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Our Ideal

God has abounded towards us, and He asks us to abound towards Him "in every good word and work". Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them; they are a fertilising river wherever they go. They "strengthen the weak hands, and confirm the feeble knees". They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the Truth is to multiply such from among the sons of men. It is slow work and hard work to get men of the carnal platform of the mere natural man, on to the sublimer altitudes of the spirit, where everything is revealed to us in its true character, and not least ourselves; that we may know wherein the full image of Christ is yet short coming, and may go to work upon the case with a view to the perfection which is enjoined upon all the Father's children, as the basis of His final approbation:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Introduction

In writing this *Introduction* we desire not only to remind readers that subscriptions are due, but also to briefly glance at the past twelve months, and speak a little concerning our hopes for the future.

It has been a difficult year. At times, the problems that have stemmed from physical disability, personal depression, and Ecclesial controversy have been so acute as to almost cause us to decide to lay aside our pen.

We have not done so because it is not right to do so. In labouring for the Truth we must continue in spite of all difficulties. Trials have ever beset the path of those who would labour for the Truth. "I know thy tribulation," declared Christ to the faithful in Smyrna. He knew of the sore trials that they experienced, and yet permitted it when he could have removed it. The tribulation was evidently Christ's method of testing the fidelity of the Ecclesia in regard to such precepts as: "Hold fast the form of sound words"; "If ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled"; "Bless them which persecute you: bless and curse not". Christ's mind has not altered during the nineteen centuries that have since elapsed, and we must strive to recognise him in all our troubles. We are called upon to "occupy till he come", and whilst the means are granted us to do so it is our duty to continue.

But it has not been all trouble. We have also experienced the compensating encouragement that has come from many readers of the magazine, and co-helpers in the Truth. Their assistance, their warm-hearted help, has been like a refreshing draught of water on a hot and weary day. With these helps, and leaning heavily upon Yahweh, the magazine has come out regularly, and circulation has steadily mounted.

Attempts to Discredit Logos

Among the most distressing experiences of the past year, has been the determined and concerted attempts of some to discredit the work of *Logos*. Unfortunately, prominent brethren who should know better, have lent their support to that end. In consequence of this, we have received reports from many parts of the world, including South Africa, England, Canada, America, New Zealand, Australia and elsewhere containing allegations that are quite false.

Our policy in the past has been to ignore these reports, but it has been represented to us, by brethren overseas, that in so doing, we are not helping the cause. It is claimed that our very silence is an admission of guilt! Moreover, it is suggested, that these reports are being pressed so consistently and vigorously as to indicate an organised vendetta against *Logos* and its work.

What is the terrible crime charged against us? It is claimed that we are opposed to overseas brethren coming into competition with Australian brethren! We find it difficult to answer this criticism; not because we have any problem in refuting it, but through sheer embarrassment that the work in which we are engaged should be dragged

down to such a low level. It is basic to our understanding of the Truth that it destroys any barriers of race, and reduces to a common level those "out of every kindred, tongue, people, and nation" (Rev. 5:9). We do not recognise brethren as Australians, South Africans, Americans, or Canadians, but as "the Israel of God" (Gal. 6:16), having thrown off such fleshly allegiances. There is absolutely no room for racial rivalry in the things of the Truth, and we repudiate it.

The pages of *Logos* should illustrate that fact, for English writers have found increasing space therein over the past few years. If we felt that Australian brethren, merely because of the accident of their birth, are better qualified to expound, we would not open our pages to others.

But we do not so believe. Nor do we consider them necessarily as being more skilful lecturers in the Word. On the contrary, we have sponsored the visits of brethren from overseas. We have gone to great trouble and expense to organise their itineraries, and ensure that they receive every support.

But it has been claimed that we have organised competitive meetings when brethren from England have visited Australia. The charge is absolutely false. Nor do we know of anybody else organising such competitive meetings. When Brother A. D. Norris was in Australia recently, and we mentioned the circulation of these rumours to him, he claimed that certain brethren in Australia had made the charge, but he refused to disclose who they are. In the absence of this information there was little that we could do to destroy the false accusation.

We know how easily a falsehood can become reputed truth if it is publicised as such. But in this case the rumour is wrong. And let us add this, that nobody in Australia or overseas has directly charged us with organising such meetings, though some have been busy circularising the scandal. If it were true, should not we be faced personally with the charges? We invite those brethren in Australia who have allegedly claimed that we organised such meetings, to openly present the facts to us to justify it.

Far from it being the truth, when Brother Norris made his first visit to Australia, we not only personally sought to entertain him, but also arranged additional gatherings apart from those already organised. Yet, only recently, we received a report from England, claiming on the authority of another speaker who had visited Australia, that these so-called competitive meetings had been organised by *Logos*.

As the rumour is apparently widespread, we make reference to it here to repudiate it. We add this, that those indulging in such a whispering campaign should not be heeded, whether on or off the platform.

Recently, a New Zealand brother wrote us stating that it had been alleged to him that "wherever Bro. Norris was giving public addresses, rival addresses were arranged to coincide". In this case, at our request, he did name the brother from whom he heard the rumour, and we have written the latter asking him to substantiate his claim. To the time of writing, we have not had any reply.

Logos subscribers can be assured that there is absolutely no truth in such allegations.

They can also be assured that when a magazine is prepared to make an uncompromising stand for truth as does *Logos* it is bound to be misunderstood, or to make enemies. When those enemies are unscrupulous, and the arguments in support of Truth cannot be successfully met, they must either retire, or have recourse to innuendo, insinuation, and half-truth, designed to reflect upon the integrity of those they view as opponents.

The enemies have not retired!

We do not mind their attacks. We rejoice that we are challenged for Christ's sake, and we try to bear up under it. Generally we do not retaliate. We have kept silent on this issue for a long time hoping that the whispering will subside and good sense will prevail. But we have had evidence recently that it is increasing in its intensity, and threatens to challenge the work in which we are engaged. The point has been reached where we must either stand aside and see the work undermined and weakened, or else publicly deny the charges circulated (we have already privately approached some of those responsible for these rumours). We do not like raising the matter. We would prefer to leave it to Christ to judge it at his return and vindicate the right. But Paul suffered the embarrassment of having to make a personal defence of his work in the face of similar scandal, recognising that his labours would otherwise suffer; and therefore recognise the wisdom of doing likewise.

Recently, a communication from Canada implied that we were to blame for something read in a Newsletter that had been forwarded overseas, issued by an Australian Ecclesia. It has been a matter of sorrow to many local ecclesias (quite apart from *Logos*) that such Newsletters have been issued, for they have been couched in language that is easily misunderstood to say the least. Official Ecclesial protests have been made against the allegations contained therein because it is felt that they have misrepresented certain matters of controversy. It is regrettable that they have been mailed overseas, to add to the doubt and confusion already existing. We can only say that some seem to desire to ventilate the existence of controversy for their own selfish purposes; certainly not in the cause of truth.

The Work Goes On

At the same time, to use the words of Paul, "through good report and through evil report" the work goes on. Circulation of *Logos* has increased; the volume of work has not lessened. It has not all resulted in criticism and attack, but also has seen the consolidation of the work of the Truth, and the support of efforts near and far. Overseas tours have been maintained by lecturing brethren; local efforts have been sponsored. The size of *Logos* was increased last volume, so that with the *Ecclesial Calendar* the full volume represented some 650 pages of Ecclesial news, exposition and exhortation.

During the twelve months, the twelfth volume of *The Story Of The Bible* was completed, and it is anticipated that the whole project should be finished within the compass of the two next volumes.

Another project has been the issuance of *The Good Company*, a

magazine for children and Sunday schools. This has been distributed free of charge, and supplies made available for those schools that desire them. The objective is to hold the children to the Truth in an age when the world would draw them from it. We recognise the assistance that this can give parents, and trust that the little magazine may perform some good in that direction. Any desiring copies can write us for them.

We also commenced the revising of *The Story Of The Bible* volume 1. Physical infirmity, however, has held this work up; though we hope to complete it shortly. On the other hand, we did issue a new work: *Letters To The Elect Of God In A Time Of Trouble*, supplies of which are now available, and which, it is hoped, may help and encourage brethren in a difficult time.

Where You Can Help

With this issue of the magazine, subscriptions are again due. Rates are listed on the inside front cover, and we remind the reader that the early remittance of such will greatly assist us in our work in the Truth. It will relieve us of much of the drudgery of bookwork, and permit greater time to be given by the staff to Bible research and the editing of magazines.

Due to the continued liberality of certain 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 hesitate to apply for it. We are just as pleased to include them on 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 advantage, and therefore require all who are on our free list to renew their application annually. This, in any case, is required by postal authorities. A short note, advising that the periodical is being received, and is still desired, would be appreciated, and will ensure the continuity of the magazines being mailed.

Further, we are prepared to mail *Logos* for twelve months to any, at present, non-subscriber for a cost of \$1, 10/-, or R1 (according to the currency of the individual countries). A letter will be despatched to the party concerned advising that the subscription has been paid and no financial obligation is attached to the recipient. This offer will not include the *Herald of the Coming Age*, and other supplements that may be issued; but will comprise *Logos* only.

We are sorry that we have had to commence this volume with a challenge, and trust that it will not conclude on that note. Christ is at the door. There is a need to close our ranks on the foundation of the Truth. Let us set out to do that in order that those who are united in understanding might co-operate in the need to "contend earnestly for the faith once delivered to the saints". May Christ's coming interrupt these labours during the course of the present volume, and bring to an end the strivings of us all to attain unto a measure of his obedience in love to the Father.

— THE COMMITTEE

The Joys of the Kingdom

We take our reading from Luke 12 which underlines the blessings that shall accrue to those whom the Lord finds busily engaged in his service at his coming (cp. vv. 42-44).

The Hope Before Us

The reward for faithfulness is great. It includes life eternal in the Kingdom of God, and intimate association with the Lord Jesus Christ and the company of the redeemed. But our ability to appreciate this future glory is feeble. Whose fault is that? Largely our own. We do not think enough about the matter; we do not concentrate enough on what the Scriptures reveal concerning the future, so as to make it a reality. We do not properly utilise the present, and contrast its frustrations and difficulties with the better things of which we are the heirs, so as to reach forward to them. We too often allow a fleeting joy to satisfy our aspirations, instead of making that joy an incentive to press forward to secure the same kind of joy in its promised, perfect form.

Are not the highest pleasures of this present life but a foretaste of those to come? Will not the future provide the solution to every pain and sorrow that we experience now? Let us strengthen our faith in that fact. The more we do so, the less likely shall we be to lose the reward, and the happier and nobler we shall be now. How can we strengthen our faith in God's promises? In this there is no great

secret. What makes the prospect of a holiday so attractive? Is it not the reality by which it is presented to the mind? And does not that come from thinking seriously and often about it?

What a grand time for us will be unending life in God's Kingdom! What will it not embrace! What is there for which the heart of a wise, righteous man can wish that will not be included in this reward? Honour, praise, power, splendour, incorruptibility are among its unspeakable blessings. Then, as brother Roberts once so well said, "Every thought will be a joy; every moment a pleasure; every breath an inspiration of an ecstasy that will only find fit expression in praise to Him that sits upon the throne." No longer, then, the sense of personal failure, the frustrations of life, the disappointments that constantly beset us, the pain, sorrow, weakness that we daily experience.

But perhaps we have not confidence in our own judgment to appraise this promised reward. If so, let us listen to Paul. He knew much more than we do about the Kingdom and its joy, for he had outstanding visions and revelations upon the subject which made him a valuable witness (2 Cor. 12:

1-4). This is his summing up of the matter: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Compare The Present With The Future

Nothing can enhance our appreciation of the Gospel so much as a glance at our world in all its sadness, and perhaps there is no better way of doing this than by running through the columns of the daily press. The writer, for the purpose of a lecture, did this some time ago, and was amazed at the result. The first seven columns were devoted to war news; about twenty to police and law court intelligence. The remainder contained accounts of wranglings in Parliament, agitations and disturbances in our own country, and other parts of the earth; suicides, accidents, and deaths, announcements of missing relatives, appeals for hospitals, orphanages, and the helpless poor; misleading advertisements designed to extract money from the pockets of the unwary, and so on. And what was there to cheer and ennoble? Nothing, or practically nothing. No wonder that the thoughtful are troubled at the world's condition. Neither need we be surprised that humanity everywhere is gloomy and despondent.

Has man no hope? Who can answer? No one, apart from the Bible. Men, away from this book, are poor, helpless agnostics — pitiable creatures. They may murmur at the world's hard lot. They may, perchance, resign themselves to their fate. But they can offer no real consolation — no hope. With-

out a revelation from God they are necessarily forlorn and wretched. Tennyson's *Despair* touchingly depicts the state of a mind unenlightened and unbrightened by the glorious news of Christ's coming kingdom.

But what of those who concentrate their minds upon the joys of the Kingdom? Their faith in God makes them confident in an age of doubt. They do not live in careful suspense (see Luke 12:29-mg), they are not unduly concerned with the affairs of this life placing trust in the Father "Who knoweth that ye have need of these things" (v. 30). They "seek the kingdom of God," realising that all other needs (though not necessarily wants) will be granted them, and hearkening to the voice of the Master: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (v. 32).

Full of assurance as to the coming of the Kingdom, they labour for its extension now. As "faithful and wise stewards" they dispense "meat in due season" (v. 42), anticipating that great happiness (or blessedness) which will be the lot of those "whom their Lord when he cometh shall find so doing" (v. 43).

Yet they realise that the present must present problems. Christ warned of these in the very chapter before us (Luke 12). He spake of those who would depart from the ways of righteousness, of those who would show animosity to the faithful, of doubts, division, dismay that will be the lot of poor, suffering humanity. Let us not complain when we see these things about us, when we even experience some of them ourselves. Let us

bear in mind that we have been warned, and to be forewarned, is to be forearmed. Beyond the gloom is the glory, beyond the trial is the triumph, behind the frustrations there is the future, beyond the cross there is the crown.

And let us steadfastly set our eyes upon the "joy set before us" and we will learn to despise the one and rejoice in the other (Heb. 12:2). Then, with the prophet Isaiah we will be able to exclaim: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

The Coming Glory

As the spiritual vision of the Psalmist took in the glory of the future, he exclaimed: "O Yahweh, our Lord, how excellent is Thy name in all the earth" (Ps. 8:1). He was speaking of the time when it shall "no longer be necessary to say, Know ye Yahweh? for all men shall know Him, the least unto the greatest." How profoundly significant are these words. What a beautiful picture of the future they present to the enlightened mind. They are a guarantee to us that God is yet to become the subject of universal thought and adoration. What a refreshing contrast to the present benighted condition of things. In that day, God's name will not be kept in the background as it is now.

In every calculation He will have a place and a voice. There will be a universal effort to enhance His glory. Every law enacted, every custom instituted, every work performed, every recreation and pleasure arranged, in fact, whatever is done will then be done to the glory of God, and as a result the fulfilment of the Angels' song: "On earth peace, good-will towards men."

In that day, Christ (Emmanuel) will reign, and great will be the appreciation of his work. For him shall prayer be made continually (Ps. 72:15). "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Ps. 113:3). This recognition of the excellencies of Yahweh's name will involve a kindly feeling between man and man. "Man's inhumanity to man" will be a tale of the past. The spirit of Boaz and his reapers will be general: "Yahweh be with you" "Yahweh bless thee" (Ruth 2:4). Into that "most holy and blessed constitution of the thousand years" no God-ignoring ruler, and no God-ignoring subject, will be allowed to exist. Participation in this time is the joy that God has set before His children of every generation. Let us remember, as we contemplate this time, that if we would attain to it, we must now exhibit the spirit that will then prevail: "Do all to the glory of God" (1 Cor. 10:31).

— A. T. (Eng.)

"The approval of those who rejoice in the truth is some assistance in the effort to endure the mosquito bites and dog snaps that one has to encounter in the good warfare."
— R.R.

Exposition: The Death of Christ

A Representative Not Substitutionary Offering

The clean flesh theory challenges the Christadelphian concept of the representative nature of the sacrifice of the Lord, and in view of wrong ideas circulating concerning this vital subject, we propose a series of articles examining this theme both from a devotional as well as an expositional aspect. The subject is vital for on Christ's own statement, eternal life is bound up in a knowledge of the relationship of the Father and the Son (John 17:3).

How The World Viewed Christ's Death

The world has witnessed many dreadful sights, but never one to equal the crucifixion of the Lord Jesus Christ. That act has been correctly described as the blackest deed in history.

Who was Christ? He was the son of God — a sinless man — one who for spiritual excellence stood alone.

Christ was pure, loving, gentle, compassionate, long-suffering, forgiving, and supremely wise. And more, he could say, what no one else has been able to say: "I do always those things that please" the Father.

Yet Christ was crucified, put to death as an evil-doer, a traitor to God and Caesar. It was claimed:

"He is a blasphemer" (Matt. 26:65).
He maketh himself a king" (John 19:12).

These were the charges levelled against the only-begotten and well-beloved Son of God.

Pilate took exception to the charges, and confessed that he could "find no fault in this man," but the mob, goaded on by a corrupt priesthood, clamoured for his life (Luke 23:4-5; Matt. 27:20), and the weak, unjust judge gave

way.

Into "wicked hands" our Lord was delivered. He was stripped, scourged, mocked, spat upon, and finally put to one of the most cruel deaths that human ingenuity could devise.

No wonder that the earth was made to shake, and that for several hours darkness prevailed over all the land (Matt. 27:5; Luke 23:44)! A horrible and foul murder had been perpetrated; so the Scriptures many times describe the dastardly deed.

How Christ Bore His Sufferings

How did Christ bear the experience? Was he callous and indifferent to his sufferings: mental and physical? No, he was keenly sensitive. As the time neared for the awful tragedy, he was heard to exclaim:

"My soul is exceeding sorrowful" (Matt. 26:38).

The inspired record further relates:

"Being in agony, he prayed the more earnestly, and his sweat was as it were great drops of blood falling to the ground" (Luke 22:44).

Prophetically, his anguish is described in the Messianic psalms:

"I am poured out like water, and all my bones are out of joint; my heart

is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me" (Ps. 22:14-18).

Was there ever a more pathetic spectacle?

How God Viewed The Circumstances

How did God regard these proceedings? Was He unmoved by what was occurring? Could He not have prevented so great and outrageous a sin? These are questions which find an answer in the statement made by Peter on the day of Pentecost following the crucifixion:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:22-23).

God foreknew the murder — He allowed it, and controlled matters in connection with it. Strange! Yes, but there was a meaning to it. God was laying a basis for the destruction of the Bible devil.

The mind of God in this affair was known to Christ, and he willingly and obediently surrendered himself to his Father's requirements:

"What shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name" (John 12:27-28).

"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17-18).

"I came down from heaven, not

to do mine own will, but the will of him that sent me" (John 6:38).

"My meat is to do the will of Him that sent me, and to finish His work" (John 4:34).

Christ's complete submission to his Father's will is shown in the significant words addressed to Peter. When the apostle sought to throw doubt on the necessity of Jesus's death, the Lord declared:

"Get thee behind me, Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men" (Matt. 16:21-23).

Again, when the shortsighted, impulsive apostle smote off the ear of the high priest's servant, the Lord rebuked him, saying:

"Thinkest thou not that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54).

God's control of the whole matter comes out in Christ's retort to Pilate:

"Thou couldest have no power against me, except it were given thee from above" (John 19:11).

Therefore it was with the Father's consent that Christ was slain. For an object, which we have yet to consider fully, the enemy was allowed for a while to prevail. The rejoicing, however, was short. God's "Holy One" was not suffered to see corruption. Soon the announcement was heard: "The Lord is risen indeed!" (Luke 23:34). Christ was raised to newness of life, and changed so that "death hath no more dominion over him" (Rom. 6:9). He later taught:

"I am he that liveth, and was dead; and behold, I am alive for evermore. Amen; and have the keys of hell and death" (Rev. 1:18).

Was It Murder Or Sacrifice?

Men have argued that if Christ's death was a murder, it could not have been essential. On the other hand, men have reasoned that if it was essential, its infliction could not have been a crime.

But the facts of the case do not necessitate either conclusion. What was essential, both as regards the death itself, and the way it was brought about, were matters to be determined by God Himself. As there are things in the natural world we cannot fully comprehend, so is it in the spiritual. The arguments above mentioned ignore God's prerogative, and also His ability and right to employ the wicked to accomplish His decrees.

That Christ was murdered is a fact, clearly stated, as we have seen. Further references to it are to be found in Acts 3:15; 5:30; 7:52; 10:39.

That his death was essential is also plainly testified. The passages which convey this truth are very numerous. Here are a few examples:

"We have redemption through his blood" (Eph. 1:7).

"Without the shedding of blood is no remission" (Heb. 9:32).

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

"Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19).

We would emphasise, in passing, that the word "blood" in this context implies not only death, but death by sacrifice.

Christ's death, therefore, may be viewed from two standpoints: on the one hand, as the murder of a righteous man; and on the other, as a sacrificial offering for

the achievement of human salvation.

Illustrations of this twofold and seemingly contradictory character of God's arrangements abound in Bible history. It is to be seen in the case of Joseph and his evil-minded brethren (Gen. 42:21; 45:7); in that of Pharaoh and the important results secured through this cruel tyrant (Exodus 9:16); in the power of Assyria which was used by God to punish Israel, and then punished in turn because God carefully discriminated between what was accomplished and what the Assyrian monarch intended (Isa. 10:5-6); in Paul and the ways of providence which guided the accomplishment of the apostle's great mission (Acts 9:15-16).

Not Substitution

If we would appreciate the significance of the Cross of Christ we must rid our minds of traditional theology in relation to the subject. The wrong ideas which have arisen in the brotherhood since the days of Brother Thomas are not novelties; they are revivals, in various forms, of the heresies of apostate Christendom.

In order further to clear the ground for the exhibition of Bible truth let us continue our examination of popular errors.

Christ died, say some, that God's anger might be appeased. This is a barbarous thought, and a terrible reflection on the character of the Most High. This heresy exalts the virtues of the Lord Jesus by lowering and destroying those of his Father. In the ordeal of Christ's sacrifice whatever love was shown by the Son originated with God. Christ's mind was simply the

Father's mind in manifestation, as so many of his utterances testify:

"I and my Father are one" (John 10:30).

"All things that I have heard of my Father I have made known unto you" (John 15:15).

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared Him" (John 1:18).

The sacrifice of Christ was designed by God in love, and not in wrath. This is evident from the following scriptures:

"God commendeth his love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

"He spared not His own Son, but delivered him up for us all" (Rom. 8:32).

"God so loved the world that He gave His only begotten son" (John 3:16).

The more common explanation of the tragedy of Calvary is that known as Substitution. This is akin to the last mentioned error. It is equally unscriptural, if not quite so revolting. It is contended that Christ, in dying, paid the sinner's debt — that Christ was punished in the place of the sinner — thus discharging all that could be demanded by justice. The contention is both illogical and immoral. To requite the guilty by inflicting a penalty on the guiltless is not a divine method.

In the Scriptures, Christ is never called the sinners' substitute, nor is he said to have been punished for their shortcomings. On the contrary, the Scriptures say that sinners, for the Lord's sake, are "forgiven" (Eph. 1:7; Col. 1:14; Acts 5:31; 26:18), and speak of these sinners as the recipients of "grace" and "mercy" (Eph. 2:8; Tit. 2:11). This is quite at

variance with the doctrine of substitution which teaches that Christ, by his death, liquidated the sinner's debt, discharging it to the full. This is a papal dogma, and its unsoundness becomes apparent if the penalty attached to sin is considered and recognised. "The wages of sin is death" (Rom. 6:23). If, in regard to this penalty, Christ took the place of sinners it is obvious that they ought not to die. But they do die.

Had Christ's death been of an expiatory or compensatory character the thought expressed in the following lines would be correct:

*Payment God cannot twice demand,
First at my beeding surety's hand
And then again at mine.*

The crucifixion, however, did not pay any debt. God designed it to enable Him, upon conditions which would uphold His own attributes of holiness, righteousness and love, mercifully to extend forgiveness to sinners, and remove the consequences of sin by the gift of immortal life.

Christ "suffered," "died," was "sacrificed" for the ungodly (1 Pet. 4:1; Rom. 5:6, 8; 1 Cor. 15:3; 5:7), but not instead of the ungodly. He died on their behalf, or on their account. The word "for" in these passages must be so understood, and not in the sense of substitution, which would place these passages in opposition to other Scriptures.

The various exhortations which enjoin upon believers the duty of fellowshiping the sufferings of Christ (Phil. 3:10; 2 Tim. 2:12; Rom. 8:17; Heb. 13:13) lead to and bear out these conclusions.

— A.J. (Eng.)

The Purpose of Knowledge

“Search the scriptures with the teachableness of a little child, and thy labour will not be in vain. Cast away to the owls and to the bats the traditions of men, and the prejudices indoctrinated into thy mind by their means; make a whole burnt offering of their creeds, confessions, catechisms, and articles of religion; and, after the example of the Ephesian disciples, hand over your books of curious theological arts, and burn them before all. These mountains of rubbish have served the purposes of a dark and barbarous age; the word, the word of the living God alone, can meet the necessities of the times.”

— “Elpis Israel” p.6



The Barrier Of Folly

Despite new methods of education, the enormous strides made in technological development, and the advance of knowledge in almost all fields of research, humanity remains bogged down by apparently insoluble problems.

Why?

Because man's spiritual development has not kept pace with his knowledge of material science; and therefore he is not properly equipped to effectively use the powers he has discovered.

Thus, in a rapidly accelerated manner, problems are rising on all sides.

A leading US geologist has recently been quoted as stating that the entire world oil reserves (estimated at 2,100 billion barrels) will be depleted around the year 2,000. Consider the impact upon the modern world if it were suddenly denied this commodity! Again, another US authority declared that pollution is developing so rapidly, and in such an uncontrollable manner, that it will be impossible for life to exist in the cities of the earth within about 35

years! Another one claims that the population of the earth will be doubled within that time, and peoples will be engaged in a struggle one with the other to obtain arable land.

We live in a vastly different environment to our brethren of a century ago, with every problem of survival emphasised. If the words of brother Thomas concerning the utter hopelessness of flesh to extricate itself from the disasters then present and pending were true at that time, how much more critical is the situation today?

Yet men will not seek the true wisdom. “The world by wisdom knows not God” (1 Cor. 1:21), and continues to be dominated by “the lust of the flesh, the lust of the eye, and the pride of life, upon which is enstamped the seal of God's eternal reprobation” (*Elpis Israel* p.2). For that reason, the “wisdom of the world is foolishness with God” (1 Cor. 3:19).

This being the case, it is necessary to become a fool by the world's standards, to understand the purpose of Almighty God:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise . . . Therefore let no man glory in men!" (1 Cor. 3: 18, 21).

How apt are the comments of brother Thomas on this statement of Paul's:

"If our contemporaries could only attain to the adoption of this great precept 'let no man glory in men', they would have overleaped a barrier which as a fatal obstacle prevents myriads from understanding and obeying the truth" (p.3).

How important it is to overleap the barrier of folly.

The Need for Sound Knowledge

But while God lightly esteems the wisdom of the reputed wise, there is a wisdom which He invites all men to embrace. It is termed in the Word, "the wisdom of God in a mystery" (1 Cor. 2:7). The word "mystery" is the Greek *musterion*, which strictly signifies "a secret; that which is known only to the initiated." Thus the world, whilst glorying in the wisdom of the flesh, can never understand this secret.

It automatically follows that "the natural man" is quite unable to receive in faith the wonderful words which Yahweh has caused to be written in His word, for they are "foolishness" to him (1 Cor. 2:14).

What, then, remains? Brother Thomas wrote: "Mankind infold themselves as in the mantle of their self-esteem" (p.4). The flesh is supremely self-justifying. It knows no peer, and admits of nothing as having equality with it.

On the other hand, true divine wisdom can be found, and is available to all who will diligently

search it out:

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding . . . A crown of glory shall she deliver to thee" (Prov. 4:7-9).

With this possibility clearly stated, the author urged: "If thou wouldst, O reader, get this wisdom, happy art thou if thou findest it" (p.5). He had found it. And he knew the happiness that such a discovery brings. His great desire was that others might share the joy of such with him. But he realised, too, that such can be known only through intellectual enlightenment: "Without faith it is impossible to please God," and "faith cometh by hearing the word of God" (Heb. 11:6; Rom. 10: 17).

Look at the manner in which the Lord prepared his disciples before sending them out as harbingers of the gospel. After his resurrection, and in view of the astonishment of the disciples at all that had happened, he spent forty days in their company "speaking of the things pertaining to the kingdom of God" (Acts 1:3). Perhaps, in view of the earlier failure of the disciples to grasp the significance of the matters expounded by the Lord, Luke twice emphasises that "he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27, 45).

It is significant that the Lord's ministry began with a defence of the divine origin of the Old Testament (Matt. 4), and closed with a commendation to his disciples that they should consider "every word that proceedeth out of the mouth of God." The words "understanding" and "understand" are two en-

tirely different words in the Greek text. In recording that the Lord "opened their understanding" (v. 45), Luke used a word (*nous*) which signifies "the intellect", but in adding "that they might understand," he employed the word *suniami*, which means "to put together." Thus Luke's point was strongly made. He stated that the Lord opened up their intellect that they might put together, piece by piece, all those aspects of divine truth contained in the Old Testament scriptures centering upon the Lord Jesus Christ. It was essential that they have a true intellectual understanding of the Word of God, before they would be in a position to enlighten others.

Get This Wisdom!

Thus there became established in Abraham's land, a group of people possessing a power that was from God, constituting an intellectual understanding of "the things concerning the kingdom of God and the name of Jesus Christ" (Rom. 1:16). In addition to the verbal instruction of their King, they received the added assistance of the Holy Spirit, which guided them "into all truth" (John 16:13).

The word "comforter" which appears in the A.V. in relation to the Holy Spirit, is translated "helper" in the Diaglott. The word means "called to one's side," thus indicating the presence of a divinely-sent power to act as co-worker with the apostles and disciples. John defined this "Spirit" as "the truth" (1 John 5:6-Gr.).

The key factor in relation to the opening of the understanding of the apostles and disciples, is the

vital word, Truth. They now acknowledged "the truth," and understood its meaning. Their preaching passed this knowledge on to others. As they laboured, a special work was given to some, to record, under divine guidance, the things which they had learned. Thus, in course of time, the complete revelation was presented to mankind, by a loving and merciful Creator, Who is not willing that any should perish.

We repeat, then, the plea which was made by the author of *Elpis Israel*:

"O reader, get this wisdom . . . If thou wouldst gain the knowledge of the wisdom of God which is so inestimable, and which is contained in the word they (the apostles) preached, thou must also be the subject of the same illumination. This is indispensable; for there is no obtaining of this commodity except through the scriptures of truth."

The writer of Proverbs summarised the principle briefly: "Through knowledge shall the just be delivered" (Ch. 11:9). This understanding, however, takes time and patience. It is one of the great fallacies of our time that conversion to Christ, and a state of readiness for his coming, can be effected by instant transformation. Perhaps the trend is not altogether unexpected! The world markets "instant tea," "instant potatoes," and "instant" almost everything; so why not "instant religion!"

The Object Of The Search

Paul made the point that having learned the basic principles of the truth, we must "go on unto perfection" (Heb. 6:1). He lamented that at the time when they "ought

to be teachers," there was a need for education in the "first principles of the oracles of God" (Heb. 5:12).

There is a great need for us to recognize this fact. If God's word was provided merely to teach "first principles" surely the Bible contains about one thousand pages of superfluous literature. The purpose of the divine revelation is not merely to teach truth, but to transform lives through its power. The transforming power of the Word is essential to prepare us for the Lord's coming (John 17:17). Whilst an understanding of "first principles" will bring divine light into the darkness of our minds, so as to cause a change, the continuous application of the word is necessary to bring about the complete mental and moral transformation.

In his search after true knowledge and wisdom, Solomon made this observation: "I gave my heart to seek and search out by wisdom concerning all things that are done under the heaven" (Ecc. 1:13). The statement contains deeper truth than appears on the surface. The word rendered "seek" signifies "to penetrate into the depths of an object"; whereas the word for "search" indicates "a compre-

hensive survey of matters further away." We are thus instructed that the wise man's efforts in seeking and searching are both microscopic and telescopic. He searched near and far, giving up his "heart" to this task — a Hebrew expression denoting the full application of all mental processes.

It is a great work, in which consistency is required. Thus he added: "It is an unhappy business that God has given to the sons of men to be busy with" (RSV).

Why "unhappy"? Because it is displeasing to the flesh. The more the Spirit-word enters into a man to change and discipline him, the less his flesh will be "happy." And yet, out of such labour and application, there will develop a class of people, washed and cleansed by the power of the living word, ready to be glorified with divine nature at the coming of the Lord.

Judgment is approaching the nations. What of ourselves? "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

Elpis Israel will assist us towards seeing the issues of life with greater clarity; and if we apply ourselves to that which is required, we shall surely escape, to receive the glory of the kingdom.

— J. Ullman (WA).

Air Pollution

Air pollution in the major cities of the world was approaching danger level, and will soon be a threat to life itself, authorities claim. In Tokyo more than 8,000 people became sick in 10 days because of smog over the city. In cities like Washington, Baltimore and Maryland, to say nothing of New York and Los Angeles, smog is daily growing in intensity. In New York, the level of sulphur dioxide in the air at times had reached .09 parts per million parts of air — well above danger level if maintained for as long as six hours. The shame of Sydney's smog is included among the world's most polluted cities by an authority recently.

Preparation for Life

"I write unto you, young men, because ye have overcome the wicked one."



Marriage: A Divine Institution

Our title may seem a little ambiguous: does it mean preparation for that glorious life that is ahead in the Kingdom of God? Or does it mean preparation of the child for living this present life? We shall find it covers both subjects; for in speaking on the bringing up of children we must say much which bears on parents. The parents in bringing up the child and preparing it for its journey through life are themselves going through an experience which is part of their training for the life of the coming Kingdom.

Life may be divided into three stages, each interacting one on the other. First, the child growing up to manhood; second, the prime of life when that child has himself the responsibility of bringing up children in the nurture and fear of the Lord; and third, the ending part of life when wisdom and guidance can be given to those who are younger out of the store of experience that has been acquired in the journey through life.

This is a wonderful arrangement of God, that throughout the span of life, these stages fit together, to accomplish the whole purpose of God with man, and to prepare him for the life of his Kingdom.

It is quite clear from the Bible

record that it was God's intention that there should be marriage, and that there should be children. We have Eve given to Adam, and they were to be one flesh. In the first chapter of Genesis God blesses them: "Be fruitful, and multiply, and replenish the earth, and subdue it." Before sin had entered, the blessing was, "Be fruitful and multiply."

We can note in passing that anything other than this is an exception. There are the few who are covered by Jesus' words: "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. 19:12). Paul, in answering questions raised by the Corinthian brethren says it was good for a man or woman to be as Paul then was; but his remarks in general were conditioned by "the present distress," the state of things obtaining at the time. This point will explain the apparent difference between when he writes in 1 Cor. 7 and 1 Tim. 5:14.

Privileges and Responsibilities Of Family Upbringing

It is a great responsibility and an unceasing labour of love to bring up a child from the cradle through to manhood, so that, when the work is accomplished

there is one who has the fear of God, and in the words of John "is strong, and the word of God abides in him, and he has overcome the world." A great responsibility and a continuing work, which, if carried out faithfully, and with God's blessing, gives the fruit of joy in this life, and the promise of another precious stone in the temple of God.

The measure of the task is this — to bring up the child that it may be able when it attains to its own maturity, to face successfully the world of today. The world of today! It is unequalled by anything that has yet been seen on this earth. It is like a terrible monster facing the young man or woman of faith. Our days are parallel with the days before the Flood: "All flesh had corrupted God's way in the earth," "the earth was filled with violence," "every imagination of the thoughts of his heart was only evil continually"; "they were eating and drinking, marrying and giving in marriage until the flood came."

So it is today, but more highly developed and on a grander scale. God has permitted a wonderful age of science, invention, and human progress to develop. This has put power into man's hands to get what he wants, and to express his mind and nature. Money and entertainment are the great desirables. These are corrupting powers, and the antithesis of Paul's advice: "Whatever things are true, honest, just, pure, lovely, of good report, if there be any praise, if there be any virtue, think on these things."

The cinema, the theatre, the

television, the glossy magazine, the newspaper, the dominating advertisement on the hoarding, these all feed the lust of the flesh, the lust of the eyes, and the pride of life. In relation to divine things they are corrupting and soul destroying. These things, and the general high standard of living that characterises our times, do not lead to God. And this child of ours has to be prepared to move into such a world.

Moulding Character To God's Glory

One might feel it almost impossible of doing. But John provides the key; there were some who were strong because the Word abides in them, and they had overcome the Wicked One. The Wicked One is a personification of sin, sin in its many forms that make up the world. Men of the stamp of Cain belong to the Wicked One. John says in the next chapter, he was "of the wicked one." Jesus also says he was of the devil. John tells us that the Wicked One, the Devil, the world of sin, can be faced — by the power of God's word, deeply planted in heart and mind.

The early records of the Bible provide us with illustrations of two young men who endured in the face of wickedness. Joseph, carefully nurtured in the fear of God by his father, is cruelly taken away from home at the age of 17, and is left to fend for himself in Egypt. When faced by the enticement of sin, he was aware of God's presence: "How can I do this great wickedness, and sin against God?" (Gen. 39:9). Think, too, of Samuel, taken so early from his mother's training, yet he kept himself apart from the corruption at

the temple brought about by the sons of Eli, sons of Belial.

How then is this God-fearing young man or woman to be created? The moulding of character is in the hands of the parents for some 16 years. There are four matters of importance.

First: appreciating the importance of every year.

Second and third: two early aims: obedience to parents and fear of God.

Four: the use of education.

The Important Years

Young parents must not let the years drift by. Every year is important, inevitably making its mark in the child's character for better or worse. Mistakes can be corrected in measure, but they may leave their mark. The child's experience cannot be undone, and started afresh. How many, many factors there are moulding the child's character as it grows. Rather than attempt to unravel these many factors, let us present a general lesson in a more simple field of life. Take the plant in the garden. No doubt it is part of the wisdom of God that we should be instructed by the work of "dressing the garden and keeping it" (Gen. 2:15). Condensed into one season we have the life of a plant, from the tiny seed to the beautiful flower. How many necessary steps there are, that have to be done properly, and at the right time, if a perfect flower is to be obtained. There is the seed sowing, the transplanting of the little seedling, the planting out in the garden, and the growing to maturity over a few months. A lot of things can go wrong, as is apparent when one sees a sickly stunted plant and shrivelled flower. How many stages

there are of partial health between death and full health. When the seed is sown the condition of the soil, the moisture, the temperature must be right. When the plant goes outside, the ground must be prepared, the roots must be placed suitably, there must be protection from the sun and the wind. As the plant grows it has to be fed appropriately, the ground cultivated and weeded, it has to be staked against the high winds, it has to be disbudded to get good flowers. All these things can be done well or poorly; and as a result how different the final beautiful bloom, or the stunted counterpart. And the lesson in this is that every step is more or less an irremediable one. If there is failure, faultiness in one of the steps, the plant suffers right to the end. If in transplanting the roots are damaged the growth is affected ever after. If the soil is not prepared for the planting out, growth will afterwards be retarded.

So it is in the great work of bringing up the child. Let us realise how every year, every phase from the cradle onwards, is important. The child is like the little plant unfolding step by step. Each year passes, and will never come again. Therefore one must have great thought, much prayer, much pondering of God's word, and advice from faithful ones who can help, if the desirable end is to be attained.

There is no perfect attainment in human character. The mercy and forbearance of God are ever needed to cover human failure. But this does not lessen our responsibility to do all things for the child's ultimate good, to the fullest

extent of our strength.

The Need For Filial Respect

And now the task of training the child in obedience. This should be consciously started at an early age. It is of the greatest importance and it is not an easy task. Kindness, patience, consistency, firmness, are all needed. What a training for the parent as well as the child! Very early in life the child will show an unwillingness to do what is asked, a desire to do what it wants. And the first training of human nature should be taking place in the first early years. The early training of obedience to parents is far-reaching, and makes the journey through life easier and happier.

How important in God's eyes is this training may be judged by calling to mind the fifth of the Ten Commandments. In those ten brief outstanding commandments is found a place for one covering obedience to parents. Both Jesus and Paul quote the commandment. Paul adds the interesting comment: "Which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the land." If the children were taught to honour their parents, and to fear God; and they in their turn taught their children, then they would prosper in the land.

The book of Proverbs has much to say on training the child to learn obedience to its parents. These are some of the sayings of the wise man:

"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15).

"The rod and reproof give wisdom;

but a child left to himself bringeth his mother to shame" (Prov. 29:15).

"Correct thy son, and he shall give thee rest; yea he shall give delight to thy soul" (Prov. 29:17).

"He that spareth the rod, hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

"Withhold not correction from the child: for if thou beatest him with thy rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell" (Prov. 23:13).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

Here is divine instruction on the need for discipline, correction, and firmness with children. It is clear that the rod is to be used in a literal sense on occasion. All this is largely unacceptable in this modern age, but it will be heeded by those who desire to do what is right in the eyes of God.

Freedom and self-expression are extolled today; and we see what this means in the general behaviour of youth today. There should be a cultivation of self-expression, but it should be disciplined self-expression.

Some parents will be asking themselves, why must we appear to our children unpleasant and severe at times. The scripture says that discipline is for the child's good. "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." This will be true for our child as well, though we may be a little blind to the fact. It is done in love. "He that hateth his son spareth the rod, he that loveth him chasteneth him betimes." This is far different from the angry irritation of the parent that only wants to keep the child quiet. It involves thought, patience and the choice of the right occasions —

for we should discriminate between the important and the small matters, in the matter of correction of children. Also, some children are so sensitive and need so gentle a correction, others require the most firm handling.

Blending Kindness With Firmness

In the task of disciplining and chastening the child the parents will learn many lessons. Learning to blend kindness, firmness, and patience, is an important part of the parent's character-building. Realising that he himself is a child of God, subject to the Father's chastening, he will be helped in responding to such chastening by pondering his own experience in the instruction of his own child. This is part of the wise arrangements of life which is of God. In requiring obedience and reverence from their children, parents will find the need of being worthy of

such reverence. So they will be helped to overcome their inconsistencies and weaknesses. In rebuking untruthfulness, envy, selfishness, etc., they will find the need to put away these things themselves.

Parents will not be uniformly "successful" in this great task of bringing their children along the right path. There are the limitations of the nature of the child. There was a Cain and an Abel. There was an Esau and a Jacob. We can be sure Rebekah and Isaac tried hard, but they could not change Esau. This is one of the hard things of life. All things human are marred by this Sin state, and we can but labour and pray for God's help. We realise it may not be possible in some cases to bring the child to that excellent fruition of a man, or woman, in Christ.

— G. Pearce (Eng.).

THE LAVER MADE OF LOOKING-GLASSES (Exod. 38:8)

The passage in question reads thus: "And he made the laver of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation". Now the laver was a large vessel made to contain water, in which the priests washed their hands and feet when they performed the rites of worship. Its material was brass, and hence the difficulty presented by the statement that it was formed of looking-glasses. But this difficulty, like many others in the Scriptures, vanishes on a moment's consideration. A looking-glass is a mirror which reflects a person's image when he stands before it. The Hebrew word *Maroth* signifies instruments for seeing, and it means reflectors or mirrors of any kind. These mirrors in the present day, and in this country, are formed of glass with a thin coating of quicksilver spread over the back; but the most ancient mirrors were formed of metal: some of steel, some of tin, some of brass, and some of silver; but in every case the metal was highly polished so that its bright surface might reflect any object placed before it. The mirrors used by the Israelitish women were small and carried in the hand, they were made of brass; and as that metal was wanted for forming thereof some of the vessels of the sanctuary, especially the laver, which required a large mass of brass, the women cheerfully gave up their mirrors to meet this necessity. These women must have greatly loved the cause of God. They had before given up their jewels, their gold and silver ornaments, to supply the precious metals to make vessels for the sanctuary of God, and now they gave up their brazen mirrors for the same holy purpose.

— W.C.

Problem Regarding Prophecy

Does Israel "DWELL SAFELY?"

Dear Brother Mansfield,

May I offer a thought regarding Israel dwelling safely, the subject of correspondence with 'G.G.T. — Eng.' in the current issue of 'Logos'.

In my view, the statement of your English correspondent is correct, and for this reason. The usage of 'betach' should be our guide.

In the margin (A.V.) of 1 Kings 4:25 'confidently' is again given as an alternative to 'safely', but the verse goes on to explain what is meant, 'every man under his vine and under his fig tree'. A comparison with Zech. 3:10 removes any doubt as to what is meant.

'Safety' means exactly what the word is understood to mean in our normal language. A further look at Ezek. 38:11 confirms this: 'land of unwalled villages; without walls, and having neither bars nor gates'.

To the people of Ezekiel's day this would be an incredible prophecy of safety, no cause for fear.

However unlikely this may seem at the present time, I believe Ezekiel 38 requires a settlement in the Land of Promise. Russia will break the people, and the English peoples raise the familiar protest of v. 13. Other uses in this strain are Jer. 33:16; Zech. 14:11.

Sincerely, your brother in Christ, J. J. RATCLIFFE.



The above epistle was received before the current moves for peace in the Middle East; and though these may prove abortive, the attempt at least shows the possibility of such, and could contribute to the fulfilment of Ezekiel 38:11, as suggested by our correspondent.

In our article (see vol. 36, p.375) we also acknowledged the probability of such an outcome, writing:

"When . . . 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 Hebrew word *betach* can signify confidence or safety through trust in certain things, persons, or God, as well as the complete absence of any threat. A person dwells "safely" in his own mind who has overweening confidence in his ability to handle any

emergency that may arise.

That is the condition in Israel today.

The Jewish people are quite confident of their ability to handle the Arab or Egyptian threats providing Russia keeps out of the picture, and it is only the recent moves of the Soviet in the Middle East that has been a cause of real concern to Israel.

Their confidence is in self, and not in God; and because of that they will be left to their own resources and humbled. That is the implication of Ezekiel 39:25-26:

"Therefore thus saith the Lord Yahwch; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My Holy Name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me WHEN THEY DWELT SAFELY IN THEIR LAND, and none made them afraid,"

In this statement the Jewish people are indicted because of confidence in flesh, and Yahweh indicates that He will humble them by leaving them to their own resources, though afterwards He will restore them.

It is a very important declaration, placing the "safety" of Ezekiel 38:11 in its proper context and time.

Nevertheless, the suggestion of our correspondent above is to the point. A condition of greater peace might be brought about in the Land preparatory to the descent of Gog which will cause the Jewish people to manifest an even greater sense of false security in their own ability and power.

It is a developing situation which all Christadelphians should be watching with the greatest interest and excitement.

What of the statements: "land of unwalled villages," and "dwelling without walls, and having neither bars nor gates"?

Some imagine that this means that Israel will not possess any kind of defence, not even an army.

But that is not so. The terms used are Hebraisms indicating rural settlements. Similar expressions are found in the Law relating to the impending occupancy of the land under Joshua. These terms discriminate between "walled cities" (or forts), and "villages which have no wall round about them" (Lev. 25:29, 31). Under Joshua, Israel entered a land of

"walled cities" and "unwalled villages;" or fortified places and rural settlements. However, those who dwelt in "unwalled villages" took their place in the army of Israel when required, so that the description does not imply a lack of defence, but rather a lack of set defence as would be supplied by a fortified city with walls, doors and gates, as ancient Lachish and other strategically placed forts.

Israel, today, is a nation of rural settlements, of cities without walls and gates; and as such answers to the requirements of Ezekiel 38. Its army is made up of civilians who store their weapons in their homes and leave their occupation to fight when the need arises. As such it fulfils the requirements of Ezekiel's description.

Therefore, the prophecy seems to be partly fulfilled today. A greater fulfilment must come in the days before us. Let us remember that Christ returns before Gog invades the land, and therefore some years could elapse before the great crisis predicted by the prophet takes place. The fact that the pattern of things to come is already partly in existence reveals that we are living in the shadow of the Lord's coming. It is good, therefore, that our interest be quickened in these matters; and as we have received other comments, we plan, God willing, to consider these in subsequent issues.

— The Committee.

Oil In Israel

The announcement of a new oil strike in the Negev has been followed by a cautionary note about the marketing possibilities of the new source. But the Stock Exchange here has ignored it, and the shares of Naphta, the company drilling in the Negev, have jumped 110 points, with 40,000 shares changing hands in one day.

— "Israel Today."

The Falcon : Harbinger of Woe

References In Scripture

Among the birds that Israelites were prohibited to eat, and which they were to "have in abomination," was the "kite after his kind." The word in the Hebrew is *ayyah*, and is found in three places: Lev. 11:14; Deut. 14:13; Job 28:7 (there rendered "vulture"). The Revised Version, how-



ever, translates *ayyah* as falcon.

The addition of the words "after his kind" suggest that all related birds are included in the prohibition.

According to Dr. Strong, the Hebrew word signifies *screamer*, and he derives it from a root word meaning *woe*. The falcon is a bird of prey which takes its victim whilst on the wing, so that its call and presence proclaims woe to those it hunts.

Nevertheless it had admirable attributes. It is said that for its size it is perhaps the most powerful bird of prey that catches its victim whilst flying, and its courage is as great as its power. It has been known to challenge the mighty and majestic eagle, though not to its advantage. It has microscopic eye-sight which cannot be matched by the human eye even when aided by binoculars. Its speed of flight is phenomenal, particularly when swooping down to its prey. On such occasions, the peregrine falcon has been known to outfly a plane travelling 175 m.p.h.

Strength, courage, speed, power, ability, discerning sight are all good qualities, and worthy of emulation. Why, then, is this bird interdicted as far as Israel was concerned?

Because it used these God-given attributes to ruthlessly satisfy its blood-sucking, voracious appetite. Its screaming call was an harbinger of woe to its hapless prey. Swooping down at incredible speed and uncanny accuracy, its cruel, curved beak slashes and kills its victim, and delights particularly in its blood. By specifically classifying this bird as "unclean," the Law warned Israelites that they must mould any natural ability that they might possess in accordance with the will of Yahweh. The excellent, manly qualities of speed, strength, courage, accuracy, discernment and so forth, must be channelled

by the Word to reflect to the glory of the Creator to be pleasing in the sight of Yahweh; for if governed only by the flesh, in order to satisfy self, they become veritable curses.

The Ancient Sport Of Falconry

The ancient sport of falconry was never encouraged by the Jews for it is contrary to the spirit of the law. But Gentiles engaged upon it. According to the archaeologist, A. H. Layard, a basrelief found in the ruins of Khorsabad (1700 B.C.) contained "what appeared to be a falconer bearing a hawk on his wrist."

Thompson in *The Land And The Book* describes this sport as engaged upon in the Holy Land in his time:

"I have been out on the mountains to see them hunt, and it is a most exciting scene. The emeers sit on their horses, holding the birds on their wrists, and the woods are filled with their retainers, beating about and shouting, to start up and drive toward them the poor partridges. When near enough, the falcon is launched from the hand, and swoops down upon his victim like an eagle hasting to the prey. After he has stuck his quarry, the falcon flies a short distance, and lights on the ground, amid the redoubled shouts of the sportsmen. The keeper darts forward, secures both, cuts the throat of the partridge, and allows his captor to suck its blood. This is his reward. Notwithstanding the exhilaration of the sport, I could never endure the falcon himself. There is something almost satanic in his eye, and in the ferocity with which he drinks the warm lifeblood of his innocent victim . . . I do not know whether or not the Jews in ancient days were acquainted with falconry, but David complains that Saul hunted for his blood as one doth hunt for a partridge in the mountains (1 Sam. 26:20); and this hunting of the same bird on these mountains, and giving their blood to the falcon, reminds me of the sad

complaint of the persecuted son of Jesse.

"In the neighbourhood of Aleppo the smaller falcon is taught to assist the sportsman to capture the gazelle. Neither horse nor greyhound can overtake these fleet creatures on the open desert, and therefore the Arabs have taught the hawk to fasten on their forehead, and blind them by incessant flapping of their wings. Bewildered and terrified, they leap about at random, and are easily captured. They are also trained to attack the bustard in the same region. This bird is about as large as a turkey, and highly prized by the lovers of game; but as they keep on the vast level plains, where there is nothing to screen the cautious hunter, it is almost impossible to get within gunshot of them. When they rise in the air, the little falcon flies up from beneath and fastens on one of their wings, and then both come whirling over and over to the ground, when the hunter quickly seizes the bustard, and delivers his brave bird from a position not particularly safe or comfortable. They will even bring down the largest eagle in the same way; but in this desperate game they are sometimes torn to pieces by the insulted majesty of the feathered kingdom."

Discerning Sight

We glibly speak of a "bird's eye view" without perhaps comprehending what omniscience is implied in the phrase. A bird's eye excels that of any other vertebrate including man, because the image-forming tissue, lining the eye's interior, is richer in visual cells than the eye of other creatures. While the retina of a man's eye contains some 200,000 visual cells per square millimeter, most birds have 600,000, and the falcons, vultures, and eagles have a million or more. Moreover, a bird's eye is more sensitive to red light rays which give sharp focus to far-off objects. Thus these birds have microscopic sight. From a distance at which no man can dis-

tinguish anything so small, a hawk sees a mouse and watches it scamper away. It is said that an eagle can spot a dead fish floating in a lake three miles away, and make a diagonal drive to the exact place.

But in these birds of prey, this microscopic sight, so wonderful an attribute, caters only for the flesh. It reminds one of those shrewd men of the flesh, who, as the Lord remarked, are "in their generation wiser than the children of light" because they make the best use of their limited opportunities. Skilled in foreseeing things to their advantage, they move swiftly and surely on to the object before them. Yet, present to them the glorious opportunities of the Truth, and they fail to discern them!

How like the falcon! With all the astonishing perfection of their sight, they cannot see beneath the ground to hidden veins of sapphire and gold, nor find the path to the secret abode of wisdom. Job declared: "There is a path which no fowl knoweth, and which the vulture's (falcon's) eye hath not seen" (Job 28:7).

Paul wrote:

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The Falcon In Egypt

The falcon was well known to Moses, even though he had never visited the Promised Land, for it was prominent in Egypt. Moses was "learned in all the wisdom of the Egyptians" (Acts 7:22), and undoubtedly could read hieroglyphics. This would introduce him to many picture-signs of birds, and

required that he discriminate between them, so as to read correctly. It is said that the Egyptian picture-language includes twenty-two different kinds of birds, so that one section of hieroglyphic was a veritable bird alphabet.

However, in addition, three birds were identified with the gods of Egypt. The sacred ibis of Thoth, represented the god of learning, science and art; the falcon of Horus, was the chief god of united Egypt, and stood for political power; and the vulture of Nekhebi was venerated as the mother-goddess. Horus was the sky-god. He was regarded as the personification of the spirit of the highest heaven, his right eye being the sun and his left eye the moon. Thus Horus was the sun god, whose headquarters was Heliopolis or the On of the Bible (Gen. 41:45).

When Moses led the children of Israel out of Egypt towards the Red Sea, and was swiftly pursued by Pharaoh, it must have seemed like a falcon swooping on its prey. He would recall the cruel, curved beak of that bird of woe which was the symbol of the god of united Egypt. How blind it had been to the path of wisdom, though discerning enough in fleshly matters! With what understanding, Moses would have written the words: "These are they which ye shall have in abomination among the fowls . . . the kite (falcon) . . . after his kind" (Lev. 11:13).

The lesson is still there for us to learn. By interdicting this bird, Yahweh taught Israel not to place confidence in fleshly power or ability whilst remaining blind to the way of wisdom and truth. Its

graceful, speedy flight, its strength and courage, its ability to attack and conquer creatures larger than itself, are all admirable characteristics (as they can be in us), but they were overshadowed by its ruthless savagery, its bloodsucking,

voracious appetite, characterised by the cruel, curved beak and the microscopic sight which could discern prey from a vast distance, but could not see the way of righteousness.

G.E.M.

"In Wisdom He Hath Made Them All"

Exploding Theistic Evolution

"Stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of His cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?" (Job 37:15-16).



The Theory Explained

In the spirit of compromise, some religious teachers have formulated what is called "Theistic evolution," or a God-directed evolution. It is a very subtle and dangerous theory, providing a cloak of religious respectability in an attempt to make palatable a materialistic theory that undermines the Bible.

The view claims that God created all things by, or through, a process of evolution, thus providing for "design and purpose" which is absent from the general theory of evolution. In doing so, however, it challenges the doctrine of a specific creation taught in the Bible, and therefore makes God a liar!

True Christadelphians will repudiate it as false; the Bible clearly teaching the spontaneous creation of all forms of life.

Where Did Life Begin?

Most evolutionary theories claim that all life commenced in, and emerged from, the sea. This at once conflicts with the Bible narrative that claims that all things were made out of the ground:

"Let the EARTH bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth. And it was so" (Gen. 1:11).

It is significant that the preceding verse mentions the "seas" and the emergence of the "dry land," but says nothing about the former abounding with life, nor of plants, trees and herbs gradually appearing therefrom to form the vegetation of the dry land. On the contrary, Genesis teaches that the vegetation was formed on dry land on the third day (Gen. 1:12-13), and not until two days later was life formed "in the seas" (vv. 20-23).

This is reversed by evolutionists, who claim that life originated in the sea, and later spread to the shores and finally over the earth. Thus "Theistic evolutionists" contradict the great Creator, whilst paying Him lip service in claiming to acknowledge His guiding hand. This is hypocrisy, and hated of God:

"But unto the wicked, God says: What hast thou to do to declare My statutes, or that thou shouldest take My covenant into thy mouth? Seeing thou hatest instruction, and castest My words behind thy back?" (Ps. 50:16).

Genesis 1:20 is sometimes quoted to support the contention that God formed beasts and birds out of the waters:

"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth . . ."

Emphasis is given to the words "bring forth abundantly," and they are used as proof that creation developed from the waters. But the Hebrew for this phrase is better rendered "swarm" or "abound" (as the R.V. mg.). Rotherham renders the words: "Let the waters swarm with an abundance of living soul." This does not mean that fish life was made from the ocean, but the fish having been formed, and the ocean being provided as their habitat, it "swarmed with living souls." In the same way, the birds mentioned came not from the waters, but from the ground, as clearly stated in Genesis 2:19:

"Out of the ground, Yahweh Elohim former every beast of the field, and every fowl of the air."

Evolution After Creation?

The Bible is equally emphatic

upon the nature of creation:

"And God said, Let the earth bring forth (a different word to v.20), the living creature AFTER HIS KIND, cattle, and creeping thing, and beast of the earth, after his kind. And it was so" (Gen. 1:24).

They each brought forth "after their kind." Life in its diversified kind was formed out of the ground, and reproduced according to the various species as we have it today. There is no mention of "creatures sorting themselves out into species by evolving." Finally, the apex of creation was reached in the formation of Adam out of the ground. There is no hint of any transition, or development, of one kind from another as suggested by evolutionists, but the very reverse. Each is a special creation effected by the Divine power of El.

Further, the plant and herbage of creation was retarded because God had not yet caused it to rain, nor provided a man to till the ground (Gen. 2:5). Life had to be first divinely introduced to the dead earth, as truth must be to flesh (James 1:17), and then the means of cultivating "provided." The latter needs were supplied first by a mist which watered it, and then by a man who tilled it (vv. 6-7).

But what of the evolutionist's theory? He would have the words of Genesis 2:5 to mean that all the varieties of herbs and trees slowly evolved from the sea, edged their way up the beaches, planted themselves in the land, and then patiently waited millions of years for the "first rainy day," and a man to till the ground so that they might properly develop!

In other words, Theistic evolutionists conveniently forget the very Scriptures upon which they claim to establish their theory.

As far as the creation of man is concerned, the clear, intellectually-satisfying statement is:

"Yahweh Elohim formed Adam from the dust of the ground, and breathed into his nostrils the breath of lives, and Adam became a living soul."

The Theistic evolutionist rejects this. He maintains that the "true man" evolved from the "higher apes"; that "true man" became a "son of God" because God brought him to this "very good" state through the long and slow process of evolution. Such reasoning is a sad example of "wrestling scripture to one's own destruction," by forcing upon it a teaching entirely foreign to it.

Again, it is alleged that Adam was not a real, literal person, but merely a parable, a symbol.

Certainly Adam is used figuratively in the Word, for Paul wrote:

"Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam who was a figure (type) of him that was to come" (Rom. 5:14).

But the fact that persons are used in an allegory does not signify that they never lived, but the contrary. Consider Paul's use of Abraham, Sarah, Ishmael, Isaac and Hagar (all real people) as "part of the allegory" (Gal 4:22-31). The evidence that Adam was a real person, and not merely an allegory or a type is supplied by Scripture itself:

"Adam lived 130 years and begat a son in his own likeness after his image; and he called his name Seth

. . . and he died" (Gen. 5:3-5).

The terms "lived," "begat," "named," "died," obviously relate to a living man, and make it clear that Moses did not consider Adam a mythical being.

Whilst man struggles to escape from responsibility to his Creator by formulating theories that would dispense with His existence, the evidence of Scripture is relentless. The genealogies set the facts inexorably down: "Adam, Seth, Enoch . . ." (1 Chron. 1:1-2). The genealogy of Christ is likewise traced directly to "Adam the son of God" (Luke 3:38).

Formation Of Eve

The Bible clearly teaches that Eve was formed out of the side of Adam, so that Paul declared: "For the man is not of the woman, but the woman of the man" (1 Cor. 11:8).

Consider this statement in the light of Theistic evolutionism. Adam must be regarded either as a man, an individual, or as a representation of "mankind" (i.e., "true man"). If the first, then where did Eve come from. Moses and Paul say, "from Adam." This, obviously, is not evolution, for how can a man produce a wife out of himself? The evolutionist thus rejects this interpretation, and claims that by "Adam" is meant "mankind" as evolved from the apes through divine guidance. But test that interpretation against the declaration of Genesis 2:18:

"It is not good that man should be alone; I will make him an help meet for him."

Accepting the interpretation of the Theistic evolutionist, we must

now suppose that the new "man-kind of true men" were lonely, for there were no "wives" for them! How long did it take for Theistic evolution to evolve Eve from the side of Adam? A thousand, a million years? Did the race of "real men" in patience wait so long for the appearance of "wives" to help them?

To such an absurdity will this theory of evolution bring us if we attempt to apply it to the revelation of the Word. The declaration of Scripture, and the theories of evolution (all of them) are at complete variance, and cannot be reconciled. To accept one is to reject the other. Accepting the existence of God, acknowledging His limitless power and wisdom, there is nothing unreal in the narrative of Genesis. On the other hand, the theories of evolution, when carefully examined, demand a credulity on the part of their dupes, that no man of faith will be prepared to give. Facts reveal the unerring infallibility of Yahweh's declarations to man, whether it be in the records of the

past, or the prophecies of the future. Where is there real evidence to prove the former wrong? and with Israel in the land again, who can doubt the truth of the latter? The person who builds his life upon the Bible builds upon a rock that will stand him in good stead, particularly in the day of storm and trouble soon to burst upon the earth, and which will sweep into the abyss all the machinations of flesh, including this false, faith-destroying God-dishonouring theory.

Many spiritual lessons can be derived from the historical incidents of the past, whether they be in relation to the formation of Adam and Eve, the deliverance of Israel from Egypt, or other typical foreshadowings of the Old Testament. But never let us make the mistake of allowing the type to destroy the reality, for by so doing we can place ourselves on the side of the liars, and rationalise ourselves out of the divine inheritance that the faithful will inherit in the Age to come.

— A.C.N. (WA.)

Israel Tourism Increase

The *Jerusalem Post* reports that 170,000 tourists arrived in Israel for the six months of this year ending June 13, compared to 157,000 the previous year. Within the year, 780 hotel rooms will be completed in Jerusalem, and an additional 2,000 are in planning stages. This includes a 400-room Jerusalem Hilton, on which construction is to begin this year.

All this building activity will have to give place to that which the Lord Jesus will instigate at his return. He will cause the city *Yahweh Shammah* to be built some 22 miles south of Jerusalem to house the huge influx of pilgrim-tourists that will constantly flood into the Land for worship in the coming Age. (Ezek. 48:35; Isa. 66:23).



"The cry of being guided by no man, sounds noble, but it is usually hypocritical, for it turns out to mean with most of our small friends — 'no man but myself; Dr. Thomas was not infallible, but I am'. When we are asked to choose between Brother Thomas' judgment and theirs, we must be excused for choosing against them."

— R.R.

One Hundred Years Ago

Ecclesial life as reported in "The Christadelphian" for October 1870

Controversy

J. Angus, President of the Baptist College, London, attacked the Christadelphian doctrine of the mortality of man in a series of articles contained in the *Christian World*, and a reply was commenced by Brother Roberts in this issue in serial form. It was later issued as a booklet: *Everlasting Punishment Not "Eternal Torment"*. It is a very thorough treatment of the subject.

A very unfortunate division had taken place in the Chicago (USA) Ecclesia, with both sides seeking the support of Brother Thomas. Personalities, and disputation of words to no profit, seemed to be the main cause of it. Brother Thomas refused to take sides, but in a very forthright way dealt with both parties to their ultimate profit.

In England, Brother Roberts was involved in controversy on the subject of God manifestation with some brethren who had advanced the idea that the Lord Jesus was "mere man" and not the manifestation of God in flesh. The ventilation of the subject was found most profitable.

Politics

The political scene continued to excite brethren. The success of the German attack on France had brought the reign of Napoleon 3rd to an end, and a Republic had been proclaimed in France. This had been anticipated by Brother Thomas in *Elpis Israel*, and he now commented upon the general European situation, pointing out the significance of the weakening of French influence throughout the continent.

Meanwhile, the temporal power of the Papacy was collapsing. In commenting upon this situation, Brother Roberts declared: "This is the finger of God!" "The interference of heaven cannot be far off, to level it entirely

with the dust — yea, bury it in the abyss, that the world — delivered from its debasing influence, may be blessed from the truly Eternal City which God has chosen, to place His name there, 'for ever, even for ever and ever'."

Ecclesial Matters

The Editorial for the month announced that the subscription rate of the magazine was 5/- (50c) per annum, and it "would continue to be". The cost of mailing newspapers had dropped to 1/2d. (half a cent), but it was not proposed to lower the cost of the magazine.

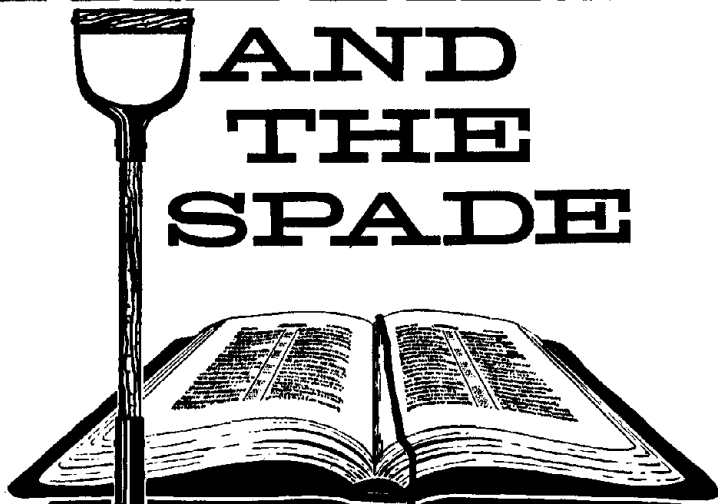
Brother Thomas had been involved in what amounted to a farewell tour of certain Ecclesias in anticipation of leaving America for England. He wrote appreciatively of the efforts of Brother Packie of Baltimore (whose descendants are Christadelphians today), and of the excellent response at Washington (where existed an ecclesia of 14 including the sister in the flesh of Brother Thomas) and Richmond. A public address given by Brother Thomas at Washington had been reported in the Press as being delivered by "Rev. Dr. John Thomas, of England". In publishing the report, Brother Roberts commented: "I do not think that the Dr. felt the least complimented at the prefix 'Rev.' to his name".

The Birmingham News reported the death of the brother in the flesh of Brother Roberts, in tragic circumstances, that must have been a grief of mind to our brother. He had been immersed, but from a feeling of unworthiness felt unable to partake of the emblems. No amount of argument could dissuade him of his attitude. He was only 24 years of age, and his whole life seemed to have been tinged with tragedy. How badly the world, and each one of us, needs the presence of Christ.

"God has left us no lack of wondrous provision in His bountiful Word to nourish and build us up into the stature and fulness of the man in Christ Jesus. It will be entirely our own fault if we fall by the wayside or starve. In a beautiful provision, too, He has given us a Pattern on which to model and mould our lives — the Master. More than this, He has promised us the help of His own hand to lead us through all life's journey — never to leave nor forsake us — while we trust in Him."

— Extract from Letter.

THE BIBLE AND THE SPADE



A KINGDOM DIVIDED AGAINST ITSELF

"Israel hath forgotten his Maker". Such was the declaration of the prophet. It calls for reflection on the part of all who in these days occupy a relationship similar to that of Israel. If God were again to speak through a prophet, would He say that we had forgotten Him? How had Israel forgotten its Maker? Had the people repudiated Him or His Word? Had they ceased to make mention of His name? Not in the formal sense. Their boast was, "The people of the Lord are we". Nevertheless, they had forgotten God in the real, practical sense — for in heart they said there was no God. If they required help, they flew to an idolatrous nation for it. If they sought counsel, to man they went. They did not view God as a reality, and so troubles multiplied about them, as Scripture, History and Archaeology testify. Let us learn the lesson of Israel, and make God a reality in our lives. Let us recognise the force and beauty of His exhortation to cast all our care upon Him (1 Pet. 5:7), having faith in the promise that He will never leave us nor forsake us (Heb. 13: 5-6). Let us so act and we will avoid the mistakes and disasters that overcame Israel.

ISRAEL'S GLORY FADES

A Dispute Over Taxes

Our last article (see *Logos* vol. 36, pp. 354-360), reviewed conditions in Israel during the reign of Solomon, the glamour period of the nation's history, until Shishak of Egypt invaded it during the reign of Rehoboam.

Had it not been for the love which God had for King David, Solomon might have lost his kingdom during his lifetime, for God warned him:

"For as much 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" (1 Kings 11: 11-12).

This prophecy was fulfilled when Jeroboam, a one-time servant of Solomon, rebelled against Solomon's son, Rehoboam, and set up a separate kingdom. The prophet Ahijah had dramatically illustrated the fulfilment of the prophecy when he had met Jeroboam in a field and had astonished him by seizing his new robe, tearing it into 12 pieces, and returning 10 of the pieces to him.

The prophet explained that his action indicated that 10 of the 12 tribes would throw in their lot with Jeroboam.

The crisis came through a taxation dispute (1 Kings 12). The headstrong Rehoboam stubbornly refused to adjust to the desperate crisis that had been precipitated by the demand of the people for some relief in the heavy financial burden they were expected to carry. It was an opportunity that Jeroboam, as a shrewd politician, had been awaiting. He became leader of the opposition, and presented his case with such skill as to instantly win him overwhelming support throughout the northern tribes.

The result was a clash of personalities and policies that cleft the nation

in two, so that full-scale civil war was only averted by divine intervention and warning.

Both kings were unfaithful to God, though, of the two, Jeroboam was the worst. Circumstances had presented him with a magnificent opportunity to carry out God's work, but he could not rise above his politics. He feared that if the people were allowed to go regularly to the Temple for worship, faith would triumph over taxes, and the nation would soon be united again.

He therefore created a religious syncretism: an impossible blend of the true and false. He erected two rival sanctuaries to Jerusalem, with golden bulls taking the place of the ark as the throne of God. He created a new non-Levitical priesthood, and introduced different feasts. The result of this heresy was division; a disunity among a people that should have been as one, a split that was never properly healed.

The shrewd politics of Jeroboam were so evil, that he became recognised as the standard of wickedness in Israel: "Jeroboam the son Nebat, who made Israel to sin". The denunciation heaped upon him looked far ahead to the time when Israel would be taken into captivity "beyond the river" into Mesopotamia:

"For the Lord shall smite Israel as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves*, provoking the Lord to anger" (1 Kings 14:15).

Invasion By Shishak

An initial, warning judgment came upon the two guilty kingdoms by the invasion of Shishak of Egypt (1 Kings 14:25-26). There are two records of this: one in Kings and the other in Chronicles (2 Chron. 12:1-9). The first records the action from the standpoint of men; the other reveals it from the viewpoint of God. The first ex-

* The Preface to the Revised Version explains this word thus: "The Hebrew word 'Asherah' which is uniformly, and wrongly, rendered 'grove', most probably denotes the wooden symbol of a goddess; and the Revisers therefore have not hesitated to introduce it as a proper name in the singular." It is therefore translated in that version as 'Asherah' or (plural) 'Asherim', and denotes an idol or idols, very often associated with lewd rites.

plains why he came: it was for loot; the second tells why God permitted it: "because Israel had transgressed" (v.2).

Who was Shishak? He was brother-in-law of Solomon, who had married a daughter of Pharaoh. Prince Shishak also had married a daughter of Pharaoh, and once Solomon was dead, and he was elevated to supreme power in Egypt, he looked with increasing interest at the wealth and power of Israel. He had extended friendship towards Jeroboam when the latter sought refuge in Egypt from the wrath of Solomon who feared his shrewd politics, and now, as he saw Israel torn by internecine strife, he discerned an opportunity for him to divide and conquer.

A huge force was recruited and invaded the land. Rehoboam could not match the power of the invader. Judah's armies were swept aside. The fortified cities fell before the might of Shishak. The army of Egypt marched on to Jerusalem, and threatened the independence of that city.

At first, Rehoboam was inclined to resist, but adversity had humbled his previous headstrong attitude. On the advice of Shemaiah the prophet, the king submitted, and Jerusalem was thrown open to the invader. Shishak accepted the vassalage of Rehoboam, and despoiled Jerusalem of its treasure.

This suited Jeroboam, who was Shishak's friend. Jubilantly he watched this family quarrel and rejoiced at the humiliation heaped upon the haughty Rehoboam. But to his amazement, the invasion of Shishak did not stop at Judah. His army marched over the borders into Israel, and took many of its forts and cities as well. Thus Jeroboam likewise was humbled by Shishak the Egyptian.

The record of this is not found in the Scriptures, but is given in a record of this expedition described in a pictorial inscription found on the wall of the temple of Karnak. Therein he is depicted as presenting 156 cities of Palestine to his god Amon, and among the cities enumerated are some of Gilead showing that he invaded the northern kingdom as well. Shishak claims to have occupied Taanach, Beth-Shean, Adullam, Gibeon, Ajalon, Megiddo, Aroer and other cities. Thus Jeroboam learned not to place confid-

ence in princes, and both Judah and Israel were taught that heresy and division do not pay.

It is not long ago that the Bible account of this invasion was disputed. In fact, Professor Cheyne, along with others, asserted that Shishak never existed. Reference to him in the Bible was pressed as evidence of the unreliability of the Scriptures. But archaeology has proved the critics to be wrong. Among the excavation at Megiddo there was found part of a broken stele, or inscribed stone slab, bearing the name of Shishak, thus indicating that he had occupied that city.

But even more was discovered to confound the critics. In 1939, the gold-masked body of Shishak himself was uncovered intact in his burial chamber at Tanis. The mummy was found in a sarcophagus of silver encased in solid gold; this, possibly, being some of Solomon's gold. Today, objects belonging to Shishak are found among the exhibits in the London Museum.

Critics of the Bible never seem to wait until all the facts are available before making their dogmatic assertions against the Word. They have been proved wrong so often that one would imagine that they would hesitate before boldly asserting the Bible to be at fault in any particular. In fact, the museums, monuments and libraries of the world teem with evidence vindicating the scriptures both historically and prophetically. For example, the prophecies concerning Egypt, Israel, Syria, Assyria, Edom, Babylon, Tyre, Sidon and other nations have been thoroughly authenticated by the monuments and records of antiquity.

Shields of Gold Turned To Brass

In the inscription at Karnak, Shishak makes specific mention of the treasure he took from the Temple. This confirms the statement of 2 Chron. 12:9

"So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the King's house; he took all: he carried away also the shields of gold which Solomon had made."

The statement that "he took all", is

very significant. There was fabulous wealth in Jerusalem at that time, and perhaps it had gone to the head of Rehoboam, and was a cause of his headstrong attitude. In the Temple and Palace were stored the treasures that had been accumulated during the reigns of David and Solomon. It has never been adequately assessed. Each year the golden tribute that was paid into the coffers of Solomon totalled some 666 talents (1 Kings 10:14), and one writer, back in 1939, assessed this as exceeding \$20,000,000 per year. This figure does not include all the tariff and income from taxes and profit on his merchandising, and the tribute in gifts of vassal nations. Add all this, measure it all in the light of the inflationary state of the dollar today, and some idea of the tremendous income of Solomon will be assessed.

Rehoboam inherited the fruits of some 40 years of such an income! Thus Shishak discovered fabulous wealth in Jerusalem. He "took all", and placed Rehoboam under vassalage. Among the treasure that he took were 500 shields of gold that Solomon had caused to be made.

These shields of gold were hung in the Palace styled the House of Lebanon in Jerusalem, where was placed the royal throne of Judgment over which Solomon presided. They represented shields of faith, and symbolised the defence of the kingdom. When Solomon went to the Temple for worship, he was ceremoniously conducted over the bridged valley that separated it from the Palace, up the steps with their railings of red sandalwood (1 Kings 10:22), by a guard of 500 attendants bearing the shields, preceded by their chief (1 Kings 14:27). This procession passed three detachments of guards, stationed at the Palace Gate, Temple Gate, and Inner Court Gate (2 Chron. 23:5). Immediately inside that entrance was the king's pillar or platform (2 Kings 11:14, 23).

It was an impressive and significant sight; and it was doubtless the glory of this spectacle that excited the admiration of the Queen of Sheba.

She doubtless recognised the significance of it: a theocracy founded and defended by faith! The golden shields had been made of precious metal ex-

tracted from spiritual Egypt, but through lack of faith were to return to the country of its origin.

For where was evidence of faith in Rehoboam's days? It had disappeared. The nation had put its confidence in fleshly wisdom and valour. Its attitude no longer was worthy to be represented by shields of gold. Thus God permitted the Egyptian to successfully invade the land, and despoil Judah and Jerusalem of its treasure.

This introduced one of the most tragic and humiliating spectacles of all antiquity. When the penitent king saw the effects of his apostasy, he called the people back to the practice of their earlier faith, and himself came daily into the court of the Temple for prayer. But the previous glory and symbolism were lacking. The 500 guards were there, but no shields of gold. They had been taken to Egypt, and their place upon the wall of the House of Lebanon was bare. They had been hung there to praise and glorify God, and the fact that the Egyptian had been permitted by God to take them away, was a constant, if mute, reproach to the king and nation, reminding them of their failure to live up to the standards and greatness of a preceding generation.

The king gave orders that they should be replaced with copies of what had been lost. However, no gold remained to restore them to their original glory; the best that could be done was to make a cheap imitation in brass or copper.

Kept in a shining condition, this substitute metal may have had some resemblance to gold, but it quickly tarnishes, and its glitter soon fades. For that reason, they were stored in the house of the guard until wanted for the parade to the Temple (1 Kings 14:27-28). At such times, the miserable substitutes were polished up to look like the genuine and precious articles and carried before the king into the Temple.

To that low estate the once glorious and powerful Kingdom of God had sunk. The shields of faith had been stolen away by Egypt, and replaced by shields of flesh, for such was symbolised by brass or copper.

We might smile at the pitiful subterfuge of a king who set up shields

of brass instead of shields of gold to delude himself that all was well, but how often is the same attitude adopted today! We display the flesh instead of faith, and polish it up to look like the genuine article, placing our confidence in our own cleverness or ingenuity instead of doing His will. There was no defence for a people who did that, and the result can be read today in the inscription recorded in the Temple at Karnak to the honour of Shishak. Thus archaeology helps to fill in the details of the Biblical record.

Meanwhile, a miserable state of things existed in the once united and glorious kingdom of Israel. The nation was divided, weakened, and open to invasion; wars and disputings were spread over this land where there should have been peace. Families once united were now divided; political expediency supplanted genuine divine worship; apathy and error replaced the virility of truth. A line of border forts separated the two kingdoms (2 Chron. 11), standing armies were maintained, barriers were erected, and every attempt made to maintain division. In fact, Israel had commenced along the road to ruin.

It was all a grief of mind to those who truly loved God, the Temple and Jerusalem.

It is worthy of note that Shishak is the first Pharaoh in the Bible mentioned by name. The dynasty founded by him in Egypt lasted for some 200 years.

Turmoil In Israel

Hostility between Judah and Israel continued during the reign of Abijam, who succeeded Rehoboam. Abijam was the son of Maachah, whose name means "oppression". She was favoured by Rehoboam above his other wives (2 Chron. 11:18-21), but proved to be a dominating, self-willed woman, whose influence was for evil during the reigns of three kings: Rehoboam, Abijam and Asa (1 Kings 15:13). She introduced pagan worship into Judah, together with the vile rites that went with the religion of the groves.

Like Rehoboam, Abijam favoured his wicked mother, and thus set a bad example for the people whom he governed. It is said of him that "his heart was not perfect with the Lord"

(1 Kings 15:3). After a short reign of three years, he died, and Asa his son reigned in his stead.

Asa grew up to be a God-fearing man, and reigned for 41 years over Judah; during which time, five kings reigned in the northern kingdom: Nadab, Baasha, Elah, Zimri and Omri.

Though the state of hostility still continued between the two nations (1 Kings 15:32), there was no open conflict for 10 years (2 Chron. 14:1), and Asa was free to implement his religious policy.

He did so with courage and firmness. He took steps to destroy the vile practices and evil worship that had been set up by his strong-willed grandmother, and publicly defied her by destroying the idol she had set up for worship in the valley of the Kidron just outside Jerusalem. The Temple worship was then restored in its purity.

Having laid the foundation for spiritual strength in Judah, he commenced to rebuild its military power. He strengthened the forts that lay along the border between Judah and Israel, and built up a large standing army ready for any emergency (2 Chron. 14:6-8).

Asa's Amazing Victory At Mareslah

In the subsequent history of Asa, profane and sacred history again converge. The record of Scripture states that:

"There came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots" (2 Chron. 14:9).

Two interesting facts emerge from this statement. First, in Zerah, we have the second Pharaoh who parades the pages of the Bible under the designation of his proper name; and in his army of a million foot soldiers, reinforced with three hundred chariots, reference is made to the largest military force mentioned in the Bible.

It was decisively defeated by the tiny army Asa was able to muster. The vicinity of Mareslah was chosen as the site of battle. It is in the Shephelah (lowlands) of Judah about 30 miles south-west of Jerusalem, a place fortified by Rehoboam (2 Chron. 11:8). The fort overlooked a valley, along which the huge army of Egypt passed,

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its sheer weight of numbers threatening to crush the pitiful little company that Asa had gathered together to defend his possessions.

In such a time of emergency, God alone could help him.

In the sight of his army, Asa prayed for Divine assistance:

"O Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee."

At the right moment, the command was given, and Asa's small army of faithful and courageous men swept down from the heights above to attack the unsuspecting army of Ethiopians and Egyptians in the valley below. The huge army broke and fled before the charge of the determined and faithful Israelites.

The complete and glorious victory over Egypt had a profound effect upon Judah. All fear of Egypt as an aggressive power ceased, and thence onwards it appeared as an ally of Israel and Judah, to the disgust of the prophets.

It is the normal practice of conquerors to record their victories, and say nothing of their defeats. But the overthrow of such a large force as Zerah had gathered together demanded some explanation. He recorded it in his inscriptions of his campaigns and victories. He did so in such a manner as to snatch glory out of defeat. In his own account, this Egyptian monarch caused to be inscribed in stone the following illuminating comment:

"Seventeen campaigns I waged. In sixteen of them I was victorious. In the seventeenth campaign I was defeated. Not by man, Heaven fought against me."

Who Was Zerah?

In 2 Chron. 14.9, Asa's antagonist is called "Zerah the Ethiopian," and in the subsequent references to the battle, his forces are described as Ethiopians (v. 12). However, from Ch. 16:8 it is obvious that the army was a composite force of Egyptian and Ethiopian warriors. The Ethiopians were renowned for their warlike prowess, and ultimately all of Egypt was

ruled by an Ethiopian Pharaoh.

Meanwhile, Pharaoh Zerah held sway over both Egypt and Ethiopia, and thus called upon the latter to supplement his forces for the work of conquest. He has been identified with Osarkon the First, the first-born son of Shishak (or Sheshonk) who was of Libyan extraction. Zerah (Osarkon) became the high priest of Amon, so that when he invaded Judah, the ensuing battle took on the character of a holy war: Amon versus Yahweh. The decisive overthrow of the numerically more powerful forces of Zerah demonstrated the strength of Yahweh and the value of Asa's godly example.

Asa's army chased the horde of Egyptians all the way across their own border. They were in such confusion that they could not recover and make a stand, so that no rear-guard action was attempted. All the cities that Rehoboam had lost were recovered, and much spoil was taken. This victory, therefore, restored some of Judah's power and wealth.

Hostility Between Judah and Israel (1 Kings 15:16-22)

However, a state of bitter friction continued between Israel and Judah. It was accentuated by the victory of Asa over the Egyptians. Many in the northern kingdom, recognising the greater spiritual and military strength of the southern kingdom, made their way over the border and settled within its area (2 Chron. 15:9), so that the population of the latter steadily grew at the expense of the former.

Baasha, the ruling king of Israel, saw that something had to be done to stem this tide of deserters. He commenced to build a fortress at Ramah, about five miles north of Jerusalem, on a height overlooking the pass through which the deserters of the north travelled to Judah. He hoped thereby "that he might not suffer any to go out to come in to Asa king of Judah" (1 Kings 15:17).

This was an act of war, but Asa was reluctant to engage in conflict with the northern kingdom. His growing power, the notable victory against the Egyptians, doubtless gave him confidence, but he hesitated to make war with his own people.

He sought means of avoiding it.

Normally this would have been a good thing. But whilst peacemakers are commended in Scripture, it also warns that there must be proper conditions for peace: "first pure then peaceable" (James 3:17). Asa sought peace but not in the way prescribed. He sought it by alliance with the world. Thus he did not heed the counsel of his wise forefather: "There is a time of war" (Eccles. 3:8). When such a time comes, the seeking of peace can lead to sin.

It did so in the case of Asa. He tried to secure peace in the Ecclesia through politics! He recalled a league that existed between himself and Ben-hadad of Damascus, who, at the time, was lending support to the northern kingdom, and called upon him to honor it by opposing Baasha. He supplemented his plea by a present of precious things that had been placed in the Temple, probably due to victories won subsequent to the defeat at the hands of Shishak (1 Kings 15:15-18).

Ben-hadad accepted Asa's plea and invaded the territory of Israel. Baasha found that he had to abandon the building of Ramah, and face this new threat from the north. This was Asa's opportunity. He proclaimed a state of national emergency, introduced universal conscription for war (1 Kings 15:22), and over-throwing the partly-built fortress of Ramah, used the materials to build up two fortresses for himself: Geba or Gibeah, and Mizpah.

Today the mute stones of these border fortresses testify to the bitterness of the strife that existed between two kingdoms that should have been united. The excavation at Geba reveal the remains of three fortresses, one on top of another. This is in precise harmony with the Bible record. There was a fortress there in the time of the Judges. This was destroyed by the surrounding tribes when they attacked it, because the Beniamites, to whom the fortress belonged, had abused a Levite's concubine (Judges 19:2). The second fortress was built by King Saul (1 Sam. 10:26; 11:4; 15:34). It is not known when this was destroyed. The third was built by Asa (1 Kings 15:22). Some of the remains of Asa's fortress are still in existence.

During the period 1927-35, an Amer-

ican expedition from the Pacific School of Religion, under the direction of W. F. Bade, conducted excavations at Tell en-Nasbe, seven miles north of Jerusalem, and unearthed what is claimed to be the old frontier fortress of Mizpah. The enclosing wall was some 26 feet thick. Obviously Asa was determined to protect his kingdom, not merely from the weakened nation of Israel, but more powerful enemies in the north in Syria and Assyria.

Anarchy In Israel

Meanwhile, a state of anarchy and evil continued in Israel. Baasha had obtained the throne by conspiracy and murder, arranging the assassination of Nadab the son of Jeroboam. He was a ruthless, energetic man who prosecuted the war against Asa with such vigor as to cause a long remembered fear in the southern kingdom. Asa had constructed a huge cistern in Mizpah to provide for its needs in the case of attack, so that the people might have ample water, and this later became the tomb of massacred pilgrims in the days of Jeremiah (Jer. 41:9).

Baasha reigned for 24 years, but they were years of evil and sin. He had arranged for the assassination of Nadab, and had murdered all the descendants of Jeroboam in order that his hands might be entirely free to implement the political reforms he desired to attempt. But the early hopes of the conspirators were not realised; Israel's troubles mounted.

He set up his capital in Tirzah, about 13 miles north-east of Samaria and about the same distance north of Shechem. The name means *Pleasantness* and it was noted for its great beauty (Song 6:4). It was also strategically significant, for it commanded a pass where the valleys begin to dip towards the Jordan. Jeroboam had transferred his capital from Shechem to Tirzah (1 Kings 12:25), and it was then taken over by Baasha after the murder of Jeroboam's descendants. However, circumstances were developing in international politics that demanded a change, and this took place during the reign of Omri.

Baasha had established his dynasty by treachery and blood, and the seeds of evil thus sown reaped their terrible fruit in the reign of his son, Elah.

Elah did not manifest the ruthless zeal of his father, but was a complete waster, and an embarrassment on the throne. The sword of the assassin was again drawn, and Elah was murdered after a reign of only two years.

He was slain by his servant Zimri, who reigned in his stead. Zimri was a born traitor. Treachery was in his very blood. In the case of Elah, Zimri had a marked advantage; for Elah was a drunken fool; he was in the habit of visiting the house of another of his servants, a steward named Arza, and there he had what drink he asked for; and he asked for a good deal, so much so that he was often drunk in his servant's house (1 Kings 16:8-10). On one of these occasions, Zimri went in and killed him, and reigned in his stead.

Are those circumstances unique? Do they not reveal that the sinners of the Bible are duplicated around us? Perhaps in that fact the Bible is unique. In any case, it is up-to-date. Modern man has invented no new sins, nor has he found any new way of redemption from sin than that set down in the Word.

Elah was a drunkard; but that was not his greatest sin. His greatest sin was that he permitted the great opportunities that were given him to slip from him through a defect in his character. He should have recognised this and taken steps to prevent it. It was not beyond him, nor is it beyond any of us who might discover defects in our character that hinder us from using the opportunities given us. Indecision, idleness, excessive love of pleasure are defects that we must recognise and guard against.

But if Elah was a drunkard, what was Zimri? He was a cheat; he could not be trusted. Whilst Elah was engaging in his drunken orgies, and Zimri was conspiring against him, and slaughtering all the descendants of Baasha (1 Kings 16:11-12), the army was engaged against the Philistines (v. 15). It was not a time for drunkenness and personal ambition, and when news of the excesses of Elah and Zimri reached the army besieging Gibbethon, it refused to endorse the appointment of Zimri. Instead the soldiers appointed Omri, their captain, as king, and with him at the head,

marched on Tirzah.

Zimri was no hero. He was used to the assassin's sword, but not to leading a people in war. Figuratively he turned the assassin's sword on himself. He decided to commit suicide. But he did it in a spectacular way, and one that imitated the action of some of the pagan kings. He decided on cremation, instead of burial. Entering the palace of the king, drawing about him the tokens of his pitiful little reign of seven days, he set fire to the lot and perished in the flames. Thus, in the smoking ruins of the Palace, the short reign of the treacherous Zimri came to a dramatic end.

Omri Succeeds Over Tibni

Now the northern kingdom experienced civil war, and became "divided into two parts" (1 Kings 16:21). Half followed a leader by name of Tibni, and half followed Omri. Tibni probably succeeded to Zimri's position, and continued the war against Omri, so that bloodshed followed. In all these dark deeds of treachery, murder, and internecine strife, Israel descended the deaths of suffering and evil that comes from rejecting the true worship.

Tibni, however, was no match for Omri, who subsequently proved himself to be the very prince of evil men. Ruthless, skilled in war, Omri feared neither God nor man. Expediency was the god he worshipped, and in its cause he sacrificed every principle of righteousness, exceeding the wickedness of the kings before him (1 Kings 16:25).

But there is no doubting his skill in ruling. He took over a nation that was becoming depopulated, that was sunk in the terrible mire of bloodshed, treachery and violence, that had witnessed anarchy and evil for a quarter of a century, and by a blend of worldly wisdom, determination, courage and military ability, brought about a semblance of political strength. He reigned for 12 years and brought stability to the kingdom of Israel. In fact, his power was such, that the northern part of Palestine became known in Assyrian inscriptions as *Bit Humri*, or the *Land of Omri*. Thus these inscriptions identify Israel and Omri as one, giving mute confirmation of the power that he wielded during

the period of his reign, as testified by the Scriptures themselves

Israel had need of a strong reign at the time. A deadly danger was arising in the north in the developing power of ruthless, brutal Assyria. Already all Mesopotamia was ground under its heel, and it was looking towards the south. Uneasily, the south was looking at the brutal invader in the north. The people learned of its ruthless depredations. An Assyrian description of this has been discovered, recorded on stone. In it Ashurnasirpal II records an attack he launched on Syria about this time:

"I marched from the Orontes . . . I conquered the cities . . . I caused great slaughter, I destroyed, I demol-

ished, I burned. I took prisoners and impaled them on stakes before their cities. I settled Assyrians in their place . . . I washed my weapon in the Great Sea."

The Assyrians attacked, plundered, destroyed and then retired laden with spoil, with "silver, gold, lead, copper, the tribute of the Phoenician kings of Tyre, Sidon, and Byblos."

For the moment there was a breathing space, but the whole of the Middle East knew that the Assyrians would return. Omri took in the situation, and wisely determined to prepare for it. He did so by a move that had a profound affect on the future history of both Israel and Judah.

— Conducted by F. E. Mitchell.

Israel's Profitable Citrus Exports

The present citrus export season is a "particularly difficult" one. Nevertheless, exports are to total 47 million cases, including three million from the Gaza Strip. They are to bring in about \$100m., compared to \$87m. last year, and another \$30m. from citrus products. The customs difficulties in the Common Market resulting from Italy's demand to protect its own, tiny citrus exports of 50,000 tons. The minister in Haifa stated that if Israel's exporters could get together they would have to raise only \$1m. to compensate Italy, and arrange for the tariff to be lowered. Now "we are together paying \$25m. in customs."

"Only eight persons saved out of a world! Surely God was justified in destroying a world of unbelieving, disobedient, and corrupted people. Again, when He proved Israel in the wilderness, of 600,000 fully grown-up men, only two entered the land. Remember Christ's words: "As it was in the days of Noah", and Paul's exhortation: "These things happened as types" (1 Cor. 10).

"I wish to compliment you on the recent publication, *The Last Days Of Judah's Commonwealth And Its Latter Day Restoration*, being a series of articles written by Brother Thomas. I am convinced we are now living in the period of the world's history when much of what he anticipated will take place. I derive great benefit from his writings, and particularly his deep insight into prophecy, a considerable amount of which, I believe, applies to our present generation."

— Bro. S. L. - Durban, Sth. Africa.

"I thought your Editorial, 'The Tragedy Of Lot's Family', was particularly good, and appropriate for these last days when conditions are so similar to those of Noah and Lot. Our young people are feeling the impact of the lowering standards, and the Body has an onerous task ahead of it if we are to remain separate as a community. The degenerate currents of a Sodomite culture flow strongly all around us. Our only hope is to stand by our authority, the Bible, and practise its principles. The strength derived therefrom will prevent us being swamped by the floods of evil that are arising on all sides."

— Bro. H.P. - Adelaide.

Thoughts For The Times:

A Name to Honor

A name is representative of a person. It is a word or term by which an individual is designated. That which is inherited or bestowed at birth, indicates the relationship and attributes of flesh and blood to certain specialities. John Smith, by proving that he is the heir at law of the deceased William Smith, may inherit his estate; but in relation to "the life of the Lamb slain," there is nothing in the name "John Smith" that gives him any claim upon it. The Scriptures, which treat of all things pertaining to life and godliness, have delineated the character to which all must be conformed who would be inscribed in the book of the Lamb's life. John Smith may have the name, or reputation, of being conformed to that character, while he is only so in pretence, or not really. He is then, like the members of the Star-Angel in Sardis, who were "dead"; he has a "name that he lives", but it is good for nothing. The name to be confessed before the Father is one that is "holy, unblameable and unreprouchable in His sight." It is representative of one who has "continued in the faith, grounded and settled, and not moved away from the hope of the Gospel." This suggests a time when the subject received the name. It was not when he was born, or sprinkled according to the formula of the catechism children are taught by rote. It has no relation to human "godfathers and godmothers," who have been introduced by ignorance and superstition, as substitutes for the divine. The name is called upon the subject when faith is manifested in the obedience it prescribes. James styles it the honorable, excellent, or distinguished name, which had been called upon those to whom he wrote (Ch. 2:7); and Peter, in answer to the inquiry of the unbelieving multitude on the day of Pentecost, told them to be "every one of them immersed upon the name of Jesus Anointed into remission of sins." Thus they were grafted, as it were, "upon the name," which became their designation before the Father.

— Bro. Thomas (Eureka)

This Month's Exhortation

Keeping the Sayings of the Book

Our exhorting brother, this month, is Brother G. Pearce of Rugby Ecclesia, England. He has selected for his reading, Revelation 22.



We Are Expected To Understand It

The last chapter of the book of Revelation, having completed the prophetic record, concludes with a number of important admonitions. Their importance is enhanced by the thought that these are the last words God has addressed to us; the last chapter of the last book.

One admonition is: "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" (v.7). So the blessing Jesus will bring is for those that keep the sayings of the book. The chapter goes on to show that "keeping the sayings of the book" is a characteristic of all the brethren of Christ: the one revealing the message to John says: "I am thy fellow servant, and of thy brethren the prophets (i.e., teachers), and of them that keep the sayings of the book".

In every age, we must presume, the believers have understood the apocalyptic record relative to their own times, and its sense generally, so as to be able to keep the sayings of the book. This is implied by the words that follow: "Seal not the sayings of the prophecy of this book". The brethren of Christ are expected to understand.

It is astonishing how indifferent some are today to this word of

guidance and warning. Do we not want the blessing—yet how rarely are we exhorted to "keep the sayings of the book." Indeed, how few ecclesias have any regular study of the apocalypse. And with so difficult a book, how can the brethren and sisters generally understand the sayings of the book so that they can keep them, if there is not an appointed class and able teachers?

