32:5) and the erection of an altar. But the strength of Aaron was swept aside and the feast developed into an orgy climaxing in gross sensuality (v.6,25).

Moses comments upon this incident (Deut. 9) that Yahweh would have destroyed Aaron for his vice, but for the intercession of Moses (v.18-19), who pleaded for 40 days and nights for the forgiveness of Aaron and Israel. Yahweh hearkened to the prayer of Moses, and the people were preserved (v.19, cp. Deut. 9:4). No doubt, Aaron would have confessed

his lack of faith and accepted the rebuke of Moses, whereas Jeroboam, being hardened in sin, proud and arrogant, would not confess his error.

We also transgress before Yahweh —yet if we are mouldable characters who confess all sin to our intercessor, the Lord Jesus Christ, then we likewise with Aaron can receive forgiveness. —R.G.

OUR FRIEND

If we to our Sunday School lessons attend,
 We will find Jesus a very good friend,
 A present help in time of need,
 What a wonderful friend he is indeed!
 He will protect us where'er we go,
 He will protect us from many a foe;
 His loving arm outstretched to bless,
 As we o'ercome our wickedness,
 So wherever we go we should never forget,
 The example which he, for us, has set;
 So in that day when he comes again,
 He will choose us as his special friend.

— Merrill Dawson, Coorparoo (5 marks)

GAIN THESE POINTS!

At the end of each year, THE GOOD COMPANION will award the reader who gains the most marks given by the Magazine during the year, with a very attractive volume (which will be presented at the 1970 Prize-giving, God willing). In addition, every 100 points gained will be awarded a special prize.

Points will be given as follows: 1 point for each letter received; 2 points for every letter (or extract) published; 1 point for every competition entry received; 2 points for each correct competition entry; 5 points for published suggestions on "How To Improve My Sunday School Class;" 10 points for each short article published; 5 points for every original poem published.
 Begin your score today . . . by writing without delay!

These Marks Awarded Since Last Issue

Special marks for published articles, letters, poems are listed under each item.
FOR LETTERS, COMPETITION ANSWERS, ETC., RECEIVED BY APRIL 10th

Previous entries from Bossley Pk. SS (see p. 19): David Baird 3; Mark Hudson 2; Gregory Pogson 2; Deborah Viles 2; Cheryl Newell 2; Stephen Mathews 2.

★ **NEW SOUTH WALES** — From Adamstown: Margaret Richards 6. From Bossley Pk: David Baird 4; Lance Hudson 1; Mark Hudson 3; Gregory Pogson 3. From Granville: Emily Passmore 3; Leanne Darke 4; Lois Gilham 3; Sharon Darke 4; Debbie Passmore 3. ★ **NEW ZEALAND**—Ruth Shekell (New Lynn) 11. ★ **QUEENSLAND**—From Coorparoo: Greg Hagen 3; Janelle Dawson 4; Merrill Dawson 4; Helen Hagen 2; Valerie Johnson 3; Ray Miller 9. From Redcliffe: Jenny Townsend 1. ★ **TASMANIA** — From Launceston: Paul Blanch 4. ★ **VICTORIA** — From Coburg: Carolyn Mansfield 3; Joanne Snow 1. ★ **WEST AUST.**—From Cumerdin: Max Evans 8; Reece Evans 5. From Perth: Brian Hurn 3; Greg Hurn 3; Ann Haustorfer 3; Nola Haustorfer 1; Jenny Hawkins 4; Robert Hurn 3; David Stempel 4; Geoff Stempel 3; Adele Ullman 5; Jenny Newton 2; Maureen Stagg 2. ★ **SOUTH AUST.**—From Bunbury: Marian Pitt 2; Penny Pitt 3; William Pitt 3. From Cumberland: Bruce Gurd 9; Paul Gurd 8; Rhonda Gurd 3; Carolyn Thiele 4; Helen Gurd 3; Virginia Thiele 3; Mark Brown 3. From Enfield: Peter Anderson 4; Brett Arnold 3; Jamie Arnold 3; Rosemary Beecham 3; Barry Burney 3; David Burney 3; Joel Burney 3; Lynda Burney 3; Judith Clothier 2; Mark Clothier 3; Rosemary Clothier 3; Robert Edgecombe 3; Russell Edgecombe 3; Meredith Grainger 4; Paul Grainger 3; Lynette Horgan 3; Judith Horgan 4; Ruth Horgan 3; Margaret Kehi 2; Beverley Martin 3; Valerie Martin 3; Helen Papowski 4; Lorraine Smithers 3; Andrew Knowles 3; Catherine Knowles 3. From Woodville: Sharon Mansfield 3; Stephen Mansfield 4; Gabriela Mednyanszky 3; Robert Scott 3; Carol Scott 3; Glenda Sullivan 1; Paul Scott 3.

Neatest Entries Received: Special Commendation

Merril Dawson (Coorparoo), Stephen Mansfield (Woodville).

★ **REMEMBER: EVERY READER RECEIVES AN AWARD ON ATTAINING 100 MARKS!**

GOOD COMPANY Competitions & Quizzes ?

May/June 1970

ANSWERS TO OUR LAST QUIZ

Cipher With A Question — "Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad

CONDUCTED BY HELEN GORE

Who made this request and why?" The request was Solomon's

(1 Kgs. 3:9), that he might wisely govern the nation.

Beheaded Word — Agag. "A": the starting point of most languages; "gag": used to prevent speech.

Skeleton Passage — "Keep thy tongue from evil and thy lips from speaking guile" (Psa. 34:13).

Who Said This? — The sons of the prophets said this to Elisha (2 Kgs. 4:40).

Bible Rulers — (1) Ahasuerus; (2) Darius; (3) Ahab; (4) Felix.

NOW SOLVE THESE . . .

Send your completed entry with your name, Sunday School, and age to The Editor, The Good Company, P.O. West Beach, S.A. 5024, by JUNE 5th. Answers will be published in our next issue, available on Sunday, July 5th (God willing).

SQUARE PUZZLE — You will find the answers will fit both across and down, in a square.

1. "In _____ was there a voice heard, lamentation, weeping and great mourning."
2. One of the early faithful men.
3. They were linked with the Persians.
4. A plant of the Bible with bitter juice.

NAME THE INCIDENT — A king who was killed whilst making merry.

SKELETON PASSAGE — Solve this passage in the Psalms, which tells what we are NOT to do!

TxxSx xOx xN xPxxxxSxxN, xNx xExxMx xOx xAxx xN
RxxBxxY: xF xIxHxS xNxxxxSx, xxT xxT Yxxx HxxxRx xPxx xxxM.

BIBLE LANDS TOUR — Trace out your journey, and find the four places indicated in the clues:

1. Our journey begins in the land of Canaan in a city where Samuel and the prophets lived:
2. From here, we travel quite a way south and a little west, to a city where the second king of Israel was anointed:
3. We leave this city and travel south a long way until we come to two hills with a valley between, where a great battle was fought by a lone shepherd boy:
4. Finally, we conclude our tour by going east to an area where one of Israel's greatest enemies lived, a place where David fled to escape Saul:

THE NEXT PICTORIAL SUPPLEMENT

We would like a photo of yourself, your family, or Sunday School before 30th May, for publication in the next issue. Every photo published will be awarded TEN MARKS towards the "Good Company" Award.

A COVER FOR YOUR MAGAZINES

Following enquiries, we advise readers that we are investigating various types of spring-back and folder type binders in which you will be able to file and preserve your copies. We hope to have complete details for our next issue. Meanwhile, keep your copies in a safe place!

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