Some try to escape the plain meaning of the words "blessed is he that keepeth the sayings of the prophecy of this book". They propose that it only means an additional blessing to those that have done so; not that those who are ignorant of the teaching of the book will receive no blessing. But the plain sense is that only those will be blessed who keep the sayings. And the blessing is made up of all the good things promised: eat of the tree of life, be part of the new Jerusalem, sit with Christ in his throne, etc. These are the blessings Christ will give, and he says he will give them to the keepers of the sayings of the book. If we are not "blessed" when he comes, we shall be left outside.

The Importance Of Understanding

This matter is so important that it is worthy of further remark. We

shall be most unwise to discount the meaning of the "blessed", as some desire to do through their indifference, or poor acquaintance with the apocalypse. The intended sense of the word may be seen from similar usage elsewhere. In Revelation 16:15 it says: "Behold I come as a thief, blessed is he that keepeth his garments". Would we say, it does not matter if we do not watch and keep our garments, there will still be some blessing for us? When Jesus says, "Blessed are the poor in spirit, they that hunger and thirst after righteousness, the merciful", etc., can we say that we shall receive any blessing if we do not diligently seek this disposition of mind? Of course not. In the same way, "Blessed is he that keepeth the sayings of the book", of the apocalypse, means that there will be no blessing for us if we do not diligently seek to keep them.

So it is very important for every one of us to study the apocalypse. That means studying *Eureka*, and those books which pave the way to its study. Why *Eureka*? Because it is essential for us to have a correct knowledge of the apocalypse. God having revived saving Truth through Brother Thomas' instrumentality, also provided through him a complete outline of this complicated book. No one else has done this. Parts have been interpreted in various ways, but in our language there is no other harmonious fitting in of the various sections of the book, and an unfolding of the symbols in continuous sense. In some details there were mistakes arising from the limitation of view at the time of writing, which following years

have made clear. But a small amount of faulty detail is not of significance in the whole.

Why the insistence on an accurate understanding? What is wrong with others putting forward their variations of interpretation? Because the book concludes with a dreadful warning against all perverters of the teaching of the book. It says:

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

These words are not addressed unto the enemies of the Bible, but those who are reading it: "I testify to every man that heareth the words of the book". So he is speaking to such as ourselves who claim to "hear the words of the book"! To us he gives warning of adding or taking away from the book. We could hardly do this literally. In any case, this is a book of sign or symbol, and the ideas used have a degree of figure. The sense surely is, we can add or take away by expounding it falsely, and spoiling its sense, so that the hearers are caused to fail in "keeping the sayings of the book".

The Apocalypse is, in a peculiar way, *our* book, specially for us. In this long time of the Gentiles, when there is no open vision, it has been provided to guide us, throw light on the world around us, and sustain our faith to the end. How important therefore to understand it correctly, and then to keep its sayings. Let each of us

resolve to be more active in stirring up our brethren and sisters, and ourselves, to the great danger there is in neglecting this book. After studying the more elementary books, the need is to patiently study *Eureka* (and put on one side the novelties of interpretation that perhaps come more readily to our notice). Every ecclesia should have a *Eureka* class. The Arranging Brethren, the shepherds of the flock, have a grave responsibility if they do not provide for the flock in this way.

Keeping The Sayings

The blessing is to those who keep the sayings. The Greek word for "keep" has the sense of watching, guarding, holding fast. Chapter I teaches that the blessing is to those who "hear the words of this prophecy and keep those things that are written therein" (v.3). Keeping therefore is something additional to reading and understanding. It means taking the matter to ourselves, heeding it in our life, making it part of our life. Jesus used similar language in the parable of the sower: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). He also said: "If ye love me, keep my commandments". We may perceive therefore what a fulness of idea there is in "Blessed is he that keepeth the sayings of the prophecy of this book". These things have got to enter into our very life. Reading and study are not an end in themselves, but a means to an end.

The Witness Of Jesus And Keeping The Sayings

Having dealt with the "bless-

ing" and the "keeping", we now ask, What are the sayings or words (*logos*) of the book? Clearly they are very many, describing a multitude of matters through twenty centuries. But though there is much variety in the detail, in general the sayings have much in common, they are all about the same thing. The book, taken generally, is a record of the age-old conflict of the seed of the serpent and the seed of the woman, as it has developed in the times after Christ's first coming. It shows the seed of the woman oppressed and witnessing in sackcloth through many centuries, but finally triumphant and glorious, ruling the whole world in righteousness.

In all the ages past, the seed of the serpent has taken possession of the earth, and ignored the Creator to Whom all things belong. Man has ruled on the principles of satisfying the desires of the flesh, using fraud, deceit and oppression to possess the good things the earth provides. The seed of the woman, enlightened by God's word, has witnessed against this way of man, declaring a coming judgment when God will intervene in the affairs of the world.

In the times after Christ, men made use of the gospel of Christ to build a very successful system by which they might continue in possession of the earth and enjoy its riches. Their doctrine was: Jesus is the saviour of men, he is in heaven, the souls of men may join his at death, the earth he has left in charge of his "ministers". So those "ministers" got a grip upon men's conscience, and deluded them into thinking they were the shepherds of the flock, while

in fact they turned the riches of the world to their own gratification and as rulers gloried in the honour and praise of men.

The woman's seed protested against this as a dreadful perversion of the gospel, and they proclaimed a day of reckoning when Jesus would again appear in the earth. He would come and destroy this wicked system and bring every man into subjection to the will of God. Naturally this witness was hated by the world rulers, because it loosened their hold upon the people, and thus far took away the sweets they enjoyed. Always therefore they were full of indignation and wrath against the "heretics". Again and again edicts of banishment, confiscation of goods, and death were issued against them (see *Eureka*, vol. 2, pp. 617-649; vol. 3, pp. 133-150; 341-343).

But down the ages there has been a stream of witnesses, those who had "the testimony of Jesus". The book of Revelation is a record of this conflict and witness. Those witnesses were those who "kept the sayings of the book". Having understood the general theme of the book, and as much of it as pertained to their own times, they kept these things by the way they lived and the witness they maintained.

So, to "keep the sayings" is to sustain the witness. This may be seen more clearly by comparing Rev. 22:9 with 19:10. In both places, John falls down to worship the one who is giving to him the Revelation. In both places the reply is: "Do it not, I am thy fellowservant and of thy brethren". The reply is almost identical

in the two places. In Ch. 19: "Do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God". In Ch. 22: "Do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of the book: worship God". It would seem that the two passages express approximately the same idea: keeping the sayings is having the witness or testimony of Jesus.

The further words in Rev. 19: 10 confirm this. The speaker adds, "for the testimony of Jesus is the spirit of the prophecy". That is to say, the general sense of this book — the spirit of its sayings — is the record of the witness for Jesus that his people have sustained; that witness concerning his coming apocalypse and the day of judgment upon all nations. The sayings of the book are largely concerned with the witness for Jesus.

John, in passing on to us the visions he saw, says he "bare record of the word of God and the testimony of Jesus" (Ch. 1:2). He personally was a sufferer for keeping the sayings, and bearing the testimony. He says:

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ."

Our Keeping Of The Sayings Of The Book

For us today to keep the sayings of this book, we have first to study the records concerning our brethren who have gone before and imbibe their spirit and outlook, then understand the record

it gives of our own time, and so sustain the witness of Jesus in our lives.

The witness, as we know, was revived in the middle of the last century in America and Britain. The papal power was small in those countries at that time, and the witness was directed more against the other sects of Christendom, who all teach the same false doctrines that permit men to enjoy the wealth and glory and honour of this present life. The doctrines of all the churches lend support to the continuance of the present world. The characteristic of the witness was that the time had at last arrived for the manifestation of Jesus with power in the earth and this would put an end to peoples' present way of living. The believers lived in a state of expectancy, in generally avoiding entanglement in business and social life and pleasant living.

The witness has continued down to our own day, growing more feeble as the years pass. The world has grown more wicked and the need for witness has increased. Never before to such an extent have men had a general awareness of the God of the Bible, and yet ignored or despised His existence. In the name of science and progress men glory, and feel no dependence on the Creator. The rising standard of living only results in degraded moral standards and selfish pleasure-loving lives. God is not unmindful of all this, and very soon the cup of the iniquity of the Gentiles will be full, and a day of destruction will come.

Meanwhile the scourge of war has afflicted Europe twice in this century, as the continuance of the vials of the wrath of God on "christian" nations. "True and righteous are Thy judgments," the believers cry (Rev. 16:5-7).

To explain all these things, and to call men out to godliness is to keep the sayings of the book, and to bear the testimony of Jesus.

Our feebleness of witness comes about for two reasons. First, the study of the Apocalypse has been neglected and we are not stirred up by its teaching, nor do we look on the world around us in the light of its record. Secondly, we are so mixed up with the world that we are in no position to testify against it that its deeds are evil (John 7:7). As a community we do not now have the appearance of a people answering to Jesus' words:

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the peoples of the world seek after: and your Father knoweth that ye have need of these things — where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord . . ." (Luke 12:29-36).

Often our leading brethren are well-placed in the business world, or in positions of responsibility in local government or industry. In such positions they may have no desire to witness* that the appearing of Jesus will mean the break-up of the whole interweaving system of commerce, industry, government, and society; when all

* This does not necessarily follow as there are businessmen in our community who recognise the evil of the present order in all its aspects and who do not hesitate to openly testify against it . . . Editor.

its key men will be sent away empty. Generally, too, prosperity has weakened our stand. In some ecclesias there is a widespread attitude that we should not be outspoken against the world around. Anything in the nature of attack is frowned upon.

This decline of our witness, coupled with the undermining of the Bible by the churches, and the material progress in all fields, has permitted a slow, unheeded development to take place in this country in the present century. Rome has found a favourable situation for her "Conversion of England". In the past ten years or so she has moved with boldness and rapid progress. So it has come about that our enemy of past ages is now around us with rapidly increasing influence. It is very doubtful whether there is enough faith and strength in our community to raise a witness against her. Only if we more generally get back to "the sayings of the book" could this be done.

Many readers will appreciate the importance of what has been written. According to our appreciation shall we find faith and courage to make our lives and words a witness. We must try to live so that we are worthy of companionship with those of earlier days who suffered the loss of all things, to be symbolically "beheaded for the witness of Jesus" (Rev. 20). We do not expect to have circumstances like theirs, but nevertheless if a national emergency arises, the increased catholic influence in high places, and the increased authority of the State, would mean much less toleration for the people of God. Let us live, and arrange our circumstances so that we are prepared for such a situation. And let us also press all these things more insistently on our brethren and sisters.

Soon the Master will appear and say, Blessed is he that hath kept the sayings of the prophecy of this book.

Soldiery In The Truth's Service

Your contention (wrote Bro. Roberts to a correspondent) that "we are not at liberty to take up arms, either in defence or offence," is one that seems inevitable from the commandments of Christ. These commandments, as you well know, not only enjoin meekness of character, but expressly forbid the use of violence in the resistance of evil, making special mention of the sword as a thing that Peter was to "put away" (Matt. 26:52.) The question has been very fully debated among brethren in time past. Dr. Thomas had no doubt as to which way the duty of brethren lay. Almost his last public act was to co-operate with the brethren in the Northern States in the endeavor to obtain exemption from the military conscription which had been ordered. It was in connection with this effort that the name Christadelphian came into use. You have only to imagine the effect of conscription on the brethren of two contending countries to see how inadmissible it must be for brethren to submit to it. Brethren who are commanded to lay down their lives for one another, would meet in battlefield in mortal strife, blowing each other's brains out. As the Dr. used to say, "Let the devil fight his own battles." If we must die, it is better we should be shot for refusing to disobey Christ than to die in battle in the act of disobedience.

Flesh Humiliated : God Elevated

The previous article in this series showed that the offering of Jesus was representative in character, not substitutionary. It is summed up in the statement of Paul: "We thus judge that if one died for all, then were all dead" (2 Cor. 5:14). In other words, Jesus dramatised what all must do as far as the flesh is concerned: put to death its unlawful propensities. If his offering were substitutionary, Paul would have written: "We thus judge that if one died for all, then all must live". But he did not so write!



Christ's Offering More Than Mere Example

There is yet another theory of Christ's death. Its object, say not a few, was to serve simply as an example and an incentive — an example of devotion, endurance, and self-sacrifice on the part of Christ, and of love on the part of God, in allowing such indignities and cruelties to enter the experience of His beloved Son for the good of mankind. All this, it is argued, influences and constrains in the direction of holiness, and tends to win men to God. "And I if I be lifted up from the earth, will draw all men unto me" is a Scripture quoted to give colour to this contention.

No one can deny that such benefits do spring from a serious contemplation of the beautiful life of Christ, but more is needed to complete the divine object involved in "Christ crucified". The character of God, as well as the salvation of man, enter into the arrangement. The effects of the outrage towards God in Eden had to be rectified in a way consonant with His supremacy — His righteousness and His goodness had to be palpably and solemnly declared, as Paul informed the ecclesia at

Rome (Rom. 3:26). Upon this point, more later.

The defenders of this Unitarian view of the mission or atoning work of Christ talk of sin being "condemned" and "put away" by the good deeds of our Lord's faithful and blameless life. But we have to remember that the Scriptures single out the sacrifice of Christ as the pivot in the scheme of salvation.

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

"This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Christ Divinely Strengthened To Overcome

Christ, although a partaker of sinful flesh, was no mere offshoot of the corrupt Adamic tree. He was a "branch" of exceptional begettal and treatment, and this must not be overlooked. He was the Son of God in our flesh, divinely tutored, protected, and cared for, and all for the accomplishment of a great mission:

"Thou art he that took me out of

the womb: Thou didst make me hope when I was upon my mother's breast" (Psalm 22:9; Isa. 49:1-2; 51:16; Psalm 91:11).

"As my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone: for I always do those things that please Him" (John 8:28-29).

"Thou couldest have no power against me, except it were given thee from above" (John 19:11).

In this connection there must be considered the unusual comfort and help administered to the son of God's love during the opening and concluding days of his great temptation and dire distress (Matt. 4:11; Luke 22:43).

These exceptional blessings, however, did not make him other than a mortal man, encumbered by the promptings, frailties, and burdens pertaining to sinful flesh. Nor did they deprive him of responsibility and freedom of action. In all things, however, he made his will subservient to the Father's:

"Being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Yes, our Lord was tried, sorely tried, both from within and without, but in the providence of God he was never suffered to be tempted above his ability. Moral perfection was required in the scheme of salvation, and God secured it at the hands of a willing, obedient man — the man Christ Jesus.

Christ, in his life, conquered where ordinary mortals fail. In his success and victory, in his life-long devotion, culminating in the ordeal of Calvary, lay his suitability to become the channel of God's mercy and love to enlightened, repentant sinners.

Let us keep in mind the fact that Christ stands alone, and that

Bible revelation is absolutely necessary to understand him. From the beginning to the end of his mortal life he was a miracle. Let us, therefore, stick closely to the Spirit's teaching, and allow no one to juggle the truth from us.

Where Christ Was Unique

Christ was both human and divine, but not, as some have contended, by a fusion of flesh and spirit in his physical nature. He was one of ourselves, bone of our bone, and flesh of our flesh, yet in certain particulars he was immeasurably superior to all others. He was the son of man and son of God (Luke 1:35; Matt. 16:13-17). His heavenly parentage, his moral excellence, and the great mission for which he was divinely qualified and expressly sent, lifted him above the rest of mankind, placing him upon an eminence to which it was not possible for an ordinary son of Adam to ascend.

Who but he could throw down that unanswerable challenge:

"Which of you convicteth me of sin?" (John 8:46 — R.V.).

The Lord Jesus, verily, towered above all — he stood alone. To minimise this fact in any way is to mar the revelation of God, and to dishonour His only begotten Son. No one but Christ could say:

"I am from above" (John 8:53).

"I am the Son of God" (John 10:36).

"I am the bread of life" (John 6:35).

"I am the light of the world" (John 8:5).

The peerlessness of this exceptional man — this divine man — is emphasised by the numerous exalted titles which the Scriptures bestow upon him. Of whom, save Christ, could it be affirmed that he was:

"The Arm of the Lord" (Isa. 53:1).
 "The Word made flesh" (John 1:14).
 "The Saviour of the world" (John 4:42).

So great and close was the affinity between the Father and the Son that the latter could say:

"He that hath seen me hath seen the Father" (John 14:9).

The joy, the fear, the staggering amazement, which his words and works evoked, also testify to his absolute uniqueness. To quote some of the significant questions raised by his contemporaries, both of friends and foes:

"Whence hath this man this wisdom, and these mighty works?" (Matt. 13:54).

"What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41).

This Uniqueness Designed For Salvation

Our Lord's mission is the burden of Old and New Testament predictions: predictions which are focussed in those exquisitely beautiful words of the angel who was deputed to herald the birth of the "holy child Jesus":

"Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:10-11).

The apostles often referred to the same truth:

"Of this man's seed hath God, according to his promise, raised unto Israel a SAVIOUR" (Acts 13:23).

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and SAVIOUR Jesus Christ" (2 Pet. 1:11).

"Grace, mercy, and peace from God the Father and the Lord Jesus Christ our SAVIOUR" (Tit. 1:4).

Paul, in one place, made a not unimportant addition when he

wrote:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to SAVE SINNERS" (1 Tim. 1:15).

Briefly stated, Christ's appointed mission was "to save sinners". The passages which announce this glorious truth would, if culled from the Scriptures, fill columns.

It will not be necessary to explain the meaning of salvation. If any elaboration of the term is needed the Saviour's own words supply it:

"God so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It is also written that Jesus was sent to:

"... deliver them who through fear of death were all their life time subject to bondage" (Heb. 2:15).

The Scriptures abundantly expound the nature of salvation and how it is to be effected. Here is one of the many heart-rejoicing statements:

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:53-57).

Christ, as already said, was sent "to save sinners" — men and women who stand related to the death condemnation incurred through Adam's transgression, and to the death condemnation incurred through their own sins:

"Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

Did Christ Die For Himself?

"But," it may be asked, "Did not Christ die for himself? Did he not stand in need of salvation, as much as the rest of men?"

Yes, and these are questions which will be considered in due course. As a preliminary let us keep well in mind the exceptional position in which Christ stood in relation to the human race. There is need to discriminate between Christ the sinless, and the sinners for whose salvation he was sent — for whom he lived, died, and rose again. If we neglect to do this we may quite unnecessarily lay the basis for much misunderstanding.

The wise words of Brother Roberts may here be cited:

"That Christ died for himself is an involved element, but he did not die for himself in the same sense that he died for us. For he died for our sins (delivered for our offences) whereas he himself had no sins in this sense to die for. He died that we might be forgiven."

The Perfection Of Christ's Offering

Let us examine more closely Bible teaching concerning the object of Christ's death. Many are the references to the subject, but it must not be thought that every passage gives new or additional information. All the passages could easily be classified under a few fundamental headings. By the texts selected an endeavour will be made to cover the whole ground.

Let us look at the word spoken by John the Baptist in proclaiming Christ to Israel after his baptism and anointing:

"Behold the Lamb of God which taketh away the sin of the world" (John 1:29, 36),

"Lamb" conveys an idea taken from the ritual of the Mosaic Law, and implies sacrifice; the words "of God" show that the sacrifice was of God's providing and arrangement. Apart from the putting forth of the Father's power there would have been no Son, and therefore no sacrifice for "the sin of the world".

The metaphor of a lamb is also employed by the apostles:

"Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

Paul, with the slain lamb of Exodus 12 in view, wrote similarly:

"Christ our Passover is sacrificed for us" (1 Cor. 5:7).

This impressive metaphor is significantly maintained throughout the Apocalypse:

**"Worthy is the Lamb" (Rev. 5:12).
"Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever" (Rev. 5:13).**

From the passages quoted it can be seen that the shed blood of Christ not only occupied an essential place in the plan of salvation, but represents a truth which must ever be kept in mind.

The metaphor, in addition to its sacrificial application, is used to impress the inoffensiveness and submissiveness of Christ:

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth" (Isa. 53:7).

This God-given Lamb was to take away "the sin of the world". This is a statement which calls for careful reflection. What sin was Christ sent to take away? And

how would his death accomplish its removal?

"Sin is the transgression of the law." How could transgression, a sinful act, be removed? A deed once done cannot be undone. The only way, therefore, in which sin can be taken away is by the removal of its consequences — actually experienced or threatened. The consequences of sin are a nature which sins and dies. When this nature is redeemed, sin and death will be no more — the sin of the world will have been taken away.

The soundness of this arrangement can be seen in the case of Adam, the first transgressor. He sinned, and the outcome was his condemnation to death. As already demonstrated, this condemnation (made inherent in his flesh) passed to his offspring. "Death reigned from Adam to Moses", and it has reigned from Moses' day to the present time. Christ was sent to remove this curse. In the language of John the Baptist, to take away "the sin of the world".

Has Christ's mission been fulfilled? It has to an extent, insofar as he himself is concerned. We read:

"Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. 6:9).

"Christ is risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

This result was secured through his faithfulness, his perfect obedience to his Father's Will. Of him it is testified:

"Lo, I come to do Thy will" (Heb. 10:7).

"He was obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him"

(Phil. 2:8-9).

"I also overcame, and am set down with my Father in His throne" (Rev. 3:21).

Mankind Doubly Condemned

To turn from Christ to Adam's transgressing offspring. These through their own personal shortcomings are doubly condemned. They are born under Adam's condemnation, and also stand related to death on account of their own failings. The Scriptures declare:

"There is no man that sinneth not" (1 Kings 8:46).

"All have sinned and come short of the glory of God" (Rom. 3:23).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

For Christ's sake, however, God mercifully pardons, and gives hope. Writing to believers, the Apostle John said:

"Your sins are forgiven you for his name's sake" (1 John 2:12).

In the glorified son of God, and in him only, have we hope of salvation. This hope is extended to us through compliance with the conditions laid down, a matter which will be dealt with more fully presently. For the moment, let us note that Christ:

"Being made perfect, became the author of eternal salvation unto all them that obey him" (Heb. 5:9; 2 Tim. 1:10; Acts 2:24).

Thus faithful believers will be delivered not only from the consequences of Adam's transgression, but from those entailed by their own offences. In Christ they have, as we have seen, the glorious prospect of receiving through God's forbearance and favour, the inestimable gift of immortality and incorruptibility:

"We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5:4).

"Waiting for the adoption, to wit, the redemption of our body. For we

are saved by hope" (Rom. 8:23-24).

"We look for the Saviour, the Lord Jesus Christ; who shall change our vile body (humiliated through sin) that it may be fashioned like unto his glorious body" (Phil. 3:20).

— A.J.

Pondering the Proverbs

37. Fruits Of Faithfulness

"A faithful man shall abound with blessings, but he that maketh haste to be rich shall not be innocent" (Prov. 28:20).

"Abound with blessings"; that is, with good deeds to others. These are the fruits of faithfulness, and faithfulness is the disposition to use what God puts in our power in the way He commends. To bless others is one of the principal features of His will concerning us. It was exemplified, as all excellencies were, in the case of Jesus, who "went about doing good". A faithful man will "excel in this grace also", as Paul exhorts. But a man hasting to be rich is almost certain to fail in this. His blessings turn inward. His good deeds are nipped in the bud. His aim to do good to himself makes him unconcerned about others; and being unfruitful of blessing, he dies not innocent, with "much goods laid up for many years".

38. Following A Multitude To Do Evil

"When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall" (Prov. 29:16).

"Everybody does it". This is a common apology for doubtful ways. Sinners take courage from sinners, and when there are many of them, the bands of iniquity are strong. But numbers do not alter principles. "Though hand joined with hand, the wicked shall not be unpunished". The transgressors were numerous at the flood; and again in the wilderness under Moses; and again, in Jerusalem in the days of Christ. And they are in

the overwhelming ascendant at this closing hour of the times of the Gentiles. Let us not be deceived by their numbers. It is their destiny to "fall", and the righteous shall "see it", as they have repeatedly done in the past. It will be a poor consolation when the crisis arrives to think that in the day of our opportunity (foolishly squandered) we only increased the transgression by doing what everybody else of the multiplied transgressors did.

39. The Permanency Of Truth

"The lip of truth shall be established for ever, but a lying tongue is but for a moment" (Prov. 12:19).

This is true, now and hereafter — in little things and large. A man found to be a liar is avoided by righteous and wicked alike. His "establishment" is impossible. He is found at last in the vagrants' ward or between sandwich boards on the street. A man whose word can be trusted makes his way, and secures, in some shape or form a place in the little "ever" of the present life. But how much more glorious is the hereafter application. "The truth" of God is a fact in the earth, whether men appreciate it or not. The lip dedicated to it will be found on earth in the endless aeon that succeeds the human era; when the tongues that are so much and so variously exercised in the endless mendacities of an age of falsehood (religious, doctrinal, social, commercial, practical, constructive, and actual) will have subsided into the long dead silence from which they will never wake.

— R.R.

The Story Of The Birds

The Gier Eagle : Symbol of Misguided Love

"And these are they which ye shall have in abomination unto you . . . the gier eagle . . ." (Lev. 11:18; Deut. 14:17).

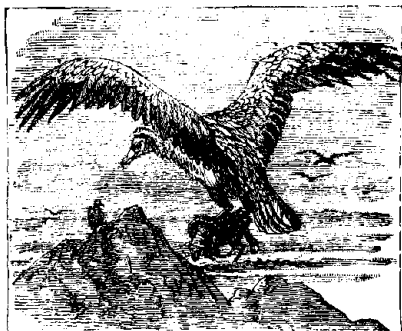
Its Significant Name

Though it manifests many commendable characteristics, the gier eagle is included amongst the "unclean birds" of the Law of Moses, because of adverse tendencies which outweigh its otherwise excellent qualities. The lesson thus presented is of special interest to spiritual Israelites, presenting a most telling exhortation.

Its name, in Hebrew, is *racham*, from a root word meaning "to fondle", thus expressing love and compassion. It received this name because of the wonderfully tender care it manifests towards its young, nurturing them and guarding them until they are able to fend for themselves. If they are attacked, it will fiercely defend them, even to the sacrifice of itself. In addition to these protective instincts, it gives particular care to the education of its young. It is said that in teaching the young to fly it is most solicitous. It will flutter over the nest, encouraging the young to fly and as they flutter helplessly towards the earth below, and disaster seems inevitable, the mother bird will swoop down under them and will bear them aloft again. This will be repeated until the eaglets learn to fly.

In building its nest, it will select a position which, though not as inaccessible as in the case of the

larger eagles which build in the high mountain crags, is yet highly suited to the smaller birds. Constructing its nest of sticks and rubbish, it will build it on rocks, trees



or buildings, sometimes even in towns. Thus it provides for the accessibility of food for its young, whilst also selecting a place of refuge from danger.

The bird's characteristics of compassion and tenderness are expressed in the Hebrew name given to it, and which is found only in the two places quoted above. However, the word is also found in the expression *ruhamah* (compassion, mercy) used in Hosea 1:6, 8; 2:1. It is used there in relation to a most significant incident. Hosea was commanded by Yahweh to marry a wife who bore a son, a daughter, and another son, who were each given names that were expressive of the apostate condi-

tion of Israel. The daughter was named *Lo-ruhamah* (Hos. 1:6), signifying "Not having obtained mercy", by which Yahweh dramatically revealed His rejection of Israel because of the apostate worship of the people. He refused to recognise them as His children, and, so long as they refused to obey him, held back the care that He usually manifested toward them, such as the gier eagle does for its young. Therefore they were ultimately driven from the land.

But Hosea was instructed to plead with Judah and Israel (represented as his brethren and sisters in Ch. 2:1), and to declare to them that they would be given the name of *Ruhamah*, "to obtain mercy". Divine love, mercy and care would be extended to all who turned to Yahweh.

The Gier Eagle's Love Of Egypt

It is said that the gier eagle breeds in Palestine, but when its young are old enough, it will migrate to Egypt, returning to the northern areas in the spring. In Egypt, it is noted as the foulest, though most useful, scavenger. Besides carrion, it eats garbage and filth which the larger vultures avoid. It wanders unmolested around village streets, wearing an intelligent, almost cunning expression, as it searches for rats, mice, lizards or refuse of any kind.

It belongs to the *Vulturidae* family, and is identified as the *Neophron percnopterus*, or "white scavenger", commonly known as the Egyptian or Pharaoh's vulture. The vulture was worshipped in Egypt, being the sacred symbol of Nekhabit, the goddess of southern Egypt.

The gier eagle is smaller than other eagles, growing to a size of thirty-three inches, and is classified as a vulture. Close at hand it is an ugly, repulsive creature, but like other vultures, its grace of flight and superb mastery of the air give it great beauty. It has a white plumage, black wings, and a fringe of long feathers around its head.

The Powerful Lesson Of The Gier-Eagle

What a tremendous exhortation the Law presents in requiring Israelites to regard the gier eagle as "an abomination". By so doing it called upon them to avoid its ways.

The gier eagle has a love of its young (which is commendable), but it is overshadowed by its love of Egypt and its food (which is evil). Its love for its young causes it to migrate with them from the Holy Land to the land of darkness, there to feed upon its unclean refuse.

How often Israelites figuratively did likewise! Their love for their children caused them to avoid the hardships imposed on them in the Holy Land, and to look to the softer way of life and food of Egypt. The same practise is common today. How often will parents in the Truth urge upon their children the desirability of excelling in profane education, that they might make their way in the world, even at the expense of the knowledge of the Truth! Is not this exactly what the gier eagle does, for which cause it received the name of *Racham*? Was it not for that reason that it was to be held in abomination by all true Israelites? How often do Sunday-school teachers find it necessary to im-

press upon parents the need to encourage their young in the teaching of the Scriptures! Frequently, protests are made that the Sunday-schools are demanding too much in the way of homework, though the same protest is not made at the increasing homework demanded by secondary schools.

Is the teaching of spiritual Egypt of greater use than that of the Scriptures? Certainly it is if parents want their children to make their way in the world! But if parents recognise that the present way of life will shortly be replaced by the Kingdom of God, they will encourage their young to "seek first the kingdom of God and His righteousness" recognising that all other necessary things will be added to this.

Do we truly show love to our children by encouraging them to seek to advance in the things of this world if it means sacrifice of the things of the Truth? We do not. The greatest heritage we can give our children is a knowledge and respect of the things of Yahweh; and we serve them best by encouraging them to that end, even at the expense of present advantage. Jesus declared:

"If any man come to me, and hate not his father, and mother, and children . . . and his own life also, he cannot be my disciple" (Luke 14:26).

By these words Christ meant that we must show greater respect for His Word and way than those of our nearest relations. The term "hate" is often used as a Hebraism expressing a lesser love. Our one, all-absorbing love must be for the Truth, though paradoxically, this will teach us to manifest a greater love towards others.

Our love for Christ will be manifested in obeying his commands, and these require husbands to love their wives, and parents to wisely guide and instruct their children (Eph. 5:25; 6:4).

This was revealed in the Levitical covenant which is typical of that in Christ. True Levites were called upon to disregard the demands of their own children when they ran counter to the will of Yahweh (Deut. 33:9). An example of what was required is shown in the terrible circumstances recorded in Leviticus 10. Nadab and Abihu, the sons of Aaron, had exceeded their commission in offering incense with strange fire, and were destroyed by the fire of Yahweh. But Aaron was ordered not to mourn, for the judgment was just. This bore heavily upon him, but he acknowledged its righteousness and with difficulty fulfilled what was required of him.

He had to recognise that service to Yahweh took precedence over family relationships (see Lev. 21:10-11), and this is basic also to our covenant in Christ.

The habit of the gier eagle was contrary to this. It had intense love for its young, but in taking them back to Egypt, illustrated what true Israelites must not do. Because of that, they were taught to consider it an abomination, and the same principle should exercise our attitude today. Real love for our young will cause us to discipline them in love, so that they are brought up thoroughly in the fear and admonition of Yahweh, and thus, figuratively, remain in the Land of Promise.

— GEM.

Reproach Hath Broken My Heart

The Lord Jesus not only had an intellectual comprehension of the Divine will and purpose that was second to none, but was also a man of deep feeling, who really suffered with his people. His agony on the cross was cut short by his early death. The Psalms show that the sorrow that welled up in him consequent upon the tragedy of the occasion, was such as to break his heart.



Messiah In The Psalm

In Psalm 69 the sufferings of Christ are vividly manifest, as well as the glory that should follow. Those sufferings are not to be confined to the closing scene of his tribulation: the dreadful moment when he was in the hands of a scornful and brutal soldiery, and a spectacle on the cross to the jeering rabble. That was but the climax of his sorrows. We must consider how he felt and what he thought in relation to his whole surroundings. The opportunity of doing this is abundantly afforded in the Psalms, and more particularly in the Psalm to which Paul refers when he says (Rom. 15:2): "Christ pleased not himself, but as it is written, The reproaches of them that reproached Thee fell on me". This is written in the 69th Psalm.

Turning to that Psalm, we are presented with the inner and personal experience of Christ in a form not accessible in the Gospel narratives, and are able to perceive many points of resemblance to our common experience, with an effect which is encouraging. The primary reference is, of course, to David; but the Spirit in David, which was the Root of

David, which called him from shepherding and made him king of Israel for a remote purpose of its own, frames David's utterances in a way that expresses the heart-breakings of David's Son and Lord while he was the despised and rejected of men.

Jesus' Need Of Salvation

The Psalm begins: "Save me, O my God". Jesus had to be saved. Here he prays that he may be so; and as Paul says (Heb. 5:7), He was heard in that he feared, when with strong crying and tears he made supplication to Him that was able to save him out of death. The "crying and tears" spoken of by Paul are mentioned in this Psalm. "The waters are come into my soul." This shows the keenness with which his afflictions were felt; they went home, they pierced his soul, they overwhelmed him with sorrow:

"I sink in deep mire where there is no standing;

I am come into deep waters, where the floods overflow me.

I am weary of my crying: my throat is dried;

Mine eyes fall while I wait for my God." (vv. 2-3).

Hatred Manifested Against Jesus

Jesus "waited". He had his

season of what we are now going through, and his "waiting" is here shown to have been of that dreary, troublous, trying character that we find it to be. If we picture him in the aspect of a continual ecstasy or even a continual calm we make a mistake. He was a "man of sorrows" and part of his sorrow was this "waiting for God".

We are tasting the affliction of this attitude. Our whole life is an act of waiting for God, waiting for the time promised, looking for, desiring, and living for the appointed day of the baring of His holy arm. While we wait, the world is busy with its own prosperous devices, jeering at our hopes and quietly pitying our infatuation. False brethren also discourage and weaken our hands, heartless and formal in their profession of faith, and tired of the dreariness of the waiting attitude. The situation is trying, but not more so than was that of the Lord in the day when he could say:

"Mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of my head;

They that would destroy me, being mine enemies wrongfully, are mighty" (vv. 3-4).

Christ's enemies were his enemies without a cause in one sense, and with a cause in another. The actual cause Jesus explains in the words addressed to his own brothers after the flesh, as recorded in John 7:7, "The world hateth me because I testify of it that the works thereof are evil". This was the actual cause of the enmity shown to Christ, yet not a justifiable cause, for in testifying against the world, he bore witness to the truth, and bearing witness

to the truth ought not, in reason, create enemies. Therefore the man hated for such a reason is hated without a cause.

This has been the case with the brethren of Christ in all ages. Their whole life and conversation is a testimony against the world: a condemnation of the world after the type of Noah, who, by his faith and obedience, "condemned the world and became heir of the righteousness which is by faith" (Heb. 11:7). This condemnation acts as an irritant on the world which is pleased with itself, and which loves only those who speak well of it. Hence the hatred of which Jesus himself was an object. This hatred we must accept as part of the appointed tribulation which is to try and purify and make white for the time of the end. We need not aim to escape it. It still remains true, that from God there is "woe to such as all men speak well of". Constituted as is the present evil world, it is impossible that all men can speak well of a man unless he be of the world himself: a man-pleaser; and for a man to be of this stamp is to be the subject of future "woe", one in whom God takes no delight. Hatred will be the portion of those who follow in the footsteps of the Lord. We need not seek this hatred. We are to live peaceably with all men as much as lieth in us. But when it does come, we are not to imagine some strange thing has happened. It is what happened to the Master of the household; and it is sufficient for the disciple that he be as his Master.

Rendering Good For Evil

"Then I restored that which I took not away" (v.4).

This is an illustration of Christ's own precept: "If a man sue thee at the law, and take away thy cloak, let him have thy coat also". Doubtless if we could know the history of Christ's private life at Nazareth, we would find many instances answering to these words of the Psalm. When accused by neighbours of having taken from others things that actually belonged to himself, he would give place unto wrath, and restore that he took not away, comporting himself with a meekness for which a man in our day would be considered a fool. A wider application is found in the fact that he restored friendship and life while we were enemies in our minds, alienated by wicked works; but the lesson of meekness is the same.

Foolishness And Sin

"O God, Thou knowest my foolishness;

And my sins are not hid from thee" (v.5).

The application of this to Christ is only intelligible on the principle that he partook of the common nature of our uncleanness: flesh of Adamic stock, in which, as Paul says, there dwelleth no good thing; a nature the burdensomeness of which arises from its native tendencies to foolishness and sin.

That burden is felt in proportion as higher things are appreciated. Christ knew, as no man can know, the gloriousness, the spotlessness, and spontaneous holiness of the Spirit nature. The indwelling of the Father by the Spirit would make him sensible of this. Hence he could feel more keenly the earthward tendencies of the earthy nature: the tendencies to

foolishness and sin, which are the characteristics of sinful flesh, not that the tendency was stronger in him than in others, but that his spiritual affinities and perceptions were higher, and that, therefore, he would be more conscious of the burden which all the saints of God feel, more or less, causing them to exclaim: "Oh wretched man that I am!"

True, Christ sustained the burden; he carried the load without stumbling. He kept the body under; he held it in subjection to the will of the Father in all things, and thus, by obedience, obtained the Father's approbation, Who was in him.

Still the burden was there; and his consciousness of it finds expression in the words under consideration. Paul's consolation must be ours when we are grieved by a similar cleaving of the soul to the dust: "It is no more I but sin that dwelleth in me". The new man delights in the law of God after the inward man; the floundering of a sluggish, inefficient nature belong to the list of innocent calamities from which we shall be delivered in the day when beauty shall be exchanged for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness.

Concern For His Associates

"Let not them that wait on Thee, O Lord God of hosts, be ashamed for my sake;

Let not those that seek Thee be confounded for my sake, O God of Israel" (v.6).

This is specially applicable to David and Jesus. Calamities befell them; and they were concerned

lest those who were faithful in Israel should be disturbed in their trust in God on account of these calamities.

When a man believed to be the loved of God is apparently forsaken, the weak of the flock are liable to stagger. In the case of David, his banishment from the presence of Saul, and his life as an outcast upon the mountains; in the case of Jesus, his delivery into the hands of evil men, gave reasonable ground of anxiety to those who were looking to him with confidence, and might be shaken in God on account of their adversities. That this result might be averted, that God, while smiting the shepherd, might turn His hand upon the little ones, is the object of this petition. The lesson of it is that we ought never to allow confidence in God to be moved by the most untoward occurrence, even the apparent desertion of a righteous man, but hold fast to the persuasion which the end will justify at last, that God is just, and will bring His purpose to pass, sometimes even by the very things which appear to frustrate them.

Opposition Of Family

"Because for Thy sake I have borne reproach;

Shame hath covered my face.

I am become a stranger unto my brethren,

And an alien unto my mother's children.

For the zeal of Thine house hath eaten me up;

And the reproaches of them that reproached Thee are fallen upon me" (vv.7-9).

The application of this to Jesus is obvious: its application to his brethren will become manifest to everyone who acts a faithful part.

The effect of the truth, when accepted and appreciated in its breadth and fulness (as involving that complete change of principle, affection, and aim which is signified by the creation of the new man within), is to separate a man from his kindred and friends in the flesh. There is an end to the union which formerly united him to them. Two cannot walk together except they be agreed; and when disagreement turns upon so large and vital a question as duty towards God and the future objects to be aimed at in the present life, alienation is inevitable, if the truth is held with any earnestness. When it is not held with earnestness, its effects are not worth considering one way or other, for they will be of no value to the professor.

The essentiality of earnestness — enthusiastic earnestness — is manifest from the case of Christ, to whom the words in question particularly apply: "The zeal of Thine house hath eaten me up". This expresses no mild degree of earnestness. To be eaten up is to be absorbed, engrossed, taken up very much. This was Christ's mental relation to the things of the Father, and it is the standard at which we must aim, reaching which the other result will come: "The reproaches of them that reproached God will fall on us".

God is reproached in His servants; they are the objects of the derision which men feel for Divine things in general; and it will be directed more particularly against those who are most identified with these things. The lukewarm and half-hearted keep their respectability and suffer none of the re-

proach. Reproach is a bitter thing to bear, but when suffered for the name of Christ has promise of great sweetness for the day that is even now at the door.

*"When I wept, and chastened my soul with fasting,
That was to my reproach" (v.10).*

The ungodly are above sorrow themselves, except the sorrow that comes from the deprivation of some present creature advantage. They know nothing of the sorrow that springs from the ascendancy of evil in the general situation of mankind. This is the highest sorrow. David and Jesus experienced it intensely. Their brethren in all ages have felt it, and it is to their reproach. The world likes to see men cheery. They are discomfited at refusal to take part in their hilarious mirth, which is the crackling of thorns under a pot. They make the sad sobriety of the truth a matter of scoff: "What dismal creatures you are! Why can't you not be like other people?" This is a reproach not to be ashamed of. Saints do not mope on principle, or mope at all in the true sense of that term. They share the Master's sadness at the triumph of respectable ungodliness; the disregard of all Divine things. Their hearts are weighed down by the mighty prevalence of wrong among men — the evils that are more extensive, penetrating, and common than the common intellect realises.

But their sorrow hath hope. It springs from a capacity to appreciate joyful things. It has its root in the knowledge of God, the love of His ways, the desire to see good among men on the foundation of His glory. To such, Jesus says: "Blessed are ye that mourn,

for ye shall be comforted. Blessed are ye that hunger and thirst after righteousness, for ye shall be filled".

*"I made sackcloth also my garment;
And I became a proverb to them.
They that sit in the gate speak against me;
And I was the song of the drunkards" (vv. 10-11).*

Fulfilled in Jesus, this will, in a measure, apply to all who follow in his steps.

Jesus' Prayer For Help

From vv.13-21 there are set forth the earnest petitions of Jesus to the Father in the days of his flesh, and the severity with which he felt the troubles that befell him:

*"But as for me, my prayer is unto Thee, O Yahweh,
In an acceptable time: O God, In the multitude of Thy mercy
Hear me, in the truth of Thy salvation.*

Deliver me out of the mire, and let me not sink;

Let me be delivered from them that hate me, and out of the deep waters.

*Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.*

Hear me, O Yahweh; for Thy loving kindness is good:

Turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant;

For I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it:

Deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour;

Mine adversaries are all before Thee.

*Reproach hath broken my heart;
and I am full of heaviness;*

*And I looked for some to take pity,
but there was none;*

*And for comforters, but I found none.
They gave me also gall for my meat;*

And in my thirst they gave me vinegar to drink."

Judgment On His Enemies

From vv. 22-29, we have a style of language which a majority of people have a difficulty in recognizing as the utterances of the Messiah: imprecation against his enemies.

"Let their table become a snare before them;

And that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not;

And make their loins continually to shake.

Pour out Thy indignation upon them, And let Thy wrathful anger take hold of them" (vv. 22-24).

The difficulty arises from confining the view to the day of his humiliation. The Christ-Spirit in David was not confined, but covered the whole breadth of the Divine purpose. Now, though Christ in the days of his flesh suffered as a lamb led to the slaughter, yet the purpose of God was at last to pour wrath on his persecutors: and this purpose is foreshadowed in many of Christ's discourses. Christ was not only a sufferer, but the appointed avenger. There is a time to bless and forgive, and there is a time to execute judgment, even when he returns to the winepress of Yahweh's anger.

This prayer of malediction has reference to that time. It is a prophetic intimation by the same Spirit in David that the expectation of the poor shall not always perish: that vile men shall not always be exalted: that meekness and righteousness shall not always be under the heel of the proud. For a season, for discipline, we are commanded to be under sub-

jection to evil, as Jesus was; but it is with the distinct prospect that we shall be avenged by Him who hath said: "Vengeance is mine: I will repay", and this prayer of Christ's shows it is lawful to make that purpose a subject of petition.

The Coming Salvation And Joy

"But I am poor and sorrowful; Let Thy salvation, O God, set me up on high" (v.29).

In this prayer, every saint can join. Nothing can set them up but the salvation of God. The best condition of mortal life — the highest honour man can bestow — has no power to satisfy the longing which the enlightened soul has continually to God and His glorious perfection. The salvation of God, which will constitute them actual partakers of the Divine nature, will indeed set them up and fill their mouths with songs; in view of which, and the present mercies that lead to it, they can as heartily join in the cheerful strain with which the Psalm concludes:

"I will praise the name of God with a song,

And will magnify Him with thanksgiving;

This also shall please the Lord, better than an ox,

Or a bullock that hath horns and hoofs" (vv. 30-31).

This last intimating the contemplated end of the Mosaic ritual in Christ.

"The humble shall see this, and be glad;

And your heart shall live that seek God.

For the Lord heareth the poor, And despiseth not His prisoners" (vv. 32-33).

The full force of this will not be manifest till the day when Christ is surrounded with the assembly

of His glorified poor, whose gladness will find vent in singing. They will rejoice effectually in the salvation which shall be theirs in the day of the Lord's vengeance. The humble shall then see the glory of Jesus, and be glad when the scorner is made to lick the dust. The hearts that now seek God in humiliation and sorrow will then live and rejoice at the visible exemplification of the fact that the Lord heareth the poor and despiseth not His prisoners. Then shall

heaven and earth praise Him, the seas, and everything that moveth therein (v.34). Saints can even now call upon all things thus to praise in anticipation of the fact declared in the concluding verse:

"For God will save Zion, and will build the cities of Judah;

That they may dwell there, and have it in possession.

The seed also of His servants shall inherit it;

And they that love His name shall dwell therein" (vv. 35-36).

— R.R.

A Spiritual Oasis

Between 350-400 folk from all States of Australia, as well as overseas, enjoyed spiritual refreshment during the Twentieth Bible School at Rathmines, N.S.W. (September).

The studies synchronised extremely well, comprising: Exposition — Daniel In The Modern World (Bro. J. Knowles); Emulation — Examples to Follow and Avoid (Bro. J. Mansfield); Exhortation — Christ's Messages To The Ecclesias (Bro. E. Sponberg).

The Ministry of Daniel comprised the main theme throughout the School, forming portion of the studies of the Junior, Senior and Adult sections alike, and providing the inspiration for the dramatic play and concert of the Junior School during the last evening.

A feature of all the expositions given in the adult sessions was the modern application of the teaching and experiences of the various sections of the Word expounded. For example, the life and times of Daniel were aligned to our current environment in Babylon the Great; the characters of Matthew, Judas, Demas, Ananias and Sapphira, and so forth were given modern settings and applications to our day; the messages to the various Ecclesias reminded us that we do not have to succumb to a particular environment, and that the problems and failings of the Ecclesias 1900 years ago are not much different to those of today. The warnings, counsel and advice of the Lord, therefore, has application now as well as to then.

The friendly family atmosphere that prevailed at the School helps to weld those who attended more closely together in the bonds of the Truth, and assisted in the deep enjoyment of the occasion. Sponsored by the Ecclesias of Tasmania, an excellent work was done by them in highlighting the Truth. The Committee deeply appreciated the assistance thus rendered, and desires to publicly express its thanks to all concerned for the valued services given so willingly,

The Twenty-first School is scheduled to be held from Saturday, 26th December to January 3rd (God willing). The Brighton (S.A.) Ecclesia have agreed to sponsor this School, and we propose outlining details in our next issue.

Question Time At The Bible School

DAVID EATING THE SHEWBREAD

Q. "Lev.24:5-9 says that the shewbread was to be eaten by Aaron and his sons. However, according to 1 Sam.21, it was given by the priest to David and his servants, though Jesus commenting upon this in Matt. 12:3 says that it 'was not lawful for him to eat, neither for those which were with him.' Were David and his companions guilty of transgressing in so doing?"

Ans. Yes, David was guilty. Jesus showed that by stating that it was "not lawful for him to eat" the bread. Ahimelech, the priest, gave him the bread, and suffered in consequence, for he was slain by Doeg. David had arrived at Nob hungry (Matt.12:3-4), and fearful of the future, having posted the few companions with him elsewhere (1 Sam.21:2). He entered the precincts of the Tabernacle (Matt. 12:3), disturbing Ahimelech by so doing (1 Sam.21:1). The priest, sensing that something was wrong by the unexpected appearance of David, and perturbed at the possible results, approached him tremblingly (v.1). He recognised David, but wondered why he was on his own, and being told by David (falsely) that he was on the king's business, was induced to give him that which was unlawful to give.

Christ does not endorse the action of either David or the priest, but plainly states that the action was unlawful (Matt.12:3-4). In doing so, Jesus warned the Pharisees of the folly of their action. They were playing the part of Saul in their opposition to the apostles. Jesus pointed out that David was induced to do something that was unlawful by the circumstances to which he had been reduced by the persecution of Saul. Thus his criminality, inexcusable as it was, was more to be imputed to his persecutor than to himself. Saul was the more guilty

party, and therefore more grievously broke the law by his pitiless attitude and merciless hatred. These were greater sins than the breaking of a formalism of the law under pressure of need.

With this in mind, consider the reasoning of the Lord:

(1) — The Pharisees accused the apostles of breaking the law merely because they broke one of their traditions (what they did did not really violate the law).

(2) — Christ implied that they should exercise care in their criticism and persecution because such an attitude, manifested by Saul, caused the righteous David to break the Law. This was to be deplored, but the full responsibility of the act rested upon Saul. Therefore, the Pharisees should be careful lest they offend in the same way, and cause others to break the law.

(3) — Christ did not acknowledge that his apostles were breaking the law (see v.5), and drew the attention of their accusers to the practise of the priests in the Temple, who though their duties were doubled on the sabbath (normally a day of rest), and by so doing actually profaned it, were held to be guiltless because they were giving themselves completely to the work of Yahweh.

(All questions that remain unanswered at the school will be considered in the pages of Logos.)

Not For This Age!

The commandments of Christ are inconvenient for getting on in the present evil world. They were not given for this purpose, but for the purpose of training man for divine use in the world to come. (R.R.)

Current Events

The Hi-Jacked Planes in the Middle East

An Element In The Divine Purpose

The hijacking of planes by Arab guerillas during September last performed a valuable service to the world in relation to the purpose of God.

It drew attention to the fact that Israel is a nation in the earth, in such a spectacular, dramatic way as to bring it before the attention of every person on the face of the globe.

This, indeed, was the objective of the Arabs. They refuse to recognise the existence of Israel as a nation, and claim that Palestine is occupied by an unlawful intruder.

In this they manifest a stubbornness, which is the real cause of trouble in the Middle East.

Yet that stubborn refusal to accept facts is an element in the Divine purpose relating to Israel. It provides the modern counterpart of Pharaoh's stubborn refusal to let Israel go in the days of Moses. Pharaoh fulfilled the requirement of God in that regard, otherwise he would have been removed quickly from the scene; and the same is true of the Arab refugees today.

Consider the following statements regarding Pharaoh, and notice how that they show that his stubbornness helped to further Yahweh's plan that all mankind should know of His purpose to deliver Israel:

"I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt . . . that I may lay My hand upon Egypt, and bring forth

Mine armies, and My people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Yahweh" (Exod. 7:3-4).

"And in very deed for this cause have I raised thee up, for to shew in thee My power; and that My name be declared throughout all the earth" (Exod. 9:16).

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee . . ." (Deut. 2:25).

Has not the stubborn refusal of the Egyptians and Arabs today resulted in Israel's existence being placed clearly before the notice of all people? What other nation, so tiny as Israel, can command such widespread interest?

One thousand years after Moses the mighty sign of Israel's deliverance from Egypt was still under notice. Jeremiah declared:

"The Great, the Mighty God, Yahweh of hosts is His name. Great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among men; and hast made Thee a name . . ." (Jer. 32:18-20).

Today there is seen a repetition of this, as Yahweh has "set His hand the second time to recover the remnant of His people" (Isa. 11:11). Such an expression suggests that the present deliverance is typed in the past in that which took place from Egypt.

Certainly, the hijacking of

planes by the Arabs has brought these modern "signs and wonders" clearly home to the peoples of the world, who only have to explore their Bibles to comprehend the significance of what is happening.

A Witness To The World

Through Isaiah, Yahweh declared that the marvellous deliverance effected on behalf of Israel would establish that nation as His witness in the earth of His purpose and power as Saviour. He invites all nations to gather around and consider this:

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are My witnesses, saith Yahweh . . . whom I have chosen" (Isa. 43:8-10).

Have any of the gods of the nations been able to reveal their future destiny, and show an overshadowing care and providence as Yahweh has towards His people? Certainly not! On the other hand, every major incident in Israel's history has been foretold of God; whilst today, the policies of mighty nations such as America, Britain and Russia are largely governed by Israel, a tiny nation of only three million people.

The hijacking of planes in the Middle East has emphasised that fact. It has had the effect of drawing both America and Britain back again into that area, and of alerting the whole world to a problem which we know will erupt into Armageddon.

Jeremiah, likewise, was instructed to record the witness of Israel.

He was told to write the words directed by Yahweh "in a book. For, lo, the days come, saith Yahweh, that I will bring again the captivity of My people Israel and Judah" (Jer. 30:1-3).

The subsequent words of the prophet in this "book" which comprises only portion of his prophecy, predicted that Israel would experience trouble (vv. 4-9); nevertheless her restoration is assured (vv. 10-11); all "her lovers" would desert her, so that she will seem to be without hope (vv. 12-14); but her adversaries will be overthrown, whilst Israel will be completely healed and restored (vv. 16-22). Finally: this will all be accomplished when the "whirlwind of Yahweh" (Armageddon) goes forth with fury to "fall with pain upon the head of the wicked". The time period is then given: "In the latter days ye shall consider it" (vv. 23-24).

The Book that Jeremiah was instructed to write at that time (Chapters 30-31 of his prophecy) is available for all to read and study who may be exercised by the dramatic events of these times in relation to Israel. Surely such events as the hijacking of planes, the constant pressure being asserted on Israel, and the amazing progress of the nation in spite of the pressures to which it is subjected, should alert Christadelphians to the times in which they live, and provide them with a witness to the Truth of the Word to which they should direct people. Unfortunately, the very repetition of "signs and wonders" in the earth can have the affect of causing us to become so used to them as to be unmoved by their signifi-

cance. Then something outstandingly dramatic occurs, such as the Six Days' War or the hijacking of planes and holding of passengers at ransom, to awaken us again to the significance of the times in which we live.

These are warnings, permitted by Yahweh, to alert his people to the times in which they live. As in the days of Pharaoh, the very stubbornness of the adversaries of Israel (as Jeremiah noted) performs a valuable service in that regard.

But Who Will Listen?

It is significant, that forty years after Pharaoh's hosts were destroyed in the Red Sea, people still recalled the remarkable incidents of that time. They recognised their supernatural character, but failed to seek into the true significance of them. All, that is, but Rahab. She pondered long and earnestly on the meaning of the incidents, and concluded that the God of Israel was behind them. To the spies she declared:

"I know that Yahweh hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how Yahweh dried up the water of the Red Sea for you, when ye came out of Egypt . . ."

Death of Nasser

Since penning the above article, the death of Nasser has been publicised. This could well have an impact upon the future relations between Egypt and Russia. It is obvious, from Daniel 11:42-43, that Russia will ultimately invade Egypt, and completely take over the country. Perhaps the removal of Nasser from the scene may contribute towards that end; though it should be borne in mind, that the events predicted will not take place until after Christ's return. Meanwhile, the words of the prophet are appropriate to the circumstances: "God changeth the times and seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding . . ." (Dan. 2:21). The removal of Nasser is an element in the purpose of God with His people.

(Joshua 2:9-10).

Thus the obstinacy of Pharaoh was an element in saving Rahab through whom came Christ (Matt. 1:5). How many Rahabs will be saved through the stubbornness of the Arabs today? We do not know; but we do know that their refusal to acknowledge the inevitable in the establishment of the Jewish nation, is bringing that fact home to all peoples. Such incidents are opportunities to us to draw attention to the significance of the times in which we live. We need to bring that fact home to our contemporaries both in and out of the Ecclesia. Thus we will co-operate with Yahweh Who was behind the stubbornness of Pharaoh, and doubtless is behind the refusal of such as Nasser to bow to the inevitable. In such times as these, Christ's message to the Ecclesias is: "Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). In turn, Ecclesias have a responsibility to present a similar message to the world: "Behold He cometh with clouds and every eye shall see him" (Rev. 1:7). Let us to the task whilst we have the opportunity.

— M.P.H. (S.A.)

One Hundred Years Ago

Contending For The Faith

The issue of *The Christadelphian* for November 1870, continued the account of the Midsummer Preaching Tour by the Editor through Devonport, Droitwich, Tewkesbury and Bridgnorth. Good attendances were recorded. For example, an audience of 60 people, in a town of 7000, where dwelt only two Christadelphians (Bridgnorth) received the comment: "Attendance, 60 persons; not a large number, but considering the population and hostile feeling, it was not bad."

The vigorous presentation of the Truth at Droitwich aroused the bitter hostility of some of the audience. The only Christadelphians in this town of 4,000 people were Brother and Sister Phillips, Brother Phillips being the local grocer. Brother Roberts was called upon to speak to the theme of the Gospel in the principal meeting place: the Assembly Hall, Royal Hotel. The advertising of the address attracted "some fiery Plymouth Brethren" from Worcester, who interjected throughout the address, but were answered in such forthright style as to call forth their ire. In the heat of the ensuing debate "the Worcester gentlemen put themselves late for the train, and had to walk home — seven miles." This apparently cooled their ardour, for they did not present themselves on the second night, though the house was full due to the discussion the previous night. On this occasion, the address was interrupted by a "hotspur who had upset a meeting at Fazely some time ago." He was vigorously taken up by Brother Roberts, and negotiations for public debate were issued and accepted.

The vigor by which the Truth was proclaimed thus attracted substantial audiences. Perhaps if we, today, returned to these ways, and in the words of the prophet: "Lifted up the voice like a trumpet" and "spared not," our proclamation might meet with better results. There is a need to arouse people from the sleep of lethargy to which they have succumbed.

Politics

The signs of the times continued to excite great interest among the brethren.

The final defeat of France in the Franco-Prussian war was in sight. Rome had been occupied by Italian troops which now dominated the Papal States, the King of Italy apologetically claiming that he had thus taken away the temporal power of the Pope in order to protect him! In commenting, Brother Roberts saw the need of Rome to rise before the time of the end: "The 'lone mother of dead empires' will become once more a queen among nations. This is required by prophecy, for at the crisis of her final perdition, Rome is represented as saying, 'I sit a queen, and am no widow, and shall see no sorrow' (Rev. 18:7). Rome's increasing power today is vindication of that comment. In the East, Turkey was in fear of Russia's increasing belligerency, and Britain was strengthening her power in the eastern Mediterranean.

There was evidently greater interest in current events than there is in the more decisive times in which we live.

Ecclesial Progress

In Birmingham the Truth was growing. A twelve months' report revealed 45 additions, 11 losses, and a total membership of 163, with a Sunday School of 125. The Ecclesial News from Grantham makes mention of the conversion of Brother Hawkins who was previously secretary of the *Gospel Banner*, a Campbellite Periodical that had earlier given some assistance to Brother Thomas. It is encouraging to know that some who previously had helped Brother Thomas afterwards embraced the Truth, and have hope of being re-united with him in the future.

The London Ecclesia thanked Brother Roberts for a series of addresses given which resulted in capacity audiences of some 200 folk, which were maintained throughout, even though "the lectures averaged one and a half hours in the delivery."

In Hongkong, Brother Hart maintained his contention for the Truth, assisted by finances that were derived from a mysterious source.

In Sydney, N.S.W. (Aust.), Brother Rooke reported the baptism of five people. He wrote of the difficulties

attached to preaching the truth in a city of 120,000 people: "It is all uphill work. The people are so blinded by orthodox teaching, that it is almost

impossible to obtain their attention to the great and precious promises; but, here and there, the good and honest-hearted are laying hold."

Editorial

"Till the People Pass Over"

"Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as stone; till Thy people pass over, O Yahweh, till the people pass over, which Thou hast purchased" (Exod. 15:16).



The words above are portion of the victory anthem of Moses consequent upon the salvation of Israel from the threat of Pharaoh. A tremendous reversal had been effected. Previously the people had sighed by reason of their bondage; but now they sang recognising that Yahweh was with them, and His strength was adequate to save.

There is encouragement in the experience of Israel and the words of this song. They show that faith will triumph, and Yahweh is not unmindful of the plight of those who seek to walk in His way in spite of all problems attendant thereto. The experiences of the Apostles exemplify this. In spite of the effect of "ungodly men who waxed worse and worse", and of attacks from within, Paul was able to write: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

That foundation still remains, and those who remain faithful to their trust never fear. They realise that Yahweh is not unmindful of their efforts and their striving. It is with this confidence that we would encourage our readers. We know, for it is revealed in the Word, that "the floods of ungodly men" (Psalm 18:4) which would drown the latter-day Ecclesia, will be held in check by Yahweh until "the people pass over" into their eternal inheritance in the Kingdom.

Knowing this, and recognising the duty of spiritual watchmen to sound a clear note of warning on the approach of danger (Ezek. 33:6), we again remind readers of the greatest challenge to the Faith today. It is not so much pressure from without (though that is bad enough) as that which is from within.

We have said often that the enemy outside the brotherhood is clearly recognisable: military service demands, enticements of permissive age, riches of an

ent society — these should be seen for what they are: traps which would ensnare.

We believe that Ecclesiastes are alerted to these dangers, and as Proverbs 1:17 plainly states, that “surely in vain the net is spread in the sight of any bird”, so with David, we can say, “I will not be afraid of ten thousands of people, that have set themselves against me round about” (Psalm 3:6).

But not so clearly apparent are the great dangers which threaten the brotherhood from within. Here is found the most dangerous threat, and the greatest bitterness. The lion, the bear, Goliath, the Philistines brought no bitterness to David. But the treachery of Ahithophel, the disloyalty of Absalom, the distrust of pretended friends, were hard to endure:

“For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company” (Psalm 55:13-14).

The enemy within would weaken the point of doctrine. Or whilst passively protesting against error, will deplore any direct steps being taken to destroy it. Thus heresy is permitted to grow though by slow degrees. It has ever been so; Gibbon, the historian, wrote:

“The doctrine of Christ’s reign upon earth was at first treated as a divine allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism.”

How ominously significant these words are. They exhibit the unchanging character of human

nature towards the revelation of God. Note the stealthy encroachment of error. A fundamental doctrine of truth is finally regarded as “the absurd invention of heresy and fanaticism”. The truth is first reduced to allegory, then considered doubtful and useless, and finally cast aside as a human invention! This is the sort of thing that destroys the foundations of Truth. It is still in evidence today. Basic doctrines are being challenged; open heresy is being explained away; the propagandists of false teaching are being represented as merely expressing muddled thinking, whilst being fundamentally sound. Let us be on the alert against this kind of reasoning. The enemy within can do more damage than the enemy without.

Logos has made many enemies in maintaining an unchanging policy, in refusing to deviate from the doctrinal foundation established by our pioneers. These enemies have not always openly opposed us, but have been busy behind the scenes decrying the policy advanced by us. This has led to the sowing of discord amongst brethren; something which Yahweh hates (Prov. 6:16-19). Unfortunately, circumstances have sometimes forced us to oppose brethren with whom we would prefer to be cooperating. This is a matter of deep regret and sorrow to us. We would rather avoid any such contention. But we are reminded in Scripture, that there sometimes arises the need to “contend earnestly for the faith”, and for the general welfare of the community, we have done so. It has not been pleasant work, yet we can say this, that on our part it has been without personal

bitterness. Our desire alone is to serve the cause of Truth, and to draw attention to the sound foundation in Christ established by the labor of the Apostles, and revived in these last days under God through the efforts of men such as Brother Thomas.

We invite readers to co-operate in this work. Let all evil speaking and malice be set aside, and let us labor together for the preservation and extension of the Truth. When faced with those within the Body who would destroy such a work as that, let us set our faces against them, and show courteously, but firmly, that our love and loyalty are with the Father and His Truth above all else.

We have in mind particularly

the basic doctrine of the Atonement. A minority group is opposing the Truth in regard to this subject, and would destroy the foundation established in the writings of Brethren Thomas and Roberts if they could. We refuse to capitulate on this matter, and we call on all those who love the Truth to stand with us in that regard. We do so with conviction that through the greatness of Yahweh's arm, in spite of all opposition, the people whom He hath purchased will be permitted to "pass over" into the glorious inheritance that will be prepared for them at Christ's coming. Even so, come quickly, Lord Jesus.

— Logos Committee.

Aim High!

We are all servants and come under the description of either good and profitable servants or "wicked and slothful servants." The respective classes are to be sorted out at the judgment seat. As an inducement to faithfulness a great reward is held out — "Your reward," said Christ, "shall be great." Paul said: "Every man shall receive his own reward according to his own labor." Let us aim high and ignore the cry of those who say it is wrong to work for the incentive of reward.

The Outlook For Politicians

We have little hope of influencing politicians by reason and testimony in relation to divine affairs. Their minds are so sensualized by their trade that they have no relish for heavenly things. Yet after all, politicians are the very men that ought to interest themselves in the Kingdom of God; for it is an element which, when introduced into the world, will derange all their speculations. It will destroy the "balance of power," and turn the scale against them. (J.T.)

Solomon's Trouble

Solomon's downfall is largely traceable to alien friends. To choose intimates from those who heed not God is a dangerous procedure. Dreadful were the consequences that followed in the case of Solomon — adversaries were "stirred up" by God, and trouble sent instead of peace. What a lesson to those who are given to making unsatisfactory friends.

The Love To Seek

Divine love (agape) is inspired and governed by the Truth. This quality stands first on the list of Christian virtues. Paul defines it in 1 Cor.13. There is natural and there is spiritual love, and we should be careful to differentiate between the one and the other, otherwise we may plume ourselves with possessing the right thing when lacking it.



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.

(Continued from vol.36, p.437)

INTRODUCTION

During the course of our last volume, we provided several supplements on Bible Prophecy which traced the events that are to take place at Christ's return. We came to the conclusion that we are living in the shadow of Christ's appearing, and that the first work that he will do at his coming, will be to raise the dead, and together with the living responsible, convey them to Sinai for the purpose of Judgment. In our last supplement we considered the Bible teaching relating to those who will be so taken, and concluded that the children of Christadelphians will be among their number. It is a tremendously solemn thought that the Lord (and therefore the resurrection) is near. Then a vast, untold number will be gathered from the silence of the tomb: some to receive eternal life and some eternal condemnation. What scope for serious reflection the contemplation of this event affords! It is no imaginary event, but one which is more certain than that we shall die! We cannot overstress the importance of this, nor think too frequently upon it. Joy or sorrow, life or death, glory or shame will be the lot of those gathered for this purpose. Paul calls upon us to "consider the goodness and the severity of God" (Rom. 11:22), and it is good that we should do so in regard to ourselves. The question that should strike home to each one of us is, Where shall I stand in that day? Shall I be permitted to share in the companionship of Christ, and to sit down with those with whom I have laboured and whom I have loved, or shall I be banished in disgrace to undergo the second death?

THE JUDGMENT SEAT OF CHRIST

What Will Be The Standard Of Judgment?

Our last article (see vol.36, p.436) revealed that the responsible will be judged according to their works; not according to what they claimed to be, or how they speak, but what they are and what they have done.

What will be the standard set for such judgment? The Lord Jesus revealed that the Judgment will concern itself mainly with how an individual reacted to the Word of God — what value he placed upon it, and how he endeavoured to implement its teaching. Yahweh has “magnified His word above all His name” (Psalm 138:2), and He is honored when people respond to its teaching:

“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. And they shall be mine, saith Yahweh of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal.3:16).

Christ told the Word-defying Jews of his day:

“He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day” (John 12:48).

That word will be a “swift witness” against those who have knowingly defied its teaching, or flagrantly refused to obey its instruction (Mal. 3:5). On the other hand, God has declared: “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).

Again:

“Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock” (Matt.7:24-25).

Naturally, perfect obedience to all the commandments set down in the Word is impossible. We forget, or taken off guard, our emotions get the better of us. Through very weakness, we constantly sin, and need the forgiving mercy of the Father through the Son, and this is willingly given to those who acknowledge their failings. God knows our weakness, and has provided for it. As the Psalmist beautifully expresses it:

“He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust” (Ps. 103:10-14).

But though Yahweh makes due allowance for weaknesses of the flesh, He does expect a healthy and hearty respect for His word, such as will enable us to recognise sin when it does occur, and which will cause us to offer Him our hearts in adoration of worship.

Where such an attitude exists, and the individual makes a conscientious effort to obey the word of God, he need not fear the future, for Divine mercy will ensure his salvation.

Is The Judgment Seat Necessary?

Is it not a clumsy contrivance to set up a Judgment Seat? Does not Yahweh already know the righteous from the wicked? Does Christ have to review our lives to determine whether we are worthy of the reward or not?

Many speak like this, and thus give evidence that they do not appreciate the real purpose of the Judgment Seat.

Actually, the appearance of believers before the Judgment Seat, is the final act of mercy on the part of a gracious God, designed to fit them for the Kingdom.

If we look inwards, we will recognise that we are not fit for association with Christ, or for the bestowal of divine glory. We are conscious of

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failings, we constantly sin, often in the same way. True, we bear these up to the Father, and plead His forgiveness, and strive to correct our faults; but then, again, in off-guarded moments, our weakness is again made manifest!

Morcover, we are not always cognizant of our weaknesses! If we believe that we are, let us consider our brethren. Do not we observe faults that they reveal? It is so easy to see failings in others, so difficult to recognise them in us! The appearance of us all before the Judgment Seat of Christ will reveal us for what we are in the sight of God, and will so humble us as to empty us of all self-glorification.

How does Yahweh accomplish this, for every accepted saint will recognise the moulding influence of God in his life?

It is a process that begins when a person first comes to a knowledge of the truth in Christ Jesus, and will continue until he stands before the Judgment Seat of Christ. By this process, flesh is humbled and the individual's character is perfected for the bestowal of life eternal. There are three developments to that consummation.

Firstly: by *instruction*. Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17).

By this we learn that the Truth is designed of Yahweh for the sanctification of His saints. The Word can mould our lives, and transform us mentally and morally for the Kingdom.

Secondly, by *experience*. The Apostle wrote:

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb.12).

The experiences of life: the humiliations, frustrations, and problems which beset us, and which God sometimes directs, are designed to purify our characters for the Kingdom. As we experience them, we learn to put no confidence in flesh, and to more ardently desire that time when the Lord shall be again in the earth. Paul reached that exalted state when he could write that he "gloried also in tribulation" (Rom.5:3), for he had learned the purpose designed through it.

Thirdly, by *judgment*. Paul taught: "For we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

The Judgment Seat Will Reveal Our Real Characters

As we noted in our previous supplement, the word "appear" is *phaneroo* in the Greek, and signifies to publicly reveal. The Judgment Seat of Christ is designed to "make manifest" the true characters of all who will appear before it. They will be revealed in their true light, without disguise. All shams, all veils will be drawn aside, and each one will appear in his own sight as he does in that of God.

How will this be done?

By revealing that which is found written in the symbolic Books of Remembrance.

There are several references to these throughout the word. Moses prayed:

"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book" (Exod.32:32).

The Psalmist taught that those who resisted Christ will be blotted out of the Book of Life:

"Let them not come into Thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous" (Ps.68:28).

"At that time, thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

"A book of remembrance written before Him" (Mal. 3:16).

"My fellowlabourers, whose names are in the book of life" (Phil.4:3).

"I will not blot out his name out of the book of life" (Rev.3:5).

The reference is probably to the custom of the times, in which kings recorded the notable deeds of their reigns in a book of remembrance. A reference to this is found in Esther 6:1-3. King Ahasuerus found the useful service of Mordecai written up in

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such a book of national remembrance, and rewarded him accordingly (vv. 5-9).

The Book of Life is not a literal book, of course, but a symbolic reference to the fact that our deeds are recorded by Yahweh for future reference. The Scriptures speak of both "book" and "books" (Dan.12:1; Rev. 20:12). The actions of saints from day to day are kept in what might be styled the "day book," whilst the general account, if assets exceed liabilities, is retained in the Book of Life. The Spirit is the Remembrancer (John 14:26). When Yahweh says that He will remember our sins no more, it is equivalent to saying that they will be blotted out from the book of daily records (Isa.43:25).

The Work Of The Angels

We are not specifically told how the motives and actions of our lives will be brought to our knowledge from the standpoint of God. It could well be the work of the angels. Certainly they will be in the judgment (Mark 8:38; Luke 12:8-9). Christ spake of them separating the tares from the wheat, and severing the wicked from among the just (Matt.13:41-42; 49). The innumerable company of angels who will accompany the Lord on his return, will certainly simplify such labours. Possibly they will accomplish this separating and severing by revealing to each individual saint the strengths and weaknesses of his character, and by so reviewing his life, as to bring to him a sense of his own state before Yahweh, in preparation of him taking his place in one of the two great companies which will be assembled before the Lord, to receive the final verdict:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . And unto them on his left hand, Depart from me ye cursed . . ." (Matt.25:34).

Are the angels in a position to reveal our true motives and characters unto us? Certainly they are. After all, they have had intimate knowledge of the saints throughout the ages, for they have had the oversight of them in the

development of the divine purpose (Heb.2:5).

Consider how intimate is our association with the angels of heaven. Jesus warned regarding those of a child-like faith:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt.18:10).

His words strongly imply that individual angels supervise the lives of individual saints.

Jacob spake of the angel whose protecting care overshadowed his life (Gen.48:16); Moses was told that the affairs of Israel had been placed in the charge of a specific angel (Exod. 23:20); David recognised that the angel of Yahweh encompassed those who feared Him (Ps.34:7); other references speak likewise (Ecc.5:6; 1 Cor.11:10; Luke 15:10).

Those angels provide a link between heaven and earth, and overshadow the lives of the saints, that they might be disciplined and guided for their good. The degree to which this is so is not apparent at the present, but will be revealed at the Judgment Seat of Christ. The words directed to Israel will then apply to the saints: "They shall know that Yahweh has not done without cause all that He has done" (Ezek.14:25).

Perhaps, prior to being brought before the Judgment Seat of Christ as a member of one of the two great companies of people, we shall be brought face to face with the angel who has overlooked us during the period of our probation. Possibly, through his instrumentality, we shall learn the details of our lives from the standpoint of God. Perhaps, to our astonishment, we will learn that our so-called successes in fact have been failures, whereas our moments of greatest real success have been those times when we meekly submitted to trials and opposition "for Christ's sake."

We suggest, therefore, that our true characters, from the standpoint of God, will be revealed to us by the angels, after which we will be segregated into the company of either "sheep" or "goats" and presented to Christ for the general proclamation of either

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acceptance or rejection. By such means, our lives will be as ruthlessly displayed to our inspection as are those of David, Hezekiah, and others in the books of the Bible. As the revelation is made, doubtless our experience will be similar to that of natural Israel:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31).

We will realise then, to an extent that we cannot today, that we are not worthy of all the goodness manifested towards us in the privileges that have been heaped upon us. Thus humbled, completely emptied of self, our hearts will overflow with love for Yahweh as we learn that His mercy and grace are great enough to save us.

Of course, this does not mean that we can presume on the forgiveness of God, or that sins today confessed and forgiven will be charged against us again, but it does mean that many things hidden from our sight now, will then be made clear to us, and "we shall see ourselves as others see us." We will realise more than ever before that there is nothing worth preserving in flesh, of itself, and that eternal salvation is dependent entirely upon the grace of God, and to the extent to which we build into our lives those divine qualities worth preserving.

Arguments At The Judgment Seat

What an astonishing revelation the Judgment Seat of Christ will present to those who are self-deceived! And the Scriptures warn us of the ease by which one can be deceived. Even our worship to Yahweh can be an offence to Him. Speaking of the beautiful temple singing of Israelites, the prophet voiced the words of God: "Take away the noise" (Amos 5:23). "Your appointed feasts." God said at another time, "My soul hateth" (Isa.1:14). In the same strain He spake by Malachi: "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on My altar in vain" (Mal.1:10 -RV). These declarations are instructive. They tell us that God's precepts may be observed, and

yet the observance prove wholly unacceptable. The worshippers in Israel were completely deceived by their worship. They thought it was so acceptable, yet it was hateful to Yahweh.

There is a need for self-inspection now, before the Judgment Seat, that we are not self-deceived, and face the possibility of rejection in that day.

When brought before Christ's representatives, the angels, before being brought before the Lord in the great company of the rejected, there will be many who will question, protest, expostulate and demand explanations as their motives are laid bare. Some might try to argue the value of their work, and the consistency of their attitude. Christ declared:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mat.7:21-23).

The Lord warned the self-satisfied members of the Laodicean Ecclesia who believed that they had "need of nothing," but "knew not" their true state, that he would spue them out of his mouth. What a surprise awaits them when they appear before the Judgment Seat of Christ. In his parable of the pounds (Luke 19:12-27), Christ describes the surprise and dismay of the rejected servant who returned his pound carefully preserved in a "sweat-cloth" though he had refused to work to increase it.

So it will be at the Judgment Seat of Christ in regard to those who have merely "accepted" the Truth, but have failed to implement it.

It will be revealed to such, as well as to those who will have labored in the Truth to their own self-aggrandisement, that they have done everything but the things that Christ desired. Their time and energy, their money and strength, have been expended in labor which he will not commend, and

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in things he has never commanded.

The Judgment Seat of Christ, therefore, will not only separate the righteous from the wicked with perfect justice, but will also comprise a necessary act of mercy. It will perfect the humbling of the Lord's true followers, to finally fit them for the glorification that will follow.

Accepted Or Rejected

The proclamation of acceptance by Christ upon the approved will be followed by an instantaneous physical change. Paul taught that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50), and that those who do so will be subjected to a change:

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (already revived to life) shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."

They will do so by a change of nature, for, says Paul, "there is a spirit body" (1 Cor.15:45). This nature, in which spirit takes the place of blood (though without the need of coursing through veins), is "divine nature" (2 Tim.1:4). It will make the approved consubstantial with the Father, whose name they will bear (Rev.3:12). He is spirit (John 4:24-Gr.), and they, being "equal unto the angels" (Luke 20:36) will also be spirit beings (Heb. 1:7).

The change will not only be of nature, but also of parts. Originally, Adam possessed both male and female qualities; and this will be the case with both sexes in the Age to come. In *The Law of Moses*, Brother Roberts wrote:

"Man is for strength, judgment and achievement; woman is for grace, sympathy and ministrations. Between them they form a beautiful unit: 'heirs together of the grace of life.'" (p.220).

These qualities will be fused into all the accepted both male and female, and such changes will take place as to cause marriage, as today instituted, to cease (Luke 20:36). Paul referred to some of these changes in dealing with matters of eating, drinking, and forni-

cation. He taught that the organs of hunger and sex will be done away with in the immortal state:

"Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body" (1 Cor.6:13).

God will change those organs of the body that are so essential in the mortal state (see Matt.22:30; Phil.3:21), so that the approved shall "hunger no more" (Rev.7:16). Obviously the majority of our internal organs will be unnecessary for a body that does not have to eat to live. What food will be eaten (Christ ate with his Apostles after his resurrection) will be instantly absorbed without the need of the intestines as at present. Thus a changed and glorified community will surround their Lord, and rejoice in a new freedom.

But what of the rejected? They will be banished into the world of darkness without, there to live out their hopeless existence until the effects of mortality claim them. For such, there will be degrees of punishment according as they have ignored their opportunities (Luke 12:47). Doubtless the greatest of all will be the bitter remorse that will engulf them in misery and sorrow.

In discoursing with his Apostles on this theme, the Lord declared:

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Luke 17:34).

Christ was not referring to one being conveyed to the Judgment Seat, and the other left behind; but rather of two who were previously in close association with each other being accepted or rejected by Christ.

The word "taken" is from the Greek *paralambano*, and signifies to take to oneself as of a wife. The word "left" is *aphiemi*, and is compounded of *apo*, "from" and *hiemi*, "to send," and thus signifies to send forth or away, to let go from oneself.

So one (the approved) shall be taken by Christ to himself as a man would take a bride; and the other (the rejected) shall be sent away.

On hearing this, the Apostles asked:

"Where, Lord?"

Christ replied: "Wheresoever the body is, thither will the eagles be gathered together" (v.37).

The carcass and the eagles can be aligned to both the attack of Rome on Judah in A.D.70, and the attack of the latter-day fourth beast (Russia) on modern Israel. The reference, therefore, can relate to Armageddon, or to the war-engulfed world at that time. In another place, the Lord declared that the rejected would be cast "into outer darkness" (Matt.8:12; 22:13; 25:30). As gross darkness will encompass the world at that time (Isa.60:1), the reference is obviously to the world without. The rejected will be sent back into the world which they loved so much, and which will be given over to destruction. Like Lot's wife, concerning whom the Lord warned (Luke 17:32), they will be involved in the "time of trouble such as never was" which will involve all nations at that time, and in this holocaust, doubtless, their lives will be mercifully shortened.

THE MARRIAGE OF THE LAMB

Joyous Activity At Sinai

The Judgment Seat of Christ will be followed by the marriage of the Lamb to his bride. Specific reference is made to this in Revelation 19. It will constitute a period of joyous fraternisation among the glorified before going forth to reduce the world into subjection to Christ.

"The marriage of the Lamb is come," declares the Revelator (Rev. 19:7), "and his wife hath made herself ready."

In the Greek these phrases are found in the past tense (see *Eureka* vol. 3), for, as Brother Thomas shows, the marriage takes place before the events narrated in the previous verses in this place. The scene of the marriage will be Sinai, though the marriage feast will be celebrated in Jerusalem.

Paul speaks of the Ecclesia as the Bride of Christ to be united to her Lord in due time "without spot, or wrinkle, or any such thing; but holy and without blemish" (Eph.5:27). The Bride's beauty is derived from the application of the Word, which is designed to mentally and morally trans-

form the believer (John 15:3), in preparation for the physical change at Christ's coming.

The union will be effected at Sinai. "They two shall be one flesh," wrote Paul. "This is a great mystery (secret); but I speak concerning Christ and the Ecclesia" (Eph.5:31). This will also fulfil the prayer of Christ:

"Neither pray I for these (the Apostles) 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 also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me" (John 17:20-23).

The glorious unity thus established will cause Sinai to reverberate with the praise and singing of the glorified host:

"Awake and sing, ye that dwell in dust," exhorts Isaiah, "for thy dew is as the dew of lights" (reflective of the glory of the Sun of righteousness — Isa.26:19; Mal.4:2).

"Let the saints be joyful in glory" declares the Psalmist (Ps.149).

Complete and perfect union with Christ in the fulness of the Spirit will cause this joy among the gladdened host.

And what a company it will represent. In the multitudinous bride of Christ there will be seen a living history of the Truth, from the days of faithful Abel, to the coming of the Son of man. Men and women of faith, gathered together out of every age and nation, and sealed in the forehead with the Name of Yahweh will be there (Rev. 14:1). The past with all its trials will be over, and now each one will be able to look into the countenance of his companion with mutual affection, recognition, and complete understanding. "They shall see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God."

That glorious company, rejoicing in the love and pleasure of the Father

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and the Son, will have been purified by trial. Each one, in the day of his pilgrimage, will have been accounted "a fool for Christ's sake"; many of them will have sealed their pilgrimage by martyrdom; whilst all of them will have been subject to test and trial.

But then it will be over, and they can rejoice in each other's company, and in the presence of the beloved Son of God. Faith will be vindicated in all they see about them.

Some time will be spent in the precincts of Sinai in joyous fraternisation. This is suggested by the provision of the Law of Moses. It exempted the newly-wedded husband from participation in warfare (Deut.24:5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice together before Yahweh" before proceeding against a wartorn world. True communion will be enjoyed by all the glorified assembly. Each one will have the great privilege of personally meeting his Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now possess (Luke 12:8; 20:36).

What glorious reunions will take place at that time. Some who have been separated by death will be united in a life that shall never end. Others who have forged friendships in adversity, will discover that they have the seeds of eternity in them. Those of like precious faith, who have enjoyed sweet fellowship one with the other in days of weakness when opposition to the truth was strong, will renew it as they co-operate together in a greater service under the personal direction of the Lord Jesus himself. What a pleasure to be able to converse with such as Abraham, David, Paul, John, Moses, Enoch, the Apostles! Imagine exchanging reminiscences with such as Noah, and comparing his experience with ours who have lived in times similar to his. The evils of this present probation will be forgotten in the great joy that will then unfold.

How much time will be spent in Sinai is not revealed in the word. As suggested in our last Supplement, Yahweh is not in a hurry, and sufficient time will be permitted for the elect to thoroughly fraternise together in the happy environment of the post-judg-

ment period. The beautiful language of the Song of Solomon should be considered as being expressive of the joy at the marriage of the Lamb. It records Christ's love for his Bride, her joy at his coming, and their mutual pleasure of each other's presence. He speaks to her thus:

"Rise up, my love, my fair one, and come away. For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtledove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song.2:10-13).

In the isolation of Sinai, full expression will be given to this love. Christ will "set his bride as a seal upon his heart" with a permanency that nothing can disturb.

Preparations For War

Meanwhile the world will be left to its own resources, and will be engulfed in war. It will be in the midst of that hostile world that the multitudinous Christ will be sent to labor. The Kingdom must be established in its fullness; the little stone must grow into a mountain and fill the whole earth; Yahweh's name must be sanctified in the eyes of many nations; anti-Christ must be destroyed.

For this purpose the saints will be organised into a military encampment (Rev.20:9), on the pattern of that which emerged from Sinai under Moses. Then, the tribes were organised into four divisions with Judah at the head, and the Tabernacle at the heart. In the front of each of the four sections was found one of the four standards of Israel, similar to the four faces of the Cherubim. This was the military encampment of Israel, and the Cherubic figures foreshadowed divine manifestation in the saints in the age to come.

In the days of Moses, Balaam saw a vision of the marvellous military order of the camp of the true Israel of God as it will yet be manifested, when it emerges from Sinai against the world in arms. To the chagrin of the enemies of Israel in his day, Balaam was com-

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pelled to proclaim:

"From the top of the rocks I see him (the Christ), and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations . . . Let me die the death of the righteous, and let my last end be like his!

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Yahweh Elohim (Christ personal and multitudinous) is with him, and the shout of a king among them. . . How goodly are thy tents, O Jacob, and thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees besides the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag (Gog), and his king-

dom shall be exalted. Elohim (Yahweh in manifestation) brought him out of (spiritual) Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Num. 23:9, 21; 24:5-7).

The judgment of the household being completed that of the nations will now engage Christ's attention, and preparation to that end will be made. The glorified saints will be organised into an army through which Yahweh Sabaoth will manifest His power. Thus the time will come when Sinai will be vacated by Christ and the Saints, and the march commenced which will find its termination in the destruction of the enemies of Israel, and the elevation of the glory of Yahweh throughout the earth.

— HPM

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Encourage Others!

Duty is not always agreeable. All find this to be the case. Let us hold ourselves in readiness to make sacrifices. To shirk work and to grumble is very disheartening to faithful toilers, and in the long run brings remorse and evil consequences to the shirkers.

Thoughts For The Times:

PATIENT ENDURANCE



Amid all the changes of this changing life, there are some things which remain unchanged. Those who have been in the truth for years, though they have long waited for the Lord's appearing, have been buoyed up day by day in the promises in which Abraham trusted and the covenanted mercies which were all David's salvation and desire. Though all else fail, we know that He is faithful who has promised. We have set to our seal that God is true. And in confidence and full assurance we wait until He who is the light of our eyes shall appear. Meanwhile, through the Word, we behold his face in righteousness, knowing how satisfied we shall be when we are clothed with his likeness. It may be, sometimes, we fail to realise in its fullness the abiding reality of the truth. We are feeble, and things are often much against us. Our walk is entirely of faith. Appearances are all the other way about. ~~Constant~~, and oftentime of necessity a familiar intercourse with an unbelieving world, depresses one. We see our fellows caring each one for himself, seeking each one his own pleasure, serving each one his own turn, and in some cases they seem to succeed splendidly. Their eyes stand out with fatness; they have more than heart can wish. It is, however, doubtful whether their joys are anything more than seeming, or last longer than the dew of early morn. Still we are not able always to open our eyes to the facts, and there is some danger when we see our fellows spreading themselves like green bay trees, lest we should become envious against the workers of iniquity. It requires constant vigilance to enable us to resist the allurements of the world. They are frequently so insidious that they effect an entrance into our minds, and begin to exercise some influence over us before we are quite aware of their presence. It is necessary to stand aside from the world as often as possible and to gauge ourselves by Christ's standard to see whether we be in the faith. Christ's own standard was obedience, and it is only in the doing of his will that we shall find any peace of mind now, or joy and rejoicing hereafter. Let no man deceive himself. Only those who keep his commandments, and who hearken unto the voice of his word will be accepted of him.

THE TIME OF THE END

This exhortation is based upon Luke 18, and particularly the instruction regarding the need of prayer.



At the beginning of Ezekiel's ministry, he was called on to eat a symbolic roll, representative of the message to Israel with which he was entrusted. The contents of this roll were described as "lamentation and mourning and woe". The sequel of Ezekiel's prophecy is in complete accord with this description of its character. It is, with slight intermissions here and there, a continual exhibition of coming calamity because of iniquity. In this, Ezekiel is no exception to the other prophets. They are all of them deeply tinged and charged with this element which is so repugnant to human feeling. They are all of them burdened with wrath and evil — all of them full of depreciation and condemnation of Israel to whom they were addressed. This is a fact worth pondering.

There is a present application of all this which is not apparent at first, but becomes very apparent on second thoughts, and is not far-fetched at all, but the manifest truth. All these things, Paul says, happened to Israel "for examples", and were "written for our admonition". Israel for a time is cast off, and now the Gentiles have their turn. They have diverged as constantly from the

divine law as Israel did. Yet, like Israel, they are on very good terms with themselves, and, if we were to judge by appearances, we should think as they think. But if we could hear their history portrayed by a divine hand, as Israel's was, we should see a very different picture from that exhibited in the thousand-voiced histories that pour from the press at the present time. Nay, we do not need to wait for such a portrayal: we have it in the precepts of what they ought to be, and in the prophecies of what is coming on them because they are not what they ought to be.

God had patience a long time with Israel, so much so that they misunderstood it, and concluded that God took no notice, and was unconcerned at what was passing in their midst (Ezek. 8:12). And so it is with the Gentiles. They have been so long left to themselves that God has become mythical with them; His deeds in past times a legend; His judicial ways a smile. They practically say, and often say it in very words, "God is very negligent of us if there be a God". The appearance of things seems to confirm their view. Day slips away after day without any visible indication that God takes any notice, or regards with any

displeasure the universal dishonour of His name, and setting at naught of His commandments.

Let us not be misled by appearances. It is only a repetition of what happened in Israel's days. God's own history of their course shows that His anger was burning slowly against them all the thousand years they were in the land, notwithstanding that He allowed them to enjoy His bounty, and loaded them with His goodness. He was not inattentive, but He was long suffering. He keeps not His anger for ever, yet after so much forbearance, the suppressed flame bursts forth and devours all before it. Read the history of the last Jewish war — the war of Rome against Jerusalem — the invasion of the Holy Land in the first century under Vespasian and Titus. Get a full view of the devastations, and the horrors, and the slaughters, and the ruin that overwhelmed the land. God in His Providence has given us the opportunity in the narrative of an eye-witness and performer: Josephus. It enables us to see and to feel what the outburst of long restrained divine anger means. And it qualifies us to read aright our own times.

The Slumbering Wrath Of God

On the surface "all things continue as they were from the beginning". Men with impunity follow their own God-disregarding ways, think their own proud thoughts, and speak their own masterful and irreverent words. It seems not to matter whether a man pray or blaspheme. Let us not be misled by appearances. We have God's own word about this

as well as about Israel:

"The indignation of the Lord is upon all nations, and His fury upon all their armies."

"The world lieth in wickedness."

"He is angry with the wicked every day."

God's anger is destined to come to a terrible head in the last days of the Gentile dispensation. In a figurative sense, we may say the storm is on its way. Thus it is written:

"The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it."

"In the latter days, ye shall consider it!" It will be considered in the latter days, because in these days it will be manifest, as it is written:

"At that time (the 'time of the end', when the northern hosts over-run the Holy Land and encounter an unexpected and unknown antagonist in the Prince that standeth for the children of Daniel's people — Dan. 11:40; 12: 1) . . . there shall be a time of trouble such as never was since there was a nation even to that same time."

"Voices and thunders and lightnings, and a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16:18).

"The nations angry, thy wrath come, and the time of the dead" (Rev. 11: 18).

Consequently, we walk not wisely unless we walk in full view of what is impending. We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach. See the tempestuous aspect of human affairs everywhere. What is the meaning of all the nations of civil-

isation straining their utmost resources to get into fighting readiness and staggering under the weight of their preparations. Is it not exactly what was spoken of long ago:

"Prepare war: wake up the mighty men . . . gather the kings of the earth and the whole world to the war of the great day of God Almighty (Behold I come as a thief)?"

Men of a certain kind of education laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering, from year to year. They will at last reach the bursting point, and then what desolation will be wrought in all the earth, as saith David by the Spirit in Psalm 46.

How Saints Should Act

"Be wise now therefore, O ye kings," saith the same Spirit in another Psalm (Ps. 2). If kings in general are so exhorted, how much more is the exhortation addressed to God's own kings and priests who are destined to be manifested in the heart of the coming storm, and to reign in peace when its fury has wrecked all human thrones and caused the glory of the world to pass away. "Be wise". Walk in patience, in faithfulness, in obedience, in fear. Be sober. Refuse the moral inebriation which fills all hearts with frivolity and heedlessness. Let the time past of our lives suffice to have wrought the will of the Gentiles. Let the word of Christ dwell in you richly. What did Christ exhort? He said, "Men ought always to pray and not to faint." Prayer and frivolity are mutually exclusive conditions. Trouble is

good in helping us to take refuge in one and abandon the other. It is as an antidote to fainting — mental fainting that Jesus prescribes it in the reading for today.

What he means he exactly illustrates. He speaks of a widow woman who wearied out an unjust judge by her importunity and got him to attend to her to get rid of her. Jesus does not suggest that such a principle is at work with regard to God, but rather argues that if a human judge can be moved by importunity, how much more the unerring judge of heaven and earth?

"Shall not God avenge His own elect that cry day and night unto Him, though he bear long with them? I tell you that He will avenge them speedily" (Luke 18:7-8).

Cry unto God in your trouble "day and night". It is what Jesus recommends. God will at last avenge, though He bear long and appears to take no notice of your words. "He will avenge;" mark the words. He does not propose the everlasting triumph of injustice. Are you defrauded, injured, defamed? Bear it. God bears. "He will avenge." "Avenge not yourselves." If you avenge yourselves, you leave Him nothing to do. If you leave it to Him, He will do it thoroughly and sweetly. Christ's promise to the Philadelphian brethren is an indication:

"I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie — behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This was written for all who have ears to hear, as the postscript to the message shows. "He that

hath ears to hear, let him hear what the Spirit saith to the ecclesias." Therefore, it is an assurance to every man that if he will only wait God's time, he will not be put to shame at last, but will be vindicated in the most glorious style.

Only we must wait. We must take it patiently, if we do well and suffer for it. We must not render evil for evil, and railing for railing, but contrariwise, blessing, doing good to them that hate us, as opportunity may serve, praying for them that despitefully use and afflict us. All this is commanded: and it is only the obedient that will be divinely befriended in the day of recompense, whose shadow is already over the world, and whose advent will shortly be the sudden fact of the hour.

The Need Of Patience

There is a world of meaning in James' words: "Be patient, brethren; for the coming of the Lord draweth nigh." The kind of patience that is meant is not the mere sluggish passivity of a creature of dull feeling. Such was not the patience of Jesus and the prophets. They were all men of the keenest feeling. The patience that is acceptable is defined as a "patient continuance in well-doing;" a quiet, persistent, inextinguishable industry in the keeping of the commandments of God (for this, and this only, is the standard of acceptable well-doing). It may be hard work for flesh and blood for

the time being; but the hardest work can be done when there is a good reason. We have the best of all reasons in this case. The present will certainly pass away; the future of God's purpose will certainly come. His judgment will be poured out; His kingdom will be established; His chosen, though dissolved in dust for ages, like Abraham, will stand before Him "with exceeding joy" as if at the end of a single night's refreshing sleep. Then shall the righteous be glad and all the upright in heart shall glory. They will no longer be checked and restrained and mortified by the unreflecting, unrighteous deeds of a godless generation; and no longer burdened to the earth by the weakness of a sin-clogged and mortal nature.

On the contrary, they will be refreshed and gladdened by wisdom and righteousness and praise on the right hand and on the left. They will be joyfully established in the presence of the righteous everywhere in the strength and freedom of the Spirit-nature. "Children of the day," to them the day will have come at last, when the Sun from the unclouded azure of the dawn will pour his bountiful and healing beams over land and ocean, filling the earth with life and praise. In the prospect of this, may we not say with Paul:

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

— R.R.

Much good has often arisen from evil. From the midst of tribulation John wrote the Apocalypse. Paul, when in prison, sent forth his priceless epistles. Trouble which befalls God's servants may, in His good providence, be the means of bringing blessing to others.

Christ's Death and Our Salvation

Previous articles (see pp. 9-12; 48-53) have shown, firstly, that Jesus' offering was representative not substitutionary, and that it humbled flesh whilst elevating God. This article relates it to aspects of our personal salvation.

Christ As Prototype Of The Redeemed

As a sin-freed, deathless, incorruptible man, Christ now stands forth as the glorious prototype of the redeemed.

Many are the references in the Scriptures to Christ in his present exalted and glorified position. Paul writes:

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:9).

In the Apocalypse the Lord Jesus is styled "the beginning of the creation of God" (Rev. 3:14). The apostle similarly describes him:

"The first born of every creature" (Col. 1:15).

"The first born from among the dead" (Col. 1:18).

"The first fruits of them that slept" (1 Cor. 15:20).

With the prospect of sharing in the "great salvation" — the outcome of Christ's wonderful moral victory — how assuring and encouraging is his message to us from within the veil:

"Fear not; I am the first and the last; I am he that liveth, and was dead, and behold I am alive for evermore; and have the keys of hell and of death" (Rev. 1:17, 18).

The new spirit creation, of which Christ is the beginning and the head, will, when completed, have been evolved, as already

shown, on principles which will have established the righteousness and supremacy of God, and exhibited His amazing love to the sinful Adamic race.

What exquisite harmony, what depth of meaning, what beneficence, are displayed in all the testimony on this grand subject! Small wonder that Paul, in one short epistle, should speak again and again of the "grace" and the "unsearchable riches of Christ" (Eph. 1:7; 2:7; 3:8).

Connecting the past sufferings and present glory of Christ with his great mission, the apostle says:

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

This passage introduces the truth that there are conditions attached to the attainment of salvation. And yet how good is God in this respect! Christ's requirements are simple and capable of being obeyed, even by weak, erring man.

The conditions are a belief of the gospel and baptism (Mark 16:16), or, as more fully expounded by the apostles, faith in the things concerning the kingdom of God and the name of Jesus Christ (Acts 8:12), and union with that name in the way appointed:

"Ye are the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ" (Gal. 3:26-27).

"As in Adam all die, even so in Christ shall all be made (eternally) alive. But every man in his own order: Christ the firstfruits" (1 Cor. 15:22-23).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The Righteousness Of Saints

The faithful in Christ Jesus stand in the position of forgiven sinners, and (as a result) heirs of immortal life. Although they fall often, yet on account of their compliance with the divine arrangement for obtaining forgiveness of sins, committed after baptism (by confessing and forsaking them), they are esteemed righteous in the sight of God. But their righteousness is real, not fictitious. It is a righteousness made known and required by God, and not an imputed righteousness. This righteousness is termed "the righteousness of God" because He is the Author of the provision. This righteousness exhibited by the sincere, repentant, Scripturally enlightened, is the subject of constant reference in the New Testament. The following are some of the passages:

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith" (Rom. 1:16-17).

"Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

"The Gentiles, which followed not after righteousness have attained to righteousness, even the righteousness

which is of faith" (Rom. 9:30).

"They (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3-4).

Salvation is not to be earned by works or merit. As already shown, a man can only become an heir of salvation by receiving as a favour from God, forgiveness of sins, both at and after baptism. When he places himself in a position to receive this favour (a favour bestowed only in connection with a recognition of Christ's mission in relation to sin) he exhibits, like Abraham, a practical faith (Rom. 4:3, 9, 11, 13, 16; Jas. 2:17, 21-23). It is all of God's grace:

"By grace are ye saved through faith: and that not of yourselves; it (salvation) is the gift of God: not of works lest any man should boast" (Eph. 2:8-9).

Baptism In Relation To Christ's Offering

In view of the great doctrinal significance attached to baptism in relation to the offering of Christ, a few additional remarks concerning it will not be out of place.

This ordinance, in the first place, is the appointed means for the remission of the sins of believers, committed by them in the days of their ignorance and alienation (Acts 2:38; 8:12, 13, 35-38). It is spoken of as "a washing of water by the word," in view of the faith engendered by the Truth in the mind (Eph. 5:26; Acts 22:16).

Next, it is a rite which unites believers with the saving name of Christ. In this rite are symbolised those experiences through which

Christ passed in order to secure redemption, viz., a sacrificial death, followed by burial and resurrection.

Believers, in submitting to the ordinance, symbolically undergo those experiences — they associate themselves with them — recognising that they were essential both for the salvation of Christ and for those for whom he was sent to save.

From the waters of immersion believers emerge as “new creatures” (2 Cor. 5:17; Gal. 6:15), related to that more glorious and eternal constitution, of which mention has already been made.

In the act of baptism believers, so to speak “merge their individuality in Christ” — they are then “in Christ” or “in the Lord,” phrases which Paul employed no less than ten times in the last chapter of his letter to the Romans. The saints are “complete” in Christ (Col. 2:10), he being “the author and finisher of their faith” (Heb. 12:2).

Thus, in the divine scheme of salvation, mankind are dealt with in a federal sense, as the apostle explains:

“As in Adam all die, even so in Christ shall all (all who have put on Christ in the way appointed, and by faith and good works have remained in him) be made alive” — alive, not to await the sentence of a second death, but alive to die no more (1 Cor. 15:22).

“As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me” (John 6:57).

“Yet a little while, and the world seeth me no more; but ye see me; because I live ye shall live also. At that day ye shall know that I am in the Father, and ye in me, and I in you” (John 14:19, 20).

Commenting on this phase of

the subject it has been said in epigrammatic but true language:

“What Adam was we are; What Christ is we may become.”

Baptism introduces believers into the family of God, but until the Judgment Seat is passed the position is not irrevocable: “If any man (baptised or not) hath not the mind of Christ he is none of his” (Rom. 8:9).

But where faithfulness exists, how blessed is the position and the prospect! The sincere, repentant, although faltering sinners in Christ, can grasp future things as a reality; they can view themselves severed from this sinful condemned nature, and in possession of eternal life (1 John 5:11-12; Rom. 8:1).

Happy are they who, whilst in this life, can mentally live in the one to come!

By the way of further proving and impressing these conclusions, we refer again to the apostle’s teaching.

1. The Sacrificial Death and Burial of Christ:

“Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death?” (Rom. 6:3-4).

“If we be dead with Christ, we believe we shall also live with him” (Rom. 6:8).

“Our old man is crucified with him that the body of sin might be destroyed” (Rom. 6:6; Gal. 2:20).

2. The Resurrection of Christ to Life Immortal:

“Christ being raised from the dead dieth no more, death hath no more dominion over him” (Rom. 6:9).

“If we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection” (Rom. 6:5; 1 Thess. 5:10).

“Buried with him in baptism, wherein ye are raised with him through the operation of God, who raised him from the dead” (Col. 2:12).

“Hath raised us up together, and

made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

3. The Moral Lesson, and the Apostle's Exhortations:

"If ye then be risen with Christ, seek those things that are above" (Col. 3:1).

"Yield yourselves unto God, as those that are alive from the dead" (Rom. 6:13).

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ" (Rom. 6:11).

All this emphasises one principle: that unless we follow up our obedience in baptism with "newness of life" the act avails us nothing.

To revert to the question: "Was Christ's death requisite for his own salvation?" The answer is: Certainly.

Christ was sent to die, and for him to have refused to go through the ordeal would have been an act of disobedience. His death, there-

fore, in this particular, was essential for his own salvation.

But there is another reason why it was essential, and this is apparent when the words of John the Baptist are fully appreciated. The Lamb of God, in the person of His own Son, was intended, as has been shown, to take away the world's sin. With this sin Christ was, by nature, allied. The sinful, condemned stock from which he was raised rendered him physically unclean. In God's arrangement there could be no cleansing from this inherited defilement apart from blood-shedding:

"Without shedding of blood is no remission" (Heb. 9:22, and context).

Therefore Christ, although free from personal transgression, had to offer for himself, as for others, because upon him was laid "the iniquities of us all" (Isa. 53).

— A.J.

Editorial

SCOTCHING RUMOURS

We ask that readers bear with us in this Editorial. We feel that it can help destroy misunderstanding, to the benefit of the Truth both here and abroad.

For some time, evidences of an organised vendetta against *Logos* have been obvious. There have been determined attacks to undermine our labour. We believed, however, that silence and a continuance of the work engaged in was the best answer to the criticisms levelled against us. In that regard, we were inspired by the

action of Nehemiah. When requested to cease from his labour to enter into controversy, he replied:

"I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3).

What better answer than this can be given to the many invitations and provocations that one might receive to remit his work to enter into useless or trivial conferences, or to notice surreptitious, wicked, malicious attacks on his labour or motives, such as Neh-

emiah experienced!

But it has been urged upon us that the work in which we are engaged suffers through our silence, and as we do not have to remit our labour to answer the accusations, we have mildly done so in a couple of Editorials.

The form of innuendo is as follows:

An English correspondent comments:

"Bro. T. claimed that in the state capitals of Australia whilst non-Logos ecclesias have not arranged other events at the same time as an English speaker was present, but have shared a common meeting, there have often been Logos arranged meetings."

A New Zealand brother writes:

"Bro. D. told us that wherever Bro. Norris was giving public addresses rival addresses were arranged to coincide."

Similar letters have been received from South Africa, Canada and elsewhere.

We have stated that these statements have absolutely no substance in fact as far as we know, and we have invited any who claim to know otherwise in Australia to boldly come forward and submit their evidence.

But there has been complete silence from Australian brethren to date, although we have personally written to Bro. D., mentioned above, inviting him to substantiate his claim.

However, we have now received from Brother A. D. Norris a long letter addressed to the editors of *Logos* and *The Shield* attempting to answer our Editorial for July 1970. We lack the space to include the whole letter in one issue of *Logos*, and therefore must deal with it in sections. We shall be happy to supply readers with a

complete copy on request, providing they pay for the cost of copying which would be about 20 cents plus postage.

Alleged Boycott Of Meetings

Brother Norris writes:

"It is possible to analyse A (i.e. whether boycotts of meetings actually take place) without reaching a decision about B (i.e. is it possible to apportion responsibility); and it is certainly possible, if the answer to A is 'yes' to invite any who might have been implicated in the situation, to consider carefully what their future policy ought to be. And perhaps it is wiser and more in accordance with our human limitations to concentrate on this side of the matter; responsibility will not ultimately be assessed by us, but by our Lord.

"Let us consider the boycott question. A brother with whom the present writer was in correspondence wrote to inform him that the brethren in Perth were indignant at any suggestion of a boycott there. But boycott or none, the plain facts are that, during two meetings in Perth in 1969, the largest ecclesia in the city was unrepresented at one, and represented by only three members at the other; while in 1970 another study was running collaterally with his own throughout his visit, except on the Sunday afternoon. How this came to be the case he does not know, but it is the fact: and the outcome was that, to the best of his knowledge, no members of this largest meeting attended his first function (though two or three members of its recently formed suburban meeting were there); none of either of these attended his second meeting; and none the Breaking of Bread. There was a largish handful at the Sunday afternoon lecture, which was the occasion when no alternative activity had been planned, but that was all. And among the conspicuous absentees were two internationally active members of the largest meeting with both of whom, so far as any direct contacts of his own are concerned, he had not had any other than cordial relations. He believes —

but here the evidence is in other hands — that the ecclesia concerned declined to participate in the planning of his two most recent visits to the city. Now this is not a claim that any organisation planned the absences; how the facts came to be what they are is not a matter the present writer can discuss, but no one has any doubt where the loyalties and interests of the absentee ecclesia are concentrated. Whether or not the situation was designed, it represents an unhappy coincidence.”

Brother Norris makes it obvious in his letter, that he views the absence of support in Perth as a personal matter, and later in his letter, he implies that this was due to *Logos* influence. Apparently he felt that when he spoke at one meeting, all other activities should close down even though they form part of the normal scheduled gatherings of a different ecclesia.

But Australian Ecclesias do not close down their meetings because of a visiting speaker at a neighbouring Ecclesia. It was not done in the case of other international speakers (such as Brethren M. Stewart and R. Stone of USA, or I. Leask of Sth. Africa), yet no suggestion of organised boycott was made in those circumstances. Why should Brother Norris advance it in his own case?

He bases his belief in the so-called pernicious influence of *Logos* on a syllogistic form of reasoning that follows this pattern: (1) — The brethren of the main Perth meeting did not support his addresses; (2) — Those brethren (or most of them) presumably subscribe to *Logos*; (3) — Hence *Logos* influence is responsible.

The main flaw in this reasoning is that *Logos* also circulates freely throughout the Ecclesia that did support his meetings!

And that is the pattern elsewhere.

But as every debater knows, the syllogistic form of reasoning is full of flaws.

The facts are that Brother Norris visited Perth at the request of the Yokine Ecclesia and conducted a short effort there. The larger, Perth Central Ecclesia did not ecclesially join with these arrangements, and saw no need to cancel its normal weekly study nights that synchronised with the evenings on which he spoke.

If that constitutes an organised boycott, then we experience it every time we visit Perth (which has been frequent), for Yokine does not close down when we speak at Central, nor vice versa.

And we prefer it that way.

Why should an Ecclesia close down its normal meetings, interrupting the flow of its studies, merely because a visiting speaker attends a neighbouring Ecclesia!

The criticism is entirely unreasonable.

If Brother Norris were to accept an invitation to speak in the Suffolk Street Ecclesial Hall in Birmingham, would he expect the Central Meeting of that city to close down? And if it did not, would he accuse *The Christadelphian* of organising a boycott merely because that magazine circulates freely in that meeting?

We are sure he would not!

Why then impute unworthy motives merely because the largest meeting in Perth did not cancel its scheduled meeting because Brother Norris visited the city?

Brother Norris further publicly draws attention to two brethren of Perth Central whom he met over-

seas, and complains that they did not put off appointments they may have had to attend his talks. Doubtless Brother Norris has taken his complaint directly to the brethren before rushing into print, but let him consider: Has he always cancelled his own appointments in other parts of the world to listen to visiting brethren?

He has not; and we do not blame him. We recognise that he is a busy man, and we sympathise with him in the burden of work he has and the limitations of time to fulfil it.

We are not out to defend any brethren that Brother Norris may accuse, however, but to completely scotch the rumour that we are responsible for the boycott of English visitors, organised or otherwise.

In fact, *Logos* has assisted and sponsored overseas speakers to Australia. It has publicised Brother Norris's meetings here, as well as those of other English visitors.

Has Brother Norris any cause for complaint at the hospitality extended to him by the Editor of *Logos* on his visits here? Why, on his first visit, we went out of our way to try and make it as pleasant and profitable as possible, flying some 1700 miles to personally attend his public lecture in Adelaide, and organising an additional meeting that he might meet brethren whom otherwise he would not have seen.

We are always pleased to welcome speakers from overseas, so long as they keep to the Word. Unfortunately, some have abused the hospitality extended to them. As, for example, one speaker (not

Brother Norris), who urged a group of young people that they should agitate in their Ecclesia against the Ecclesial decision as to what hymn book should be used; or another who openly accused *Logos* of being responsible for alleged deterioration in Mission work; or one who wrote deprecating the organisation of the Bible School (arranged on a similar basis to the Mid-west Bible School in America), and urging that it be given over to the Central Standing Committee to run.

It is this unwarranted interference in local conditions and arrangements that has resulted in some visitors not receiving the welcome they otherwise would enjoy.

On the other hand, we have been pleased to welcome speakers from England who expound the Word, and do not set themselves out to debunk the pioneers. One such well-received speaker was Brother Walker who was given an enthusiastic welcome by Ecclesias in Australia, and who did not interfere in matters of controversy or the internal working of Ecclesias. Dissatisfaction and doubt are sure to develop when overseas speakers presume to do this.

Logos has plainly told the overseas speakers it has sponsored here that it does not want them to take sides on any issues that may affect Ecclesias, but to devote themselves to the exposition of the Word. Those speakers have been extremely popular with all Ecclesias in Australia.

We are confident that the good sense of brethren will prevail in this matter, and that the words of Brother Norris above will prove

helpful in scotching the rumours extant concerning the alleged organised boycotting of speakers by *Logos*. We believe that the so-called division of thought in Australia has been grossly over-rated. As evidence of that we point to the excellent picnic convened by the Adelaide Ecclesia recently, and attended by over 700 folk from all Ecclesias, or the meeting of nearly 600 brethren and sisters, convened by the Cumberland Ecclesia at which brethren J. Martin and H. P.

Mansfield spoke on the theme of the Atonement, and which was strongly supported by all ecclesias in the Adelaide area. Relations were extremely cordial at these functions, and the fraternal spirit was excellent. Where the doctrines of the Truth are upheld in their purity there is scope for such a spirit, but where the contrary winds of error blow strongly, no basis for unity or peace prevails. Let us labour to preserve and extend the Truth, and may the Prince of Peace come quickly!

PERFECT TRUST

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3).

"There be many that say, Who will show us any good? Yahweh, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Ps. 4:6-7).

*Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.*

*Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.*

*Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!*

*And even though disappointments come,
They too are best for me,
To wean me from this evil world,
And lead me nearer Thee.*

*Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;*

*That hears Thy voice — a Father's voice —
Directing for the best; —*

*Oh! for the peace of a perfect trust,
A heart with Thee at rest!*

The Beauty and Responsibilities of Ecclesial Unity

"For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. For by one Spirit are we all baptised into one body . . . God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another" (1 Cor. 12:12; 13:24).

In Praise Of Unity

The Psalmist rejoiced to see Israel united together as one, and associated in a common hope in the Temple worship. He wrote:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments" (Psa. 133:1-2).

Here unity (and there is a vast difference between mere "union" and true "unity") is likened to the oil used to anoint the high priest, and so consecrate him for his high office (Exod. 30:22-25, 30-33). The ingredients of this oil were according to Divine prescription; imitations were valueless, and anyone found using this oil for any other purpose suffered the extreme penalty of the law. It was reserved for the exclusive use of consecrating a person or vessel to the Divine service. It was poured liberally over the head, and flowed down over the body. Before being so anointed, the high priest was washed, and then clothed in his priestly garments designed "for glory and for beauty".

Why should the Psalmist liken unity between brethren to this

anointing oil poured over Aaron?

The answer is discovered in the antitype. As Aaron was anointed with an oil of Divine prescription, so our high priest was anointed with the Holy Spirit "without measure", thus earning the name of Christ, the Anointed; and the presence of God in Christ (2 Cor. 5:19), by the Spirit created such a "unity" between the Father and the Son, that the latter could say, "I and the Father are one".

Christ is apostolically set forth both as an individual and as a multitudinous Body. As an individual, the "head of the (multitudinous) body", he "hath been anointed with the oil of gladness above his fellows" (Heb. 1:9), whilst the members of the one Body, participate in the benefits of this anointing, when they are "all of one spirit".

The holy anointing oil was of Divine prescription. It consecrated to the Divine service, it gave forth a pleasant savour, it benefited the whole person. It thus provided a fitting analogy for unity in the brotherhood assisting to eternal salvation. The antitype of the anointing oil is the Truth which unites us with Christ, and with one another. Christ prayed: "Sanc-

tify them *through Thy Truth*, thy word is truth . . . that they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me" (John 17:17, 21).

Imitations Valueless

We have seen that the oil was carefully prepared according to Divine prescription, and any variation from this, or any anointing of any unauthorised person was punished with the direst penalty: death itself. In the terms of our subject, this reminds us that we can have union without unity; we can pour the anointing oil over those who should not receive it. The churches of Christendom have union at the expense of Truth; they permit their followers to believe anything that they might have peace. This is a peace of convenience, that is satisfying to the flesh, but not elevating to God. The Apostle reminds us that the wisdom that we profess to follow, the "wisdom that is from above", is "first pure, then peaceable" (James 3:17). If purity upon essentials does not exist, there is no sound foundation for peace; and this is a responsibility that devolves upon the individual. When error creeps in, peace is destroyed.

That was the position in Paul's day. He wrote to the Galatians: "There be some that would pervert the gospel of Christ . . . let them be accursed". He instructed Timothy that he should "charge some that they teach no other doctrine", than that apostolically endorsed. He did not hesitate to speak without reserve concerning some who taught error, pointing

them out by name, and stating that their teaching had "overthrown the faith of some" (2 Tim. 2:17-18). He recommended drastic action:

"I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

Human nature does not change, and in our day we have had the counterpart of those errorists of the past. We have had those who have taught the partial inspiration of the Bible, others who have maintained that eternal life is a present possession, and so forth. These erroneous doctrines have destroyed peace, and produced division, so that we can well ask, Are we of Ephesus? or of Pergamos? Listen to the words of Christ to both. To Ephesus he declared:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2).

Though Christ had "somewhat against" the ecclesia, he could commend it in these particulars, stating: "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate". To Pergamos, however, he directed this message:

"I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (vv. 14-15).

Christ's words are a plea for purity of doctrine, and they warn us that without this purity there will never be unity or peace. It is our solemn duty to preserve the faith. God has "magnified His word above all His name" (Psalm 138:2), and He will not hold him guiltless who perverts it. It is begging the question to quote the Scripture "Judge not", under these circumstances. It is true that we are not the arbitors of the destiny of our brethren, and it is not our prerogative to say who shall be accepted or rejected in the day of Judgment; but whilst we are to "judge not" our brethren in this sense, we are required, indeed commanded, to discriminate between right and wrong, and act accordingly. The same Lord who commands us to "judge not", also has instructed us to "judge righteous judgment" (John 7:24), and these words can be applied to false doctrine. Otherwise, why have a Statement of Faith? Why examine candidates for immersion?

Some object, that to define our belief, as in a Statement of Faith, is to limit individual thought upon the Scriptures. But nothing is further from the truth. There is ample opportunity for individual thought and variety of ideas, upon a foundation of fact that is commonly accepted. What God requires is the disciplined mind, one "sealed in the forehead" (Rev. 14:1), or mentally impressed with His ideas as revealed in His revelation, and not one dominated by the lucubrations of the flesh. When this oil of truth covers the whole body, there will be found unity, and the fruit of the Spirit will pre-

vail: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law" (Gal. 5).

"Refreshing As The Dew Of Herman"

The Psalmist likens unity among brethren to the dew of Herman, and of Zion, from whence will be received the blessing, even life for evermore (Ps. 133:3). Dew is formed in the calm of the night, when the soil is warm and the air is cool. It fructifies and enriches the soil without causing the harm that often comes from heavy rain. It will not form when the wind is blowing.

So it is with unity and love as developed upon the basis of truth. God's refreshing influence will be felt to the fullest extent, where the "soil" is warm, and the "contrary winds of doctrine" do not blow. When these conditions exist there is found the promise of life, the blessing of Yahweh, of which Mount Zion is the symbol.

The recipe for unity in the brotherhood is an individual application of the spirit of Christ, on the basis of an acceptance of the fundamental doctrines of the Truth which, we believe, are epitomised in the Statement of Faith. This calls for understanding and Godly fear on the part of each one. The result will be found in the manifestation of humility towards God and one another, in sincere service in the cause of truth, and finally, in the development of peace and unity in the brotherhood. This is essentially a matter of individual application: what are you prepared to do about it?

— E.W.

The Far-Sighted Glede

"Ye shall not eat . . . the glede" (Deut. 14:13)



Its Significant Name

Authorities are divided as to what bird is referred to by the Hebrew *raah* rendered "glede" in Deuteronomy 14:13. Many believe that it is a mistake for the word *daah* rendered "vulture" in Leviticus 11:14. They claim that a Hebrew copyist mistook the letter Daleth (d) for resh (r), and so altered *daah* to *raah*.

This is easily done as the two letters are almost identical in appearance.

However, if a passage of Scripture can be interpreted without recourse to such an explanation, we prefer to do so.

The Hebrew word *raah* signifies "to see," and thus emphasises the amazing, telescopic sight of the bird referred to, whereas *daah* signifies "dart," and has relation to its swift movement.

The name "glede" is old English for "kite," and signifies "to glide," but authorities find it difficult to indicate the particular bird referred to by the Hebrew word. Bird observers speak of the variety of buzzards, hawks, kestrels, kites, harriers and falcons that abound in the Middle East. One observer lists some twenty different species of smaller carrion and flesh eating birds, for which the two Bible references (Lev. 11; Deut. 14) have only four names: *raah*, *ayyah*, *daah*, and *nets*.

The Hebrew word, therefore, indicates a bird with outstanding telescopic sight, as many birds of prey have. This, in itself, is an excellent attribute, but such birds were to be held in abomination by the Israelites because of other characteristics that they were to learn to avoid.

Characteristics Of The Glede

Concerning the glede, *Wood's Dictionary Of The Bible* has this to say:

"A well known fowl of the raven-kind. It is called 'raah', from its quick sight. It is impatient of cold, and so is seldom seen in the winter; through fear and cowardice it seldom attacks any but tame fowls, hens, etc. (Deut. 14:13). Was this unclean bird an emblem of persecutors, destitute of courage, except to harass and destroy the saints?"

The glede, therefore, typified the cowardly persecutors, whose keen eye discerned the weakened state of its prey, and so swiftly swooped to the attack. The Ammonites were such, for they moved against Judah when its leaders were taken into captivity (Ezek. 25:3); the Tyrians were such because they rejoiced in the overthrow of Jewry by Babylon, and made ready to themselves attack (Ezek. 26:2-3). Other nations, such as Moab, acted similarly, so that Israel found itself among thieves. Jeremiah declared of Moab:

"Was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy" (Jer. 48:27).

On all those nations, Yahweh pronounced judgment, because of their persecuting hatred of Israel, and the cowardly way they initiated it. Their "eyes gloated upon Zion" (Mic. 4:11), and discerning that it was in a weakened state, they attacked. But, as the prophet remarked:

"They know not the thoughts of Yahweh, neither understand they His counsel" (Mic. 4:12).

As we noted in our comments on the Falcon (pp. 24-26), the wonderful telescopic sight of these birds of prey, caters only for the flesh. It reminds one of those shrewd men of the flesh, who, as the Lord remarked, are "in their generation wiser than the children of light" because they make the best use of their limited opportunities. Skilled in foreseeing things to their advantage, they move swiftly and surely on to the object before them. Yet turn their attention to the glorious opportunities of the Truth, and they fail to appreciate or discern them!

How like these birds of prey. With all their astonishing perfection of sight, they cannot see beneath the ground to hidden veins of sapphire and gold, nor discern the path to the secret abode of wisdom. Job declared:

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job 28:7).

Paul wrote:

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

By classifying the far-sighted glade among birds to be held in abomination, the Spirit warned Israelites to see beyond what the natural eye can discern, and seek the hidden path of wisdom and the source of gold (faith). When that is done, they would never engage in the cowardly persecution that the glade type manifests.

The Glades Around The Lord

The Lord was constantly beset by keen-eyed opponents who had him under surveillance that they might have opportunity to attack him. They lacked true courage, but took every opportunity to "shoot in secret at the perfect" (Psalm 64:4).

Against such the Lord proclaimed judgment:

"For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (John 9:39).

The statement incensed the Pharisees. They realised that it reflected upon them. "Are we blind?" they demanded.

"If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth," declared the Lord.

They professed to be wise, and to see the hidden and deep things of the Law; and therefore their unbelief was without excuse. Not having the courage to challenge the Lord upon the basis of Scripture, they resorted to underhand, treacherous scheming, and awaited their opportunity. When it came, they stirred up the nation against him, secured the support of Rome, and descended upon him as upon a "hen" that would guard its "chickens" from attack (Matt. 23:37).

In doing so, however, they brought upon themselves the judgment of the law in which they professed to delight. It proclaimed that the characteristics of the glade should be held in abomination; but they were manifesting them, so that Yahweh's judgments ultimately came upon the guilty nation.

The experience of the Lord was that also of the Apostles, and continues to this very day. Fleshly minded men who would secretly destroy the reputation of their fellows, and use their eyes to seek out the mistakes of others, act as do the glades. These are characteristics that we must avoid.

The glade uses its God-given telescopic sight to seek out its prey and to satisfy the flesh. This must

be avoided by those of faith. They, too, have telescopic sight, but they need to train their eyes upon that which will help them to discern the hidden path of wisdom. So Paul declared:

"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. 4:18).

Moses had telescopic sight, but he directed it upon seeing "the invisible," having "respect unto the recompense of the reward" (Heb. 11:26-27). Let us do likewise, and we will observe the lesson that the legislation regarding the glade was designed to teach.

— G.E.M.

Daniel's Disappointment — Our Joy

This revelation (Dan. 9:24-26) was communicated in other forms to Daniel, with the effect of producing great mental depression — so extreme in one case as to put him off his food for three weeks (Ch. 10:2). In that case "the time appointed was long and Daniel understood the thing, and had understanding of the vision" (v.1). The information that disappointed Daniel (because delaying his expectations), is that which has enlightened and comforted the Saints of God in our late days of the Gentile supremacy, because of the conviction it has yielded that the long down-treading of all things divine in the earth has been no accident; and being in the divine purpose, is not properly speaking an untoward experience; and furthermore, that the end is at hand, with the glorious consummation involved in Christ's re-appearing, and the establishment of the Kingdom of God in all the earth. (R.R.)

Life's Basic Need

No blessing will come to small or great — to the poor, or the wise, mighty, and noble, apart from a belief in and obedience to God. Lowly circumstances will not bar the way to eternal life, but money, erudition, and human greatness may. The genius of an Einstein, the linguistic ability of a Yahudi, or the wealth of a Rothschild will avail nothing, if the simple gospel and its claims are ignored. (A.J.)

Let the young (and all for the matter of that) see that their course of life is such that Christ will approve in the day of his coming. Let none count on becoming "better" later on. It is most likely that what we are today we shall be when the announcement comes that Christ is here!

Every Word of God is Pure

"Let us then 'cease from men, whose breath is in their nostrils, for wherein are they to be accounted of? They be blind leaders of the blind' in whom is no light, because they speak not according to the law and the testimony of God. Let us repudiate their dogmatisms; let us renounce their mysteries; and let us declare our independence of all human authority in matters of faith and practise outside the word of God. The Scriptures are able to make us wise, which the traditions of 'divines' are not. Let us then come to these Scriptures, for we have the assurance that he who seeks shall find. But we must seek by the light of Scripture, and not permit the light to be obscured by high thoughts and vain imaginations which exalt themselves against the knowledge of God . . . To the Bible then let us turn, as to 'a light shining in a dark place,' and, with humility, teachableness, and independence of mind, let us diligently enquire into the things which it reveals for the obedience and confirmation of faith."

— "Elpis Israel" p.8.

Light Dispels Darkness

Light and darkness are irreconcilable; they are direct opposites in every sense.

It is also undeniable that light is greater than darkness.

Darkness inevitably gives place to light. Introduce the latter into a dark room, and what happens? The light destroys the darkness.

As with the natural, so with the spiritual. The Bible abounds with references to "light" and "darkness," representing, on the one hand, that pristine truth which emanates from the mind of the Creator; and, on the other, the thoughts and philosophies of the flesh that are not in agreement with divine truth. "God is light, and in Him is no darkness at all." "Ye were sometimes darkness, but now are ye light in the Lord." "What communion hath light with darkness?" (1 John 1:5; Eph. 5:8; 2 Cor. 6:14).

These references clearly intimate

that it is necessary for us to become the subjects of divine "illumination". This is Brother Thomas' theme in the first chapter of *Elpis Israel*. "This," he wrote, "is indispensable; for there is no obtaining of this commodity except through the Scriptures of truth."

The importance of this position, on general doctrinal grounds, is greater than is sometimes appreciated. It is easy to imitate the attitude which was in evidence during the period of the Judges. That book concludes with the tragic words: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). There should have been a King in Israel: none other than Yahweh Himself (Judges 8:23; 1 Sam. 8:7). But this summary at the end of the book, reveals that Yahweh had been dethroned from the hearts of the people. Due to neglect of spiritual matters, and influenced by

unsound liberal leadership, the people had become indifferent to the call of separateness from the Gentiles for the glory of Yahweh, which was the basis of their national existence.

The flesh reigned in Yahweh's place. Dominated by pride and worldly philosophy "every man did that which was right in his own eyes". Doubtless, pious comments were made about "non-essentials" as though parts of the divine revelation were of such little importance as to be ignored or interpreted in accordance with the whims and fancies of men.

Prize The Truth And Obey It

This falling-away in Israel stemmed from compromise with the Gentiles (Judges 1:33). Men became impatient of the time-honored concepts of the Word of God (Ch. 2:2), and commenced to introduce the practises and philosophies of the world into the Ecclesia (Ch. 1:6). They came to terms with the flesh rather than maintaining a war against it (Ch. 1:35). Lack of sound knowledge (or "illumination" as Brother Thomas termed it) was the major contributing cause which led to the disaster (Ch. 2:10). The truth had been maintained with an appreciable degree of purity and dedication for the two generations from the days of the pioneer brethren in Josua's times; but by the third generation it had become corrupted (Ch. 2:7, 10). The fathers gave a solemn undertaking that they would obey Yahweh and uphold the purity of His Word (Josh. 24), but the following generations failed to honour these ideals in three vital respects: (1)

— They neglected their own spiritual education; (2) — They encouraged their children to "think for themselves" instead of being rigidly guided by the Truth; (3) — They failed to become living examples of the Word of God within their own family and communal groups.

The result was a decline of understanding and morals that became more accelerated with each succeeding generation, until, finally, "every man" learned "to do" and believe "that which was right in his own eyes".

Following the days of Joshua, the general drift towards a more liberal religious life, resulted in the undermining of the Truth. Reliance was placed upon flesh rather than upon Yahweh (Ch. 2:19); separateness from the Gentiles was broken down (Ch. 3:1-6); marrying out of the truth was condoned (Ch. 3:7); the theological commentaries of the Gentiles were sought to the exclusion of the writings of the pioneers, so that religion was modernised, by acknowledging the "latest thing" in gods (Ch. 5:8); wealth dedicated unto Yahweh was given over to the manufacture of graven images with which to honour Him! (Ch. 17:1-4); they "bought" themselves priests, to satisfy their religious conscience, and left matters in their hands to relieve themselves of all responsibility (Ch. 17:5-13).

The list of crimes practised in the name of Yahweh during the period of the Judges, could be extended further. They are all summed up in the words: "they did that which was right in their own

eyes." They walked "in the way of Cain" (Jude 11). In other words, they claimed to worship Yahweh, but did so according to their own ideas and terms.

It is somewhat astonishing that the Name of Yahweh occurs some 171 times in the Book of Judges, suggesting that the people mouthed the Divine name, but failed to apply its principles in either teaching or action.

Holding The Truth

The constant exhortation of *Elpis Israel* is to "search the Scriptures". Truth cannot change; and we must be able to determine what is right when it comes to the question of divine revelation. We must understand the Truth and embrace it with conviction. In 1894, Brother Roberts wrote:

"This is no longer a time for discovering the Truth. That work has been done, even done in the days and by the labours of Dr. Thomas. Since then it has simply been a work of sounding known and established Truth into the ears of all who will hear . . . The work the Lord has been doing (during the past half-century) is susceptible of two great divisions, to wit: The recovering of the Truth to mankind, and the preparation of a people for the Lord at his coming. The first was completely accomplished through Dr. Thomas and his faithful coadjutors in his days. The second has occupied the time and labour of the faithful and wise of the household during and since the days of Dr. Thomas . . . When anyone is now invited to enter the ecclesial fold through a belief and obedience of the Truth, it is not asking him to identify himself with an Ecclesia of searchers for the Truth, but an Ecclesia that has found the Truth and is built upon it."

This attitude is the antidote to the type of conduct manifested by irresponsible men and women as in the days of the Judges. Will we

permit ourselves to be "tossed to and fro," and carried around with every wind of doctrine (lit. teaching — Eph. 4:14)? Or will we become "illuminated" with the pure light of divine truth in such a way as to completely destroy the native darkness of our hearts?

That is the vital question before us in the first chapter of *Elpis Israel*. Its author calls upon his readers to recognise that a true appreciation of the implications involved in this question is really a matter of life and death:

"Great is the consolation that 'the wise shall understand', and 'shall shine as the brightness of the firmament'. Be this then our happiness to understand, believe, and do, that we may be blessed in our deed, and attain to the glorious liberty and manifestation of the sons of God" (p.8).

Challenged By The Lord

Search the Scriptures, and "cast away to the owls and bats the traditions of men". This is the recommendation of *Elpis Israel* (p.5) supported by the Word. The religious leaders of Christ's day refused to do this. They repeated the error of the period of the Judges, and did "that which was right in their own eyes," making "the word of God of none effect" by so doing (Mark 7:13). Thus they destroyed its power (Rom. 1:16), for it will only "effectually work" within individuals to bring them "unto salvation" when it is enthusiastically embraced in truth (1 Thess. 2:13; 2 Tim. 3:15).

The Pharisees did not do this, and with heavy irony the Lord upbraided them. "Full well ye reject the commandment of God," he declared. The statement literally means "how noble is your conduct"! They claimed to uphold

the Word of God, yet their own "traditions" blinded them to the fundamental spiritual concept that "every word of God is pure" (Prov. 30:5; cp. Mat. 4:4). When this is upheld, then "every word of God" will be treated with the utmost reverence, and no place will be found for human philosophising such as the Pharisees delighted in.

However, it should be observed that all traditions are not "of men". The apostle Paul emphasised the necessity of holding firmly to those sound principles of truth that had been taught by the Apostles, and which, even during their own times, were in danger of being overwhelmed by the increasing liberalism of the times. Hence the exhortation: "Stand fast, and hold *the traditions* which ye have been taught" (2 Thess. 2:15). "I praise you, brethren, that ye remember me in all things, and keep *the traditions* as I delivered them to you" (1 Cor. 11:2-mg).

Repeatedly, the history of the Truth, from the beginning of time, has witnessed periods when fleshly pride has so triumphed over Godly humility, and men have placed such value upon the products of their own reasoning, as to befog the truth. With its glorious light hidden from their minds, they have ceased to elevate "every word that proceedeth out of the mouth of Yahweh" (Deut. 8:3; cp. Matt. 4:4).

Permissiveness Or Purity?

This is the age of ecumenism. It is also the age of permissiveness. Almost any aspect of life today, when compared with behavior

patterns of the past, provides incredible contrasts.

What of the Ecclesia of Christ, and its allegiance to the purity and practise of divine truth today?

How does it stand in comparison with the position taken by our community eighty-three years ago:

"Stern and unbending stuff is needed in this age to uphold the scriptures against the almost universal tendency to bend them to the theories of the scientific sceptics; and to resist the growing and undignified habit of trying to mollify the infidel by rounding off the rough edges of the Bible in order to make it more palatable to his refined and cultured taste. Theological professors of all kinds are mutilating the scriptures to conform them to a more rational and modern pattern in order that the attacks of the scientific agnostics may be rebuked, and at the same time a hold retained on the religious world. It is sheer folly to hold on with the world's wisdom, and expect to retain the wisdom of God. What is wanted is uncompromising fidelity to the Bible." — *The Christadelphian*, 1887

The saints of God in the 1970s, called out from the world of Gentile darkness to become a people dwelling in the pure light of the divine Word, must maintain this standard. *Elpis Israel* will impress us with our true needs in this regard. By turning again to this wonderful exposition of the Kingdom of God, our minds will be renewed in those powerful truths which are able to generate a divine force capable of reproducing the likeness of Christ in our lives. We will thus be strengthened to continue our "walk in the light" until the coming of Israel's King.

The first chapter of *Elpis Israel* is brought to a conclusion upon a note that should encourage the reader to continue studying the

book through to the final page:

"Be this, then, our commencement; and may the Lord himself prosper our endeavours to decipher and under-

stand His word, and to disentangle it from the crude traditions and dogmatisms of contemporary theologies."

— J. Ullman (WA)

Pondering the Proverbs

Profiting From Reproof

"Turn you at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you" (Prov. 1:23).

This is wisdom's appeal. It is not a vain appeal. It does not call upon men for impossibilities. It ignores Calvinism, and the practical fatalism that would make God responsible for every imperfection and failure. It assumes that men can turn, and in doing so, it is in harmony with what we practically find human capacity to be, apart from theories of metaphysicians. Men turn up and down, for good and evil, according to the pressure of surrounding circumstances and influences. They become educated or remain in a brutalised state according as they are compelled to submit to instruction or left to run to waste. Wisdom recognises this moral elasticity of man's situation, or implores them to turn. It presents an incentive. The spirit of wisdom — the knowledge conveyed in wisdom's words — will become the property of those who give heed — a precious property — conferring, even now, a wealth of grace and excellence and honour, and in the end, the otherwise unpurchasable glory of everlasting life.

The Benefits of Wisdom

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee; understanding shall keep thee" (Prov. 2:10-11).

Wisdom is a safe guide even now. The man who disregards her is exposed to evils and dangers from which the child of wisdom is, by the very exercise of wisdom, 'preserved' and 'kept'. The wicked destroy themselves by their folly, and live not out half their days. Life, even as it now is,

is a thing of conditions. Compliance with them is a necessity. If a man allow not himself sufficient reflection to note and consider what they are, and humility enough to conform to them, he will suffer inevitably for his neglect. 'In wisdom' all things are made, and it is only by the exercise of wisdom that we can obtain the satisfaction that comes from being in harmony with them. If this is true of the life that now is, how much more is it of the life that is to come.

The Need Of Discipline

"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15).

A child is an object of endearment to parental feeling; and if there be a lack of parental discernment of what is wise and good, the sense of endearment will arrest the hand of correction, to the child's detriment. There is a tendency in most fathers and mothers to think that their child is an exception to Solomon's rule; and there is a tendency in modern sentiment to rebel against Solomon's 'rod of correction'. They think wisdom is in a child as sweetness is in a strawberry: and that you have only to let it grow, with as little interference as possible, to have the result desired. Experience, and a study of nature, show Solomon to be absolutely right. Wisdom comes with education only, and the principal part of education, in the early stage, is the parental rod of correction. In all stages suffering is the way to obedience and moral development. Where there is no suffering, there is no ripeness, no sympathy, no consideration for others, no quickening; but a dull, selfish, wilful disposition, that disqualifies for the approbation or the use of God and man.

— R.R.

Questions



Answered

CHRIST OUR ALTAR

Proposition

"I read with interest your article in Logos (vol. 36 p.423) entitled 'The Altar' and would like to pass a few comments. You quoted from Exodus 29:36-37, and pointed out that the altar required cleansing, and as it typified the Lord Jesus, so to fulfil the type, the Lord required to be cleansed, though in his case, the defilement was only physical and not moral.

"You also state on p.424, 'The Altar was accounted 'unclean' because it was constructed through human agency,' but Exodus 20:24-25 does not support such a conclusion. V.25 reads: 'And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it.' In other words, if 'human agency' disobeyed God and failed to carry out the instructions concerning the building of the altar, then it became polluted and unclean, but not otherwise. It was not unclean because it was constructed through human agency, but only if human agency disobeyed.

"If an altar was built that did not comply with God's instructions (i.e. it was polluted or unclean) then it would be unfit for His service, and would be rejected. God would not accept a polluted altar and then cause it to be cleansed, atoned, sanctified and anointed so that it would become most holy. For the altar to be acceptable and fit for service, it had first of all to be unpolluted and clean.

"Then what does Exodus 29:36-37 mean? Firstly, it is referring to an altar that is already in existence. It is apparent, of course, that an altar cannot be cleansed, atoned, sanctified and anointed until it is first of all built and God has accepted it. But even when the altar is built to God's instructions and is therefore unpolluted, it then has to be devoted to God's service by the various steps listed above.

"This is a type of the Lord Jesus who was washed in the waters of baptism and rose to a newness of life. He was anointed, sanctified and became an atonement for sins, and so these verses in Exodus 29 accurately portray the great antitype and give us a true picture of the nature, the life, and the ministry of the Lord Jesus Christ."

Answer

The instructions of Exodus 29:36 clearly state that the altar had to be "cleansed", which shows that your concept of uncleanness relating only to an altar that had not been made according to the specifications of Exodus 20:24-25 is incorrect. If the altar was not made according to the divine pattern it was of no use whatever to Yahweh; thus He condemned

Israel for making "altars of brick" (Isa. 65:3).

An altar had to be made of earth or unhewn stone. The stone pointed forward to human nature, which we will show to be accounted "unclean"; and it was "unhewn" because the shaping of it was to be by divine instrumentality. Jesus came in our nature, but his character was divine. In the nature we see the

antitype of stone; in the character, the antitype of unhewn stone.

Now look a little more closely at the manner in which the altar of Exodus 29:36 had to be cleansed. It was not by washing, which might fittingly foreshadow baptism as you suggest, but by the shedding of blood, and that of a sin offering!

The instructions are more explicit in Ezekiel's description:

"Thou shalt give to the priests . . . a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it (i.e. the altar), and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it" — or make an atonement for it (Ezek. 43:19-20).

The altar was thus cleansed through the shedding of blood. Whose blood was shed to cleanse the Jesus-altar? None other than his own, in spite of what the clean-flesh theorists might say (see *Watchman*). This is proved beyond all shadow of doubt in that Paul shows that the offering of the bullock for sin pointed forward to the offering of the Lord Jesus (Heb. 13:11-12). Obviously, if a sin-offering was required to cleanse the altar, and Jesus is our altar, he must have been related to sin in some fashion. Now sin, in Scripture, is used to describe both actual transgression or human nature. Jesus never sinned in the former acceptance of the word, but he was "made sin for us" in the second meaning of it (2 Cor. 5:21). Thus the obvious teaching of both Exodus and Ezekiel is that Christ our altar, was cleansed from human nature through his own offering, by being raised from the dead to life eternal.

This is the clear teaching of Paul in Phil. 2:8:

"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; THEREFORE God also hath highly exalted him and given him a name which is above every name."

Hebrews 13 establishes three points of doctrinal importance:

1. Christ is our altar — v.10.
2. He is the sin offering — vv. 11-12.
3. He was brought from the dead to eternal life through his own blood — v. 20.

Please note the significance of this last statement. It reads:

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant . . ."

How did the Lord attain unto eternal life?

Through the blood of the everlasting covenant, Paul answers.

And what does the blood of the covenant signify?

It is a figure of speech representing the dedicated life of the Lord unto death upon the stake. Through rendering perfect obedience in life, and giving himself to a sacrificial death, he gained life eternal, and opened the way for us to do so also.

Paul clearly teaches that it was imperative for the Lord Jesus to die in order to live. If he had avoided the sacrificial death commanded by the Father, he would not have attained unto life. For that matter, neither will we (see Rom. 6:3).

We suggested in our previous article, that the altar was treated as "unclean" because of its association with a people who were unclean. You take exception to

that. But it is endorsed by the teaching relating to the High Priest. He stood as representative of the nation, and therefore was considered as "bearing the iniquity of the holy things" (Exod. 28:38; Num. 18:1).

All the things relating to Yahweh's service were treated as unclean and had to be atoned for, including the mercy seat, tabernacle and altar. All pointed forward to the Lord Jesus. Thus it is written:

"It was necessary that the patterns of things in the heavens (i.e. the tabernacle and furniture associated with the Mosaic heavens) should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9:23).

What are the heavenly things themselves? Christ and the saints. He is the antitypical altar, sacrifice, book of the law, tabernacle, mercy seat and so forth; and they become part of all this by association with him. Of him it is stated:

"By his own blood he entered in once into the holy place, having obtained eternal redemption" (Heb. 9:12).

The words "for us" included in the A.V. but not in the R.V., Diaglott, etc., should be ignored. The Greek tense is in the middle voice which describes something that one does for oneself. "Having obtained for himself eternal redemption" is the sense of the original.

Jesus died as a representative man. It is said of him that God "laid on him the iniquities of us

all" (Isa. 53). How did He do this? By so begetting him that he should inherit human nature, requiring that he should conquer the evil proclivities of the flesh from day to day: proclivities which in others invariably lead to sin. Peter taught:

"Who his own self bare our sins in (Gr. "en" within) his own body on the tree..." (1 Pet. 2:24).

How did he do this? By coming in sin's flesh: a nature that is described in Scripture as evil, and against which we must be on our guard. Thus:

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8).

"The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

"The thinking of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

In contradistinction to these clear statements of Scripture, we have received correspondence from those who claim that the flesh is still in the "very good" state in which it was found originally (Gen. 1:31), and as such it can of itself manifest the righteousness that God requires of us all. John clearly states that the person who claims that he is not related to sin (quite apart from sins) "deceives himself and the truth is not in him" (1 John 1:8).

That is how serious this subject is. We appreciate your letter, and invite you to write further.

— Editor.

Paul, in his farewell charge to the Ephesian elders, said, more than once, that he gave them the whole counsel of God. Let us beware of cutting and trimming th Spirit's teaching in order to please either ourselves or our hearers.

SUBDUING GIANTS

"And there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was the son of the giant. But when he defied Israel, Jonathan the son of Shimea David's brother slew him" (1 Chron. 20:6-7).

What Is The Purpose Of The Record?

This victory gave Jonathan, the nephew of David, great prominence in Israel. He had courageously taken on the giant of a man, made to look even more fearsome because of his curious deformity: six fingers on each clutching hand, and six toes on each firm foot, and slew him. The Hebrew word describing the action (*nakah*) suggests the decisive nature of Jonathan's attack. He struck him down; destroying him as one would crush a fly.

At one moment the huge Philistine was mouthing his blasphemies against Israel, defying its army, and doubtless instilling fear in the hearts of his enemies; and the next moment he was dead upon the ground, his mouth forever closed in death.

Jonathan's victory placed him among the forefront of Israel's most valiant warriors. He had matched the fleshly power of his adversary with his faith and courage and had won, so that the victory was recorded as outstanding in the annals of Israel's history.

But why did Yahweh record it? Merely to reveal that Jonathan triumphed in that day? Merely as a national boast? By no means; that is not typical of the record.

The incident recorded is part of Yahweh's revelation to man, and there is more in the narrative than the recording of an improbable incident and an improbable antagonist.

We are told that the man was a giant, and that he had six fingers on each hand and six toes on each foot instead of the customary five, for a very important reason that we will consider in a moment.

Meanwhile, consider how Jonathan won. He blended courage with faith to step out against the giant. He fought for David as part of the army of Israel and of God. He knew that there was no place for the fearful in such an army, and if he were afraid it were better for him to return home. Doubtless he had heard the exhortation of the priest before advancing against the foe:

"Hear, O Israel, ye approach this day unto battle against your enemies; let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for Yahweh your God is He that goeth with you, to fight for you against your enemies, to save you!" (Deut. 20:1-4).

Jonathan marched against his six-fingered, six-toed foe that day in the confidence of faith; a faith that was fortified no doubt by the victory that his uncle had won

against Goliath some years earlier.

Faith was given a great impetus on that day when the Israelitish army saw the recumbent figure of the frightening giant on the ground before Jonathan his victor.

The Lesson For Us

Is there not a lesson in this for us? Undoubtedly there is if we would but search for it. Why does the narrative include the curious detail concerning the fingers and toes of the giant? Doubtless because people took heed of the deformity and feared the more because of it.

The fact that they are recorded enables us to obtain a clearer picture of the giant and the battle. They suggest that every detail concerning his antagonist was deeply imbedded upon the mind of Jonathan as he went forth to do battle with him.

And what does that teach us? Surely that we must not underestimate the powers that are opposed to us. Let us take heed to their potential. Let us count their fingers, count their toes, measure their stature, take their weight, calculate to a nicety as to their strength and skill in battle.

He is a fool who calls a giant a dwarf. We are foolish if we underestimate the power of the world's influence to stifle the Truth. When young men imagine that by a wave of the hand they can brush away all difficulties, they are in a state of mental intoxication. Such need to heed the exhortation of Peter:

"Be sober, be vigilant; for your adversary the devil goeth about (like a weakling? like a rabbit? like something we can ignore?) No — like a roaring lion seeking whom he may

devour" (1 Pet. 5:8).

Would we ignore a roaring lion? Would we merely sneer at it? Or wave our hands to tell it to be gone? No, men are in awe of such an animal; they call the lion the king of beasts. Its strength, swiftness, courage and ferocity are beyond all doubt.

If we were called upon to face a lion, we would need to take heed to these facts, calculate the issues involved, and make adequate preparation.

David did so, and defeated the lion in battle that attempted to ensnare his sheep. Benaiah the Levite received renown by slaying two "lionlike men of Moab", warriors of outstanding courage, savagery, strength and fighting ability who met their match in the faithful Levite (1 Chron. 11:22-23).

Neither David nor Benaiah were foolhardy. They matched strength and savagery with faith and courage; they took heed to the ability of their respective opponents and made adequate preparation.

The Battle Of Life

We are called upon to face both lions and giants, though frequently they creep upon us so silently as to take us unawares. The world at large is as a roaring lion, and Paul exhorts Ecclesias to take heed of this and its influence in making their official appointments (see 1 Tim. 3:6; 2 Tim. 4:17). The lust of the flesh, the lust of the eyes, and the pride of life are three giants, who challenge everyone of us, and whom we will never defeat in our own strength. Moreover they have six fingers on each hand, and six toes on each foot! They are amply equipped to take fleshly hold of us and

convey us where we do not want to go (Rom. 7:15). We must battle with them to the death. There can be no truce or compromise with such. Nor is the victory easily won. In engaging in the battle do not minimise the strength of the opposition; carefully assess both its strength and ability, and make adequate preparations to counter them.

In battling with these giants, some find it hard to pray, others find it difficult to show faith, many lack a stimulating vision of the future. Those so handicapped find the battle extremely difficult, and victory impossible, for they have only their own strength in which to meet the giants. The power to conquer is not in us, it is in God. We must lean on Him; He must be allowed to energise us; He must be our inspiration, strength and confidence. When He is that, there is more with us than can possibly be against us. With our adversary there is "an arm of flesh; but with us is Yahweh our God to help us, and to fight our battles" (2 Chron. 32:7-8). When that is our case, we can engage upon the battle of life with every confidence that we will match the success of Jonathan.

Matching Giants

We need to take upon ourselves the whole armour of God: the sword, the shield, the breastplate, the girdle, the sandals, and move resolutely against the enemy, resting on the grace of God to succeed.

But we must manifest confidence, and this demands faith. "This is the victory that overcometh the world, even our faith," wrote John (1 John 5:4).

How do we develop faith? By hearkening to the Word (Rom. 10:17). It will not come otherwise, but with it we are equipped to subdue giants.

And the giants are mighty in these last days, as Paul warned us they would be (2 Tim. 3:1-7). They are the six-fingered, six-toed giants of the flesh. They do not represent new perils, but old ones intensified. They look more powerful than they are when the Bible is neglected. When it is studied and applied we are strengthened for the battle of life.

So what is the course of training necessary to meet the giants of the flesh with any prospects of victory? Read the Scriptures daily. Take time to grasp the sense. Consult sound expositors, as Brethren Thomas and Roberts. Persevere, and we will be safeguarded against unbelief in the ability of God to help, or in the veracity of His word.

Rigorously exclude company and habits that "choke the word and make it unfruitful".

Allow neither cares nor pleasures to crowd God's truth and word from our mind. Prayerfully persevere thus, and we will grow in Christ, and become strengthened to resist fleshly lusts, and the enticements of the world without, and will become "fruitful in every good work". Thus we will "endure to the end", and realise at last that the Forces available to us to gain victory are greater than those against which we must struggle.

Thus strengthened, we will be equipped to meet and defeat the giants that will otherwise conquer us.

— P.H.

Called to the Judgment Seat

Our call to judgment is a serious matter and something we must keep in the forefront of our minds as an inescapable reality. Christadelphians through several generations have spoken often of the day when they will be quietly taken away from this everyday world, to meet their Lord at Sinai. The theme has been the ground of exhortation that we should keep ourselves watching and waiting.

The traditional understanding of the secret return of the Lord and the judgment at Sinai is losing ground in certain quarters to the idea that Jesus will come from heaven in dramatic form to the Mount of Olives; that the angels will overthrow the assembled armies in the land of Israel; and after this the Lord will call his people to judgment. In such a view as this there is no place for an early unexpected call to judgment, because it teaches we must look first for the visible appearing of Jesus, and dramatic events in the land of Israel. If we condition ourselves to this point of view — a mistaken point of view — our watchfulness and preparedness is likely to suffer.

It is the duty of brethren enlightened in the old scriptural interpretations to maintain a witness before their contemporaries, as did the prophets of old. Love of our brethren and sisters, and obedience to God require this, that we may help in saving some from falling from their steadfastness. In this work of witness the book *The Way To Jerusalem* by Brother G. Pearce

is a useful aid. It faces squarely the new interpretation of scripture that is brought forward to justify the judgment at Jerusalem after Christ has manifested himself; and it also shows in great detail how sound are the grounds of the traditional interpretation. It is very valuable to have an up-to-date book dealing with a current topic, that one can give to brethren and sisters after arousing their interest by talking of these matters.

The Way To Jerusalem deals not only with the Old Testament scriptures on events at Sinai and in Arabia, but also with the Mount Olivet prophecy, the "coming in clouds," and other New Testament scriptures which are now being construed to teach the manifestation of Jesus in the earth before the resurrection and judgment.

There is a very interesting section which pieces together the various scriptures that describe the return of the Jews in the time of their distress, and the Highway to Zion along which the returning exiles will travel.

The Way To Jerusalem is the third book in a series aiming to re-state various aspects of the Hope of Israel in current contexts. The next title in the series, due for publication later this year, seeks to make more real and substantial our adoption into Israel. It has the title *Do You Understand The New Covenant?*

Copies of *The Way To Jerusalem* are available from Logos Book agents as listed on the cover.

The Latter-Day Witness to Truth



We propose, in this supplement, to commence to retell the story of the revival of the Truth in these last days. It will be continued as we are able and as means are available. These supplements are maintained by voluntary contributions from readers, and are divided into three subjects: archaeology, prophecy, and the latter day witness. Thus the next supplement in this present series will not appear until three months hence, God willing.

We disclaim any originality in the matter set forth. The materials requisite for it have long existed in one form or another, and we are privileged to have many of the early writings of the Truth at present not available to the general reader. We will draw heavily upon these without necessarily acknowledging authorship, as we may add or delete as we find necessary.

It may seem foolishly ambitious to attempt to cover the early history of the Truth in such a fashion; but, really, we do not aim to do that. All that we are attempting is to set before the reader, in a connected form, some of the early strivings of men of faith to establish the latter-day witness to Truth. We hope to make each supplement interesting, and introduce material that will enable the reader to recapture something of the spirit that motivated our pioneers, and the circumstances in which the Truth struggled for expression in these closing days of the Gentiles. This is a personal and an Ecclesial heritage, and we trust that the reader finds it both interesting and helpful.

LOGOS SUPPLEMENTS

We appreciate the voluntary contributions of readers that make these supplements possible. We plan, according to the means that make it possible, to publish a supplement on archaeology in our next issue — God willing.

WHAT THE REVIVAL OF TRUTH MEANS

Daniel was told that the Lord God ruleth in the kingdom of men. That being true, it is also true that He overlooks the development of the Truth. At the Jerusalem Conference, Peter told how, through his instrumentality, "God did visit the Gentiles to take out of them a people for His name" (Acts 15:14). He was inspired by the Holy Spirit for the purpose in view. That was then necessary for the revelation of divine truth that had to be given.

In these latter days the inspiration of the Spirit has not been necessary, even though the work of 'taking out of the Gentiles a people for His name' has continued. All that has been necessary, has been the correct understanding and exposition of what inspiration had already delivered into the hands of men: namely, the Scriptures. John Thomas and Robert Roberts have been among the men used by Yahweh to that end.

God has ever had His human instruments for doing His work among men, raising them up and girding them (sometimes when they have not known Him) for the sphere that had to be filled and the work that must be done. The glimpses of history which we get in the Bible show us this too well to need much illustration. Noah and Abraham; Moses, Samuel, and David; Ezra and Nehemiah; and, lastly and pre-eminently, 'the Man Christ Jesus', stand out in bold relief among the contemporaries of their times, their histories marking the progress of the divine purpose and adding new chapters to the great world-work of the Eternal.

God Still Working Among Men

Are we accustomed to think that this is all past and over, now that the Bible is finished, and the Spirit is no longer seen imparting its supernatural wisdom and energy to divinely chosen men? The thought would be a groundless one. There can be a divine choosing and upraising, without being accompanied by the bestowment of a supernatural spirit. Even in Bible times this was so. Cyrus was elected

in this manner, and the Pharaoh of Moses' day was thus 'raised up'; and though we have no instance recorded of a prophet of the Lord being sent forth without the credentials of the Spirit, it does not follow that such a thing could never be. Humanity, generally, is the raw material out of which the Great Artificer selects those elements which, under the general laws of Nature, are turned out most fitting to His hand. But in addition to this it is true that when a cornerstone is needed, or a pivot has to be provided, or a beam or a girder has to be laid in the structure, something more will be done than a mere selection in Nature's ready-made materials. The Spirit of God (without which 'Nature' is nothing at all) will work through Nature to prepare the thing that will be needed; as when a workman, finding that none of his implements will do, makes a tool on purpose. So we may well believe that, at what are called the turning-points of history since Bible times, there has been a 'calling and girding' of men to fill the providential places. They may have seen no angel of the Lord in their threshingfloors, nor heard any voices in the visions of the night. Life's ordinary things may have led them to respond to the inaudible voice, yet none the less really may they have been 'men on the way'.

In the sense thus carefully explained it would appear that the remarkable man whose story we propose to consider was raised up by Yahweh to find and give to his generation the *lost key* to the divine purpose in the earth as revealed in the Scriptures.

Dr. Thomas Not A Religious Reformer

Still it would be proper here to observe that Dr. Thomas was not a *religious reformer* in the usual sense of these words; and side by side with this observation it may be remarked that he has not established a religious sect. Wesley aimed at breathing new life into an ecclesiastical organisation, and actually created a denomination differing little from the Church of England except in that the word 'denomination' expresses; Luther's reformation left untouched the basic doctrines of the Catholic Church. But

Dr. Thomas was the human instrument in reviving, not an institution, but a 'dead body' of truth; and this 'breath of life' has formed for itself living souls, differing as widely from the 'religious' people around as the difference between a human being and an automaton. A sect is a part of a whole. They who have accepted and obeyed the truth which Dr. Thomas was the means of bringing to light have no part or organic relation with any ecclesiastical body or with any 'religious' movement. It is not a case of 'Ishmaelites' over again, or of 'Jews and Samaritans', but simply a total and radical difference of conception as to *what religion is*, which separates them from their contemporaries by a whole hemisphere of thought and feeling. Every reformer, such as Luther, or Wesley, or Knox, has built upon certain fundamental ideas of religion. Dr. Thomas was led to see that these ideas were the vain imaginations of men, and the Spirit of Truth led him to see foundations of faith as new and unknown to the modern mind as when an ocean-bed, by some strange upheaval, becomes a new-born continent.

Another distinguishing fact to be mentioned in regard to Dr. Thomas is, he was not remarkable for the enunciation or discovery of any *one* great truth. There is no one great doctrine we can hang about his neck, as justification by faith is connected with the name of Luther, or sanctification with that of Wesley. He did not so much discover a brilliant star as give us a true astronomy; it was not so much the announcement of an unknown truth as the marvellous systematisation of many truths, and the disentanglement of the divine purpose from the web of error which tradition through centuries had woven. Newton discovered gravitation, but he did not realise what a marvellous generalisation it would become; but Dr. Thomas not only explained the doctrine of gravitation in theology, but unlocked all the treasures of religious knowledge with this key. So nearly every teaching to be found in the Doctor's final publications may be seen in some fragmentary form or another up and down the theological literature of the world,

but nowhere else can be found that harmonious system in which these parts are displayed, crystallised together; a perfect microcosm of transparent truth, before which the enriched mind pauses and rests, and remains in intellectual repose.

THE EARLY LIFE OF DR. THOMAS Birth And Boyhood

We now centre our attention on the year 1805, and 12th April, in which day John Thomas was born. His father, at that time a Congregational, but later a Baptist minister in London, was a man of considerable mental energy and independence — qualities very ill-suited to the cramping and annoying circumstances of a small dissenting pastorate. His sphere in the ministry was therefore frequently changed; in London, Scotland, Lancashire, and then in London again, he found temporary places of settlement, sometimes preaching, sometimes school-keeping, and sometimes working as an office clerk.

When his son John was about 17 years of age the father began to think about a suitable profession for him to follow, and at last decided that he should study medicine. The family was, at that time, residing at Chorley, in Lancashire, and John began his private studies there under the tuition of a surgeon in the town, and remained there two years. Following his father to London, we find him for the next half-dozen years still in London studying, attending lectures, walking to St. Thomas' Hospital, contributing to the literature of surgical science, and during the later part of that period, having become duly qualified, practising as a physician in the suburb of Hackney.

It is interesting to recall the early life of Dr. Thomas when he was yet a boy. The materials are scanty, yet sufficient to gain some idea of his personality, to trace his thought, to understand his nascent proclivities, and to see how the child was father to the man. He was a good-looking boy, above the medium height, and had a figure straight and supple, a plentiful growth of fine, soft, and wavy hair, a firm mouth, a quiet, unconquered, and observing eye. Of his mental quali-

ties it will be necessary to speak hereafter, when the ripeness of his fine intellect can be studied to better advantage. He gained some of his knowledge of English and possibly his first smattering of Latin. Later in Lancashire, and then in London, he went daily to the surgery, or the lecture hall, or the dissecting room. Critical and reserved, observant, reflective, with a quick wit and a questioning manner, the graceful youth picked up his profession with much readiness, making few friends as he went along, but caring nothing about that, even if it ever occurred to him.

Early Manhood

From his boyhood up to his early manhood he was not *religious*, even in the conventional sense of the word. He was not emotional or nervous; he listened to his father's sermons (probably they were not very rousing) with well-behaved attention, but never knew what it was to be 'convinced of sin' in the orthodox sense, though if he had been appealed to he would at once have admitted himself 'a sinner'. His introduction to 'membership' in his father's church at Chorley was a farce. He stood it for a while, then retired. It would not be difficult to decide his reasons for the first step or the latter. He was loth to enter; he was disgusted to remain; he was willing to retire.

Like most youths, he had read the Scriptures in a fragmentary way and was dreadfully ignorant of them; he knew nothing of theology; and though he had a critical mind and no aversion for metaphysics, nothing seemed to deeply interest him save what was on the borderland, or within the province of his own professional studies.

From his point of observation, just outside his father's circle, he could note the conceited pretensions of the clerical class, the disdain of the 'established' priesthood, the jealousy of the 'dissenting' minister, the hollowness of religious profession everywhere, and the chaos of opinions and parties which covered the truth (whatever that might be) with confusion and contempt. Not that in his young days there were distinct notes in his mind, conned and studied; they were rather

unrecognised impressions — seed cast upon the waters, to be seen after many days.

It is generally thought that medical students (whether from the nature of their studies or for some other reason) are disposed toward materialistic views of human nature; but John Thomas does not seem to have evinced any tendency of opinion in that direction. A loftiness of moral faculty, which his subsequent life proves him to have possessed, probably saved him from being victimised by anatomical science, and preserved for him a sphere of mental freedom, permitting him to assess matters without bias. Like a young sapling, he grew up straight and comely, not warped or twisted by any influence whatever, free from theological priggishness or prejudice, though not free from a then unconfessed dislike of that miserable sectarianism of which he was in a position to take a tolerable survey.

He says of himself:

"He had never been cursed with the poison of a theological education. He knew, and he counted it his happiness to know, nothing about the writings of popular divines; nor did he ever trouble himself much about 'divinity' of any kind till about 1832."

He confesses to have been in early life 'thoroughly disgusted with sectarianism'. These few sentences throw a flood of light upon Dr. Thomas' early mental history. As far as the theologian or the preacher is concerned, he was not 'to the manner born', nor to any pattern shaped or formed. Whatever health is in natural erectness and independence, by which heart can beat and lung can breathe in freeness, he possessed it; while his moral rectitude (from the natural point of view), and his reverence for truth, and his susceptibility to the sublime, kept him from the evils of reckless youth.

There is clear evidence in Dr. Thomas' writing of his early classical attainments. He was probably then more familiar with Latin than with Greek or Hebrew, his understanding of these languages being developed later, whilst the foundation of the former knowledge was laid when at school. He there read *Caesar* and

among the translated English classics he was familiar with the readable pages of Rollin's *Ancient History*.

Of his home life as a youth we have little information. He was not sportive, but steady, studious and reserved. From his mother he inherited caution; from his father (or perhaps both parents), independence of mind. A quiet, regular going in and out is all we can be sure of, with rapid strides in his studies, very gratifying to his father. The latter evidently looked up to this sensible youth, not even refusing now and then to take his advice on family matters, but allowing his own impulsiveness to be checked by his son's extra caution.

THE DOCTOR'S FIRST THEOLOGICAL LESSON

In the *Herald of the Future Age*, vol. 3, p.123, there is the Doctor's own account of the only venture he made in the theological field during the time referred to above. It is as follows:

"At the age of 17½ we commenced the study of medicine with a gentleman, son-in-law of the 'perpetual curate' of the parish in which we resided, some 24 miles from Liverpool. We lived at the 'parsonage', where religion, however, had little place, save in the form of national-church 'temporalities'. We sojourned in this muslin manufacturing and cotton-spinning town about two years, after which we were translated into the family of an old navy surgeon in London. In both these situations we were actively and professionally engaged among a large population of labouring poor. We had no time for recreation, and our reading was everything but scriptural.

"Having accomplished a pupillage of five years, we entered as a student of medicine and surgery at Guy's and St. Thomas' at 22 years of age. At 25 we were authorised to practice according to law within the realm of England and its dependencies. During this eight years our pursuits were purely medico-chirurgical; nevertheless we attended at the French Protestant Church near the Bank of England, not, however, for the theology, but for improvement in the French tongue. Our mind was pre-occupied with the world

and our profession; 'divinity speculations', as we would have termed them then, we turned over to those whose 'call' was more 'divine' than our own; we attended to the matters of fact of the passing day.

"In those years our literary contributions were solely to the London *Lancet*, such as reports of cases, and articles on medical reform. On one occasion, however, they took a *theological* turn. A Dr. Dermott, a lecturer on anatomy and physiology at one of the London schools, published a communication in the *Lancet* on the Human Soul. In this document he remarked that man had a soul capable of a distinct existence, entirely independent of the body, but that during the present life this soul was dormant, or asleep, and that when death supervened the soul awoke from its dormancy, and so, disencumbered of 'this mortal coil', continued the individual's identity and existence in another state. This is very much like Dr. Bush's theory, with the exception that his soul is not dormant during life. This dormancy was necessary, to Dr. Dermott, who had sense and science enough to see that an active, intelligent, immortal being within a man was a physiological redundancy; therefore he theorised it to sleep, and accounted for all vital phenomena upon natural principles; while by inculcating its vital dormancy, moribund wakefulness, and disembodied perpetuity, he admitted the existence of an immortal soul in sinful flesh, and so saved his orthodoxy and his good name from reproach.

"This communication set us to thinking about the soul and immortality. We were aware that Paul had written something about these in 1 Corinthians. We turned to the place, read it, and reflected upon it until we thought we saw the truth of the matter, namely, that there was a vital or germinating principle in the body, which continued attached to every particle after death; that all human animal matter, like kinds of seeds, was subject to certain fixed physical laws, and that, when it had lain in corruption the time appointed, it then germinated and, like a plant from the earth, rose

a new living being from the dust of death. The existence in man of a part of God's essence, an intellectual and moral soul, capable of thinking, seeing, hearing, tasting, feeling, etc., without brain, eyes, ears, nerves, etc., to be breathed out with the breath at death, seemed to us a 'very foolish notion'; it must then depart from the mouth or nostrils; why not then catch it in some appropriate apparatus, detain it in a bottle, and subject it to chemical analysis? Such were the ideas suggested by reflection upon the bearing of the case. We rejected this view of immortality as irrational and absurd, but held on to the discovery we supposed we had made. The next thing was to take up our pen, as men draw their swords for battle, and make a push at Dr. Dermott's dormant soul. The article was published in the *Lancet* in the year 1830 or thereabouts.

"In reviewing this first essay we now see that, though more scriptural than the Doctors' theory, we had not struck the right chord. We find, too, that we had come to a pharisaic conclusion. Certain of the Pharisees believed in the inseparability of the soul and body as illustrated by the inseparability of the seed and its inherent vitality; a seed may die and never vegetate, but its vital or germinating principle cannot exist independently, and be every whit a seed in another state — the spirit, soul, or ghost, or ghost of a seed. Thus, they taught the sleep of the soul in the grave till the resurrection, when by virtue of its own immortal vigor it germinated a new living body out of the old materials, which was as much the body buried as the seed sown was the new body growing in the field.

"Our carnal or unenlightened reasoning on 1 Corinthians 15 led us to the elaboration of a theory identical with that to which these fleshly minded Pharisees attained by a similar process. Our error and theirs consisted in theorising the resurrection of the body too analogically — too strictly upon a vegeto-physiological principle. Seeds are perishable; and the only reason we could see why all men should not perish as seeds and animals was that God had decreed a resurrection. We

and these Pharisees, then, believed in the inseparability and immortal vigor of the body and principle of life, whose consciousness was suspended during the period of death, but whose intellectual and vital attributes were again associately developed by their spontaneous elaboration according to a law superinduced by the inherent germinating energy of the 'dust and ashes'. This energy we called the *soul*.

"We did not believe, for we neither knew nor understood, that the resurrection of the body was consequent, not upon an inherent physical quality, but on the bringing of the energy of the Spirit of God to bear on the mortal remains of the dead saints, through the agency of Jesus Christ at His personal appearing in power; that this spiritual energy, instead of being in the dead body, was extraneous to it and deposited in Jesus Christ; that because this immortal vigor was laid up in him he is styled 'the Resurrection and the Life'; and that, seeing he is the resurrection and the life of the saints in this sense, he is called 'Christ *our Life*'. We knew nothing about those things, which were all 'hidden wisdom', or mysteries, to us in those days.

"This inherent immortal vigor of dust and ashes, developed in resurrection, continued to be our view of the matter until about 1834-5 or 6, when we published the 34 questions in the *Apostolic Advocate* under the head of 'Information Wanted'. The subject, however, was in our mind, like Dr. Dermott's soul, in a dormant state. We thought but little about it, we did not discuss it, or write about it, that we remember; nevertheless, down to the publication of these questions, if any one had asked us our view of the soul and immortality we should probably have answered according to the view presented above."

THREE MEN OF THE REFORMATION

We now consider the labours of Brother Thomas in the association with two others who gave themselves to the work of reformation, and in doing so became instruments in the ultimate conversion of the author of

Elpis Israel.

It is remarkable, that in the early part of the nineteenth century, three young men, natives of England, Scotland, and Ireland respectively, at different dates emigrated to the United States, where, in the providence of God, they were destined to exercise a remarkable influence on religious thought, which influence was subsequently extended to the countries from whence they had emigrated.

Alexander Campbell, born in Ireland in 1788, arrived in America in 1809; Walter Scott, born in Scotland in 1796, took up his residence in the States in 1818; and John Thomas, M.D., born in London on April 12, 1805, landed in New York in June 1832.

The two former had been educated for the Presbyterian ministry; the last-named had been trained as a physician. All three, during a protracted career in the land of their adoption, undoubtedly did good service to the cause of religious truth, as public speakers, editors of periodicals, and in other ways.

Alexander Campbell, whose name latterly came to be specially identified with the movement in which he took a leading part (although Walter Scott was claimed as the original founder of what was known as Campbellism) having in 1812 become a Baptist, was engaged for a number of years in the corrections of errors among his religious contemporaries — high Calvinism being one of the dogmas which found in him an uncompromising opponent.

Campbell and Scott, it is stated, first met in the winter of 1821-2. About this time Scott claimed to have found what he regarded as the central idea of the Christian religion (namely, the truth that "Jesus is the Christ") and which he called "the Golden Oracle". Another prime factor in Scott's religious system was the simple nature of saving faith as belief in testimony, in place of impression produced on the mind by direct action of the Holy Spirit, as commonly understood. Both principles had seemingly been derived from the writings of another Scotsman, Robert Sandeman, who belonged to the religious community known as "Glasites", their founder having been

the "Rev." John Glas, at one time a minister of the Church of Scotland. In 1827 Scott proclaimed the doctrine of "baptism for the remission of sins", whilst Campbell claimed that he had contended for the same thing, in a public debate, as early as 1823, though not preaching it in his ordinary discourses.

The "Reformation" Or "Campbellism"

These two (Scott and Campbell) were for years afterwards intimately associated in the work of establishing and confirming what were termed "Reformation" (popularly "Campbellite" and today "Church of Christ") churches throughout the United States, and were most assiduous in disseminating the religious doctrines for which they contended, by means of press and platform; and largely by their efforts what came to be recognised as a religious denomination was built up.

The American "Reformation", although not really establishing "the gospel of the Kingdom of God" on its true Scriptural basis, yet served an important purpose in elaborating a religious system which necessitated a constant appeal to the Scriptures — at least the New Testament portion — and thus in a manner preparing a people who would be the more ready to accept and obey the true gospel of the Bible when its principles and conditions were afterwards more fully developed by one who should come after them, and who did not rely for his authority solely upon the New Testament, but appealed largely to the Law and to the Testimony as being, upon the very highest authority, able to "make wise unto salvation".

Campbellism, in fact, was, like the Law, a sort of "schoolmaster", whose training tended towards, but stopped short of, the actual "truth as it is in Jesus". This will be fully perceived as we proceed and thus much is necessary as an explanation for the introduction of the names of Walter Scott and Alexander Campbell into this narrative.

A Remarkable History

Of the three young men whose names are mentioned above, the great-

est of these, in the Scripture sense, was undoubtedly John Thomas. In Dr. Thomas: *His Life And Work*, Brother Roberts comments:

"His record is not that of a man starting out with a crotchet, or a theory, or an enterprise, to which he successfully applies the energies of a lifetime. It is that of a mind circumstantially driven into a path of research which he was not seeking, and impelled forward in it by a series of unwelcome incidents and experiences, which imposed on him the acquisition of knowledge not, in the first instance, sought for, and conclusions as unexpected as they were startling and disastrous to popularity. The narrative shows a clear intellect, and an inflexible conscience arriving at convictions unpalatable to coadjutors, and advocating them with a recklessness of consequences which unsuited him for sectarian schemes."

The value of Brother Thomas' labours over those of Campbell and Scott are testified by a James Lamb, who was a bitter opponent of the Doctor, but was compelled to testify to the value of his teaching. He published a tract in December 1865 entitled *To The Baptised Believers Of The Gospel Of The Kingdom Of God*, in which he wrote some very severe things in condemnation of Brother Thomas, but also interrupts the flow of a perfect torrent of fierce vituperation to make the following candid admission of his own and our indebtedness to this same much maligned individual:

"But let us by all means give honour to whom honour is due, and praise to whom praise is due. We have been noticing the evil John Thomas has been doing; justice requires that we also take notice of the good he has done. I frankly admit that I did not know what the 'gospel' was until I read part second of 'Elpls Israel' and other portions of his writings. It would be ungrateful as well as untrue in me if I were to deny this. Previous to John Thomas' visit to Britain in 1848, I do not believe there was a 'baptised believer of the gospel' in Britain. I know there are a few who say they were baptised believers of the gospel

previous to that time; but upon interrogating these persons, their confessions sadly belie them. At that time, many of us in Britain had learned through the writings of Alexander Campbell of Bethany College in America, that a bath in water was essentially necessary for sanctification in order to salvation. It is written: 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' But John Thomas let us know then that there was more than a bath in water necessary — that there was a certain 'word' and its concomitants to be understood and heartily believed before a bath in water could, by any means whatever, be efficacious in cleansing from sin or sanctifying. So that the meetings or churches of 'baptised believers of the gospel' which now exist in Britain can be said, I think, with all justice, to owe their origin, directly or indirectly, to John Thomas's instrumentality at time, by pen and voice, in arousing and calling men's minds to the inexorable fact, that if they would be saved from eternal death they must believe the things of the Kingdom of God and name of Jesus Christ, as revealed in the Law and the Testimony, and the writings of the apostles, and then be baptised into this name.

"Many years previous to 1848, A. Campbell showed abundantly the nature and design of the ordinance of baptism — that it was instituted to sanctify and cleanse the believer from his old sins, and initiate him into Christ; and that it is a second birth, in which the believer dies to sin, and rises to walk in newness of life, resigning himself to the will of his Lord, to serve him from henceforth and for ever. This is so far good in Mr. Campbell; but it was impossible that baptism could either sanctify or cleanse him, seeing he altogether ignored 'the word of the kingdom,' and was in great measure ignorant of the things concerning the name of Jesus Christ, which alone can make baptism efficacious in sanctifying and cleansing.

"Again, there was a work published in three volumes, in the years 1828-9, entitled 'Dialogues on Prophecy.' The theologian, Edward Irving, took part in these dialogues, and, as I am

informed, speaks under the fictitious name of 'Aristo'. Now, in vol. 3, pp. 438-441, Aristo graphically sets forth the truths concerning the Kingdom of God, as revealed in the writings of the apostles and prophets . . . but he altogether ignored that 'obedience' which the Gospel absolutely requires — even baptism, which God has instituted for the cleansing and sanctifying of the believers of the Gospel. John Thomas, then, has the honour of making this very important step in advance of Campbell or Irving, and showing that the water and the word are inseparable associates in God's plan of sanctification; and that whoever would be saved must conform to this plan, which is, first, to believe the things of the Kingdom of God and the name of Jesus Christ, and then to be baptised into this name. 'He that believeth' (the gospel), says our Lord, 'and is baptised, shall be saved; but he that believeth not shall be damned' (Mark 16:17). Notwithstanding that this truth is most emphatically taught in Scripture, it is a remarkable fact that it has been entirely ignored and condemned these many centuries by professors of Christianity; consequently great credit is due to John Thomas for discerning this and for making it known to his fellowman. I am not aware of any person, sect, or party who has any just ground whatever to rival John Thomas in claiming the honour of making this discovery."

Another man who became a bitter opponent of Brother Thomas because of the latter's forthright condemnation of his heresy gave testimony of the value of the Doctor's work in expounding truth. Benjamin Wilson, responsible for the *Emphatic Diaglott*, wrote of Brother Thomas in the *Gospel Banner* for 1865:

"Perhaps it is not too much to say that, as a writer, Dr. Thomas has done more than any other man of this generation, in opening up the Scriptures, and showing the intimate connection between faith and obedi-

ence in order to salvation. This we think is due to him — we give him full credit for what he has done, and for what we have received at his hands."

Brother Roberts' summary of Brother Thomas's labours is recorded in *The Ambassador Of The Coming Age* for August 1865:

"Dr. Thomas is not an apostle as a matter of commission; but as a matter of fact he has fulfilled the function of an apostle for the truth in relation to this age of the world. He has brought to light and expounded the gospel when, humanly speaking, it would never have been known in the nineteenth century. His patient and clear-minded studies, providentially directed, have extracted from the mists of theological absurdity on the one hand, and philosophical speculation on the other, the clear shining of the truth as harmoniously developed in the whole Scriptures of Moses, the prophets, and the apostles; and his self-sacrificing labours have made it known over an extended circle which would otherwise have remained unilluminated. This is a fact which no generous and candid mind can ignore. It is a fact which entitles Dr. Thomas, apart from all other considerations, to the deference and esteem of those who are sufficiently wise to appreciate the truth he has made manifest. In saying this, we do not inculcate hero worship. It is a Scriptural principle to hold in reputation and esteem highly those who are distinguished in the work of ministering the truth to perishing men; and this principle needs no defence. It is only strictly accordant with the feeling which actuates the bosom of Deity, and which will find judicial expression in causing to shine as the stars those who have turned many to righteousness."

Our next supplement in this series will tell the story of Brother Thomas's remarkable conversion to the Truth: an incident that reveals the ways of Providence in these latter days.

Thoughts For The Times:

“HALLOWED BE THY NAME”



“O Yahweh, our Lord, how excellent is Thy Name in all the earth” (Psa. 8:1). How profoundly significant are the Psalmist’s words. What a beautiful picture they present to the enlightened mind. They are a guarantee to us (for the Scripture cannot be broken) that God is yet to become the subject of universal thought and adoration. What a refreshing contrast to the present benighted condition of things. In that day God’s name will not be kept in the background as it is now. In every calculation He will have a place and a voice. There will be a universal effort to enhance His glory. Every law enacted, every custom instituted, every work performed, every recreation and pleasure arranged, in fact, whatever is done will be done to the glory of God. In that day Christ — Emmanuel — will reign, and great will be the appreciation of his work. For him shall prayer be made continually (Psa. 72:15). “From the rising of the sun unto the going down of the same, Yahweh’s Name is to be praised” (Psa. 113:3). This recognition of the excellencies of Yahweh’s Name will involve a kindly feeling between man and man. “Man’s inhumanity to man” will be a tale of the past. The spirit of Boaz and his reapers will be general — “Yahweh be with you” — “Yahweh bless thee” (Ruth 2:4). Into that “most holy and blessed Constitution of the thousand years” no God-ignoring ruler, and no God-ignoring subject, will be allowed to exist. Participation in this time is the joy that God has set before His children of every generation. Let us remember, as we contemplate this time, that if we would attain to it, we must now exhibit the spirit that will then prevail (1 Cor. 10:31)

(ATJ)

SUBMISSION TO GOD

Basing his exhortation upon 1 Samuel 15, Brother L.D., of Canada, emphasises that justification is only possible where one submits to God's requirements.



God's Righteousness

Concerning Judaisers, Paul wrote:

"For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:2, 4).

The Law of Moses was not an end in itself, but the means to an end, which has its fulfilment in Christ. It was as "a schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:20). Christ fulfilled the law, and "brought life and immortality to light through the gospel" (2 Tim. 1:10). To Jews who did not believe on him, Jesus said:

"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?" (John 5: 46-47).

The law of Moses pointed to Christ as the means or medium through which righteousness and life could be obtained, for because of weakness of the flesh "by the deeds of the law there shall no flesh be justified" (Rom. 3:20).

In the reference from Romans

10 quoted above, we have submission to God's righteousness contrasted with an attempt to establish one's own righteousness.

Flesh has ever resisted God's way. When Adam and Eve sinned, their self-appointed covering was rejected in favour of the God-provided one which involved the shedding of blood, without which there can be no remission of sins (Heb. 9:22).

Cain also imagined that something different could be substituted in place of that which God required. His failure to appreciate the Divine requirements led to murder (as it did in regard to the Lord's contemporaries) and to his rejection by God.

Saul's Folly

Many centuries later, King Saul had an idea which he apparently thought was an improvement over that which God had commanded him, but which led him to reject the commandment of God, to be himself rejected of God. God commanded:

"Go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass . . . But Saul and the people spared Agag (the king) and the best of the sheep, oxen, fat-

lings, lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly" (1 Sam. 15:3, 9).

In the controversy which followed this action, Saul insisted that he had followed the instructions given him:

"Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

It is easy to follow Saul's reasoning. It is similar to much present-day reasoning as regards the requirement of God's laws. It presumes to see a little further and deeper into a situation than God sees; so God's laws are modified where they conflict with the supposed needs of the moment.

It appears that Saul and the people under him desired the good things of the Amalekites for themselves (c.f.v.19), and merely claimed they wished to do sacrifice therewith to God. Ultimately, Saul had to admit his sin, and then sought to excuse it on the grounds that he feared the people, and therefore obeyed their voice.

How often fear of the opinion of others has governed the attitude of some towards God.

Saul earned the rebuke of Samuel:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of

the Lord, He hath also rejected thee from being king."

Saul refused to submit to God's requirements, substituting his own ideas in place thereof. His disobedience constituted "rebellion" and "stubbornness".

No Substitute For Submission

It is clear that nothing will take the place of submission to God's requirements. Doing something not required, even at a sacrifice, is no satisfactory substitute. Paul taught:

"If ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances (such as touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh" (Col. 2:20-23).

Paul warned the brethren of the uselessness of "will-worship" — after the commandments and doctrines of men".

What is meant by "will-worship?" Weymouth renders it as "self-imposed worship". Referring to the matter of such man-made precepts as "Do not handle this; do not taste that; do not touch that other thing," he renders the last verse:

"These rules have indeed an appearance of wisdom, where there is self-imposed worship and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures" (Col. 2:23).

Such "will-worship" is an attempt to establish one's own righteousness while not submitting to what God requires,

Forms Of Vain Worship

The Jewish leaders were guilty of such misconduct. Christ applied the prophecy of Isaiah against them:

"In vain they do worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. Full well ye reject (or frustrate) the commandment of God, that ye may keep your own tradition" (Matt. 15:9; Mark 7:7-9).

We, too, must be on our guard lest we nullify God's Word by any other consideration, particularly in view of the natural tendency to do so.

The world is full of religious people who have their own ideas of how to be righteous, with no more than a casual acquaintance of what the Scriptures teach on the subject. They are satisfied they are doing sufficiently well what God requires of Christians, without troubling themselves to verify their position by Scripture. And all the while they may be doing little more than walking in that broad way which the Lord declared leads to destruction.

Of course, we are not interested in condemning others. But we must take cognisance of the fact that there is such a broad way and thickly trod, and that it leads to destruction. And we must be warned and beware of it because of its great drawing power.

Self-Righteousness To Be Condemned

It was of religious people, satisfied of their religious integrity, that Jesus spoke of when he said:

"Not every one that saith unto me, Lord, Lord, shall enter into the king-

dom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

This is surely a reference to the practise of attempting to establish one's own righteousness, while not submitting to God's requirements. Christ referred to those who feel that they do many good works in His name, but whom he can only reject as workers of iniquity. We could deceive ourselves in this matter. But there is no need to do so, for we are not without help. All we need to do is to earnestly and persistently examine ourselves in the light of God's Word. There is no other safeguard to faithfulness. There is no other way of preventing failure. Thus Paul exhorted: "Examine yourselves, whether ye be in the faith; prove your own selves." Our conduct, thoughts, beliefs and disposition should be diligently compared with the written will of God concerning us.

Children of Light

Christ calls upon us to seek the illumination that comes from the word. He declared:

"He that doeth truth cometh to the light!"

For what purpose?

"That his deeds may be made manifest, that they are wrought in God" (John 3:21).

Paul exhorted in similar fashion:

"For ye were once darkness, but now are ye light in the Lord; walk as children of light . . . proving what is

acceptable unto the Lord . . . Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5).

There is only one way of understanding God's will and proving what is acceptable, and that is by diligent search and comparison of what is written.

Examples To Emulate

The Scriptures provide many examples of submission. Outstanding among them, of course, is the Lord Jesus Christ, who endured all things, even submitting to death by crucifixion.

Abraham also submitted to God's will when requested to slay his son Isaac in sacrifice.

David submitted himself to God's will when he fled from Jerusalem from his son Absalom. He declared:

"If I shall find favor in the eyes of the Lord, He will bring me again, and show me both it (the ark) and His

habitation; but if He thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him" (2 Sam. 15:24-26).

James wrote:

"God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (4:6-8). "Humble yourselves in the sight of the Lord, and He shall lift you up" (4:10).

Peter exhorted to the same effect:

"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: casting all your care upon Him; for He careth for you" (1 Pet. 5:5-7).

God's hand is mighty indeed. And to submit ourselves under it, in humility and obedience, is the only wise course for those who would have God care for them, and exalt them in due time.

The Danger of Tampering with The Word

There is no worse form of shipwreck than this (ceasing to believe in the divinity of the Scriptures). A man abandoning himself to immoral courses is more offensive to human feeling, it may be; but such a man is but a confessed victim of human weakness. The man who rejects the Holy Oracles of God confided to the nation of Israel, may be looked upon more leniently by fellow man, but his offence toward God is greater than that of the other. He gives God the lie, and lifts the presumption of a shallow intellect against God's great and wonderful ways. His offence, while respectable among men, has a very bad character in the eyes of God, and those who are zealous for Him. This will be seen by all when God's Majesty is realistically revealed in power and great glory, at the appearing of Christ. The affinities of personal acquaintance will vanish then. (R.R.)

To Our Enemies

Men everywhere show warmth in the defence of what they love: the covetous man, in defence of his pocket; the ambitious man, in defence of his good name; even the weakest creature, in defence of its young. You have chosen to attack Christ: this is to attack us in the tenderest spot. You might have attacked us personally without evoking a response; but when you lay your hand on the hope of God's children, you touch the ark, and must expect flame. We should be unworthy of the name of Christ if we were not ready to be hot in his defence. To call it "theological bigotry" is merely to utter a sound; it does not define facts. (R.R.)

“Had Ye Believed Moses . . .”

“The general account of the work of the six days is contained in the first chapter of Genesis; while in the second is presented among other things, a more particular narrative of the work of the sixth day in the formation of the first human pair. Let the reader peruse the history of the creation as a revelation to himself as an inhabitant of the earth . . . It pleased the King Eternal nearly six thousand years ago to add a new habitable province to His dominion; not by an original creation of a globe, but by the reconstitution of one already existing as one of the solar planets. He commanded His angels to go and execute the work according to the order detailed by Moses. They hearkened unto the voice of His word; and in six days finished all they were commanded to do. But without His power they could have effected nothing; therefore, in the history all things are referred to Him. He willed; the Elohim executed by His Spirit.”

“Elpis Israel”, p.10, 185.

Christ Confirmed Moses

Christadelphians are fundamentalists. That is to say, they believe the Bible to be true; and that its basic message is to be taken literally. Nowhere is this position more clearly established than in the second chapter of *Elpis Israel* in relation to the Adamic creation.

We reject outright the contention that the Genesis record of creation is a myth, representing the superstitious beliefs of the early Israelites; or that it is merely allegorical or symbolic. The New Testament clearly shows that the Lord and his disciples accepted the Genesis account literally. Commenting upon it, Christ declared:

“From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh” (Mark 10:6-7).

Again:

“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?” (John 5:46-47).

The main principle in the Lord's approach to an understanding of the events recorded concerning the creation is, “Believe Moses!” This mankind refuses to do. In both ancient and modern times, many and varied attempts have been made to make Moses say something which he does not, and to replace the literal account of creation with these “interpretations”.

A common example is in relation to the length of the days of creation. Were they six literal days, or were they “days” of a thousand, or hundreds of thousands, of years? The answer is found clearly stated within the Scriptures.

The time taken by the Elohist powers to accomplish the Adamic creation was beyond doubt in the

mind of Brother Thomas, because he simply accepted the Bible narrative at its word. He wrote:

"The six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the sabbath law. 'Six days shalt thou labour (O Israel) and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.'" (Exod. 20:6-11; 31:16-17).

"Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not. Six days of ordinary duration were ample time for Omnipotence, with all the power of the universe at command, to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe" (pp. 11-12).

Moses Or Infidel Philosophy?

From these words, simply and clearly stated, two important conclusions are stated: first, that the creation took six days of normal length; and second, the complete repudiation of any form of evolution, theistic or otherwise.

Although Brother Thomas does not discount the possibility of a pre-Adamic creation, which may have been overwhelmed by disaster, he makes reference to "the beginning of a new order of things upon the globe" at the time of Adam's formation.

MOREOVER, whilst Brother Thomas was prepared to concede, that the ages claimed by geologists in relation to the earth itself, are possibly in accordance with the facts, he rejected the concept that

long epochs of time were necessary to introduce life upon the earth:

"The geological notion of there being six several periods of many centuries each, falls to the ground as a mere conceit of infidel philosophy" (p.24).

Further evidence in proof of the twenty-four hour days of the creation period is provided within the narrative itself; for the scripture says: "On the seventh day Elohim ended his work which he had made; and He rested (Heb. *shabath*, to desist, to cease) on the seventh day from all His work which He had made" (Gen. 2:2). If these "days" were each of a thousand years, or longer, it would be necessary to extend the period of the life-span of the first man accordingly. He was created and married on the sixth day (Gen. 1:26), continued throughout the seventh day, and died some time later, and yet his complete age is given as 930 years (Gen. 5:5).

What a pity, what a tragedy, that this is a matter of controversy within the brotherhood! Why cannot the Bible account of creation be accepted simply and thankfully? Why is not flesh prepared to bow in reverence in the presence of things not easily understood by the natural mind. "The world by wisdom knows not God," declared Paul as he reproved the Corinthian brethren because of a similar fault. The mind of man desires to apply fleshly knowledge wisdom and reasoning to every aspect of life, so that he might rationalise the understanding of things in accordance with those principles of human pride.

Accepting Truth In Faith

What saith the great Creator?

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Yahweh" (Jer. 9:23-24).

If we are prepared to accept the word of God with the teachableness of a little child (Matt. 18:3), we will echo the words of David, with a joy and conviction which only comes when the mind of man yields itself to the authority of the Spirit's teaching:

"I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well!" (Ps. 139:14).

Repeatedly in *Elpis Israel*, attention is drawn to the simple scriptural principle that "without faith it is impossible to please God" (Heb. 11:6). This spiritual attitude depends entirely upon taking God at His word, and reverencing that word for what it is: the revelation of divine knowledge and wisdom.

This is the very crux of the Genesis account of creation. The great Creator's presence was there, through the agency of the Elohim. His Spirit was the directing force. It "moved (lit. 'brooded') upon the face of the waters" (Gen. 1:2), carefully supervising the unfolding of the divine purpose in the work of creation and organisation upon the earth.

It is because of this that Moses described the events of that time from the stand-point of an eye-witness. And why not? The Inspirer of the written word was Himself that eye-witness. Hence, Brother Thomas suggests, in read-

ing these passages from the hand of Moses, it is as though we become a "spectator of the events detailed" (p.10).

God spoke, and it was done.

The one eternal Spirit was the source of the power and the design. The multitude of the Elohistic angels were the creative forces which engaged upon the work and brought it to a pre-determined finality.

The principles are not difficult to grasp — providing we accept God at His word.

The age of the earth is immaterial to the Genesis record of creation. Nowhere in the Bible does it indicate that the earth was created 6,000 years ago. The age of the earth is unknown; and from the standpoint of God's revelation to mankind, it is a matter of no importance whatsoever. We are to be concerned with the history of the earth only from the point in time when the human race began, and became involved in the unfolding events.

Adam and Eve were created. They were the first man and woman. They were given a law. They transgressed the law. They were sentenced to death. A way was set forth by which man might be restored to divine favour. These are the facts of the revelation. And at that point in the history of the earth, although long before our own time, we became personally involved. Paul records the principle: because "unto all men death passed through" (Rom. 5:12 — Roth.). Because of personal transgression, it is imperative that we seek reconciliation with the Creator.

Thus, whilst the age of the

earth is irrelevant to our search for truth, the events which begin with the opening words of the Bible do concern us vitally. It therefore follows that a correct understanding of what God has caused to be written is essential to a true concept of His purpose.

Let Us Maintain Truth

It is unequivocally necessary to resolutely guard our understanding of these principles concerning creation. They are basic truths to be jealously preserved within the ecclesias, and publicly proclaimed to the world. Do not let us be deluded into weakening our stand in these matters by a futile attempt to reconcile so-called "science" and philosophy with the teaching of the Bible. It cannot be done if we would preserve truth. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

But it is sometimes attempted!

Consider the deep feeling be-

hind Isaiah's anguished cry: "Yea, truth faileth!" This great prophet was distressed at a privileged people rejecting the "first principles" of the faith; he was heart-broken to witness the widespread discardment of the word of God by the very people who had been called out of the Gentiles to become the light-bearers of Yahweh's truth.

Let us learn the lesson of Isaiah's distress.

The acceptance of God's word with the trusting teachableness of a little child is a prerequisite to the development of the mind of the Spirit in any individual.

The Creator's mind and ways are far above our own (Isa. 55: 8-9), so that only to the extent that we are prepared to submissively hearken to His instruction, can we hope to attain, in this life, to a measure of the wisdom and knowledge which is the very essence of the divine Source, and the means of our eternal salvation.

— J. Ullman (Perth, W.A.)

Be Not Discouraged

That we should be discouraged at poor attendances at our lectures is natural — especially as the adversary points to it as evidence that God is not with us. But this is not a righteous judgment. Of one far greater than ourselves it is written, "I have labored in vain, I have spent my strength for nought" (Isa. 49:4). No, we must not relax our efforts in holding aloft the Gospel. This is our duty, and the future will reveal the wisdom of those who have performed it, irrespective of present results. There is a great reward in store for faithful witnesses.

On Selecting Friends

The selection of friends is subject to divine commandments, and very stringent commandments. "Enter not into the path of the wicked" — "With an angry man thou shalt not go" — "Touch not the unclean" (Prov. 4:14, 22:24; 2 Cor. 6:17). Both David and Solomon refer to the blessings which accrue from obedience to this duty (Ps. 1:1-3; Prov. 13:20-21). Much of the unfaithfulness and worldliness to be seen in certain sections of the brotherhood arise from fraternizing with those who are not in subjection to the Word.

The Wisdom of the Hawk

"Doth the hawk fly by thy wisdom, and stretch her wings towards the south?"
(Job 39:26)

Characteristics Of The Hawk

In the common vernacular, the term "hawk" does duty for several birds. The ornithologist defines it as a bird with rather short rounded wings like the sparrowhawk; the falconer uses it for any species that he trains; most people apply it to certain birds of prey without being particularly specific.

In the list of unclean birds defined by the Law, Israelites were taught to avoid "the hawk after his kind" (Lev. 11:16; Deut. 14:15). These two places, and the reference in Job quoted above, are the only occurrences of the word in Scripture. The addition of "after his kind", however, shows that a number of species were included such as the falcons, true hawks and harriers.

Of the various species of hawks found in the Land, the Kestrel is most likely the one referred to in Scripture. It is found in profusion, even frequenting the towns, and often forming small colonies in old ruins and towers. It is one of the most common of the migratory hawks.

The Hebrew word translated hawk is *nets*, and signifies "to flash". The kestrel, in common with its related species, is noted for its flashing speed, hence its Hebrew name. It is about 13 inches long, and is frequently to be seen flying with rapid wing-

beats, or hovering high in the sky over Israel. It abounds in the desolate regions near the Dead Sea, and in company with eagles and griffon vultures, nests in many rocky gorges. In Jerusalem, it even frequents the site of the ancient temple!

The kestrel is a fierce bird of prey, using its God-given attributes of sight, speed, and beak, to hunt, kill and tear. It was thus categorised as unclean, teaching Israelites that these are characteristics that they should avoid. It has a habit of hovering in the wind, 50 or 100 feet up, wings beating rapidly and tail depressed. In that attitude it is hunting, peering down with extra-ordinary keen eyes for a mouse, vole, or fat beetle in the grass. Its prey located, the kestrel drops like a stone and seizes the meal with sharp talons.

A Divinely-Endowed Wisdom

From some vantage point on an autumn day, perhaps on the Sinai Peninsular, or near the shores of the Red Sea where tens of thousands of migratory birds have been observed, Job may have watched myriads of hawks pass majestically by, riding the thermals and setting a course towards the southern goal of their migration through Egypt, and on to Central and Southern Africa.

But he did not have the skill to teach it to fly, or to direct it on its migratory way. The hawk did this by instinct, using a God-endowed wisdom to that end. This enabled it to lift itself high above the earth, to soar up into heaven in flight, and to seek a more congenial climate when winter chills began to be felt.

These are excellent attributes to emulate when considered spiritually. The Word, that God-given wisdom, enables us to lift ourselves above earthly things, to seek those things that are above (Col. 3:1), and also to guide us to a congenial climate when difficulties develop; for "the name of Yahweh is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

But though possessing excellent attributes, the hawk is still a fierce bird of prey. By commanding Israel to consider it unclean, Yahweh taught the people, that the ability to rise above fleshly things, or to seek the refuge He provides, is not sufficient, for in addition, it is necessary to destroy the fierce, preying characteristic which is a feature of human nature.

Secrets Of Flight

Yahweh enquired of Job:

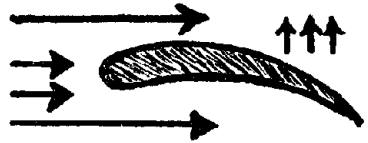
"Doth the hawk fly by thy wisdom, and stretch her wings towards the south?" (Job 39:26).

No it does not! It is a God-endowed wisdom that enables it to fly high, and seek the congenial countries of the south with their warmer climate. Job was thus reminded that there is a wisdom higher than the flesh, to which he could attain if he hearkened to the instruction of God.

The two attributes of the hawk to which his attention was direct-

ed, have been mystifying to man for centuries. For centuries, man was at a loss to explain how birds, heavier than air, were able to support themselves with apparent ease and move through the air with such speed and freedom. His early attempts to emulate them with the aid of complicated and unwieldy mechanical flapping wings resulted in failure, disappointment, injury and even death.

It was not until scientists and engineers studied the cross-section shape of a bird's wing that they made significant progress in their endeavour to invent a flying machine.



Small arrows indicate suction or lift created by passage of air over upper surface.

In the simplified diagram above, it will be seen that the wing cross-section has a thick forward or "leading" edge and a thin, tapered rear or "trailing" edge. In order to understand the principles of flight, it is necessary to imagine that our wing is moving, and as a result, there is a passage of air over both surfaces, above and below.

To land, birds push the feathers on the trailing edges of their wings downwards, or bend them over. By this means, they delay the onset of turbulence and appreciably slow down their speed for alighting or manoeuvring. Again, man has copied their technique by equipping aeroplane wings with movable flaps which have very

much the same effect.

Thus man has copied the flight technique of the hawk, but like that bird of prey he uses it for his own aggrandisement, or power, and even to destroy his prey!

But with all his scientific knowledge, man cannot yet explain the migratory habits of birds and other creatures of nature.

From the Holy Land to South Africa is a distance of nearly 6000 miles, which the hawk traverses twice a year!

This is but a short distance to that travelled by some migratory birds. For example, the Mutton Bird makes an annual round trip of approximately 20,000 miles; the Arctic Tern travels yearly some 24,000 miles.

Usually these migratory birds fly at night, and cover perhaps 200 or 300 miles after which they stop for a rest. But the 3½-inch ruby-throated hummingbird flies 500 miles non-stop across the Gulf of Mexico. The American golden plover appears to migrate from Alaska to the Hawaiian Islands, a distance of 2,000 miles, with no stopping-place between the two points on the direct route!

Man has not been able to penetrate the mystery of such flights, nor explain how birds are able to find their way over the sea without landmarks to guide them. An instinct for home, preferably the place of their own birth, is apparently the cause of their return to the same region year after year for nesting. But just how the birds find their way, and why they migrate as they do, still remains as impenetrable a mystery as the day that Job was asked the question above.

The dove has the same homing instinct: one that Israel is manifesting today in returning to the land. But let Israel, the dove, beware that it does not imitate the hawk, the bird of prey. It has in the past. Yahweh declared to Jeremiah:

"Mine heritage is unto Me as a speckled (mg. taloned) bird" (Jer. 12:9).

Having rejected Yahweh's goodness, the nation was left to its own devices, figuratively, its claws and talons, soon to find itself in strife with other symbolic birds and wild animals who destroyed it.

Thus the hawk's speed, its ability to soar high above earthly things, its migratory habits in sending it back home or to a congenial climate, are all attributes that can be aligned with spiritual qualities; but its desire for flesh, its cruel, rapacious, tearing appetite (figuratively considered) are to be avoided.

That was the lesson of the Law.

Gentile Hawks

The "hawks" that inhabit the political heavens, and with microscopic sight seek out their prey, are often directed by a secret wisdom that comes from God, which causes them to unconsciously perform His will.

That is suggested in the words of Daniel:

"The most High ruleth in the kingdom of men, and giveth it to whomsoever He will . . ." (Dan. 2:44).

As the hawk suddenly, and for no known reason, obeys the will of instinct and commences on its migratory flight, so have many Gentile "hawks" in ages past. They have swooped down on Israel as

upon the prey, and then, in the due season appointed of God, they have returned (see Acts 17:26). As today we see the time approaching when Russia will do so also, we, like Job, can but watch and wonder at the precision of the hidden hand of Yahweh guiding the nations to the predetermined end, and at the "set time" that He appoints.

Finally, Israel was specifically warned against the hawk probably because of its Egyptian religious associations. The *Encyclopedia Biblica*, on the word "hawk" notes:

"By the hawk no well-defined zoological species is meant. The term may be used of any of the smaller diurnal birds of prey. These are common in Palestine, the commonest being perhaps the kestrel and the lesser kestrel. Both were protected in Egypt as sacred birds. The hawk was especially the sacred bird of Horus (the sun god), and it is the characteristic feature of solar dietics in Egypt that they are hawk-headed. The association of the hawk with the sun is found outside Egypt. The Neo-Platonists connect the two, and in Od. 15:525 the hawk is called 'the swift messenger of Phoebus'. Such was their sanctity among

the Egyptians that they were kept in sacred groves in various places along the Nile, and when dead their bodies were embalmed."

No wonder the hawk was especially proscribed by the Law. It was identified with the religion of Egypt. Its Hebrew name, *nets*, to flash, is from a Hebrew root *nat-sats*, to glare, through the brilliance of its flashing speed. It is significant that it was used in Egypt as a symbol for the sun god! But in reality how dark was that god. It suffered an eclipse when Yahweh exerted His power. He dwells in unapproachable light, and to that light we must turn, if we would be "children of the light". Then, if we follow the influence of His wisdom, we will soar into heavenly realms of thought, and set our compass towards the home of His providing. Let us beware, however, lest our appetite for the things of the flesh is so great, that we "bite and devour one another" as do birds of prey. Such, and all their kind, are to be held in abomination by all true Israelites.

— G.E.M.

BIBLE SCHOOL FOR 1971 — GOD WILLING

In accordance with the normal practise, it is proposed to hold three schools during the current year: in autumn, spring and summer.

As the Bible School is designed to foster the family atmosphere in communal study, the dates are selected to synchronise with the Public School Holidays, and have been set down as follows:

Autumn School — 15th to 22nd May.

Spring School — 28th August to 15th September.

Summer School — 25th December to 2nd January, 1972.

We shall be happy to make reservations for you at any or all of these schools, and suggest that readers plan their holidays accordingly.

ADAMIC CONDEMNATION: Legal or Physical ?

Vague and uncertain notions are entertained regarding this subject, and these can lead to serious error. One hears of such expressions as "legal" and "moral" condemnation being imputed to the posterity of Adam because of his sin; giving rise to the allegation that the moral or legal consequences of Adam's sin rest upon his posterity in that his sin is "imputed to his descendants".

That is contrary to Apostolic reasoning. Adam's descendants have become sinners through him it is true; that is, sinners of their own sins, as the result of the circumstances he brought them into; but not sinners of his sin, which would be an absurdity, and which Paul expressly excludes by saying they "sinned not after the similitude of Adam's transgression" (Rom. 5:14).

God is not so unjust as to blame a person for what somebody else did. He has expressly stated: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. 18:20).

We are not "children of wrath" through birth, but through "fulfilling the desires of the flesh" (Eph. 2:3). True, Paul says that we are such "by nature", and the Greek word *phusis* signifies that which is produced by birth, but it is obvious, from his use of the same word in Romans 2:27, that it can

relate to actions that have become habitual. By giving way to our nature we become "children of wrath", but not because of our nature; and as the Lord never gave way to his nature, he was never a "child of wrath". Paul does not teach that God is angry with us because of our nature, but only when we of ourselves, when provided with the means to conquer it, set them aside and give way to the lusts of our nature.

At the same time, it is obvious from Paul's treatment of sin in Romans 5, that we are born into a constitution of sin. That, however is our misfortune not our fault. Paul wrote:

"By one man's disobedience many were made (Gr. constituted) sinners" (Rom. 5:19).

As a subject of King Sin (for Sin is personified as a monarch reigning over the realm of death — see v.21), and obeying its impulses without restraint, a person is in a state of alienation from God. This stems from "ignorance" which "alienates from the life of God" (Eph. 4:18). By obeying through baptism "that form of doctrine" delivered him (Rom. 6:17), however, a person proclaims his decision to sever his allegiance to the flesh (sin's flesh) and do service under God through Christ (Rom. 6:13).

A careful consideration of the evidence will reveal that Adamic condemnation is physical, and not

legal or moral. If it were the latter, it would imply the imputation of guilt on every person born without him or her doing anything to deserve that guilt. That would make God unjust. Physical condemnation, however, constituted the carrying out of the death penalty on Adam by bringing him under the curse of mortality. The mortality inflicted on Adam was inherited by his descendants. They are mortal because of sin, and in this weakened physical state, inherit a nature which is dominated by the lusts of the flesh, which were aggravated, or inflamed by sin in the first instance.

So mankind is no longer in the "very good" state of original creation (Gen. 1:31), but as described by God in Genesis 6:21, as "evil from youth".

This, as Brother Thomas declares in *Elpis Israel*, is our misfortune not our crime. It is something we must try to conquer in the strength derived through Christ (Phil. 4:13). We are only held accountable when knowing the means devised by Yahweh to control its influence, we refuse to use them. When a person knowingly and blatantly rejects the Truth he will be brought up from the dead for judgment.

Let us clarify these matters in our minds, so that we may see the principles of the Atonement simply and clearly.

In *The Christadelphian* for October, 1896, p.398, Brother Roberts makes reference to a group of "new errorists", who, among other things, taught: "That our mortality in Adam is not an affair of physical heredity, but a legal decree."

Obviously, a "legal" or "moral" defilement must carry with it a personal stigma of some kind, so that the one bearing it would appear personally abhorrent to God merely because of his nature.

Brother Roberts repudiated this concept of the Atonement, and clearly showed that the nature of the defilement was physical. This, however, had its reaction upon man's mental condition, for as a result of sin, as the *Unity Book* clearly states, he inherited "a nature prone to sin". This "prone-ness to sin" is so strong, that despite all efforts to the contrary, the most faithful have succumbed to it apart from the Lord Jesus. He did not do so, for he was strengthened of God (Ps. 80:17) to succeed, in the mission of mercy initiated by the Father for the salvation of those who will come unto Him in faith.

These observations are necessary in view of certain teaching being broadcast at the moment. For example, in a letter recently received from NSW, the following statements are made:

"Because Jesus was perfect, it is just for God to expect the same perfection of us, and it is just for God to condemn those who refuse the help offered.

"If Jesus could be perfect as a man, made in all points like us, then so can we — with the same help.

"... And let it be clear — proneness to sin is a self-inflicted mental and moral condition — not a physical thing inherited from Adam.

"I believe you are preaching a false gospel and a false Christ."

For What Are We Baptised

Some teach that we are baptised for our nature, and that the act of baptism takes us "out of Adam into Christ". Such an expression

develops out of the concept that the defilement inherited from Adam is legal and not physical. Whilst baptism comprises a step that can ultimately take us "out of Adam", this latter consummation will not be reached until we are changed into immortality at the Judgment Seat of Christ.

For the term "in Adam" describes the physical state of mortality; and this remains our state until we are "changed in a twinkling of an eye, at the last trump" (1 Cor. 15).

On this theme, in an answer to a correspondent, Brother Roberts wrote in *The Christadelphian* for 1896, p.382:

"Men were baptised in the apostolic age for the remission of their individual sins — always. Read and see if it is not so; never for condemnation in Adam. This is an affair of nature, as established by law. We are not delivered from the death we inherit in Adam till mortality (that is, constitutional deathfulness) is 'swallowed up of life'. You are wrong in supposing we have ever thought otherwise. The *Instructor*, which we wrote some 15 years ago, expresses our meaning exactly, thus:

"'QUESTION 35 — Why is man in his present mortal and evil state? Answer: Man is mortal because of sin. It is God's law that sinners must die. Adam, our first father, sinned, and was sentenced to death before he had any children. Death began with him, and came to us through him. We receive the nature that he had after he was condemned to die. We thus inherit his sentence of death. Besides this, we are all sinners ourselves' (p. 14)."

"So also in the questions at the end for children under eight:

"'QUESTION: What was the consequence of their (Adam and Eve's) disobedience? Answer: They were sentenced to die, and they were driven out of the beautiful garden to get their living by labour. QUESTION: Are we under this sentence? Answer: Yes, because we are their children. We have come from them. It was a sentence that cursed their bodies, and we have the same bodies.'"

We fully endorse these words of Brother Roberts. When we refer to Adamic condemnation, therefore, we are not referring to the fiction of moral or legal guilt that some have assumed rest upon the posterity of Adam, but to the fact of mortality, and its effect upon the body's proneness to sin, which we have all inherited.

When Paul wrote of the "condemnation" that was pronounced as the result of sin, the effects of which have been inherited by his posterity (Rom. 5:16, 18), he used the noun *katakrima*, which, according to Vine, relates to "the sentence pronounced" with "a suggestion of the punishment following". This meaning of the word illustrates the significance of Clause 5 of the Statement of Faith:

"That Adam broke this law, and was adjudged unworthy of immortality and sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to his posterity (Gen. 3: 15-23; Rom. 7:18-24, etc.)."

Paul's use of the word *katakrima* illustrates this clause, and reveals that the carrying out of the sentence proclaimed (and it had been proclaimed before sin had been manifested, as a warning of its result — Gen. 2:17), reduced

Adam to the state of mortality and fleshly weakness which is the condition of humanity today.

There is a need for us to clarify our thinking in relation to the

Atonement, so that we might simply and clearly comprehend and express the principles that are so closely related to our personal salvation.

PONDERING THE PROVERBS

43. How To View Sin

"Fools make a mock of sin" (Ch. 16:9).

The idea of sin depends upon the idea of God. A thing is sinful because God forbids it. Take God's command away and a man is then at liberty to do just as he inclines to. Expediency will be his only check. The idea of anything being sin is in that case a chimera — a fiction of a sour imagination: which is how sin is estimated by the fools who are in the enormous majority throughout the world. They may be deterred from doing a thing because it is unmanly, or because it is dishonorable in human eyes, or because it would not pay, but the idea of a thing being sinful has no weight with them. This, with them, is old-womanish and weak. They make a mock at sin because they make a mock at God. The reality and dreadfulness of sin is felt in proportion as the reality and dreadfulness of God is realised. He has given us the means of realising this by the exhibition of His hand in the past. The record is authentic and convincing, but in the midst of the world's Babel, the record is cast behind the back. "Blessed are they that keep his testimonies and that seek him with the whole heart."

44. How To Be Happy

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones" (Ch. 17:22).

Every man recognises this to be true. What does the fact point to but this, that gladness is the normal state of man. But we are face to face every day with this other fact, that sorrow and not gladness is the prevalent state of man. Hence a third fact is involved — that there must be some cause for the actual human state being so different from the normal state. This third fact the Bible and nothing else supplies: that man is out of joint with

God. Adam expelled from Eden is the typical position of the world race. There can be no true merriness of heart till reconciliation is consummated in a full return to friendship with God. Mankind will then know the truth of what David says: "In thy favor is life." Broken spirit and dry bones will be the universal experience till the proclamation is made: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

45. How To Be Wise

"Incline thine ear to wisdom: apply thine heart to understanding" (Ch. 2:2).

This means making an effort. An effort is necessary. There are things that require no effort, such as breathing, seeing with the eyes, getting hungry, etc. Such things that come by effort are more precious and more enjoyable than those that come of themselves. Because of this, and the trouble necessary to get at them, the bulk of mankind, as things are now upon the earth, never attain them. The schoolboy prefers play to lessons; and would never learn if he were left to himself. Grown schoolboys are mostly the same; hence men, almost universally, die without understanding. That which is agreeable is their rule: not that which is wise. God calls upon us to act differently; to "incline" and "apply" our minds to the highest wisdom — the knowledge of Himself, and His ways, and His purpose as revealed. Obedience will prove sweet in the end, and nonetheless because it has to be yielded as the cost of self-denial meanwhile,

— R.R.

An Appeal for Unity from U.S.A.

Today, perhaps more than at any time during the history of the Truth, the Brotherhood is being bombarded with conflicting ideas, and there exists a great need, on the part of all, to strive for unity.

"Behold," declared David (Ps. 133: 1), "how good and how pleasant it is for brethren to dwell together in unity."

It is a good and pleasant experience when unity among brethren exists, and, conversely, it is very sad when it is absent.

How can it be established?

First, by recognising the great difference between union and unity. It is possible to have the former without enjoying the latter. We may have mutual association together, even to the breaking of bread, and yet fail to experience true fellowship one with another.

True fellowship is dependent upon a mutual walk in light. John wrote:

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7).

Amos enquired:

"How can two walk together, except they be agreed?" (Ch. 3:3).

Unity, then, is based upon a mutual acceptance of principles: a common basis of fellowship. Every division that has troubled the Brotherhood has stemmed from a departure from this principle. Experience teaches us that

as long as we remain with *The Birmingham Amended Statement of Faith*, we have no major problems. It has provided a satisfactory basis over a long period of time, and can do so until the return of Christ.

But the danger today is from within! In that regard the attack is like the great wall of China. That remarkable edifice was never breached, yet in the first one hundred years of its existence, three dynasties fell. The cause was fifth-columnists within the walls! They obligingly opened the gates to the attackers without, and disaster struck at the reigning dynasty.

What an apt illustration of the troubles that have affected the Brotherhood! The doctrines we proclaim, as outlined in *The Birmingham Amended Statement of Faith*, have easily been defended against the assaults of Catholics, Protestants, Mormons, Seventh Day Adventists, and every other church that has attacked us. Indeed, such pressures have usually united us!

But not so when the attack has come from within. It is that form of challenge that we need to fear most. Paul warned the elders of the Ecclesia in Ephesus of that fact. He declared (probably to their astonishment):

"Of your own selves shall men arise speaking perverse things, to draw away disciples after them" (Acts 20: 30).

"They will heap to themselves

teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

Paul instructed:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Generally, though incorrectly, those who have stood up for the purity of the truth, and have defended it against error, have been blamed for the divisions that have taken place, whereas it has been the teachers of error who have really been the cause of the strife. If there had not been faithful brethren in the Ecclesias, who were prepared to defend the Truth in spite of the ignominy this brought upon them, little of the saving doctrines of the faith would remain today.

Over the past one hundred years many basic doctrines have been challenged. There were those who taught the clean-flesh theory, alleging that Christ was not included in the redemption he effected for the human race, and this is still being advocated today. There were those who taught that the Bible was only partially the work of inspiration, though it is not heard today. There are those who teach that the early chapters of Genesis are allegory, a mere version given to Moses, and not related to a literal account of what actually happened. There have been those who have stated that Joseph was the natural father of Jesus. Some have taught the doctrines of immortal emergence, the non-resurrectional responsibil-

ity of unbaptised believers; the present possession of a form of eternal life; the present possession of the Holy Spirit; that baptism is for Adamic sin, and so on.

It is a sad and sorry story of some who have failed to apply themselves to the Word of God, and to the faithful expositions of it, such as are found in *Elpis Israel*, *Eureka*, *Christendom Astray*, and similar works.

Generally, when these false ideas are introduced, it is alleged that the error is not serious, and should not be made a test of fellowship. But these errors challenge the basic doctrines of the truth, reminding one of the words of David:

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3).

What indeed? They can but attempt to restore the foundations. This is not a pleasant work. It means that we must oppose those with whom we would rather cooperate; but our duty is clear in the matter. If the BASF is proved to be wrong it should be changed. But it has never been so proved, and therefore it should be accepted.

I have always striven for unity in the Brotherhood. As one-time editor of the *Tidings Magazine** (then called the *Junior Christadelphian*), I penned many editorials on the need for unity. I was for many years a member of the Central-Berean reunion committee in America, and I personally made the resolution at Jersey City, N.J., known as *The Jersey City Resolution*, which was worded by

* The Ecclesial Magazine circulating in the States — Editor.

prominent brethren including the late Brother John Carter, and reads substantially as follows:

"We believe the Birmingham Amended Statement of Faith to be a true and correct statement of the teachings of Christ and his apostles, and that it is to be believed and taught by us without reservation. Brethren and ecclesias who do not adhere to these principles are to be dealt with according to scriptural precept."

This was accepted on the basis of the solemn covenant word of ecclesias throughout the world that this resolution would be adhered to. In a recent reunion effort in the North American Continent, involving Ecclesias in the States and Canada, there was unanimous agreement that fellowship would be extended only on that basis. Both union and unity has been established on the basis of accepted truth. Are we to destroy that by extending fellowship to a minority who refute these principles, and set forth disturbing and dangerous teachings? Would it not be the height of folly to do so?

We desire to be found as a united body when Christ returns, with one hand accepting the basic principles of truth, and joined together in fighting the common enemy — not one another!

This is only possible on the foundation suggested above.

Joined together in true unity we are better equipped to proclaim the Gospel message, warning the world of Christ's imminent coming. Divisions weaken such witness. In many cases neither side has the strength nor the finance to set forth an effective testimony. And the sad part is that in cases where division exists, the majority of the disaffected

group do not differ doctrinally, but are swayed by personalities, by the influence of certain ones who refuse to be disciplined by the Word.

Some time back I mailed some 2500 letters to brethren in many parts of the world, and from replies received found that an overwhelming majority of brethren and ecclesias throughout the world are in favor of accepting the Birmingham Amended Statement of Faith without reservation, and to enforce the same in fellowship. I challenge the editors of our various magazines and the members of committees set up for this purpose, to take an actual vote of those who would be prepared to adhere to such a basis, and am confident that more than 90 per cent would agree to it. Surely this indicates the action that should be taken, especially in view of the fact that the doctrines enumerated therein are clearly based upon the Word.

If some refuse to accept the Statement of Faith, after every possible effort to correct them, we simply have to let them go. This is distressing, but inevitable. Our loyalty to the Word demands it. John instructed:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine (namely, that Jesus Christ is come in the flesh — v.7) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11).

In so writing, John warned some whose mistaken idea of love

would lead them to extend hospitality to those who would disrupt Ecclesias with their error, that their love of God should cause them to avoid such action. We need to remember that our attitude in that regard should not be left to our personal desire (for we would doubtless prefer to avoid all controversy), but to the express command of the Scriptures. Our loyalty to God and the truth will move us to do what we would otherwise avoid.

We are in the privileged position of being the latter-day custo-

dians of Truth. We are required to fill the lamp with the oil of the Word, and to hold it high that its saving truths might be clearly seen by all about us. We must not allow the light to become obscured by the smoke of false doctrine, but we must keep it clearly burning until Christ comes. Let us petition the Throne of Grace that wisdom will prevail so that we may solve these problems to the honor of God's word, and the well-being of each other. This is our plain and urgent duty.

— C. Wolfe (USA)

EXAMINE YOURSELVES

*If our secret springs of action
Were exposed to mortal view,
Would they bear examination,
Would they all appear quite true?*

*Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?*

*Such unwearied self-devotion!
Such untiring, earnest zeal.
Such rich eloquence and pathos!
Burning words that wound to heal!*

*May it be the flesh impelling,
Do we need this question still:
Do we work from pure affection?
Is our aim the Father's will?*

*If not, Christ is sadly gazing
At thy fierce activity,
And would blame, instead of praising,
What is giving joy to thee.*

*But, if thou art truly serving,
With a heart all fixed on him,
Walk thy toilsome way unswerving,
Thy final crown shall not be dim.*

Studies in the Psalms

We have been asked to provide outlines of some of the studies dealt with at the Bible School, and commence with this theme which Brother E. Wilson, of the Adelaide Ecclesia, addressed himself to at a recent school.



The Compilation Of The Psalter

The question of the means by which this book of 150 Psalms came into being is one which has caused much discussion over many years, and it is a question which cannot be decided with certainty. It would appear, though, that it is the work of many hands, over quite a long period of time.

David began the book as we have it. At least 79, and perhaps more, were composed by him. Of the first Book*, 37 are nominated as David's, and probably they are all his. However, it is difficult to think that Solomon did not have some hand in putting his father's Psalms together. And as the number of Psalms in the royal musical library increased, other hands played a part.

Men like Jehoshaphat, Hezekiah and Josiah, and especially Hezekiah, assisted in the work. It is even suggested by the most competent authorities, that Hezekiah and his men were responsible for the complete revision of the Psalms, and the compilation of the Psalter as we now have it. Thirtle

goes to great lengths to show that the Psalms were freely used to illustrate events in Hezekiah's life.

It is obvious from several references that Hezekiah interested himself in rearranging the poetical books. Thus:

"These are the proverbs of Solomon, which the men of Hezekiah copied out" (Prov. 25:1).

"We will sing my (Hezekiah's) songs to the stringed instruments all the days of our life in the house of the Lord" (Isa. 28:20).

Notice the similarity between Isaiah 38:22, Psalm 122:1, and 2 Chron. 29:30.

"Hezekiah said, What is the sign that I shall go up to the house of the Lord?" (Isa. 38:22).

"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

"Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises (Heb. Psalms) with gladness" (2 Chron. 29:30).

Then (with the possible exception of Josiah's time), the songs fell into disuse with the apostasy

* The book of Psalms is divided into five sections as follows: Book 1 — Psalms 1-41; Book 2 — Psalms 42-72; Book 3 — Psalms 73-89; Book 4 — Psalms 90-106; Book 5 — Psalms 107-145. The last five Psalms comprise a summary of these five sections. Notice how each section concludes with a doxology: Ps. 41:13; Ps. 72:19-20; Ps. 89:52; Ps. 145:21. These five sections are said to answer to the five books of Moses . . . Editor.

and dispersal of Judah, to be revived again by Ezra and Nehemiah (note the "singers" of Nehemiah 13:5).

How and when the inscriptions were attached does not appear. However, through the Septuagint and Massoretic texts, these have continued, and so we find them

in our modern versions.

Themes Of The Psalms

We provide the following suggested analysis of the Psalms. It is not exhaustive, and doubtless further study on individual Psalms will uncover further details. It is, however, a guide:

Psalm No.	Nominated Author	Historical Background	Message
1	....	....	Estate of godly and ungodly compared.
2	David	....	Conquests of the "Son".
3	(Acts 4:25) David	When he fled from Absalom	Morning hymn — Security of Divine protection.
4	David	"	Evening hymn — Consecration of the called.
5	David	"	Morning hymn — Seeking heaven's aid against the enemy.
6	David	"	Evening hymn — Prayer in sickness.
7	David	A cursing by Cush — probably Shimei (2 Sam. 16).	Trust in Yahweh to avenge.
8	David	Defeat of Goliath.	All creation to be subjected to the saints.
9	David	....	Praise for Yahweh's goodness.
10	David	....	The character and destruction of the wicked.
11	David	....	Trust in Yahweh.
12	David	....	The vanity of man.
13	David	....	Plea for remembrance.
14	David	....	Man's depravity.
15	David	....	Virtues and reward of righteous.
16	David	....	Promise of resurrection and glory.
17	David	An occasion of great trial — perhaps 1 Sam. 23:25.	Prayer for protection.
18	David	Deliverance from Saul as 2 Sam. 22.	Thanksgiving for deliverance.
19	David	....	Yahweh's glory in creation and His law.
20	David	Possibly prayer for Solomon — 1 Kings 2:14; 1 Chron. 22:11-19.	Prayer for victory.
21	David	Probably David's coronation	Prayer for guidance.
22	David	A time of terrible trial.	Confidence of salvation.
23	David	As a shepherd.	Confidence in the true Shepherd.

24	....	....	David	....	....	Conveying the ark to Zion.	....	....	....	....	The Glory enters the Sanctuary.
25	....	....	David	....	....	....	....	....	....	....	Plea for forgiveness and help.
26	....	....	David	....	....	....	....	....	....	....	Judge me and prove me.
27	....	....	David	....	....	....	....	....	....	....	Salvation in Yahweh.
28	....	....	David	....	....	....	....	....	....	....	Plea for prayer to be answered.
29	....	....	David	....	....	....	....	....	....	....	Yahweh's Majesty in nature.
30	....	....	David	....	....	Dedication of David's palace — 2 Sam. 7:1.	....	....	....	....	Praise for mercies received.
31	....	....	David	....	....	....	....	....	....	....	Thanks, blessing, exhortation.
32	....	....	David	....	....	Possibly 2 Sam. 12 when sin forgiven.	....	....	....	....	Thanksgiving for the covering of iniquity.
33	....	....	—	....	....	....	....	....	....	....	The blessedness of God's people.
34	....	....	David	....	....	When he feigned madness.	....	....	....	....	Yahweh's care for those who fear Him.
35	....	....	David	....	....	....	....	....	....	....	A plea for Yahweh's help.
36	....	....	David	....	....	....	....	....	....	....	Deeds and destiny of wicked and righteous compared.
37	....	....	David	....	....	....	....	....	....	....	The ultimate reward of righteous.
38	....	....	David	....	....	Sickness as a punishment for sin.	....	....	....	....	A prayer for cure.
39	....	....	David	....	....	....	....	....	....	....	A prayer for cure.
40	....	....	David	....	....	....	....	....	....	....	Thanksgiving and vow for prayer answered.
41	....	....	David	....	....	....	....	....	....	....	Prayer for healing.
42	....	....	"sons Korah"	....	....	....	....	....	....	....	Longing for God's presence.
43	....	....	"sons Korah"	....	....	....	....	....	....	....	A plea for help.
44	....	....	"sons Korah"	....	....	....	....	....	....	....	Deliver now as in the past.
45	....	....	"sons Korah"	....	....	....	....	....	....	....	A song of the Beloved.
46	....	....	—	....	....	....	....	....	....	....	God as the strength of His people.
47	....	....	"sons Korah"	....	....	....	....	....	....	....	A call to praise.
48	....	....	"sons Korah"	....	....	....	....	....	....	....	The glory of Mt. Zion.
49	....	....	"sons Korah"	....	....	....	....	....	....	....	Man's hopelessness apart from God.
50	....	....	"Of Asaph"	....	....	....	....	....	....	....	Yah's Voice to the wicked and the righteous.
51	....	....	David	....	....	The great sin (2 Sam. 12)	....	....	....	....	Have mercy, cleanse and wash me.
52	....	....	David	....	....	The slaughter of the priests.	....	....	....	....	A call for judgment on deceitful men.
53	....	....	David	....	....	....	....	....	....	....	Folly of man's rejection of God.
54	....	....	David	....	....	The Ziphites inform Saul of David — 1 Sam. 23.	....	....	....	....	My help is in God.
55	....	....	David	....	....	Ahithophel's false counsel.	....	....	....	....	Plea for confusion of enemies.

56	...	David	...	David flees to Gath (1 Sam. 21).	I trust in Thee to deliver me.
57	...	David	...	David hides from Saul (1 Sam. 22).	Protect me from those who hate me.
58	...	David	...		Avenge Thyself against Thy enemies.
59	...	David	...	Saul sends assassins to David's house (1 Sam. 19: 10-11).	Prayer for deliverance.
60	...	David	...	War against Syria, Moab, Edom.	Victory through Israel's God.
61	...	David	...		Hear me, shelter me, for I trust Thee.
62	...	David	...		Salvation cometh from God.
63	...	David	...	In the wilderness (1 Sam. 22).	Thirsting for God.
64	...	David	...		Protect me from the wicked.
65	...	David	...		Praise for daily benefits.
66	...	David	...		Praise God for mighty works.
67	...	David	...		Thy Kingdom come!
68	...	David	...	Removal of ark to Zion.	Blessed be the God who marches on to victory.
69	...	David	...		Deliverance in distress.
70	...	David	...		Remember me in trouble.
71	...	David	...		Be my help in youth and age.
72	...	David	...	Solomon's ascension.	The glory of Messiah's kingdom foreshadowed.
73	...	Asaph	...		The ultimate destiny of the wicked and righteous.
74	...	Asaph	...		Overthrow the enemy within.
75	...	Asaph	...		Vow to judge righteously.
76	...	Asaph	...	After the Ark is brought to Salem.	Peace through power.
77	...	Asaph	...		Human weakness — Divine power.
78	...	Asaph	...		The lesson of history.
79	...	Asaph	...		Prayer for defeat.
80	...	Asaph	...		Turn and save us, O Shepherd.
81	...	Asaph	...		The cause of Israel's failures.
82	...	Asaph	...		God as Judge.
83	...	Asaph	...		The triumph of the Divine Name.
84	...	"sons Korah"	...		The Blessedness of the Godly.
85	...	"sons Korah"	...		Be merciful to Thy people and land.
86	...	David	...		Teach me Thy way.
87	...	"sons Korah"	...	Conveying the Ark to Zion.	The triumph of Zion.
88	...	Heman	...		In my desperation, hear me.

89	....	Ethan	....	....	....	Singing of the covenant, power and favour of Yahweh.
90	....	Moses	....	....	....	Yah's strength and human weakness.
91	....	_____	....	....	....	The Most High is my refuge.
92	....	_____	....	....	....	Prayer and Praise for Sabbath.
93	....	_____	....	....	....	Yahweh's eternal power.
94	....	_____	....	....	....	How long shall the wicked triumph?
95	....	David (Heb. 4)	....	....	....	Invitation to worship.
96	....	David	....	Removal of Ark to Zion.	....	Worship Him in truth.
97	....	_____	....	....	....	Singing the glories of the millenium.
98	....	_____	....	....	....	His victory and salvation.
99	....	_____	....	....	....	Yahweh Reigns: Exalt Him.
100	....	_____	....	....	....	An exhortation to worship.
101	....	David	....	....	....	A vow to honor Him.
102	....	_____	....	....	....	The King in humiliation and glory.
103	....	David	....	....	....	Yahweh our loving heavenly Father.
104	....	_____	....	....	....	The power and providence of God.
105	....	David	....	Removal of Ark to Zion.	....	Yahweh's care of Israel.
106	....	_____	....	....	....	A National confession of sin.
107	....	_____	....	....	....	Praise for God's Goodness.
108	....	David	....	....	....	An appeal for the promised help.
109	....	David	....	....	....	Revenge me of my enemies.
110	....	David	....	....	....	Christ's Royal Priesthood.
111	....	_____	....	....	....	The Source of true wisdom.
112	....	_____	....	....	....	The blessedness of the faithful.
113	....	_____	....	....	....	Yahweh's incomparable glory.
114	....	_____	....	....	....	The God of Jacob's help.
115	....	_____	....	....	....	Glory to the living God.
116	....	_____	....	....	....	Saved out of death.
117	....	_____	....	....	....	Praise Yahweh all people.
118	....	_____	....	....	....	All mankind to honor Him.
119	....	_____	....	....	....	Teach me Thy word, way and wisdom.
120	....	_____	....	....	....	A cry in distress.
121	....	_____	....	....	....	Confidence in distress.
122	....	David	....	....	....	Pray for the peace of Jerusalem.

The Papal Visit to Australia

The visit of the Pope to Australia is of historic significance to this continent, and also to the world.

It indicates the growing Catholic population in this one-time Protestant-dominated country, and the Papacy's growing political power throughout the world.

Through the influence of Catholic Action and similar organisations, the increasing influence of the Church has been manifested in recent years. A preponderance of migrants to Australia have been of Catholic persuasion, and the Church itself has initiated a vigorous policy of propaganda throughout the continent.

The results have been pleasing to the Catholic Church. A quarter of a century ago, it was very much in the minority in Australia, but today that is not so. With the rate of progress in recent years, it has been confidently expected that the Catholic Church would be numerically the largest denomination in Australia by the time of the Pope's visit.

That may well have been the case.

Not only in Australia, but throughout the world, progress is being reported by the Papacy.

This state may well be expected in the light of the prophecies relating to this system. At the epoch of her destruction, John saw her in vision as sitting triumphant upon the beast, arrayed in gorgeous garments, and acknowledged as the mother church.

Moreover, she is represented as saying in her heart:

"I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7).

In this she will be like Jezebel, who, despite the tragedy of her husband and children at the hands of Jehu, refused to mourn, but proclaimed herself a queen and no widow (2 Kings 9:30).

The Papacy has made a determined bid to do likewise. Growth of papal influence can well be expected, until the epoch of judgment at the hands of Christ and the saints. Then

"Shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God (Yahweh Elohim — the multitudinous Christ) who judgeth her" (Rev. 18:8).

The Apocalyptic prophecy regarding the Papacy requires the following:

1. Catholicism triumphant throughout Europe.
2. Catholicism hated and persecuted by revolutionary European powers (Rev. 17:16).
3. Catholicism re-asserting itself to ride triumphantly upon the beast to which the European powers will give their support (Rev. 17:5, 13), and proclaiming that her perversity widowhood is at an end (Rev. 18:7).
4. Catholicism finally overwhelmed by the Lord Jesus at his coming (2 Thess. 2:8).

These are the requirements of prophecy, what are the facts?

Following the French Revolution, and in 1848 when the spirit of revolt was manifested throughout Europe, Catholicism went into a decline. The Church was subjected to attack by the revolution-

aries which "hated the whore", and did all in their power to "make her desolate and naked, to consume her flesh, and burn her with fire" (Rev. 17:16).

This continued with varying success until in 1870, the Pope lost his temporal power, and the Papacy appeared bereft as a widow.

The last thirty years, however, have seen a remarkable revival and extension of Papal influence throughout the world both spiritually and politically, exactly as the prophetic program requires.

In recent years, papal visits have been made to such countries as America, the Middle East, and Australia, indicative of the desire to extend the influence of the Church.

Communism, however, still stands as the opponent of Catholicism. But this will change. In his vision of the time of the end, (Dan. 8:25), Daniel saw that the powerful military leader (Gog) who shall contest the dominion of the world with the Prince of princes, shall first "cause craft to prosper in his hand" (or power). What "craft" is that? The Hebrew word *mirmah* signifies "deceit, fraud", and is used in Jeremiah 9:6 in relation to religion. Here, then, is a religion of deceit and fraud, whose influence Gog will assist to extend as part of his policy of peace, prior to Armageddon.

That requires some form of compromise and confederacy between the two systems; and both being skilled in deceit and fraud, this will not be difficult. It has precedence in history in that pagan Rome turned into "Christian"

Rome almost overnight. It will be a similar marriage of convenience to this latter-day Russian dragon-power (Dan. 8:25) that will enable the Roman pontiff to proudly boast concerning his system: "I sit a queen, and am no widow, and shall see no sorrow."

But widowhood and sorrow will be experienced in the overthrow that will come at the hands of Christ and the saints, until, like Jezebel, the widow herself will be put to death. Brother Thomas wrote at a time when Catholicism was experiencing the hatred of the revolutionary powers of Europe:

"The present exigencies of the Great Harlot are the result of the judgment of the past seventy-five years. It has been in complete retribution for her condemnation of these prophets; and the earnest of what awaits her when the apostles and prophets shall be prepared to 'rejoice over her' (Rev. 18:20) . . . The resurrection of this class to execute judgment, was the earnest of the personal resurrection of its ancient members to finish the same judgment. This is implied in the exhortation, 'Render to her as also she hath rendered to you, and double to her twofold according to her deeds'; and 'rejoice over her, O heaven, and ye holy apostles and prophets; for how can they whom the powers of the Seven Hills condemned and executed in torments, render to that capital twofold according to her deeds, unless they are restored to life and endued with power for the work? The saints must first be caused to exist incorruptible and omnipotent, and then it will be competent for them to execute judgment upon the Harlot, and to rejoice over her, standing upon the crystal sea, no longer mingled with the fire of their fierce indignation" (Rev. 15:2).

The growing influence of the Papacy today is a sign that the time of the resurrection is at hand. "Even so, come, quickly, Lord Jesus,"

— H.P.M.

Its Place In Our Worship

The last article (see pp.86-89) expounded this theme in relation to matters of personal salvation, this one discusses it in the light of our common worship.



The object of Christ's death is further impressed upon believers in the divine ordinance of "breaking of bread", described by Paul as the Lord's Supper.

Matthew provides an account of the institution of this Commemorative Feast:

"And as they were eating, Jesus took bread and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins" (Ch. 26:26-28).

"My body," "my blood" — the one given and the other shed, to provide a basis for the pardon of transgressors, and to open the way to the attainment of the eternal blessings which centre in the New or Abrahamic covenant (Rom. 15:8).

Additional information concerning this symbolic ordinance is given by Paul. He shows that the observance of it is obligatory on Gentiles no less than Jewish believers (1 Cor. 11:23), and that it was designed as a means of keeping in memory, or proclaiming Christ's death till he should return (1 Cor. 11:26).

The apostle explains likewise how the partaking of the bread and wine indicates the unity of believers in their relationship to

Christ's sacrifice:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16-17).

This, again, emphasises what has been noted more than once, that it is only by the spiritual connection of believers with Christ, in his past sufferings and present glory, that they have any hope. Only in the hearty, intelligent recognition of the truth can believers be said to eat of Christ's flesh and drink of his blood (John 6:56).

Let not the simplicity of this Memorial Feast lead us to minimise its solemnity and importance. Let us neither forsake the assembling of ourselves together, nor fail when we meet to give that careful thought which the ceremony demands. No less in the "breaking of bread," than in the imposing and sacred sacrifices and offerings of the law, does God reveal the great truths and lessons pertaining to human redemption.

It is recorded of the brethren and sisters in early times:

"And they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42; 20:7).

Happy are the Christadelphians of whom this can be said today!

What Is The Devil?

Let us now turn to a few statements in the epistles of Paul regarding the abolition of sin. We shall find much in these to confirm the conclusions to which we have arrived.

Paul's statements at times are brief — he often takes much for granted. This, however, is to be explained by the fact that the apostle was writing to believers, to those who were already enlightened in the first principles of the Truth.

The apostle, as we know, was painstaking in instructing the ecclesias in the sacrificial aspect of the mission of Christ. An illustration of this is to be seen in the case of the Thessalonians. We are told that:

"Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them out of the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead" (Acts 17:2-3 — R.V.).

We mention this little point, in passing, in order to show that in interpreting any particular statement it is necessary to take into account all that is revealed — thus following the exhortation to compare "spiritual things with spiritual".

We will start with the familiar passage in Hebrews 2:14-15.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

What is the devil, or *diabolos*, as the word is in the original?

The reply of orthodox com-

mentators we may dismiss. The contention that the devil is a superhuman, immortal, malignant spirit, is so far from the truth that we need not spend a moment in discussing it.

Confining our thoughts to the Spirit's teaching, we can say, and say it positively, that the devil of the passage is nothing more nor less than sin in the flesh, i.e. the evil, death-element in human nature that came into existence through the disobedience of our first parents.

That this is so can be seen by comparing what is written concerning the one with what is written concerning the other.

Both are said to have offspring and servants. Both are described as tempters, deceivers, false accusers, persecutors, murderers. The doom, too, of both is annihilation. The following texts may be consulted for proof of these assertions: John 8:44; Matt. 13:38-39, Acts 13:10, Luke 4:2, James 4:7, Eph. 4:27, 1 Tim. 3:6, John 13:2, Rev. 12:9-10; 20:2, 3, 10, 1 Pet. 5:8, Eph. 6:11-12, Rev. 2:10, 1 John 3:8-10, John 8:34, Rom. 6:17, Heb. 3:13, Rom. 7:11, 5:21.

That sin in the flesh should be personified as the devil, or *diabolos*, is not strange. The root meaning of the word *diabolos* (viz., "to throw over, or across") as well as its secondary significations ("traducer, slanderer, deceiver, imposter"), plainly testify to the appropriateness of the figure. Brother Thomas has some edifying comments on the word in *Eureka*, vol. 1, p.249.

He speaks of the devil as "sin incarnate in flesh and blood". He

also describes it as "pre-eminently a sinner". Both expressions are apt and true, and accord with the ideas suggested in all the thirty-eight places in the original text where the word *diabolos* occurs.

Christ's Conquest Of Sin

With these thoughts in mind we pursue our consideration of Hebrews 2:14-15.

Christ was made mortal, says the passage, and passed through death, in order to destroy, bring to nought, vanquish the power of death — which is what? Sin — sin manifest in the flesh — the legacy bequeathed to us by the first man.

It is not for us to question the divine arrangement, but to bow before it, and seek to learn the lessons which it is intended to teach.

God decreed that there should be no escape or deliverance from sin's domination till transgression had been atoned for by the shedding of the blood of the perfectly obedient man.

That man, as we know, has appeared in the person of God's miraculously begotten son — the Lord Jesus Christ; and his mission has received an initial fulfilment. He has put away sin (so far as his own relationship to it was concerned) by his death, resurrection, and immortalisation. The Scriptures which convey this teaching to us are unmistakeable:

"Once in the end of the (Mosaic) world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples'; for this he did once when

he offered up himself" (Heb. 7:27).

"Through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. 9:12 — R.V.).

"God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3).

"In that he died, he died unto sin once" (Rom. 6:10. See also 2 Tim. 1:10; Heb. 5:2-3, 13:20; Rom. 6:6).

God's Mercy Seat

Another familiar passage which deals with this subject (Rom. 3:25-26) should receive notice. A few notes suggested by other Scriptures are parenthetically introduced here by way of an exposition of it:

"Whom God hath set forth to be a propitiation (a means of mercy) through faith in his blood (through the knowledge and belief of Christ's destruction of sin nature by his death and resurrection), to declare his righteousness (God's intolerance of transgression, and His repudiation of that which leads to sin — the sin nature) for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, His righteousness; that He might be just (in upholding in the act of Christ's death, His own holiness and supremacy) and the justifier of him which believes in Jesus."

In the Crucifixion, God was not intent, as some of our orthodox friends put it, on appeasing His own wrath by punishing an innocent man, or by causing Christ to fill the position of a substitute. In bringing into existence a specially provided member of the human race, who on account of his perfect obedience, could endure the effects of the curse, and, in harmony with God's righteousness, be raised from the dead and become a Second Adam, God showed Himself "just, and the justifier of him which believeth in

Jesus". For in Christ the hope of immortality was extended to enlightened and penitent sinners upon compliance with conditions which it was possible for them to fulfil.

Thus, for the purpose, as already shown, of exhibiting the mind of God in relation to sin, Christ was made as one of us — "made of a woman" and the possessor of a "body of sin". As it is written:

"God made him to be sin (that is, made of our evil nature) for us, who knew no sin" (2 Cor. 5:21).

"Made sin for us!" Yes, all the appointments in connection with Christ were arranged for our sakes. Precious and enthralling news! He was born for us, he sanctified himself for us, he suffered, died, and rose again on our account.

Christ Also Benefited

But Christ must not be dissociated from the benefits which accrued to himself from his faithfulness. He was not a substitute, but carried out his mission for his own salvation as for that of others. As a dying man, possessed of an

unclean, sin-cursed nature, he needed redemption, and secured it by doing what he did for us. He has led "captivity captive," and now stands in the gate of the great enemy, and thus we may enter in — into immortal life.

It is in this that the great contrast, drawn by Paul between Adam and Christ so strikingly appears:

"By the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ" (Rom. 5:17 — R.V.).

Many years ago a brother summed up this matter in the following sentence, which is both terse and true:

"The two Adams suggest the principle on which things are being carried out — federally is the word (Rom. 5: 14-21); Adam's sin was his own; Christ's righteousness was his own; but in the results, we are made partakers (on the federal principle) — in the first not willingly, but in the latter from choice."

In Christ we can conquer the flesh and rise triumphant to life eternal.

— A.J.

Our Thoughts At The Judgment

To how many humbling and sobering thoughts does the Judgment Seat give rise. We picture ourselves about to confront Christ to hear from him his verdict as to our worthiness or unworthiness. The one absorbing thought with us will then be — in a far less sanguine mood than in the days of our probation — is Christ going to pass by my sins of omission and commission? Former dreams of self-importance, of perchance, the much service we have rendered to the Truth, or the way we have been looked up to by our fellows, will then fade. Our one thought will be as already said, Am I to be accepted? (A.T.J.)

Separate and Dedicate

It is written: "Be not conformed." This is our watchword everywhere, brethren. We must not only believe the Bible, but read it; and not only read it, but take in and obey it. Otherwise, James tells us, we should be "hearers only, deceiving ourselves". (R.R.)

THE BIBLE AND THE SPADE



AHAB'S MADNESS

Observe the madness of Ahab's policy, and note how often it is the policy which we ourselves are tempted to pursue. We suppose that if we do not consult the Bible we may take licence to do what seems good in our own eyes, and we imagine that by ignoring the Bible we have divested it of authority. We flatter ourselves that if we do not listen to an exposition of the divine word we shall be judged according to the light we have, forgetting the solemn law that it is not according to the light we have that we are to be judged, but according to the light we might have if we put ourselves in right relations to the opportunities created for us by divine providence. We close our eyes to light, and suppose that darkness is safety. This is an ostrich policy that can only bring disaster, as Ahab's record shows.

Israel at War

The initial advance of the Assyrian against Syria was temporary. Cities were conquered, possessions were despoiled, captives were taken. Then, as quickly as they appeared, the Assyrians withdrew. This provided a respite for the nations of the Middle-East. Amongst them was Israel, whose king, Omri, took the opportunity for a move which greatly affected subsequent history, the impact of which is apparent today.



Omri's New Capital

About BC 800, Omri, the ruthless, determined king of Israel, abandoned the city of Tirzah as the capital of his kingdom, to establish a new centre some miles westward. He purchased an isolated conical hill seven miles north-west of Shechem. The hill is located in a wide basin formed by a valley which runs from Shechem to the coast, and this elevation commands the main trade route from Esdraelon. The hill was easily defensible, being surrounded by valleys on all sides, so that it dominated the land around. From the summit there is a clear view to the Mediterranean, and provided the advantage of observing any enemy long before he attacked.

This became the new capital of Omri, and was named Samaria.

Recent excavations have revealed remarkable fortifications which Omri added to the natural strength of the position. There were large inner walls five feet thick, with outer walls nineteen and one-half feet thick. A columned entrance court followed from the main gateway, and the palace was constructed with a wide pool, or reservoir, thirty-three and one-half by seventeen feet, referred to in 1 Kings 22:38.

Egyptian Records In Samaria

In the ruins of a house probably built in Omri's time, was found the name of an Egyptian monarch, Osorkon II.

He had attacked Asa, king of Judah, who was contemporary with Omri. However, the Scriptures record that during the reign of Asa, Judah was invaded by an Ethiopian, or Egyptian monarch, called Zerah. A large army had moved up from the south, and pressed heavily against the borders of Judah. Asa faithfully appealed to God:

"Yahweh, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Yahweh our God; for we rest on Thee, and in Thy Name we go against this multitude. O Yahweh, Thou art our God; let not man prevail against Thee" (2 Chron. 14:11).

Asa's plea was heeded, and the Egyptians were routed at the battle of Mareshah.

Egyptian records indicate that the ruler of the time was Osorkon II, and inscriptions claim that he successfully attacked Palestine and Syria. Characteristically, no mention is made of his defeats! The Bible name of the Egyptian monarch is Zerah, and the correspondence of the dates suggests that Zerah and Osorkon are the same person. His presence in Palestine at the time is indicated by the discovery of his name in an inscription in Samaria.

Moab Testifies Of Omri's Power

Omri's name occurs not only on an Assyrian inscription (see p.39), but also on a Moabite one. The Moabites occupied territory on the eastern side of the Dead Sea, and included the important city of Dibon, now known as Dhiban. In 1868 a German missionary, F. Klein, was in the area. He was told by an Arab sheikh that there was an old stone inscribed with writing, lying at Dhiban. The missionary found that it was a slab of black basalt, rounded at the top, nearly four feet long and two feet wide. It had thirty-four lines of writing in the letters of the Phoenician script. Mr. Klein noted down a few words and made an alphabet from the remainder of the inscription. Returning to Jerusalem, he told the Prussian Consul about his find, and the Germans tried to buy the stone. The British and French also became aware

of its existence, and the French endeavoured to purchase it. They sent a representative who managed to make an impression of the inscription by pressing moistened paper into the indentations of the stone. The Germans offered £75 for it, whilst the French offered £375, which was accepted. The Turkish governor of neighboring Nabul, however, demanded that the find should be given to him without cost.

Rather than do this, the Arabs lit a fire under the stone, poured cold water over it and thus broke it into fragments. The pieces were distributed among different families and placed in their graneries to act as charms in protecting their corn against blight.

It seemed that the stone was entirely lost, but diligent search resulted in the recovery of almost all the pieces, and with the aid of the squeeze which the French had obtained, it was possible to read most of the inscription.

The record was made by Mesha, king of Moab, and described the inflictions against his land by the Israelites. The following are some extracts from it:

"I, Mesha son of Chemosh-Melech, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. I made this monument to Chemosh at Kir-haraseth. A monument of salvation for he saved me from all invaders and let me see my desire upon all mine enemies. Omri (was) king of Israel and he oppressed Moab many days, for Chemosh was angry with his land. His son followed him, and he also said, I will oppress Moab. In my days Che(mosh) said I will see my desire on him and his house. And Israel surely persisted for war. Omri took the land of Medeba and (Israel) dwelt in it during his days and half the days of his son. And Chemosh restored it in my days . . . And Chemosh said to me 'Go seize Nebo upon Israel' and I went in the night and fought against it from the break of dawn till noon and I took it and slew all the people of the city . . . And the king of Israel built Jahaz and dwelt in it while he waged war with me and Chemosh drove him out before me."

This antagonism between Israel and Moab continued many years, until in the days of Elisha at the battle of the blood-red water (2 Kings 3), the Moabites were overcome.

Ahab's Dilemma

At the end of Omri's reign, one of the greatest threats to the kingdom of Israel and Judah emerged.

Assyria commenced its first movements against Syria and Palestine.

In BC 874 Assur-nazir-pal marched against the kings of the East Mediterranean coast, and forced the Tyrians and Zidonians to pay tribute.

At that stage no attack was made upon Israel, but the impending menace was obvious.

The storm burst during the reign of Ahab, Omri's successor. Ahab was in a difficult position. The small kingdoms of Syria and Israel had been at war with each other, and both suffered heavy casualties. The Assyrian shadow forced them to change their tactics. Why should they fight against each other, when the Assyrians threatened?

The problem provided Ahab with an acid test.

It seemed plain common sense for the two peoples to increase their power of resistance by combining forces. United they might stand, divided they would certainly fall, or so it seemed. On the other hand, it had been made clear to Israel from the days of the Exodus that they should make no alliances with the surrounding nations:

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest: lest it be for a snare in the midst of thee" (Exod. 34:12).

It seemed a prudent step to combine with Syria and the other neighboring nations against the common enemy. Or, should he trust in the protection of a God whom he could not see?

He chose to make the foreign alliances, and the result was complete disaster.

Shalmaneser III, ruler of Assyria at this time, describes the campaign:

"Karkar . . . I destroyed I devastated, I burned with fire 1,200 chariots, 1,200 cavalry, 20,000 soldiers of Hadad-ezer (Benhadad) of Damascus . . . 2,000 chariots, 10,000 soldiers of Ahab the Israelite . . . thousands of soldiers of Baasa the Ammonite . . . the twelve kings he brought to his support I defeated. I rained destruction upon them. I scattered their corpses far and wide . . . the plain was too small to let their bodies fall . . . with their bodies I spanned the Orontes as with a bridge."

The punishment of Ahab, most tested of all the kings of Israel, is thus recorded on the stone monuments of the pagan monarch, as well as in the Word of God:

"There was none like unto Ahab which did sell himself to work wickedness in the sight of Yahweh, whom Jezebel his wife stirred up" (1 Kings 21:25).

Ahab's Ivory Palace

The palace at Samaria, originally built by Omri, was greatly enlarged and improved by Ahab, who lived in wealth and luxury.

This was once doubted, and the testimony of Scripture disbelieved:

"Now the rest of the acts of Ahab and all that he did and the ivory house which he made and all the cities which he built, are they not written in the Book of the Chronicles of the kings of Israel?" (1 Kings 22:39).

It was thought that the reference to the ivory palace was a figure of speech, perhaps referring to the whiteness of the masonry. Mrs. J. W. Crowfoot, however, writes of her husband's discoveries at Samaria in 1933:

"The city was destroyed with all its fragile beauty by the Assyrians in BC 722, but by amazing good fortune, some ivories had entirely escaped the fire and were found embedded in the clay floor (of the palace), sufficiently well preserved to reveal the beauty of their carved work. Many of the ivory pieces bear marks showing that they had been inlaid over other substances, decorating the panels of framework of furniture and let in to the wainscotting of the walls."

Later, the prophet Amos denounced

the people of Samaria for their laziness and utter unconcern for the impending national calamity that would overtake the whole land. He declared that they "lie upon beds of ivory and stretch themselves upon their couches" (Ch. 6:4).

The discovery of the ivory palace in Samaria demonstrates the literality of Amos' words, and indicates that the people were prepared only to imitate the foolish attitude of the king.

The Curse On Jericho

When Jericho was conquered by the invading Israelites, their leader, Joshua pronounced a curse on any who should rebuild the destroyed city:

"Cursed be the man before Yahweh that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Jos. 6:26).

In the time of king Ahab, Hiel the Bethelite undertook the rebuilding. The foundation was laid in (literally with the loss of) his eldest son, Abiram, and the gates in his youngest son, Segub.

Excavations on the site of ancient Jericho indicate that it was inhabited until the time of Joshua, with no sign of later organised habitation until the time of Ahab.

The reference to the two sons of Hiel is not clear. Either his two sons were offered as human sacrifices in order to mark the beginning and ending of rebuilding, or perhaps some tragic event happened to both of them. A jar with the remains of a child was found in the masonry of the gate and two such jars in the walls of a house.

The Battle Of The Blood-Red Water

Antagonism between Israel and Moab flared after the death of Ahab. The tribute previously given by Moab to Israel was withdrawn:

"And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel" (2 Kings 3:4-5).

Jehoram, king of Israel, persuaded Jehoshaphat, king of Judah, and the king of Edom to co-operate in destroying the Moabite rebellion. The allied armies marched forth, but in moving through the eastern wilderness, suffered greatly from lack of water. Evil Jehoram thought all was lost, but Jehoshaphat, a man of robust faith, sought counsel of the prophet Elisha.

The prophet first suggested that Jehoram consult the false prophets who had advised his parents. Let them provide an answer to the king's difficulty! However, God determined on this occasion to save Jehoram because of his association with the righteous Jehoshaphat:

"As Yahweh of hosts liveth," declared Elisha, "before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee."

Elisha called for a minstrel, and as he played, the hand of the Lord came upon the prophet. He instructed the kings to dig ditches in the valley, and explained that though there would be neither wind nor rain, yet the valley would be filled with enough water to meet the needs of both men and beasts. Not only so, but the Moabites would be completely vanquished, and the Israelites would be able to destroy their cities, dig down their trees, stop all their wells, and ruin all the land with stones.

Next morning, water came by way of the land of Edom, and filled the

country.

The sun, glistening upon the water, made it look like blood — and the Moabite soldiers, drawn up to resist the invasion, thought that their enemies had quarrelled among themselves and were killing each other. They advanced, anticipating an easy victory, but were met by a fully organised army and were soon routed. The victorious allies devastated the country, and apparently the Moabite king was besieged in the city of Kir-Haraseth (Kir of Moab), the modern Kerak.

After an attempt to break through the cordon to detach the king of Edom from the alliance had failed, the king of Moab took the desperate expedient of offering his eldest son as a sacrifice on the city wall.

The chapter concludes:

"And there was great indignation against Israel :and they departed from him and returned to their own land" (2 Kings 3:27).

Probably this verse implies a great defeat inflicted on the Israelites which caused their retreat.

Putting together all information from both sources, it seems that Moab which had been conquered by David (2 Sam. 8:2) rebelled against Omri, but was re-conquered. Israelitish domination continued during the reign of Omri's successor, Ahab, but in that period Moab rebelled and gained some little success. When Ahab died, Moab took advantage of the reign of his less able successor Jehoram, and again obtained its independence.

THE EVIL WORSHIP OF JEZEBEL

Discoveries At Ras Shamra

Ahab's wife was Jezebel, a princess of Phoenicia. She was the daughter of Ethbaal, king of Sidon. She exercised a most evil influence on her husband, so that he became the most wicked of Israel's kings:

"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Am-rites, whom the Lord cast out before

the children of Israel" (1 Kings 21:25-26).

His apostasy is recorded in an earlier chapter:

"And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the

house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:30-33).

Thus did Ahab defy the prohibition made against alliances with surrounding nations and sharing their religious practices, which had been impressed on the Israelites from even before the time when they entered the land of Canaan under Joshua.

A discovery in modern times has shed much light on the evil ideas and practices associated with Phoenician worship, such as Jezebel introduced into Israel. In 1929 and later years, a French Mission discovered a library at Ras Shamra on the northern coast of Syria, opposite Cyprus, which had been housed in a building situated between the city's two great temples, one dedicated to Baal and the other to Dagon. It contained hundreds of clay tablets, dating from the fifteenth and early fourteenth centuries, B.C., bearing texts in cuneiform, or wedge-shaped, writing. Ras Shamra was known before these dates, and was called Ugarit in earlier Egyptian inscriptions. Later it came under the domination of the Hittites.

Multiplicity of Gods

The tablets shed great light on the Canaanitish gods and religious activities. The supreme Canaanite god was El. This name, of course, is also used of the God of Israel (e.g. Gen. 34:20 — El-Elohe-Israel). It is sometimes used without any adjunct (e.g. Psalm 18:32: "It is El that girdeth me with strength, and maketh my way perfect"). The word, however, is a generic one for god used in both Hebrew and Ugaritic. In the Scriptures it is used for heathen deities or idols (e.g. Exod. 34:14: "Thou shalt worship no other el for Yahweh, whose name is Jealous, He is a jealous El"). In the root meaning, El merely signifies "The Strong (Powerful) One". The difference between the God of Israel and the El of Ugarit is illustrated by the descriptions of the latter in the Ras Shamra poems. These declare that he had three wives, who were also his sisters. He de-

throned his own father, Uranus, murdered his favorite son, and decapitated his own daughter. The poems "add the crime of uncontrollable lust to his morbid character, and the descriptions of his seduction of two unnamed women is the most sensuous in ancient Near Eastern literature".

Baal was the son of El and the reigning king of the gods. He was the god of the rain and storm, and the giver of fertility. On a Ras Shamra stele he is shown brandishing a mace in his right hand and holding in his left hand a thunderbolt ending in a spearhead. One of his titles was "Zabul (prince) Lord of the Earth". This name has survived in the Baal-Zebul of 2 Kings 1:2, etc., or the Beel-zebub of the New Testament (Mark 3:22, etc.).

Baal is also called the son of Dagon, the grain god, the chief deity of Philistine Ashdod. His name means "lord" or "master". He took a number of forms and was worshipped in a special way or under some special title in a number of places. Hence the Old Testament sometimes refers to *Baalim* in the plural. Baal's symbol was the *massabah*, an upright stone pillar, set up in "high places".

Baal's consort was his sister and spouse, Anath, who was one of three goddesses, who likewise illustrate the depths of moral depravity of the Canaanitish cults. The other two were Astarte and Asherah; and all three were patronesses of sex and war. The sexual union of Baal and Anath was represented by a priest and priestess, and the sexual union of the worshippers with the goddess was represented by the sacred prostitutes.

Strangely enough, Anath was given the epithet "virgin" as well as "the Holy One" (*qudshu*). These names were given in a perverted moral sense. *Qudshu* is represented as a nude woman bestride a lion with a lily in one hand and a serpent in another: a divine courtesan. Male prostitutes, consecrated to her cult were called *qadesh*, rendered "sodomites" in the Scriptures (e.g. Deut. 23:17). Astarte shared all the moral turpitude of Anath.

Asherah, "she who walks on the

sea", was another goddess of lewd worship. She seems to have been represented by some cult object of wood. The Bible tells us that this, possibly an image or a sacred tree, could be cut down and burned (see 1 Kings 15:13; 2 Kings 21:7). Vessels were used in her service (2 Kings 23:4). In the A.V. the word *Asherah* is translated "groves". An example of this is given in the case of Elijah's challenge to Baal on Mount Carmel as to whether he or Yahweh was to be worshipped by Israel. The record states that besides four hundred and fifty prophets of Baal, there were four hundred prophets of the groves, all eight hundred and fifty being maintained by Jezebel (1 Kings 18:19). The word translated "groves" is *asherah* and the prophets were the prophets of Asherah. All were destroyed as the result of Yahweh's vindication of Elijah.

The Fall Of The House Of Ahab

Queen Jezebel was a devotee of all these obscene rites, and, unfortunately, was able to involve her husband Ahab in them to such an extent that the whole nation was debased, and became vile in the sight of God.

Small wonder, then, that Divine punishment was visited on them, and both came to violent deaths.

Ahab attempted to defeat divine justice by disguising himself in battle, but was killed by a chance arrow in the battle against the Syrians when fighting to recover Ramoth Gilead.

That Ahab might have been a better king if it had not been for the evil influence of the queen is shown by the fact that when, at her instigation, he had brought about the stoning of Naboth that he might take possession of his vineyard, he accepted the denunciation of the prophet Elijah, and repented in sackcloth. For his penitence his house was spared much evil during his lifetime. Nevertheless, as the prophet predicted, when his chariot was brought into Samaria, after his death, to be washed, dogs licked up

his blood, which he had shed in the vehicle before he died.

The fate of Jezebel was even more terrible. Ruin came upon the house of Ahab after his death. His son Joram succeeded him, but an army captain, Jehu, revolted. At a conference between Joram and Jehu, the latter rejecting the king's offer of peace, exclaimed: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" He then assassinated Joram.

As Jehu rode into the city of Jezreel, Jezebel, brazenly attired, looked out at a window and taunted him. She reminded him of an incident that had occurred some time earlier. Zimri, a previous usurper, had seized the throne by murdering the reigning king Elah. Within a week he was besieged in Tirzah by Omri (Ahab's father), and when Zimri saw that resistance was futile, he set fire to his palace and perished in the flames rather than fall to the hands of the victor. Now Jezebel called out to Jehu: "Had Zimri peace, who slew his master?" By this she meant could Jehu expect peace who had done the same?

Incensed at the taunt, Jehu demanded that she should be thrown out of the window. This was done, and her blood was sprinkled on the wall, and she was trodden down by the horses. When, later, it was decided to give her the honor of a royal burial, no more than her skull, her feet, and the palms of her hands could be found. All the rest had been eaten by dogs, who also had licked up her blood.

So perished those who had striven to replace the pure worship of Yahweh with the vile obscenities of Baal.

Later, Jehu destroyed all the remaining members of Ahab's family, as well as many worshippers of Baal.

Through the voice of Elijah, and the activity of Jehu, Baal worship was destroyed from out of Israel. Nevertheless, Jehu was an evil man and in time also experienced the judgment of Yahweh.

— F. E. Mitchell

Thoughts For The Times:**“He That Overcometh”**

A glorious future is destined to unfold for those who overcome in the scriptural meaning of the term. It is inconceivable that it should be otherwise. So, realising this, let us encourage ourselves to face whatsoever tribulation and distress may be our portion, accounting that God who spared not His own son, is guiding us; and that the end will more than justify the means of its attainment. “He shall see of the travail of his soul and shall be satisfied,” it was said of Christ. In the end it will be as true of Christ’s whole body as it now is of its glorious head. “They shall hunger no more, neither thirst any more.” It is not only that all physical cravings and failings inherent to mortal nature will be for ever eliminated, but all mental and moral hungers and thirsts likewise. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” This was an opening keynote in the sermon on the Mount. After Christ himself, David is a prominent illustration of one who hungered and thirsted after righteousness. “As the hart panteth after the water-brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God: when shall I come to appear before God? My tears have been my meat day and night, while they continually say unto me Where is thy God?” In the old ways we were tempted to think this language extravagant. When the truth came it let us into the spirit of it, and now to some extent we can appropriate it. When the vision of Revelation Ch. 7 is fulfilled David thirsts and weeps no more. “Where is thy God?” has been terribly answered; for “God is known by the judgments He executeth”: and David’s throne and kingdom are established for ever before him according to the “everlasting covenant” ordered in all things and sure, which in the days of his flesh, some two thousand years before, was all his salvation and all his desire. And with David and Christ are all those who in turn have come into the covenant according to the gracious invitation of God. We ourselves, in this far off day and generation, have been included, and are on our trial for preparation for a place in this great salvation. And as we thus gather round the mercifully appointed means of remembering Christ in the phase of his sufferings and death, let us take comfort and encouragement and warning from his revelation, with our eyes on the glory that is to be revealed. With this in our mental vision by patient attendance upon the Word of God and prayer we shall be enabled to “overcome”, and in the mercy of the Lord find place in the kingdom of God.

C.W.

The Darkest Hour is Before the Dawn

Based upon Psalm 46, this exhortation presents a message of hope in time of trouble.

A Shelter From The Storm

The Psalm we have read together this morning is particularly beautiful and instructive. In two points, it has a very practical application to all of us, even now. The former is in the first verse:

"God is our refuge and our strength; a very present help in trouble. Therefore, will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

This lesson belongs to our present life. There are times, no doubt, when it is more applicable than others; and, probably, its greatest application will be when the world, in its present constitution, is being torn to pieces by the destroying judgments of the coming time of trouble. Still, it belongs, in its breadth, to the troubled life we now live in the flesh. Every man that truly learns the truth, learns to feel in his inmost breast, a confidence in God that reaches below the ordinary and proximate occupations of his mind. This confidence is the backbone of the new man, the central pillar of the house, preserving and sustaining when other things would fail.

It is a confidence resting on

knowledge: it is not a matter of temperament or craniology. The best temperament and organisation may lack it; the poorest may possess it; though, doubtless, the best soil brings forth the best harvest in this as in all respect. Our knowledge in the case is derived from the Word. In this matter there is no good thing apart from the Word, and no wise life apart from the daily reading of it. Constant feeding on the knowledge of God contained in the Word will produce this confidence which rests in God amid all the changeful circumstances of the present evil world. Under this process, our very troubles we take from God; they cease to frighten or distract; we take them as a needed correction from the hand of Him who doth not willingly afflict the children of men; for is it not written in the enlightening Word that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If this was ever true of any of the children of God, it is true of all. If true in the days of Paul, it is not untrue in ours. True, we have no persecutors such as were common then; but we stand related to many sources of trouble, and God knows how to manipulate these so as to put us

through the discipline required. He knows what our cases require and will adapt our troubles accordingly.

But in the midst of all — the very severest, the most threatening, the most calamitous, yea, even to the verge of death and unto death itself — it is a standing consolation that God reigns, though He appears not to do so, and that all things work together for good to those who love Him, who are the called according to His purpose. This consolation leads us to join with a hearty "Amen," in the opening of this Psalm:

"God is our refuge and our strength; therefore will we not be afraid."

Confidence In Trouble

The consolation applies even to matters that are not matters of calamity, but of care only. We can understand what Jesus means when he says, "Take no thought (such as care, worrying, anxiety) for tomorrow." We can respond to this intelligently and thankfully in faith. We remember that he said, "Your Father knoweth what thanks ye have need of," and that if we seek first the kingdom of God, these things will be provided, even as they were for all the fathers now sleeping. Believing this, we can rest, obeying that other exhortation which says, "Cast all your care upon Him for He careth for you." This is a great protection from the feverish care of temporal things that consumes the soul of those who have not set God before them: it is a constant solace in the midst of a generation that is bent on providing a reserve of the wherewithal to eat, drink, and be clothed.

In a particular sense is this confidence in God a privilege in the day in which we live. It is a day of much threatened trouble. We can see the elements of commotion and public disaster gathering in thick and ominous clouds on every hand. The spectacle causes uneasiness in thoughtful minds. The uneasiness easily deepens into terror when the situation is thoughtfully surveyed in all its completeness and details. Apart from the truth, we could not help sharing the apprehension that prevails wherever there is intelligence enough to realise what is going on. But how different is the frame of mind created by the truth. So far from being afraid, we rejoice at the manifest tokens of the approaching day of God. We sing in our hearts, "God is our refuge and our strength, a very present help in trouble. Therefore, will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

God Must Be Elevated

But our right to rejoice in this comfort depends upon our relation to the second point. Let us look at this. It comes out of what is said in the tenth verse:

"Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth."

In this verse we have the whole policy of the divine operations in the earth condensed into a sentence as it were: "I will be exalted."

Look at what phase of the divine work we will, we shall find this is the result aimed at. Why did God afflict Egypt with great

plagues, and drown Pharaoh and his host in the Red Sea? Was it merely to deliver the enslaved Israelites? No:

"For this cause have I raised thee (Pharaoh) up, to show in thee My power, that My name may be declared in all the earth."

Why did God drive the children of Israel out of their land, and scatter them as wanderers among the nations? Because they forgot His name and His praise, casting away His law, and despising His word. Why does He purpose their restoration from all the countries whither He has scattered them? That His name may be honoured in all the earth. He tells them:

"Not for your sakes do I this, saith the Lord God, be it known unto you. Be ashamed and confounded for your own ways, O house of Israel" (Ezek. 36:32), "but for Mine holy name's sake, which ye have profaned among the heathen whither ye went" (v.22).

Why are the hordes of the northern Gog to be smitten on the mountains of Israel? That Israel may be delivered? No:

"I will bring thee against My land that the heathen may know Me when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:16).

Why, in our salvation, has God adopted a procedure which stops every mouth, and makes all the world guilty before Him? That God may be glorified in the manifestation of favour, and that no flesh may glory in His presence. This is Paul's answer who spoke of these things in words which the Holy Spirit teaches.

How This Affects Us

Let us look at the practical application of this great and wide-reaching fact to our present indi-

vidual cases. If God says "I will be exalted in the earth," if that is the object of His past dealings with nations, is it not obvious that we must realize this result as individuals before we can be acceptable before Him?

Of what value at last will be our technical enlightenment in the truth if it fail in inducing the one great result aimed at in all its operations: the enshrining of the Deity in our hearts as the highest reverence, the strongest affection and the greatest moving power of our lives? Wise men and women will see the answer for themselves. Jesus has placed this as the first and great commandments:

"Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy soul and with all thy mind."

And since it is only those who "do His commandments" that will "enter through the gates into the city," we may be quite certain that no man will pass through those gates who lacks in the obedience of "the first and and great commandment."

The favoured multitude who pass those portals have the name of the Father written on their foreheads: the symbolic representation of that knowledge and love of God, which, dwelling richly in the mind, enables their possessor to obey "the first and great commandment."

We are in danger of remaining outside the holiness of the truth contented with an intellectual assent to its elementary principles while uncontrolled by the law of God, uninfluenced by His love; untouched by His zeal; unennobled by His greatness. Forewarned is

forearmed. The daily studious, prayerful reading of the Scriptures is the only way of coming within range of their spiritualising influences. The "sincere milk of the word" is the one element under heaven that will nutrify the babes in Christ, and cause them to grow into young men and fathers — healthy and strong.

Darkness Before The Dawn

The psalm also introduces us to a time — now at the door, when it will be of the very first consequence to have successfully attained to this thorough furnishing in every good work.

"The heathen raged; the kingdoms were removed. He uttered His voice, the earth melted."

What is this but the time of the end and the change that comes with it, compressed into a sentence. The picture drawn, we partly see before our eyes. Political commotion of every sort prevails everywhere among the "kingdoms;" the "heathen" rage. Doubtless, they will do so more violently when Christ arrives to begin his work of "destroying those who destroy the earth"; but the preliminary irritations and upheavings are in full progress. We but wait the "uttering of the voice" referred to. Before the voice, which stilled the storm on the sea of Galilee, the tempest descending will cease, and the earth, or present order of things, melt away, but not until judgment has run its appointed course, and spent its full fury on the head of the wicked: "The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart: in

the latter days ye shall consider it." — (Jer. 30:24). The execution of this fierce anger is referred to in this psalm:

"Come, Behold, the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth."

War will be abolished by war, even the war of the great day of God Almighty, in which the power of man will be broken, and the arm of divine authority established in the earth.

For the beginning of this mighty work we are waiting and longing. It will not begin till the Lord has set His own house in order in the judgment of His people. Therefore, we wait "the coming of the Lord Jesus Christ and our gathering together unto him." This is the supreme event for us. The work to be done among the nations afterwards is nothing to us if we are not accepted; nay worse than nothing; it will be to us terror and calamity; for the rejected are sentenced to "depart" to share in the fiery judgments that destroy the devil and his angels, or the world in its sin-constitution. Therefore, our whole interest and anxiety are concentrated on the personal arrival of the Lord, and this re-acts powerfully on the present time, for our status at that time is determined by what we are now. The judgment-seat will add nothing new to our case. It may declare the forgiveness of our shortcomings, but it will not proclaim a faithfulness that does not now exist; it will be but a manifestation of our present selves as we appear in the light of divine scrutiny.

Our whole attention, therefore, ought to be given to our present

walk and conversation. Our aim ought to be to walk as before God, giving diligence, as Peter exhorts, to make our calling and election sure. The judgment of man will go for nothing on that occasion. Human approbation will be worthless if the divine approval is withheld: human condemnation will turn to great honour if the Lord be pleased with our work. Our wisdom is to make the Word (daily read) the man of our counsel and the guide of our steps.

The Lord comes in a time of trouble. We see this time of trouble widespread throughout the world now, slowly coming on, as it has been for twenty years past. Still, we shall see worse times than these, and it would not be inconsistent with former works of God if we were permitted to feel the bite of it strongly just before deliverance. Joseph "made himself strange" to his brethren, even to the point of contriving the sharp-

est agony for them before making himself known. Israel's affliction in Egypt grew more bitter as the time of release drew near. The whole congregation were shaken over the pit of destruction, as it were, just before Pharaoh's overthrow in the Red Sea. The darkest moment of the disciples' experience was just before the resurrection of Christ. So it may be that his latter day brethren will in divine ways, feel the iron in their souls immediately prior to the arrival of the Friend of Friends to their deliverance. They are made to feel it now: but let them not be downcast if the heavens become blacker and the road rougher. The Lord is at hand. Our afflictions at the heaviest are light, and in the hand of divine wisdom, they are made to work out for us "a far more exceeding and eternal weight of glory."

— R.R.

THE ASSOCIATION AGAINST THE NATIONAL SERVICE ACT

The above association has been formed with the objective of securing the repeal of the National Service Act in Australia. Brethren have been approached asking whether they would like to join, or have their name included on the mailing list.

Though we are conscientious objectors, we have nothing in common with such associations. Our claims for exemption are upon entirely different grounds to theirs, and we need to keep as far away as possible from all such organisations.

On occasions, when the Editor has appeared in court on behalf of young brethren, he has been accosted by representatives of Pacifist Movements and the like, requesting his services to give addresses on the Christadelphian viewpoint, but as these have implied an appearance of identification with their efforts, he has invariably refused.

The case for Christadelphians is based upon the principle of separateness. We claim to be "the people" taken out of the Gentiles for "the name" of God (Acts 15:14). We, therefore, are not pacifists, but separatists, and have nothing in common with political movements designed to defeat Government legislation in any way.

Brethren are advised against accepting the appeal for co-operation and are urged to maintain their separateness from such. — Editor.

How Sin Affected Human Nature

A proper understanding of the results of sin on our first parents, is basic to a correct grasp of the Atonement. We know that man is mortal, and that the promptings of the flesh are evil. But was he always thus? Did God make him in that state? Did He create him with a nature so powerful in its sin proclivities as to burden him with that which he could not completely control, and then condemn him for succumbing to its outworkings? Would not that reveal God as being unjust? And if we are as Adam was when first created, what is the nature of Adamic condemnation that rests on humanity? To teach that we are in the physical condition that Adam was at the epoch of creation is to allege that God is the author of sin. This article discusses the physical reaction of the first transgression on human nature.

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Adam Before And After Transgression

Adam was made "a living soul." He was formed from "the dust of the ground" and animated by "the breath of life," and pronounced "very good". These are truths which the Scriptures reveal, simply and plainly (Gen. 2:7; 1 Cor. 15:45; Gen. 1:31).

When created, Adam was placed under a law, and warned that, in the event of disobedience, death would follow:

"In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

Adam was a probationer — neither subject to death nor incapable of dying. His destiny was to be determined by his behaviour towards the divine commandment. Brother Thomas well expresses the facts of the case:

"When the dust of the ground was formed into a body of life, or living soul, or as Paul terms it, a physical or natural body, it was a very good animal creation. It was not a pneumatic, or spirit body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have been subject to death; but for an animal or natural body, it was 'very good', and capable of an

existence free from evil, as long as its probationary 'aion', or period, might continue" (Eureka, vol. 1, pp. 247-248).

Adam yielded to temptation and disobeyed; and death, the threatened penalty, followed:

"By one man sin entered into the world, and death by sin" (Rom. 5:12).

The Gravity Of Adam's Offence

Before going further let us endeavour to realise the gravity of Adam's offence. It is needful to do this, otherwise we shall not see the reason for the consequences which ensued, nor the wisdom of God in subjecting the descendants of Adam to the curse of death. Nor shall we appreciate the solemn and impressive measures adopted by God for the removal, in harmony with His majesty and holiness, of the effects of the crime.

God had been insulted, His word disbelieved, His will ignored, His authority flouted.

We need to pause at this stage of our consideration and reflect. Who was God, Who had been so slighted? And who was man, who had been guilty of so gross and daring an act? The Scriptures have

been written to give us the necessary information on these fundamental and vital questions. No one will attain unto everlasting life, we may be quite sure, who has not well learned the lessons raised by these questions.

God is described as a God of love (1 John 4:8) — a glorious fact! But the Scriptures do not stop here. They reveal that, in certain circumstances, God is also a “devouring” or “consuming” fire (Deut. 9:3; Heb. 12:29). It is written that He is very “jealous” and incomparably “holy,” “of purer eyes than to behold evil, and canst not look on iniquity” (Hab. 1:13).

“It is a fearful thing to fall into the hands of the living God” (Heb. 10:31).

From God we turn to Adam: the sinner.

Who was Adam? A creature of the dust, brought into being to glorify and give pleasure to his Maker, blessed with the most delightful and beautiful surroundings. He had free communion with the angels of heaven. There was then no breach between God and man.

But Adam abused his privileges, and fell grievously and ignominiously. Although given all things requisite to enable him to pass successfully his term of educational training and testing, he behaved unworthily and wickedly. He set his Creator at naught, despised

His goodness, and performed the part of an ungrateful rebel.

Such is the record of our first parent, the federal head of the Adamic family. Hence the curse.

New Conditions Introduced By Sin

Many have asked, Why did not God summarily annihilate Adam, and start afresh by creating a new man?

Far wiser is it to note, humbly and reverently, what God did, than to exercise the mind vainly over such an enquiry.* The wonderful and beneficent scheme of God for human salvation more than eclipses any little bewildering problems which finite man may raise, but cannot solve.

“O the depth both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” (Rom. 11:33).

Adam’s fall originated an entirely new situation. He was now, through his transgression, a mortal or dying man, related to toil, sorrow, and death:

“In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:19).

He was:

“Made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope” (Rom. 8:20).

For man’s sake the very earth was marred and blighted:

* The enquiry is not altogether vain. Whilst the incidence of sin brought humanity under the power of mortality, it also revealed such virtues as mercy, forgiveness, grace; it showed the need for belief, obedience, humility. Thus the fact of sin brought into sharper contrast some of the most beautiful virtues. Assuming God had destroyed Adam and commenced anew; would that not have been to confess failure? Instead, through Christ, God will bring victory out of seeming defeat. Assuming He had commenced again, and on the second attempt, man had proved obedient; would not man then claim a right to eternal life, particularly in view of the previous failure. And then where would be scope for the exercise of forgiveness, mercy, compassion, grace, and similar virtues? No, God in His infinite wisdom was able to extract a measure of good even out of the fall of the human race.

— Editor.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17).

This condition of the earth is illustrative of the state of flesh after transgression. As the earth naturally brings forth thorns and thistles, so also does human nature, as Paul reminds us (see Heb. 6:8). As the earth must be cultivated to destroy that which it naturally produces, so also must we.

The scope of the curse is amplified in the words spoken to Eve:

"I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children" (Gen. 3:16).

The sentence passed on the serpent likewise evidences the extent and the terrible nature of the changes that had taken place in both the body and the mind of man.

The words addressed to the serpent indicate the birth at this time of a sin-principle, entailing conflict between good and evil, which was to continue until the "serpent" (and all that is signified by it) should be completely destroyed:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The clear evidence of Genesis 3 is that sin had a physical reaction on creation: the serpent crawled upon its belly; all other animal creation was cursed (v.14 — "above all cattle"); the woman found her sorrow and conception multiplied: the earth brought forth thorns and thistles; man was made subject to death.

How inconsistent is the theory

that rejects the concept of any physical deterioration in human nature; that claims that man is physically in the "very good" state of original creation! It fails utterly to take heed to facts.

The manner in which Adam became mortal, and a victim of bodily and mental suffering, also how thorns and thistles made their appearance, are matters that should not distress us, or prove a source of contention. Our wisdom lies in accepting facts, taking care not to obscure nor nullify them by indulging in speculation or in metaphysical reasoning.

Who can explain the material change which occurred in Miriam and Gehazi to transform them into lepers? Or to cause the sudden and startling death of Ananias and Sapphira? Or a host of other happenings, equally baffling, to wit: the devouring of King Herod by worms, and the smiting of Elymas with blindness?

So Adam, by decree of the Almighty, became mortal. Through his disobedience the law of sin and death became part and parcel of his very being. His nature was now defiled and defiling. These are palpable, glaring facts, borne out by numerous passages, as a further examination of the Scriptures will abundantly show.

The Error Of The Clean Flesh Theory

Why do we lay such stress on these truths? Because it is just here where the differences between the truth and the "clean flesh" theory begin.

Adam's sin and the resultant curse, say they, in no way altered or physically defiled his nature — the principle of mortality, or cor-

ruption, was as much an element of his constitution before as after his sin. The following statements have been made:

"To demand change of physical nature for the man is Biblically unwarranted, as it is superfluous."

"The physical phase of Brother Thomas' view is unwarranted by fact or Scripture."

"Flesh, defiled or unclean, because of moral transgression, is to us incomprehensible."

"All this . . . nonsense you preach about 'unclean flesh', 'sin nature' and a Saviour 'with a body as unclean as the bodies of those for whom he died' (Bro. Thomas) is a false gospel and a false Christ, and I want no part of the blasphemy involved in preaching it."

Let clean flesh theorists advance one scripture that claims that man is now physically in a "very good" state! On the contrary, since Adam sinned and was condemned, human nature is nowhere styled "very good," but instead it is called "sinful flesh" or "the flesh of sin" (Rom. 8:3-R.V.).

Paul taught that "in the flesh dwelleth no good thing" (Rom. 7:17-18).

He referred to "sin that dwelleth in me" (Rom. 7:17, 20), and of the "law of sin which is in my members" (Rom. 7:23).

This sinfulness is referred to by Peter as "the corruption that is in the world through lust" (2 Pet. 1:4).

The Depraved Condition Of Human Nature

That the term "lust" is applied to lawful as well as unlawful desire is quite true, but it is manifest that the Apostle's use of it, in the passage quoted, is in the former sense. He, evidently, alluded to an inherent sinful tendency, which prompts

its possessors to transgression, and leads to death. James also employed the word in the same way (Jas. 1:14-15).

Paul repeatedly used the term in this manner:

"The lusts of the flesh" (Eph. 2:3).

"The lusts of their own hearts" (Rom. 1:24).

"The flesh with the passions and lusts thereof" (Gal. 5:24).

Many are the Scriptures which speak of the depraved and debasing character of human nature, for example:

"The mind of the flesh is death" (Rom. 8:6 — R.V.).

"The flesh lusteth against the spirit" (Gal. 5:17-21).

The familiar words of Christ reveal the same truth:

"Out of the heart proceed evil thoughts, murders," etc. (Mat. 15:19).

Also those of Jeremiah:

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

God, also, at the time of the flood made reference to the same fact:

"The imagination of man's heart is evil from his youth" (Gen. 8:21; 6:5).

All these passages are explained away to suit the exigencies of the "clean flesh" theory, but their fair and obvious meaning is that our nature is sinful, and the root and stronghold of every wickedness.

How striking and confirmatory, too, of the truth on this question, are the Spirit's numerous warnings and exhortations. For example:

"If ye live after the flesh ye shall die" (Rom. 8:13).

"Make not provision for the flesh" (Rom. 13:14).

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8).

"Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof" (Rom. 6:12).

"Flee also youthful lusts" (2 Tim. 2:22).

Paul's endeavour, expressed in his letter to the Corinthians, conveys the same thought respecting the corrupting character of human nature:

"I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

The Apostle, in view of his evil and condemned nature, exclaimed (what Adam might have said after his condemnation):

"O wretched man that I am! Who shall deliver me from the body of this

death" (Rom. 7:24).

Brother Thomas did not exaggerate when he said that there was nothing more "devilish" under the sun than sin-contaminated human nature. This must be the verdict, surely, of every right-minded Christadelphian. Through our native sinfulness how often we fail to attain to the divine standard. Has not this been the lament of all Bible worthies? For man, then, to tell us, in spite of the Spirit's teaching and our own experience, that the flesh is not inherently depraved, defiled, sinful, is to mock us. Why do they do it? It is the root of error, controversy, division.

— A.J.

PAUL AND THE POPE

The recent visit of Pope Paul to Australia excites interest in the following lines

If Peter's the Rock, as per Rome's explanation,
 Sure Paul, who rebuked him, ignored the foundation.
 And what if some Cardinal now should but dare
 To censure *his master* with such a bold air?
 Assumption like this would at once be put down,
 And the rebel would meet the whole Catholic frown,
 As condensed in the look of surprise and disdain
 From him who now o'er the great city doth reign!
 Not so with good Peter, how meekly he took
 The stern, but much needed, and faithful rebuke;
 And years after this, in his letter to all
 The brethren, he wrote of "belov'd brother Paul."
 'Tis clear 'twas not known, or by Peter or people,
 That he had been made both foundation and steeple;
 For had he but known his position and pow'r,
 He soon would have made the bold Tarsian cow'r;
 For all who have pow'r always know and assert it —
 This truth is so plain that you can't controvert it;
 King, Captain and Priest, resting on fleshly might,
 If you question their rank are all ready to fight;
 And at once you will notice their countenance low'r,
 If you dare to resist their legitimate pow'r.
 And so it is plain neither Peter nor Paul
 Ever knew that the Lord had set one over all!

THE DIVINE NAME

It is a matter of deep sorrow that the subject of the Divine Name is made a cause of controversy among us. Surely this should not be so in view of the fact that we claim to identify ourselves with the people whom "God is taking out of the Gentiles . . . for His name" (Acts 15:14). How can we conscientiously pray, "Hallowed by Thy name," if, at the same time, we stand in judgment upon those who use it?

Liberty of conscience should be permitted in regard to the use or otherwise of this hallowed Name. Brethren whose studies have taken them into the subjects of the Names and Titles of Deity should not insist that others use them if they do not understand them; whilst, at the same time, those who feel they cannot conscientiously use these expressions should not condemn those who do.

It must be acknowledged that the Divine Name is expressed in the inspired word, so that those who speak disparagingly of it are in danger of finding themselves opposed to God. The prophet indicted those in Israel who caused the people "to forget the Name" (Jer. 23:37), and we must guard against being found in that category.

In addition, the divine names and titles are found also in the Hymn Book, and thus find expression in our common worship. How inconsistent it is to condemn the use of the Name in an address, if,

at the completion of it, we sing the anthem: *Yahweh Elohim*, or the hymn: *Halleluyah Yahweh's Name, From the Heavens aloud proclaim!*

But it is claimed that the true form of the Name cannot be decided with any certainty. Is this true? It is not. In fact, it would be extremely difficult today to find any authorities of any standing whatsoever, who would risk their reputation by declaring that Jehovah is the correct form of the Name. Archaeological research has established the form of the Name as Yahweh beyond reasonable doubt.

Among the foremost archaeologists today is W. F. Albright who has written extensively upon the science in relation to the lands of the Bible. In his book *From The Stone-age To Christianity* he advanced the claim that the true form of the Name is Yahweh. A brother wrote him asking for further details, and he replied as follows:

"Your letter of 19th April was duly received, but I was overwhelmed with work at the time and have only now become free to take care of my correspondence properly.

"Without going into details, I should like to say that we have the correct pronunciation of the Tetragrammaton handed down to us by two of the church fathers: Theodoret, who gave the pronunciation 'IAVE', and Clement of Alexandria, who gave it even more precisely 'IAOUE', pronounced Yawe. The earlier transcriptions into cuneiform and various Northwest-

Semitic dialects would have proved this pronunciation 'YAHWE' in any case. The shorter form 'YAHU' is also attested by Greek transcriptions 'IAO' and cuneiform 'YAU' as well as by the shortened form 'YO'.

"My own latest discussion of the pronunciation — with additional references — will be found in 'Yahweh And The Gods of Canaan', pp.146-9.

"Sincerely, W. F. Albright, Johns Hopkins University, Baltimore, USA.

The Hebrew "Y" and the Greek

"I" are pronounced similarly.

The statement above confirms what Brother Thomas set forth in *Phanerosis*, revealing once again that with the facts of Divine revelation before us we do not need to rely upon what Gentiles might or might not say. We suggest that controversy cease on this vital subject that our prayers be not hindered: "Hallowed be Thy Name."
— M.P.

Editorial

Enjoying Our Children

"A wise son maketh a glad father; but a foolish son is the heaviness of his mother" (Prov. 10:1).

Both parents and children in the Truth have responsibilities and duties one towards the other, and the Scriptures are very specific in pointing this out. True sonship implies that the attributes of the father are reflected in his offspring. Thus it was that because the qualities of Abraham were lacking in the Jews of his day, Christ repudiated the claim that they were his sons, and declared that they were "of their father the devil" (John 8:39, 44). In this sense, then, and in the light of the proverb quoted above, it is true that the father makes the son, and the mother is responsible for the child.

That being the case, when a son is wise or foolish, we are entitled to look into his antecedents, to see whether his father and mother are the cause of this. Were this truth more profoundly recognised, and

more earnestly applied in life, endless misery and many heartbreaks might be avoided. Neither wisdom nor virtue are hereditary possessions, so that diligence and guidance in the education of the mind and formation of the character is required on the part of parents to develop them. In spite of this, however, so unpredictable is human nature, that some of the noblest parents have been burdened with children who have been unwise, unfaithful, and unworthy in all moral respects. Moses' grandson was one of the most abominable of persons recorded in Israel's history; the sons of Samuel did not respond to the example of their father; David's children were a source of sorrow and embarrassment to him.

Sometimes we are given an insight into the cause of this.

Consider the case of Absalom. He was so lacking in filial love that he led an army against his father intent upon destroying him. But Absalom's vanity in his personal beauty was his undoing; this long-haired youth was caught by the hair in the boughs of a tree, and ruthlessly slain by Joab, to the intense sorrow of David.

What was the cause of such a tragedy? Why did a son of such a father, enjoying such spiritual and material privileges as he did, end up in such a disgraceful manner? Obviously through over-indulgence. Absalom was known throughout Israel for his handsome appearance (1 Sam. 14:25-26). His long-hair was particularly a cause for admiration among a certain class, and it is obvious from the narrative that David indulged his son, or at least, did not rebuke him sufficiently enough, feeding the youth's vanity by so doing, and sowing the seeds of inevitable tragedy. It was out of personal conceit that Absalom grasped at his father's throne; and yet David is not altogether exempt from some of the blame.

Parents cannot escape the consequences arising from the conduct of their children if they have lacked the strength of will to discipline them. They must remember that it is useless to complain and repine and indulge in reproach if they have let the opportunity of infancy and youth pass by without improvement. He is only a fool who neglects the seed-time and then laments that there is no harvest. Parents begin the work of discipline too late, and then mourn that they can do nothing for their children. They should watch over

the opening mind, feed it with what is right, guide it towards a well-defined end. "He that spareth the rod hateth his son," declares the wise man. There is a kindness that is cruelty, and a sternness that is really the expression of benevolence.

It is not harshness, but firmness that is required; not licence but controlled liberty; not the expression of a tyrannical will but the love of a paternal spirit; not arbitrary and unfair demand but the insistence of obedience that has the dignity of justice about it. Love should be tempered with wisdom, and affection with the demands of the truth.

Above all else, parents need to become companions to their children, exhibiting a keen interest in their development, encouraging them particularly in their Scriptural studies: "teaching them diligently, talking of the things of God when sitting in the home, and when walking by the way" (Deut. 6:7). Through the demands of modern civilisation, those children, our heritage from Yahweh (Ps. 127:3), will be taken from the environment of the home to be pressurised by the world: in the schoolyard, by education, at their employ. A counter to this influence must be set up, and the influence of the home is the place from whence it should stem. Let parents encourage children to seek Christ early, to see the folly of the Gentile way of life which they must enter, and erect standards of behaviour from which they will not deviate.

The foundation of this must be firstly laid in the home and then endorsed by the Ecclesia. If an

Ecclesia is prepared to tolerate conditions that Godly parents deplore, the influence of the home will be weakened thereby. The Ecclesia should be an extension of the home where youth and experience freely mix together. Gatherings designed exclusively for youth are an heritage from the world, not from the Word, and have in them elements that are dangerous. "Let no man despise thy youth," was the instruction of Paul to Timothy, as he encouraged him in the work of the Truth. When young and old associate and co-operate together in the service of the King, they will come to better appreciate the standpoint of each other. This will be to mutual advantage. Age needs the enthusiasm of youth; youth need the experience of age. Where both are co-operating together, the advantage is to all.

The problems of this modern, permissive, evil age are going to increase as the Word warns us (2 Tim. 3:1-5; Luke 17-26-30). To be forwarned is to be forearmed. If we desire to enjoy our children as they emerge from babyhood to childhood, to become young men and women, and onwards to parents themselves, the Proverbs teaches that we will only do so by applying Scriptural methods to their upbringing. Elevate the Word in the home; guide the

young minds in their development and occupation; take an interest in their schooling and challenge that which is opposed to the word; carefully supervise the companionships they make. Remember the divine proverb: "one sinner destroyeth much good" (Eccles. 9:18). The moral is to keep them away from bad company, for "evil communications corrupt good manners" (1 Cor. 15:33). The advice of Scripture to young people is, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:7). The philosophies and maxims of the world reverse all this; and because of the pressures of modern education, some of its teaching tends to rub off on our children.

Our children are indoctrinated by the world five days a week, with long hours of homework added; and we must counter much of the influence that stems from that source. The daily reading of the Bible in the home is one valuable means to that end; the sincerity and consistency of parents towards the work of the Ecclesia is another. Let us encourage one another in this, and set standards of understanding and morality capable of standing against the pressures of this evil age. By so doing, we shall be equipped to enjoy our children much more.

Relaxation Inexcusable

That we should be discouraged at poor attendances at our lectures is natural — especially as the adversary points to it as evidence that God is not with us. But this is not a righteous judgment. Of one far greater than ourselves it is written, "I have labored in vain, I have spent my strength for nought" (Isa. 49:4). No, we must not relax our efforts in holding aloft the Gospel. This is our duty, and the future will reveal the wisdom of those who have performed it, irrespective of present results. There is a great reward in store for faithful witnesses.

Titles and Structure of the Psalms

The Importance Of Authorship

When reading or studying the Psalms, attention should be given to the authorship as is set forth in most of the inscriptions (see last month's article). This will provide us with background material, and very often, with a key to unlock the interpretation. For example, a Psalm ascribed to David, will enable us to seek into the record of his life to ascertain the circumstances under which he composed it. The Psalm may be a Messianic Psalm, in which case we will see more clearly how that David typed his greater son in the particular incident referred to. But more than that, it will reveal how that David "fellowshipped the sufferings" of his greater Son, even as we are expected so to do.

Thus the circumstances of David's life which called the Psalm into existence, may suit our own individual case, and we will experience the great joy of discovering an inspired prayer suited to our needs, one which enables us to recognise that Christ also suffered as do we.

David's name means *The Beloved*, and his circumstances foreshadowed the experiences of the true Beloved or those who are "the beloved" in him (Eph. 1:6).

No close examination of the Psalms therefore, will ignore their various authors, and the circumstances which brought the particular Psalm into existence.

Sometimes, of course, it is difficult, or impossible, to ascertain this. Where authorship is stated, it should be taken into consideration.

The Sons Of Korah

Take, for example, the Psalms that are attributed to the Sons of Korah. As we stated on p.147, great uncertainty exists as to whether some Psalms so listed should read "of" or "for." In other words, David may have composed some of these Psalms "for the sons of Korah" or for similar persons so named.

In any case, the dedication of the Psalm (if it indicate dedication rather than authorship) should be taken into consideration.

In our analysis, last issue, we saw that some Psalms are for "the sons of Korah" (Pss. 42, 43, 44, 45, 47, 48, 49 etc.). Who were the sons of Korah? An examination of this question will direct us to an exhortation of vital importance, which has a bearing on the Psalms so titled.

Korah was that great rebel who perished when the earth opened and swallowed the rebellious up. We read that "all the men that appertained unto Korah," died (Num. 16:32).

But later, in describing this incident, Moses records that "the children of Korah died not" (Num. 26:10-11).

Here was a remarkable exemp-

tion in the general judgment, for the families of the other rebels did perish: "their wives, their sons, and their little children" (Num. 16:27).

The children of Korah were preserved. Why?

We are not specifically told, but in some way they probably dissociated themselves from the sin of their father, and Yahweh who is just and merciful exempted them from the general destruction (Ezek. 18:14-18).

This act of grace also illustrated His wisdom, for there were many honorable sons of Israel among the sons of Korah. His children became warders of the Tabernacle, and doorkeepers of the Temple (1 Chron. 9:17-19); 26:1; Neh. 11:19), musicians in the Temple (1 Chron. 6:31-33; 25:4), singers (1 Chron. 25: 1-4; 2 Chron. 20:19), bakers for the sanctuary who prepared the shewbread (1 Chron. 9:31-33). Among his most noted descendants was Samuel the Judge (1 Chron. 6:22-28).

What a sad loss of talent, both musical and spiritual, if such children had been destroyed. They were not lost because of the mercy of Yahweh and, perhaps, the wisdom of the wife of Korah in guiding her children against the wishes of their father. This suggestion concerning Korah's wife, of course, is conjecture.

But it is not conjecture that the sons of Korah escaped a judgment that involved their parent, whilst the families of all other parents involved perished in the judgment.

And this principle of grace and deliverance can be found incorporated in the Korah Psalms.

An example is supplied in Psalm 87. The inscription explains that it is a Psalm (*Mizmor*, meditation) or song (something to sing about) for the sons of Korah. It was probably chanted by the descendants of Korah in the Temple service, and would be a theme for meditation as Israelites witnessed the fruits of those saved out of judgment, addressing themselves to such words.

This particular Psalm describes a true citizen of Zion, and predicts how such will be saved out of judgment. Thus it was appropriate for those who sung it.

Psalms Related To Heman, Asaph And Ethan

These were chief musicians in the divine service as appointed by David. They stood (not "waited" — 1 Chron. 6:32) in certain positions for this purpose "according to their order." Heman took the place in the centre (1 Chron. 6:23-38), Asaph on the right (vv. 39-43), and Ethan (or Jeduthun) on the left (vv. 44-47).

They, doubtless, would chant the various Psalms dedicated specifically to them, though not exclusively so. And those specific Psalms, too, would be "coloured" with the circumstances or personality of the chief singer in the particular order.

Again let us supply an example.

Psalm 79 is a Psalm of Asaph. But it is a Psalm that speaks of the destruction of Jerusalem, the overthrow of the Temple, and the scattering of the people (vv. 1, 11). How could Asaph write of such things if he were contemporary with David?

The Temple was not even built

at that time!

Yet he writes as though he witnessed the Temple destroyed (Ps. 74:6), the invasion of Judah in the days of Jehoshaphat (Ps. 83:5), and other incidents of judgment, and this has led some to suggest that a later Asaph, a descendant of the great contemporary of David, composed some of the Psalms. But there is no Scriptural reference to any such descendant. An answer to the problem is suggested in 1 Chronicles 25:1-2 where it is stated that Asaph with his companions "prophesied according to the order of the king."

Asaph, then, was a prophet, and like other prophets, his great prophetic insight of events to come, enabled him to predict them, and even use the past tense, as was common with the prophets (see Luke 1:51-53; Rom. 4:17; Isa. 13:3; 21:2-9). Accordingly, Psalm 83 predicted the invasion that took place in the reign of Jehoshaphat; and it is significant that a descendant of Asaph was present to lead the congregation to Yahweh on that occasion (2 Chron. 20:14, 18). There was also present a company of Kohathites to praise Yahweh for His goodness, and the Kohathite Psalm (Ps. 48) may represent the answer to the prayer.

Asaph lived to see Israel reject its Messiah (David) which caused the king to number the people and called down the wrath of Yahweh: he witnessed the introduction of idolatry into the nation during the reign of Solomon who permitted false shrines to be built on the Mount of Olives fronting and overlooking the Temple. On the

basis of these happenings, with prophetic insight, he saw the ultimate decay of divine worship, and perceived the divine anger smoke against the nation (Psalm 74).

These principles and ideas in relation to the interpretation of these Psalms arise out of the titles which are thus shown to be of greatest significance.

Psalm Structure

Most Psalms consist of:

- (a) A superscription;
- (b) A song;
- (c) A subscription.

Unfortunately this structure has been ignored and therefore lost in the Authorised Version, where the superscription has been mixed up with the subscription. It has been restored by the research of the late C. B. Thirtle who was able to point to two perfect examples in illustration of his theory. Today his proposition finds general acceptance.

The two perfect examples are found in Isaiah 38:9-20 and Habakkuk 3:1-19 where two Psalms stand independent of any others. It will be noted that in each case the superscription, song and subscription follow in correct sequence.

Hence, in Hezekiah's Psalm (Isa. 38:9-20), there is the superscription:

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness."

The body of the Psalm then follows; and finally the subscription:

"We will sing my songs to the stringed instruments all the days of our life in the house of Yahweh" (v.20).

Habakkuk supplies the same

order:

Superscription:

"A prayer of Habakkuk the prophet upon Shigionoth" (v.1).

The Psalm itself (vv. 2-19).

Subscription:

"To the chief singer on my stringed instruments" (v.19).

In studying the Psalms it is necessary to restore this order to derive the greatest benefit. For example, the subscription to Psalm 68 is given in the Authorised Version as part of the superscription of Psalm 69. Therefore, the words "To the chief musician upon Shoshannim" should be detached from Psalm 69, and restored as the

conclusion of Psalm 68. The words "A Psalm of David" belong to Psalm 69.

A fairly good general rule is that the historical or other introduction to Psalms as they appear in the Authorised Version belongs to the Psalm over which it appears, whilst the musical instruction for singing or playing should be given to the preceding Psalm.

This order has been restored by *The Companion Bible*, and our experience has been that it helps considerably in the interpretation of these thrilling Songs of Zion.

E. Wilson

(Adelaide — from notes).

Practical Words To Practical People

1. — The Reality of Our Call

The first of a series of articles discussing the practical issue of our hope. The articles will be drawn from "The Christadelphian" of last century, but amended in order to provide for the changed conditions of today.



Called To A Practical Hope

God is real and practical, and everything connected with Him is real and practical, from the ordinances of the heaven in which He dwells to the affairs of the earth which He has "formed to be inhabited." Inseparably connected with God is the kingdom which He purposes to establish on the earth; and judging by what He has revealed concerning that kingdom, anything more real or tangible it is impossible to conceive of. But not

less real are the people whom He has called to be made inheritors thereof, although inheritors they never will be unless they manifest themselves real and practical in relation thereto during the life provided by the Giver for probation, for only those who do so will be counted worthy of the life which is to come.

In knowing the particulars of this kingdom, how favoured we are compared with the religious world by which we are surrounded,

What a contrast between the tangible aspirations that impel us forward, and the cloudy concepts at which our religious contemporaries are clutching. We have evidence of the reality of our hope in events even now taking place. What is the meaning of the modern revival of Israel, but that the time for the setting up of the kingdom is at hand! Israel, today, is a stubborn fact of reality in world politics, indicative of the tangible nature of our hope. It is something we can mentally grasp in a practical way such as cannot be disputed. And it forms the beginning of that which God will use to establish His kingdom.

Our hope, then, is a practical one. It is a hope that has been set before us by divine revelation, for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them by His spirit . . ." Therefore, the vivid pictures of future glory on earth revealed through the prophetic word, are no phantasies of the human brain, no mere "castles in the air," no day-dreaming of deluded religious fanaticism; but the accurate descriptions of positive realities to exist upon this earth in the not-far-off future. Those called to that hope will one day rule with Christ without doubt.

The Requirements Of The Call

The call is not to the wise and noble, but to humble men and women in the everyday circumstances of life:

"Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound

the wise; and God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in His presence" (1 Cor. 1).

Let us recognise this fact, that God hath chosen the poor of this world, rich in faith, to be heirs of the kingdom which He hath promised to them that love Him. "Rich in faith" is the quality required: a conviction relating to God and His truth which expresses itself in action. No faith, no kingdom, is the teaching of the Word; and faith is difficult to come by in the affluent environment that we have entered in these "closing days of the Gentiles." As the kingdom to which we have been called is a practical one; so also must be our reaction to that call. We must respond to it in a practical way.

The success or otherwise that have attended our efforts in that direction will be tested by the Judgment Seat of Christ. During the time of his sorrow He drew many pictures of the Judgment Seat, but in none of them does mere sentiment obtain any place. Empty, enthusiastic exclamations devoid of a practical application of requirements, will not gain for us the kingdom. Even activity in avenues that he has not commanded will not find his approval. Many will say in that day, Lord, Lord, have we not done this and that, to which he will reply, I never knew you, depart from me ye that work iniquity. "Work iniquity," when they have been busy in the truth's service? It is possible, Christ being witness. But is it not also practical? If you employed a workman to build a house, and he built a shop, would you pay him? If Christ has gone to the trouble

of setting down what he wants us to do, and we blithely ignore it, and do what we want to do, can we really expect him to be pleased? But you might reason that what you did was both desirable and needful! But are you sure? Do we know better than Christ what is desirable and needful? Christ, we will discover if we consider the evidence, demands a practical manifestation in action of the truth, and this must be revealed in the actual conditions of life about us.

Practical Issues Of Our Walk

If we canvassed the Body of Christ today, we should probably find that his living mortal members consist mainly of men and women engaged in daily commerce, not because they like it, but because, being, as their Head predicted, of the poor of this world, it is absolutely necessary in order that they might be able to provide things honest in the sight of men.

Commerce is not a big word, but it embraces an immense number of departments, and includes an almost endless variety of problems which may profitably engage our attention. Indeed, must engage our attention if we would successfully surmount the many obstacles which will from time to time cross our paths. The following are a few

of the problematical topics that present themselves: Riches, business, success, liberality, creditors, suretyship, references, debtors, insolvency, owing, profits, extravagance, improvidence, management, punctuality, partnership, masters, wages, holidays, patience, lending, interest, borrowing, keeping accounts, insurance, assurance, building and benefit societies, servants, industry, socialism, poverty, rates and taxes, contentment, the Royal Law, and many others which are involved in the foregoing.

As a member of the Body of Christ who is engaged in commerce, as having had to do at some time or another with all these topics, and as belonging to an ecclesia in which these problems have been more or less ecclesially and Scripturally considered, I have thought that a few thoughts would not be without profitable interest, and therefore make a start with this introductory epistle. Many of the subjects have been touched upon by others, and I shall embody their principles in my articles where they help to illustrate the requirements of Christ. To that end, we plan to consider next issue, the subject of riches: surely an appropriate theme for this affluent age.

Superficial Intermittent Readers

They open the Sacred Volume without regularity, and without close study, just when they happen to feel so disposed, and they seek out of it nothing more than a vague, and indolent, and fortuitous edification. They read it here and there, to make a spiritual application of its contents, without regard to the real and literal meaning, which its author intended to convey. They are more desirous to bind it into a fanciful conformity with their own thoughts at the moment, than to find out what God Himself has engraven upon its pages. Surely, there is no reverence in this mode of reading the Bible. How then, I ask, can they expect a blessing upon it? (L.G.)

Prime Minister's Bible Study

The Apostle Paul declared that "blindness in part is happened to Israel, until the fulness of the Gentiles come in" (Rom. 11:25). It should be noted, however, that this is "in part," and not completely. The fact that Jews have found a use for the Bible, and have clung to it tenaciously through the centuries of their dispersion and persecution has played a powerful part in preserving the race against complete assimilation. We look forward to the time when complete knowledge shall come to Israel in the appearance of their Messiah. In the meantime, we realise that "as concerning the gospel they are enemies for our sakes (they are treated as enemies and the gospel preached to Gentiles); but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:28). The following article is based upon material drawn from "The Jerusalem Post."

Ben Gurion As A Bible Student

David Ben-Gurion has a great respect for the Bible. To him it is the Sefer Hasefarim, the Book of Books, the vital force that has kept the Jewish People alive through its long history. He originated the "Prime Minister's Bible Study Circle" which used to meet regularly at his residence. In a letter written in 1953 he expressed himself as follows:

"The Bible is our identity-card. When we went into Exile, our people were uprooted from the soil in which the Bible sprouted and grew, torn out of the political and spiritual setting in which it was formed. There are books of the Bible which are not tied to any particular time or place. Such are the books of the Pentateuch and the Early and Late Prophets are a product and expression of the political and ideological struggle of the Jewish People in the mundane political and cultural environment in which the Jewish People lived in Biblical times, from the time of Abraham and till the days of Ezra and Nehemiah and even after. Without knowing this ambience, one cannot know the Bible . . . Today, when we are once again a free people

in our homeland, breathing once more the air in which the Bible grew, the time has come, it seems to me, to plumb and recognise the character and truth — historical, geographical, religious and cultural — of the Bible."

In a lecture delivered in April, 1950, Ben-Gurion declared that it is impossible to understand Jewish history, the Jewish People's struggle for existence in all times and in all countries, unless one realises that the Jewish People is distinguished by its uniqueness in ideas and ethics. For through history the Jewish people, forever "stiff-necked", has been engaged in a struggle not merely for physical survival but for its principles and beliefs.

What he has in mind, claims the *Jerusalem Post* is a complete and radical transformation of Jewish life which will involve the whole of the Jewish People. He categorically rejects the notion of a purely cultural or spiritual centre, for Zionism is to him utterly meaningless unless it embraces the whole people and all aspects of its life.

The inner spiritual (and decisive) meaning of Zionism is its forceful drive to implement in the here-and-now the Messianic vision of the Jewish People and all of mankind.

"The vision of Jewish Redemption has two aspects: the Ingathering of the Exiles and that the Jewish People shall be a special people; and the vision of human Redemption has also two aspects: international peace and the rule of justice and brotherhood among individuals and nations."

According to the *Jerusalem Post*, he sees the redemption as something that must be complete, including the ingathering of all exiles, abolishing the Diaspora once and for all. In epitomising his teaching, it states:

"Zionism is not merely a political creation of a modern state for a dispersed and downtrodden people; Zionism and the State of Israel are the beginning of national Redemption and they carry the sparks of the universal Redemption."

Comment

The modern revival of Israel has caused many Jews to turn to the Bible in an attempt to properly assess the meaning of what has happened. They realise that they are living in an epoch similar to the revival of Ezra and Nehemiah, but they still cannot grasp the proper significance of what is taking place.

Not until Messiah is in the land, and they "look upon him whom they pierced" (Zech. 12) will they understand that.

Meanwhile, the Bible is read with renewed interest by many of those who have returned, as we

have personally noticed; and though they lack the key to knowledge, it does have an impact upon them. All this seems to be in preparation for the dramatic crises that shall consummate in the Deliverer manifesting himself in Zion in order to "turn away ungodliness from Jacob" (Rom. 11:26).

It is of the utmost significance, that the Temple of the Age to come is described as "the house of the God of Jacob" (Isa. 2:3). The God of Jacob cared for the patriarch in adversity, was with him when he was banished from the land, and guided his steps back into his inheritance. As a title it speaks of God as One who overshadows His people for good, and cares for them in their distress. Israel and the whole world will yet realise this. Ezekiel declares that following the overthrow of Gog:

"I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am Yahweh their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies . . ." (Ezek. 39:21-23).

The veil over Israel and the veil over the Gentiles will be torn away in that day, and Yahweh's purpose with His people and the whole world will be revealed in all its glory by Messiah the prince who will constitute His glory in the midst of the nations.

"Blessed are they that love God's Law, nothing shall offend them. The Psalmist says this, and we have found it true."

— R.R.

JONAH AND THE WHALE

The following article, submitted by Bro. W. Hosie (USA), has been collated from evidence which he claims is beyond doubt.

In several of the later Old Testament books there are difficulties which critics and infidels are very fond of pointing out. They are all, however, very easily explained when prejudice is put on the one side. But in the book of Jonah there is much against which objections have been raised, which must not be passed over.

Superficial and unbelieving critics find great difficulty in believing that Jonah was in reality swallowed by a whale, remained for three days and three nights inside the animal, and was then vomited up on dry land.

In the first place, no one who really believes in Christ can doubt the story of Jonah, for Christ puts his own seal upon this disputed subject when he says:

"For as Jonas was three days and three nights in the heart of the earth" (Matt. 12:40).

Here, he disposes — at least as far as his disciples are concerned — of the idea that the book of Jonah is an allegory as some critics like to think. For if it is only in an allegorical sense that Jonah was in the belly of the whale, then it follows that it is only in an allegorical sense that Christ was three days and three nights in the heart of the earth. This is an example of how the rejection of the Old Testament paves the way for the rejection of Christ himself and his words.

Let it be noticed that the word our Lord uses (*keetos*), which is translated "whale", is more correctly translated "sea-monster." It is nowhere stated in the book of Jonah that it was a whale that swallowed the prophet. So that we have no authority for either asserting or denying that it was a whale, and the conjectures made by some infidel lecturers as to the size of a whale's throat, etc., are quite beside the mark.

Again, we must notice the words in Jonah 1:17 —

"Now the Lord had prepared a great fish to swallow up Jonah."

The word "prepared" (*manah*) means "to appoint," or mark out for a certain purpose, so that this passage means that the God of all creation had chosen a certain fish fitted in size and in all qualifications to suit His own purposes in teaching His servant Jonah, and in giving the Jews a "sign" of the resurrection of Christ.

At the same time it is most provable that the fish chosen was, after all, some sort of whale, for there is nothing in the constitution of a whale to prevent him swallowing two or three men for that matter.

The late Mr. Frank Bullen F.R.G.S., well-known author of *The Cruise Of The Cachalot* and a reliable witness, testified that he himself had helped to catch whales about seventy feet in length and

correspondingly broad. The captain of the *Cachalot* estimated one whale to weigh fifteen tons. On one occasion a shark fifteen feet in length was found in the stomach of a sperm whale. I suppose Jonah was not bigger than that shark!

Mr. Bullen also states that the sperm whale often vomits up the contents of its stomach when dying, which is exactly what that great fish that swallowed Jonah did. Once a huge whale vomited up large masses of food 8 ft. by 6 ft. And yet the credulous infidel would like us to believe that such a creature could not swallow a man! No, we are not so gullible as the average unbeliever. Like the whales of their own imaginations — which strain at a man and swallow huge sharks — they strain at a gnat and swallow a camel (Mat. 23:24), in rejecting the miracles of the Bible and accepting the most absurd theories to support their unbelief.

The only thing that at first sight is really difficult to understand is that Jonah should have been able to live for any length of time in such a prison. However, a well-accredited instance has occurred in recent times of a man being swallowed by a whale and being nevertheless rescued alive after remaining some time in its stomach.

At least two accounts have been given of the event, agreeing in every particular, and the whole subject has been sifted carefully by M. de Parville, editor of the famous *Journal des Debats*, whose name and reputation as a scientist are an answer to those who call the story of Jonah into question from a scientific standpoint.

The detailed report is as follows:

"Last February the whaling ship, *Star of the East*, was in the vicinity of the Falkland Island searching for whales, which were very scarce. One morning, the lookout sighted a whale about three miles away on the starboard quarter. Two boats were manned. In a short time one of the boats was near enough to enable the harpooner to send a spear into the whale, which proved to be an exceedingly large one.

"With the shaft in his side, the wounded animal sped away, dragging the boat after him with terrible speed. He swam straight away about five miles, when he turned and came back almost directly to the spot where he had been harpooned. The second boat waited for him, and when but a short distance away from it he rose to the surface of the water. As soon as his back showed above the surface, the harpooner in the second boat drove another spear into him. The pain apparently crazed the whale, for it thrashed about fearfully, and it was feared that the boats would be swamped and the crews drowned. Finally the whale swam away, dragging the two boats after him. He went about three miles and sounded or sank, and his whereabouts could not exactly be told.

"The lines attached to the harpoons were slack, and the harpooners began slowly to draw them in and coil them in tubs.

"As soon as they were tautened, the whale arose to the surface and beat about with its tail in the maddest fashion. The boats attempted to get beyond the reach of the animal, which was in its death agonies; one of them succeeded, but the other unfortunately did not. The whale struck it with its nose and upset it. The men were thrown into the water, and before the crew of the other boat could pick them up, one man was drowned and James Bartley had disappeared. When the whale became quiet from exhaustion, the waters were searched for Bartley, but he could not be found, and under the impression that he had been struck by the whale's tail and had sank to the bottom, the survivors rowed back to

the ship. The whale was dead, and in a few hours the great body was lying at the ship's side, and the men were busy with axes and spades cutting through the flesh to secure the fat. They worked all day and part of the night. They resumed operations the next forenoon, and were soon down to the stomach, which was to be hoisted to the deck. The workmen were startled while laboring to clear it and to fasten a chain about it to discover something doubled up in it that gave spasmodic signs of life. The vast pouch was hoisted to the deck and cut open, and inside was found the missing sailor, doubled up and unconscious. He was laid out on deck and treated to a bath of sea water, which soon revived him, but his mind was not clear, and he was placed in the Captain's quarters, where he remained two weeks a raving maniac. He was carefully treated by the Captain and the officers of the ship, and finally began to get possession of his senses.

At the end of the third week he had entirely recovered from the shock and resumed his duties. During the brief sojourn in the whale's belly, Bartley's skin, where it was exposed to the action of the gastric juices, underwent a striking change. His face and his hands were bleached to a deathly whiteness, and the skin was wrinkled, giving it the appearance of having been parboiled.

"Bartley affirms he would probably have lived in his house of flesh until he starved, for he lost his senses through fright, and not from lack of air. He says that he remembers the sensation of being lifted up into the air by the nose of the whale and of dropping into the water. Then there was a frightful, rushing sound, which he believed to be the beating of the water by the whale's tail, then he was encompassed by a fearful darkness, and he felt himself slipping along a smooth passage of some sort that seemed to move and carry him forward. The sensation lasted but an instance, then he felt he had more room.

"He felt about him, and his hands came in contact with a yielding slimy substance that seemed to shrink from his touch. It finally dawned upon him

that he had been swallowed by the whale, he was overcome by the horror of the situation. He could breathe easily, but the heat was terrible. It was not of a scorching, stifling nature, but it seemed to open the pores of his skin and to draw out his vitality. He became very weak and grew sick at the stomach. He knew there was no hope of escape from his strange prison. Death stared him in the face and he tried to look at it bravely, but the awful quiet, the fearful darkness, the horrible knowledge of his environment, and the terrible heat finally overcame him, and he must have fainted, for the next he remembered was being in the Captain's cabin.

"Bartley is not a man of timid nature, but he says that it was many weeks before he could pass a night without having his sleep disturbed with harrowing dreams of angry whales and the horrors of his fearful prison. The skin of the face and hands of Bartley has never recovered its natural appearance. It is yellow and wrinkled and looks like old parchment. The health of the man does not seem to have been affected by his terrible experience. He is in splendid spirits, and apparently enjoys all the blessing of life that come his way. The whaling captains say that they never remember a parallel case to this before. They say that it frequently happens that men are swallowed by whales who become infuriated by the pain of the harpoon and attack the boats, but they have never known a man to go through the ordeal that Bartley did and come out alive."

This story has received the support of one of the most careful and painstaking scientists in Europe, editor of the *Journal de Debats*, who remarks that the account given "by the captain and crew of the English whaler are worthy of belief. There are many cases reported where whales in the fury of their dying agony have swallowed human beings, but this is the first modern case where the victim

has come forth safe and sound. After this modern illustration I end in believing that Jonah really did come out of the whale alive as the Bible records."

If such a clever scientist finds reason to accept the story of Jonah and the whale, in spite of all its

difficulties, it is presumptuous for the less learned persons to pretend to the superior knowledge they assume by calling it into question.

But the testimony of Christ is greater than that of M. de Parville. Who will dare to give lie to the Son of God?

DISAPPOINTMENT

"Not my will but Thine be done . . ."

"Disappointment — His appointment,"

*Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me;
His appointment must be blessing,
Tho' it may come in disguise,
For the end from the beginning
Open to His wisdom lies.*

"Disappointment — His appointment,"

*Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like a loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned,
All that from His wisdom flows.*

"Disappointment — His appointment,"

*No good thing will he withhold,
From denials oft we gather
Treasures of His love untold;
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.*

"Disappointment — His appointment,"

*Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch;
All my life's plan is Thy moulding,
Not one single choice be mine,
Let me answer, unrepining —
Father — "Not my will, but Thine."*

— L.S.

Questions



Answers

WHAT HAPPENED AT CREATION?

Reader W.E. asks the following questions:

The Original Light

Q.: Was the light of the first day the light of the sun?

A.: In the absence of specific revelation concerning the questions you ask, we can only give you our opinion, based, as far as possible, upon the facts of Divine revelation.

We believe that the original light was the light of the sun, and that it was caused to penetrate the thick darkness that enshrouded the globe at that time. We suggest this, because of the difference between light and darkness being described as "day" and "night", and because the record states that "the evening and the morning were the first day".

The Original Darkness

Q.: Was the earth enshrouded with a deep watery vapour such as prevented the rays of the sun to penetrate to its surface? If not, why was not the water covering the planet frozen?

A.: The record states that the earth was covered with water, and the water was enshrouded with darkness, for "darkness was upon the face of the deep" (Gen. 1:2). We would conclude therefore, that a watery vapour above the deep effectively covered the oceans surrounding the earth, shutting them off from the light of the sun, until through divine fiat and power, its rays were enabled to penetrate the vapour, mists and clouds. The original insulation of the earth's surface from the heat of the sun might well have resulted in the freezing of the water, for there is ample evidence of some such epoch in the past. The discovery of frozen fossils makes that clear, so that in this, as in other statements of Scripture, science supplies a confirmation.

The Placing Of The Sun

Q.: In the appointment of the sun, moon and stars upon the fourth day (Gen. 1:14-18), was the planet earth moved into a different orbital path than before, or was the inclination to its axis established and fixed?

A.: The darkness of the primeval state had been partially penetrated on the first day, but apparently the clouds that formed on the second day (v.6) still shrouded the earth in gloom. These were now dispelled on the fourth day, and the earth came under the influence of the direct rays of the sun and moon. You will find a parallelism between the first and fourth days, as follows:

- First day — light appears;
- Fourth day — light completed;
- Second day — heaven and sea formed;
- Fifth day — heaven and sea populated;
- Third day — earth appears;
- Sixth day — earth populated.

It should be noted that the word "made" in the statement: "God made two great lights", is *asah* and is translated "appointed" in Ps. 104:19. It is a different word to that translated "created" in Gen. 1:1 (*barah*). The sun and moon were appointed their positions in astronomical relation to the earth, so as to be for "signs, seasons, days and years", as well as for giving "light upon the earth". The seasons are expressive of summer, winter, autumn and spring; the signs speak of Yahweh's purpose which is related to the seasons of the year. Thus Passover was spring-time; and Tabernacles harvest-time; and these pointed forward to Yahweh's purpose. The beginning of harvest was in evidence at the time of the Passover festival (though none of it had yet been gathered in — see Lev. 23:5-10);

whilst the fullness of harvest had been gathered in before the festival of Tabernacles (Lev. 23:39), and preparations were underway for the new harvest.

How appropriate as illustrating the divine purpose. Passover pointed forward to Christ's offering through which was manifested the first of the harvest; Tabernacles foreshadowed the millenium, when the whole harvest will be gathered in, and preparations for the millenial increase will be made.

These Jewish festivals were set by the sun and moon. Israel did not use a set calendar as we do, but were governed by the new moon, the beginning of the month, and regulated their lives accordingly. In *Elpis Israel*, Brother Thomas commented:

"On the fourth day, the expanded atmosphere became transparent, and the shining orbs of the universe could be seen from the surface of the earth. Our globe was then placed in such astronomical relation to them as to be

subjected by their influences to the vicissitudes of day and night, summer and winter; and that they might serve for signs, and for years. Thus, the sun, moon, and stars which God had made, by giving the earth's axis a certain inclination to the plane of the ecliptic, became diffusive of the most genial influences over the land and sea. It was now a fit and beautiful abode for animals of every kind. The dwelling-place was perfected, well aired, and gloriously illuminated by the lights of heaven; food was abundantly provided; and the mansional estate waited only a joyous tenantry to be complete."

Q.: Were the four rivers of Gen. 2:11-14 the modern rivers that we know of by those names?

A.: Yes, certainly; though we do not know for certain the identity of the Pison and Gihon. This means that there were rivers flowing before the flood, which presupposes that rain fell from the beginning.

Correspondence

Russia's Foreign Triumphs

Dear Brother Mansfield,

I have just completed the reading of Brother Graham Pearce's book: *Russia, The Vatican And The Invasion of Israel*, and with his exposition fresh in mind, it was a thrill to read an article under the above title in *Newsweek*. It stated:

"No matter what long-range impact the civil war in Jordan has on the Middle East, one thing is certain to remain unchanged: the dominant foreign power in that part of the world will still be the Soviet Union. Nor is the Mid-East the only area in which Russia is vigorously challenging the United States. It has partly offset US supremacy in the Mediterranean, expanded its influence in the Indian Ocean, and probed for freeholds in Africa, at almost no cost to itself; it has lured West Germany, the key power in Western Europe, into a more co-operative posture. And perhaps most important of all, the Kremlin has achieved a nuclear parity with the US."

This report brought to mind our Brother Pearce's words which read:

"Various other news reports piece together to indicate that Russia aims at neutralising or absorbing West Germany" (p.32).

"What part West Germany will play in the 'coming together of East and West Europe' is not at present apparent. She may be a party to the bargaining

that will take place between the Vatican and the Kremlin. What is clear is that West Germany and Russia are now seeking, each for their own ends, better relations with the other" (p.39).

In a further article entitled *Shaping The Future Of Western Europe*, *Newsweek* comments:

"In projecting the probable shape of Western Europe at the end of this decade, Russia's leader must have concluded that the Common Market stands a reasonable chance of becoming a full-fledged economic and monetary union, if not a political and defence union as well. In any event, a grouping of ten West European nations (the six present members plus four applicants) encompassing 350 million people, plus some 50 associated countries in Europe, Africa and the Caribbean), is bound to become the world's largest trading power — a tremendous magnet for Moscow's East European satellites. And at the core of this grouping will lie West Germany."

And so, at the appointed time, the image is taking shape, and preparing to stand upon its feet. We are reminded of the words of Brother Thomas:

"Having proved, as I think, that the phrase 'Gog of the land of Magogue' signifies Emperor of Germany, and that the particular emperor referred to will be the 'prince of Ros, Mosc and Tobl', that is, that at some time hereafter, and that not far off, a Czar of Russia will be both Emperor of Germany and Autocrat of all the Russias" (*Elpis Israel* p.432).

Of course events have removed the Czars from the scene, but the general concept of Brother Thomas' words remain true. How thrilling to us as we contemplate the secret of the Divine will and purpose as set forth in the Gospel. World events herald for the Brotherhood a greater event still in the return of our Lord and Master, Jesus the Christ. Is our house in order? Have we made good use of the talents granted us? Remember he declared: "Behold I come quickly (suddenly)." Let us not be taken unawares.

— W. McAllister.

Editorial Comment

Even more significant than the quotation from *Elpis Israel* referred to above, is the exposition of the forming of the feet of the Image given in *Exposition of Daniel* (p.87). There Brother Thomas declared that Europe must be divided into two sections to form the feet of the Image, and that the two dominant nations would be Russia in the east and Germanic power in the west. We have an extremely valuable heritage in the writings of the pioneers which we need to use, and from which we must not be quickly turned by new and fanciful expositions.

On Selecting Friends

The selection of friends is subject to divine commandments, and very stringent commandments. "Enter not into the path of the wicked" — "With an angry man thou shalt not go" — "Touch not the unclean" (Prov. 4:14; 22:24; 2 Cor. 6:17). Both David and Solomon refer to the blessings which accrue from obedience to this duty (Ps. 1:1-3; Prov. 13:20-21). Much of the unfaithfulness and worldliness to be seen in certain sections of the brotherhood arise from fraternising with those who are not in subjection to the Word.

Hands Across the Ocean

There will be many surprises in store for the Approved at the Judgment Seat of Christ, when the full results of labor in the Truth will be made known. Then we will learn, perhaps for the first time, how a chance remark to an acquaintance, or a leaflet dropped in a letter-box, has helped to change the course of a life in bringing another to the knowledge of the Truth.

Perhaps the greatest and most delightful surprise of all time will be to Stephen when he learns that his most violent persecutor ultimately embraced the Truth he opposed, to become its foremost advocate.

The following incident shows how the work of the truth can encircle the globe, and produce results in the most unexpected places.

Some years back, Sister Mednyanszky translated copies of *The Herald Of The Coming Age* into German. Supplies were mailed to the Ecclesias in Germany for free distribution, and from there spread to different countries, including Israel.

As a result, the following letter was mailed from Jerusalem:

Dear Mr. Mansfield,

Shalom and Pentecostal blessing out of Zion.

I have before me a publication in German entitled, *Herold des Kommenden Zeitalters* (*Herald of the Coming Age*). A note calls attention that the contents were written by you in English, and that what I have before me is but a translation.

Now, I know German fairly well,

but I know English much better. So I decided to write and ask for the English original. I gather that the *Herald* is a monthly publication. If so, kindly have my name listed on your list of recipients.

I am a Jerusalem-born Jew — Jewish within and Jewish without (Rom. 2:28-29), and on pension. The pension is such that it keeps me from dying, but does not provide for a comfortable living. So I am unable to pay subscription fees; and if you mail me the publication, you will have to mail it as a complimentary subscription. Thank you in advance.

I am a modern "least one of the poor saints at Jerusalem" (Rom. 15:25-27).

Moshe I Ben-Maeir.

Unfortunately we did not receive the letter, because it was addressed incorrectly, and was ultimately returned to Mr. Ben-Maeir. But meanwhile, he obtained copies of *Glad Tidings* from England, and desiring still to contact us, forwarded the returned letter to Sister Harrison, with the request that if possible it be sent on to us.

In his letter to *Glad Tidings* Mr. Ben-Maeir wrote:

"Providentially, the paper *Glad Tidings* was given to me by a brother. I noted that it is a Christadelphian publication. So I determined to mail the aerogram to you."

Sister Harrison is well known to us, and forwarded the letter on to our address. Since then we have made contact with Mr. Ben-Maeir, and arranged for the *Herald Of The Coming Age* to be mailed to him regularly. We trust that these combined efforts may produce fruit to the glory of the Father in the Age to come.

— Editor.



Logos

SUPPLEMENT of BIBLE PROPHECY



(Continued from p.80)

COMING PLEASURE

Our last supplement set forth the proposition that the first work of Christ at his return is to raise the dead and judge the responsible. This is a theme that should exercise our deepest thought. A great future will unfold for the redeemed; so great, indeed, that it is impossible to grasp it in its fulness. The terms "eternal life," "the life to come," etc., which express it are familiar enough, but their very familiarity tends to lessen our realisation of the blessings they imply. No joys that we have ever experienced will compare with those which everlasting life will bring. Perhaps the most vivid conception that we can get is by contrasting what is with what is to be. We have all felt the ills of mortality: sleepless nights, flagging energies, headaches and heartaches. Most of us, too, have suffered from a curse of death — the loss of husband or wife, or father or mother, or a cherished child or friend. We know, also, from personal experience, the incessant turmoil of present existence — the struggle with the diabolos, both within and without. Immortality, thanks to God, will mean an end of all this — the unloosing of every burden. The attainment of the reward promised will mean the greatest happiness ever enjoyed — when there was an absence of both mental and physical pain, when life was really pleasurable — the reward will mean all this infinitely intensified and made unending. Then, as Brother Roberts once said, "Every thought will be a joy; every moment a pleasure; every breath an inspiration of an ecstasy that will only find expression in praise to Him that sits upon the throne". Moreover, the bestowal of immortality will make us part of a company, glorious, mighty, God-like, which will not only be free itself, but able to free others also from the dreadful conditions under which all creation groans. The judgment over, this will be the work that will open out for the glorified saints.

WORLD CRISIS WHILST CHRIST IS AT SINAI

Gog Invades The Middle East

Coetaneous with the judgment of the responsible in the isolated fastnesses of Sinai, Russia will move south against the nations of the Middle East, involving all the world in war.

But first the political Euphrates (Turkey) will be completely "dried up" (Rev. 16:12). The Russian Gog will occupy Constantinople, from whence, by a change of policy, he will "honour a god (the pope or false prophet of Rev. 16:13) whom his fathers knew not".

Where is the evidence for this?

We submit two passages of Scripture in support: Daniel 8:25; 11:40-45.

The first passage relates to the latter-day manifestation of the eastern head of the fourth beast. The fourth beast was Rome (Dan. 7:7), but as Rome was ultimately divided into two parts: Western and Eastern Empires, so, prophecy represented it by two legs (Dan. 2:33), or by two horns (Dan. 7:8; 8:9).

The first of these horns had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8) and obviously is religious in character. It is represented as "speaking great words against the most High, and wearing out the saints of the most High" (v. 25). The second horn is military in character and is found battling with the "host of heaven" (Dan. 8:10), and destroying "the mighty and holy people" (v.24). The first horn persecutes the saints (Dan. 7:25), the second horn puts to death the prince (the Lord Jesus), and overthrows the Temple (Dan. 8:11).

Obviously, the first horn is Catholic or Religious Rome, and the second horn is Pagan or Political Rome. The first horn had its headquarters in the city of Rome; the second horn had its headquarters in the city of Constantinople, also called the Second Rome. Constantine made Constantinople the capital of the Empire, which then became its political or military headquarters.

In his eighth chapter, Daniel records the vision of the fighting ram and he-goat, which he identified as the powers of Persia and Grecia (v.21). The latter was successful in the war, and under Alexander the Great, extended its in-

fluence throughout the then known world. But at the height of his power, Alexander died, and his united Empire was divided into four parts, represented in the prophecy as four horns that replaced the original "great horn" upon the beast (v.8).

From one of these divisions, or horns, there developed a power which invaded Judea (v.9), dominated the Jewish people (v.10), put to death their prince — Christ (v.11), destroyed the Temple (v.11), persecuted the truth (v.12), and prospered (v.12).

That power was Pagan or military Rome. It entered the Middle East through the encouragement it received from the little kingdom of Pergamum, which included the territory of Thrace and Byzantium. King Attalus 1 of Pergamum (BC 241-191) became closely allied to Rome, whilst Attalus III actually bequeathed the kingdom to the Roman Empire. Thus Rome was drawn into the Middle East by inheriting the Pergamum horn of the goat, one of the four divisions (or horns) that arose out of the break-up of Alexander's empire. Daniel's prophecy was fulfilled to the very letter.

In explaining the prophecy of the little horn of the goat, the angel told Daniel that a "king of fierce countenance" would stand up who would "destroy the mighty and the holy people" (v.24).

This was pagan or military Rome in contrast to papal Rome referred to in Daniel 7:8. As indicated above, the headquarters of this military power was ultimately transferred to Constantinople, from whence it gave support to the growing influence of the Papacy. "Through his policy he shall cause (priest) craft to prosper in his hand," recorded Daniel. The military forces of Constantinople were consistently at the beck and call of the Papacy, so that it was from Constantine, Justinian and Phocas (all emperors that ruled from that city) that the Apostasy received its power.

Having stated that the "little horn of the goat" or the military power in occupation of Constantinople, would destroy the Jewish state, and support the power of the Papacy, Daniel's prophecy ignores the events of centuries, and states: "he shall also stand up

against the Prince of princes; but he shall be broken without hand" (v.25).

In other words, at the time of the end, there must be a power in occupation of Constantinople which will repeat the policy of past Emperors and give support to Papal power, then to be destroyed by Christ.

How will this occur?

The Roman Empire has disappeared, and today Turkey occupies Constantinople. But Turkey must go, for Revelation 16:12 declares that it shall be dried up. Who will accomplish this? Daniel answers that it will be done by the King of the North (Dan. 11:4) whom we will identify as Russia.

Russia will occupy Constantinople and swallow up Turkey, and will then be in a position to fulfil the prophecy of Daniel 8:25:

"Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

According to this statement, Russia's policy will be to:

1. Occupy Turkey;
2. Cause craft to prosper in his hand (or power);
3. Magnify himself in his heart;
4. By peace destroy many;
5. War with Christ as Prince of princes (to be broken by the latter's superior power).

Let us consider some of these items in relation to the future moves of Russia.

Russia To Occupy Turkey

Strategically this is most desirable as far as Russia is concerned. She has ever wanted free access to the Mediterranean from the Black Sea, and though, by agreement, she has secured that now, it has been denied her in the past, and could be also in the future.

Turkey fears Soviet Russia, and has retained her independence only through the guarantees she has received from Britain and the States. Apart from the support of these powers, and particularly USA, she would have been swallowed up long

ago.

Even now her continued independence is most precarious, despite the pact of agreement with Russia. Prophecy shows that when the time is ripe, Russia will move to annex Turkey.

The Soviet will not merely occupy Constantinople, but will use it as an important base of influence to complete the confederacy of Ezekiel 38. Thus the influence of the frog-like spirits (Communism) will be manifested from the mouth of the Beast (Germanic power), the Dragon (Constantinople) and the False Prophet (Rome).

There is a close link between Rome and Constantinople. Through the decree of Constantine, the city which he named after himself, became the headquarters of the Roman Empire, and later of the Byzantine (or Eastern Roman Empire). Following the division between the Roman Catholic and Greek Orthodox Churches, Constantinople between the headquarters of the latter as Rome was of the former. In 1453, however, the Ottomans occupied Constantinople, and Moscow was selected as the headquarters of the Greek Orthodox Church. Moscow is sometimes called the third Rome.

When Russia is in occupation of Constantinople, and uses it as a base for her diplomatic moves, she will fulfil the prophecy of Daniel, and will:

Cause Craft To Prosper

What is meant by this?

The word craft is translated from *mirmah* and signifies "deceit" or "fraud". The RSV renders it in this place as "deceit". The context would suggest that the "deceit" in question relates to religion, for a feature of the original "little horn of the goat" is that it "cast down the truth to the ground; and it practised and prospered" (v.12).

This thought is strengthened by the fact that the same word is used to represent false religion in Jeremiah 9:6, where Yahweh declares: "Through deceit they refuse to know Me."

The statement that the latter-day Constantinopolitan power will "cause

craft to prosper" strongly suggests that there will be some alignment between Russia and Rome. This would be a repetition of what happened in the days of Constantine, for that pagan prince so involved himself in church matters, as to be described by Catholic historians as "the first Christian Emperor". In another place, Daniel describes him as "speaking against the God of gods" (i.e. the true God), and supporting "a god whom his (pagan) fathers knew not", a "strange god whom he shall acknowledge and increase with glory" (vv.38, 39).

It was Constantine who honored the apostate church that ultimately developed into the Roman Catholic Church; and it became traditional for the Emperors of Constantinople to continue that policy. History records this strange phenomenon. For, although Constantinople became the headquarters of the Greek Orthodox Church which was violently opposed to the Roman Catholic Church, the independent Emperors of that city supported the Papacy, and, indeed, "caused religious craft to prosper in their hands".

In the case of Constantine, history records the amazing reversal of the Empire's religion, which, in an extremely short time, almost overnight in fact, was changed from pagan to papal (although the papal church as such did not emerge until later). The fact that it happened then, is a precedent for a similar change today; and though Communism at present is opposed to Catholicism, and vice-versa, that will not always be the case; as Daniel shows in the prophecy before us.

There will be some form of agreement, some alignment of common interest between Russia and Rome, Communism and Catholicism. It will be a pact of expediency, as each will try to gain the advantage over the other. Nor is such an agreement inconsistent with their current policies and practises; for both systems are noted for their unscrupulous methods in using whatever means may be to their advantage irrespective as to whether it conforms to their current teaching. The ultimate objective is never lost sight of, though

devious routes may be taken to attain it.

This suggested Catholic-Communist confederacy explains the otherwise anomalous symbolism of Revelation 17. For there, at the time of her judgment, the Roman-Catholic harlot is pictured as triumphantly riding the beast, whereas prior to that period, the horns of the beast are said to hate her (Rev. 17:16).

As Brother Thomas has shown in *Elpis Israel* and *Eureka*, the spirit of revolution that was generated among the nations by the French Revolution, and was particularly manifested in the widespread European political upheavals of 1848, was in fulfilment of this verse. The European "horns":

"Hated the whore, and made her desolate and naked, and ate her flesh and burned her with fire" (Rev. 17:16).

The Papacy suffered as the spirit of Communism and Revolution swept the nations, and this consummated in the termination of the temporal power of the Pope in 1870. But there has since been a revival of Papal power, and this will continue until it will again be seen astride the beast, dominant throughout Europe.

Once Russia has entrenched itself in Constantinople, it will seek some form of agreement with the Papacy in order to consolidate its power throughout Europe; and, for a similar reason, the Papacy will favorably respond.

Thus "craft shall prosper" as it has in the past.

Whilst Christ is consolidating his power in Sinai, Russia will be doing likewise throughout Europe.

By Peace Destroy Many

Daniel also declared that this same power will "magnify himself in his heart, and by peace destroy many". The increasing political and military power of the Soviet will accomplish the first, and the appearance of security that this will give, will bring about the second. As the European nations view the increasing might of Russia, and Learn of the alliance with Catho-

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licism, there will be a repetition of that attitude that was manifested in the past:

"His deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon (the military power of Constantinople) which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war (successfully) with him?" (Rev. 13:3-4).

Thus there will arise throughout Europe a cry of "peace and safety!" (1 Thess. 5:3), which, however, shall consummate in "sudden destruction". "By peace," declared Daniel, "he shall destroy many." For "he shall stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:26).

This final statement of the prophet is of the greatest significance, and is a telling argument in favor of the doctrine that requires the return of Christ and the resurrection to judgment of the responsible before the Lord moves against the Gogian confederacy.

For there is no doubt that in the verse before us (Daniel 8:25), the military power of the latter-days (i.e. Gog) is referred to, in contrast to the religious power of Daniel 7:10-11. That being conceded, against whom does this latter-day manifestation of the fourth beast contend? He contends with the Prince of princes, and not merely the Prince.

That is the drama of the chapter. Notice that when pagan Rome put to death the Lord Jesus he was but "the prince of the host" (Dan. 8:11): one lonely man; but when the military power of the last days wages war it will be against Christ as the Prince of princes, or Commander of commanders. He will then march at the head of his glorified brethren. This is in conformity with other Scriptures:

"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, and punishments upon the

people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye Yahweh" (Ps. 149:6-9).

Again:

"Yahweh my God shall come, and all the saints with thee" (Zech. 14:5).

The theory that demands that Christ shall move against his enemies in the absence of his glorified brethren just ignores the plain facts of Scripture.

Daniel 11:40-45

Daniel failed to understand the visions that were delivered him (see Dan. 8:27), and having prayed for enlightenment, he received it through Gabriel the angel (Dan. 9:21), in a series of revelations.

Among these was the prophecy recorded in Daniel II (see Dan. 10:21).

This prophecy explains the symbolism of the "little horn of the goat" contained in his eighth chapter.

Accordingly, Daniel was told that a mighty king (Alexander the Great) would arise in Grecia (Dan. 11:2-3), whose untimely death would result in his vast dominion being divided among four others (his army generals) not according to his prosperity (V.4).

The prophecy then proceeds to give details of disputes among two of these kings, described as the king of the north and the king of the south.

This continues until verse 35, when a new power is recorded as appearing on the political arena of the Middle East, described merely as "the king", being neither king of the north nor of the south.

This power is the little horn of the goat of the prophecy previously referred to, or, as we know it, pagan Rome. As we indicated above, it entered Middle East politics by way of the Pergamum "horn", and therefore was not one of the four, but the "little horn of the goat" that grew out of one of them.

As the prophecy of Daniel 8:24-25

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speaks of the way in which pagan Rome would destroy God's ancient people, and then, ignoring the events of centuries, immediately enters into a description of incidents relating to Christ's second coming, so also does the angelic explanation of the symbolism contained in Daniel 11:39-40.

Some brethren, ignoring the excellent exposition of Brother Thomas, seek for a continuous record of history in fulfilment of this prophecy, and believe that the reference to the "king of the north" of Daniel 11:40-45 is to the Ottoman Power (known today as Turkey). At one time Turkey dominated the Middle East, including Syria, Arabia, Palestine and Egypt; but Daniel's prophecy of the king of the north demands that the countries of Edom, Moab and Ammon escape his attack.

It is claimed by some, in order to sustain the theory that the king of the north relates to the Ottoman invasion, that, in fact, Turkey never exercised control over Transjordan. But, on the contrary, in his book, *Syria, Lebanon, Jordan*, J. B. Glubb declares that it did. He writes:

"The Ottoman system of government in the Arab countries was in general to maintain a large military garrison and a staff of civil officials in the principal cities. Within a distance of five, ten or twenty miles of the town, the government was in full control and taxes were regularly collected. Beyond that distance, taxes were only fitfully paid and the roads were unsafe. In areas still further away, tribal chiefs were in control, virtually independent but paying occasional lip service to the authorities.

"Now and again when tribal lawlessness passed all bounds, a large military force was sent out as a punitive column. If the tribes were defeated, their villages were burned, their encampments plundered and their cattle and sheep driven off by the troops. Perhaps the tribes would then submit and promise not to do it again — or at least not until next time."

In other words, whilst the tribes east of the Jordan maintained a measure of independence under Ottoman rule, it cannot be maintained, by any

stretch of imagination, that they "escaped" the attack of the king of the north, if the latter is interpreted as being the Ottoman Turks.

Moreover, the Arab tribes of Lebanon and eastern Syria maintained as much independence as did their brethren of eastern Jordan, but the prophecy does not specify that they "escaped" as well, but rather that they were overthrown.

In short, the Ottoman occupation of the Middle East does not answer to the requirements of the prophecy.

This means that the main portion of Daniel 11:40-45 is yet to be fulfilled. Russia, as the "king of the north", will move down through the Middle East to accomplish this. This will take place at "the time of the end" (Dan. 11:40), a further indication that the Ottoman attack does not fulfil the requirements of the prophecy.

The Ottomans captured Cairo, and thus occupied Egypt, in the year 1517. Can that be described as the "time of the end"? By no means. The "time of the end" is frequently referred to by Daniel. He describes it as the time when Michael (Christ) shall stand up for his people (Dan. 12:1), the time of unprecedented trouble on the nations (Ch. 12:1), the time of resurrection and judgment of the household (Ch. 12:2), the time of the complete unravelling of the prophecy, when knowledge shall increase in every field of investigation and travel will be made easy (Ch. 12:4, 6, 9), the time when Daniel shall stand again in his lot (Ch. 12:13).

The time of the end, therefore, is a period having beginning, extension, and end. Its beginning was when the "king of the south pushed at him", and its consummation will be when Daniel stands in his inheritance.

The Push Of The King Of The South

Daniel was told:

"At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, many ships, etc." (Dan. 11:40).

There are three powers here refer-

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red to: (1) the king of the south; (2) the king of the north; (3) and the "him" against whom they successively "push" or "come against".

The term "king of the south" is used in this chapter for a foreign power in occupation of Egypt. It is significant, that once the king of the south pushes against "him", he is no longer referred to in the prophecy: he passes completely off the scene.

Notice, for example, that the "king of the north" does not come against the "king of the south", but against "the land of Egypt", indicating that by the time this push is made, Egypt will no longer be under foreign domination.

So the terms of this prophecy require that a foreign power in occupation of Egypt should push at "him", and that afterwards a "king of the north" should come against "him", and overthrowing "him", move down and occupy an Egypt that has secured its independence.

Before indicating how portion of this prophecy has been fulfilled in modern times, let us consider the identity of the mysterious "him" who is attacked by both kings of the north and south.

Who is he?

There can be but one answer: the successor of "the king" of v.36, who is neither of the north nor of the south. That king was pagan or military Rome whose power was transferred from the city of Rome to Constantinople. Thus the "him" represents the power in possession of Constantinople, the original site of the "little horn of the goat". In 1453, the Ottoman Turks occupied Constantinople, destroying the last remnants of the eastern Roman Empire to do so, and thus became the heirs or successors of "the king", or Constantinopolitan power.

The three powers represented in Daniel 11:40, therefore, are: (1) Britain as the king of the south (the foreign power in occupation of Egypt); (2) Turkey as the "him"; (3) Russia as the king of the north.

In 1917, Britain from Egypt, "pushed against" Turkey, and drove her from Palestine, Arabia and Syria. The

way was made open for the Jews to return, and the fulfilment of latter-day prophecies were given a tremendous impetus.

Since then Egypt has secured her independence.

We now await the attack of the "king of the north" against the remnants of Turkish power. He shall "come against him like a whirlwind ... and shall enter into the countries, and shall overflow and pass over." Turkey shall fall; Russia shall occupy Constantinople; and the Communist policy as indicated in Daniel 8:25, will be implemented.

This may well be accomplished whilst Christ is in the isolated fastnesses of Sinai conducting the Judgment. The world will be involved in war, and the Middle East will become the main bone of contention.

The subsequent verses of Daniel's 11th chapter shows the nature of Gog's attack. Sweeping down the coastal plains of Palestine, in a lightning attack on Egypt, the Russian Gog will bypass the mountainous terrain of central Palestine, and the territory of Transjordan, and will concentrate upon obtaining "power over all the precious things of Egypt". In this he will be successful. Egypt will fall, whilst Libya and Ethiopia will willingly join his forces (Dan. 11:43; Ezek. 38:5).

There is complete and natural alignment between Daniel 11:40-45; Ezekiel 38, and Zechariah 14. Each prophecy supplements the other, and provides a complete picture of the attack of Gog that will precipitate Armageddon.

For the "king of the north" is to "come to his end, with none to help him" (Dan. 11:45-Rotherham). This was not the case with the Ottoman Turk, for the Central Powers were there to help him when Britain attacked; but it will be the case with Gog. He will be destroyed without human agency (see Dan. 8:25; Isa. 17:12-14; 31:8, etc.).

Whilst the king of the north, alias Gog, is in occupation of Egypt, he learns of tidings "out of the east and

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out of the north" which greatly trouble him. Apparently, he cannot make out the nature of the tidings "out of the east", for, apparently, he ignores them. But evidently sensing that his greatest opponent is to the north, he sends forth his main forces "with great fury to destroy, and utterly to make away many".

Who is this enemy to the north?

If we take Egypt as the base of direction, Sinai would be to the east, and Jerusalem to the north.

The "tidings out of the east" that trouble the "king of the north", therefore, could well relate to the unusual activity in Sinai, which is in an easterly direction from Egypt. As indicated in previous supplements, this area will be kept isolated for the purpose of the Judgment, and it could be that as Yahweh arranged for a cloud to cover Israel during the wilderness wanderings, He may do something similar to keep the activity of His Son in Sinai secret from prying eyes.

The Gogian "king of the north" will experience a general sense of uneasiness at what is reported from the east, but in the absence of further information, will do nothing about it.

Not so in regard to the "tidings from the north". These really worry him. What do they relate to? Again, we are not specifically told, but Ezekiel and Zechariah provide us with clues. The former prophet declares that the Lion power of Tarshish with his associates will voice a vigorous protest: "Art thou come to take a spoil," whilst Zechariah indicates that even more drastic action will take place, in that "all nations shall be gathered to Jerusalem to battle" (Zech. 14:1-2).

The Russian attack on Egypt will be direct, and will bypass Jerusalem and eastern Jordan. Prophecy indicates however, that a counter-attack will be launched by the Western Powers. The Russian navy (today one of the most powerful in the world) will hold the eastern Mediterranean (Dan. 11:40), but troops and munitions can be sent in by air, by land, via the top of the Persian Gulf through to the Arab countries of Transjordan, as well as to

Jerusalem itself. Most likely it will be this concentration of enemy forces at Jerusalem that will cause concern to the Russian commander in Egypt, who therefore, after leaving an occupation force in Egypt, will move north to the point of impact. This will cause him to "plant the tents of his power, between the seas (the Mediterranean and Dead Seas) in the glorious holy mountain (Zion); yet he shall come to his end, and none shall help him" (Dan. 11:45).

Daniel's prophecy, therefore, would indicate that ultimately Russian policy towards Egypt and the Arab powers will change, and she shall attack as an enemy rather than continue to help as a friend. Certainly there is no affinity between Mahomedanism and Communism, so that the present alliance is but an agreement of convenience. This will be broken off when Russia invades Turkey, a Moslem nation, and thus reveals her true intentions as far as the future of the Middle East is concerned.

It will be whilst Russia is in occupation of Egypt, and perhaps just prior to the time when she shall move north to Jerusalem, that Christ will move out from Sinai to initiate his war against the nations preliminary to establishing his kingdom throughout the world.

Thus three hostile powers will have their forces in the Middle East. The Gogian forces will be in Egypt and Palestine; the Tarshian confederacy will occupy territory east of Jordan; whilst the south will be occupied by Christ and the glorified redeemed.

Christ Moves Forth From Sinai

At the appropriate time, and with his forces properly organised, Christ will move forth from Sinai at the head of those deputed for the work of conquest.

His first move will be to notify Israel of his intentions, for "Thy people shall be willing in the day of thy power" (Ps. 110:3). This instruction will be given to Israel scattered abroad through the ministrations of Elijah and his associates. As Elijah presided over the school of the prophets who conveyed his message to the

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people, so, at the bidding of Christ, he will direct the operations of a company of the glorified saints in a mission of instruction to Jewry.

His activities will be limited to Jewry *outside of the land*, for it will be Christ himself who will instruct those who have already returned (Zech. 12:7-14).

Moreover, the evidence suggests strongly to us, that Elijah will be sent forth *before* the judgments of Yahweh at the hand of Christ begin. His mission will be like that of Aaron to Israel. He acted as spokesman for Moses, and proclaimed to the people that Yahweh was about to pour out His judgments upon the nation. In the same way, John appeared to the people before Christ commenced his mission of judgment (John 12:31), and he came in the spirit of Elijah.

Thus Malachi declares Yahweh's intentions:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh . . ." (Mal. 4:5).

He comes "before" that day. Let it be clearly understood that "the day of Yahweh" is not the coming of the Lord Jesus to judge his saints, but relates to the actual epoch of judgment upon the nations. Thus Isaiah says:

"The day of Yahweh of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; . . . and upon all the ships of Tarshish . . . 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" (Isa. 2:12-17).

The theme of the "day of Yahweh" is extended by Zechariah. He aligns the "day of Yahweh" with the manifestation of the Lord Jesus in judgment upon the nations (Zech. 14:1). The frequent repetition of the statement "in that day" contained in his last three chapters, shows that it relates to the period of national judgment to be then ushered in (see Zech. 12: 3, 4, 6, 8, 9, 11; 13:1, 2, 4; 14:1, 4, 6, 8, 9, 13, 20, 21). It is significant that in these three chapters the nations are mentioned 13 times, Jerusalem 22 times, and Yahweh nearly 30 times. This indicates their relative values, and reveals that it is Yahweh's day associated with Jerusalem to the humiliation of the nations.

In claiming that Elijah is sent out by Christ before Armageddon, we realise that we are contrary to the expositions of other brethren whose writings we greatly respect, but at the same time, the statement of Malachi seems explicit, and we cannot see any warrant for limiting the day indicated to the period of judgment after Armageddon. At the same time, it is obvious from Scripture, that whilst Elijah is sent forth before Armageddon, the Jews in dispersion will not be gathered back into the land until after the defeat of the Gogian confederacy.

We plan, in our next supplement, to outline the message of Elijah, and indicate where the first moves of Christ for the subjugation of the nations will take place.

— H.P.M.

The next Prophetic Supplement will appear in our May issue, God willing. Next month we plan to continue our outline of the life of Brother Thomas. These Supplements are maintained by voluntary donations of readers.

Thoughts For The Times

Victory Beyond Doubt



The faithful soldiers of Christ who have laid down their armour only to find rest in the grave will be brought forth when Christ returns and will follow him when he takes the field against the powers of sin. They will share with him the honour of dictating peace to the nations and blessing the earth that has been sin-cursed for so long. They will enter into that rest that remaineth for the people of God, for which they have worked and prayed. We also, with God as our Father and His faithful promise that He will never leave us nor forsake us (Heb. 13:5) can cast all our care upon Him in the assurance that He careth for us. The Lord Jesus told his disciples to "take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." He reminded them how God cares for the fowls of the air giving them their meat in due season, and that God regards His children as of "more value than many sparrows." He added: "Take therefore no thought for the morrow; sufficient unto the day is the evil thereof." It needs faith to be able to cast all our care upon God, but faith like a grain of mustard seed can work wonders, so Christ tells us. Paul disclosed the keen struggle that he had with the sin that dwelt in him, and concluded by saying: "O, wretched man that I am! who shall deliver me from this body of death?" But he also knew a peace that passeth understanding and told his fellow disciples that they also could have that peace. This combination of war and peace is one which seems contradictory but it can and does exist. The soldier of Christ who fights in accordance with the rules of the Captain of his salvation, can never lose the battle. God will give him the victory through our Lord Jesus Christ.

MAINTAINING STANDARDS

Brother F. Spencer of Invercargill, New Zealand, presents the exhortation this month, and on the basis of 1 Timothy 6 appeals to young people to maintain the standards of the Truth in view of the responsibilities they must shoulder as parents and elders "fall on sleep".



Family Associations

In writing to Timothy, Paul exhorted:

"Charge them that they be not high-minded, nor trust in uncertain riches, but in the living God, Who gives us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, sociable, laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life" (1 Tim. 6:17 — mg).

These words provide powerful reasons for "assembling ourselves together, and so much the more as we see the day approaching." Moreover they set a standard that should be aimed at, not only in those gatherings designed for "remembrance" or study, but whenever those who own God as their Father (or hope one day to do so) are met together for whatever purpose.

Our words, therefore, are particularly directed towards younger brethren and sisters, though they apply to all. The desire to be recognised as genuine children of God is surely sufficient reason for us to give enthusiastic realism to the injunction: "Remember thy Creator in the days of thy youth." Whenever we come together, and for whatever purpose, we should

remember this, and allow the precept, "Do all to the glory of God" to be the predominant feature of that association.

This applies to all gatherings, and not merely those called for the study of the Word, or some such purpose. As members of the divine family (or potential members) the "family" atmosphere, or association, should be predominant. This demands a measure of discipline. As the "children of the flesh" are educated and trained to take their place in the world on the attainment of their maturity, so also should the members of the family of God. They need to manifest a maturity in spiritual things beyond that of their contemporaries, and this should be manifested in their associations one with the other.

That does not mean that they have to be long-faced and miserable at all times; on the contrary, they should be relaxed and happy in the purest sense. The words of the hymn should be literally fulfilled in their case:

*"None have such reason to be glad
As reconciled to God."*

Social Gatherings

Paul taught Timothy to charge

certain ones "that they be sociable" (v.18-mg). But that term, as far as the children of God are concerned, certainly does not mean that their gatherings are to be patterned after the fashion of worldly "socials," as practised by normal "churches," "charities," and other organisations. The term "sociable" as used by Paul signifies a companionship or association together within the framework of the teaching of the Word. The objective should be the giving or receiving of "good," so that an enduring foundation may be "laid up against the time to come." Our "Creator" cannot be remembered at gatherings of such a nature as those.

It is necessary, therefore, to limit our activities to those things that will contribute to that glorious consummation. But if, contrary to this, brethren and sisters (or young people generally associated with the Ecclesia) permit worldly principles to dominate their gatherings, they will not be helped in the attainment of that which should occupy the first place in their affections. God desires young people to be happy (Eccles. 11-9), but at the same time warns them to be selective in their avenues of recreation, recognising that all things "will be brought into judgment" (vv. 9-10).

Can an avid participation in games and activities such as are typical of worldly socials wherein dwelleth no thought of God assist in the development of a character wellpleasing to the Father? By no means! Paul prohibited "foolish talking" as not being "convenient" or (RV) "fitting" for saints (Eph. 5:4), and the very foolishness that

is frequently part of such functions provide their very condemnation. Certainly it cannot be aligned with "living soberly, righteously, and Godly in this present age" which the Apostle advocates, whilst calling upon us to continually "look for that blessed hope," which should be our earnest anticipation.

Peter adds his testimony also, exhorting that "saints" must "pass the time of their sojourning here in fear" (1 Pet. 1:17). Fear of what? Of offending God and Jesus Christ. And what does that involve? The answer is given in Matthew 12:36:

"Every idle word that men shall speak they shall give account thereof at the day of judgment."

These words are not to be limited to older brethren and sisters, but apply to the younger ones as well. Idle words and foolish practises will not be excused on the grounds that the participants therein were young in years. God is no respecter of persons in this matter, and expects those who claim to be His children to manifest a maturity far exceeding that of their worldly contemporaries.

Voices From The Past

And lest it be thought that our exhortation is unique, we ask you to consider similar words of advice given in earlier times.

Firstly, we take you back to the year 248, and the warning proclaimed by Cyprian. He wrote to his brethren:

"Not everything that can be done ought to be done; nor ought the broad desires that arise out of the pride of the world be extended beyond that which the apostle Paul directs in those words of 1 Cor. 10.23 — 'All things

are lawful, but all things are not expedient; all things are lawful, but all things edify not'. Now what ignorance of truth is it, what madness of mind, to wish for that which both has hurt and always will hurt; and to think that you yourself will not perish by those means whereby you know that others have perished!"

These words should be heeded today. It is surely obvious that we should practise only those things "that edify." But is it always observed in those gatherings concerning which, it is claimed, some concession should be made to youth? And let it be noted that even if it be the practise of some who are "elders" to sponsor and encourage frivolous, worldly activities at such assemblies, it does not provide the right for saints, or would be saints, who should hearken to the voice of their Lord, to follow their false lead. Paul warned the elders of the Ephesian Ecclesia that "of their own selves should men arise speaking perverse things to draw disciples after them" (Acts 20:30), and he urged them to beware the influence and guidance of such. The prophet Jeremiah warned in similar fashion. He declared:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof" (Jer. 5:31).

Our second illustration relates to the action and words of a brother at the beginning of the present century whose only desire was to "feed the flock of God" in accordance with Scriptural injunction. In declining an invitation to attend a gathering of brethren and young folk the program of which intermixed spiritual addresses and

hymns of praise with items that were worldly in concept, he wrote:

"...How is it that some who seldom attend Bible Classes, will find time to come and sing for you songs of the world? Ye who sing the latter; ye who listen — ask your innermost self: Is this to the glory of God? Can it be termed, Making melody to the Lord? Such things are bad enough in the entertainment of children, but are not edifying to the 'children of God.'"

Fifty years later, and a Christadelphian Magazine contains the following words under the heading of *Gatherings*:

"The prophet Malachi uses words which are often quoted concerning the meetings of the faithful: 'They spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His name.'

"In this we have a touchstone by which we can determine our programs of meetings. Are they such that God will record them for our good? God hearkens and knows, whatever we do. There is occasionally a tendency to seek after novelty and introduce 'lighter' items. Would we like the Lord to enter such a meeting when such was proceeding? Gravity and sound speech should mark all the items. Edification and not merely entertainment is the object of meetings. There is room for children's parties, but they are for children; in them parents and teachers may share; but when we become adults we should put away childish things. Things new and old from the Spirit's treasury will give an abiding satisfaction that is lacking in all things that border on secular entertainment."

This advice is in accordance with the instruction of Paul to Titus. He called upon elders to show themselves as examples to the younger members (Ch. 2). He called upon them to be "sober-minded; in all things showing themselves a pattern of good

works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." He called upon them to so act that "no evil thing may be said of you."

The time is short, and therefore we should heed these warnings, accepting them in the spirit in which they are passed on.

They have application to both young and old who have put on the Name of Christ. Elders have the scriptural command to "Train up their children in the way they should go" (Prov. 22:6), that is, "in the nurture and admonition of the Lord" (Eph. 6:4). The parent passes on to his children an invaluable heritage when he does this.

It must not be a case of reasoning. "There is nothing wrong with this," or "That will not matter," but of ascertaining whether it reflects to the glory of God, that is, whether it is in accordance with His will. Small things do not always remain small: in fact, the Scriptures are full of examples of small beginnings which led to major declensions from the ways of God.

The following observation highlights the general disregard of youth to the warnings of their elders drawn from experience:

"The most costly thing in the world is what we are all willing to give to those who are younger, yet what our juniors will never accept, but throw away in a ditch as soon as they receive it, as if it were destitute of all value; and that is experience. We all buy our experience very dear — sometimes with pain and suffering, sometimes with anguish; and yet when we try to give it to those who are younger than ourselves they treat it with contempt, and they go on . . . resolved to buy their own experience themselves."

The history of man records many illustrations of the sorrows that have attended such refusal to be guided. Let us profit by the examples set us in the word. May God grant that the things we have stated herein, the warnings we have repeated from the past and present, may not meet with similar response, but that some may be helped thereby to avoid the pitfalls that are incidental to these times and so become "wise unto salvation."

A First-Year In The Truth

"May I say 'thank you' for the magazine *Logos* and all the wonderful and valuable personal study books that have assisted me so much since I was baptised on September 15th, 1969. Your publications, the loving fellowship of my brothers and sisters, the needful strengthening (given me by Yahweh through His Word, prayer, and the many problems that I encountered in this bygone year) have all helped to jolt me into the real realization of the Truth. Baptism is truly a babe's first step, but the Truth must be mustered to a better understanding of our sinful nature and what we have to overcome. I'm sure the hard work involved in *Logos* is truly blessed by Yahweh, as He knows our needs."

— Sister S.S. (Victoria)

(Thank you for your encouragement. We have posted the books you request to you, and are forwarding *Logos* to the addresses you have submitted. — Editor.)

The Bearing of Adam's Sin on the Human Race

The Results Of Adam's Sin On His Posterity

In the divine arrangement, Adam, before he died, was suffered to become the father of the human race. As already shown in previous articles, the consequences of his sin were transmitted to his offspring, and they, as partakers of his sinful and condemned nature, became subject to nature's many infirmities: weakness, decay, death, and also its morally defiling qualities.

To all born of Adam the words of Job and Solomon apply:

"Who can bring a clean thing out of an unclean?" (Job 14:4).

"Man that is born of a woman is of few days and full of trouble" (Job 14:1).

"Vanity of vanities, all is vanity" (Ecc. 1:2).

On these sad truths the religion of the Bible, in a sense, is built. The testimony relating to them comes out, in some form, throughout the Scriptures. Human history is one long chapter of the workings of inherited evil. All men are sin's victims, and the culmination of their experiences is death:

"What man is he that liveth, and shall not see death?" (Ps. 89:48).

"There is one event to the righteous, and to the wicked" (Ecc. 9:2).

"In Adam all die" (1 Cor. 15:22).

Paul's teaching regarding the cause of man's condition of suffering and death is simple and conclusive. In Romans 5, he wrote:

"Through the offence of one many be dead" (v.15).

"Judgment was by one to condemnation" (v.16).

"By one man's offence death reigned by one" (v.17).

"By the offence of one judgment came upon all men to condemnation" (v.18).

"By one man's disobedience many were made sinners" (v.19).

"Sin hath reigned unto death" (v. 21).

"Death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression" (v.14).

These passages state, in the plainest language, that Adam's one act of disobedience was the origin of the sinful and dying condition of the race.

Mortality Imposed On Adam

Those who advocate the *Clean Flesh theory* say much in their writings regarding "death" and "sin's flesh," but what they say has little connection with that which is of vital import. Essential truth is either left alone, or obscured. It is nowhere admitted:

1. That Adam's sin originated the death principle: a principle foreign to his nature at his creation.

2. That simultaneously with his fall sinful impulses or tendencies were aggravated in his nature, and that these, since then, have been the lot of all.

3. That on account of the sin-contaminated character of human nature, it has been doomed to an utter and ignominious destruction.

These are serious omissions

which must be noted.

Paul, in his unerring utterances, throws much light upon the subject. He wrote:

"By one man sin entered into the world" (Rom. 5:12).

This is not merely an act of disobedience, but something that resulted from such, and that "entered into the world" (not merely the man) as a result. What "sin" entered the world consequent upon Adam's transgression? There is only one possible answer: That which is described as sin in the flesh. Paul referred to it as:

"Sin that dwelleth in me" (Rom. 7:20).

How did "sin" dwell in Paul? Obviously not in a literal sense. Those who claim that sin invariably relates to an act of disobedience are hard put to it to explain such expressions as this. But when it is acknowledged that sin is used in a secondary sense, for the motions of the flesh that lead to sin (i.e. sin the flesh), we can understand Paul's words.

They are in accordance with the teaching of the Lord: "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders" and such like (Mark 7:21).

Paul also taught that death entered the world of mankind through the fall of Adam (Rom. 5:12). Originally it was not found as a principle of his nature as it was afterwards. Originally he was "very good," and though not immortal, continuance of being was his so long as he obeyed. Afterwards he died whether he obeyed or not.

The suggestion is sometimes advanced without any attempt at proof, that death obtains merely because Adam was cut off from the Tree of life, but this is quite inadequate to explain the Scripture references to the introduction and perpetuation of sin and death.

Any view which destroys the reason which the Scriptures assign for death should be promptly dismissed. Adam died because he broke the law of his Maker, and his descendants share the curse because they inherit (minus his guilt) his sinful, death-doomed nature.

Death Is Unnatural

To man death is not natural — it is most unnatural. It is anomalous, loathsome, and abhorrent. We naturally shrink from it and contact with it. Natural, by no means! It may be natural to birds, beasts, and fishes; but man was made for a higher destiny! To thinking man, made in the likeness of God, death is, verily, a dreadful curse.

Yet the following words have been written:

"Who said that mortality can only be affirmed of sin? That is totally wrong. Mortality exists where sin has not entered. Does a lobster die because of sins? Do fish die because their flesh is defiled by sin?"

Whatever impression the writer of these strange lines wished to create, the fact remains that to place a lobster in the same category as a man, in relation to God's pronouncement upon sin, is not a right dividing of the Word of Truth,

Was Sin Injected Into Flesh

Sin and death are inseparable. It was for this reason that death under the law was defiling. Brother Roberts' remarks in *The Law of Moses* (pp. 240-247) on this point are weighty, and should be studied.

Those who advocate the Clean Flesh theory seek to throw ridicule upon the subject by asking foolish questions. Say they: Is sin a tangible quantity? If so, did God put it in the flesh? If he did, was not God the Author of sin?

The Scriptures teach (as already shown) that man was the author of sin, and that sin became a part of his nature in the act of the elevation of his lusts above God's commandment. Sin, as the Scriptures declare, is inwrought in the members of the human frame (Rom. 7:23). It is not a separate ingredient. It is difficult to attach sincerity to the allegations made by some against others by declaring that they teach that sin as a physical entity was injected into Adam after he had sinned. We know nothing of such an idea. The allegations that some equate sin in the flesh to an "additional ingredient," a "concrete" element added to human nature, are so much dust thrown into the air. The fact is that Adam, by his disobedience, brought human nature into its present condition. This nature is now corrupt and death-stricken, and in God's estimation unclean and defiling.

How Sin Is Used In Scripture

The Spirit employs the word "sin" in more senses than one. Primarily, it is used to denote

"transgression" (1 John 3:4); and secondarily, it is applied to human nature because of the sinful tendencies of that nature. In the latter sense it is personified:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12; 7:23, 25).

Human nature, on account of its character, is doomed. It was the material utilised by God in the sacrificial death of His Son for the exhibition of His mind in regard to actual sin:

**"God sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8:3).
"Our old man is crucified with him" (Rom. 6:6).**

It is the basis of what has been actually accomplished in relation to sin in the person of Christ that baptised believers are exhorted and required to figuratively crucify the flesh:

"They that are Christ's have crucified the flesh with the affections and lusts thereof" (Gal 5:24).

As to how the word "sin" is to be interpreted in any particular passage, the honesty and intelligence of the Bible student must determine. It is here where the apostolic advice is important:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (2 Tim. 2:15).

As an incentive to faithful study, God has given this beautiful assurance:

"Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein" (Hos. 14:9).

The Fallacy Of False Theories

For the reasons given in the foregoing, we reject the clean flesh theory, and hesitate not to say that the following statement made some time back in support of it, is a mere assertion, and is in flagrant contradiction to the Scriptures:

"Sin tendencies are not sin, nor are they the product of sin, nor were they established in the human body through disobedience."

A great deal of the stumbling of clean flesh advocates is due to their failure to realise the evil of human nature. Let them catch more discerningly the spirit of both prophets and apostles:

"I abhor myself, and repent in dust and ashes" (Job 42:6).

"I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5).

"My loins are filled with a loathsome disease, and there is no soundness in my flesh" (Ps. 38:7).

"For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me" (Ps. 40:12).

"Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin" (Rom. 7:25-26, RV).

"We ourselves groan within ourselves waiting for the adoption, to

wit, the redemption of our body" (Rom. 8:23).

This lament and hope of the apostle reveal the salient features of the facts which have been marshalled.

Salvation is not merely a mental and moral necessity, but a bodily one also. Man is in a state of bondage, the bondage of "corruption," and needs bodily redemption. Till sin entered Adam was a "dust" (flesh and blood) creature, but was not subject to death. Mortality means sin: sin in the flesh.

Many have failed to learn the lesson which God taught Israel, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live." When God made man "a living soul" he continued to live until the word of God decreed that he should die.

The truth upon the vital doctrine of sin is quite simple, but it is slowly vanishing, owing, largely, to the plausible and unscriptural arguments of modern religious scientists. It is the talk of these enemies of God that has stimulated the speculations of "clean flesh" theorists to the nullifying of the truth.

— A.J.

"I want to thank you for reprinting Brother Thomas' excellent work *Phanerosis*. I do not know of any work that has advanced my knowledge of the Word more, no one that has developed in me a greater love for the truth. I would like to place a note in *Logos* encouraging young people to read and study the book. Unfortunately so many are apparently lacking in an understanding of the important doctrine of God manifestation — a basic teaching of the Word." — S.F. (Texas)

"In a time of changing and lowering standards, *Logos* still holds fast to the standard of purity and Truth. Please stick to that standard regardless of adverse complaints, so at least some may have a lead, and so be encouraged to remain as chaste virgins to Christ, unadulterated by the current spirit of apathy and dissension.

— H.C. (Kojonup, WA.)

2. - RICHES

"If riches increase set not your heart on them . . ." (Ps. 62:10).

Jesus Was No Socialist

By riches I mean those possessions which one does not require for his own absolute need. Doubtless there are a few so-called "Socialistically" disposed persons who will turn up the whites of their eyes, as well as their hands, in pious (?) horror at the very thought of children of God being so conditioned. Such manifestations show their ignorance. Who could wish to be "better off" than Abram was (Gen. 13:2)? Who could desire greater prosperity than that which Job enjoyed in his early and latter years (Job 1:3; 42:12)?

Those riches are described as divine blessings, and James comments:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Zacchaeus was a wealthy man (Luke 19:2), but was not avoided by the Lord Jesus because of that. On the contrary, he greeted him in the kindest and most affable manner, and at his own initiative partook of his hospitality. Christ was no faddist. Riches and wickedness were not in his mind inseparable; and therefore he could recognise the possibility of a rich man being at the same time a

godly man. Such was Zacchaeus; and when he in the course of conversation stated what he had done with a portion of his income, Jesus did not fanatically exclaim, as do the so-called modern Socialists, "Disgorge the other portion," but publicly commended the Abrahamic disposition of his host. Neither did he turn his back upon Mary, or Joanna, or Susanna, because they happened to be women of "substance." No, he gladly allowed himself to be "ministered unto" by them (Luke 8:2-3).

Maybe Brother A. has "come in for a windfall," whereby he becomes possessed of a business, or an estate, which with management yields a considerable revenue, and permits him not only to perform many "little deeds of kindness," but leaves him much freedom to further the spread of the Truth, to an extent almost impossible with those who are well-nigh slaves for the best part of the week. Surely all wise and disinterested onlookers would advise that the best thing Brother A. could do would be to be "diligent in business" (Rom. 12:11), so organising his affairs that his privileges shall not diminish.

Such advice would be more in accordance with the general tenor

of Scripture than if Brother A. sold the business or the estate and divided the proceeds with those who had not been so blessed. Some think otherwise; but their ideas, if carried out to their logical and legitimate end, would hinder the work of the truth, and would turn the Brotherhood into a haven for "ne'er-do-wells."

Christ lent no countenance to these "socialistic" ideas, but practically opposed them, when he discoursed with the well-to-do Nicodemus. Joseph of Arimathea is not denounced for possessing a freehold garden, and building a tomb, while others were toiling all the night for a few fishes. Both these men are reverently and esteemed spoken of in God's Word. Occasionally a Joseph of Arimathea is wanted; "a rich man and a councillor" (Matt. 27:57) can do sometimes necessary work that is beyond the reach of Christ's poor men. When such are needed, God provides them, and they do their work with humility; but such are few and far between.

No man is more beautiful than a good, useful, faithful, humble rich man.

Communism Not Of God

The well-to-do among us truly have many duties, but to divide their riches with all those who are poor is not one of them. True, Jesus told a certain young man to "sell all" that he had and "give to the poor," but he also told another to leave his ship, another to forsake his parents, another to buy a sword, and yet another to borrow a couple of asses; but those who rightly divide the word of Truth will recognise that such

commands, or injunctions, are specifically individual and local, only applying to the persons in question, and not for general application.

Sometimes the action of the early believers at Jerusalem in selling their possessions and having all things in common (Acts 2:45; 4:37; 5:1) is cited in favour of Communism; but that such was a temporary expedient, and not an example for all times, is evident from the fact that within a quarter of a century of the time referred to, Paul recommended a collection for the poor saints at Jerusalem, for which there would have been no ground if each individual, upon embracing Christ, had to hand over all his earthly possessions to one common fund. Further, the incidents are simply accidents, entirely voluntary, in no way inculcated as binding on any, nor are they either praised or denounced.

Christ has not shut his kingdom to the rich; he has simply reminded them that they shall "hardly enter" it, or, as it is literally, "shall not easily enter." Neither is *money* said to be the root of all evil, but *the love of it*, which is quite another thing. It is termed filthy lucre (1 Tim. 3:3 — the Diaglott — a lover of silver") on account of its misuse and abuse, not that it is so when rightly used. And so Paul commanded the elders to be proof against it: "Not given to it," "Not desirous of gain," "Without covetousness" (R.V.).

Paul speaks deprecatingly about those "who will be rich" (1 Tim. 6:9). But there is more emphasis to be placed on the word *will* here

than might be supposed by the translation. It is not the sign of the future tense, but implies an actual *purpose*, or *design*, to become rich. The reference is to those in whom this becomes the object of earnest desire and who lay their plans for it in such a way as to show that it is the main objective of their life. Aiming at such, Paul dwells on the temptations, for "he who wishes to become rich, wishes to become rich soon," and "he who hastes to be rich shall not be innocent" (Prov. 28:20).

We therefore need to beware the overwhelming desire for riches, and the rapid accumulation of them. Particularly so in the affluent society in which we live.

The Wise Use Of Wealth

But some among us are comparatively rich without either striving unduly or hasting to become so, and this letter would not be complete without reminding such of the enormous responsibilities which their position entails.

What I have written to date concerns only the negative side of the duty of the well-to-do brother or sister, but there is, of course, a positive side, and to forget it will mean exclusion from the Kingdom of God.

To "rejoice in being made low" (James 1:10), by being brought into close association with those who at present are regarded as the offscouring of all things, is the comprehensive command that comes to all. Those riches have been given so that they might be "made friends of" against the Day of Judgment (Luke 16:9), for assuredly the Judge, in the day of

reckoning, will want to know how far such "talents" have been used in ministering to the wants of his representatives in sickness, in prison, in nakedness, and in hunger; for has he not compared himself to a man "travelling to a far country," having first of all "called his servants, and committed unto them his goods," that at his return he might know what he has gained by their right use of them? How applicable to those who have a superfluity of goods are his words, "Freely ye have received, freely give." There is truth in the words: "To whom much is given, much will be required," and "he who sows sparingly will reap sparingly." Parsimony or niggardliness will be no attribute of the Christadelphian who fully realises that to give in Christ's name is nothing less than "lending to the Lord." Paul wanted to press home these truths when to Timothy he wrote:

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the Living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

The moneyed brother who heeds not this counsel was described by Christ in his parable of the Sower, when he said:

"He that received seed among the thorns is he that heareth the Word; and the cares of this world, and the deceitfulness of riches choke the Word, and he becometh unfruitful."

No other result is possible to the man who "makes gold his

hope," or who "says to the fine gold, thou art my confidence" (Job 31:24).

Experience and Scripture alike have convinced me that "the thoughts of the diligent tend only to plenteousness," hence the necessity for the Psalmist's commandment: "If riches increase, set not your heart upon them" (Ps. 62:10). In other words: "Let not the rich man glory in his riches . . . but in that he understandeth and knoweth Me" (Jer. 9:23); for "neither silver nor gold shall be able to deliver in the days of the Lord's wrath" (Prov. 11:4). On the other hand:

"God is not unrighteous to forget your work, and labour of love, which ye have shewed towards His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

The Son of God has pledged that such "shall in no wise lose their reward."

We sum up this aspect of our subject by the following consideration. A man has riches. Whence came they and whither go they? For this is the way to form a judgment of the esteem which they and their possessor deserves. If they have been acquired by fraud and violence, if they make him proud and vain, if they minister to luxury and intemperance, if they are avariciously hoarded up, and applied to no proper use, the possessor becomes odious and contemptible, whereas, as Brother Roberts once wrote:

"A man of money acting the part of a good steward of the manifold graces of God is among the noblest spectacles on earth,"

The Temptations Of This Affluent Age

Today, we live in an age of affluence when the extreme poverty of previous generations is largely unknown among us. One hundred years ago, the Truth attracted "the poor of this world rich in faith," but the descendants of those poor have grown in affluence. They receive today more money for fewer hours of labor than was the case then, and yet, strange as it may seem, many of them are so absorbed with material things as to find it difficult to attend the study classes of their ecclesia.

Why is that?

Mainly because in order to maintain a higher standard of living, they become so committed financially, as to find it impossible to make ends meet on the normal wage which thus has to be supplemented by overtime, or by both partners going out to work.

In consequence, they are either engaged in the search for material things when the study class meets, or are too tired with the long hours of labor to be able to concentrate.

In addition, the accumulation of material possessions dazzles them to the extent that they do not appreciate their absolute need of God as when these were lacking. Thus a comparatively poor man, in trying to ape a rich man, burdens himself to the extent that he neglects the true riches of God. How much better is the attitude and example of Paul. He wrote:

"I have learned, in whatsoever state I am therewith to be content. I know both how to be abased, and I know

how to abound; everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

He found true pleasure in this state of mind. Thus to Timothy he wrote:

"Godliness with contentment is great gain" (1 Tim. 6:6).

Christ likewise taught:

"Seek ye first the kingdom of God, and His righteousness, and all these (necessary) things will be added unto you" (Matt. 6:33).

This is difficult advice to follow in view of the opportunities available today, and the urging on the part of most to grasp for material acquisition. Things once considered as luxuries, are today viewed as necessities. Most people today have never lived at a time when motor-cars were considered a rich man's luxury, or when refrigera-

tors and washing machines were rarities.

And they are the poorer for not having done so.

Today, many seek a second motor-car, a freehold home, rich carpets on the floor, good quality furniture, perhaps a boat, and an occasional air-holiday.

Some of these items are legitimate if one has the means to afford them; but they are not legitimate if one has to deny the Truth its time in order to acquire them. To give undue time at the expense of the Word in order to acquire riches or material possessions is to squander the substance for a shadow. Let us be wise and seek the true riches which never disappear with the using, and which pave the way for greater increase in the Age to come.

— Amended.

Signs Of The Times

To the man who believes in God and the word of His Truth, the aspects and prospects are cheering. The aspects are those which Christ taught his disciples to expect as the prelude of his coming; and as for the prospects, though the moment is one of tempest, the vessel is heading steadily towards a haven of refuge and rest, under the steersmanship of a captain who cannot err, and the guidance of a chart that the ages have proved reliable. What, therefore, more natural for the believer than to do what Christ advises: "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh". (R.R.)

"The wonderful Word of Truth both illuminates and comforts. It is a light to show us the way, and it is the promised *paracletos* or comforter, the 'one called along side' as a helper. Private study and meditation enables the student to revel in the wisdom and power of his heavenly Father, experiencing a very real joy and comfort in the manifest immutability and loveliness of His Word: 'O Yahweh, how manifest are Thy works; In wisdom hast Thou made them all; The earth is full of Thy riches' (Ps. 104:24)." — K.M. (SA.)

Enjoyed Book On Middle East Position

"I received the book *Crosscurrents In The Middle East*, and read it the same night! Very enlightening. Opened my eyes to quite a few things. Its recommendation was well said. Thanks for sending it."

— N.F. (Ontario, Canada)

3 . . . The Titles of the Psalms

There are many strange words found in the superscriptions and subscriptions of the Psalms. For the most part, as indicated in a previous article, they appear as superscriptions, but it is accepted now that generally they should appear as subscriptions to the preceding Psalm.

For example, the statement: *To the chief Musician on Neginoth* which appears as an inscription to Psalm 4, should be treated as a subscription to Psalm 3.

In these notes they have been so applied, and we supply the following explanations.

Neginoth

See Psalms 3, 5, 53, 54, 60, 66, 75, and Habakkuk 3. Hebraists state that this word means "to strike," though there are differences of opinion as to whether it is used as a "striking, affliction," or as a "striking on stringed instruments" as indicated by Hezekiah in Isaiah 38:20. The latter would seem the more appropriate. The singular form of the word (*Neginah*) appears as the subscription of Psalm 60.

Nehiloth

See Psalm 4. This refers to "inheritances" (the Septuagint renders, "in favour of her who obtains the inheritance"), or it is a word denoting a wind instrument such as a horn, trumpet, or flute (from *halal*, "to bore through"),

Sheminith

See Psalms 5, 11, and 1 Chronicles 15:21. Young shows 27 other usages of the word, and additional uses of allied words. It is always rendered "eighth" except in the three passages above. In those places it appears to have some reference to males, as being circumcised on the eighth day (Lev. 12:3). Thus it denotes a Psalm to be sung by a male choir.

Alamoth

See Psalm 45 and 1 Chronicles 15:20. Without doubt this refers to young women. The word is derived from *almah* (rendered "virgin" in Gen. 24:43 and elsewhere, "maid" — Exod. 2:8; Prov. 30:19, "damsel" — Ps. 68:25). How fitting that Psalm 45 should be prescribed as a *Song of the Beloved Sung by Virgins* (see notes under "Messianic Psalms"). In that regard, the reference to *almah* (virgins) in Psalm 68:25 is significant:

"The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

Shiggaion

See Psalm 7 and Habakkuk 3:1. It will be noted that this title is correctly placed in the Authorised Version as the superscription to Psalm 7. Two schools of thought explain the meaning of the word, both fairly closely allied:

(a) A musical term, denoting how the song was to be sung;

(b) To "cry out" as in pain, or danger. Dr. Strong adds a third — "a rambling poem," but this does not seem to fit the import of the Psalms.

Uncertainty as to the etymology of the word causes these differences of thought.

The form of the word in Hab. 3:1 is in the plural.

Gittith

See Psalms 7, 80, 83. Gittith signifies "winepresses" from *Gath* (Jud. 6:11, Neh. 13:15). The word thus points to the Autumn when the wine harvest had been gathered in. This, in turn, directs attention to the Feast of Tabernacles celebrated after the ingathering of the fruit harvest (Lev. 23:39). The three Psalms referred to are applicable to the Feast of Tabernacles.

Shoshannim

See Psalms 44, 68. The word signifies "lilies," a spring flower. The lily was used in the decoration of the Temple (1 Kings 7:22), as an emblem associated in the Hebrew mind with the nation itself.

As the term *Gittith* seems to point to the Autumn festival of Tabernacles, that of *Shoshannim* appears to relate to the Spring festival of Passover. The two *Shoshannim* Psalms obviously relate to the Passover story.

Shushan Eduth and Shoshannim Eduth

See Psalms 59, 79, *Shushan* is the singular form of lilies (*Shoshannim*). The word *Eduth* signifies "testimony." But what is the "testimony" to which these two Psalms refer? According to Thistle, it is the instruction given

to Moses that a second Passover should be observed by those who were ceremoniously unfit to keep the first one. This was held in the second month of the year (Num. 9:10-11; 2 Chron. 30:1-3). A person defiled by contact with a dead body, or one who was absent from the land at the time of the first Passover could thus fulfil his obligation on the second month. The two Psalms referred to above speak of the enemy being in occupation of the land, which might well have created a difficulty in keeping the Passover as originally specified, emphasising the need for a "second deliverance."

Muth-Labben

See Psalm 8. The Jewish Targum adds to the superscription: "To praise, relating to the death of the man who went between the camps." This Psalm surely refers to the death of Goliath (1 Sam. 17). It is significant to note that the Septuagint provides an addition to Psalm 144: "Concerning Goliath." In that regard, compare Psalm 8:4 with Psalm 144:3:

"What is man, that Thou art mindful of him? and the son of man that Thou visitest him?" (Ps. 8:4).

"Lord, what is man, that Thou takest knowledge of him! or the son of man that Thou makest account of him!" (Ps. 144:3).

Michtam

See Psalms 16, 56, 57, 58, 59, 60. The Authorised Version margin explains the word as "a golden Psalm" relating to that which is "precious" and hidden away. But others, deriving the root from *katam* meaning "to cut in, or engrave" (cp. Jer. 2:22) and *kathab* "to write" (Exod. 17:14), relate it to an experience that is

permanently engraven in the mind. Such Psalms, therefore, are writings for remembrance.

Aijeleth Shahar

See Psalm 21. The margin renders this as "the hind of the morning." Others have translated, "a hind fair as the morning," "a hind early chased," "the morning sacrifice," "the day-dawn." Psalm 21 was almost certainly David's Coronation Hymn, and is prophetic of the coronation of David's greater Son at the dawn of his glorious "Day."

Maschil

See Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The margin renders this word as "giving instruction," and this is generally accepted as an adequate interpretation. The idea is illustrated by the words of Psalm 32:8-9:

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

Al-taschith

See Psalms 56, 57, 58, 74. The margin renders this expression as "destroy not," and this is generally accepted as correct. It represents a cry in distress or at a time of crisis.

Jonath-Elim-Rechokim

See Psalm 55. This Psalm is David's cry as he fled from Absalom's treachery. It provides a fitting title for such an occasion: *The dove of the distant terebinths (or oaks)*. David was the dove. Note vv.6-7:

"And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness."

Mahalath

See Psalm 52. This is a difficult word to define, and apparently the translators of the Septuagint could make no sense of it. Several solutions have been suggested, falling into two main groups:

(a) — That it relates to a musical term or instrument, probably a flute (A. Clarke).

(b) — That it means "dancing" (Thirtle and the *Companion Bible*), and relates to the incident which became known in Israel as "the great dancing" of the women when they celebrated David's defeat of Goliath (1 Sam. 18:6; 21:11; 29:5). The incident involving Doeg followed shortly after (1 Sam. 22), accounting for the sombre expressions of the Psalm.

However, it is difficult to find any justification for equating the sentiments of this Psalm with the joyful celebration of dancing."

* Could not the "great dancing" (Mahalath) relate to joyful confidence in the certainty of the overthrow of the wicked consequent upon the outpouring of divine judgment? Interspersed with the expressions of sorrow because of the violence of the wicked, the Psalmist speaks of the completeness of the overthrow of such (v.5), and continues: "The righteous also shall see, and fear, and shall laugh at him" (v.6). Again: "I will praise thee for ever, because Thou hast done it (overthrown the wicked and granted honor and life to the righteous); and I will wait on Thy name; for it is good before Thy saints" (v.9). There will be "great dances" in that day, as Zechariah 9:9 predicts: "Rejoice (Heb. *g'yl* — to spin around under violent emotion) greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation." The justness of his judgment, the salvation he will grant the righteous, are cause for "great dancing" in the day of vindication.

Mahalath Leannoth

See Psalm 87. Thirtle renders this: "Dancings to responsive songs"; the *Companion Bible*: "The great dancing and shouting"; Adam Clarke: "To the chief player on the flute, to humble."

The text of this Psalm suggests a joyous occasion (probably the Ark being conveyed to Zion) with singing, music and dancing (2 Sam. 6:14-16). Thus:

"As well the singers as the players on instruments shall be there; all my springs (sources of refreshment) are in thee" (Ps. 87:7).

Other Hebrew Expressions

There are several other Hebrew words that should be considered. The word *Higgaion* is found transliterated in Psalm 9:16. It is translated "meditation" in Psalm 19:14, "solemn sound" in Psalm 92:3, and "device" in Lam. 3:62.

The rendering of "meditation" in Psalm 19:14 is the obvious meaning, and relates to reflection on the things of God. The other two passages might lend some credence to Young's comment: "bearing the import of musical sounds or signs well known in the age of David."

The word *Selah* is frequently found. Thirtle defines it as signifying "a pause or rest." *The Companion Bible* claims that it is "a thought link, which bids us look back at what has been said, and mark its connection with what

is to follow." Young states that it is "a pause, or musical note." A. Clarke and the Septuagint give it as "a pause in the Psalm."

The suggestion of *The Companion Bible* appeals greatly when each occurrence of the word is considered. There are seventy one uses of the word in the Psalms and three in Habakkuk 3. Where the word occurs at the end of a Psalm (e.g. Psalm 9), *The Companion Bible* suggests that the thought link is carried over to the next Psalm. Compare Psalm 9:20 with 10:1.

"Put them in fear, O Lord; that the nations may know themselves to be but men. Selah" (Ps. 9:20).

"Why standest Thou afar off, O Lord? Why hidest Thou Thyself in times of trouble" (Ps. 10:1).

The word *Mizmor* is rendered "Psalm" in the Psalm titles some 44 times on its own, and with *shir* some thirteen times. It is not found outside of the Psalms. It indicates that a musical accompaniment is required.

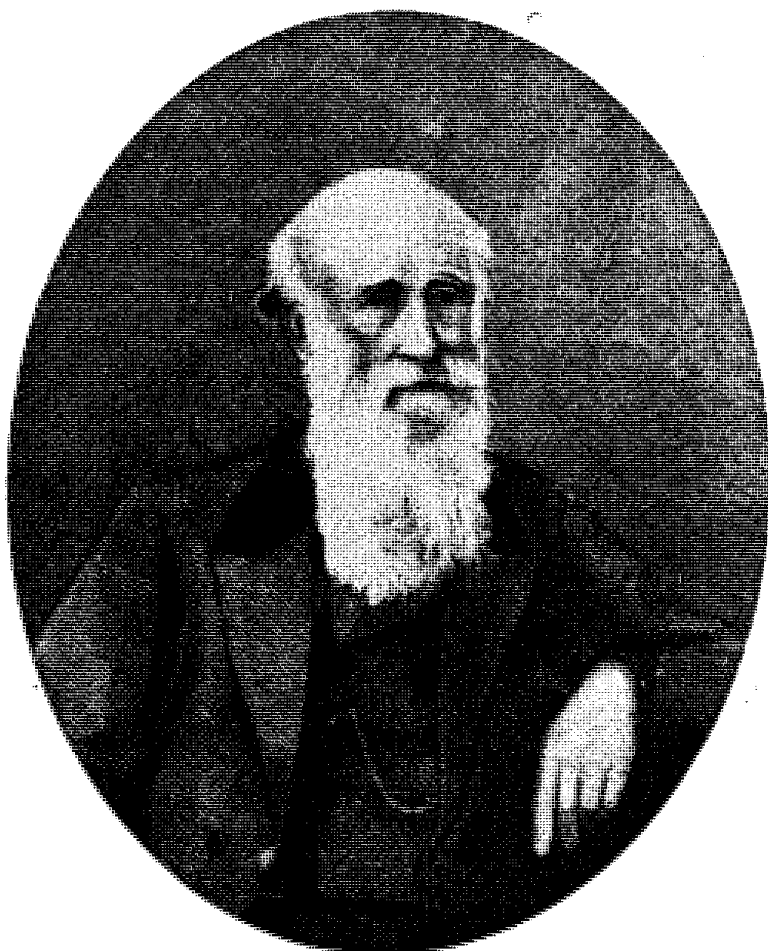
The word *Shir* is rendered "song" with *Mizmor* some 13 times (cp. Ps. 30); by itself some 15 times (Psalms 120-134); on other occasions in the text (e.g. Ps. 28:7); and in Psalms 45 and 46 as part of the titles. In the title of Psalm 18, *shirah* is used. The word indicates that the Psalm is a song to be sung.

— E. Wilson (Adelaide).

"I have greatly enjoyed the articles on *Birds Of The Bible*, particularly as we have been dealing with this subject in our 'Law of Moses' Class at Enfield. I never cease to be amazed at and admire the power and wisdom of our God at the way in which His natural creation so perfectly and harmoniously declares His purpose with the earth. When He chooses an element of His creation to describe a certain spiritual truth, it becomes a telling parable of His wisdom."

— K.M. (SA.)

In Honor of Our Pioneer



"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine"

— 1 Timothy 5:17

CENTENARY OF THE DEATH OF BROTHER THOMAS



One hundred years ago this month, the Brotherhood was plunged into mourning as news of the death of Brother Thomas was reported. He died on 5th March, 1871 after a painful illness. This illness interrupted him in the preparation of an article *What Is Flesh?* Remarkably, the last words that he wrote are as follows:

“...Divine Power has made spirit out of the dust of the ground, and called it man. He has so made or organised it, that if not further interfered with by His power, it may pass away. This is called flesh, or spirit that passeth away; and, under ordinary conditions, cometh not again. The human organism is the most perfect of all animal machines; hence its mental or spiritual manifestations are of a higher and more perfect order than all the rest. His more perfect cerebral organisation is the long sought for, but hitherto never found boundary line between instinct and reason. The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subject of this operation will be exalted to equality with the angels, whose substance doth not waste nor pass away...”

With these words, Brother Thomas laid down his pen. His life of contention and preaching was over; and since his time, many thousands have rejoiced in an understanding of the Divine purpose, and have been directed along the pathway to life and glory, through his efforts.

His life was overshadowed by Yahweh for that purpose. He was the instrument selected to bring to light the Truth in these closing days of the Gentiles, in order that there might be a people prepared for the coming of the Lord. We honour him, not in fulsome words of praise, but by endeavouring to maintain and extend the work he initiated. His writings are still with us, and should command the respect of the Brotherhood: a respect manifested by their use. We believe that such works as *Elpis Israel*, *Eureka*, *Phanerosis*, *Exposition of Daniel* and so forth are the finest non-inspired writings extant.

These books should be our constant companions. If we would make headway in the Spirit's teaching, we must read and study. Our reading, too, must be of the right kind. The book to read is the Bible, and after the Bible, the works of men who have best understood it. In that regard, Brother Thomas was second to none. His books should be found in every Christadelphian library, and brethren should be encouraged to use them as a basis for Bible study and understanding.

The writings of Brother Thomas reveal as no other writings in existence do, the way of salvation; they enlighten and create faith; they expose the deadly errors of popular theology; they unfold the wonderful depth and beauty of divine revelation, solving problems, and threshing out difficulties which perplex and baffle the ordinary man. The neglect of such writings will be found in a distinct loss. We need more than verse by verse expositions of the Bible; we need the virility and forthrightness which is characteristic of Brother Thomas' writings, and which reveal the spirit as well as the meaning of Scripture.

AT THE BIRMINGHAM ECCLESIA ONE HUNDRED YEARS AGO

Bro. Thomas' Death Announced

The reception of the news at Birmingham is thus described in *The Christadelphian*, 1871:

"On Sunday morning we had a very sad meeting. Brother Roberts intimated at the usual interval for fraternal announcements, that he had on the previous day received a letter from sister Lasius, announcing her father's death. He intended to give some particulars, but he could go no further than the opening sentence. His grief was too fresh to be restrained. He sat down to weep, and we all wept with him; in audible sobs, the brethren and sisters gave vent to their unfeigned grief. This painful scene continued a few moments, when Brother Turner calmly and solemnly invited us to join with him in prayer. This soothed our broken hearts a little, but the exercise was mingled with the manifestations of our sorrow.

"Afterwards, before the breaking of bread, Brother Roberts spoke at length on the mournful event, and on the as yet unappreciated career of him who now sleeps. He spoke with great difficulty, but his words were much suited to the state of our minds.

"Brother Roberts drew a beautiful parallel between Paul of the first century and Paul of the nineteenth century, as he said Brother Thomas might truly be called. He said that his death naturally led them to look back. Looking back, they saw the apostles go forth on their work of taking out a people from the nations by the power of the word proclaimed and attested.

They saw that work prosper in their hands to the development of a large community from Jews and Gentiles. Then, one by one, they saw the apostles die off. They saw the fulfilment of the prediction they made while they lived: that after their departing, there would be a falling away from the truth and a turning aside unto fables, pleasantly told by the teachers they should heap to themselves. Then they saw the day grow dark, and the night prevail in the triumph of the apostasy throughout the world. They saw the night endure for centuries, with but a little truth hidden in the corners.

"Bye and bye as it grew towards the dawn of the sun's rising, light streaked the horizon. Brother Thomas appeared, and in a providence-directed life, restored to view the forgotten gospel — the ancient faith that leads unto life which had been faithfully proclaimed by the apostles of the first age, but had been obscured and finally buried by the traditions of a state-supported apostasy. This he had done without miracle, without special message, without being a prophet. The application of a singularly-constituted brain to the study of the holy oracles, had recovered the long-lost treasure of gospel truth.

"Recurring to the parallel between Paul and Brother Thomas, he spoke of their having laboured about the same length of time, and performed the same kind of work, and pointed out that in many respects Brother Thomas' experiences had been the same as Paul's. False brethren had

embittered his career, and, at one time, nearly succeeded in turning away the brotherhood from him; but latterly he had been better understood and more appreciated, and had lived to see the fruit of his labour.

“Brother Thomas was a man of strong peculiarities, fitting him for the peculiar work he had to do. His work had been to combine good sense with fervent faith. He appeared at a time, when through the power of the apostacy, the so-called Christian world was divided into two great parties — one without religion, and the other with a religion that was effeminate and superstitious. How rare to find childlike faith and robust-mindedness together! To develop this combination had been Brother Thomas’ work; and to do it, he required to be a rough-spoken unsentimental man, blowing away the atmosphere of cant and hypocrisy and unmanliness, in which religion had been universally shrouded.

“Apparent harshness was a qualification for the work; but, for all this, though it might seem incredible to those who had not known him closely, he was a tender-hearted, conscience-controlled, and God-fearing man, in whom we had lost a father and a guide.

“Brother Roberts then reviewed the course of the ancient worthies from the time of Abraham, and incited us to the performance of the part that had fallen to us in the great scheme of the divine purpose which was being wrought out on the earth.”

Though Dead Yet Speaking

Brother Thomas was 65 years of age at the time of his death. As Brother Roberts with Brother Boshier had been appointed executors of his will, they travelled to the States to arrange the burial of their friend and brother. He had stated his desire to be interned without any undue fuss or bother, having a firm conviction of the coming of the Lord and the resurrection to eternal life of the faithful. In his will, he had directed:

“I order that being dead, I myself be not deposited in so-called consecrated ground; but in some portion of our common mother, undefiled by the episcopal or presbyterial mummery of the harlot daughters of Rome on either side of the Tweed; nor is any parson, popish priest, or non-conformist minister, ordained or unordained — all of them dealers in the merchandise of the apostacy, and traders in ‘the bodies and souls of men’ to be permitted to read, pray, preach, or in any way officiate in committing me, myself — not a fraction or part of me — to my temporary resting and sleeping in the ground. But as some one or more must put me there, I will that a brother of Christ, of good standing and repute among immersed believers of the gospel Paul preached, and commonly known among men by the name of CHRISTADELPHIANS, read, as my living representative on the occasion; so, that though dead, I may speak through him, declaring to the spectators the faith in which I died, and previously lived for many years, and earnestly contended for; either an address written by myself, or in default of this, Job. 19:25-29; Rom. 14:7-12; 2 Cor. 5:10; 1 Cor. 15; 2 Tim. 4:7-8, to be read in the order quoted; then cover up, and without sorrowing, leave me to a brief repose, until I hear ‘the voice of the archangel and the trump of God,’ when the earth will cast me out, and I shall awake to sleep the sleep of death no more.”

The tombstone subsequently erected over the grave, and which it was our privilege to inspect some years ago when visiting the States for the first time, bears the following inscription:

HERE LIES, IN BRIEF REPOSE, WAITING THE RETURN
OF THE LORD FROM HEAVEN,

JOHN THOMAS, M.D.,

Author of "Elpis Israel," "Eureka," "Anastasis," "Phanerosis,"
and Other Works,

In which he demonstrated the unscriptural character of popular
Christianity, and made manifest the nature of

THE LONG-LOST FAITH OF THE APOSTLES.

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

THE CRISTADELPHIANS,

To continue the work begun.

Born April 12th, 1805; Died March 5th, 1871.

How has the work continued? Throughout the world today there is a witnessing community testifying to its faith in the things proclaimed by John Thomas over one hundred years ago.

But the history of the Truth testifies also to those who have departed therefrom. It is sad reading, to turn to *The Christadelphian* for 1871, p.124, and read the following testimonial:

"I feel very sad about the Doctor. I mustered spirit to go through my work on Sunday night before making it known. Then I told them from the platform. The hall was full, and a deep murmur of sadness and surprise ran through the whole company, and not a few were unable to refrain them-

selves as the hymn was sung. Well, we are left, and we must do our best to surprise the dear old man with joy when he wakes up again. I hope it won't be long. I recollect a hundred of his sayings, and all his little ways. But enough. If I go on I shall only make you and myself unhappy."

Those comments came from the pen of Brother Edward Turney, who a few months later was to renounce the very things he then proclaimed and endorsed, and to commence the propagation of the Renunciationist Theory of Clean Flesh that has disturbed the Brotherhood ever since. Doubtless he will "surprise the dear old man" when they are both raised, but it will hardly be "with joy." How

sad it is when apparently faithful men swerve from the pathway of life, and are led to embrace an error that has the seeds of death in it.

But the history of the truth, from the days of Cain, has witnessed many such examples, underlining the exhortation of Paul: "Therefore let him that thinketh he standeth; take heed lest he fall" (1 Cor. 10:12).

Fulfilment Of His Anticipations

In his expositions of Bible prophecy, Brother Thomas was outstanding. He expected to see:

- Britain isolated from Europe;
- Europe divided into two, answering to the feet of the image;
- Russia actively intriguing in the Middle East;
- Israel a nation occupying its ancient territory;
- Britain helping Israel, but weakened in the Middle East;
- Britain driven from Egypt;
- The nations divided into two blocs: east and west;
- Rome gaining in political power;
- Communism dominating humanity;
- Distress of nations, increasing immorality;
- Unprecedented preparations for war.

The world, today, vindicates his anticipations. In spite of his

critics, the expositions of *Elpis Israel*, *Eureka*, *Exposition of Daniel* and so forth, have stood the test of time.

We write thus in spite of what some brethren have said and continue to say. It is popular to discredit the writings of Brother Thomas, but a fair appraisal of them will reveal that his critics have not read him properly, if at all.

Logos has consistently maintained this throughout the years, and supplied the evidence to justify it. It has provided Brother Thomas with a continuing voice within the Brotherhood when most other magazines have ceased to do so; and it will continue with this policy, we hope, until our Brother is again in our midst; or, with the passing of time, *Logos* itself ceases.

The expositions of Brother Thomas on the subject of prophecy are without peer, and should be considered by every serious student of the Word.

Thoughts Begotten By The Word

We supply a few typical examples of the vigorous style of Brother Thomas:

"When the Kingdoms of this world become the Kingdoms of Yahweh and His Anointed, 'the wise' will be the embodiment of 'the air' or firmament (Dan. 12:3). No smoke of the pit, or wrath of vials, will ever darken, or abolish them. They will always be bright and clear, and give transmission to the healing rays of the Sun of Righteousness, as his kings and priests over the subject nations of the earth" (1866).

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"I hold forth the olive-branch to all — peace and fraternity to all on the basis of the truth without tradition; but if they put it from them they cannot scare me by their reproaches and threats; nor pervert me by their flatteries" (1865).

"The peace-at-any-price policy is as dangerous in matters of faith as in matters of politics. Peace ought not to exist where the one faith is not upheld in its purity; and therefore we decline circulating an appeal to peace at a time when the word of God is being corrupted and made of none effect through tradition."

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"We have no love, zeal, and loyalty for any other country and government, but his (Jesus of Nazareth, the King of the Jews). We only temporarily sojourn under Gentile governments as necessary evils for the time being; desiring no honours, or emoluments at their disposal; willing to render unto Caesar the things that are Caesar's, and living peaceably under his supremacy until King Yahweh Tzidkainu appears in power and great glory, when we shall heartily unite with him in grinding them to powder and sweeping them as chaff before the tempest" (1860).

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Our conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in his ranks, they should refuse to do so. He may fine them or put them in prison; but in these times, and in a Protestant and 'free country', will hardly venture to put them to death. The devil cast some of the Symrneans into prison for disobeying him, which was allowed of God that they might be tried (Rev. 2:10), and the like may be permitted again" (1860).

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"What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wives' fable in ours; and much of what now passes for first-rate science, will be exploded in less than 50 years as the vain babbling of mere pretenders to knowledge" (1862).

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"We don't want numbers based upon a sandy foundation. We want members — many or few — based upon the rock of the divine testimony — men who understand what they are about, and are able to tell others what they have believed and done, and why" (1870).

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"Papal Rome has been besieged, sacked, and desolated in past ages, and has recovered through the favour of 'the Kings of the Earth, with whom she hath committed fornication, and lived deliciously' (Rev. 18:9). By the same power she will restore again, and by her Babylonian Mouth, rejoice in the discomfiture of the terrorists, saying in her heart, 'I sit a Queen, and am not a widow, and shall see no sorrow' (v.7). I am the Queen City of the Papal World, whose sovereignty shall never pass away" (1867).

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"No truth, much less the truth in whole or part, has been established in this world without controversy. So long as error exists controversy must continue. It is indispensable not only to the overthrow of error, but to the preservation of the truth. This is a duty enjoined upon all true believers by Scripture: 'Contend earnestly for the faith once for all delivered to the saints'" (1865).

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"It is high time to awake from our day dreams to the stern realities of that great and terrible day which is stealing upon the world" (1854).

It was by such direct, clear, and forthright teaching that the Truth was established again in the earth over one hundred years ago, and only by a similar witness today will it be preserved to the coming of the Judge. What a joy it will be to meet our Brother in the land of the living, in company with others of like precious faith more familiar to us. May that time be near at hand.

— Editor.

PRE-ADVENTUAL COLONISATION OF THE HOLY LAND

The following paragraph, written in 1852, reveals the clear and definite way in which Brother Thomas' understanding of the Word enabled him to write concerning the future. In view of current events these words should stir every Christadelphian today.

“Testimony and reason show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon. The pre-adventual colonisation of the Holy Land will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up ‘as an ensign upon a hill;’ for to snatch that ensign out of the hand of Gog is the *proximate* cause of the Lord God’s appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea’s plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in the vineyard (Isa. 18:4; 5:7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers.”



BROTHER THOMAS' SINGLE-HANDED COMBAT

To a correspondent in 1852, Brother Thomas wrote:

“The cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single-handed combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made the target of Satan’s bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult so very agreeable as to be encountered for their own sake? — to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as utterly worthless, is God’s eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing, then, that we are advocating the truth, I feel no misgivings as the the issue of the fight.”

Middle East : Time to Stand Up to Russia

In view of expositions of prophecy such as are found in "Elpis Israel" and "Eureka", the current penetration of Russia into the Middle East is of the greatest significance. Brethren cannot afford to ignore the possibilities in relation to Christ's coming. "Logos" has consistently advanced Scripture to prove that Christ comes first to reward his own, and then to punish the world of the ungodly (see 1 Peter 4:17). Meanwhile, it is obvious that the nations are assuming in the Middle East the positions indicated by Bible prophecy that they would. In the light of our anticipations, the following condensation of an article written by British MP, J. Amery, and distributed by the Jewish Agency, Jerusalem, will be found of the greatest interest and significance.

Russian Penetration In The Mid-East

The Arab-Israel crisis is only one of many local conflicts which Russia has exploited to extend her influence; the real cause of the crisis is the threat of Soviet predominance in the Middle East.

Recently, President Nixon declared: "The United States would view any effort of the Soviet Union to seek predominance in the Middle East as a matter of grave concern." Is this locking the stable door after the horse has bolted? Or can Soviet predominance in the area still be prevented?

Even before the six-day war, Syria was virtually a Soviet satellite, providing the Red Fleet and Red Air Force with extensive facilities. Since then, Soviet diplomacy has worked to reconcile the Baathist leaders in Syria with the Baathist leaders in Iraq. Iraq's armed forces, like Syria's, are mainly Soviet-equipped, and trained.

The Russians are taking an increasing interest in Iraqi oil. In recent months, Iraq has given the Red Navy on-shore facilities near Basra at the head of the Persian Gulf. The Soviets are thus already the predominant influence in the "Fertile Crescent" of Arab territory which stretches from the Mediterranean to the Gulf.

Russia has also attempted to bring about a settlement between Baghdad and the Kurds. From the northern border of Iraq to the southern border of Soviet Transcaucasia is fewer than 150 miles. The Turkish and Persian

provinces between are largely inhabited by Kurds. Is it Soviet policy to create a "Kurdish Corridor" linking the Soviet Union with the Arab world?

In Egypt, several thousand Soviet officers and officials "advise" on the training of Egyptian forces. The Red Fleet has bases near Alexandria and at Port Said. The Red Air Force flies from Egyptian airfields to shadow the American Sixth Fleet. Soviet predominance in Egypt is as unchallenged as Britain's was in Cromer's day.

The *coup d'etat* in Libya may or may not have been spontaneous. But the new Libyan regime has called in Egyptian troops to protect it from a possible counter-revolution. With the Egyptian troops are some hundreds of Soviet advisers. Meanwhile the British and American air bases in Libya have now become available to the Egyptian and the Soviet air forces. This brings the sphere of Soviet predominance in North Africa to the Tunisian border.

As masters of Egypt, the Russians have, for some time, been a powerful influence in Khartoum. They mobilised Egypt, Libya and Iraq to support General Nemeiry's near-Communist regime against the Mahdist counter-revolution. With the crushing of the counter-revolution the Soviets have become the predominant power in the Sudan. The implications for Ethiopia and Uganda are plain.

In Southern Arabia, Russia has been quick to fill the vacuum left by Britain's scuttle from Aden. Two squad-

rons of Soviet Migs, piloted and maintained by Soviet crews are stationed at Khormaksar, once the RAF's busiest overseas airfield. The Red Fleet enjoys the facilities of Aden's famous port.

The Russians equip and train Aden's forces, which have already threatened Saudi Arabia.

Meanwhile, the Russians have systematically penetrated the Palestinian Fedayeen Movement. The ostensible purpose of the Fedayeen is to wage a guerrilla war against Israel. In practice, their military operations are very limited and mostly ineffective. Their main objectives are to undermine the moderate pro-Western forces in Jordan and the Lebanon, and so bring these countries into the Soviet sphere.

Britain's Role

What forces still bar the way to complete Soviet predominance in the Middle East? The northern bastions of Turkey and Persia; Israel; and the oil-rich kingdoms of the Gulf: Saudi Arabia, Kuwait, the Trucial Sheikhdoms and Muscat.

So long as Britain retains a military presence in the Gulf, the threat to this area can be contained. But without British forces to oppose them, Iraq and subversive movements based in Baghdad and Aden, and backed by Soviet gunboat diplomacy, are likely to have things their own way. The House of Commons should press the

Editorial Comment

The above review of the Middle East situation, coming as it does from a British MP, is of the greatest significance. It refers to Russian influence in Egypt, Ethiopia and Libya — the very situation indicated in Daniel 11:40-45 and Ezekiel 38:5, where Ethiopia and Libya are said to be "at the steps" of the power from the North.

But it also claims that Russia's penetration into the Middle East can only be limited under present circumstances, for Turkey, Persia and British forces still contain it. But Turkey and Persia will be occupied by Russia, as Scripture indicates (Ezek. 38:5; Rev. 16:12); an attack that will destroy any existing friendship between the Moslem world and Communist Russia, and pave the way for the latter's military attack as indicated in Daniel 11:40-45.

What of Britain's role? Is it not significant to read what this British MP states of the need of Britain's presence in the Middle East, and the effectiveness of it to the present moment? And what of his hint that further involvement by Russia in the Middle East would be countered by a vigorous response on the part of the West. That is exactly what Ezekiel anticipated 2500 years ago (see Ezek. 38:13).

We are living in an epoch of international crisis that could erupt into Armageddon. The words of Christ are therefore apt: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Government at the very least to postpone Britain's withdrawal from the Gulf until the threat of Soviet predominance has been withdrawn.

Where Israel is concerned, Russia has made a serious blunder. Nearly two years ago, when the four-Power talks began, she encouraged Egypt and the Fedayeen to breach the cease-fire. Her object was to scare the Western Powers with the bogey of a new Middle Eastern war and so blackmail them into extracting concessions from the Israelis.

This policy has boomeranged. The Israelis have shown that, when it comes to breaching the cease-fire, they can do the job much better than the Egyptians.

Soviet forces in Egypt depend on lines of communication stretching back to the Soviet Union over the Balkans or over Turkey. They cannot hope, therefore, to achieve a military build-up which would be a match for the combined forces of Israel, the Sixth Fleet and NATO. They may try to bluff the West into giving way, but they must know that, if the West stands firm, any attempt to escalate the Middle East crisis can only end in a humiliating climb down.

In these circumstances, the Western Powers must make it clear that they would respond vigorously to any Soviet efforts to strengthen Egypt, whether with war material or men.

Concerning Dress

It is requested that appropriate dress be worn, particularly to the Classes and Evening Sessions. Care should be taken that attire does not appear immodest or offensive to others at any time. We particularly request that mini skirts be not used at the School. We suggest that brethren and young men wear shirt and trousers (not shorts) at the sessions. If participating in swimming, do not delay in the School grounds when wearing bathing costumes, but make your way quickly to and from the area. Formal dress is required for the Memorial meetings, and Sisters are requested to wear hats. — Bible School Rules.

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The above rule constitutes an appeal to all to be conservative in their dress, and particularly for young people to avoid the immodest extremes of fashion that are typical of today.

The question has been asked as to why this course has been adopted, and particularly, why the request has been made in regard to the wearing of shorts in view of the heat experienced at the summer school.

Brother J. Mansfield, the President, has replied as follows:

In every respect, as far as it is possible, it is desired that the standard at the Bible School should be of the highest character, so that an example might be set for all. We prohibit the use of radios at the school, and endeavour to completely draw aside from the world whilst in session. The kind of dress worn should also exercise our concern. We want the spirit of Bible study to pervade each one attending, so that it becomes an influence in the transforming of the lives of those who attend, and we feel that clothing

can have a bearing on this.

As a separated people, purchased with the precious blood of the Lord Jesus who considered no sacrifice too onerous for that purpose, and as people consecrated to reflect the attributes of the Name, we desire all things to be done decently and in order.

Some may consider that a certain form of dress is lawful, but the question is, Is it also expedient? Certainly it is not if it disturbs others. We believe, however, that all are prepared to make a sacrifice if necessary, and to conform to a rule which is designed to upgrade the standard of the school.

When persons are suitably clothed they are in a better frame of mind to absorb the studies given; on the other hand, sloppiness of dress or habit can lead to sloppiness of concentration.

That is the opinion of the Committee, at least.

Ever since sin entered the world, the Creator carefully supervised the clothing of His servants. He provided adequate covering for Adam and Eve; He saw to it that

the priests intent upon His service should have dress that was becoming; He commanded that every Israelite should be clothed in a certain way. His instructions regarding this latter are significant:

“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 used to go a whoring: that ye may remember, and do all My commandments, and be holy unto your God” (Num. 15:37-40).

That ribband of blue, on the fringe of the Israelite’s garment, was designed to recall to his mind, the commandments of Yahweh, and the holy calling to which he was separated. Figuratively, he was called upon to walk within the circle of that law.

Do brief shorts, or mini skirts, answer to those requirements of the Law?

That ribband of blue was there to remind them not to “seek after your own heart and your own eyes . . . to go a whoring.” Are mini skirts designed to that end? The object is to the very reverse of that; they are designed to be eye-catching in this permissive age.

The forms of clothing designed of Yahweh for His people were intended to teach spiritual lessons, likewise conservatism in dress, on our part, can do likewise. It may have been uncomfortable for the high-priest to be clothed in the manner he was in view of the heat of the eastern sun; but with

his mind intent upon the divine service to which he was called, he gave no thought to personal discomfort. And with his mind centred upon other things, he would not have felt the heat.

The Committee believes that Yahweh is pleased with us when our respect to Him is given not only in thought but reflected also in deed. It seems incongruous for us to meet in Bible School with the object of “thinking” upon things that are wholesome and good, and yet to reflect in dress the very reverse of this.

Paul gave instruction in this very matter. He wrote: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety . . .” (1 Tim. 2:9). A little thought upon the words the Apostle used will illustrate their meaning. Instead of “modest” the Diaglott has “becoming.” Is our dress becoming? Does it reflect the glory of our Saviour? Does it indicate that “we have been with Jesus and have learned of him”? Instead of “shamefacedness” the Diaglott has “modesty” that is, with reserve. There is much that is shamefully immodest in dress today, and the exhortation of the Apostle is not heeded when such fashions are followed. The word “sobriety” is from a Greek word signifying “soundness of mind” or judgment. Does our dress reflect to the credit of our thought? Is it “becoming”? Is it “modest”? Does it reflect a “soundness of mind” or judgment?

Let us “think on these things” (Phil. 4:8).

Let us remember that we are

living in a Sodom and Gomorrah environment, and strict separateness from such is the only safeguard to salvation. We can well afford to err on the side of rejecting a permissive conventionalism and manifesting a deportment that reflects the influence of the things we study. We believe that the Father will be pleased with such a spirit.

We acknowledge that dress will never determine our entrance to the Kingdom of God, nor is it necessarily a true indication of our mind and character. We can be most conservative in dress, and most permissive in conduct. It is the mind and the disposition of the

heart, and the manifestation of the attributes of Yahweh as revealed in His Son that will determine our future. Let the dominating motive of our life be the ideal of the Bible School: "Do all to the glory of God," and the light of truth will shine brightly in the darkness about by the very demonstration of lives transformed by the power of the Word. Thus Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17). Do not let the hardness of our hearts, in the matter of dress or anything else, so dominate our conduct as to prevent Christ's prayer having effect upon us.

— J. Mansfield Sr.

THE BIBLE SCHOOL COMES OF AGE

The recent summer school at Rathmines, NSW, comprised the 21st of such functions, and provided excellent spiritual recreation for over 400 folk who attended.

Interesting and stimulating series of studies were provided by Brethren G. Berry (Woodville), J. Ullman (Perth), P. Cresswell (Birmingham, England), and H. P. Mansfield (SA).

We were pleased to have Brother P. Cresswell with us for this School, and his expositions on the Garments of the High Priest were deeply appreciated and enthusiastically received.

Following the Bible School, he presented a series of talks in the Sydney area, and those, also, were well received. On the holiday weekend of 1st February, he was guest speaker at a weekend effort sponsored by the Woodville Ecclesia, including the Inter-Ecclesial picnic arranged by that Ecclesia. Approximately 500 attended the

picnic, at which Brother Cresswell gave a short talk on Prophetic Anticipations for 1971.

The standard of decorum at the Bible School was extremely high, and the co-operation received by the teenagers generally was favourably commented upon by the Secretary, Brother Ken Stewart of the Brighton Ecclesia.

With the completion of the 21st Bible School, the Committee has given deep thought to methods of improving the School generally, and introducing variations over previous functions. We feel that these will add interest to the Movement, which has performed a valuable service among members and their children throughout Australia.

The Committee would appreciate receiving any suggestions for further improvement, and suggest that these be forwarded to The Bible School, West Beach Post Office, South Australia, 5024.

Our Fervent Plea

Happy is he that hath the God of Jacob for his refuge. Lord arise: command deliverance for Jacob: set up the Kingdom of long-standing promise. Let the glorious day arrive: let the shadows of the night flee for ever away! (R.R.)

The Nature of Angels

The Scriptural answer to the question above seems obvious; yet in expounding it, matters of great interest and importance emerge.

Truth Versus The Dictionary

To the average orthodox "christian," the answer to our question will be in the affirmative. If pressed for proof, however, he may concede that mere man, a prisoner of his environment on earth, can really know nothing of those celestial beings who dwell in the presence of Him "Who inhabiteth eternity" (Isa. 57:15), yet if they did not have wings, how would they fly?

And does not the dictionary define cherubim and seraphim as "angels of the highest order having wings"?

However, Scripture teaches that "man was made in the image and after the likeness of God" (Gen. 1:27). The word in the Hebrew is *Elohim* (pronounced Eloheem), and throughout Genesis it has been translated by the old Anglo-Saxon word "God," an abbreviation of "good."

Who are the Elohim? The same word has been translated "angels" in Psalm 8:5 (a usage endorsed by Paul in Hebrews 2:7), and Christ taught that man in his future state of immortality will be "as the angels of God" (Matt. 22:30). Nowhere in the Bible are angels described as having wings. On the contrary, their appearance as men is implied from the fact that they are sometimes given that title. Thus, in Genesis 19, the angels

who visited Sodom are described as "men," and the one who supervised the vision of the Temple for the benefit of Ezekiel is called "the man" (Ezek. 40:3).

The work of the angels is revealed in Hebrews 1:14: "they are ministering spirits, sent forth to minister for them who shall be heirs of salvation." That much is disclosed to us, but other matters concerning heavenly things are hidden from us. Things concerning "the heaven of heavens" (Ps. 115:16), in which is "His throne" (Isa. 66:1), are none of our concern, and have not been revealed. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29). Those things are revealed because "the earth hath He given to the children of men" (Ps. 115:16).

We can conclude, therefore, that according to the things revealed unto us, the Elohim have not wings, neither shall man in his glorified, immortal state.

The Evidence Of One From The Dead

Consider the testimony of Jesus Christ who both died and came alive again. In his mortal state, "he was made a little lower than the angels" (Heb. 2:7), but "God hath now highly exalted him, and given him a name above every

name" (Phil 2:9). Did Jesus have wings after being raised from the dead? He did not. And the hope of the righteous is to be like him (1 John 3:2).

Further, the angels whom the disciples saw on the day of the Lord's resurrection, are described as "the men" (Luke 24:4), or "a young man . . . clothed in a long white garment" (Mark 16:5). Obviously they did not differ in shape from mortal men, thus the warning of Hebrews 13:2: "Do not forget to entertain strangers; for thereby some have entertained angels unawares." This evidence shows that it is preposterous to claim that angels have wings.

The Scriptures teach that "God is spirit" (John 4:24 — see Diaglott), and "God is light and in Him is no darkness at all" (1 John 1:5). His very nature is spirit and light, and that also is the nature of His angels: "He maketh them spirits . . . a flame of fire" and "sent them forth" (the interpretation of the Greek word *angelos*, angel, meaning "one sent") to "minister for them who shall be heirs of salvation" (Heb. 1:7, 14).

In previous ages, when the only propulsion through the air was by birds through their wings, men might be pardoned for imagining that angels would need such appendages to travel from heaven to earth, but today, science confirms the Bible by showing that such are unnecessary. Flapping wings are not found on rocketships or even aeroplanes as a means of propulsion, yet they fly at tremendous speeds throughout the atmosphere above. Certainly if

aeroplanes can fly without wings God's angelic messengers, possessing His nature, do not need such.

Some of the faithful of old saw angels as men, but recognised their celestial origin because of the mighty things they performed, through the power of El (The Almighty One) working through them.

The work of creation was accomplished by this spirit power (Gen. 1:2):

"By the word of the Lord were the heavens made; and all the host of them by the breath (spirit) of His mouth" (Psl. 33:6).

"The Spirit of God moved upon the face of the waters; and God said . . ." (Gen. 1:2).

Fallen Angels At The Flood?

The Spirit of God is His power which emanates from Himself, and is used both in the work of construction and destruction. It was used for the former at the epoch of creation; and for the latter when He "overturned the world of the ungodly in the days of Noah" (2 Pet. 3:6), wherein "few, that is eight souls were saved by water" (1 Pet. 3:20). Of this intended destruction, God declared, "My spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3); and the result of this decision was: "And all flesh died that moved upon the earth . . . all in whose nostrils was the breath (see mg: "breath of the spirit) of life . . . died" (Gen. 7:21-22).

The record of the wickedness leading up to this destruction is recorded in Genesis 6. The account of the wrongdoings of the "sons of God" has led to some "tall stories" being told from the orthodox christian's point of view.

He has read the word "angels" into the Word, and has recorded fictitious tales of "fallen angels" and literal giants who were born to them.

Actually, there was nothing supernatural about those "sons of God," for they were but the sons of Adam in the line of Seth. In Luke 3:38, Adam is called a "son of God," and his posterity in that regard was carried on through Seth whose name means *Appointed*. Because of this, and because of their knowledge concerning the promise of God to send a redeemer, the "seed of the woman," men "began to call themselves by the name of the Lord" (Gen. 4:26). In other words, they claimed to be sons of God, and this claim is acknowledged as valid in the record.

A falling off in faithfulness of the sons of God in the days of Noah (himself a faithful son of God) was the direct result of their intermarriage with "the daughters of men."* These latter, in their natural state are represented by the line of Cain, as described by Jesus in John 8:44:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Intermarriage with the daughters of such men can be disastrous to the sons of God of any age, for such are then enticed from the straight and narrow way that leads

to life (Matt. 7:14).

But who were the "giants in the earth in those days; and also after that"? (Gen. 6:4). Notice that the record states that there were "giants in the earth" both before and after the intermarriage took place. Hence the appearance of the giants was not necessarily due to such marriages; though they did cause them to be manifested among the sons of God. They were not giants in stature, however, but giants in crime. Those who were the offspring of this unholy alliance "became mighty men of renown." They were men of might, renowned for their ruthless violence, their despotism and attempted domination of the faithful "sons of God" in their day.

The memory of them outlived the flood, and their example was imitated by the post-diluvian posterity. One of these "men of renown" was Nimrod who "began to be a mighty one in the earth" and became known as "Nimrod the mighty hunter" (Gen. 10:8-10). The beginning of his kingdom was Babel (or Babylon), a word meaning *Confusion*.

The record in Genesis, therefore, shows that the "sons of God" at the Flood were not fallen angels at their worst; but fallen man as his very worst! They were not fallen angels, but fallen men become devils (*diabolis*).

It is significant that Nebuchadnezzar, a king of Babylon, prepared a fiery furnace to destroy three sons of God, but to his amazement, he found that they

The record of Genesis is: "the sons of God saw the daughters of men that they were fair" (ch. 6:2). But the same Hebrew word is translated "other men" in Jer. 32:20; Ps 73:5, and if the same treatment is given to it here, it would strengthen the exposition above, that the "sons of God" were of the race of Adam in the line of Seth, as the "daughters of other men" were of the same race, but in the line of Cain. — Editor.

were delivered therefrom. As he peered into the flames, he declared: "Did we not cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the fire" (Dan. 3:24-25).

The fourth man was an angel, as Nebuchadnezzar recognised, but his very description shows that he did not have wings.

Ministering To The Faithful

Abraham saw and spoke to angels as one would to normal men (Gen. 18:2). He offered them water to wash their feet, and had Sarah prepare them food (v.8).

Lot entertained two of these same visitors, described as men (Gen. 19:5, 10, 12, 16), but who were in reality angels (v.1). The record states:

"God (Elohim) destroyed the cities of the plain . . . and sent Lot out of the midst of the overthrow" (v.29).

The Elohim were the men Lot entertained, the angels of heaven sent down to minister to the faithful.

It is recorded of Jacob that he wrestled with a man (Gen. 32:34); but in v.30, the patriarch describes him as "God" or *Elohim*, whilst Hosea commenting upon the incident declared: "He had power over the angel and prevailed" (Hos. 12:4).

Obviously man (*ish*), God (*Elohim*), and angel (*malak*) are used synonymously, indicating that the appearance of one is as the other; which certainly would not be the case if one sported wings.

The Motive Power Of Angels

How can angels transport themselves so rapidly from one point to another? An answer to this

question is suggested by the experience of Philip. He was instructed to convert and baptise an Ethiopian eunuch, which he did. After this, the record states: "The spirit of the Lord caught away Philip . . . he was found at Azotus" (Acts 8:40). Azotus was some twenty-five miles distant; and Philip's speedy transportation to that place was effected by angelic supervision.

Consider also the reason expressed by Obadiah for his refusal to pass on Elijah's message to the king. He declared:

"It shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not" (1 Kings 18:12).

Later fifty of the sons of the prophets actually viewed such an incident. They said to Elisha:

"Let us go, we pray thee, and seek thy master; lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley" (2 Kings 2:16).

It was the spirit of the Lord that received Jesus into heaven, for his ascension is described as being "taken up" (Acts 1:9), and a cloud received him out of the sight of the Apostles.

The world will see him "come with clouds" at his second advent (Rev. 1:7). The "clouds" then will be companies of witnesses (Heb. 12:1), the "dead in Christ" who shall "rise first" and after judgment will be "caught up together in clouds to meet the Lord in the air (Gr. *aerial* — the political heavens of the age to come).

This figurative transportation is indicative of the means used by angels now and the glorified saints in the future. It will be accomplished by the wingless and effective "spirit of the Almighty."— A.D.E.



THE WORK OF JOHN 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 this wonderful man. In this we see a modern example of the ways of Providence, the Hand of God at work to bring to light His truth. He 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. Brother Thomas was directed along a course that he would never have followed himself, but which has resulted in saving many lives for the Kingdom of God. In this supplement we consider the earliest definite turning-point in his life, as a young man of twenty-seven. Disgusted with sectarianism, dissatisfied with a mere man-morality, he only needed suitable impression for the question, "What is truth?" already formed in his heart, to be framed on his lips, and to be pursued in the earnest ways of inquiry. The needed circumstances arrived in a way little expected. We tell the story of the stormy voyage across the Atlantic amended from various accounts.

STORMY JOURNEY ACROSS THE ATLANTIC

Journey To America

Early in the year 1832, Mr. Thomas senior, who had meanwhile left the Independents and joined the Baptists, and was, concurrently with his secular employment, preaching to a small congregation at Brentford, was seized with the American emigration fever, which at that time began to rage. He was desirous of winding up his affairs, and proceeding to the new country at once.

His son, Dr. John Thomas, a young man of twenty-seven, having no special prospects in England, and intensely disliking the priest-ridden state of society, such as that which prevailed at that time in that country, did not disrelish the idea of emigrating, but, knowing his father's impetuous disposition, he was afraid he would act rashly in the matter, and therefore proposed that, as a prudent preliminary, he should go to America before the rest of the family and spy out the land and report.

In this suggestion his father concurred, and arrangements were made for young John's departure to what was destined to be the sphere of his great work. He procured an appointment as surgeon to a passenger ship, named the *Marquis of Wellesley*, which was about to sail from St. Catherine's Docks, London, to New York. A contemporary painting shows her as a three-master, under sail. Paddle steamers were still few and far between, patents for screw propulsion date to 1794, but no successful ocean-going screw propelled ship was built before 1845.

The ship was about 500 tons burthen, built of strong teak (African oak) and copper bottomed. When the day of departure arrived, the young doctor found himself the medical attendant of eighty-nine souls, seventy being passengers, and the remainder consisting of the crew. There were only three cabin passengers, a man of the name of Williams, and a woman and a boy whom he represented as his wife and son. The voyage and its incidents constituted an important link in the chain of events that determined John

Thomas' career. For that reason, we enter somewhat into detail.

Stormy Winds Fulfilling His Will

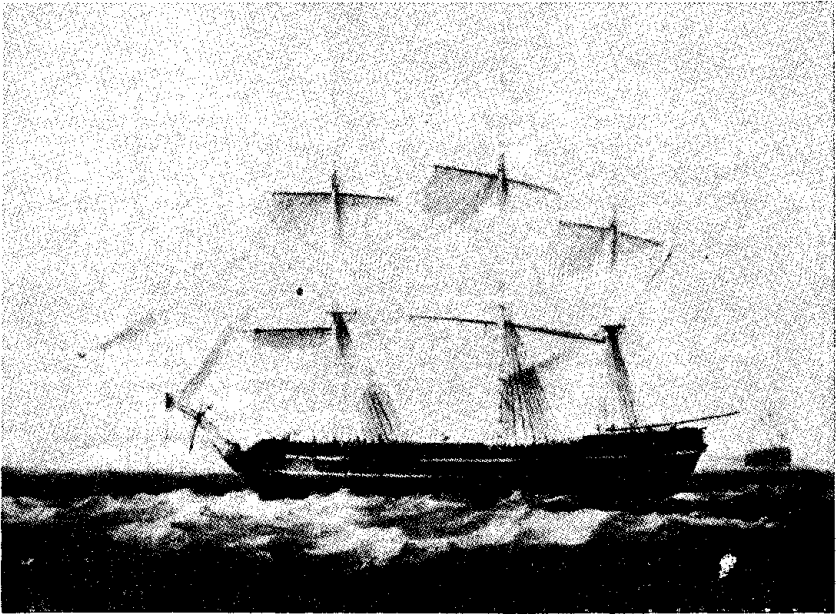
The ship sailed on the 1st May, 1832, but had no sooner cleared the river than foul weather set in, which lasted throughout a long and tedious voyage. For a fortnight they were driven about by unfavourable winds, and subjected to the sharp action of a lurchy, chopping sea. At the end of that time, the main-mast was snapped off close by the insertion of the main-yard, and the fore-top mast and mizzen top were carried away. A heavy sea stove in the bulwarks, and swept the deck of everything movable and some things not intended to be movable. A heavy-clouded angry sky portended a continuation of the storm; the furious gale howled hideously in the rigging, lashing the sea into mighty high-ridged, froth-crested billows, which rolled in ponderous undulations, and broke in wanton fury over the frail hiding place of ninety souls. The ship was tossed about like a chip in a boiling cauldron. She plunged, and rolled, and creaked in a horrible manner, now lifted on a mountainous wave, and then engulfed in the trough of the sea, as if she would never rise again.

The situation was alarming. The people in the ship were frightened, and turned religious, and pressed upon the captain to hold "divine service" on the Sundays. The storm continuing, the captain consented, and organised a "service" after the forms of English Church orthodoxy. Williams, the cabin passenger, who turned out to be a rogue, was appointed to read the prayers, and the captain undertook the responses, which were eagerly joined in by the frightened congregation. It fell to Dr. Thomas' part to read a chapter from the Bible, and then a sermon from Chalmers' published Sermons. The arrangement evidently worked well, and served to calm the excited feelings of the people.

For days the storm showed no signs of abatement, and there was danger of the ship becoming logged. Dr. Thomas suggested that the ship be lightened

by jettisoning the deck cargo of chalk blocks, but the captain refused. Not willing to have his sound advice ignored in this fashion, the young doctor decided to play upon the superstition of the sailors. Next Sunday he chose as the Bible reading, the account of Paul's shipwreck, in which the Apostle counselled the lightening of the ship by jettison of the cargo. He underlined the practical lesson by saying that the advice appeared well suited to their perilous position. This time,

the captain, persuaded by scripture and the doctor's sound advice, agreed to off-load the chalk blocks. The captain, who seems to have been an irresponsible character, then left the work to the prayer reading passenger and John Thomas. They arranged the passengers into gangs and jettisoned the chalk blocks to such an extent that the ship floated two feet higher in the water. "Faith and works", although in imperfect form, characterised Dr. Thomas even at twenty-seven.



"The Marquis of Wellesley," in which Dr. Thomas sailed for America from St. Catherine's Dock, London, on 1st May, 1832.

(Reproduced from "The Dawn" and by courtesy of the Peabody Museum, East India Marine Hall, Salem, Massachusetts.)

The cloudy condition of the atmosphere had, for some days, prevented observations from being taken, and there being no chronometer on board (only a long line) the ship's progress was quite uncertain. The captain was confident as to the position of the vessel, but Dr. Thomas had strong doubts from the circumstances that the reckonings of all the ships they passed were different from theirs. One Sunday

at dinner, the ship's position was the subject of conversation, and the captain remarked that if the reckoning of the other ships was correct, they could not be far from Sable Island, but he added that he believed that their own reckoning was the correct one, which made them upwards of 250 miles away from that island.

Dr. Thomas suggested that it would be as well to assume that the other

ships were right, and they wrong, and to take soundings; but his suggestion was disregarded. That same evening he was reading in his state room, which was so placed that he could see the whole length of the vessel and the aspect of affairs on the water, and he was struck with the appearance of the sea, which looked as though they were in shallow water. Seeing the second mate standing by the window, he called his attention to it, and told him he was satisfied that if the ship continued on her present course, she would run ashore. The second mate ridiculed the remark, telling the doctor he knew nothing at all about it, being only a landsman.

"Lord Have Mercy Upon Me"

Dr. Thomas retired to his state room, but again came out in a few minutes, being ill satisfied with the general aspect of things, and again warned the second mate, who returned about the same reply. Dr. Thomas again went into his quarters, and was in the act of taking off his coat, for the purpose of turning into his berth, when the ship scraped on the bottom and struck heavily, almost jerking him off his feet.

The cry was instantly raised, "Breakers ahead!" Consternation seized every soul. The vessel rose with the next wave, and again struck the bottom with a crashing bump, which threatened to break her to pieces every moment. She struck twelve times in succession, striking horror through her living freight with every concussion. The passengers screamed, and the sailors ran about excitedly, in their endeavours to carry out the orders of the captain, who strove to get the vessel about with her head to the sea. One man, over six feet, was lying near Dr. Thomas, exclaiming with the pining terror of a child: "We shall go to the bottom! We shall go to the bottom!" Dr. Thomas remarked to him that they were already at the bottom, and could not get lower than they were. At the same time, he felt the prospect was pretty certain that they would be broken up and submerged in the waves. His own mind was powerfully acted on by the situation,

and, in fact, received a bent which determined the track of his future career.

Naturally hopeful, he could not persuade himself that he had come to the end of his existence, but the chances of escape were so slim that he felt uncomfortably pressed by the question as to what would become of him in the event of his being drowned. He had never given real earnest thought to the subject of religion. He was far from being irreverent or irreligious, but he had never made religion a question of practical interest. The consequence was that at such a trying moment, he felt a cloud of uncertainty. He concluded that the best thing to do in the circumstances would be, as the waves were closing over him, to go down with the prayer upon his lips, "Lord have mercy upon me for Christ's sake."

At the same time he determined within himself that if ever he got on *terra firma* again, he should never rest till he found out the truth of the matter, that he might no more be found in such an uncertain state of mind.

After the twelfth rebound, the captain's efforts to get the vessel's head round to the sea, being aided by a change in wind, were successful, and ecstatic cries arose from every part of the ship, "She rides! She rides!" The words, however, were scarcely out of their mouths when the ship again struck the ground with a crash that made every plank tremble. This was her last and worst collision with the ground and for the moment, destroyed all hope that they would be saved. She immediately rose on the waves, but it was every moment expected she would settle down and founder. The pumps were ordered into action, lights were called for, and the ship was examined, when it was found that the stern-post was started, and that water was rushing in at various points. Something was done to repair the damage, but the leakage could not be entirely stopped, and the pumps had to be kept at work constantly during the remainder of the voyage. At the end of ten days, during which the weather continued more or less boister-

ous, the ship arrived safely in New York harbour, having occupied eight weeks in the passage.

No sooner had the *Marquis of Wellesley* berthed than a detective came on board. The long delay of the voyage had enabled him to outstrip Dr. Thomas' boat and arrive before it. He came to apprehend the man who led the prayers, called Williams, who turned out to be really a Mr. Mott, having decamped from England with £2000 not his own, and a woman not his wife. Mr. Mott went from ship to prison; John Thomas went from

the imprisonment of ignorance to the liberty in Christ.

Having cleared the ship, Dr. Thomas went to a boarding house in the city, and his astonishment may be imagined when, on the third day, his father presented himself at the door. He had lost patience after John's departure, and throwing up his situation, had resolved to commit himself and fortunes at once to the emigration scheme, without waiting for the report of his son. He started three weeks after John had left, and arrived only three days behind him.

SEARCHING FOR TRUTH

The Quest Begins

John Thomas did not forget the resolution he had formed to seek for the truth. He had received a letter of introduction and recommendation from the "Rev." Henry Foster Burder, D.D., to a divine of the Presbyterian order in New York, and he thought he could not do better than begin his explorations by listening to the latter. He accordingly went and heard him the following Sunday, but at once came to the conclusion that it was no use hearing him any more.

He next made use of letters of introduction which his father had brought from home, to the "Rev." Archibald Maclay, late president of the Baptist Bible Society of New York, and the "Rev." Foster, another Baptist preacher. Mr. Foster asked him where he was going? Dr. Thomas replied that he was going to Cincinnati, where he had a letter of introduction to a gentleman. Mr. Foster remarked that the western people were very hospitable, but very much infected with "reformation". John Thomas was struck with the remark, which was the first allusion to the system of Campbellism with which he was destined to have so much to do.

Mr. Foster tried to induce him to remain in New York. Adhering to his purpose of going to Cincinnati, Mr. Foster gave him a letter of introduction to a "Rev." Mr. Lynd, a Baptist preacher there, and also to Dr. Stoughton, professor of surgery in the Ohio

Medical College. His father resolved to accompany him, and they set out together in the month of September. There were no railroads at that time, and the route was rather tedious. Nothing of note occurred on the way.

First Contact With Campbellism

Arriving at their destination, they went to the house of a man named Brown, director of one of the Cincinnati banks, to whom they had a letter of introduction from his brother, Colonel Brown, of London. This indirectly resulted in the introduction of Dr. Thomas to Campbellism.

It is necessary here to give a brief outline of the movement led by Mr. Campbell, which it became the cant of the period to describe as "this reformation". As far as the recovery of lost and forgotten truths was concerned, it was no reformation at all; for, though its principal contention was that baptism in water was necessary for the remission of sins, it reduced the gospel to be believed to a mere three-fact affair of the birth, death and resurrection of Jesus Christ. It revived some of the "forms" of the ancient faith, but by a false simplification of the doctrine, failed to lay hold of its vital elements.

By the apparatus of baptism it galvanised the diseased and lethargic religious public into an activity that only resembled the ancient church life, which was the more pernicious in that it took off attention from the things

necessary to genuine faith. In this respect it was only another substitution of "the traditions of men" for the doctrines and commandments of God.

Mr. Campbell, who was practically the father of the movement, and whose ambition led him to seek to be its pope as well, had retired from the professional ministry and had established himself as a prosperous farmer in the western part of Virginia. From his place at Bethany he edited a monthly periodical called the *Millennial Harbinger*, and by means of it and by his numerous preaching tours through the States, he acquired an immense influence over such among the people as desired to see greater strictness and simplicity of religious life, and closer conformity to apostolic rules. He was energetic, handsome, eloquent, and affable to all who showed him deference; and his towering ambition was sanctified to the work of reforming, as he believed, the lifeless Protestant churches at home and abroad. With the cry, "Baptism for the remission of sins" he awoke tens of thousands of formalists in America and Britain, but awoke them to little more than a new form, which practically, as far as salvation was concerned, made their last state worse than the first; at least, this was true of most of them. Others, however, aroused to the need of religion, found Campbellism a stepping stone to the Truth, and ultimately Brother Thomas secured many converts from its ranks.

Dining With Major Gano

In Cincinnati, Dr. Thomas experienced that informal friendliness which is still typical of the American way of life, and which was a great contrast to the conservatism of English habits, where a man may live in the same house for a number of years without knowing the name of his next-door neighbour.

The day after the arrival of the two Thomases, the fact became known to a gentleman on the opposite side of the street, named Major Daniel Gano, Clerk of the Supreme Court of the United States, whose interest was excited by the announcement that a Baptist minister and family had arrived

from England.

This Mr. Gano was an avid follower of Alexander Campbell. He had presided over a debate that the latter had had with a Mr. Owen, in consequence of which, he became converted, and was anxious to convert others.

Thus Mr. Thomas and his son John, received invitations to dine with Mr. Gano, which they accepted. But they had not been in his company for an hour when he called their attention to the New Testament, and commenced talking with them about what he styled "the ancient gospel and order of things".

This seemed a strange and unfashionable proceeding to John Thomas, but supposing it was the custom of the country to talk about such things, he responded in kind. In the course of his conversation, Mr. Gano quoted Acts 2:38, but used the word "immerse" instead of "baptise". This aroused the suspicions of John Thomas who at once said that he had never heard of such a passage in the Bible before. Major Gano replied that truly the word "immerse" was not in the verse as rendered in the English version, but that they must understand that "immersion" and "baptism" meant the same thing.

Dr. Thomas responded with the remark that he never did think anything of infant sprinkling, but that as to immersion, he considered it a matter of very little moment. Major Gano, on parting, gave him a pamphlet on the remission of sins, published by Mr. Alexander Campbell, which he told him would inform him all about the subject. Dr. Thomas, out of respect, accepted the pamphlet, but determined in his own mind not to read it, lest he should become biased in his independent search after the truth, and go astray.

On calling again on Major Gano, Dr. Thomas was given another pamphlet, this time written by Walter Scott, on the subject of *The Holy Ghost*. Walter Scott was the faithful associate of Alexander Campbell, and co-founder of the movement. Dr. Thomas accepted this second pamphlet in the same spirit as the first, and for

PIONEER SUPPLEMENT

the same reason, on his return home, he laid it with the other on the window-sill.

Dr. Thomas Meets Walter Scott

On the following Sunday, this Mr. Walter Scott was to preach the funeral sermon of a person who died of Cholera; and the Major invited Dr. Thomas to go and hear him. But, at that stage, Brother Thomas was reluctant to become too involved. He replied that he was searching after truth, and intended to hear all the preachers in Cincinnati, including Mr. Scott in due time, but not just then. The Major replied that that was all very well, but he might as well begin with Mr. Scott, which, out of respect, Dr. Thomas consented to do.

This was the incident that introduced John Thomas to Campbellism.

When Sunday arrived, the crowd was so great (the place being a private house), that they could not get in. The fervent Major, however, concluded that he would invite Mr. Scott to go home with them, so that his English visitor might get the full benefit of the occasion. So, after the discourse, they all returned in a carriage together.

A pleasant evening was spent at Major Gano's house. Mr. Scott introduced religious topics, addressing himself more particularly to Dr. Thomas. He spoke of Daniel's four empires, which Dr. Thomas only knew as much about as he had read in *Rollin's Ancient History*, and of which Mr. Scott, it struck the doctor, knew no more.

But, after a while, Mr. Scott pressed the matter of personal responsibility in a way that must have been embarrassing to the English visitor. He did so by a few searching questions: Was he a Christian? Did he believe in Christ? Was he prepared to be obedient and be baptised?

Rather taken aback by the directness of the attack, John Thomas replied that he did not know but that he was as good a Christian as anybody.

"Well," replied the Major, "have you been baptised?"

The puzzled doctor replied that the only baptism of which he had been the subject was that administered when he was a baby.

Mr. Scott had little difficulty in showing that such a "baptism" availed nothing, and at the conclusion asked John Thomas if he believed in Jesus Christ.

Very much on the defensive, Dr. Thomas replied that he could not tell the time when he did not believe in him, as he had been born and brought up in that belief.

With this confession, Mr. Scott put the question directly to his young friend, "What hindered that he should be baptised?"

Dr. Thomas saw no need of it. He thought it was all very well for preachers to be immersed who had to baptise others, but he could not see any necessity for anybody else being immersed, "an answer which manifested my ignorance," confessed Brother Thomas afterwards.

Nevertheless, he continued, he was searching for the truth, and if Mr. Scott could show him a case from the Scripture in which a man was baptised as soon as he believed, he would give up his opposition. Dr. Thomas, of course, thought himself well entrenched in that position. But it presented no difficulty to anybody with the most superficial knowledge of Bible teaching. Mr. Scott at once accepted the issue, and directed his attention to the case of the eunuch (Acts 8:27-39).

"There," he remarked, "you see that, as soon as he believed, they went down into the water, and the eunuch was immersed. Now I suggest that you do likewise."

There was no refuting the evidence. Taken aback at the suddenness and strength of the issue, Dr. Thomas admitted that Mr. Scott had established his point; but he pleaded with them that he had not come that evening to be immersed, nor was he prepared as to change of raiment, and so on.

"Oh," replied Mr. Scott, "that will be no obstacle. Here is our friend, Major Gano, who will furnish us with

everything requisite in that respect."

The Major was only too willing to do so, and urged that his new friend should avail himself of his facilities.

There was no escape. Dr. Thomas was obliged to give in his adhesion, and the necessary arrangements being made, a move was made towards the Miami Canal, which passed the front of the house, on the opposite side of

the road, and there John Thomas was immersed, by Mr. Walter Scott, "for the remission of sins," in the presence of a number of witnesses, at ten o'clock at night, by the light of the moon.

As a "baptised Christian" John Thomas imagined that his search was at an end. Events soon revealed that it had only just commenced.

WITH THE CAMPBELLITES OF CINCINNATI

"Brother Thomas"

Dr. Thomas was, by his baptism, a Campbellite, according to everybody's reckoning but his own. According to his own understanding of the matter he had confessed himself a believer in Christ, and had been baptised into him, and was prepared to have fellowship with all who had done the same. It would have astonished him very much to be told that he had become the follower of any man except Jesus Christ.

He knew little concerning Campbell or his teachings; yet to his amazement, on attending the meeting with Major Gano, the first time after his immersion, he was greeted on all hands as "brother Thomas". Yet he had pledged himself to no party or doctrine, neither resigned his intention to seek the truth. He was admitted into the fellowship of the Campbellites on this distinct understanding. The consequence of this was that though he was long in the fellowship of the Campbellites, he was never campbellised. He recognised in every man a comrade, a friend, and a brother, who with himself was bent on obtaining the truth and rendering it hearty obedience.

John Thomas was no more a Campbellite than a politician can be called a Democrat who, while sympathising generally with democratic action, does not acknowledge party government and does not invariably vote with his party. He had seen enough of sectarianism in Britain to resolve to avoid every appearance of it in America; and during the seven months that he remained in Cincinnati he enjoyed a quiet sense of freedom from all trammels, reading the Word more diligently

but refusing to teach others while he himself knew so little.

He described his experience in his magazine, *Apostolic Advocate*, vol. 3, p.87: "Previous to our baptism into Christ, we were almost altogether misinformed about Mr. Campbell and 'this reformation'. All we knew about him was from the pen of Mrs. Trollope. We had heard in New York of a sect denominated 'Campbellites', but of the doctrine of Mr. Campbell and his followers, as they were termed, we knew nothing and cared not to know. On leaving our native country, we had denounced all connection with sectarianism, and had determined never to be entrammelled by its bonds, nor to wear a party badge. This resolution was strengthened by an escape from a watery grave. Threatened with shipwreck off the Nova Scotian shore, and experiencing upon that trying occasion the worthlessness of our religious principles as a basis for a sure and certain hope of salvation, we determined, if we were ever permitted to tread the soil again, not to rest until we found the true way to immortality. But our way of seeking the truth proved not to be the way of God. We commenced a tour of sermon-hearing. We first visited the Presbyterian and then the Baptist temples, and here we stopped, or rather, were stopped by the word of God. A private conversation of about three hours, as to what was truth, with brother Walter Scott, resulted in our baptism into Christ by moonlight that same night. By this act, we considered ourselves in fellowship with all and every name who had believed and obeyed the same things. We were invited to connect ourselves with the Church in Cincinnati, with

which we found brother W. Scott in fellowship. We observed we should have no objection, provided it pledged us to no sect or party and upon being assured that it would not, we joined, and thus found ourselves in fellowship also with Mr. Campbell."

Studying The Word

After this immersion, Major Gano invited Dr. Thomas to make his house his home, and availing himself of the invitation, he resided with him during his stay in those parts. Previous to this, his father had accepted the call to a Baptist congregation in Cincinnati, and was at the time engaged as their preacher. He knew nothing of the immersion of his son until the following day, and his action in that regard filled him with wrath.

Later, however, he himself embraced Campbellite principles.

John Thomas resided in Cincinnati seven months. His original idea was to settle there. On this point, he says, in the article quoted above:

"Cincinnati was our destination when we left England. We purposed to settle there and practise our profession, but found the prospect of success more flattering in the distance than on the spot it proved to be. The city was crowded with physicians, and we determined to leave it for one of the Atlantic cities. Previous to our departure, however, brother W. Scott had often exhorted us to commence the practise of speaking in the cause of truth. He thought if we would only break the ice we should easily get along. But we steadily persisted in refusing. We used to tell him that we thought it out of character for one who had but just become a Christian to set up for a teacher of that religion in the face of older and abler men, who ought rather to teach us. But he seemed to think that no objection, as there were many old Christians who knew but little. He proposed our going to Carthage, where he would introduce us and pave the way as it were, for our commencement. But, no; our scruples could not be overcome."

It was obvious that Mr. Scott recognised a convert of no mean ability in Dr. Thomas, and was anxious to recruit his services for the cause to

which he had dedicated himself. Moreover, it is obvious that John Thomas took the basic principle of Campbellism far more seriously than did most of its adherents, including its leaders. As he stated in *Eureka*, vol. 2, p.663:

"The legends of this new sect, which it afterwards refused to practise, were, 'prove all things, and hold fast that which is good'; and, on the obverse of its metal, 'Style no man on earth your Father; for He alone is your Father who is in heaven, and all ye are brethren. Assume not the title of Rabbi; for ye have only one Teacher; neither assume the title of Leader; for ye have only one Leader, the Messiah'. The sentiment of these precepts is admirable; and, had it been carried into practice, would have led the disciples of these reformers into the very Holy City itself. But, as it turned out, they adjudged themselves unworthy of so distinguished an honor and are now grovelling among the dust of 'the Earth'.

"In those days, the author of this exposition of the apocalypse, then a young man of about thirty years of age, found himself among them, before he understood their theory in detail. He appointed himself diligently to the thorough understanding of it by the study of the writings current among them. This he acquired; so that he needeth not that any should testify of Scotto-Campbellism; for he knows what is in it, and that it falls infinitely short of its pretension to be the 'restoration of the ancient gospel and order of things'."

Obviously, the remarkable events that had drawn Dr. Thomas to America, to Cincinnati, to the home of Major Gano, and to the Campbellite movement, were divinely overshadowed events in the remarkable revival of the Truth in these last days. They caused John Thomas to give his attention to the Word of God, and he was of such independence of intellect as to acknowledge truth when he saw it, and of sufficient determination to follow out what it required. Because of this guidance of Yahweh, many of us today rejoice in a sound knowledge of salvation, and walk along the path that leads to life eternal.

Thoughts For The Times

FACETS OF DIVINE LOVE



The Scriptures sum up all our duties in the word "Love." Christ has made our love for the brethren a test of discipleship. It does not consist in an absence of enmity, nor in sentimentality, nor in words. Love has no existence apart from deeds: "By this we know that we love the children of God, when we love God, and keep His commandments." Love is not characterised by a placid amiability — a mild yielding all round. Love seeks to please others truly, but only when it is for their good to edification (Rom. 15:2). When pleasing others takes the form of gratifying the flesh at the expense of duty, then love takes a firm uncompromising stand, for love does not behave herself unseemly, neither does she rejoice in iniquity. Love does not seek her own, and therefore is not deterred from right doing, either by caresses or frowns. Christ and Paul held fast to the truth when all men had turned away from them. We are not devoid of instruction as to how our love is to be manifested. When misunderstandings or differences of opinion upon relatively unimportant matters arise, we are not to make much of them. We are not to give way to anger or offence. There is to be no wrath, nor strife, nor bitterness, between Christ's brethren. We are to be "long suffering," "forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." "Let us love not in word, but in deed and in truth."

What Kind of Christadelphians Are We?

Our exhorting brother this month, is Brother C. Wolfe, of California, USA, and the reading is taken from 1 Peter 2.



The Two Seas Of Palestine

Peter has clearly outlined the objective of our call. He declares:

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

Similar words were spoken of Israel, and concerning that nation, David emphasised its privileges by proclaiming:

"What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things..." (2 Sam. 7:23).

God has done great things for us in drawing us to His truth; and He can do even greater things for us in the future. The thrilling signs that we see in the Middle East serve to underline that fact. They suggest that there is every reason to believe that many of us living today will see the coming of the Kingdom without "tasting of death." Certainly, as we consider the evil condition of the world about us, and the certain judgment that faces this civilisation, we are moved to exclaim: "Thank God I am a Christadelphian!"

Yes, we are Christadelphians,

for we have obeyed the call and have been baptised.

But what kind of Christadelphians are we?

I was deeply impressed, recently, by an article describing the two seas of Palestine. The author commented:

"There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks, trees spread their branches over it and stretch their roots to sip of its healing waters. Along its shores children play, as children played when Jesus was there. He loved this sea. He could look across its silvery surface when he spoke his parables. On a rolling plain not far away he fed five thousand people. The river Jordan makes this sea with sparkling water from the hills. Men build their houses near its shores, and birds their nests, and every kind of life is happier because it is there.

"The river Jordan flows on south into another sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless urgent business demand that they pass this way. The air hangs heavy above its water, and neither man nor beast nor fowl will drink thereof. What makes the difference between these two mighty neighboring seas? Not the river Jordan; it empties the same good water into both. Not the soil in which they lie, not the country round about them. This is the difference: the sea of Galilee receives the water of the Jordan, but does not selfishly keep it. For every drop of water that flows into it, another drop flows out. The other sea

is selfish and shrewder, hoarding its incoming water jealously. It will not be tempted into any generous impulse. Every drop of water that it gets it keeps. The sea of Galilee lives and lives. The other sea gives nothing. It is rightly named the Dead Sea.

"There are two seas in Palestine, and there are two kinds of people in the world..."

We can apply that striking lesson to ourselves. There are two kinds of Christadelphians: one receives and gives back to others; the other receives, but gives back nothing in return.

The Reviving Water Of Life

As in the case of the two seas, so with us. The water that flows into the hearts of both good and bad is identical, but all do not make the same use of it. To one it is "the savour of life unto life; and to the other the savour of death unto death" (2 Cor. 2:16). The invitation to use that water is open to all who thirst. Isaiah records it:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea come, buy wine and milk without money and without price. Why spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55: 1-5).

The Lord Jesus spake of the reviving effect of this water of life:

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 4).

"If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water" (John 7:37).

We have received the water of life; it is our duty to pass it on to others. Supposing that we had a sure cure for cancer, or for heart trouble, what kind of a person would we be if we refused to tell the world of it!

How do we use the living water? Does it find reflection in our life in word and deed to encourage others to use it? Or do we allow it to stagnate, producing no life-giving qualities?

The parables of the pounds and the talents emphasise the need of development in the things of God, of "adding to" that which has been delivered unto us, in characters well-pleasing to God. Christ provides the example. He went about "doing good" and "proclaiming the Gospel of the Kingdom." We can do likewise. In helping others of the faith "even the least," we help him; in proclaiming the message, we add to his family.

Why The Sea Died

The Dead Sea was not always like that. It was originally a sea of life (Gen. 13:10), and the site of prosperous cities including Sodom and Gomorrah. But the character of those cities (Gen. 13:13) decreed its fate. "Self" governed the people, and the curse heaped upon them turned the once life-giving water into a stagnant sea of death.

It is significant that the greatest source of war material known to mankind is to be found in the Dead Sea!

Its figurative lesson is apparent. It presents a sobering, terrifying thought to us who have been drawn nigh to the water of life. We must not permit that water to stagnate.

An acceptable saint is a man of action. He is compared to a soldier, fighting the good fight of faith; as a runner, with his eye fixed upon the mark before him; as a tree growing in grace, producing fruit to the glory of the grower.

He is related to life, and not death.

Christ was a man of action in word and deed. Humble, loving, compassionate, he spent his time in helping others. He never let the Truth stagnate. Since he ascended to the right hand of the Father, he has been a merciful and faithful high priest interceding on behalf of those who come unto God in truth. His tolerance for the weak, his disdain for the proud and haughty, his unhesitating condemnation of evil sets a pattern for us. Our Saviour is a warm, loving, vital fountainhead of the water of life that flows so freely from the throne of grace. Even his enemies confessed: "Never spake man like this man."

The Living Future

How we need his personal presence today! What vast changes he will bring in the earth! How the prophets revelled in the glory yet to be revealed. Consider the glorious poetic paraphrase of Isaiah 35:

*The blind shall see and the deaf shall hear,
The dumb shall raise their notes for him,*

*The lame shall leap like the unharmed deer,
And the thirsty shall drink of the living stream.*

No longer the crutch and wheelchair; no longer the medicine cabinet, the drug store, the sick bed, the hospital. Who can imagine a time when there will be no more sorrow, disease, pain or death? Who can really appreciate the blessings of immortality, or the grandeur and glory of the Kingdom of God?

Will the picture be for us a reality? Let us press on towards the mark, recognising that the time is short, and Christ will soon be in the earth again. The effort will then be seen to have been so small in comparison with what we receive. Clothed upon with divine nature we shall extend the benefits of Christ to others.

Thus the water of life will not stagnate in the kingdom of God. The Revelator declared:

"He shewed me a pure river of the water of life proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the wood of life which bare twelve manner of fruits, and the leaves of the trees were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it" (Rev. 22).

One of the problems of modern civilisation is that of water pollution. It is mostly in stagnant pools that the deadliest germs of mankind breed. But there is no pollution in that symbolic flowing stream, which, reflecting the sparkling light of the sun, will destroy such germs and provide the means of health and life. Its waters will even heal those of the

figurative Dead Sea of nations (Ezek. 47:8).

destroying all living creatures that find their way into it.

Meanwhile there remain the two seas in Palestine with their spiritual lessons. One is vibrant, life-giving and full of living things, dispensing blessings to all that come in contact with it. The other is dead, stagnant, bitter,

There are two kinds of Christadelphians: one associated with life and the other with death. Which kind are we going to be in the few remaining days before the Master comes? Each one of us must answer that question for himself.

A NEW OPENING FOR GOSPEL PROCLAMATION

The following method of preaching the Truth may be amended for similar use throughout the world. Certainly in this age of unhappiness, humanity is in need of Bible reading.

We have recently developed an activity that seems to have promise of interesting folk in Bible Study, and which others might find helpful. It is an activity that those in isolation could engage in, and the costs are very nominal.

Among the Letters To The Editor in the **Sacramento Union**, was one from a lady who suggested an increase in Bible reading as a cure for many of the problems that confront the world today. With this in mind, we wrote the following letter which was printed in the paper:

"May I congratulate the woman who wrote in suggesting that we have an increase in Bible reading as a cure for many of our problems. There is no better way to train and educate our children than by reading from this wonderful book. No one ever became a criminal or learned to use dope, who lived up to Bible teaching. The Bible presents a clean insight into the much publicised sex problem, and it has the right teaching to hold the interest of people of all ages and nationalities. Its record of history is accurate, and its prophecies are true.

"To help anyone to systematically read the Bible, we offer, free of charge, a Bible reading chart that takes the reader through the Old Testament once and the New Testament twice each year. The reading time is about 20 minutes a day. Sunday school lessons, Bible study courses, and tape recorded lessons are also available at absolutely no cost. Write to: This Is Your Bible, P.O. Box 36, Colfax, California."

In our own rural community of Colfax, Grass Valley and Auburn, we contacted the three newspapers, and the letter was printed free of cost. We also intend to run classified advertisements twice a month advertising in a similar way.

Results so far have been very encouraging, as we have received replies as far away as Oklahoma and from many cities in this section of the State. We have written each one a personal letter outlining the wonderful things that they can have when Christ comes if they are ready, and reminding them of the signs of the times, as we see them today. We also forward additional reading matter.

Although we do not expect many converts, we have, through the co-operation of the Lafayette Ecclesia, and the Christadelphian Joy Fund, placed tape recorders in three retirement homes in this section, and they have had enthusiastic reception. We have also arranged for recorded lessons to a number of students in isolation, and have one mother very much interested in the truth. We publicise our experience that others may likewise attempt something similar in their localities. Any further suggestions would be appreciated.

— C. C. Wolfe (USA)

“ I WILL ”

In many instances in the Psalms we meet with the expression, “I will.” What does it express? Surely purpose, resolution, determination on the part of the one stating it, to do a certain thing. The instances in which the expression occurs are numerous, and a most profitable exercise it would be to collate them all.

Did the Psalmist use the expression as relating to mere impulse? or is it founded on reason? Did he with religious fervour merely proclaim that he would do this or that? Or was his determination governed by experience?

A consideration of the places where it is used will reveal that the Psalmist had good reason to use it.

On one occasion he declared: “I will extol Thee, O Yahweh” (Ps. 30:1). Why did he do this? Because of mere religious passion? Because he enjoyed the exercise of singing without particularly following the words? Because he was feeling well that day, and desired to give vent to song? Because he naturally enjoyed the harmony of music, and poetry, and rhythm?

He could have said, “I will extol Thee” for any and all of those reasons, but he did not. He declared: “I will extol Thee, O Yahweh; for Thou hast lifted me up.” His heart rejoiced in God His Saviour because being humbled by some experience in which

flesh could not help, Yahweh had lifted him up. He had experienced a deliverance out of a difficulty, and felt that he ought to express himself in praise to Yahweh.

Who then among us should be silent? Should not our Ecclesial meetings resound with the joyful expressions of voice and heart in harmony, as we think and sing on such experiences?

Take another “I will”: “I will freely sacrifice unto Thee . . .” (Ps. 54:6). It is easier to sing than to sacrifice; for sacrifice demands that we give up something. Why should the Psalmist sacrifice? Because it was the thing to do? Because he was feeling religious? Or merely to satisfy a formalism that had become habitual? No, but because he had experienced the “goodness” of Yahweh, and had been delivered out of trouble (vv. 6-7). Have not we all experienced this? Does not Paul say, “Behold the goodness and severity of God; towards thee goodness . . . if . . .” (Rom. 11:22). And do we not now experience blessings from the hands of Him who has provided the means of deliverance from an abiding place in the grave.

What then of sacrifice? Paul says that a dedicated life is the sacrifice of reason (Rom. 12:1): “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Will not such a sacrifice

draw us to the meetings, though the flesh would say it is better at home? Would not the principle of sacrifice demand that we give freely of our material means that the truth be extended on every hand? Would not we be wise to consider more the "goodness" of God, and so be moved by the Psalmist to say: "I will sacrifice" — making it our purpose, resolution, determination?

Take another "I will." The Psalmist said: "Unto Thee will I cry, O Yahweh my rock" (Ps. 28:1). He did not say "pray," he said "cry." There is an urgency in that expression. Very often prayers become cold, stereotyped, mere repetition of words. We pray because it is the right thing to do, because we are "religious." But do we ever "cry." Is our urgency such that we are in tears in our prayers, or "really feel the things we say." There is no coldness in true religion. Feeling has its place as much as logic. And sometimes Yahweh allows us to experience trouble that He might bring feeling into our worship. Why did the Psalmist cry with a piercing shriek (as the word signifies)? Because of the silence of Yahweh! Because he was surrounded by wickedness and recognised it as such; was faced with problems and had no solution; experienced frustrations and could find no relief. He turned to God and prayed. But silence was the answer. He continued to pray; and the continued silence turned that man of faith into one who in extremity cried unto Yahweh — and then he received his answer. So his sighing turned to singing, and he con-

cluded: "My heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him" (v. 7).

That can be our wonderful experience.

Consider another "I will." "I will give Thee thanks in the great congregation; I will praise Thee among much people" (Ps. 35:18). Why? Because he wants to rejoice with others, enjoying their fellowship, pleased with their company. He may not have a good voice, and may be ignorant of the melody of sound, but he would draw others by his enthusiasm, and preach to them through song. Is it not possible? The singers in the Temple "prophesied" by their music and singing (1 Chron. 25:30). Cannot we do so, if our singing is unto Yahweh and not unto men? If we try to praise Him instead of trying to attract others by our ability? Let us give Him this talent if we possess it; and if not, give Him our voice. Then our halls will resound with praise really meant and pleasant to the ears of Him to whom it is directed.

And each one of us will effectively exhort the other in the best possible manner. When a brother exhorts from the platform, the most ignorant of his audience can find fault with him — and most likely does so. But when we sing God's praises we are drawn closely together by some secret spiritual action. A communal pray can be cold and lifeless, but a hymn enthusiastically sung with understanding of its words, can arouse an audience, and unite it in fellowship. The words are the important factor. So as we sing, we must

understand; and then our praise will be acceptable to our brethren and to our God.

Now change the point of view, and see how the "I will" is sometimes expressed negatively. The Psalmist learned to say both "I will" and "I will not." "I will not fear what flesh can do unto me . . . I will not be afraid what man can do unto me" (Ps. 56:4, 11). Here is faith and courage expressed negatively. He does not fear because he does fear: he does not fear flesh because he does fear Yahweh.

"I will not trust in my bow, neither shall my sword save me" (Ps. 44:6). He will put his trust in Yahweh. The bow and sword fed his pride as he used them skillfully; but something more was needed — faith in the Almighty. With his bow and sword he would, by strength of hand and skill of eye, win his way to victory; but he had learned that the seeds of defeat are in such conquests. A true victory is one of faith; such as when he has put his bow and sword aside, and endured the attacks of the enemies for Christ's sake, placing his confidence in Yahweh.

Can we join the Psalmist in these determinations, positive and negative? Where shall we begin? Perhaps with the declaration: "I will declare mine iniquity; I will be sorry for my sin" (Ps. 38:18). We can get very close to the Psalmist in such a declaration; and by frankly proclaiming our sin unto Yahweh, lay the foundation for the singing, the praising, the victory which the Psalmist also said he would celebrate. It is good to keep companionship with the Psalmist in his "I will." It gives us incentive for determined action. It arouses us to greater effort. It restores faith. It even helps the prodigal son, for did not he, in his abject misery say, "I will arise, and go to my father"? And did not the father, observing the return of the son a long way off (in fact looking and hoping for it) come running to meet him? That is the very point of Christ's parables. Let us then say with the Psalmist, "I will" in the assurance that the Father, in His turn will find pleasure in our action, and will hasten to meet us. Did not He say: "Draw nigh unto Me and I will draw nigh unto you." There is the invitation; let us accept it.

Pioneer Attitude Towards Enemies

Once for all let me say, I have no controversy with persons. It is with doctrines and principles, in my view destructive of the truth, and not with men, that I am at war. My adversaries make war upon me because they hate me. The truth I advocate will not tolerate their crudities and crooked policy, and makes me therefore hateful to them. The same made Christ hateful to his contemporaries, thereby fulfilling the prediction, "They hated me without a cause". The like causeless hatred has been the lot of the saints in all ages since; and will be "till the Ancient of Days come." (J.T.)

Test Of Fellowship

If traitors to the faith like Judas, or immersed sinners, eat it, (the Memorial Bread), so much the worse for them; their test of fellowship is not the eating of bread, but "walking in the light as the Deity is in the light, and so having fellowship one with another" (1 Jn. 1:7); which is the only ground of fellowship exhibited in the Word. (J.T.)

The Angry Heron

"And these are they which ye shall have in abomination among the fowls . . . the heron after her kind" (Lev. 11:19)



The Habits Of The Bird

Inhabiting the marshes of the Middle East is the long-necked, long-legged heron. There are about a dozen different kinds in Bible lands, from the Little Bittern, which is just over a foot long, to the Goliath Heron, that stands about five feet. The most

common varieties stand about three feet high. The wing-sweep varies from about 3½ to 5 feet; and in color they are white, blue and brown.

With its long legs, the heron is able to wade into shallow water for its catch. Standing still as a statue, the bird appears to be pondering. Suddenly it becomes immensely active. The long bill is stabbed angrily into the water, and at once withdrawn, and yet another living creature has been swallowed up for food.

It will consume small reptiles, frogs, fish and such like. The bird is found in profusion in the swamps of Lake Huleh, on the banks of the Jordan and the Kishon, and along the sea-coast of Israel. They also inhabit the Nile in Egypt.

One observer notes that "immense flocks live and breathe in the impenetrable swamps of the Huleh," in northern Galilee.

The various branches of the heron family include the egret, bittern and white ibis, and are found in many parts of the world. All these varieties are included in the Mosaic restriction, for the Law prohibited "the heron after her kind."

"Ye Shall Put A Difference"

The Israelite was expected to



THE HERON

A long-necked, long-legged, grey and white and black plumaged bird. The Heron will stand motionless for hours on end, watching and waiting for a fish, frog, or water vole to come within reach of its sharp-tipped bill. When that happens the Heron makes a lightning-like thrust, and swallows its victim whole, or breaks it on the bank before dining.

not only observe and obey the command to avoid "unclean" fowl, but also to meditate upon the reasons for the restriction of the Law.

He was thus to discern the characteristics of such birds which would be abhorrent to Yahweh. He had placed a "difference" between clean and unclean that the believer might appreciate what God required of him, that he, himself, might manifest the holiness of Yahweh (Lev. 20:25-26).

The heron is a bird of prey, inhabiting marshy swamps. As such it reveals a tendency of the fleshly mind. As the heron devours all forms of life in such places, so does the man of flesh.

Solomon commented:

"The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. Hatred stirreth up strifes; but love covereth all sins" (Prov. 10:11-12).

True Israelites were to avoid the characteristics of the heron. They do not stir up mud, and destroy life, with cruel beaks; but, instead, from their mouth issues a "well of life."

The Herons Of The Nile

The tall papyrus of the Nile, which hid the ark of Moses, also concealed the nests of the water-fowls, herons, ibises, swans and geese. Both were in the same locality, but what a difference Yahweh had marked out for each!

Moses was "drawn out" of the waters by the providence of Yahweh, and offered an inheritance far greater than that which Pharaoh could provide. The "treasures of Egypt" could not compare with the "recompense of the re-

ward" that the hope of Israel provided (Heb. 11:26). He left the waters of the Nile, to perform the work of redemption set for him to do.

Eighty years later, the challenge climaxed between the "clean" nation of Israel, and the "unclean" nation of Egypt.

Israel had grievously suffered under the cruel attack of the heron-like Egyptians who had angrily pecked at them by the waters of the Nile. There was no life for them in Egypt. Pharaoh had declared their death-sentence (Exod. 1:22). In their extremity, Israel cried to the God of Abraham, the "God of the living," Who moved to redeem them.

Plagues poured down from heaven:

"The waters turned to blood; the fish that was in the river died, and the river stank; and the Egyptians were loathe to drink of the water of the river" (Exod. 7:17-18).

Life in the river died. The plague symbolised the cessation of Egyptian oppression. It revealed to the perceptive Israelite that God is able to effectively destroy the power of Egypt in a person's life, if such permit Him to do so.

That which depended on the river of Egypt also suffered. The fish died. The fish-eating birds, such as the kingfishers, ospreys, cormorants, gulls, pelicans, and herons were starved of food. Many of these birds eat tadpoles and frogs, and remarkably, the next plague was that of overwhelming frogs!

An Angry Bird

The Hebrew word translated "heron" in its two occurrences

(Lev. 11:19 and Deut. 14:18) is *anaphah*, from a root word *anaph*, "to breathe hard," thus to be enraged, angry, displeased. It expresses a tendency to be provoked to anger.

Parkhurst claims that the heron is remarkable for its angry disposition, especially when hurt or wounded. Moreover, the sharp thrust of its long beak is suggestive of an angry assault upon the water-life, so that the very appearance of the bird may have given rise to the name.

From this same root is developed the Hebrew word *aph* signifying "anger."

We read of Yahweh that He is "gracious, and full of compassion; slow to anger (*aph*), and of great mercy" (Ps. 145:8). These are characteristics that Israelites should have emulated, and as they watched the sinister pondering of the heron, and observed the fierce angry thrust of its long and dangerous beak, they were taught what to avoid, if they would please their God.

By the law's prohibition of this angry bird, they were taught:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

"The prudence of a man deferreth his anger; and it is his glory to pass over a transgression" (Prov. 19:11).

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy" (Prov. 27:4).

An angry man is usually one who has lost control of himself, and his ugly and dangerous mood can cause him to sin against God. We need to learn to control this emotion, even as the Lord did. He was able to expend anger and

yet not sin. "He looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3:5). His anger was controlled and governed by Yahweh and therefore was not "outrageous."

If a person feels deeply enough about a matter, it is inevitable that his emotions be moved if he sees it supported or opposed, honored or derided. That was the case with the Lord Jesus, and will be so with us all if we are interested enough in the truth. We will not remain unmoved under such circumstances. We may be roused to anger by the hypocrisy of opponents, but that anger will not be vicious and hurtful like the Heron's, but regretful and sad like the Lord's.

Therefore Paul exhorts:

"Be ye angry, and sin not: let not the sun go down upon your wrath . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:26, 31-32).

There is a need for controlled anger towards that which is destructive of Truth. The Lord was angry with the money-seekers in the Temple (Mark 11:15), and with the brethren-destroying doctrines of the Nicolaitanes (Rev. 2:6). But in emulating such emotion, let us be sure that we do control it, lest even in those circumstances "we sin." That is the danger that can develop from anger at any time. So we need beware it.

The Israelites were taught to avoid the heron as food. They could watch the large bird, stand-

ing in the water, with head still in seeming ponderous thought, cunningly awaiting the approach of its prey. It is still as a stature. It could be part of inanimate nature, so that fish and other creatures approach it trustingly. Then, as anger might flare out in sudden attack, with sudden, swift and deadly stroke, the long and dangerous beak plunges down to kill and consume. So the Proverbs declare:

"An angry man stirreth up strife, and a furious man aboundeth in transgression" (Prov. 29:22).

"Make no friendship with an angry man; and with a furious man thou shalt not go" (Prov. 22:24).

Anger can be a good thing if properly controlled; but when it is otherwise, it can lead to sin, and must be avoided.

Anger Turned Away

Israel preferred the fleshpots of Egypt. Like the heron it delighted in what the waters of the Nile

could provide. And in doing so, they experienced the anger of Yahweh.

However, Isaiah predicted their restoration to Yahweh's favour:

"In that day thou shalt say, O Yahweh, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me" (Isa. 12:1).

We look forward in anticipation when a state of society will exist on this earth that will largely eliminate all that which causes anger today, and will remove the preying characteristics that humanity manifests towards each other. How cruel is man! How good is Yahweh! What a grand privilege is ours that we can rest on His love, and bask in the sunshine of His presence. Let us avail ourselves of the privileges granted us, that by His grace we might attain unto that age when all hatred and enmity will be destroyed.

— G.E.M.

Our Fervent Plea

Happy is he that hath the God of Jacob for his refuge. Lord arise: command deliverance for Jacob: set up the Kingdom of long-standing promise. Let the glorious day arrive: let the shadows of the night flee for ever away! (R.R.)

"Reader! Remember that it is to 'those that look for him, Christ appears a second time to salvation' (Heb. 9:26). Watch, therefore, and keep your garments lest you walk naked and men see your shame." — J. Thomas.

Our Duty

It is apostolically laid on us as a duty to contend earnestly for the faith once delivered to the saints because of "certain men", who, in the days of the apostles, were "creeping in unawares", but whose increasing numbers afterwards came in upon the ecclesia like a flood, to the utter destruction of the house of God, which is the pillar and ground of the truth. We are trying to rebuild the house, and, like Nehemiah and his companions of old, we have to work on the walls with sword in hand because of the enemy, only it is the sword of the Spirit which we are compelled to brandish. (R.R.)

Christ in Relation to the Human Race

More Than Mere Man

Christ, although no mere or ordinary man, was a member of the human race. He was "made of a woman," and shared the uncleanness and condemnation attached to Adamic flesh. He experienced all the weaknesses, trials, and temptations common to mankind:

"God sent forth His son made of a woman, made under the law" (Gal. 4:4).

"As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14).

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Christ's actual relationship to the race is likewise shown in passages such as the following:

"Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).

"Of the seed of David, according to the flesh" (Rom. 1:3).

"Of whom as concerning the flesh Christ came" (Rom. 9:5).

The doctrine of the nature of Christ is referred to by the Apostle John in a significant and marked way. He warned the brethren, more than once, to shun all who would ignore or pervert it:

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2-3).

"Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a

deceiver and an antichrist" (2 John 7).
"If there come in any unto you, and bring not this doctrine, receive him not into your house" (2 John 10).

The apostle by thus coupling in so serious and emphatic a manner the name of the Lord Jesus with "the flesh" shows that the doctrine of Christ's nature is a vital element of divine revelation. Therefore any flippant or rash handling of it must be reprehensible.

"Deceiving And Being Deceived"

The Scriptures quoted teach that Christ came in "the flesh." So far as fallen man is concerned there is but one kind of flesh, and that not clean, but defiled and condemned flesh. Orthodoxy, on the contrary, claims that there is much good in flesh, and that it is merely a matter of seeking out that good part!

The adherents of the "Clean Flesh" theory say that they can assent to the passages quoted above. In fact, they frequently go out of their way to lay stress on the words that Christ came in "the flesh," thus:

"We have consistently urged that the flesh and blood man, Jesus, of the same material constitution as ourselves, produced a character which was pure and undefiled."

"I am a believer and teacher that Christ came in 'the flesh of sin' in common with humanity."

These are words penned by a man who advocated the "clean flesh" theory. They sound highly

satisfactory, but in fact are far from so. Many have been misled by the use of such language, and in their innocence have asked as to where the heresy lies.

The deception lies here. Underlying the confession that Christ possessed our nature is the reservation that human nature, whether in the case of Christ or ourselves, is inherently free from sin or any physical defilement.

The contention is that "the flesh of sin," or "sin's flesh," are terms which are not equivalent to sinful flesh — that the latter description applies to the flesh of those only who have actually committed sin. Thus one writer stated: "Sinful flesh means flesh that sins."

From these premises the argument is developed that as Christ never transgressed, the expression "sinful flesh" should not be applied to him.

It is further taught that the condemnation that Adam experienced, the effects of which have been transmitted to his posterity, as Paul clearly teaches (Rom. 5:17-19), was not physical in its effect, but moral or legal. Therefore, flesh today is exactly the same physically as it was in Adam before he sinned. If it be asked as to what the condemnation relates to, the answer is in the standing of Adam's posterity with God.

In other words, the guilt of Adam's sin rests upon his posterity.

The truth denies that, and affirms that whilst we inherit the physical consequences of Adam's sin, we do not inherit personal guilt with it until we ourselves sin.

The Issue

The issue, therefore, between

this theory and the truth is clear. The Scriptures, in the passages already quoted in previous articles, show that the flesh of all men (Christ not excepted) is sinful, unclean, defiled, condemned. Clean flesh theorists teach otherwise:

"We have said that we hold Jesus to have been clean in every sense."

"Free from sin in every sense."

"In Jesus God only used clean material."

"He was unpolluted by any fire of human passion or desire, through the virgin womb of his mother Mary."

These are statements that have been made in relation to this subject; statements that show that the theorists believe in "another Jesus" than the one Paul taught "came in the likeness of sinful flesh" (2 Cor. 11:4; Rom. 8:3).

Some who incline to the heresy stumble over Paul's words:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

The statement, however, as the context shows, is not applied to Christ in the days of his flesh, but to his exaltation to the immortal state. It relates to him as a high-priest who ever liveth to make intercession for his saints (Heb. 7:24-26). The previous verses (see vv. 12-25) show that Christ's appointment as Melchizedek high priest, only commenced when he had put on immortality (see v. 24).

Christ's Relation To Sin

Clean Flesh theorists constantly assert that "sin" as used in Scripture relates only to "transgression of law." In support of this statement, they quote 1 John 3:4: "Sin is the transgression of the law."

But this is only one definition of sin.

In fact, the words "the transgression of law" are not an exact translation of the original. In the Greek there is but one word *anomia*, lawlessness: "the sin is the lawlessness." John is here referring to the worst kind of sin: that of refusing to be governed by law. That is the "sin which is unto death" (1 John 5:16), but John adds that "there is a sin not unto death" (v. 17).

The word "sin" is used in other ways, not connected with transgression. For example, Paul taught: "He (God) made him (Jesus) to be sin for us, who knew no sin" (2 Cor. 5:21). Was that "sin" transgression of law? Of course it was not, for Jesus did not commit sin in any way. To what does this "sin" relate? We believe to human nature. Jesus was made in all points like us, possessing sinful flesh, but not giving way thereto.

But clean flesh theorists will not have that. They claim there is only one kind of sin — actual transgression, and that here, in 2 Cor. 5:21, the word is used in regard to a sin offering: "He was made a sin offering who did no sin."

But in so interpreting the passage, they are conceding their claim that sin only relates to actual transgression. Here it signifies (according to their interpretation) a sin offering.

But what are they to say regarding the statement of Romans 6:10:

"Christ died unto sin once."

What sin did Christ die unto?

We have been told that the

expression denotes a sin offering. But did Jesus die "unto" a sin offering? No, if "sin" in this verse meant "sin offering", it should read that he died "as" a sin offering.

In answer to that a correspondent writes:

"Our proof is displayed in the revised versions. Firstly from Rotherham which says: 'For in that he died, unto sin died he once for all'. The Emphatic Diaglott (word for word translation) gives, 'Which for he died by the sin, he died, once for all'."

"This could not possibly have any other application than to his 'sin-offering'."

This statement shows how incorrectly some "divide the Word of God." The word "once" (rendered by Rotherham "once for all"), does not mean "once for all people," but once in the sense of time. The Greek word *ephapax* rendered "once," signifies once in the sense of finality, once and never again. Jesus died unto sin once, and will not do so again.

Wuest in the Greek New Testament renders the verse:

"For the death he died, he died with respect to the sinful nature once for all. But the life he lives, he lives with respect to God."

In support of this, and in complete refutation of the conception that the term "sin" in this place relates to sin-offering, we draw attention to the fact, that the same language is used in respect to all believers. Paul wrote:

"How shall we, that are dead to sin, live any longer therein?" (v.2).

"Christ died unto sin once" (v.10).

What Christ did we must attempt. That is the teaching of Romans 6:2, 10. But if the "sin"

of v.10 is interpreted as "sin-offering," it must do so also in v.2. Then the interpretation becomes impossible, as all must agree. Are we "dead to the sin offering"? Did Christ "die unto a sin offering"? Of course not. He died as a sin-offering, and not "unto" one.

Which means that the term "sin" here still must be defined.

It does not relate to "sin-offering" and it does not relate to transgression (for Christ was not a transgressor). What does it relate to? There is but one possible answer: to the sin-nature. Christ died unto that. He never gave way to it, and he permitted it to be nailed to the stake.

That is the obvious meaning of the verse before us.

The question has been asked: If Christ was burdened with a sin-contaminated nature, how could he possibly have been infallible and absolutely spotless in character?

The answer is: God did it (Rom. 8:3). "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). The Lord Jesus was God manifest in flesh (1 Tim. 3:16), the "Son of man" whom Yahweh "made strong for Himself" (Psalm 80:17).

Is this difficult to understand? Even if you find it so, do not dispute it, but accept it in faith.

Romans 8:3

Paul wrote:

"God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

It is obvious that the Lord must have been related to sin in the flesh in order for it to have been thus

condemned. And what sin was there? There is only one reply which receives the support of the apostle's teaching, and that is, the evil element or principle in the flesh which resulted from Adam's transgression, and which culminated in death; which evil element, since the Fall, is inseparable from our nature. To condemn sin, in the sense of Paul's words, was to condemn human nature, which was done before the eyes of all men in the crucifixion of Christ.

The clean flesh theory refutes all this and seriously interferes with what is revealed concerning our Lord as Probationer, Mediator, and anti-typical Lamb of God. As to his probation, it robs him of merit due to him in overcoming the trials and temptations arising from defiled human nature. As to mediatorship, it takes away from his followers that encouragement and comfort which springs from a knowledge that he can be sympathetic and touched with their experiences, having shared their sinful flesh. As to his mission as the Lamb of God, it denies point blank that in his crucifixion sin was literally and physically condemned.

In short, as a theory, it destroys the fundamentals of our faith. The Statement of Faith rightly includes among the *Doctrines to be Rejected* the following:

That Christ was born with a "free life".

That Christ's nature was immaculate. That there is no sin in the flesh.

Finally, for an outstanding exposition of the Atonement, we suggest for study the booklet: *The Blood Of Christ*, by Brother Roberts.

(This article completes this series)

PSALM GROUPINGS

The Five Sections Of The Psalms

The Book of Psalms actually comprises five separate books, answering to the five books of the Pentateuch (Genesis to Deuteronomy). They are classified as follows: Book 1 — Psalms 1-41; Book 2 — Psalms 42-72; Book 3 — Psalms 73-89; Book 4 — Psalms 90-106; Book 5 — Psalms 107-145.

The final five Psalms provide a sort of appendix, repeating these five-fold divisions in these separate Psalms.

Each of these sections is ruled off, as it were, by words of benediction, thus:

"Blessed be Yahweh God of Israel from everlasting, and to everlasting. Amen, and amen" (Ps. 41:13).

"Blessed be His glorious name for ever; and let the whole earth be filled with his glory: Amen, and Amen. The prayers of David the son of Jesse are ended" (Ps. 72:19-20).

"Blessed be Yahweh for evermore. Amen, and Amen" (Ps. 89:52).

"Blessed be Yahweh God of Israel from everlasting to everlasting; and let all the people say, Amen. Halleluyah" (Ps. 106:48).

"Let all flesh bless His holy name for ever and ever" (Ps. 145:21).

Book 1 of the Psalms is the Genesis book. It concerns man, revealing the counsels of God concerning him. It shows that all blessing is bound up in obedience, and closes with a benediction and double amen (see above).

Book 2 is the Exodus book. It deals with Israel as a nation,

and sets forth the counsel of God concerning Israel's ruin, its Redeemer, and the principles of redemption. It also closes with a benediction and double amen.

Book 3 is the Leviticus book. Emphasis is given to God's counsel concerning the Sanctuary. It closes with a benediction and double amen.

Book 4 is the Numbers book. Israel's relationship with the nations is given prominence, and the counsels of God concerning the earth. It closes with a benediction, amen and Halleluyah.

Book 5 is the Deuteronomy book. It provides counsel concerning God's word. It shows that all blessings for man (book 1), for Israel (book 2), for the sanctuary (book 3) and for the nations (book 4) are bound up with the living word.

The last five Psalms each begin and end with Halleluyah, rendered "Praise ye the Lord," but only one word in the Hebrew.

In regard to the last five psalms, *The Companion Bible* suggests that they "are an echo and reminiscence of the whole of the five books" (though others join them with Book 5). Hence Psalm 146 can be aligned with the Genesis account. Consider:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (v.4; cp. Gen. 2:7).

"Happy is he that hath the God of Jacob for his help, whose hope is in

the Lord his God" (v.5; cp. Gen. 28).
 "Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever" (v.6; cp. Gen. 1).

Psalms 147 can be aligned with the Exodus account. Consider:

"He telleth the number of the stars; he calleth them all by their names" (v.4; cp. Exod. 1:1).

"The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel" (v.2); "He hath not dealt so with any nation; and as for His judgments, they have not known them" (v.20; cp. Exod. 1:7, 20).

"He sendeth for His commandment upon earth: His word runneth very swiftly" (v.15); "He sheweth His word unto Jacob, His statutes and his judgments unto Israel" (v.19; cp. Exod. 20).

Psalms 148 can be aligned with the Leviticus account. Consider:

"He also exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him" (v.14; cp. Lev. 10:3).

Psalms 149 can be aligned with the Numbers account. Consider:

"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, 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" (vv.5-9; cp. Numb. 14:21; 24:17-24).

Psalms 150 can be aligned with Deuteronomy. Consider:

"Praise Him for His mighty acts: praise Him according to His excellent greatness" (v.2; cp. Deut. 3:24).

Messianic Psalms

"The anointed (Christ) of the God of Jacob" is the sweet theme of all the psalms. Thus many psalms are Messianic, but here it

is proposed to mention only some of the more obvious ones.

Psalms 2 speaks of the Son (v.7) as conqueror (v.9) and king (vv.6, 8).

Psalms 8 describes him as the son of man in lowly estate rising to honour and glory, to inherit what Adam lost.

Psalms 16 refers to the son's confidence in Yahweh; his death, resurrection and glorification.

Psalms 22 was in the mind of Christ on the cross, and outlines his sufferings (vv.1-21) and ultimate glory (vv.22-31).

Psalms 24 speaks of the Christ-body as Yahweh-Tzva'oth and the Ark, entering the new Temple (see Ezek. 43).

Psalms 40 refers to the complete dedication of the son; his life-long enslavement to the will of God (as in Exod. 21:1-6 — ears opened or digged, pierced).

Psalms 45 is a "song of the beloved", and comprises a royal marriage hymn, speaking of the beauty and prowess of the king, and the consecration and purity of the bride: their union and establishment in the kingdom.

Psalms 68 is based on Israel's march from Sinai to the Promised Land by the power of Yahweh, and is related to Deborah's song of victory. It tells in inspiring language of the invincible progress of Christ and the saints from Sinai to Zion, the establishment of his kingdom in glory, and the subjugation of the nations.

Psalms 69 predicts that the "zeal of Yahweh's house" shall "eat up" the Lord. It relates to the Lord as the trespass offering, as Ps. 22 does as the sin offering, and Ps. 40 as the whole burnt offering.

Psalms 72 is David's prayer for Solomon his son, and will see its complete application in his greater son, the redeemer of his people, and saviour of the world.

Psalms 91 is in the form of a three-way conversation. Vv.1, 3-13 express the psalmist's assurance of the protecting influence of Yahweh engendered by (a) Messiah's vow of service and trust; and (b) Yahweh's personal assurance to the Son.

If Psalms 91 is accepted as a Mosaic compilation, all the words of Christ's temptation were from Moses. Compare

Matt. 4:4 with Deut. 8:3; 4:6 with Ps. 91:11-12; 4:7 with Deut. 6:10; 4:10 with Deut. 6:13.

Psalm 110 sets forth Messiah as the king-priest of the future age; the judge of the world, and originator and sustainer of his young ones.

Psalm 132 relates to David's greater son — his struggle and his victory; his entrance into Zion that he might rule with his saints "for ever".

The Three Year Lectionary

It is now accepted that the Jewish sabbath worship incorporated the reading of a portion of the Pentateuch, so that over a three-year period the whole of it was covered. This raises interesting thoughts as to the use Jesus made of the day's reading when he preached in the synagogue, as he must have done on many a sabbath during his 3½ years' ministry (it seems quite certain, for example, that the *Sermon on the Mount* was based upon Psalm

15).

The suggestion has further been made that it was customary also to recite a psalm at the close of each sabbath-day service. Following through with this thought we find a remarkable association between the Pentateuch and the Psalms which throws much light on the reason for the division of the Psalms into five books.

It is said that the reading of Genesis ended on the 41st sabbath, Exodus on the 72nd, Leviticus on the 89th, Numbers on the 116th, and Deuteronomy on the 144th: the Jewish calendar being of 12 months each of four weeks, totalling 48 each year and 144 weeks in three years. An intercalary month was added seven times in 19 years — the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th.

Consider, then, the following chart:

Sabbaths	Pentateuch Book	Psalter		Suggested	
		Book	No.	Psalms	No.
1- 41 = 41	Genesis 50	1 = 1- 41	41	1- 41 = 41	
42- 72 = 31	Exodus 40	2 = 42- 72	31	42- 72 = 31	
73- 89 = 17	Leviticus 27	3 = 73- 89	17	73- 89 = 17	
90-116 = 27	Numbers 36	4 = 90-107	18	90-118 = 29	
117-144 = 28	Deuteronomy . . . 34	5 = 108-150	43	119-146 = 28	
	144		150		146

It will be noticed that there is an exact correspondence between the first three books of the Pentateuch and of the Psalms. In other words, on the same sabbath on which the reading from Genesis concluded, the reading from the first book of the Psalms would also be completed. The first three books agree exactly, but there is some difficulty with the remaining

sections. However, this is solved if the "suggested" column is accepted. In considering this, the following undeniable facts must be borne in mind.

1. Psalm 90 (the "Wilderness Psalm") must co-incide with the beginning of Numbers.
2. Psalm 119 must co-incide with the beginning of Deuteronomy: both relating to the Law and the word of the Lord.

3. Column 1 provides 27 sabbaths for the reading of Numbers, whereas column 3 provides only 18 Psalms in the same period. On the other hand, the "suggested" column provides 29. But if we allow that Psalm 103-104 and 114-115 originally were two Psalms instead of four as at present (and this seems likely), we come back to the required number of 27.

Thus we have 146 Psalms accounted for; and the suggestion is that the remaining four Psalms were recited in the intercalary month. Thus over this three year

period all the Psalms would be recited: a most interesting conclusion when it is recalled that the Lord's public ministry was a little over three years.

The Sermon On The Mount

As an indication of the way in which the Lord drew upon the Psalms for the purpose of instruction is revealed when Psalm 15 is compared with the Sermon on the Mount. It can be epitomised thus:

Psalm 15	Matthew 5, 6, 7
V.1 — "Who shall dwell?"	Ch.5:3-12 — Principles of this blessedness.
V.2 — "Walketh uprightly"	Ch.5:13-16 — Walking in the light.
"Worketh righteousness"	Ch.5:17-20 — Righteousness exceeding Pharisees.
"Speaketh truth in heart"	Ch.5:21-26 — Heart hatred.
	Ch.5:27-32 — Heart adultery.
	Ch.6:1-4 — Heart almsgiving.
	Ch.6:5-15 — Heart prayer.
	Ch.6:16-18 — Heart fasting.
	Ch.6:19-21 — Heart treasure.
	Ch.6:22-24 — Heart service.
	Ch.6:25-34 — Heart rest.
V.3 — "Backbiteth not,"	Ch.7:1-5 — Beholdeth not mote.
"Nor doeth evil"	Ch.5:43-48 — Love your enemies.
V.4 — "Vile person contemned"	Ch.7:15-23 — By your fruits ye shall know them.
"Swareth to own hurt"	Ch.5:33-37 — Communication be yea, yea.
V.5 — "Putteth not money to usury"	Ch.5:38-42 — Give without reward.
"He that doeth never removed"	Ch.7:24-27 — Doeth, build on rock, fall not.

The Lord's teaching was rooted in the Old Testament Scriptures, and not the least the Psalms. He, himself, instructed the Apostles, saying:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and

in the prophets, and in the psalms, concerning me" (Luke 24:44).

The record continues: "Then opened he their understanding, that they might understand the scriptures."

The Psalms are not only expressive of the inner feelings of

their authors, but also of the Lord himself. The study of them can enrich our understanding of the divine purpose, and provide us with comfort and instruction

in times of doubt and difficulty.

— E. Wilson (Adelaide)

— from notes.

(This completes the series)

BRITAIN AND GIBRALTAR

During the past two years, bitter controversy has raged concerning British occupancy of Gibraltar, the fortified town and headland of southern Spain, and the future of Britons resident therein has been in the balance.

Brother Thomas saw in the British occupation of this highly strategic spot a point of identification with the "merchants of Tarshish" of Ezekiel 38:13. The word "Tarshish" has been etymologically identified with a root signifying *hardness* or *endurance*. When the Phoenicians, pursuing maritime commerce all over the then known world, sent out ships to go long distances, they gave them the name of *Ships of Tarshish* or *Ships of Endurance*. The farthest points they reached were given the same name in a very easily-understood way: they were the limits of their endurance.

Strabo, the Greek historian, wrote of Gibraltar under the name Tartessus. He lived from B.C.63 to A.D.25. He was of Pontus, and the most travelled man of his day. His *Geographica* is a most important work of antiquity upon the subject of world geography.

It is extant in seventeen volumes. He states that the point of Spain, Hispania, first received the name Tartessus from the Phoenicians who so named it as they pursued their coastwise voyages.

Now Ezekiel 38:13 identifies Tarshish in the latter days with the Lion power. We therefore would expect Gibraltar to be occupied by the British at the time of the fulfilment of the prophecy.

The name Gibraltar is derived from *Jebel Tariq* (the mount of *Jebel*). This chief, with an Arab-Berber horde, invaded Andalusia in A.D.711 (see Rev. 9). He fortified the Rock for the first time to secure his African communications. Just before the Armada, Philip of Spain, husband of Queen Mary, engaged a British engineer to strengthen its fortifications. This man's name was Daniel Speckle, a Yorkshireman.

In the war of the Spanish succession, in 1704, George Rooke took the rock for Britain with the help of the Dutch, without even consulting his own Government.

Since then Britain has tried to rid herself of Gibraltar time and again.

In 1713 England was anxious to abandon it in exchange for any tiny Spanish possession in America or Africa, or without any payment at all. However, the King of Spain did not want the barren promontory, and asked Britain to keep it.

In 1717 England again offered to relinquish it.

In 1779 to 1781 England offered to exchange it for Porto Rico or Guadaloupe. Spain refused.

Throughout the nineteenth century, Spain made no approach to Britain to acquire the rock; no doubt, in view of her own weakness, she preferred this strategic point to be in the strongest possible hands.

In 1899 there were again fruitless negotiations between the two Powers. During the Great War (1914-1918) there was agitation in the Spanish Press to exchange Gibraltar for Ceuta. Albert Mousset in his book *L'Espagne dans le Politique Mondiale* tells of this and of its unacceptability to Spain. He infers that Britain was again willing.

In 1907, when King Edward VII went to Spain, an agreement was made between England, Spain and France which, in a friendly way, confirmed Britain's possession of Gibraltar, with full power to fortify it as she pleased. Don Luis Araquistain, for some time Spain's Republican Ambassador to Paris states in the *Review of Reviews* for October 1942:

"Spain, rather than the treacherous and ambitious Italy of Mussolini, is the country most interested in the preservation — for some long time to come — of England's supremacy at sea."

Thus, against their will at some periods in their history, Gibraltar has been placed in the care of the "merchants of Tarshish, with all the young lions thereof," and despite further pressures in recent years, still remains under British domination.

This affords another useful illustration of the way in which the divinely-given prophetic word fulfils itself in spite of the machinations of men.

— G.H. (England)

"My meditations in the Word have led me to consider the use of 'snow' in Scripture. The word is used in no less than 10 different ways. It is used to declare the beauty and perfection of design by the Creator. It is used as a blessing, and a curse. It is a synonym for the Word itself. It is a symbol of adversity, and for the influence of sinners. It is represented as being both unseemly and refreshing according to circumstances. Its whiteness speaks of purity, but also of leprosy. The glory and exquisite beauty of the crystals speak of the perfected sons of Adam in the Age to come, settling down upon the earth to cover it with a mantle of beauty and purity: a holiness which is the manifestation of Yahweh Elohim."

— K.M. (SA.)

Ecclesial Stagnation

In these days of cold-hearted formality and new-fangled heresy, it seems about to come to pass what our Lord negatively said before his departure: "When the Son of Man cometh, shall he find faith in the earth?" Alas, that such a state of matters should prevail amongst us and the Lord at hand! (W.S.)

3. — DAILY EMPLOYMENT

"Not slothful in business . . ." (Rom. 12:11)

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Do Not Be Restless For Change

In my previous articles, I have sought to emphasise that the Truth is practical in its precepts, governing every avenue of life. It lays down principles that directly affect human relationships, and provides the means for an enriched experience now, as well as life eternal in the future. Thus "it has promise of the life that now is, as well as that which is to come" (1 Tim. 4:8).

In regard to daily employment, it lays down a precept which many find difficult to follow. Paul instructed:

"Let every man wherein he is called, therein abide with God" (1 Cor. 7:24).

This is a commandment that many coming to a knowledge of the truth are tempted to disobey. The ideal set before them in Christ seems quite incongruous to what they are used to in business, and they would prefer to seek for some more congenial form of employ.

Sometimes it might be desirable to do so, but in most cases it is not. Consider the circumstances of the writer. When I first came to a knowledge of the Truth almost any business seemed preferable to the one I was engaged in, because that one appeared the most difficult in which to render

obedience, to the commandments of Christ. But what shortsightedness! This I soon realised. If I had followed my original desires, it would have been a case of "out of the fryingpan into the fire"!

Paul's words proved to be both practical and wise.

Since then, I have frequently heard brethren complain of the "tricks of the trade" they claim they have been asked to do; things, they declare, that are downright dishonest.

Surely, even under those circumstances, Paul's counsel remains wisest, and applied to these conditions it would be: "Stick to your calling, and forsake the dishonest tricks."

You doubt it?

Then hearken to John the Baptist when answering the question of the soldiers as to what they should do. Did he advise: "Your business is odious; leave it at once?" No, he replied:

"Put no man in fear, neither accuse any falsely; and be content with your wages!" (Luke 3:14).

Was not that a case of advising: "Stick to your calling, and forsake the tricks"?

The apostolic advice to brethren, be they tradesmen or salesmen, masters or servants, is, Abide in your calling; be content; obey the commandments; do your duty.

Oh, but we shall get discharged — kicked out with no character, some might reply.

Well, what if we do, oh we of little faith! Surely that cannot happen without God's permission. Do you think that He concerns Himself about "the very hairs of our heads," and takes no cognisance of what happens to our bodies on which they grow? Did not the Lord teach that "your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). Let us exercise faith.

Positions Of Responsibility

In time past, in the discharge of duty, one of God's servants was made ruler in Egypt, and another had his head chopped off at the request of a sensual woman; but we can recognise God's hand in both affairs for ultimate and eternal good.

Does actual experience teach that employees are discharged by employers for being all-round faithful? That has not been my experience; but the very reverse. Generally employers respect a faithful man, and are more inclined to put confidence in him. I have known brethren who have long occupied most responsible positions, and retained their employers' highest confidence and respect, whilst faithfully endeavouring to keep Christ's commandments even in their commercial environment. In fact, they often compare favourably with others whom I have known who are always bemoaning "what they have lost through accepting the truth." Was not Joseph, the Premier of Egypt, faithful to his God? Did

not Daniel, the chief President of Babylon, remain consistent with his heavenly calling? Could you imagine Nehemiah, the Cup-bearer of Persia, obtaining and retaining his position through trickery?

The answers to these questions are obvious, and they provide an example to us. Never let us overlook the fact that even "the hearts of kings" are in the hands of the Lord, and He turneth them whithersoever He will" (Prov. 21:1). He can similarly turn the hearts of employers or customers if it be His will.

But do not let us take the other extreme of trying to emulate Joseph, Daniel and Nehemiah in our business relationships. Those men did not seek the high positions they ultimately held, but were directed to them by a divine providence that they could not understand at the time. We live at a time when promotion is easy, and if we are prepared to give our time and energies to it, we can quickly "make good" in the commercial world.

That is a temptation we need to avoid. When opportunity is placed before us, let us consider as to whether it will affect our service to the Truth. For example: a brother is offered a more lucrative position, but it entails long hours of learning outside the normal period of business. This means that he will have to miss some meetings for a while, but he is confident that once he receives the position dangled before him, he will be able to serve the truth better.

Is he entitled to accept this? The answer is found in 1 Cor.

7:24 quoted above.

Overtime, shift work, employment in isolation — all of which carry more pay — should be avoided if they involve “forsaking the gathering together” of the saints, or eat into the precious time available for the study or extension of the Truth.

It is better to avoid positions of responsibility in this age of commercial pressure, and follow the example of Paul who learned “in whatsoever state I am, therewith to be content” (Phil. 4:11).

Is It Consistent?

A brother is agent for a book-selling firm, in whose service it is his duty to supply to canvassers (among other books) works of an orthodox religious character. A second brother is a deliverer in his employment, and has to carry books of the description mentioned to such as subscribe for them. A third brother maintains that the first and second are following an occupation inconsistent with their profession as friends of Christ and agents for the truth.

Is the third brother justified? And what should the first and second do?

If the third brother is justified, then almost every brother engaged in commerce must be classified with the first and second brethren. The grocer may sell things that in Christ he would not use himself; the draper will stock garments that we would not consider becoming on a sister in Christ; the chemist stocks cosmetics and drugs that can be unwisely used.

A brother, a newsagent, finds that part of his charter is to stock religious papers. He does not

want to do so, and feels embarrassed at selling them. But if he does not do so he will lose his licence from the publisher. Must he go out of business? Is the religious paper he sells as evil as the modern newspaper? He does not have to give undue publicity to the religious paper, and doubtless he would not do so, but is he to be accounted responsible for those who purchase it? They will get it elsewhere if he does not supply it!

A Christadelphian bookseller might decide that he will refuse to stock certain literature concerning which no compulsion is exercised upon him to do so. We applaud the action, particularly as it means a lessening of profit. But that is his own concern, and he must not measure the actions of others against his own. Paul warned against this form of comparison. He declared:

“They measuring themselves by themselves, and comparing themselves among themselves are not wise” (2 Cor. 10:12).

Where is the line to be drawn? In answer to this, Brother Roberts once wrote:

“The line is discernible; but requires a wide view to be taken of the mission of the truth. That mission is the same now as in the apostolic age. It comes to a world lying in wickedness and asks a people out of it, for a certain future purpose. It does not require them to emigrate like the Mormons to a separate country in which to work out life on heavenly principles. It does not invite them to hope for the renovation of the world at all at the present stage. It recognises the world as a world of sinners, hopelessly beyond cure till the Lord takes it in hand; and asks them to recognise it too, and to accommodate themselves to the situation and time. ‘I pray not,’ said Jesus, in prayer to the Father,

'that Thou wouldst take them out of the world;' and when Paul explains the bearing of the instruction he had given them about not keeping company with fornicators, he says, 'Yet not altogether with the fornicators of this world... for then ye must 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...'

"Now here is the problem: how can men, called out of the world to be a holy people to the Lord, sustain their holiness while continuing in the world, as that same calling requires them to do? For instance, the truth calls Lydia, at Thyatira, a seller of purple (Acts 16:14), in which occupation she is called upon to minister to the pride of life as indulged by her lady patrons. Or it calls on Aquila, with his wife Priscilla, who, as tentmakers in Rome, are accessories to the equipment of the army. Or it calls a slave, who is bound in many ways to minister to a master's lusts, to accompany him to the idolatrous temples, to gladiatorial encounters and wild beast exhibitions in the amphitheatres, or to the revelries of the Roman patricians. How were these and all such to act? Was Lydia to give up her purple selling? Aquila to abandon tent making for the army? The slaves to refuse obedience because all these things were related to the occupations and institutions of an evil world? On this point Paul's judgment appears to have been asked. His answer is: 'Let every man abide in the same calling wherein he was called. Art thou called being a servant (slave) care not for it, but if thou mayest be free use it rather... Let every man *wherein he is called therein abide with God*' (1 Cor. 7:20). "Servants obey in all things your masters, according to the flesh, not with eye-service as men pleasers, but in singleness of heart, pleasing God" (Col. 3:22)."

Where Responsibility Ends

The above is highly reasonable. Out of evil God is bringing good. We live in and by this evil world in which we are born, and we shall be saved by our deportment in

those things arising out of our connection with it. We are not responsible for the evil. This is provisionally allowed of God and will be instrumental in developing good ends. Our individual part is all we are responsible for — not the evil of the work to which our individual part may stand related.

If it had been our lot to be born Roman slaves, subsequently enlightened by the truth, we should have been in the course of duty compelled to carry wine to the banquet hall, though the wine we carried was to be consumed on the lusts of sinners. To join in the revel we should not be at liberty. Our part would be limited to the act of carrying. We should not be responsible for the use to which our master turned our time. We should be responsible for the manner in which we discharged our duties — faithfully or otherwise: or the way we spent any time that might be our own. If we used such time to attend tables we might have to answer for it. Or, had the truth found us sellers of purple, we should have been in the way of duty in executing an order for a rich lady. Our part would be to give a good article for a righteous price, and to use our gains in the Lord's service. We should be responsible, not for the use the robe might be turned to, but for the way we used the money we made by making it.

We are at liberty to make honest contracts of service without being responsible for the use to which the product of our honest services may be turned by the evil world in which we live. Thus in the various trades and occupa-

tions of our own day, we need not concern ourselves with the uses things are put to, so that our part in the matter be honourable and legitimate. A clergyman might want a coat; a thief a pair of shoes. A brother supplying these would be no partaker in the sin to which they might become accessory. Or a chapel might be wanted for a particular neighbourhood where the only builder might be a brother. He might refuse to participate, but that would be his own concern. If he did otherwise, he would compromise nothing in executing the work as a matter of business contract, no more than a printer who prints an advertising brochure. With such uses those concerned do not share any responsibility, and their duty is to execute their normal labors faithfully.

But if a brother were to suppress his testimony to the truth for the sake of getting the job, or were to use his private time and personal means and influence to get up a chapel "cause," for the sake of propitiating his neighbours and establishing a connection, he would be guilty. Let him clearly, openly, and publicly proclaim his adherence to the cause of Christ whenever opportunity affords; and at the same time serve all and sundry in the normal pursuit of his business.

At the same time, let him exercise care against giving himself to the promotion of objectives opposed to the Truth. A paid secretary, for instance, or official of any sort, involving moral identity with the system, would be in a position incompatible with saintship. We leave their schemes to

themselves, doing the mechanical part merely as a matter of honest livelihood.

His responsibility is limited to the discharge of his duties for which wages are given. If his master were to ask him to identify himself with the propagation of some special opinions opposed to the truth, either by writing or speaking, or in any other active way, there would exist the difficulty hinted at.

In the case of book-selling this principle applies. Even if the business were a brother's own, he would not be responsible. It would still be a mere matter of civil contract, for, as a bookseller, he would by implication contract with his customers to fetch and carry for them at a price any book or article in that line of trade they might want. It would be different if he recommended a book that is opposed to the truth. In the case of an agent to a bookseller, the matter is almost beyond the province of serious discussion.

Give Service

One of my strongest convictions is that, true obedience to our heavenly Father will never bring a man to poverty. David declared: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." How true! The righteous man remembering the commandment to be "not slothful in business," and "studying to be quiet, minding his own business, and working with his own hands" (Eph. 4:28) will surely prosper, for, asserts the wise man: "Seest thou a man diligent in his business: he shall stand before kings;

he shall not stand before mean men" (Prov. 22:29). Such a one of necessity will "abstain from all appearance of evil," and be enabled to "provide for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21).

Yes, the man who follows out the text that appears in the beginning of this article, and who connects it with the other text that says: "Whatsoever thy hand findeth to do, do it with thy might" (Ecc. 9:10), is bound to be a successful man, for did you ever know anybody stick to any kind of business, no matter how unpromising, for ten years who did not prosper? Not one! No matter how bad it might be at the beginning — if he stuck to it earnestly and faithfully, and tried nothing else; no matter how hard he may have found it sometimes to keep his head above water, still, if he persevered, he always came out right in the long run.

That is not the case with the person who is always changing jobs; who is constantly dissatisfied with what he is doing; who is a mere time-server, and not prepared to give adequate service for the money paid him. It is not the case with the person who is envious of the lot of others, and dis-

contented with his own, and gives indifferent service to his job, seeking every means to absent himself from his employ. Does such a one labor "in singleness of heart as unto the Lord" (Eph. 6:5)? By no means. He is useless in his job, and useless to Christ, but with that we hope to deal later.

Meanwhile, consider the truth of the following ditty:

*"I never saw an oft-removed tree,
Nor yet an oft-removed family
That throve so well as those that
settled be."*

Great works are performed not by strength but by perseverance; and what is perseverance but "the continuance in any design, state, opinion, or cause of action." Don't complain of weakness, or mental mediocrity, for "if there is one thing on earth which is truly admirable it is God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated;" therefore:

*"Argue not
Against Heaven's hand or will, nor
bate a jot
Of heart or hope, but still bear up
and steer
Right onward."*

This will ensure "success" for it defines one "not slothful in business," and "Success" is the topic of our next discourse.

Time For Action

While the children of darkness are all astir with their vagaries and enterprises, it is not meet that those who are permitted the high responsibility of knowing the truth, should sit with folded hands. The day of light, and life, and truth, is at hand; it is our part meanwhile to comport ourselves in all things as the children of that age. (R.R.)

"The Lord's people are known to Him by their child-like obedience to His Word. All is mere talk that falls short of this."
— J. Thomas.

The Significance of Cherubim

Completing the study commenced in our last issue. See pp. 232-235.



Cherubs Of Christendom

"Surely our fathers have inherited lies, vanity and things wherein there is no profit," declared Jeremiah (Ch. 16:19). Christendom illustrates the truth of those words. Among the "many inventions" that man has "sought out" is the little figure of Cupid taken from Grecian mythology.

This cute little "god of love" was harmless enough. He had wings, it is true, but only that he might fly speedily to bring true lovers together; he used his little bow and arrow to shoot a dart into the heart, not to kill however, but to cause two people to fall in love with each other.

When we come to investigate as to why orthodoxy has engaged in these fancies, we learn that they are derived from the words of Jesus: "Suffer little children to come unto me . . . for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16-17).

Of course the emphasis should be placed upon the words *of such* and *as* in Jesus' speech; for he was not teaching that little children will be saved because they are such, but that adults would be acceptable who manifested a childlike disposition of faith

towards the things he taught (cp. vv.9, 10, 14).

Nevertheless, it is pleasant for those who believe in the immortality of the soul anyway, to consider dead children as baby angels, celestial cherubs, performing a work of love, having sprouted wings to facilitate their activities! But how far from the truth is such folly.

Old Masters Of The Art World

The most marvellous works of art, executed by the great masters of the past, are on exhibition in art centres throughout the world. The Louvre in France, the Sistine Chapel in Rome, and other church cathedrals excel in these masterpieces. Expertly chiselled pieces of statuary in marble and granite, wonderful paintings in oil preserved for hundreds of years, record the religious concept of the times by such renowned artists as Leonardo da Vinci (1452-1519) and Michael Angelo (1475-1564).

These great masters, and those who followed them, were not given freedom of choice to paint their subjects according to the dictates of their own reasoning. Under the commission of high church dignitaries or of kings of their day, they were obligated to portray in their work, those figures of a religious character in the manner

of the accepted fancy of the times. Thus the cupids and angels that abound in their paintings.

It is claimed that men of the integrity of Michael Angelo suffered both mentally and physically in the execution of their work which they produced under direction of their overlords (see *The Agony And The Ecstasy* by Irving Stone). They produced figures out of the imagination of the flesh, and these ideas still remain as the Dictionary definitions reveal. The following is a definition supplied:

CHERUBIM, CHERUB: An angel next to Seraph in rank; a beautiful child; angelic; round and ruddy of face.

SERAPH, SERAPHS, SERAPHIM: A celestial being; an angel of the highest order in the celestial hierarchy.

The artists' impressions of angels, cherubs and seraphim with bodies sprouting wings, and heads encircled with smoky halos, are accepted today as religious fact, forming the decoration on a Christmas card, or the illustration of a religious book.

The Cherubim Of The Bible

The Cherubim of the Bible do have wings, but whereas the orthodox angel has only one pair, those of the Bible are described as having as many as three pairs. The orthodox angel is represented as having the feet of a man, but the Bible Cherubim have the feet of a calf. There is a difference also in the general appearance. Angels have but one face each, but the Cherubim are represented as having four. Ezekiel's description of the Cherubim included the following:

"The likeness of four living creatures ... every one had four faces, and every one had four wings ... their feet were straight feet; and the sole of their feet were straight feet as the sole of a calf's foot ... 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).

Moreover they had wheels:

"... As it were a wheel in the middle of a wheel . . . As for their rings (rims), they were so high that they were dreadful; and their rings were full of eyes round about them four".

The Hebrew word *cherubim* is a plural noun, and in the faces described, Israelites were to see the face of their Creator in His manifestation towards His people. In that of a Man — the Son of man whom God would send for the redemption of the world; in that of a Lion, that of the ruler, the "Lion of the tribe of Judah" (Rev. 5:5); in that of the ox, His care for humanity; in that of the eagle, His hovering spirit over all creation.

Ezekiel further declared:

"And there appeared in the cherubim the form of a man's hand under their wings" (Ezek. 10:8).

Here is the means by which the divine blessing will be revealed, pronounced by Moses when he said: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). He spoke also of the eagle:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so Yahweh did lead him ..." (Deut. 32:11).

It is a beautiful analogy of the mercy of God towards the child-

ren of men.

Their feet "sparkled like the color of burnished brass," and their general appearance was "like burning coals of fire" (Ezek. 1:7, 13). The cherubim are styled in Hebrews 9:5: "the cherubim of glory," for the Glory of God rested upon them, revealing the presence of the Creator by His spirit.

Cherubim In Eden

The cherubim are first mentioned in Genesis 3:24:

"So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life."

Adam and Eve were given coats of skin for a covering. This required the slaying of an animal, which became an acceptable offering for sin, and typical of "the Lamb that was slain from the foundation of the world" (Rev. 13).

Although Adam and Eve were banished from the garden in Eden, and barred from re-entry by the flaming sword, they were still within sight of the cherubim, and, in their presence, their offerings were acceptable to God, and a constant reminder of God's promised redemption through "the seed of the woman."

It was different, however, in the case of Cain. "No murderer hath eternal life abiding in him" (1 John 3:15), and since Cain was a murderer, his banishment was final. His exile was into the land of Nod (Heb. *darkness*), where there was no light of divine glory, and no opportunity for an acceptable sin offering. Cain's sentence was eternal death. It

was the realisation of this that brought forth his bitter lament: "My punishment is greater than I can bear . . . from thy faces (Heb. plural) shall I be hid" (Gen. 4:13-14).

Later, in relation to the Mosaic Tabernacle, two cherubim were made out of gold at either end of the Mercy Seat with their wings touching overhead, and their faces looking towards each other and downwards towards the mercy seat (Exod. 37:6-9). The glory of God shone forth between both being reflected in mercy seat and cherubim, and signifying His presence amongst His people. This typed the reality yet to be manifested in the earth, when the spirit of God is poured upon the redeemed, and they stand forth in the glory of eternal life.

Seraph And Seraphim

The dictionary definition of such is entirely wrong, of course, and we supply brief comments upon the related words used in Scripture.

Seraph: the burning, poisonous effect of a serpent's (*nachash*) bite. Example:

"Yahweh thy Elohim, who brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents (*seraph nachash*) and scorpions" (Deut. 8:14).

Figuratively the word is used for that which burns and glows from its copper colour; such as the serpent Moses made and placed on a pole.

The word *nachash* signifies a snake, from its hiss. A further

example is provided in Numbers 21:6:

"And the Lord sent fiery serpents (seraph nachash) among the people, and they bit the people; and much people of Israel died. And the Lord said unto Moses, 'Make thee a fiery serpent (seraph seraph) and set it upon a pole...' and Moses made a serpent (nachash) of brass (necho-sheth) and put it upon a pole (Num. 21:6, 8, 9).

The serpent of brass on a pole foreshadowed the offering of Christ (John 3:14), but later, when its symbolism was forgotten, the Israelites began to worship the seraph itself (2 Kings 18:4):

"He (Hezekiah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan, that is a piece of brass."

Thus Israel imitated the surrounding nations which had "sought out" their own "inventions" including the "winged sphinx" of ancient Egypt, the "winged bulls" of Nineveh, the "winged gryphon" of Assyria, the "winged horse" Pegasus of Greece, and other winged animals and serpents that the Gentiles have worshipped.

They were carried on throughout the pagan mythology of the ancient world, and ultimately, in the form of winged angels, cupids and such like, superimposed upon the Christian faith.

Titles Of Deity

The cherubim and seraphim represented manifestations of Deity. Similar manifestations are suggested by the various names by which He has been pleased to

make himself known. The Hebrew word *El* (God), pronounced Ail, denotes himself as the Power or First-Cause of all things. His angels are thus the "messengers of *El*."

Although the Scriptures declare that "God is a spirit" (John 4:24), it is clear that He is a personal God, Who has revealed Himself through His son by name Immanuel, or *El with us*. He did this by the manifestation of His spirit power (*El*) in Christ Jesus, the anointed Saviour. And though it is still "this same Jesus" (Acts 1:11), yet it is the Lord as "a quickening spirit" (1 Cor. 15:45).

In the resurrection, God, working through this "quickenning Spirit" will manifest His glory by bestowing the "gift of eternal life" upon all the redeemed even as it is now in His son. That will be the day in which "He shall make up His jewels" (mg. — special treasure — Mal. 3:17), such as shall constitute the Elohim of the future age. This name signifies *Mighty Ones* implying *El* in His chosen ones. The full title is Yahweh Elohim: He shall be mighty ones.

In Genesis 1, the angels are named Elohim, which, in respect to the mighty work they performed signifies *Power of the mighty ones*. However, in the summary contained in the 2nd chapter, the name of Yahweh precedes the name of Elohim which in conjunction signifies: *He will be the power of the chosen ones*. Although the earth was made through the ministrations of the angels, it was the Deity Who was its Creator; thus: "He hath made the earth by His power" (Jer.

10:12).

To Abraham, God was the *El Shaddai*: the Strength of Powerful Ones who overturned Sodom and Gomorrah with fire and brimstone. In *Names And Titles Of The Deity* (W. H. Boulton), the author shows that *Eloah* is the personal singular form of the word *El*, whilst *Elohim* is its plural. He writes:

"The fact of this derivation is in accord with the actual relationship which the Elohim bear to El; they are possessed of a strength which is derived, not inherent. An important point in relation to the word Elohim is the fact that, although the word is plural, it is almost invariably used with a singular verb."

The words *El* and *Eloah* are rendered God or god; but *Elohim* is translated God, god, gods, goddess, angels, exceeding, godly, great, judges, mighty.

The heavenly Elohim (angels) derive their strength from *El*. It can be said that El is in them, and that consequently their actions are really His. They are strong, glorious, and immortal; but their strength, glory and im-

mortality are derived from the El Who created them, and Who works through them. He is the strength of the mighty ones, the First, the Underived and Infinite One, who is from everlasting.

Of the angels, David said:

"Bless Yahweh, ye His angels, that excell in strength, that do His commandments, hearkening unto the voice of His word; Bless ye Yahweh, all ye His host; ye ministers of His, that do His pleasure" (Ps. 103: 20-21).

From Hebrews 2:5, however, we learn that unto those Elohim "he hath not put into subjection the world to come." This is the heritage of the Lord Jesus, and of those concerning whom he is represented as saying, "Behold I and the children whom God hath given me" (v.13). These will constitute the "firstfruits" of God's "new creation" on the earth, the Yahweh-Elohim of the millennial age, of whom it is written: "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

— A.D.E.

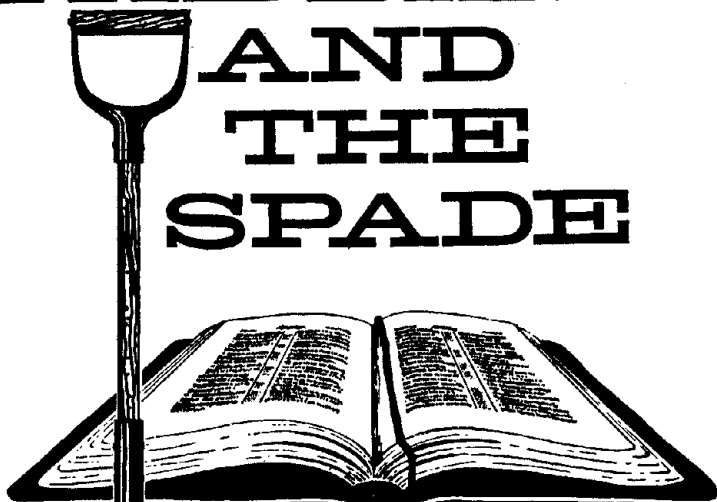
The Claim Of "Eureka"

I claim no "divine and miraculous inspiration," yet I maintain that whatever failures others may have learnedly accomplished, the exposition I have given in these three volumes of *Eureka*, however "ridiculous" and "arrogant" it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography and the truth of history. (J.T.)

Laodicean Apathy Opposed

No greater harm has popular theology done than the spiritual lethargy it has brought upon the people by its doctrine that we have to do nothing. The apostolic writings are full of the opposite doctrine. They are full of robust and breezy exhortation to put on, to put off, to beware, to take heed, to endure, to weary not, to fight, to overcome, to grow. (R.R.)

THE BIBLE AND THE SPADE



THE VALUE OF THE RUINS

Ruins — the veritable ruins of the long-lost cities of Bible lands — bits of palaces and temples, wall-pictures, statuary, cylinders, tablets. What a help to faith, when rightly considered are these unearthed relics. How they testify to the reality of these ancient places, and confirm the teaching of the Bible concerning them. Also what a reminder are their portrayals of idolatry of the unchanging tendency of the human mind to corrupt and forsake the way of God. Facts which the Scriptures reveal, the monuments corroborate. These facts are many, as archaeologists have shown. The Scriptures lead us to look for corruption of the Truth — for little light and much darkness among the ancient nations, including Israel, and the monuments show it to be so. These are some of the reasons that make these discoveries both interesting and valuable to Bible believers. In this supplement we consider the decline of the truth as revealed by archaeology, enabling us to fill in some of the details of the period of apostasy that led to Israel's decline.

ARCHAEOLOGY CONFIRMS THE BIBLE RECORD

Israel's Mission

W. F. Albright aptly sums up the mission of Israel to lay the foundation of monotheism, the worship of one living Deity, which was ultimately to lead to the abolition of the worship of idols in most parts of the world. He writes:

"It was fortunate for the future of monotheism that the Israelites of the Conquest were a wild folk endued with primitive energy and the will to exist, since the resulting decimation of the Canaanites, prevented the complete fusion of the two kindred folk which would almost inevitably have depressed Yahvistic standards to a point where recovery was impossible. Thus the Canaanites with their orgiastic (indulging in wild revels) nature-worship, their cult of fertility in the form of serpent worship symbols and sensuous nudity, and their gross mythology, were replaced by Israel with its nomadic simplicity and purity of life, its lofty monotheism and its severe cult of ethics."

Thus Israel, in spite of all its shortcomings and largely due to the efforts of their prophets (so few in number yet so strong in the Lord of Hosts) was able to fulfil its mission to introduce and establish the name of Yahweh in the earth. The destruction of the Canaanites, in the light of the total picture of their activities and the employment of Israel was right.

"It was a question of destroying or being destroyed, of keeping separate or of being contaminated and consumed. Compromise between Israel's God and the degraded deities of Canaanite religion was unthinkable."

Offerings And Sacrifices

Previous supplements have pointed out that the name El for God is found in the Ras Shamra texts. The plural Elohim, and the name Yah, are also present. Of course, in those texts, all are found in a polytheistic setting which has nothing in common with the use of these names in the Scriptures. Many of the ritual sacrifices referred to in the Pentateuch are also referred to in the texts. These include

the Trespass Offering, the Peace Offering, the Burnt Offering, the whole Burnt Offering, the Wave Offering, the Oblation of the first fruits, the New Moon Offering (Num. 28:11).

The expression "the bread of thy God" (Lev. 21:8) appears in a debased form "bread of the gods". Ideas connected with the Tabernacle and its furnishings are included. "The courtyard of the tent" corresponds with the "Court of the Tabernacle"; the "Holy Place of the Holy Places" recalls the "Holy of Holies"; the "Table of gold and the Sanctuary" reminds us of the "Table of Shewbread, overlaid with gold". The name for the priest in the Ras Shamra ritual is *Kohen*, the name always given to Hebrew priests.

Alphabetic Writing

The Ras Shamra tablets are now in the Louvre Museum in Paris. They show that Ras Shamra, in Syria, was not only a busy port, but also the seat of a seminary or college with a well equipped library of clay books. Eight different languages were spoken in the place, and the relative scripts were taught in the college.

These included Egyptian hieroglyphics, Babylonian cuneiform, pre-Babylonian or Sumerian, Hittite, three now unknown languages, and one, at first unknown, in an unfamiliar cuneiform writing. This was later found to be writing of an old Hebrew dialect, alphabetic in character; that is, each sign represented a letter and not, as in the case of hieroglyphic and other earlier scripts, a word.

Alphabetic writing was at one time thought to have originated with the Phoenicians or Northern Palestinians, about 900 B.C. The Ras Shamra discoveries from some 500 years earlier than this prove 900 B.C. to be much too late a date. In fact, 1400 B.C. has also been found to be too late a time!

At Serabit in the Sinaitic peninsula, a specimen of alphabetic writing has been discovered which dates back to the time of Abraham. Hetshepsut, princess of Egypt had turquoise mines at Serabit and also honored and decor-

ated a temple there. The alphabetic writing found there seems to be of Semitic and not Egyptian origin.

Just across the Gulf of Akaba from Serabit was the territory of Midian, and inscriptions show that the Midianites were not only miners, but they actually were employed in the turquoise mines. They were a Semitic people, descended from Keturah, Abraham's secondary wife, and this probably explains why Moses was able to remain for forty years in the land of Midian. Jethro, the priest, whose daughter Zipporah, Moses married, was certainly not ill-disposed towards the worship of one God, for he offered sacrifices to Yahweh. During his sojourn in Midian, Moses probably became acquainted with Serabit, and also knew about the alphabetic script, which had been long in use by the Semites.

According to Petrie, the worship at Serabit was Semitic and not Egyptian in character. He writes:

"An enormous mass of burnt offerings is shown by the bed of ashes before the sacred cave, tanks for ablutions are found in the temple courts, altars of incense are in the shrine itself . . . All of these belong to Semitic worship."

There is a distinct link between the writing from Sinai and that from Ras Shamra, which confirms the claim made by the workers at the latter place that they had come from the extreme south of Palestine. Some of their inscriptions refer to rites celebrated in the wilderness of Kadesh, which lies between Sinai and the Dead Sea, and which was a notable stopping place of the children of Israel. Ashdod, the Philistine city of the south as it became later, is mentioned. Traces of the Sinai script have been found at Gezer in South Palestine, and at Beth Shemesh in the centre of Palestine. At Lachish (Tell Deweir), J. L. Stanley discovered forty fragments of pottery which, when put together, formed an ewer, around the neck of which, painted in red, was writing in alphabetical script. This script has been examined by six leading authorities including Professor Langdon and Theodor Gas-

ter, and it is regarded as a connecting link between the Sinai script of Serabit and the Ras Shamra script.

The Critics' Debacle

The finds at Ras Shamra have been embarrassing to critics of the Bible. For example, the correspondence between the Mosaic and the Ras Shamra offerings is striking. Certainly it establishes the antiquity of the offerings under the Law, and furthermore suggests that the Canaanites debased originally pure religious rites, and turned them to idolatrous and bestial uses. This is in accordance with Scripture. It shows that Apostasy does not take long to make its entry. The Book of Judges makes it clear that almost as soon as Joshua and his contemporary elders were dead, the people served Baal (Judges 2:7).

Furthermore, the finds at Ras Shamra demonstrate that there is no need to find a late date for the writings attributed in the Bible to Moses. Originally, the critics had affirmed that the prophets of Israel antedated the Law of Moses since a codified law was not to be expected in the "primitive" times of Moses. But that opinion was proved to be nonsense by the discovery of the laws of Hammurabi, king of Babylon, hundreds of years before Moses. Hammurabi's Code was very elaborate and contained a number of enactments similar to those of Moses.

The critics were forced to modify their views. They changed their ground stating that when they said that the laws were later than the prophets, in fact of the time of Ezra about 450 B.C., they were referring to the ceremonial laws, ritual and sacrifice, and not to the civil or criminal regulations. Driver wrote:

"When the critics are said 'to place the prophets before the law', what is meant is the priestly law, the ceremonial regulations. No critic doubts that the other laws are earlier than the prophets. The resemblances between the Code of Hammurabi and the law in the Pentateuch are, however, entirely concerned with the civil and criminal regulations."

That theory has been completely de-

molished by the finds at Ras Shamra. The only laws in the Pentateuch which are regarded by critics as later than the prophets, i.e. the ceremonial or religious laws, which they date to

about 450 B.C., are duplicated in the ritual of Ras Shamra, dating from about 1400 B.C. This can only be termed the rout of the higher critical position.

AHAB'S INTERNATIONAL RELATIONSHIPS

Benhadad's Hostility

Previous articles have shown how that before the threat from Assyria forced the Palestinian and Syrian nations to combine against the common foe, a state of hostility had existed between them.

This was particularly the case between Israel and Syria. Ahab (869-850 B.C.) feared the threat of Syria. He continued to develop Samaria as a bastion against any attack from that quarter, also fortifying other places such as Jericho (1 Kings 16:34; 22:39). By marrying Jezebel he made an alliance with Tyre. The price of this treaty was the introduction of evil Baal worship into Israel, brought about by the determined influence of the Tyrian princess. Later he attempted a further protection-agreement with the neighboring kingdom of Judah, by marrying his daughter Athaliah to king Jehoram.

Athaliah was as evil as her mother, and the infection of false worship thus spread into the southern kingdom.

In B.C. 855, five years before Ahab died, the Syrians attacked. Their king, Benhadad I, appeared before Samaria at the head of a coalition of 32 vassal kings, and made a demand for tribute. At first Ahab agreed to meet the demand, but when an increased claim was made, he saw that there was no end to this kind of blackmail. He rejected the claim, and the Syrians boasted of how they would enforce it. This called forth one of the few wise remarks of Ahab:

"Let not him that putteth on his armour boast himself as him that putteth it off."

The king showed some belated trust in God, and this was rewarded. Some 232 young men of the princes of the provinces, probably servants of the provincial governors, were sent as an

advance guard against the Syrians, followed by an army of 7,000 men. Benhadad, engaged in a drunken orgy in his tent, treated the approach of the advance guard with contempt, and issued a drunken command for them to be taken captive. But in attempting this, his soldiers met with a disastrous defeat, and fled in disorder. Benhadad, himself, apparently narrowly escaping capture.

The prophet who had told Ahab that he would be victorious, appeared again and warned him that the attack would be renewed the following year. This happened. The Syrians, in investigating the cause for defeat, found an excuse on superstitious, religious grounds. They claimed, to their own satisfaction, that the gods worshipped by the Israelites were gods of the hills, and that their mistake was to attack them in that region. If they had fought in the plains, the result would have been different.

Thus encouraged, a larger army was assembled, so great indeed, that the Israeli forces looked like two little flocks of kids in comparison. The battle took place at Aphek, but the result was the same. The Syrians were routed. Benhadad was surrounded in the city, and found himself completely cut off from any hope of escape. It seemed inevitable that he would be put to death. He sought to obtain by diplomacy what he recognised that he could not secure by force. Using words of flattery, and an appeal for mercy, his messengers persuaded Ahab not only to spare him, but to make a treaty with him. Benhadad promised to restore certain cities which the Syrians had previously captured from Israel, and to allow Ahab to establish bazaars in the Syrian capital, Damascus.

Ahab had had a great opportunity to

destroy the Syrian power, but, by misplaced clemency, had thrown it away. On returning from the battle, flushed with success, he was accosted by a disguised prophet, who declared:

"Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people" (1 Kings 20:42).

Confirmation From Assyrian Inscriptions

Benhadad is mentioned in the Assyrian inscriptions, sometimes by the name of Hadad-Ezer and other times as Adadidri.

The same inscriptions indicate that whereas the Bible shows that Ahab's failure to follow up his victory was a defiance of the will of God, from a merely human point of view, it was apparently dictated by prospective happenings. Although the Assyrians, when Assurnasirpal was their king, had confined their attention to the more northern towns of Tyre, Sidon and Byblos, his successor Shalmaneser III (859-824 B.C.) now in 853 B.C., sent a powerful force against Syria and Israel, and the attack commenced very soon after the Syro-Israelite war.

Leaving the divine requirements out of account, it was wise, from the human standpoint, for both Ahab and Benhadad to forget their own antagonisms, and to join the coalition of neighbouring kings against the Assyrians. A previous supplement described how Shalmaneser claimed a great victory over his foes, and how he "rained destruction upon them and scattered their corpses far and wide". It may be doubted whether his victory was as complete as he claimed. He referred to no further successes, and, in fact, it was some six years before he resumed his invasion. The intervening period was fatal to Ahab. Benhadad once the Assyrians had shown themselves inactive, went back on his promise to surrender the cities taken from Israel by his father, notably the city of Ramoth Gilead. Ahab persuaded Jehoshaphat, king of Judah, to join him in an attempt to re-take it. After

a contest between the prophet of God, Micaiah, and four hundred false prophets led by Zedekiah, the son of Chenaanah, which resulted in the imprisonment of Micaiah and the acceptance of the favourable, but lying message of the others, an advance on Ramoth Gilead was made.

Ahab, secretly afraid of Micaiah's warning, sought to turn the attention of the enemy from himself, by disguising himself, but a chance shot penetrated his armour and by evening he was dead. Thus the most evil of Israel's kings met with an ignominious end, because he trusted his own, rather than divine wisdom.

Shalmaneser made attacks on Syria in 848 B.C. and 845 B.C., but though he mentions Benhadad (Adadidri) of Damascus, he does not refer to Israel in his inscriptions. Probably the Israelites had decided that the duplicity of Benhadad, in not keeping his promises, made it unwise to join a coalition of which he was a member.

The Assyrian Black Obelisk

The reign of Shalmaneser is famous for one of the most noteworthy ancient monuments, discovered by Austin Layard in 1846, and now in the British Museum. It relates to the period when Ahab and his family (including his grandson Joram) were dead, either killed, or murdered by Jehu, and Jehu had usurped the throne (842 B.C.). Shalmaneser's monument is the famous Black Obelisk which recalls an event not mentioned in Scripture. The monument shows Jehu kneeling before the Assyrian king. Following him come Israelites bringing gifts. The inscription reads:

"Tribute of Iaua (John, i.e. Jehu) son of Omri. Silver, gold, a golden bowl, a golden beaker, golden goblets, pitchers of gold, lead staves for the hand of the king, javelins, I recovered from him."

The comparative meagre tribute suggests that it was offered not as the result of conquest, but more probably for protection, and thus designed to purchase Assyrian support in case of emergency.

Ahaz of Judah later bought the help

of the Assyrian, Tiglath Pileser, in similar fashion (2 Kings 6:7-9).

The interesting feature of Shalmaneser's monument is that it contains in the figure of Jehu, the only portrait of a Jewish monarch known to exist. There is also an error on the inscription in that Jehu is described as the Son of Omri, though in fact, he was the son of Nimshi. Omri, from a merely human point of view — that of the surrounding nations — was a more important king than the Bible suggests, so much so that the Assyrians identified any later kings of Israel with him.

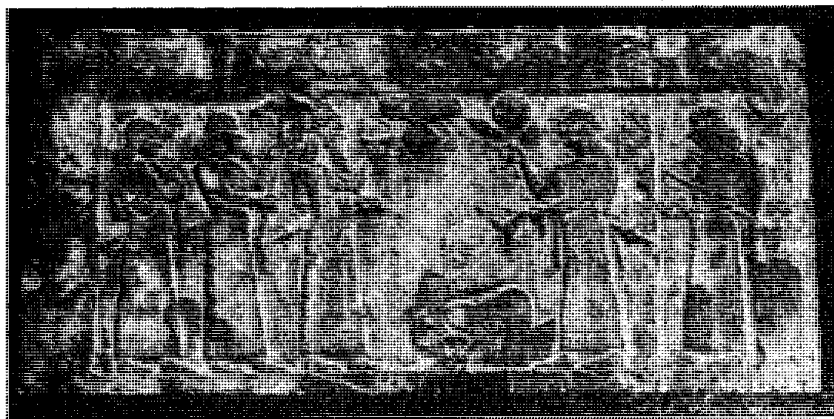
Jezebel's Cosmetics

The Bible account of the death of Jezebel describes how that, as Jehu approached Jezreel where she was staying, she painted her face (R.V. "eyes" — 2 Kings 9:30).

Literally the expression is "set her eyes in antimony", a black powder with which females in the East blacken the edges of their eyelids above and below. The effect is said to be striking in enhancing the brilliance of the eyes, and increasing their apparent size. An expedition sponsored by Harvard Uni-



THE BLACK OBELISK
(Courtesy of British Museum.)



A PANEL FROM THE 'BLACK OBELISK'

Jehu, king of Israel, doing homage to Shalmaneser III, king of Assyria.
(Courtesy of British Museum)

versity, the Hebrew University of Jerusalem, and the Palestine Exploration Fund, some sixty years ago, found in the ruins of Ahab's palace in Samaria, small stone boxes or saucers in which cosmetics had been mixed. The expedition considered that these saucers had been used by the queen herself. Thus the accuracy of the Bible extends to very small details.

Influence Of Israeli Victories

Although Ahab failed to recapture Ramoth Gilead, it seems that his successor Joram, did so (2 Kings 8:28; 9:14). In this exploit he was assisted by Ahaziah, king of Judah, whose mother was Athaliah, daughter of Ahab and Jezebel.

The victories of the Israelites over the Syrians seem to have had great influence on the latter, so that in some measure they began to seek advice from Israel's prophets. The healing of Naaman's leprosy had also its effect. Elisha paid a visit to Damascus at a time when Benhadad, the king was ill. Hearing of his presence, Benhadad sent Hazael, probably one of his generals, to the prophet with a present, to ask whether he would recover from his illness. Elisha returned a message that

he would certainly recover, but also declared secretly to Hazael that God had revealed to him that Benhadad would die. As the prophet made his prediction, his face took on a fixed look of unutterable horror, and he wept.

Asked to explain his emotion, Elisha prophesied the atrocities which Hazael would perpetrate on Israel. Hazael denied that he could be guilty of such treachery, but Elisha declared plainly that only by so doing would he become king of Syria. Hazael returned to Benhadad to tell him that he would surely recover, but then murdered him, probably by suffocation in his bath.

Shalmaneser of Assyria recorded inscriptions in harmony with the Bible record. On a pavement slab in Calah, his capital city, he claimed to have crossed the Euphrates for the sixteenth time in 841 B.C., and to have made an attack upon Hazael of Damascus. A text from the city of Asshur states:

"I fought with Benhadad, I accomplished his defeat. Hazael, the son of a nobody seized his throne."

Thus he confirmed the Bible account. Calah and Asshur are both mentioned in Genesis 10:11.

F. E. Mitchell (Eng.)

LOGOS AND THE BIBLE MISSION

Recently, allegations have been made that Logos has been responsible for adverse conditions developing in certain Ecclesias associated with the Mission Work. We denied these allegations to those responsible, but apparently without convincing them that our denial was according to the facts. We therefore approached the Committee itself, to ascertain whether this was its views as well, and received the following reply:

Dear Brother Mansfield,

In connection with the matter raised by you, I am asked to send to you, as from the Executive, the following:-

'The Committee have received and considered your letter of 8th inst.; concerning allegations that Logos was responsible for deterioration or trouble that has arisen in the... Ecclesias.

'We would like to officially refute any allegations, whether correctly reported or not, which may have been made to you, that this Committee holds Logos responsible for interference, or that they are responsible for any deterioration or trouble in the... Ecclesias. We know that this is not the case; and we do appreciate the co-operation which you have given us in the past.

'We are shortly to send out to Ecclesias a circular letter requesting their co-operation in the smooth working of the Mission. A copy will be sent to yourself, and we would very much appreciate your help wherever possible.'

On a personal level, I should like to add that, as I was the most recent of the Committee members to visit..., I could see no evidence of any deterioration in the spiritual condition of either Ecclesia, or that of individual members.

With fraternal regards, Arthur Clarke (Secretary).

Thoughts For The Times

Faithful Contention



Neutrality, in regard to a definitely revealed and important Bible doctrine, is an attitude which a faithful brother will not countenance for a single moment. How could he, resting as he does under the sacred obligation to contend earnestly, as did Paul, for the whole counsel of God (Acts 20:27; 2 Tim. 2:2; Phil. 3:17, 4:9; Jude 3)? Neutrality is not consistent with dutiful stewardship. It savours of supineness, laxity, cowardice. God's witnesses must show themselves fearless and outspoken advocates of whatever He has been pleased to reveal — yes, and fighters, too, when the Truth is in jeopardy. But why this talk of neutrality? Is it because some cannot make up their minds in regard to a particular item of faith? This is not a justifiable reason for brethren who are enlightened to gag their own mouths. Is it because a certain few think that the doctrine preached has not been distinctly revealed? That is not sufficient reason for silence on the part of brethren who know the contrary. The class of doubter who advances the cry of "Be neutral" has ever existed, and been the cause of worry to the brethren, and a clog to the dissemination of the Truth. "Not revealed" is a cry that must be unheeded by those who have eyes to see, and are determined that, so far as they are concerned, the Truth shall flourish and not die. But there is oftentimes much that is fallacious about the plea for neutrality. It is often raised as a treacherous white flag to deceive the side that is making headway. It comes frequently from those who have very pronounced views on the side of error — from men who cannot bear to hear the Truth without a vigorous protest against it, and who cannot refrain from sowing the seeds of heresy when the opportunity occurs. (A.T.J.)

The Blood-Sprinkled Mercy Seat

“And thou shalt make a mercy seat of pure gold . . . and thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat . . . And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee . . .” (Exod. 25:17-22).

Covering For Sins

The Epistle to the Romans contains the most comprehensive exposition upon the subject of the atonement. No other single book of Scripture deals so systematically with this vital and fundamental doctrine.

And yet, paradoxically, only once in the entire Epistle does the apostle use a word which can in any way be related to the Hebrew word for atonement: *kaphar* (covering).

Why should this be?

The answer reveals the sublime and majestic purposes behind the writing of the Epistle. Paul's exposition in Romans deals beautifully with the doctrine of the atonement — but it takes us further. We are drawn, through the impressive symbology of the Law, into the tabernacle beyond the holy place, because the veil is no longer barring the way. We are drawn forward to stand before the blood-spattered mercy seat; there to find not only atonement (covering) for our sins, but also *reconciliation* with God.

Thus Paul's glorious exposition of the atonement is climaxed with a greater word. It is set forth thus:

“We also joy in God through our

Lord Jesus Christ, by whom we have now received the reconciliation (Rom. 5:11 mg).

Those things promised in the Law, and in the symbology of the Law, had now become an accomplished fact. The righteous Son of God had come. And had offered himself as a perfect sacrifice. The work of God in providing for the redemption of the sons of Adam, was now completed. Paul was therefore able to expound the doctrine of the atonement from a different standpoint to that observed in the context of the Mosaic Law; and whilst drawing upon — and expounding from—the beauty of the teaching of the Law, he writes of the work of atonement, from Yahweh's point of view, as an accomplished fact. Thus he brings us to the atonement (covering) and beyond, to reconciliation. How? By explaining that it is in Christ where holy God and man meet. In a word, “reconciliation”.

This is the lofty and moving message of the Epistle to the Romans.

The words of Yahweh, in regard to the mercy seat, had been explicit: *“There will I meet with thee”*, but another phrase was added to this: *“and I will commune with thee.”* For the first

phrase to become a reality, it must be necessary for us to receive "covering" or atonement for our sins; because God cannot look upon sin (Hab. 1:13), and it is therefore unthinkable that holy God should meet with unholy man, in any spirit of oneness or unity. But the second phrase bears closer examination, for it speaks of fellowship. Fellowship between God and man is only possible as a product of reconciliation.

So at *this* place, and at no other, we are called upon to meet with Yahweh. To receive not only the atonement, but the reconciliation.

"There" will He "meet" with us: over the blood-spattered mercy seat.

From Atonement To Reconciliation

What now of Paul's singular useage of an equivalent word to the Hebrew word for "atonement"?

It is found in this statement:

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation ..." (Rom. 3:23-25).

The employment of this particular Greek word, *hilasterion*, is profoundly significant. In the Hebrew scriptures there is a clear and necessary link between the words for "atonement" and "mercy seat". The word for "atonement", as stated above, is *kaphar*; and the word for "mercy seat" is *kapporeth*, derived from *kaphar*. Both words convey the sense of "covering". The reason for the close similarity between the two words is apparent: without the mercy seat, and the blood sprinkled upon

it, there could not be atonement.

It is especially noteworthy that *hilasterion* occurs only once again in the Apostle's writings, and that is in the Epistle to the Hebrews, where it is expressly used of the mercy seat: "The cherubim of glory, shadowing the mercy seat" (Heb. 9:5). In Romans, however, it is used specifically for Christ, showing that the Lord Jesus Christ is our mercy seat.

To further establish the point, it is perhaps also noteworthy that, in the *LXX* this same Greek word is used, in combination with the other, to translate the word *kapporeth*, "mercy seat".

The *kapporeth* dominated the Most Holy place. In fact, the Most Holy is entered "the house of the kapporeth" (1 Chron. 28:11, R.V.mg). And this reminds us that we cannot have fellowship or reconciliation with God unless we receive covering — atonement — for our sins; and to receive that covering we must come to the mercy seat: for "There will I meet with thee!" saith the Most High.

Thus, through the waters of baptism, we draw near to that blood-spattered mercy seat.

And so does Yahweh.

There He meets with us, in a condescension of grace, that we might not only receive the atonement, but also "the reconciliation."

Basically, there are only two conditions necessary to our approach. The first is to take Yahweh at His word, completely and fully; the second is to repudiate sin.

Fellowship With God

The majestic, climatic message in the Epistle to the Romans is thus beautifully set forth: We must

draw near to the blood-spattered mercy seat, which is to be seen not merely as the means of covering our sins, but as the point of unity and fellowship (and reconciliation) between God and ourselves.

Every aspect of the Most Holy symbolised fellowship with God, from its cube shape to the contents which resided therein. And there, dominating the scene, was the blood-sprinkled mercy seat, with the cherubim rising above and out of it, representing the perfected, glorified, multitudinous Christ-Body, of whom it will eventually be said that they have found eternal fellowship and reconciliation with Yahweh Elohim of Israel.

But to reach the mercy seat required the removal of the veil. This was a situation utterly impossible in the days of the Law, except to one person: the High Priest. When he entered, the veil was pushed aside, to return inexorably to its original position, barring the way. But when Christ was offered the barrier of the veil was dramatically removed. It represented the flesh of Christ (Heb. 10:20), and at the very moment when that flesh was submitted, in finality, as a perfect sacrifice to the Father, "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51). We therefore now have access to the mercy seat, through "a new and living way" (Heb. 10:20).

With the act of baptism, we find the "new and living way". We find ourselves standing upon holy ground. In the Law we read nothing concerning footwear for the priests, and must therefore assume that they served barefooted. This was no doubt a constant reminder

of Yahweh's first manifestation of Himself to a representative of the nation which was in need of deliverance: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. 3:5).

And so we are brought inside the Holy Place, observing its contents and absorbing the spiritual lessons they teach. But the most astonishing scene that meets our gaze is that there is now no veil, separating the Holy from the Most Holy. It has been rent in two! Our gaze travels onward. And our steps take us forward. We pass on, through the Holy Place, beyond the place where the veil had been, and we are drawn onward until we stand before the blood-spattered mercy seat.

"There will I meet with thee, and I will commune with thee..."

What an awesome privilege is ours.

What have we ever done to deserve such a sacred calling?

It overwhelms us to realise that the One who is so Holy, Pure, Incorruptible, and Righteous, should draw us unto Him in this way.

"There will I meet with thee..."

Let Us Draw Near!

In setting forth a beautiful summary of the exalted, and yet humbling, relationship with God to which we have been called, the writer to the Hebrews has expressed it in these words:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

Note the implication in the widely-embracing "us". We are

all privileged, who have embraced the truth in Christ, to receive this invitation to "draw near" — a term associated with the duties of the priests as they approached the altar. But it is something which may only be done effectively when the one drawing near is motivated by an attitude of the fullest integrity, expressed here by the phrase "a true heart". The word signifies "genuine". "Be not deceived; God is not mocked" (Gal. 6:7). A full "assurance of faith" is a further necessary ingredient in our approach to the mercy seat. Yahweh's work in Christ is to be united with our faith in what He has done, and will yet do, on our behalf. In this respect, we must acknowledge that the entire process of redemption is entirely of God (Eph. 2:8), and that our only response to the momentous and glorious work which God has wrought, is to take Him at His word; and in so doing, to repudiate sin, which He hates.

Next, we are told, in the act of drawing near, we must have "our hearts sprinkled from an evil conscience" — an expression which speaks eloquently of that inner cleansing which can only be produced by the word of God. The "washing of water by the word" (Eph. 5:26). This inner cleansing will "purge", or cleanse, our "conscience from dead works, to serve the living God" (Heb. 9:14).

And finally, in this verse of Hebrews, there occurs a phrase which draws together all the threads

which we have considered in this brief exposition: "our bodies washed with pure water". The association of these words with the ritual of baptism is obvious. But let us look deeper. We are dealing with the language of the law. And there were two occasions when this action was required of the priestly element within Israel: one was on the day of their consecration; the other on the day of atonement.

And in the conviction and act of coming "into" Christ, these two momentous occasions meet together, to blend almost as one; for in the act of coming "into" Christ, through the waters of baptism, we come to dedicate ourselves as priests unto Yahweh; and in performance of the same act, we are brought in, beyond the veil, to stand before the blood-spattered mercy seat — because, for us on that occasion, it is not only the day of our dedication, it is also the day of atonement — and reconciliation.

We are brought in to "meet" with Yahweh, and to "commune" in fellowship with Him.

As we look upon the blood-sprinkled mercy seat with awe and reverence, may we be humbled to a full appreciation of the exalted position into which we have been called.

Thus "we joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation."

— J. Ullman (W.A.)

Editorial Note

In considering the subject of 'reconciliation', it should be noted that the Scriptures do not speak of the need of God being reconciled to man, but vice-versa. He, as an act of grace, instituted the means of reconciliation, so that the appeal of the Gospel is to unregenerated man: "Be ye reconciled unto God."

The Hen and Her Chickens

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" — Matt. 23:37-38.



It is claimed that the common domestic fowl is the most valuable bird in the world! Prolific hens are prized for their nutritive eggs, young chickens for their tender meat, and aggressive cocks for amusement in the sport of cock-fighting.

As a small boy, observant and thoughtful to all the ways of nature about him, Jesus must often have watched the hens and chickens in the domestic farmyards of rural Nazareth. He would have observed the protective care that the hen shows towards her brood of chickens, providing them with warm, loving shelter under her wings.

But the peaceful scene of a brood of newly-hatched, fluffy, yellow chickens scampering across the open space, peeping shrilly, was sometimes changed to become charged with ominous danger. Swiftly, out of the sky, a hawk or eagle may plummet, with wings folded, keen eyes gleaming and cruel, talons ready to seize a hapless chick and bear it away. The hen's eye was quick to take in the threat. With urgent warning clucking noise she alerted her young, and impelled by instinct they hastened to the protective wings she offered them. And then, to heighten the drama of the fowl-

yard, that normally placid bird, became roused to belligerent anger, a veritable-bed of fear and fury.

Jesus never forgot such lessons of nature, and frequently used them to illustrate his message.

The Farmyard Drama in Jewry

Such a scene came vividly to the mind of the Lord, as he stood upon the Mount of Olives overlooking the city below. His ministry to the nation was reaching a crisis. For three and a half years he had served the people, warning them of potential danger, calling to them to shelter under the wings of divine protection such as he could offer.

But though chickens might obey the God-given instinct of nature. God's people were not prepared to heed the warning of His word. Jewry rejected the tender care and protection that the Lord offered to it. The nation felt quite capable of looking after itself, quite able to match the Roman eagle should it sweep down upon it. Having rejected the protection that Christ offered, it would be left to its own resources, and the result would be as disastrous as an eagle swooping down on an unprotected chicken.

The attitude of Jewry in the days of Christ fulfilled the warning

words of Jeremiah:

"I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. (Because) mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour" (Jer. 12:7-9).

The margin translates "speckled" as *taloned*, and the word for "bird" is *hayit*, from a root meaning "to swoop", and relates to a hawk or similar bird of prey. The *Amplified Bible* renders it as "bird of prey".

In the Hebrew, the verse is phrased as a question:

"Is my heritage become as a vulture to Me?"

Instead of placing trust in Yahweh, and sheltering under the protection He would afford, Jewry was prepared to match Gentile force with force, and attack as a bird of prey. It did not realise that it had no effective means of defence except in Yahweh, and that in battling it out with the nations apart from His help it would be destroyed. As a bird of prey it had even turned on those who would help. Thus Jesus declared:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee..." (Matt. 23:37).

The hen had hatched a brood of fierce hawks! The chickens imagined themselves to be eagles! As such, they contemptuously refused the protection offered them by the Lord, causing him to weep tears of regret over the city he loved. How he would have delighted to have helped them if only they had permitted it:

"How often would I have gathered thy children together, even as a hen

gathereth her chickens, but ye would not..."

What could a hen do for chickens who imagined themselves to be hawks, who acted as eagles? She could but protect those who hastened to her shelter, and leave the rest to their fate.

That was the destiny of Jerusalem and her children as the Lord realised as he paused to overlook the city. In his mind's eye he saw the fierce Roman legions, with the standard of the flying eagle preceding them, marching inexorably forward in steady rank, besieging the city, ruthlessly breaching its walls, plundering its buildings, desecrating its holy places, destroying its worship, scattering its people.

"Behold, your house is left unto you desolate!"

Forsaking the protection Yahweh offered, putting their confidence in their own claws, Jewry was overwhelmed by the Roman eagle.

The Characteristic Of The Hen and Chickens

Let us take warning of this. Let us remember that we are as chickens with no adequate means of defence, and that we must shelter in the protection that Yahweh has provided in Christ.

So often we forget this, and act belligerently, as though we have the power to claim rights that we don't possess. It is sometimes difficult to place trust and faith in Yahweh, but the fate of Jewry should remind us of the folly of failing to do so.

The Greek word translated "hen" in Matt. 23:37 and Luke 13:34 (the only two occurrences)

is *ornis*, from a root signifying "to rise or rear up." It expresses the instinct of the mother bird at the approach of danger. The hen "rises up", clucking to its brood, gathering them under outstretched wings, covering them with the protection she is able to provide. Though placed in imminent danger herself, she will not desert her chickens, but acts for their safety.

And they safely trust her. In the shelter of her wings they neither fear nor see danger.

So it can be in our associations with the Lord.

He "rose up" to warn Jewry of approaching danger, calling to the people to heed the signs of the times. He "rose up" in order to provide the means of individual salvation, calling those who will heed to "come unto him" (Matt. 11:28), and shelter in the covering that he can provide.

Yet it is possible for us to act as did Jewry, and forgetting our helplessness, imagine that we can battle it out with the hawks and eagles that surround us in everyday life. We recognise the stupidity of Jewry in their action; let us see it in ours. We claim that we are conscientious objectors, let us manifest it in our daily walk.

Let us avoid fighting for personal honor, and when danger threatens, seek the help of Yahweh. In all our efforts, let us place our trust in Him, recognising that sometimes there is a need to "stand still and see His salvation."

The hen was accounted a "clean bird" under the Mosaic ordinance.

Her watchful eye over her young, her protective instincts for their good, should provide a lesson for those who have the supervision of others. Let us guard our children against the evil influences of the world about us, gathering them under our wings in the protective shelter of a home where Yahweh is elevated and His word studied.

Jewry manifested foolish scrupulosities in regard to the product of the hen, and in consequence, they made void the Word through their traditions as the Lord declared. In their fanatical zeal to observe the sabbath law, the rabbis declared that it was not proper to eat an egg laid by an hen on the sabbath, that is, if the hen was one kept to lay eggs, for her egg would then present work done on the sabbath! However, if a hen was kept merely for fattening, and not for laying, some rabbis adjudged that it was proper to eat her eggs even if produced on the sabbath, because she was not really working, but merely performing the law of nature!

Of course, any eggs eaten on the sabbath are never cooked.

The Chickens Yet To Be Gathered

The concluding words of the Lord as he overlooked the city of Jerusalem, remind us that the protective love of Yahweh for His people is not destroyed because of their failure to appreciate it. The chickens will return when they have learned their lesson. The day will dawn when they shall say, "Blessed is he that cometh in the name of Yahweh" (Matt. 23:39; Ps. 118:26), and will shelter

under His wings. They will acknowledge their inability to successfully defend themselves, and will rejoice in the protective provision of Yahweh in His Son.

Once again that Son will be seen on the Mount of Olives overshadowing Jerusalem (Zech. 14: 4), and with him in that day will be the brood of chickens who have accepted his covering protection in the past. Again he will look down upon the city, but then he will not weep. Instead, he will be

joyful, for he will realise that the city and nation that he has ever loved, "for the father's sake" (Rom. 11:28) will be responsive to his call. The eyes of Israel will be opened; they will recognise in their Messiah their deliverer, and at long last they will creep under the protection of his outstretched wings, to experience the benefits that such action would have brought them long ago, if only they had heeded.

— G.E.M.

Book Review

Do You Understand the New Covenant ?

The above title comprises No. 4 in a series of booklets based on the Hope of Israel. The difference between the concept of Christendom and the Truth relating to the hope of Israel is wide and decisive. Christendom repudiates that the new covenant has connection with the nation of Israel, or with the Old Covenant. However, Brother Thomas, in re-stating saving truth, showed that Gentiles in embracing the gospel of Jesus Christ and the New Covenant, must be adopted into the Commonwealth of Israel, as wild olive branches graft into the good olive tree. Again, Christendom distorts the many prophecies of Old Testament times concerning God's goodness to Israel, and makes them no more than allegories of blessings to the church, as the headings at the top of the page show. We do not make this mistake, but in applying these prophecies to "spiritual Israel" there is sometimes a tendency to fail to find a proper place for the nation of Israel. This book seeks to bring the nation of Israel into its proper place in the picture. It shows that in the future the whole nation will be "spiritual Israel." Peter said that believers looked for new heavens and a new earth, wherein dwelleth righteousness (2 Pet. 3:13); not just a new heavens in which dwell righteousness, but a new earth as well. The purpose of the

new covenant is to write the law of God on the hearts and minds of all the tribes of Israel (Jer. 31:31-34). They will all be constrained by the love of Christ; they will all be children of faith and obedience; their sins washed away in the blood of Christ.

We need to think of the nation in the future as united and harmonious: King, princes and people; with the mortal Israelites co-operating with the saints in the administration of God's laws to the whole world. The nation of Israel will be the light of the world, regenerating the nations, leading to the final perfection when God shall be all in all.

The book has 40 pages, and includes a study of Isaiah, chapters 53-54. There is a chapter on the nation of Israel, and the Abrahamic promises with a chart setting out the development of "spiritual Israel"; another chapter on the nation of Israel and the Melchizedec priesthood, and one on the nation of Israel and the Yahweh name.

Do You Understand The New Covenant? is by Graham Pearce, of Rugby, England. Supplies are available from all Logos agents (see inside front cover), or from Graham Pearce (publishing), 76 High Street, Hillmorton, Rugby, England. Price: Eng. 3/6; Aust.: 60c.

Please add postage to these prices.

ROMANS CHAPTER SEVEN?

A correspondent requests an exposition of this chapter. We direct his attention to our verse by verse notes on Romans, published in earlier volumes of Logos, and rather than repeat it here, provide an explanation of this important chapter from the pen of Brother Roberts. This article can also provide words of exhortation for this month.



To Whom Written

This Chapter forms part of a chain of reasoning, but may nevertheless be considered apart without disadvantage, if its relation to the chain is recognised. It presents an illustration of Peter's remark about the epistles of Paul:

"Wherein are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their destruction" (2 Pet. 3:16).

There are statements in it that are only intelligible on a just apprehension of human nature in all its relations. Those who grasp only some of these, are baffled by some of those statements. It requires spiritual-mindedness to see their truth or understand them. Carnal men do not know what carnal nature is: anomalous though it may appear, it requires spiritual discernment to be able to know and recognise "the flesh" in all its signification. A lion does not know itself a lion, though it be such; man only knows it. Even so, a carnal man does not know what the carnal nature is, which can only be discerned by the Spirit and by those who are taught thereby. To carnal men, this spiritual discernment is only a thing to

laugh at, but it is nonetheless a palpable reality, which enables those possessing it to understand Paul, and to endorse Paul's experience as their own. This seventh chapter of Romans is almost a touchstone by which a man's whereabouts in spiritual understanding may be ascertained. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The seventh chapter of Romans is particularly addressed "to them that know the law (of Moses)" (v. 1): because the argument to be employed was to hang on an illustration derived from the law, and to relate to their position in reference to the law.

Delivered From The Curse Of The Law

The first fact laid down is, that the jurisdiction of the law over a man extended to the full term of his life. However long he might live, he could never reach an age when he would be free. "The law hath dominion over a man so long as he liveth". Death put an end to this dominion, for no law could reach dead men. This is illustrated

by the case of a husband to whom a wife was bound so long as he lived, but at whose death she was free to be married to another. Her husband died really, and she died legally, to the law holding them in union as man and wife; and the woman was at liberty to form a new connection. Paul applies both features of the illustration to the case in hand: "Ye, my brethren, are become **DEAD TO THE LAW.**" How? "By the body of Christ." How came they to be related to the body of Christ? By being "baptised into Jesus Christ" (chap. 6:3), and so becoming members of his body (Eph. 5:30). What had the body of Christ to do with death? It was hung on Calvary till death invaded it. What had this to do with escaping the jurisdiction of the law? Christ was made under the law, subject to death like his brethren (Gal. 4:4; Heb. 2:9, 14-16). Therefore, when he died under the curse of the law, the jurisdiction of the law ceased; and when he rose again, he was "another" man in relation to what he had been before: a free man; by marriage with whom, we may obtain freedom also.

Is this what Paul means by the illustration of a widow being married to a new husband? Yes. He says: "Ye are become dead to the law by the body of Christ, that ye should be **MARRIED TO ANOTHER.**" To whom? "To him who is raised from the dead." Wouldn't it have been sufficient to

be married to the first Christ — Christ before the crucifixion? Yes, if Renunciationism* were the truth; for that teaches a free Christ before he became so by death and resurrection. But according to God's wisdom, it would not have been sufficient, for he was not then free. Is it to the dead Christ we are married? No. "To him who is raised from the dead," partaking whose death in baptism, we also partake of his purchased freedom from the law of sin and death. The imputation of being baptised into "a condemned Christ" is one of the slang vulgarisms of Renunciationism carrying weight only with the simple.

The Purpose Of The Deliverance

The object of this way of God is stated to be "that we should bring forth fruit unto God." This is no chance saying or rhetorical finish to a sentence. It defines a principle and an object. It touches the very marrow of the plan of salvation. The object of that plan is that the glory of the goodness that will come by it may be directly and proximately and apparently due to Yahweh, and that the glory of the creature may be excluded. It is in one place expressed by Paul thus: "That we should be to *the praise of his glory,*" and again, "*To the praise of the glory of his grace.*"

Had salvation been given as a reward of merit, there would have been something for the flesh to

* Renunciationism was the name given to the clean flesh theory because its author proclaimed that he renounced his former beliefs for the new theory. It teaches that Jesus, in the days of his flesh, was physically "clean" having a "free life" untainted by Adamic condemnation. — H.P.M.

glory in⁴; fruit brought forth in such a connection, would have been fruit unto ourselves; but "the law having entered that the offence might abound," and all the world having thus become guilty and condemned, room is made for the abounding of grace or favor in our admission to forgiveness of sin for Christ's sake, in whom the law has been vindicated and fulfilled. Fruit brought forth by those occupying this position of favor in Christ, is "fruit unto God," They "show forth the praises of him who hath called them out of darkness into his marvellous light" (1 Pet. 2:9). They are God's husbandry (1 Cor. 3:9): God's workmanship created (by Him) in Christ Jesus unto good works (Eph. 2:10). He has predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will to the praise of the glory of His grace (Eph. 1:5-6).

To this position they are called by the gospel (2 Thess. 2:14). When called, they are "in the grace of Christ" (Gal. 1:6). The favor of being admitted to such a position is anterior to all "works". The works to come after will decide whether or not we are to continue in it, but in the first instance, the conferring of it is independent of our works. Here lies the solution of all apparent conflict in the writings of the apostles on the subject of grace and works. The opportunity of being saved is

of faith that it might be by grace (Rom. 4:16), and it is of grace that it might be to the praise of God, to whom praise only truly belongs; and not to man who is powerless and empty; that we might bring forth fruit unto God and not to ourselves.

Paul "In The Flesh"

(Verse 5): "When we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death."

In the literal sense, Paul was still in the flesh when he wrote these words, as illustrated by such remarks as "Though we walk *in the flesh*, we war not after the flesh" (2 Cor. 10:3); "As many as have not known my face *in the flesh*" (Col. 2:1). But in his spiritual relations he was no longer "in the flesh". He did not stand on the flesh; his hopes were not found on its achievements; his friendship towards God was not based on its merits, but on God's favor in Christ. It was his doctrine that "they that are in the flesh cannot please God" (Rom. 8:8), because "all having sinned and come short of the glory of God" (Rom. 3:23), they were condemned already, and could not justify themselves from past sins by their good deeds. Hence, Paul did not and could not rest in the flesh as a ground of confidence. He describes himself and those who were with him, as those who rejoiced in Christ Jesus, "and had *no confidence in the flesh*" (Phil. 3:3).

* Clean flesh theorists claim that flesh can of itself manifest the attributes of Yahweh perfectly. But the consistent failure of flesh to do so underlines the error of the theory. It may be reasoned, however, that Jesus had something to glory in seeing he rendered perfect obedience to the Father. But that is not the case, because his success was due to the fact that he was strengthened of God to overcome (see Psa. 80:17; Isa. 11:1-3; 2 Cor. 5:19-21; Rom 8:3). He thus proclaimed that the flesh did not profit (John 6:63).

But Paul once rested in the flesh, as is evident from his fifth verse: "When we were in the flesh." As he says in Phil. 3:4, "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee."

Before Paul saw Christ near Damascus, he was resting on his achievements under the law; he was then, spiritually, "in the flesh"; and his statement in the verse before us is, that "when he was in the flesh the motions of sins which were by the law did work in his members to bring forth fruit unto death." "But now," says he, "we are delivered from the law, THAT being dead wherein we were held (that is, the bondage of the law which held them, ended in Christ, on whom it expended its whole curse), that we should serve in newness of spirit, and not in the oldness of the letter." The law is styled "the letter" because of its being a matter of writing, whereas the liberty of the gospel was a matter of living message by the Spirit from the Father. To serve under the latter was a far more glorious thing than to stand in a written law, in sin-laden doubt. In this connection, we can understand Paul's language in 2 Cor. 3:5-8:

"Our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious . . . how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more

doth the ministration of righteousness exceed in glory."

Paul Not Unregenerate

But this argument about the law causing sin and bringing condemnation, suggests, on the face of it, that the law is a sinful thing. Paul accordingly anticipates and answers the objection. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law."

Here we must pause a moment to consider the "I" of this and the succeeding 18 verses. Who is it? It would not be necessary to ask this superfluous question were it not for a class of interpreters who find it necessary to say that this "I" is not Paul, but (to use their language of Ashdod) "an unregenerate man" — an ideal personation of wickedness introduced by Paul, to illustrate the workings of sin. A very rapid glance is sufficient to show the erroneousness of this gratuitous suggestion. The "I" of Paul's discourse is one who is wretched on account of his shortcomings (v.24): this is not the condition of a man "dead in trespasses and sins". Paul's "I" thanks God at the prospect of deliverance through Christ (25): which the typical sinner of the new theory could not do. Paul's "I" delights in the law of God after the inward man (22): this does not the so-called "unregenerate man". Paul's "I" also is one who is conscious of a conflict between "the law of his mind" and "the law in his members"; who consents unto the law that it is good (16): who has the will to perform it (18), and who, with the mind, serves the law of God (25), in all which

particulars the "I" differs totally from the man to whom his remarks are applied by the class in question. Most obviously the "I" is Paul himself, as the connection requires, and as is conclusively proved by the last sentence of the soliloquy: "So then with the mind, *I myself* serve the law of God, but with the flesh the law of sin." Nothing but the requirements of a wrong theory could have suggested the violence of taking away these words from Paul, and putting them into the mouth of a so-called "unregenerate man".

Paul In Retrospect

But now comes the question how some of the statements are to be understood if Paul is the speaker. This will best be answered by a close following of the statements, in the consideration of which, we shall find that Paul speaks of himself at different stages of his life, whence we obtain one clue to a right understanding. In answer to the question whether the law, after all he had said, was not to be considered sinful, he says (as already quoted): "God forbid! Nay, I had not known sin but by the law; for I had not known lust (i.e. unlawful desire) except the law had said, Thou shalt not covet!" His object is to prove that the law was a spiritual institution designed to make manifest the corruptness of human nature. Keeping this in view (which is stated in verse 14), it is easy to follow the argument. Paul's notions of sin were derived from the law; for if the law had not forbidden certain natural actions of the mind, he would have remained ignorant of sin in these

directions, though fully exercised therein. As he says elsewhere (Rom. 3:20): "By the law is the knowledge of sin." His argument is "the law is spiritual; for it taught me what sin was." It made him aware of his tendency sinwards. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead."

Here is a distinctly retrospective allusion — a reference to a *past experience* of Paul, which becomes more definite in the next three verses: "For I *was* alive without the law *once*, but when the commandment came, sin revived and I died. And the commandment which was ordained to life I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

As a child of the circumcision, rejoicing in the inherited privileges of Abrahamic extraction, Paul, in his early years, was alive, looking up to God with confidence, and forward with hope in the promises made to the fathers. But when the commandment came to him, on his arrival at maturity, that is, when he came as an adult under the operation of the law — when his faculties awoke and his mind opened to the full perception of what the law required, he experienced the revulsion of feeling described in these verses. He found himself condemned by the law which was ordained to, and to which he looked for, life.

But he puts not the blame on the law. It was the propensities native to himself that rebelled under the dictation of the law. The conclusion he draws from the premises is (verse 12), "Where-

fore the law is holy, and the commandment holy, just and good." But he again recurs to the apparent paradox: "Was then that which is good made death unto me? God forbid;" and in the next sentence he gives us the philosophy which is foolishness to the natural man, but in which, nevertheless, it is possible to discover a surpassing beauty. He states that its object was that "*sin might appear sin, working death in him by that which was good; that sin by the commandment might become exceedingly sinful*" (v.13). Sin (the natural rebelliousness of the human heart against the authority of God) was latent without the law. A man without command to do that which was disagreeable, or abstain from that which was pleasant to his natural impulses, could not be manifest either to himself or others in his real disposition towards God. He would be a sinner undeveloped for want of opportunity; innocent of transgression because of the absence of law, but certainly not a righteous man whose characteristic is submission to God. The object of the law was to make this latent sinner manifest. "The law entered *that the offence might abound*" (Rom. 5:20). It was "added because of transgression" in this sense (Gal. 3:19), that every mouth might be stopped and all the world become guilty before God (Rom. 3:19). It was a complicated system of exactions by which weak human nature was certain to become convicted in many transgressions. For this reason it is that Paul was able to say, "As many as are of the works of the law are under the curse; FOR it is written, Cursed

is every one that continueth not IN ALL THINGS which are written in the book of the law to do them" (Gal. 3:10).

Why Give A Law Men Cannot Keep?

Sport has been made of the fact that God gave a law that men were not able to keep. Son-of-Belial like, the questioner has dared the presumptuous question, Why should He do such a thing? It would be a sufficient answer to ask, "Hath not the potter power over clay?" to work it on any principle he chooses. It is easy to argue with apparent force against the principle in question. It is easy to ask, What would be thought of the man that should appoint his fellow a task impossible for him to accomplish, and then punish him for not performing it? It is easy to quote Pharaoh ordering bricks without supplying the material; but all this is nothing to the point. You cannot argue from such a transaction between man and man, to what it is between God and man. First, man has no power over, or right of property in his fellow, whereas man is the workmanship and the property of God; and He may do with man what man may not do with man; for who shall say to Him, What doest Thou? But the next thought is of even more consequence. Between man and man such a transaction, without any object beyond itself, would be tyrannical; whereas on the part of God, as an element in a process by which great good is to be worked out, it is the form of wisdom and kindness. One man cutting off another man's leg with the intention to maim him, is a mon-

ster: with intent to save life from a dangerous malady, he is a benefactor. This illustrates the difference between the two, and demonstrates the shallowness of all arguments from man to God as to the working of this principle.

God gave a rigorous and burdensome law, that men might at last come to know how sinful they are, and how powerless to work out for themselves eternal good. Here it may be asked, Why did He allow man to get into such a state? Why didn't He so watch and hedge the beginnings of things that man might have continued very good, and earned the divine favour by his unflinching compliance with the divine will? The answer is: that God might be exalted in salvation being a thing of His own favour. Again it may be asked, Why is it so very important that God should be exalted? Why not develop eternal society upon the principle so much applauded in the world, of self-reliance, independence, self-respect, etc. Here we touch the root and marrow of the whole subject. The recognition of God as the highest and the best and the benefactor-direct, tender and cordial — is necessary for the pleasure of God and the well-being of man, and is demanded by the eternal reason of things as the first law. God is eternal and sovereign: man a helpless dependent upon His power, wisdom, and goodness. The recognition of this fact is the essential basis of intercourse between God and man, let alone eternal fellowship. The distinct, thrilling, striking recognition of this fact is brought about by precisely the experience through which God has put that part of

the human race, of whom He intends to make future use. The law convinces them all as transgressors: every mouth is shut. There is no room for glorying. Salvation has come of the pure goodness of God, in harmony with His own wisdom. God is exalted, and we are abased to the position of humble recipients of His favour, in Christ, in whom our sins have been condemned. As an indispensable preliminary to this result, it was necessary that the natural man should be put under the law, "that sin (in him) might appear sin, and that by the commandment it might become (what it is) exceedingly sinful."

Paul Still Conscious Of Failings

"For we know," continues Paul (v.14) "that the law is spiritual": it is the dictates of the Spirit's authority and the embodiment of the Spirit's wisdom, imposed upon the natural man, who as the Spirit's work and property, is bound to be subject:

"But I (Paul) am carnal, sold under sin. For that which I do, I allow not, and what I would, that do I not; but what I hate that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then, a law, that when I would do good, evil is present with me. 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, and bringing me into captivity to the law of sin which is in

my members. Oh! wretched man that I am, who shall deliver me from the body of this death?" (vv. 14-24).

These are the words that constitute the difficulty which some experience in the understanding of the 7th chapter of Romans. They think it inconceivable that Paul, the obedient and exemplary saint, who could say, "Be ye followers of me;" "Walk as ye have us for an example," could describe himself in words which appear to imply an abandoned character. Their difficulty arises from a superficial view of the case. The difficulty disappears when we follow Paul in the full depth of his argument. He is dealing with the roots and the foundations of the subject. He is showing what the law is in itself, and what human nature is in itself. The former he proves to be holy and spiritual; and though the occasion of sin to those placed under it, the cause of this he shows to lie in them and not in it. He makes use of himself to illustrate the point; for he could speak experimentally as one in whom the law had wrought its full work of causing him to know himself. And although standing in the liberty of the gospel, and serving and delighting in the law of God after the inward man, he was still in the flesh physically, and, therefore, carried about with him the spiritual burden of the old man, whom, though held in subjection, he found to be an ever-present obstacle to the full flights marked out by the new mental man created in him in Jesus Christ. He could, therefore, declare all the things set forth in the concluding half of the chapter, without creating any difficulty as to his acceptable walk and con-

versation.

Those who have soared the highest, spiritually, will understand this the best. Spiritual-mindedness only feels the burden of the natural man. The natural man, pure and simple, has no sense of burden in a spiritual direction; he is content with his attainments because he knows nothing beyond them; like a rustic dauber on canvas, well pleased with his own productions and those of his fellow-daubers, which would fill with anguish the soul of a true artist. Paul had become spiritually-minded, but this was an engraftment from without. It was superimposed on the natural Paul by the education of the truth and (in this case) the direct instruction of the Spirit. It was a *new man* united with the old or natural man. There was thus a duality created, of which every man similarly subject to the Spirit is conscious; not a separable duality, but still a felt one, so far as mental operations are concerned. It is necessary to have this duality in view, in order to appreciate Paul's remarks in question. The duality is very visible in his remarks. Of the one he says, "In me (that is, *in my flesh*) dwelleth no good thing"; implying that in the other me — that is, the new "me", the mental "me" created by the Spirit through the word — there was some goodness, viz., a capacity to "delight in the law of God *after the inward man*" (v.22). Again, "I see *another law in my members* warring against the law of *my mind*." This is what he said to the Galatians: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are

contrary one to the other, so that ye cannot do the things that ye would" (Gal. 5:17).

Indwelling Sin

The implantation of the mind of the Spirit by the word, does not extirpate the natural man with his affections and lusts; it imposes but a check, a control, a power to restrain and crucify, and bring into subjection. But this power does not obtain complete ascendancy: as long as the body continues physically the mortal, sinful thing it is, the natural man acts as an obstruction to the operations of the new man of the Spirit, causing the person thus dually-constituted to feel and speak as Paul, being conscious, like him, of inability to accomplish what he "would", and a necessary submission to things he "would not". Of the natural man, which (though in subjection) continues till we are glorified, he can say, "I am carnal, sold under sin."

This we inherit, sin personified is the owner of the human race, because through disobedience at the beginning, it obtained possession of the whole, and, therefore, of the saints, such as they are as natural men, and continues in possession till they are redeemed from the power of the grave. The release begins with the mind and ends with the body. The latter continues "dead because of sin" (Rom. 8:10), till he for whom we look from heaven shall "change our vile body, that it may be fashioned like unto his glorious body." While they continue in the flesh, they can say with Paul, "That which I do I allow not; what I would, that I do not; but what I

hate, that do I."

This has always been a puzzle to the carnal class, but is intelligible enough to those who "delight in the law of the Lord after the inward man." Many illustrations of its meaning might be given. Let one or two suffice. Perfect fellowship with God (and it is after a perfect fellowship that the new man aspires) requires a continual memory and a continual love and adoration of Him — a continual sense of His greatness and holiness — a continual praise, though unexpressed. To forget God is sin; to see Him always before us at our right hand is the example set for us by the Spirit in David; and his son. But behold this natural sinner with which we as yet are clogged: his thoughts get easily filled with other things; he gets exhausted in physical energy, and in a state of mental blank towards God; nay, worse, through this weakness, he perhaps forgets his duty to a neighbour, and fails to sustain the part of an obedient son. The commandments concerning submission to evil, or concerning the doing of good, may be forgotten by him. He may think selfish thoughts or contemplate a selfish purpose, or fail in the management of his affairs, as a disinterested and faithful steward of the manifold grace of God. Concerning anger also, from the same weakness he may often fail. These things which he does, he allows not. He hates them, and himself as the performer. The things that he would do — the continual communion with God, the continual serenity, and purity, and love, and obedience, the continual blessing and comforting of others — he

does not. His attainments are feeble, and blemished by continual imperfection; and in consequence, he knows by experience what are the unutterable groanings Godwards, through the interceding Spirit in Christ, to which Paul alludes in Romans 8:26.

At the same time, he takes the comfort that Paul administers to himself:

"If, then, I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but SIN THAT DWELLETH IN ME. For I know that in me (that is, in my flesh) dwelleth no good thing."

We will not be held accountable for the non-performance of the impossible. It is not that He may punish us, but that He may make His kindness the more obvious, that weakness is the inheritance of the children of God, in the first stage. Sin dwelling in them is the cause of their short-comings. The new mental man created by the truth (where he is created and is kept alive by the continual nourishment of the word) — repudiates and grieves for the short-comings. He consents heartily unto the law of all God's requirements that it is good. It is not he that is guilty of the things he grieves for. If things were as he ardently desires, he would serve God day and night continually, without fault. It is a grief and a burden that he has not yet apprehended that for which he has been apprehended of God. He is looking and longing with all his heart for the time when he will be delivered from the bondage of the corruption, and rise to equality with those glorious beings, the angels of his power, who "excel

in strength, that do His commandments, hearkening to the voice of His word — His ministers that do His pleasure" (Ps. 103:20). In the spirit-nature, conformity with the will of God will be as instinctive and easy to him as failings are with him now. He yearns for this nature, and strives to walk in accordance with its dictates now. His life in its overt acts is ordered in harmony with its precepts.

This, in fact, is the great difference between him and those who are purely carnal: the latter have no aspirations Godwards, but are content with what they "know naturally as brute beasts"; the other pants after God, as the hart panteth for the water brooks, and strives to obey His commandments while yet in a state of humiliation before Him, because of the cleaving of his soul to the dust. He joins fervently in Paul's exclamation:

"O wretched man that I am, who shall deliver me from this body of death? I thank God (who shall deliver me) through Jesus Christ our Lord. So then with the mind, I myself serve the law of God; but with the flesh, the law of sin."

That is, mentally, we seek after what God requires: but physically, we are subject to those conditions and necessities whose existence is due to sin.

There is much in all these things that to the merely mathematical mind will appear paradoxical. No man can comprehend them who is destitute of a living sense of a living God, for this is the leading factor in the whole problem. Because the natural man is destitute of this ("for the carnal mind is enmity against God. It is not sub-

ject to the law of God, neither indeed can be" — Rom. 8:7); therefore it comes to be true that:

"The natural man receiveth not the things of the Spirit of God, for they are foolish unto him; neither can he know them because they are spiritually discerned."

But let a man fear God which is the *beginning* of wisdom, and let him reverently, diligently and prayerfully read His word, and he will be able to understand these (at first sight, difficult, but really) comforting and glorious things, for it is written:

"My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her

as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:1-5).

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy" (Ps. 147:11).

"All the words of his mouth are in righteousness. There is nothing forward or perverse in them. They are all plain to him that understandeth and right to them that find knowledge" (Prov. 8:8-9).

"Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein" (Hos. 14:3).

"Everyone that is proud in heart is an abomination to the Lord" (Prov. 16:5).

"For evil men understand not judgment; but they that seek the Lord understand all things" (Prov. 28:5).

— R.R.

Superficial Intermittent Readers

They open the Sacred Volume without regularity, and without close study, just when they happen to feel so disposed, and they seek out of it nothing more than a vague, and indolent, and fortuitous edification. They read it here and there, to make a spiritual application of its contents, without regard to the real and literal meaning, which its author intended to convey. They are more desirous to bind it into a fanciful conformity with their own thoughts at the moment, than to find out what God Himself has engraven upon its pages. Surely, there is no reverence in this mode of reading the Bible. How then, I ask, can they expect a blessing upon it? (L.G.)

Prayer

Prayer ought to consist chiefly of three things: the expression of our sincere adoration of God's greatness and excellence; the giving of thanks for His goodness, as multitudinously manifested, both to the race and ourselves individually; and supplication for the various things we need, among which stands, first, the consummation of Yahweh's purpose in the rebuilding of the tabernacle of David, and all that that involves. (R.R.)

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2 - The Teen-age Years

On p.17 of this volume the privileges and responsibilities of Family upbringing were discussed in an article entitled "Preparation For Life". In the present article these are considered in relation to the important teenage years.



A New Vista On Life

In our previous article, we covered the period of the early childhood years, stressing that every year from the cradle is important; each year has its opportunities for shaping character that will not come again. What has been done well or poorly in shaping our children cannot be undone; life moves forward and that part of life cannot be lived again. With kindness, patience and firmness there is first the cultivation of obedience to parents, and then the enlargement from this to the fear of God, and a sense of dependence on responsibility to Him. This only comes by the child becoming acquainted directly with God's word. In these childhood years, the elements of character take root; an appreciation of honesty, kindness, courage and self-control. So, in the busy life of the parents, these childhood years quickly slip by, and the child comes to that crisis of unfolding independent life. To steer one's children safely through this difficult period of life, and bring them safely to the beauty and strength of Godly manhood and womanhood, is the heartfelt desire of all parents who love God.

At the age of puberty wonderful physical changes take place in the

body, with a corresponding development of the mind, and from now on the child faces the enticements of the world around, and the growing power of "the world within". Brother Thomas puts it this way in *Elpis Israel* when writing on the significance of the tree of knowledge of good and evil:

"All the posterity of Adam, when they attain the age of puberty, and their eyes are in the opening crisis, begin to eat of the Tree of the Knowledge of good and evil. Previous to that natural change, they are in their innocency. But, henceforth, the world, as a serpent-entwined fruit tree, stands before the mind, enticing it to take and eat, and enjoy the good things it affords. To speculate upon the lawfulness of compliance is partly to give consent. There must be no reasoning upon the harmlessness of conforming to the world. Its enticements without, and the sympathising instincts of the flesh within, must be instantly suppressed; for, to hold a parley with its lusts, is dangerous."

It is the work of the parents to continue building up strength of character in their children at this time, so that they may resist the enticements of the world.

The development of maturity in the young man or woman comes gradually, and that is something to be thankful for, because it gives opportunity for wise action. We must recognise that at this time,

there is developing a sense of independence in the individual that cannot be stayed. The child is gradually coming to be a person in its own right and not depend on its parents. And as it begins to think for itself, experience new emotions, mixes with people in the world, this is the time when parents must show understanding, and do all they can to retain the child's confidence. At this time children of brethren and sisters become much more conscious of being different from those they mix with, because they have been brought up differently. There is an understandable reaction to avoid this embarrassing difference, to want to be like others, to avoid the unpleasantness of being odd. And there is in them the stirrings of the flesh to go with the world and its pleasures. It is no use at this time trying to sternly suppress. This cannot be done. As independence comes, one must lead rather than insist, and seek to control circumstances for the child's good, with prayer to God.

Wise Restraint

Throughout the child's life, and especially in the teenage years, restraint should be exerted in a selective manner. The parents should select occasions when they say "no" to their children's requests on what they want to do. It is not practical or useful to keep on saying "no" to every desire of the child to do what others are doing. Rather, we should wisely select important occasions where we clearly see the evil, but the child does not realise what is involved. Then we firmly say "no".

On other occasions, we give a

warning of the danger involved, and leave it at that. Their small conscience may react, and they do not do it; or, they may do it, and then be able by experience to see the matter in its true character. Our success in this matter will much depend on the foundation work we have laid in earlier years. If the child already has a sensitive conscience as to pleasing God, and has a respect for its parents, it will listen to their guiding words, and choose to walk in the narrow path, leaving the broad way of the world alone.

The Home And Its Influence

We have just referred to the teenager's respect for its parents, in regard to them telling it what to do and what not to do. The natural dependence of the child on its parents in early childhood preserves proper respect; but as children become adults, that respect may either melt away, or become a wonderful bond to tide them through difficult years. It will all depend on how the parents themselves behave, and what they have made the home like. Moving out into the world, the child becomes acutely aware of different ways of living, and he looks critically at his own home, himself stirred by those developing desires of the flesh, the eyes, and the pride of life. If the parents have made the home an idol's temple, if they have been making provision for the flesh, and have spent their time enjoying this life, it may well cause the children to do the same. If the parents invite friends into the home for entertainment and relaxation, in the general style of the world, the children will be induced

to make the same sort of friends. But if the home is a place where the Word of God is talked about, simple pleasures suffice, and friends have minds in harmony with this, our children will look upon their home as a refuge and a strength in their struggle to walk in the fear of God in this world.

Television has become a bad feature of many Christadelphian homes, having a powerful influence on parents and children alike. It brings the world vividly into the heart of the home. We are foolish to think we can resist its powerful influence and not be harmed. The mind is gripped by it and fed with earthy sensual things. It dulls the spiritual senses, so that the mind cannot turn readily from the sensations of the screen, to the study and enjoyment of God's word. This is so, even with discriminant use; and those who yield themselves to its lustful programmes, so easily available with the turn of a knob, will soon be overcome. The wise man tells us to turn away from evil (Prov. 4:14-15), and this is applicable to television. And Paul adds: "Make no provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). Perhaps if those who have television were to put a card over it with the words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things,*" they would rightly feel uncomfortable, and perhaps take the right steps in this matter.

Some say, "Brother X has a

radio, I don't see why I shouldn't have a television". Well, there is something in that argument, and we could manage without the radio as well as the television. But the argument is not a valid one. In all things a point is reached, where, because of increasing danger, the matter should cease. Let me illustrate. There may be down the lane a pond where the children play. They like playing in the water, and although there is some danger, it is not great because of the shallowness of the water. In another place there is deep water. It is the same stuff, still just water, but if the child gets into it, it will drown. We have to discern that things go from bad to worse, and from radio to television is something like getting into deep water. Its influence is so powerful that, for those who are dedicated to the way of holiness, it is an evil in the home. The less we have of television, radio, glossy magazines, novels, sensation-loving newspapers, the more hope we have of bringing our minds into subjection to God. The words of Jesus to his "evil and adulterous generation" will probably be found applicable to the present: "Many are called, but few chosen."

The World And Its Ways

Our children, as they begin to move in the world, have innocent minds and are without experience. Because the world without has a natural appeal to our hearts, it is easy for them to be beguiled and carried away. That was Eve's unhappy position. "Adam was not deceived, but the woman being deceived was in the transgression," says Paul. There are many things

that are part of the world that may not strike us as wrong. It can be as Jesus said, "That which is highly esteemed among men, is an abomination in the sight of God" (Luke 16:15). It is therefore the task of the parents to show their children the true character of things, to see the things of the world in the light of God's Word.

We will give two illustrations. So frequently we set our heart on something new we would like to have. This is that basic propensity "the desire of the eyes" — things to have and enjoy. So people are continually seeking the means to get the things they want. To get money quickly, and if possible, something for nothing, seems very desirable. This spirit pervades society today, and if we are not careful we can be involved in it ourselves. People are always "trying their luck" in raffles, draws, "pools", and the like; some of them attractive with the assurance that part of the money will go to some good cause. The Catholic Church collects big sums of money for its building schemes by promoting "pools". The British Government today is so far demoralised as to officially sponsor draws and lotteries. When Government Securities were launched, called *Premium Bonds*, half-page advertisements sought to persuade the public to participate with the luck of the draw. The jingle of the advertisement well expresses the appeal of this sort of thing:

*"Mrs. M. from Sutton Hoo,
All day would wash and darn and
sew;*

*Her holidays were few and far;
Her husband wanted a family car;
The Premium Bonds resolved their
plight,*

*For fortune smiled (as smile it
might),
\$10,000 was the happy news,
And now they're off on a luxury
cruise."*

The urge in us to take part in a scheme in which we hope to get something for which we have not worked — a stroke of luck — is really an agreed form of stealing, and is dishonest in God's sight. It cuts through a man's integrity to make gain by the operation of chance. We should instil in our children the view that if they wish to help any cause, do so disinterestedly; if they need more money, let them work, and seek God's blessing.

There is another universally pervading spirit in the world today, that is not readily seen in its true light: the quality of make-believe. There is so much that is not real and genuine; so much in life that is a kind of play-acting. The whole world of fashion is of this character. The ladies' make-up, dyed hair, wigs, colored lips, high-heeled shoes, exaggerated dress, is all trying to add something. Instead of just being themselves, they are trying to be something else — what they think they want to be — what the fashion books tell them they ought to be. So much of youthful experience is second-hand and acted. Instead of actual adventure and doing things, one sits back to watch the acted happenings of other people's experience, on the screen or in reading a book. Instead of the child roaming the country to see the birds, the animal life, the trees, he watches it all at second-hand, rigged up by artists to be a dramatic presentation on the screen. This arti-

ficiality is carried into the realm of food, with substitutes, artificial coloring, additives, removals. The cleverness of man pervades everything, and we may be inclined to think it is something good. We can easily come to accept the many aspects of the world's make-believe as normal, and it can have an effect upon our character. So we should guide our children to be themselves: genuine, through and through honest people, content to be what they find themselves to be — young men and women who have learnt true values from God's word, who would rather be noticed and remembered by their character than by their dress. The word of God has a wonderful power to create in the young mind, noble ideals and strength of character to maintain those ideals.

Nature itself provides an excellent avenue of recreation. In it children can find all the excitement and adventure they want. They take pleasure in God's creation, and are aware of His power, His wisdom, and the qualities of beauty and harmony. God intended us to be drawn to Him by His creation. You will remember God finally gave an answer to Job. What was it? Reasoning or moral precepts? No! He called upon him to view nature. He said to Job: Look at what I have done. Look at the stars, the birds, the trees, the big animals, the little animals; all creation declares My wisdom and righteousness.

How sensible, therefore, that we should get our children to learn of God in the same way. And unconsciously this will cause them to

discriminate between the genuine and the make-believe of the world.

Of the moral wickedness that increases year by year, at such an alarming rate, one perhaps should not go into much detail. Paul wrote to the Ephesians: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Eph. 5:3). The power to resist the pressure of the "permissive" state of things, comes only from an appreciation of God's law and God's all-seeing presence. As Joseph said when tempted: "How then can I do this great wickedness and sin against God?" Through his Godly upbringing he was able to be conscious of God's presence in the hour of temptation. The scripture is absolute that the intimacy of man and woman is not permitted outside marriage. A man must leave father and mother and be joined to his wife, and then they may become one flesh. The strong emotions between man and woman are God implanted, but they are intended to operate in creating family and family life. They fit in with God's wise arrangements for our life of probation and learning for the life to come, and when used properly are a pleasure permitted by God. To exploit this relationship of man and woman outside wedlock is wickedness. Teenagers and those who are courting should be given the plainest guidance to avoid situations of temptation. Once folly has been committed, the conscience is damaged and passions have been unleashed which are far harder to control. Like all bad habits, once experienced, the urge

is all the greater. In the whole matter of young people and sex, the advice is, Set one's face against the way of the world, and its youthful enticements. Keep away from the television, the corrupting reading, and life will be found easier and happier. Take the words of Paul as a standard: "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). And keep in the company of those who fear God and are seeking purity and holiness.

Mention should be made of the foolish proposition occasionally heard: "Let them go into the world they will find out for themselves. They have to know, let them learn by experience; let them taste good and evil."

The Bible nowhere endorses this. Jesus prayed for the eleven, that his Father would keep them from the evil of the world. How can we make such a prayer to God for our children, and at the same time throw them into the world. If true wisdom was "a light within", if human nature was good, it would be quite different. We could say, yes, go and taste the world, and of course, you will choose the right way! But because human nature is not intrinsically good, there is much foolishness in just leaving the child to find out everything for itself. Rather, what we have to do for our children is what God in fact is doing for us by His angelic supervision. We have to graduate their experience to match their unfolding character. Jesus did this with his disciples, teaching them as they were able to bear it. So in our children leaving

home and moving into their own independent life, care should be exercised to bring this about gradually, controlling their experience as far as we can.

Choice Of Work

In the matter of choice of work, wisdom is needed as in other matters, and responsibility rests very much with the parents in guiding the minds of their children. There are pitfalls in all directions, and it is useful to be aware of them. Those who take on a factory job, with largely repetitive work, find that there is much conversation with workers through the hours of the day, and this can gradually corrupt the young mind from the wholesomeness begotten by the word, to the vulgarity and vanity of the godless. And one that is God-fearing will feel very unhappy in such a situation. Those who aspire to professional positions can find themselves in a not dissimilar relation with the world — being involved in a social life with its pleasantries that will lead them away from proper separateness. If one can be content with working in a small firm, where the limited number of people involved, and the manager himself, may come to respect, if not understand, one's point of view, this is probably most satisfactory. And on those occasions when one refuses to do something for conscience sake, the one in charge has authority to make an exception, whereas in a big organisation this is not possible; all rules must be kept.

In this matter of work, it is proper to bring to the notice of another generation, the lesson of the last war, recognising that an-

other time of trouble may well lie ahead. The tribunals said: If you are not prepared to defend Britain; if you are not going to play your part in preserving the British way of life; if you say you have no part in it, and you are a pilgrim and sojourner, your place is outside our society: back to the land and basic life! So, if our children have an inclination in this direction, it is wise to cultivate it. Living close to God in the world of His creation, the skills of "husbandry" have many lessons and examples in the developing of our character. This was the simple life intended in the beginning.

Courtship

Finally in this growing up period of life, we come to courtship. By this time we suppose that the young man or woman has already made a covenant with God, and set his or her feet upon the narrow way to His kingdom. Yet, even so, the parents still have responsibility, and can play their part in encouraging right occasions. The same amount of consideration, effort behind the scenes, and prayer to God is needed here by the parents, as in every other phase of their children's lives. Once two people have drawn near to each other and a bond of love has been formed, it is very unlikely to be undone, however undesirable a companionship it may seem to be. So we must do what we can to avoid a Godly young man or woman being beguiled and drawn away. Really believe that God will direct your steps in this most momentous matter in life. He has promised to do so; providing one is willing to be patient

and wait His good hand. Remember the words of Proverbs:

"Houses and riches are the inheritance of fathers, and a prudent wife is from the Lord" (19:14).

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (18:22).

"Who can find a virtuous woman? her price is far above rubies" (31:10).

"Trust in the Lord with all thine heart; and lean not on thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (3:5).

Our theme has been preparation for life, and the work of parents in bringing up children to become men and women in Christ Jesus, strong to resist the encircling world in which God ordains that we shall live. The operating power, both for the parents and the children, is the word of God. It provides the guidance and wisdom the parents require; it develops the faith and strength of character that the young ones must possess to be able to walk in the fear of the Lord. So John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one, the world." And in this strength of the word of God we leave those two who have joined together for life, to start their family and themselves take on the responsibilities and self-discipline that life will bring.

One final word. Do not imagine that indifference to the word of God in the early years can be made up for later. Only if our young ones are well grounded in the fear and love of God by the early teenage years will they have power to resist the evil moral forces now pervading the upper

forms of schools, and young society in general. And with this fear of God we must also cultivate in them noble ideals, courage and in-

dependence so that they are equipped to stand up for their beliefs.

— G. Pearce (Eng.)

Question Time at the Bible School

Questions not answered at the Bible School through lack of time are considered through the pages of Logos. Should your question be overlooked send it to the Editor.

Relationship Of Redeemer

Q.—The terms of Deut. 25:5-6 would imply that it was the duty of a brother in the flesh to raise up seed on behalf of his dead brother; would that imply that Boaz and the unnamed near kinsman of Ruth 4:1 were brothers in the flesh to Mahlon? Did the law provide for any other relative than brothers to fulfil this law?

Answer. The passage reads:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her."

The normal word for brother is **ach**, and it is used in the widest sense of any relation; but here the word is different; it is **yabam**, the primary root of which is of doubtful meaning, but which Strong gives as "marry". That being the case, the statement of Deuteronomy 25:5, does not specifically define brotherly relationship, but rather the title given to the one who was to perform the duty of preserving a family by marriage. He was the **yabam**, the one who raised up seed

for his dead relation.

The word "brethren" in this passage must not be restricted to its normal use, it is the Hebrew word **ach** and signifies a male relation, not necessarily a brother as we understand the term.

We are thus directed back to the term **goel** (redeemer) which directs attention to the "next of kin", and not necessarily the immediate brother of the one needing help. Notice that the margin of Deuteronomy 25:5 contains a note: "or, next kinsman". The action of Boaz in regard to Ruth shows that this note is correct: it was the next of kin who had to perform the duty for the widow. Normally that would be a brother; but if the brother was reluctant for some reason (as in the case of Ruth), the duty could be assumed by another relation.

Boaz occupied that position, and though he would have been related to the unnamed near kinsman, he was not his brother. Remember that Boaz was elderly (Ruth 3:10) and therefore, if he were brother to Mahlon, he would have been the nearest kinsman.

It is doubtful whether the "nearer kinsman" (the word is the Hebrew **goel**) was Mahlon's brother either, for it seems that Naomi only had two sons. Therefore he would have been a cousin, as was also Boaz, if he were not an uncle. In any case, Boaz and the unnamed kinsman were not brothers, as we understand the term.

Our Source Of Comfort

There is no cheer like that developed from the clear, quiet, confident repose in God that comes from the daily reading of the scriptures and prayer without ceasing. The day of sunshine is only a question of time, which this habit enables us to realise. Meetings are helpful, but the main reliance must be on the individual appropriation and contemplation of the truth, which requires solitude as much as company for effectual exercise. (R.R.)

For Meditative Study

The Vanity of Human Life that Leaves out God

A Verse by Verse Study of Ecclesiastes

—:—

INTRODUCTION

The *Book of Ecclesiastes* is a most edifying and enlightening study, full of wisdom and instruction, providing an infallible guide to all who would live Godly in Christ Jesus our Lord. Noah, Jesus, Paul and others, combine their testimonies to warn us that the last days would become infamous by a rank materialism, providing vast scope for pleasure, and limitless opportunity to gain riches and wealth.

They warn that it would be an age outstanding for its elevation of flesh and abasement of God; that worldliness would constitute the peril of the age, and that its insidious influence would seek to infiltrate into ecclesial life, undermining its unity and destroying its essential holiness or separateness, without which no one shall see the Lord.

It is as a counter to that influence that *Ecclesiastes* reveals its immense power and inestimable value for all who are "in the world, but not of it". It is included in the Canon of Scripture for the express purpose of strengthening us to meet and overcome the challenge of this age. A study of the book reveals it to be a divine exposure, an enlightening revelation, of the abysmal emptiness and utter futility of a human life that leaves out God.

Solomon, a man possessed of exceptional wisdom, opportunity and wealth, was chosen by Yahweh, as the most suitable to wring the most out of life. In his search to find the *summum bonum*, or greatest good that man can attain, he subjected all phases of human activity and endeavour to the searching test and analysis of wisdom. His final judgment forms the theme of the book: all human striving is vanity, a chasing after wind.

Because of his exceptional wisdom, Solomon's verdict on the value of human life, falls with greater force from his lips, than from those of any other man. He warns us that even if we had unlimited means at our disposal, our search for joy and contentment in this life, apart from God, would be doomed to failure.

Solomon's research proved beyond all doubt, that man cannot live without God. It showed that life without God is meaningless and vain, and that only in God, in harmony with the Creator, can he find the completion he seeks; ultimate happiness, lasting joy and true rest. We have no need, like Solomon, to engage in such experiments to

discern the supreme good, for he, with wisdom and means beyond our scope, has directed us to it, and we have found it: the truth that is in Christ Jesus, the hope of glory.

In Christ we have one wiser than Solomon (Matthew 12:42), one who was the Word made flesh (John 1:14), whom God "has made unto us wisdom, righteousness, sanctification and redemption" (1 Cor. 1:30).

Let us, then, be guided by Solomon's final admonition: a gem of practical wisdom, offered to mankind.

Solomon's final words are: "Fear God and keep His commandments, for this is the whole duty of man" (Ecc. 12:12-13; cp 1 John 2:15-17; Col. 3:1).

Author: Date of Writing

Most of the higher critics deny the Solomonic authorship of the book. They claim:

1. That the author is Koheleth, a pseudonym for an unknown king, a Sadducean physician, or an high priest, who used Solomon purely as a literary vehicle to set down his own thoughts and convictions concerning life.

2. That linguistically it has an affinity with the writings of the post-exilic period, i.e. the time of Esther, Ezra, Nehemiah.

3. That the state of oppression, violence and misery depicted in the book cannot be reconciled with the well-ordered, prosperous, reign of Solomon.

In answer to these claims, we believe:

1. Solomon, the son of David, and King in Jerusalem, is no doubt the inspired author of the book. He was a Collector of Acceptable Words, (cp. Ecc. 12:9-10) the author of many proverbs (Prov. 1:1), the composer of The Song of Solomon (Song 1:1).

2. The argument of style is not decisive. The critics forget that a writer is not bound by the styles or idioms of the day. A present-day writer, whose mind is steeped in Shakespeare, will undoubtedly reflect his style in his words, which, therefore, though written in 1971, could be erroneously dated 1590!

3. In considering the circumstances of Solomon's reign, critics forget that no matter how well-ordered, or wisely

governed, a nation is, the flesh, with all its wickedness, violence and lawlessness, is ever in evidence.

The *Book of Ecclesiastes* was penned by a man of great wisdom; and Solomon's wisdom was acknowledged by the Lord Jesus (Matt. 12:42).

The actual date of writing cannot be determined with exactness; some authorities place it about 977 B.C.

Religious Thought In The Book

Solomon reveals a deep and abiding reverence for Yahweh. Far from worshipping, as one critic put it, "an absentee God," Solomon wrote of Yahweh as:

He with Whom communion is possible — Ecc. 5:1; 5:6.

He Who is the Creator — Ecc. 11:5; 7:13.

He Who gives good gifts to man — Ecc. 8:15

He Who is to be feared and obeyed — Ecc. 12:13.

He Who is man's final Judge — Ecc. 12:14; 3:17.

Solomon's firm conviction of man's inherent mortality and the absence of any belief in the immortal soul theory is apparent in his writings (Ecc. 9:4-6; 3:18-20).

Name Of The Book

Ecclesiastes is the transliteration of the Hebrew *Koheleth*, which is the feminine form of the participle from the root *kahal*, meaning "to assemble together." It carries with it the idea of collecting; the book forming the collection of the many wise sayings

and proverbs of Solomon (Ecc. 12: 9-10).

The book forms one of the five scrolls read by the Jews in their celebration of the Feast of Tabernacles (Booths); the other four being Ruth, Song of Solomon, Lamentations, and Esther.

Analysis

The following provides a breakdown of the whole book:

The futility and aimlessness of all human endeavour — 1:1-11.

The test of practical experience — 1:12; 2:26.

Man's opportunity limited by time — 3:1-22.

Human Vanity greatly increased by oppression — 4:1-16.

Vanity in worship — 5:1-9.

Vanity of riches — 5:10-6:2.

Vanity of human desires — 6:3-11:6.

Advice and warning to youth — 11:7-12:8.

The Search Begins

In the first chapter, Solomon illustrates the futility of human occupation

by examples of natural phenomena which incorporate in their working the fixed principle of repetition or endless cycle. He thus outlines:

The futility of all things — vv. 1-2.

The futility of human labour — vv. 3-7.

The futility of invention — vv. 8-11.

The futility of human wisdom — vv. 12-18.

The use of such phrases as "under heaven" and "under the sun" illustrate that Solomon's examination is directed primarily to the earth and human activities, rather than to high spiritual matters.

In declaring, "I gave my heart" (Heb. *lebh*), he states that he gave his mind, the word signifying mental capacity.

To "search out" (another phrase frequently used) is to investigate the roots of the matter: to examine the subject from all sides. Koheleth entered the inquiry with zeal and dedication; he applied his great intellect fully in his research, with a determination to complete it, leaving no stone unturned, no area untouched, in his search for wisdom.

SECTION 1: THE FUTILITY AND AIMLESSNESS OF ALL HUMAN ENDEAVOUR

(Chapter 1:1-11)

The Futility Of All Things — vv. 1-2.

VERSE 1

The preacher — Heb. *Qoheleth* — "one who assembles." It is the feminine form of the participle from the root *kahal*, to convoke, or call together. Wisdom likewise is shown in this attitude, and is likewise personified as a woman (Prov. 8:1-3; 2:1-5; 3:15-18). Solomon is wisdom personified.

Some critics question the Solomonic authorship, but the overwhelming weight of evidence is to the contrary, and substantiates his claim.

In Eccles. 12:9-10, we learn that *Qoheleth* spent long hours in research study, prayer and meditation as he laboured to *assemble together* and set in order many proverbs, many upright words of truth. The fruits of his

wise endeavours have been gathered together to form what is known as the Wisdom Books of the Bible: Proverbs, Ecclesiastes, Song Of Solomon.

The *Book of Ecclesiastes* is in all truth the inspired words of the Preacher.

"Son of David, King of Jerusalem" — Solomon having identified himself as the inspired author of the book, now mentions the fact that he is king, to remind us that he possessed the qualifications necessary to make his analysis of human activity a complete success. He had power, authority, wealth, opportunity and wisdom more than any man (Ecc. 1:16).

Solomon's exceptional wisdom was Yahweh's gracious gift for selflessly seeking Israel's well-being above his

own (1 Kings 3:5-14). Nevertheless, this did not prevent him from enquiring further from Yahweh for more understanding when the need arose (Ecc. 1:13). To "search out by wisdom" is a term used for consulting a priest, or inquiring of Yahweh, as is implied from the root *darash*.

No other man, with the exception of Jesus the Christ, would be capable of embarking on a research of this nature. To lack even one of Koheleth's qualifications would spell failure to the venture.

VERSE 2

"*Vanity of vanities*" — Emptiness of emptiness, often associated with "vexation of spirit" (Ch. 1:14), a feeding on wind. The term used is as of a shepherd feeding his starving flock on nothing more substantial than wind. Koheleth is telling us that all human occupation, pleasure, wisdom, hopes and aspirations in this life, provide no lasting satisfaction, but merely create an unsatisfied desire.

The word "vanity" (Heb. *hebel*) occurs no less than 40 times in the book, and therefore sets its theme: All is vanity. The book begins and ends with vanity, and nothing is ex-

empt from Koheleth's astute judgment. The whole totality of human existence, human pride, human wisdom, and human achievement is nothing more than vanity. Vanity (the word signifies a mist or vapour seen when the breath is condensed on a frosty morning) illustrates the fleeting, transitory nature of mortal man.

Eve's first son's name was Cain, meaning possession. Eve thought that Cain was Ish Yahweh, the promised seed of the woman who would bruise the serpent's head, thus repossessing the life that was lost (Gen. 3:15). Cain's murderous character proved her wrong; her hopes of redemption through Cain were all in vain. Her next son was called Abel (Heb. *Hebel*) or Vanity. Disillusioned, Eve could see stretched out before her thousands of years of human futility and frustration, before deliverance from sin and death would finally come (Rom. 8:19-23).

Man himself is nothing but a vanity. Note the extremely important references in James 4:13-15; Ps. 144:4; 90:9; Job 8:9; Isa. 40:6-8; Ecc. 9:5.

— R. Krygger (Woodville)
To be continued

Away With Grumbling and Melancholia

We need to remember that evil, no matter what form it assumes (sickness, persecution, bereavement, financial loss, remorse) is of divine arrangement (Isa. 45:7; Rom. 8:20); and that God utilizes the evil for the eternal good of all who humbly, patiently and faithfully submit to it (Heb. 12:11; Rom. 5:3; 2 Cor. 4:17-18; Rom. 8:18). Unhappy is the man in whom the Father ceases to take a corrective interest. "Before I was afflicted," said David, "I went astray, but now have I kept thy word." "I know, O Lord, that thy judgments are right, and that thou in faithfulness has afflicted me" (Psa. 119:67, 71, 75). Let us cultivate the mind of the Psalmist, which was that of all God's faithful ones. Let us be grateful and not ungrateful for trouble. Let us "rejoice" and rejoice always, although at times our rejoicing may be accompanied with tears (1 Pet. 1:6-7; 2 Cor. 6:10). Let us in this matter shun the bad example of Job's wife, who, in a time of trouble, resented the experience (Job 2:9), and copy the good example of Christ, who, in his most depressing moments, studiously faced the sunny side (Heb. 12:2). "Happy," said Job, "is the man whom God correcteth: therefore despise not the chastening of the Almighty." (A.T.J.)

Time No Longer

Woe to the man who, professing divine allegiance . . . is engrossed with the concerns of this Gentile order of things, and indifferent to the outspread writing on the wall — "Mene Mene Tekel Upharsin . . ." Let the wise bestir themselves. The Bridegroom is at the door. (R.R.)



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.200)

THE COMING OF ELIJAH

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh" (Mal. 4:5). These words of the prophet can only mean what Yahweh there says He will do: send Elijah to Israel before the coming of the day of national judgment upon the Gentiles. The statement of Christ that Elijah appeared in John the Baptist is not inconsistent with these things. That statement is explained in the announcement of the angel at the birth of John the Baptist: "He shall go before the Lord in the spirit and power of Elias" (Luke 1:17). This both identifies John with Elijah and distinguishes him from him.

Since the Lord has two comings, there is something appropriate in his having two forerunners: John his precursor in the day of his weakness; Elijah, his precursor in the day of his power — not that John is excluded from the "day of his power," for John will have his high place among the accepted in the day of glory; or that Elijah has no connection with the day of his weakness, for Elijah appeared on the Mount of Transfiguration and spoke with Christ on the subject of his approaching crucifixion (Luke 9:31).

Elijah will bear tidings of Messiah's presence to Israel scattered abroad. There is a fitness in this. In the days of their fathers, when they forsook Yahweh and His law, Elijah was the person whose ministerial life was occupied in trying to "restore all things". Though he did much to vindicate Yahweh's name and law, he was taken away in the midst of his labours. For what purpose? That he might, at a future period, resume his work and perfect it by restoring all things among the Ten Tribes according to the Law of Moses, preparatory to their being planted in their land under a new covenant to be made with them there (Mal. 4:4-6; Jer. 31:31).

THE CALL TO ISRAEL TO RETURN

Elijah's Mission

John Baptist, in the spirit and power of Elijah, was sent to the people of the land with a message of preparation, warning them that the Messiah was already in their midst.

That will also be the mission of Elijah at the Lord's second coming.

It would seem, however, that whereas John's mission was limited to the people of Judea and surrounding districts, Elijah's will be to the Jewish people of the dispersion.

He will thus have opportunity to complete the mission he commenced so long ago. On Mount Carmel he had prayed for the redemption of Israel, and that prayer yet awaits its answer; he was taken away in the midst of his labours, and will return to consummate them.

In the final restoration of the nation, we constantly come upon the terms "Judah" and "Israel". These are treated in Scripture in both a tribal and a political sense. The former usage treats of Judah as the tribe, and Israel as the twelve tribes. When treated politically, however, Judah relates to those Jews in the land (whatever tribe they may belong to), whilst Israel relates to those who are not of Judah and remain in dispersion.

For example, those Jews who returned with Zerubbabel, Ezra and Nehemiah, are treated politically as Judah, irrespective as to what tribe they may have related to originally.

That also is the manner in which they are treated by the Word in relation to the latter-day prophecies, for those in the land, at Christ's coming, are classed under the general title of "Judah".

Thus:

"Yahweh shall save the tents of Judah first" (Zech. 12:7).

He shall first save those Jews who are in the land, and afterwards, those who remain outside of it. He shall save the former by intervening at Armageddon, which period of national judgment is described as "the day of Yahweh" (Zech. 14:1).

But though the "tents of Judah" will be first saved, the initial preparations for the redemption of Israel scattered abroad will already have been commenced. Before the day of

national judgment (Armageddon) dawns, Elijah will be sent to the Jews scattered abroad to make them ready for an inheritance in the land which they will occupy after Gog is destroyed and the Kingdom set up.

We plan to try and trace the steps that Elijah will take to accomplish his mission.

Elijah's Associates

The statement of Malachi that Yahweh "will send Elijah the prophet before the great and dreadful day of Yahweh" (Mal. 4:5), does not necessarily mean that Elijah will go forth on that mission unaccompanied by others. In fact, the very opposite is implied. In his Olivet prophecy, the Lord declared:

"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).

This statement is frequently applied to the judgment of the household, but a careful consideration of the context will reveal that the Lord is alluding to the prophecy of Deuteronomy 30:4, and that the statement relates to the complete restoration of the tribes of Israel.

In the previous verse, the Lord declared that they (the nations) shall "see the Son of man coming in the clouds of heaven with power and great glory". The word "coming" is *erchomai* and signifies to move from one place to the other. The previous verse states that:

1. The sign of the Son of man shall appear in heaven;
2. The nations shall be caused to mourn;
3. They shall see the Son of man coming in the clouds of heaven with power and great glory.

What is meant by those terms?

It is obvious, from other parts of the Word, that there will not be any great "sign" in the literal heavens to herald the coming of the Lord, for he shall appear "as a thief" (Rev. 16:15), taking the world off its guard.

However, the term "heaven" is frequently used to indicate ruling places, and there does not seem any reason

why it should not do so here. What will be the sign of the Son of man in authority and power? Obviously his presence at Armageddon. As his resurrection witnessed to his Sonship (Rom. 1:3), his presence at this battle of the nations will testify to his Kingship — his status in the political heaven.

Moreover, his belligerent manifestation there shall cause "all the tribes of the earth to mourn," for it will be accompanied by great outpouring of divine judgment.

But what of the third point mentioned above?

The "clouds of heaven" represent the glorified saints who will be his associates in the governing of the nations. Some of them are referred to in Hebrews 12:1 as a "cloud of witnesses" whose example has encouraged the saints of later ages. Such are to be made "equal unto the angels" (Luke 20:36), and will exercise authority over the world of the Millennial age (Heb. 2:5; Rev. 2:26, 5:9-10). The nations, including Jewry already gathered into the land, will mourn because of past blindness as they witness the Lord taking up his position of authority in Jerusalem in company with his glorified brethren.

They will constitute his "angels" or messengers (as the word signifies) of the future age, and part of the duty of some of them will be to restore the twelve tribes. Thus the reference quoted above from Matthew 24:31.

All the allusions of this verse can be aligned with the restoration of Israel. Thus the sounding of the trumpet by which people were drawn together, is given in a context relating to the complete restoration of Israel (see Isaiah 18:3; 27:13; Zech. 9:14). His "elect" is a term applied to the nation of Israel as well as the saints, for it signifies "chosen," and it is the chosen nation (see Ps. 105:6, 43; Isa. 65:15). The gathering from the four winds, from one end of heaven to the other, is a reference to Deuteronomy 30:4.

Those "angels" of the Lord, deputed to go forth and supervise the restoration of Israel, will be under the direction of Elijah. This is fitting to his labors in the days of Ahab, for Elijah did not work as an individual, but as

leader of the "sons of the prophets" (2 Kings 2:15). His work of reform had the assistance of a group of dedicated men given to the prophetic office, and who formed an organized resistance to the evil policies of the king and his consort. Such schools of the prophets, organized originally by Samuel so described as "the first of the prophets" (Acts 7), continued throughout the centuries. That is the point of the protest of Amos: "I was no prophet, neither was I a prophet's son" (Amos 7:14). He was not one of the organized group of prophets in the midst of Israel at that time.

Placed in charge of the work of restoring Israel, Elijah will have associates with him whose labors he will supervise. Though sent out "before the coming of the great and dreadful day of Yahweh" (Mal. 4:5), the restoration will not be effected until after Armageddon, and, in all, will occupy some 40 years in its completion (Micah 7:15).

Elijah's Message To Scattered Israel

Elijah will be sent out on a work of reformation as a basis for the restoration of Israel. Malachi summarises his mission in these words:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The "fathers" relate to Abraham, Isaac, Jacob, and similar worthies of old. They are represented as being so disgusted with the faithless attitude of the children of Israel, as to be completely ashamed of them. Isaiah predicts:

"Therefore thus saith Yahweh, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:23-24).

When this is fulfilled, the heart of

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the fathers shall be turned to the children, and the heart of the children will turn to the fathers to follow in their footsteps of faith; apart from which the Jewish "earth" or people would be scorched with fire from the Sun of righteousness (Mal. 4:2).

The mission of Elijah, then, will be to teach "sound doctrine" to the Jewish people in dispersion, that they might be restored. No doubt, as in the case of Moses, who was sent to Israel in Egypt on a similar mission, he and his associates will manifest their credentials by certain "signs" of miraculous portent (cp. Exod. 4:1-5).

These emissaries of the Lord (for such they will be), with one common message, will be sent to the different centres outside the land, where Jews are gathered. Naturally, those Jews will be in great fear. It will be "the time of Jacob's trouble" (Jer. 30:4-7), the "time of trouble such as never was since there was a nation" (Dan. 12:2). The Russian confederacy from the north will have invaded the Middle East, and the world will be convulsed in war. Throughout Europe and Asia Jews will be looked upon with suspicion, as potential, if not actual, fifth-columnists, among the warring nations. Suddenly Elijah, or some of his associates, make their way to the local synagogue. The Jews are told that Messiah has come, and commands that they return home. Miraculous signs are given, authenticating the message, and they are told what is necessary preparation to their return.

The message is set out in a remarkable prophecy contained in Jeremiah 3:17-19.

As is the case with many prophecies, the ultimate picture is presented first, and then the steps by which it will be attained are set out. In this case, the ultimate picture is the changed status of Jerusalem and attitude of the nations towards it:

"They shall call Jerusalem the throne of Yahweh; and all nations shall be gathered unto it, to the name of Yahweh, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north

to the land that I have given for an inheritance unto your fathers" (Jer. 3:17-18).

That is the divine purpose, but how will it be accomplished? In view of the apostasy of Jewry, their utter repudiation of the person and position of the Lord Jesus and profanation of the holy name of Yahweh (Ezek. 36:20-23), how is it possible for them to be nationally redeemed, and Yahweh to still remain just in the sight of flesh?

The question is actually posed by Yahweh:

"But I said, How shall I put thee among the children (i.e. restore them to the status of sons), and give thee a pleasant land, a goodly heritage of the hosts of nations?"

That is the problem, how is it to be solved? Only by a wholesale confession of the Truth on the part of Jewry, and their acceptance of the terms of reformation. Therefore, taking this first part of what we believe will form the message of Elijah to the Jewish people in dispersion, they will be reminded of the extent of the problem, and of their complete unworthiness to receive of the goodness of Yahweh. They will be told that it will only be established through the mercy of Yahweh, and His love for the fathers of Israel, for though they are "enemies of the gospel" they are still "beloved for the father's sake" (Rom. 11:28-30).

So Elijah will instruct them as he goes forth on his message of mercy.

Israel in dispersion must learn to recognise their relationship to Yahweh, and manifest the proper filial respect to him:

"Thou shalt call me, My Father, and shalt not turn away from me" (Jer. 3:19).

Then, to illustrate the rebellious nature of Israelites in the past, Elijah and his associates will review the past history of the nation. An epitome of that message is given:

"Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith Yahweh" (Jer. 3:20).

This message will cause the Jewish people to review their own circum-

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stances, and so come to recognise the truth of the message that they will have received through the prophet. Widespread lamentation will result:

"A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten Yahweh their God" (v.21).

The "high places" were places where Israelites used to gather for religious service outside the Temple, and could relate to the synagogues throughout the world where such gatherings will be convened to hear this amazing message. The sorrow they shall manifest will indicate that they are repentant in heart, and desire to return to the true worship of God. Therefore, the invitation will be issued to them to do so:

"Return, ye backsliding children, and I will heal your backslidings!"

And the grateful, heart-broken response:

"Behold, we come unto thee; for Thou art Yahweh our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains (symbolic of nations and empires): truly in Yahweh our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against Yahweh our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of Yahweh our God" (vv. 22-25).

This will be the confession of sins that shall be voiced by the Jewish people in dispersion. The accumulation of trouble that they shall experience as Gog sweeps throughout the land and threatens to destroy everything built up by the Jews who have returned, as well as the growing opposition and animosity they shall experience from the people among whom they continue to dwell, will provide means that will humble them and make them amenable to such an appeal as Elijah will give.

Now freely confessing their sins, they are anxious to make restitution

and return to the favour of Yahweh. So Elijah or his associates will instruct them as to what they must do:

"If thou wilt return, O Israel, saith Yahweh, return unto Me (i.e. do it completely): and if thou wilt put away thine abominations out of My sight, then shalt thou not remove, or be driven away. And thou shalt swear, Yahweh liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory" (Jer. 4:1-2).

These are the terms of restitution. Israel must first recognise that Yahweh lives. In other words, the people must acknowledge His reality. They must do this by deed (put away your abominations) and word (thou shalt swear). Their confession of faith acknowledges that Yahweh lives in truth (they must acknowledge the truth), in judgment (they must acknowledge that the punishment that they have received is just), and in righteousness (they must acknowledge the terms of justification by faith).

When that is done, and they are restored, they will provide a channel of righteousness unto all nations. Zechariah declared:

"And it shall come to pass, that as ye were a curse among the nations, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. 8:13).

This is in conformity with the prophecy of Jeremiah 3:18-4:2, which expresses the message that Elijah or his associates will convey to the people of Israel scattered abroad. The next verse (Jer. 4:3) commences a new prophecy, as Jeremiah commences to indict the people in the land in his day because of their rebelliousness. It continues until Jeremiah 6:30 and shows how that the world would witness Judah's disgrace, and the prophet would be revealed as a refiner of silver to the nation. This was fulfilled in the days of Nebuchadnezzar.

A further facet of Elijah's message of the future is outlined in Isaiah 40:1-8. This expresses a message of comfort, proclaiming that Messiah is in the earth, that "the glory of Yahweh shall be revealed," that "all flesh might

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see it together" and warning that "all flesh is grass, and all goodness thereof is as the flower of the field." Such a message would teach Israel to put no confidence in the flesh, but seek the salvation of faith that Yahweh will provide in forgiveness of their sins, and their rehabilitation in the land. To that end they must acknowledge that though they are Jews they have no claim upon God, and that as mere Jews they will "wither and fade as the grass of the field", unless they seek the abiding benefits of a faith that elevates Yahweh and His word, for:

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8).

The Covenant Offered Israel

Thus instructed in their standing before Yahweh, and the requirements of the Word, the Jewish people will be invited to enter into covenant-relationship with God:

"Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith Yahweh. But this shall be the covenant that I will make with the house of Israel: After those days, saith Yahweh, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. 31:31-33).

Hosea, and other sections of the Word, speak in similar terms:

"It shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (or E1's sowing). — Hos. 1:10-11.

Elijah's appearance and preaching to the Jewish people scattered abroad will be designed to educate them in the

Truth, that they might separate themselves from the Gentile countries in which they will be found, and leave for the Land of Promise, being nationally baptised into Christ Jesus en route.

Success will attend his efforts in that regard. The Psalmist-prophet declares: "Thy people shall be willing in the day of thy power" (Ps. 110:2). They will be willing because the alternative is death in the land of the enemy.

Fighting Their Way Back

The instructions having been given to the Jewish communities throughout the world that they should make their way back to the Land of Promise, they will attempt to do so. In this they will be met with varying degrees of resistance by the nations.

This is understandable under the circumstances. The Eurasian nations will have confederated to invade the Middle East, and under Gog, will appear as an enemy to Israel. The efforts of Jews resident in such countries, to make their way back to the land of Israel, will be misinterpreted as an hostile move designed to assist the Israel with whom the nations will be at war, and the authorities will react accordingly. They will set out to suppress the revolt as they will view it, and this will result in counter-resistance. Ezekiel describes how that the Jewish people will be forced to fight their way out of the lands of their dispersion, and how they will accomplish this with amazing manifestations of power. He declares:

"As I live, saith the Lord Yahweh, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord Yahweh. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from

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among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Yahweh" (Ezek. 20: 33-38).

This statement is illuminative when compared with that of Malachi 4. Malachi states that Elijah will be sent to the Jewish people before the "great and terrible day of Yahweh" though, of course, after the return of the Lord. He will be sent out after the judgment of the Household, but before the battle of Armageddon. At that time, the world will be divided into two camps, and involved in war with the Middle East as the focal centre. Naturally, the Jewish people will be opposed by the powers that be when they endeavour to force their way out of the various countries and make their way to what will be the centre of hostilities.

But amazing power will be manifested by these Jewish communities. The associates of Elijah, immortal saints manifesting divine power, will overshadow their efforts to obey the instructions delivered them, with the result that their enemies will lack the ability to restrain them. This Jewish revolt in all parts of the world will contribute to the "time of trouble" that shall erupt to involve all nations without exception: "the slain of Yahweh shall be from one end of the earth to the other" (Jer. 25).

So the Jewish people will be brought "into the wilderness of the people". This is not the wilderness of the wanderings, as Ezekiel is careful to show. He contrasts the "wilderness of the people" with the "wilderness of the land of Egypt", but does not identify them as one. John, in Patmos, was taken "into the wilderness" and there saw the woman on the beast called Babylon the Great. The "wilderness" into which he was taken was the "wilderness of the people," or Eurasia. It will be there that the Jewish people will be taken as they make their way to the Land of Promise, to be tested by the opposition that shall rise up all around them. The faithless will succumb, and "shall not enter into the land of Israel," but the others will

move on to enter the land from either the north or the south as we shall show.

Zechariah likewise predicts the war-like prowess of the returning Jews. He declared:

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And Yahweh shall be seen over them; and His arrow shall go forth as the lightning, and the Lord Yahweh shall blow the trumpet, and shall go with whirlwinds of the south. Yahweh of hosts shall defend them; and they shall devour, and subdue with sling stones ..." (Zech. 9:13-15).

The Route To Be Taken

The Jewish people will make their way back to the land in communities gathered from each nation, and gradually increasing as they meet up one with the other from country to country. They will ultimately enter the land itself from the north or the south; from across the Euphrates or the Nile, and whether one or the other they will be nationally baptised into Christ after the rebels have been purged out. Thus Isaiah prophesies:

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth... and Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake His hand over the river (Euphrates), and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11:11, 12, 15, 16).

Again:

"It shall come to pass in that day,

that Yahweh shall beat off from the channel of the river (Euphrates) unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem" (Isa. 27:12-13).

From these two prophecies (and others can be supplied) it is obvious that the Jewish exiles shall return either via Egypt or ancient Assyria, across the dry bed of the Egyptian sea or the river Euphrates. Those who return via Egypt will enact the wilderness journey of the people of Israel under Moses; those who do so via Assyria and the Euphrates will re-enact the pilgrimage of Abraham as he left the land of his nativity for the Land of Promise.

However, it will be impossible for them to do this whilst Gog is in possession of Egypt, and the area of ancient Assyria (as he will be). Therefore, it will be necessary to first destroy his power, and cleanse the land of the foreigner before scattered Israel can return.

Thus Elijah's work will be in two stages; prior to Armageddon and after Armageddon. The former will be preparatory. The people will be advised that Messiah has returned, will be in-

structed in the teaching and doctrines of righteousness, and commanded to separate themselves from Babylon the Great lest the plagues reserved for that system of wickedness involve them as well (Rev. 18:4). They will respond by accepting the teaching and instruction of Elijah, and commencing their return to the land, resisting the efforts of the authorities of the countries of their sojourn to resist their efforts. The second stage will bring to consummation the re-settlement in the land and restoration of the tribes. This will take place after Armageddon, when the Russian Gog has been forcibly removed first from Egypt, and then from Jerusalem and the north.

This will permit of the gradual re-settlement of the tribes, and restoration of the nation "as in the days of old". Therefore, coetaneous with Elijah being sent on his mission, Christ, with a further contingent of saints, will emerge from the isolated fastnesses of Sinai, to first discipline the Arabs, then invade Egypt with the purpose of occupying it, finally moving north towards Jerusalem, against Gog and his forces there entrenched. It will be at this time that "tidings out of the east and north shall trouble the king of the north who, in consequence will remove most of his occupying forces from Egypt to attack Jerusalem. This vacuum in Egypt will be filled by Christ and the saints, who as the cloud of Yahweh, will move into Egypt.

Of What Use?

If we do not obey the commandments of Christ? All our works are in vain, if we fail here. The world is full of professing Christians among the swarming myriads of whom you can scarcely meet a man who makes the commandments of Christ the rule of his conduct. Their magazines are of the same complexion. There is much nebulous talk of the philosophico-moralising sort, and much patronising admiration of Christ, but no inculcation of the commandments, concerning which he has said, 'If ye keep my commandments, ye shall abide in my love' (Jn. 15:10); and John, more strongly still, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him' (1 Jn. 2:4).

Works Of Faith

Strictly speaking "works" are acts of obedience, and acts of obedience are works of faith, because faith inspires obedience. But obedience, again, presupposes command. As "where no Law is, there is no transgression," so, where there is no command, there can be no obedience. Therefore, command is the measure of obedience. What is commanded? That is the question. Let this be found out (and it is well worth supreme study; nothing else so much so) — and let obedience follow, and all will be well. (R.R.)

Thoughts For The Times

The Scandalmonger

Let us never forget that by our words we are to be judged. The prevalence of tale-bearing and evil-speaking makes it doubly needful for us to be watchful in the matter. The work of the tale-bearer is bad enough, but that of the slanderer is worse. To those engaged in either of these forbidden occupations we would say, *Why do you do it? Is it merely to pander to an unworthy craving for news? Is it from spite? Is it from envy, from a wish to damage your brother's reputation, and add to your own? Is it to minimise your own deficiencies? If not, then why do you do it, when it occasions so much misunderstanding, so much ill-feeling, and causes so much distress, and so many tears, and when God has attached to the sin such terrible penalties? You admit that a thief is an awful person, and that a murderer or a whore-monger is worse. Are you not aware that the evil-speaker is similarly classed? Are they not all labelled by God as alike? Such passages as Lev. 19:16; Psalm 15.3, and Ephesians 4:31, reveal that in His sight they are all equally sinful and condemned. Brethren, to you who suffer from the tongue of the slanderer, we would say, bear it, do not retaliate in kind. Remember that evil speakers are in God's hands, and are filling a necessary place in the working out of the divine plan of salvation. It is not without a wise object that the devil exists in the flesh, and that evil-speakers are the unworthy purveyors of his food. Take to heart the exhortation of the Psalmist: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity" (Ps. 37:1). Remember that Christ is at the door, and he will judge with infallible wisdom in due course. In the meantime, put your own house in order, and do not become embittered by controversy or slander.*

TRUTH - FIRST AND LAST

We receive the word of exhortation this month from Bro. J. Ullman, of Perth. He has based it upon Psalm 40, and particularly vv. 10-11: "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation. Withhold not Thou Thy tender mercies from me, O Lord; let Thy lovingkindness and Thy truth continually preserve me."

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What Is Truth?

All the claims ever made by the Lord Jesus during his ministry may be epitomised in one statement, recorded in the Gospel of John.

Standing before Pilate, his life hanging in the balance, he told his interrogator: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

If ever there was living proof of the fulfilment of a factual statement, it was manifested then, at that appalling moment of destiny, when Pilate was about to pronounce the few words which would bring an innocent man to his death. The Lord had surely fulfilled his words. Throughout his life he had borne "witness unto the truth." He was, in fact, the Word of God, or the Truth, made flesh. He had fulfilled his commission fully and completely, manifesting in his life every aspect of divine truth, testifying to the reality of his kingship before Pilate even though it meant laying down his life.

The challenge of Truth became

the dominant feature of this conversation between the Lord and Pilate, for Christ declared: "Every one that is of the truth heareth my voice." This called forth Pilate's troubled question: "What is truth?"

At that momentous point in history, when the whole question of future hope for the human race teetered on a fine edge, Pilate, like countless millions of others, made the greatest blunder of his life: he failed to wait for an answer!

And Pilate's disastrous error summarises the great folly of human kind.

People everywhere, generation after generation, will discuss the question of "truth." Politicians will wax eloquent upon the subject; philosophers will muse; teachers will expound; people will debate.

But few will pursue it with relentless determination and an open mind uncluttered with preconceived ideas; and fewer still will seek it from the Word of God. Yet the Lord stated emphatically: "Thy word is the truth" (Luke 17:17 — Gk.).

Pilate's question, "What is

truth?" was a far-reaching one as far as the Hebrews were concerned. To the Jew, the word "truth" was all-important. The Scribes, Pharisees and religious leaders placed great importance upon this word.

Buy The Truth

The Hebrew word for truth is *emeth* (pronounced ay-meth). It is composed of three Hebrew consonants: *aleph*, *mem*, *tau*. *Aleph* is the first letter of the Hebrew alphabet; *mem* is approximately in the centre; and *tau* is the final letter.

There is, therefore, a most remarkable and significant feature of the Hebrew word, suggesting that truth is the first, centre, and final principle of paramount importance.

One is reminded of the words of the Revelator: "I am alpha and omega, the beginning and the ending . . ." (Rev. 1:8). Christ from beginning to completion is a perfect manifestation of divine truth.

Truth is of divine origin, and therefore cannot be broken or overcome: "The lip of truth shall be established forever" (Prov. 12:19). Because of this, we are urged to "buy the truth and sell it not" (Prov. 23:23).

The Lord's conversation with the Jews, recorded in John 8, indicates his own awareness of the importance placed upon the word "truth" in the minds of his Jewish adversaries. In that major confrontation, the word occurs no less than seven times, beginning with the Lord's proposition that "the truth shall make you free" (v.32). This proposition then be-

came the basis of the subsequent debate. When the Jews argued that they were children of Abraham, the Lord countered by defining their true father as the diabolis: the serpent-thinking of the flesh. Such thinking, he pointed out, was a murderer, a man-slayer, from the beginning." Which is to say, the false teaching of the serpent brought sin, and subsequently, death.

The Lord then affirmed that such action, resulting in such disastrous consequences, was due primarily to only one thing: "he (the serpent) abode not in the truth" (v.44). The Greek *histeimi*, here rendered "abode not" is profoundly significant. It is better rendered, in this context, as "stood not" (cp. Eph. 6:11,13 where the same word occurs). Originally, the serpent had "stood," but because he stood not in the truth, he fell metaphorically and literally! He became a creature of the dust. This sentence was placed upon him because he presumed to meddle in things which he could not comprehend, being beyond the limitations of his purely carnal mind. (Hence, Paul says: "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be" — Rom. 8:7. That being the case, there is no hope of rehabilitating the carnal mind. Nothing can be done, except to destroy it).

Stand Or Fall

Thus the Lord's point in John 8 is that before men can lay a claim to being the spiritual descendants of Abraham, they must stand in the truth. The value of

doing so, will be made evident in the day of God's vengeance, when the cry will ascend: "Babylon is fallen, is fallen!" (Rev. 14:8).

The entire system must fall to the ground because it does not stand in the truth. The restored and completed image of Nebuchadnezzar must be brought crashing down to the earth because it represents the kingdom of men, in opposition to the kingdom of God: the word of the serpent made flesh and destined for the dust.

But truth also challenges the believer. Initial knowledge and baptism does not automatically ensure salvation. All must either stand or fall according to their attitude to the Word: "The word that I have spoken, the same shall judge in the last day" (John 12:48). If we "stand" firm in the truth, we shall live in hope of eternal life. But if we "fall" from the standard of divine truth, we will receive the inheritance of the serpent: "Dust thou art and . . ."

As "gross darkness" begins to close in upon the earth as a prelude to the manifestation of the Lord of glory (Isa. 60:2), it is disturbing to notice the way in which some are minimising the importance of truth in opposition to error. In Christadelphian literature, Gentiles of the world are sometimes termed "modern Christians" when, in fact, they are "alienated from God through the ignorance that is in them," and have no right nor portion to such a title. The clear line of demarcation between the requirements of the truth and of the world is being blurred, as the clear-cut attitude of the pioneers is being deprecated by some.

We need to maintain those standards, and endeavour to unite and consolidate the Ecclesias upon the principles of divine truth, recognising that attempts to unite upon any other basis are doomed to failure. Yahweh will not bless labours put forth in His Name, if His principles of truth are relegated to a status of comparative unimportance.

The requirements of the Word are clear: Truth: first, centre and to the end. Nothing short of that will do.

Truth Does Not Change

But what of Pilate and his probing question: "What is truth?" Pilate never did *stand* in the truth, but remained enslaved to the carnal mind. He fell, like his "father" the serpent. And what of the Jews of John 8, who debated the issue so strongly with the Lord, but were unable to see the truth? The Lord Jesus told them: "Because I tell you the truth, ye believe me not" (v.45). Hence: "Ye are of your father, the diabolos . . . He was a man-slayer from the beginning, and stood not in the truth" (v.44).

The Jews, whom the Lord tried to teach, had fallen prey to the very temptation which the Lord himself had steadfastly resisted. The adversary had demanded of him: "*Fall* down, and worship me . . ." (Matt. 4:9). The Lord knew that he could not *stand* in the truth, and *fall* down before the adversary at the same time. Therefore he remained physically and spiritually erect, conducting himself according to the same determined, uncompromising spirit which was later manifested by

Paul: "Stand therefore, having your loins girt about with *truth* . ." (Eph. 6:14).

Truth does not change. That which was truth in the days of the Lord Jesus remains truth today. That which was truth one hundred years ago is still truth now.

Truth has always been in danger of subversion by error. For that reason Jude urged his brethren to "contend earnestly for the faith." All the apostolic writings warn that truth must be so prized as to become a way of life.

And in John's epistles — placed appropriately at the end of all

epistles, except that of Jude — there are no less than 27 references to "truth" or that which is "true" in contrast to error.

God's faithful servants have ever realised the importance of this issue: "O Yahweh, are not Thine eyes upon the truth?" (Jer. 5:3). Let us clearly see the issues: "By mercy and truth iniquity is purged; and by the fear of Yahweh men depart from evil" (Prov. 16:6).

What is truth? Let us not be like Pilate, and fail to wait for the answer.

— J. Ullman (W.A).

LOGOS AND "THE BELIEVER"

We have received from a reader (though not as yet from the publishers) the first issue of a new publication entitled *The Believer*.

The printing and paper is good, but that is as much as can be said for this first number.

The reading of it leaves us with a sense of shame; we had never imagined that a publication bearing the honored name of Christadelphian could have descended so low in the pursuit of polemics.

Sufficient is it to say that statements from *Logos* are misquoted or quoted out of context, whilst such allegations as are contained on p.15 and elsewhere are absolutely false.

Logos may appear to many to fight hard in its contention for the faith, but it endeavours to fight fair, and with due thought and consideration for those who have taken up an opposite stand. When a brother stands up for wrong doctrine, we at least presume that he is sincere in his opposition, and when we oppose him it is with the belief that each of us have a mutual respect for the Word of God, which, we firmly believe he misunderstands.

Thus whilst we are always ready to reason on the Word with friend or foe alike, and will continue to stand up for the purity of doctrine, we are not prepared to descend to the level adopted by *The Believer* even in defence of our character, and therefore refuse to pick up the gauntlet. We are confident that readers will be repelled rather than influenced by its contents, and those who are otherwise, we leave to their choice.

Logos and the Unity Book

Responsible brethren throughout Australia have expressed deep concern at the deteriorating conditions evident among Ecclesias.

Particular point was given to this by the Central Standing Committee report after members had investigated the case of a brother who was fellowshipped by Ecclesias in Queensland. The report showed conclusively that this brother not only held false doctrine on the subject of the Atonement, but was active in propagating it, and according to the terms of the Unity Book should not have been fellowshipped. The recommendation of the Central Standing Committee was that he should not be granted the privileges of fellowship.

Unfortunately, that recommendation was not adopted by certain Ecclesias in Queensland, with the result that what was originally a simple matter of the fellowshipping or disfellowshipping of an individual, is now rapidly widening out into a Continent-wide dispute that threatens to have the most serious repercussions.

Already Ecclesias are taking sides in the matter, and in certain instances have broken off fellowship with other Ecclesias. Protagonists such as C. Pryde, and others, have boldly come out in the defence of false doctrine, and have called for action against those who hold to the Truth. They have at least been honest in their agitation, and have plainly stated their objection to the State-

ment of Faith and the Unity Book.

Others have not been so honest, and for such we cannot have the same respect. They have twisted the words of the Unity Book to provide support for a false concept of the truth, and in some cases have set it in opposition to the Statement of Faith claiming that it nullifies the clauses of the latter.

Where Does Logos Stand?

Wherever possible, we have tried to preserve the unity of the Body whilst upholding the Truth. Where opportunity has afforded we have written to certain brethren and ecclesias urging action that we feel would maintain both unity and truth. We have urged that the terms and teaching of the Unity Book be upheld, and in doing so have consistently maintained the policy of Logos from its very inception.

A most frustrating feature of the controversy, however, has been the attempt of some to justify the retention in fellowship of a minority who repudiate the Statement of Faith, on the claim that they accept it in the light of the Unity Book; as though the latter nullifies the former, or was ever designed to supplant it.

Moreover, in an attempt to divert attention from this minority group which surreptitiously, if not openly, challenges the Statement of Faith, a deliberate attempt is being made to foister the charge of false doctrine on to *Logos*.

It is claimed that we endorse the implantation theory, and the theory of alienation as set forth by the late Brother J. J. Andrews.

This is quite incorrect; we do not endorse those theories.

We have set out the facts time and again in Editorials (see, for example, our issue for January, 1953), and have never deviated therefrom.

Why should brethren suggest this? Because, as is obvious from reading their statements they fail to comprehend the significance of the doctrine as set forth in the Unity Book, and the difference between truth and error in regard to it.

For example, correspondence to hand indicates that some brethren believe that we inherit a moral or legal defilement from Adam, and that there was no physical change; others suggest that we inherit both a physical and legal defilement.

Let us strive to set out the facts clearly.

The Difference Between Truth And Error

It is obvious from Paul's statement to the Romans that sin wrought a great change in the human race. He wrote:

"By one man's disobedience many were made (or constituted) sinners (Rom. 5:10).

"By the offence of one judgment came upon all men to condemnation" (v. 18).

"Through the offence of one many be dead" (v.15)

These statements (and they could be multiplied) show that by Adam's offence his posterity became related to sin, condemnation, death.

How did they do so?

There are three main theories.

(1) — The Renunciationists or Clean Flesh Theory. This was set forth by Edward Turney who renounced the teaching of Brother Thomas and was opposed by Brother Roberts. He taught that man's physical state remained unchanged, so that today we are in the same condition of flesh as was Adam and Eve before they sinned. This is described in Genesis 1:31 as a "very good" state, hence the caption of Clean Flesh Theory.

But though Edward Turney taught that Adam's descendants inherit the same condition of flesh as that in which he was created, he claimed that they were "morally defiled", in that the stigma of Adam's sin rested on them, for they had "sinned in Adam." That being the case, the human race was in a hopeless condition until a Redeemer was found with a "free life," and he claimed that the Lord was "free" of the moral stigma of Adam's sin by virtue of his birth of the virgin Mary.

Turney therefore taught that as humanity inherited only the moral stigma of Adam's sin, flesh, itself, was still in the "very good" condition of creation, and therefore, of itself, can manifest the glory of the Father in perfect obedience.

The doctrine is false and blasphemous. False because Scripture clearly states that the flesh is evil and sinful in its tendency, and not "very good"; blasphemous because it virtually teaches that God holds humanity accountable for a sin that it never committed: the sin of Adam.

(2) — The Theory of Alienation. The other extreme is the theory set forth by the late Brother J. J.

Andrews, which likewise lead to a false doctrine.

Though J. J. Andrews provided Brother Roberts with the greatest support when the latter was combatting the teaching of Edward Turney, he later proclaimed another theory, which led him from the truth.

He taught that though Adam's posterity inherited the physical consequences of the first sin, and thus became "mortal through sin," *in addition* it inherited a "legal" condemnation. That "legal" condemnation meant that mankind was alienated from God through the nature it inherited, and therefore, unless there was justification from "legal condemnation," a person would not rise from the grave no matter how much knowledge of the Truth he might possess. The theory taught that justification for the Jew was by circumcision, and for the believer by baptism. Unless a person was either circumcised as a Jew or baptised as a Christian, he would not be brought from the grave to judgment, because he was under "legal" condemnation, the effect of which would hold him eternally in the grave. Therefore, an "unjustified" person (a person unfreed from "legal" condemnation) would not be resurrected to judgment, whereas a "justified" person would.

The theory is likewise false and blasphemous. It is false because it claims that God holds us accountable (in a "legal" sense) for what Adam did; it is blasphemous, because it teaches that a person can virtually defy God in that though he might know the will of God, he will not be raised

to judgment unless he is baptised.

(3) — The Truth. The Truth is that Adam was made subject to mortality through sin, and death finally claimed him. As his descendants, we inherit his nature which is mortal because of sin. That mortality has created a bias in our nature which tends to sin. However, we are not held blameable for this, nor does the moral or legal consequences of Adam's sin rest upon us. All that we have inherited from him are the physical consequences of his sin. We are not alienated from God because of our nature; we are not children of wrath because of our nature; but we are alienated from Him through ignorance (Ephesians 4:18), and we become children of wrath by obeying the natural tendencies of the flesh.

This is the clear teaching of the Unity Book. It is endorsed by *Logos*, and by the series of articles recently completed by A.J. However, the unfortunate fact is that some brethren in positions of Ecclesial authority fail to comprehend the facts of the case. A letter to hand from a recording brother writing on behalf of his ecclesia, claims that we inherit moral and legal condemnation, but not physical condemnation. He professes to hold up hands in horror at the idea of us inheriting the death sentence from Adam, but blithely claims that the moral and legal consequences of Adam's sin are inherited by his posterity!

Christ's Sacrificial Death

Christ's death was a ritual exhibition of what was due to sinners. But this ritual symbolism is frequently ignored, so that in-

stead of viewing Christ crucified as the sinner's representative or the "sin-bearer", he is isolated from his mission and he himself regarded as the "sinner," "legally guilty" of "original sin," and subject of "alienation" on account of his nature.

On the other hand some go to the other extreme, objecting to the use of the word "sin" in its physical or secondary sense at all, and stumbling over the use of the words "unclean" and "sinful" in their application to the nature we possess, and which Christ shared in common with us all.

None can gainsay the fact that our nature is sinful in its tendency, and corruptible in its constitution. This is surely obvious to us all in the incidence of sin, the teaching of Jesus that such come "from within" (Mark 7:21), and the statement of Paul that the "thinking of the flesh is enmity against God" (Rom. 8:7 — mg), "the flesh lusteth against the spirit" (Gal 5:17), and "he that soweth to his flesh shall of the flesh reap corruption" (Rom. 8:8). Surely then, it is no misnomer to describe the flesh as "unclean" and "defiled"; and if Christ partook of "the same" (as testified in Heb. 2:14), why stumble over these expressions when applied to his nature as distinct from his character?

We suggest that those who do so are hazy in their understanding of the doctrine of the Atonement, or are opposed to its true significance. The cause could be due to the abuse of these terms by some, and the foolish ideas of associating "guilt", "wrath", and "alienation" with nature itself, in-

stead of recognising that it is the moral condition which results from it (when the physical law of our nature is not controlled by the law of God) to which these words apply. It is this failure to control our inherited natural sinfulness which makes us displeasing to God, and brings us under individual condemnation.

In short, Man needs justification by the sacrifice of Christ, because he is a sinner, and not because God has imputed to him the "legal" liability of the sin of Adam. Christ, as representative of the human race, suffered by crucifixion that which is due for sin, and setting forth the righteousness of God in life and death, rose to immortality.

Let us clarify our thinking in relation to this important doctrine. Some are ascribing to the Unity Book teaching not found therein and are bandying about such terms as "moral" and "legal" condemnation when all that it refers to is the physical defilement of mortality to which mankind is heir through sin: "By one man (not God) sin entered into the world and death by sin" (Rom. 5:12).

We suggest that readers take care, and not be beguiled into believing that we have departed from the terms or teaching of the Unity Book, or that this Book provides for any variation of the true intent of the Statement of Faith. A recent letter from Brother Cooper to a local Ecclesia, contains the statement that the Addendum was never intended to supplant the Statement of Faith, nor to vary its obvious teaching.

We shall be pleased to answer

any questions on this important theme.

Meanwhile, we urge readers to exercise the greatest circumspec-

tion in regard to these matters, as their attitude can effect the future unity and well-being of the Ecclesial world as a whole.

The Story Of The Birds

The Vainglorious Lapwing

"These are they of which ye shall not eat . . . the lapwing" (Deut 14:18).

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The Lapwing has been identified as the Hoopoe, and is so translated in the RSV and ARV. It was well known and featured in Egyptian art over 3,000 years ago.

It is about the size of a thrush, with a long, black, thin, slightly hooked beak. It sports a tuft of feathers upon its head like a gaily painted crown which it raises and lowers like a fan of feathers. Its legs are grey and short; its neck and stomach reddish in colour; its wings and tail black with white streaks; its wings roundish at the point; its flight slow.

The Vanity Of The Hoopoe

The Hoopoe has an appearance and habits that are strangely attractive. It will be seen proudly strutting along a path with its magnificently coloured crest erect like the head-dress of an American Indian. It also has a fascinating habit of continually bending and bowing as if to admire its reflection in every puddle of water.

It thus personifies vanity and self-admiration.

It was doubtless because of this that Israelites were taught to look upon it as an unclean bird; they were to avoid the pride and vanity that it exemplified.

The Word of God is a mirror that reveals the true nature of



MALE AND FEMALE HOOPOE (Lapwing) — The male stands on guard, his crest erect; the female sits on her eggs with her crest lowered.

flesh, and shows it up in all its deformity and sin. When a person is truly educated in its precepts he will lose all desire for self-adulation. But that requires a long, steady, penetrating look. If his gaze into that mirror is but superficial, he will not appreciate his true state. Failing to comprehend the nature of flesh, blind to his own deficiencies, he "straightway forgetteth what manner of man he is" (James 1:23-24), and goes on his way proudly preening himself in the aurora of his own grandeur.

The Truth demands of a person stern resolve, faith, courage and determination. It has no place for the dandy or fop, who titivating himself, camouflages by mere dress.

Paul warns that the "effeminate" will not inherit the Kingdom of God (1 Cor. 6:9). The same word is used of raiment in Matthew 11:8; Luke 7:25, and suggests that the reference is to those who place great store in personal appearance, and voluptuous clothing.

True Adornment

In contrast to extreme foppishness in dress we have the adornment of the spiritual man and woman:

"Whose adorning, let it not be the outward adorning of wearing of gold, or putting on of apparel; but let it be 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. 3:3-4).

The "hidden man of the heart" relates to the Christ attitude in which the flesh is subordinated to the Divine will. It does not mani-

fest the pomposity of the natural man, but the very reverse. It reveals "a poor and contrite spirit, which trembleth at the Word" (Isa. 58:2). There is exhibited a humility which is pliable to the direction of Yahweh; an attitude of mind expressive of, "Thy will, not mine, be done."

Thus, in summing up the qualities of the virtuous woman, (the true Ecclesia), the wise man declared:

"Favour (mere deportment) is deceitful, and beauty is vain; but a woman that feareth Yahweh, she shall be praised" (Prov. 31:30).

The beauty of Christ was not in personal appearance, but in reflection of Yahweh's character. In regard to the former, it was said of him: "There is no beauty that we should desire him" (Isa. 53:2). He had no robes of royalty, no insignia of office, no splendid retinue, no glorious display. There was beauty, but it was inwards: in mind, in demeanour, in character.

The people rejected him because, like the vain hoopoe, they were moved by "outward appearances," whereas Yahweh "looketh upon the heart" (1 Sam. 16:7).

We must endeavour to emulate Yahweh in that particular, and ignoring personal appearance, seek to discern the inward excellencies of those moved by the Word.

Certainly let us look upon such who act as the hoopoe as unclean birds! Let our young men avoid the long-haired foppery of today, the effeminate preening in mirrors and combing of hair which is becoming typical of this generation, the psychedelic dress, the indolent

and insolent manners that are now the fashion among a certain class. And let our young sisters see that they are noted for their spiritual qualities rather than for personal appearance or the latest fashion in clothing.

Coming Judgment Of Fops

Isaiah issues a stern warning against the "daughters of Zion" whom he described as being "haughty, walking with stretched forth necks and wanton eyes, mincing as they go" (Isa. 3:16). He described in detail the dress in which they delighted, the ornaments by which they adorned themselves, and their self-centred attitude which despised the things of Yahweh.

He warned that all this sort of thing will come up for judgment in the day when Yahweh manifests His power in the earth:

"It shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and burning instead of beauty" (v.24).

When will that take place? Isaiah declared:

"In that day shall the branch of Yahweh be beauty and glory" (Isa. 4:2).

That day is the impending judgment of the Lord. Thus, one of the features that shall come up for judgment will be this very attitude of mind characterised by the habit of the hoopoe.

No wonder it was classed among the unclean birds, teaching Israelites to avoid its ways.

It is the natural tendency for flesh to walk "in a vain show" (Ps. 39:6), but, as the Proverbs declare: "Pride cometh before a

fall." Even Ecclesial members are not exempt from this fault. Paul warned that nothing should be done through "vainglory" (Phil. 2:3). He wrote of some who were "puffed up" in conceit, like the crest of the hoopoe (Col. 2:18). He pointed out that even knowledge must be governed by love before it will bear its true fruit, and in the absence of the latter, the tendency of the merely academic is to become puffed up. So Paul taught that knowledge on its own puffs up; whereas knowledge blended with love builds up (1 Cor. 8:1-2; Rom. 14:2, 3, 13-23).

Feeding On Filth

The hoopoe looks beautiful, and is proud of his appearance. But consider its habits a little more closely. What does it feed on? It probes in the mud and slush for insects and worms. Is not its filthy eating habit a strange contrast for its external beauty?

And does not this contrast appear incongruous? So also it does in one who claims the beauty of Christ but feeds on the filth of the flesh.

Mankind does just that. Paul wrote:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . who changed the truth of God into a lie, and worshipped and

served the creature more than the Creator" (Rom. 1:21-25).

The glory of man devoid of God is like the self-centred pride of the hoopoe. He might pride himself on his accomplishments, but look closely at his habits, and consider the mental food by which he sustains himself. Like the hoopoe, he is a paradox.

The Law warned Israelites to avoid such ways.

The Hoopoe's Harsh Voice

Though the hoopoe is beautiful in appearance, its voice is harsh, hoarse and unmusical.

The parallel is seen in those who claim to belong to Christ but who engage in "vain and profane babblings which increase unto more ungodliness" (2 Tim. 2:16-17). Nothing is more distressing and harsh to the ears of spiritually-minded brethren and sisters than the hoarse, unmusical voice of those who engage in scandal, or delight in perverse disputings. Paul wrote:

"If any man . . . consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. 6:3-5).

Treat them like the Law taught Israelites to treat the

hoopoe: keep strictly away from them; do not imitate their ways.

The Pharisees were such. They prided themselves in their elegant dress which proclaimed their personal self-satisfaction. They "loved to be seen of men," they engaged in long ostentatious prayers in public places, they craved "the uppermost rooms at feasts, and the chief seats in the synagogues." They loved to "walk in long robes," and to respond to the respectful "greetings in the markets" (Luke 20:46). As they proceeded in dignified self-glory from place to place, bowing to those who were their equals or superiors, they were like human hoopoes, and earned the rebuke of the Lord: "hypocrites," "play-actors," manifesting a part out of character with reality.

For a man to find favour with God he must "empty himself" of human pride and self-gratification as did the Lord (Phil. 2:8), and placing no confidence in the flesh, seek a strength that comes from above (James 3:17). Otherwise, as the Proverbs warn:

"Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

Let us avoid the attitude of the hoopoe, otherwise fall and destruction will await us at the Judgment Seat.

—G.E.M.

A Closed Bible?

It is a great mistake to think that a brother can ever arrive at a stage in which he can speak to profit with a closed Bible. Paul sent even the elders to the Scriptures to get built up (Acts 20:32). For elders and juniors to pride themselves upon a knowledge of the Bible which they do not possess means spiritual ruin to the ecclesia. Let us by example and precept strive to antidote this peril. One way is to seek to banish unprofitable questions.

Our Sanctification : Through the Power of the Word, or the Holy Spirit Gift ?

Becoming Holy

Paul exhorts us to endure chastening that we may be partakers of God's holiness; and he adds that "without holiness no man shall see the Lord." In our natural estate we are given over to our natural appetites, behaviour and way of thinking. To become holy requires a transformation of heart and mind so that God's ways and character are reflected. This is a process, beginning with enlightenment. James, in the first chapter of his epistle, having described the operations of the natural mind leading only to sin and death (vv. 13-15), turns to this wonder of divine enlightenment.

"Every good and every perfect gift is from above, and cometh down from the Father of lights, . . . Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (vv. 17-18).

This is "being born from above" (John 3:3), and has its first manifestation in being "born of water." This is a beginning; there must follow the development of holiness as a process, a lifetime's work. It is described by Paul in Colossians, Chapter 3. The believer sets his affections on things above, he "puts off" various things, and "puts on" others. In broad terms it is the putting on of "the new man, which is renewed

in knowledge after the image of him that created him" — after the image of God. Now this exhortation by Paul to "put on", is addressed to those he calls "elect of God, holy and beloved." Though they were the approved of God, the process of making holy was still going on; and it had as its ultimate virtue "love" as "the bond of perfectness."

The Power Of The Word

The power to bring about this transformation resides in the word of God, and the application of ourselves to it. Paul describes the process in the Mosaic figure of being "washed by the Word." In writing to the brethren at Ephesus he says that Christ's love for his ecclesia takes effect by a process of sanctifying and cleansing "with the washing of water by the word . . . that it should be holy and without blemish" (Eph. 5:26, 27). Jesus told his disciples there is Spirit-power in the words of God. After his enigmatical words about eating his flesh and drinking his blood, he told his puzzled disciples: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). No doubt Peter remembered his Master's words when he wrote that the word of

the gospel is an incorruptible seed which quickens within us, so that we are born again: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth ever", (1 Peter 1:23). Earlier in the chapter he said that the apostles "have preached the gospel unto you with the Holy Spirit sent down from heaven." The words of the apostles, spoken or written, were the words of the Holy Spirit. So he can also describe the believers in the beginning of the chapter as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus". The Holy Spirit, in the word of the gospel, had set in motion a sanctifying process, leading to obedience, and participation in the redemptive work of Jesus. James in his first chapter already referred to, after saying that the believer is begotten by the word of truth, calls on the believers: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls" (R.V.). The word of truth not only begets the man of the spirit, but also continues to sanctify him.

But though the transforming power resides in the word of God, it only becomes effective in the believer by his application of this word to himself. As Bro. Roberts wrote in the preface to the Bible Companion:

"Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections exhibited in the Scriptures. This process com-

mences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7, 1 Cor. 2:14), 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, viz., the expression of His mind in the Scriptures of Truth. Spiritual-mindedness, or the state of mind in accordance with the mind of the Spirit as displayed in these writings can only grow within a man by daily intercourse with that mind, there unfolded. David is an outstanding illustration of diligent application to the word of God, and to the power the Word can have on heart and mind. "O how love I thy law, it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than my teachers: for thy testimonies are my meditation. . . . Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp to my feet, and a light to my path. I have sworn, and I will perform it, that I will keep thy righteous judgments" (Ps. 119:97-106).

The Angelic Ministration

But a man or woman cannot by their own efforts achieve this spiritual mindedness. There is also the good hand of God overseeing the affairs of life, so that "all things work together for good to them that love God, to them that are called according to his purpose." Paul clearly defines this wonderful blessing of angelic care in the words: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). The angels, behind the scenes, so shape the experience of the life of the believer that the interworking

of experience and the Word in the believer produces the desired character. This grows slowly, wonderfully, we know not how, just as the tree, carefully tended by the husbandman gradually unfolds into its mature shapely form beautiful with leaves, blossom and fruit. Bro. Roberts' book, *The Ways Of Providence*, is a delightful and instructive account of providence in the lives of men of God earlier time, with the implication that, if we can receive it, the same wonderful unseen hand will operate in our lives. Abraham said to his servant: "The Lord God of heaven, which took me from my father's house, . . . he shall send his angel before thee, and thou shalt take a wife unto my son from thence" (Gen. 24:7). And so it was, to the wonder of his servant, and Nahor's household. The angel guided his steps, and caused Rebekah to come to the well at just the right time. The angels are spirit beings linked directly with God by Spirit, and they exert their providential control by Spirit, designated Holy Spirit because it is exerted in the realm of salvation. Sometimes by Holy Spirit they operate directly, physically, as when the record says: "For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife" (Gen. 20:18). Or as when Esau and Jacob were born, and Jacob's minute hand "took hold on Esau's heel." Sometimes it is no more than a prompting of the mind at the right time. Haman had caused the gallows to be made, and at that critical point, "On that

night could not the king sleep, and he commanded to bring the book of records of the chronicles" from which he learnt of Mordecai's good deed (Esther 6:1-3). The all powerful Jesus, and his angelic host, see all our ways, and the pitfalls that lie ahead, and hear all our prayers. This is the powerful ministration of the Spirit, but is not made known to us other than by our looking back on experience, and feeling thankful that protection and blessing have been with us.

So the whole work of salvation is the work of the Holy Spirit, both in the power the Word has to change our mind and disposition, and in the wonderful grace of God in influencing the lives of His children by the angels. As we shall show later the work of the Holy Spirit does not require the pouring out of the Holy Spirit gift as on the day of Pentecost, nor does it support the belief of some brethren that they have this gift now to mould and direct their life.

The character formed is called the new man of the spirit. It is a mind and heart in harmony with God's mind. Such a character is precious. It will be in God's mercy perpetuated for ever. It would not be improper to call such a character Spirit, for it has been developed by the Spirit. It is a reality. The very conformation of the brain, and the facial reflection of this character are the physical expression of this spirit character. And this will be made permanent when this corruptible puts on incorruption.

No Holy Spirit Gift Today

It has been a distinguishing mark of our community from the earliest days of Bro. Thomas that we reject the belief of Christendom, that Christians today possess the pentecostal Holy Spirit Gift to lead them to this sanctification. The Church of England, and many Non-Conformist sects, while admitting that there is now no gift of miracle working, believe that the Holy Spirit is operative now as in the first century. Bro. Thomas clearly set his face against this in his setting out of 'the Truth', in *Elpis Israel* and elsewhere. The following quotation shows how he understood those words of Paul to Titus "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

"His object in giving himself for the church before it was formed, was that those who should afterwards compose it 'might be sanctified and cleansed in the *laver of the water by the word*', that, at the resurrection, 'he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blemish'. 'Ye are clean', said Jesus to his disciples, 'through *the word* which I have spoken to you'. This word, which is defined to be 'the law and the testimony', is the great instrument of holiness and purification. It changes men's minds; loosens their attachment to earthly things; causes them to place their affection on things above; creates a new and right spirit within them; diffuses the love of God abroad in their hearts; separates them from sinners; leads them into Christ; and develops in their lives, fruit characteristic of that repentance which needs not to be repented of. The Lord Jesus styles it, 'the word of the kingdom'; and Peter, 'the incorruptible seed'; and Paul, 'the word of the truth of the gospel'; and John, 'God's seed'; and by James it is termed, 'the

word of truth', with which the invariable and unvacillating Father of lights begets His children, that they should be 'a kind of firstfruits of His creatures'. It is by this word that an individual is renewed or renovated; so as, in an intellectual and moral sense, to become a 'new man', as appears from what the apostle says to the brethren at Colosse: 'Ye have put on the new man, which is *renewed unto knowledge* after the image of him that created him'. This renewing affects the mind of the spirit, which may be known to be renovated by a man having turned from his natural subserviency to 'the lust of the flesh, the lust of the eye, and the pride of life, to righteousness and true holiness'. . . . Now the 'testimony of God' came by the Holy Spirit, by which God testified in His prophets; and, in the last days, spoke through His Son and the apostles. Hence the effects of the word believed are attributed to the spirit; and because the word sets men to breathing in God's moral atmosphere, it is termed 'spirit and life'. These remarks will explain the saying of the apostle to Titus: 'According to His mercy God saved us through the *laver of regeneration, and renewal of the Holy Spirit*'. This is parallel to the saying, 'Sanctified and cleansed in the *laver of water by the word*'; for the reader must not suppose, that any man, woman, or child, who is ignorant of the word, can be regenerated, or born again, by being plunged into a bath. The Holy Spirit does not renew the heart of man as he renews the mortal body, when through Jesus he raises it from the dead. In this case, the power is purely physical. But, when the heart is subject of renewal it is by the knowledge of the written testimony of God, or the word. 'God', says Peter speaking of Gentile believers, 'purified their hearts by faith', and Paul prays, 'That Christ may dwell in their hearts by faith'. Now, faith comes by hearing the word of God; in other words, it is the belief of God's testimony concerning things to come, which are not seen; and without which, it is impossible to please Him. When a man is renewed by the truth, he is renewed by the spirit, and not before." (*Elpis Israel*, pp. 51-54).

This view was maintained by Brother Roberts; then by Bro. C. C. Walker, and Bro. J. Carter. Bro. Carter did this in an excellent series in *The Christadelphian* from May 1955, to May 1956, under the title *The Holy Spirit In The Church*.

But now we are seeing amongst some in the brotherhood a return to the belief in the present pos-

session of the Holy Spirit Gifts; and this is gaining momentum each year. It is hinted at from the platform; it has been advocated boldly by prominent brethren; it is a frequent topic of private discussion. It is a false teaching that must be rejected as opposed to the Word of God.

— G. Pearce (England).

LOGOS AND THE BIBLE MISSION

On p.284 of this volume, reference was made to recent allegations that have been made to the effect that *Logos* has been responsible for adverse conditions developing in certain Ecclesias associated with the Mission Work. In denying those allegations, we quoted a letter from the Mission Committee signed by Brother Arthur Clarke as Secretary.

However, Brother Clarke has since retired from that position, after many years of service, and he is concerned lest there be any misunderstanding in regard to his signature being on the letter quoted.

To make the matter perfectly clear, these allegations were made by a visiting speaker at the Brisbane conference. We later approached him personally and he denied them, to learn that he was attributing to us what he was blaming on to others. At the same time, we wrote the Mission Committee to see if it had any complaint against us (this was over twelve months ago), to receive the letter written by Brother Clarke, quoted on p.284. The letter stated: "We would like to officially refute any allegations, whether correctly reported or not, which may have been made to you, that this Committee holds *Logos* responsible for interference, or that it is responsible for any deterioration or trouble in the Ecclesias. We know that this is not the case; and we do appreciate the co-operation which you have given us in the past . . ."

We published this letter in *Logos* because, though we had personally denied the allegations to the one making them, and quoted the letter privately in support thereof, information to hand reveals that he is still persisting in the same allegations.

Brother Clark is concerned lest it be thought that he had recently written the letter, which is not the case.

EDITOR.

COMMENT

Man In Space

"Your booklet, *Man in Space*, proved to be a great revelation of the truth of God. I find that your concept of Bible teaching is extremely valuable to me, indicating a way of salvation. I feel as though Christadelphians offer the world a new light, a path to the teaching of Christ, completely different to that of other sects. Meanwhile the world is passing through an evil age, with eyes more blinded by greed and money than by the brilliance and light which the Bible has to offer. It is ignorant of the prophecies contained in its pages. The gross indifference of man to the sufferings of others, emphasise the need of Christ's coming. I am not an educated man, having begun work as a coal-miner in Collie, and today occupying the position of cleaner-janitor-caretaker, and therefore can not express myself eloquently. However, I find your booklets most helpful, and desire you to continue to send them."

— D.A. (Perth) — An Interested Friend.

The Writers' Claim of Spirit-Guidance

There are few books on the inspiration of the Bible better than *The Oracles Of God*, by John Carter. It would hardly be possible to muster within a hundred pages a more comprehensive statement of the Bible's witness to its own divine character. In the section which assembles typical examples of the attestation of Christ and the apostles to the inspiration of the Old Testament there is also a carry over to the New Testament. For just as the prophets often made open unequivocal claim to divine guidance and control in their writing: "Thus saith the Lord," "The word of the Lord came unto me," and so on, so also do the writers of the New Testament, only perhaps not quite so categorically. It is a fact they seem to take for granted, so their assertions of personal inspiration are often not so blunt and unambiguous as the declarations of the prophets. Consequently with some of the passages considered in this study it may be necessary from time to time to ask the reader to take a second look at some familiar words.

The first eight or so in the following list are already used as a basis for this kind of argument in *The Oracles Of God*. The rest serve to reinforce what they establish. Their combined testimony strengthens the conviction that the apostles not only were God-guided in their writing, but

knew that they were. Quietly but confidently they made claims which, in any other field of literature, would have been laughed out of existence, but at the time they wrote no one seems to have questioned the propriety of such claims. Instead the early crop of forgeries, imitations and rival claims, from men whom the apostles themselves treated with scorn and denunciation, constitute in themselves a powerful witness to the genuineness of the claims made by these New Testament writers (2 Thess. 2:2; 1 Tim. 4:1; 1 John 4:1; 2:18-20; 2 Pet. 2:17-18; Jude, 16, 19).

1. John 14:25-26. In the middle of this passage there is a characteristic Johannine ellipsis. Something of the kind suggested here needs to be supplied in order to maintain the continuity of the thought:

"These things have I spoken unto you, being yet present with you (but many things you will forget or misunderstand, so) the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The masculine pronoun here cannot take "the Holy Spirit" as its antecedent, for this is neuter in Greek. Instead the link is with "Comforter," which is masculine. Here is assurance that the original of the gospels is to be depended on. These records of the sayings

and doings of Jesus were not belatedly put on paper by a generation which had heard them third-hand, garbled and distorted. They were written by men with divinely-quicken memories and Spirit-guided discernment. If therefore there are divergences in detail between one gospel and another (e.g. did Jesus say: "Eli, Eli" or did he say "Eloi, Eloi"?*), the Holy Spirit guarantees the accuracy of the meaning without necessarily reporting verbatim. John's gospel actually supplies examples of this reinforcement of memory and perception:

"These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12:16).

"When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they understood and believed the scripture, and the word which Jesus had said" (John 2:22).

Can there be any doubt that the background of these passages is the promise of the Holy Spirit?

2. John 16:13.

"Howbeit when he (masculine), the Spirit of truth (neuter), is come he will guide you into all truth . . . and he will shew you things to come."

Here John takes the grammatical solecism in his stride, content with his earlier explanation and with the proximity of "Comforter" six verses away. Without a declaration such as this, it would be difficult to believe that men as spiritually obtuse as the twelve often were could possibly have become the masterly expositors of

Scripture and Christology which the *Book of Acts* requires the reader to believe them to be.

But again John's ellipsis has to be filled out. The Holy Spirit did not guide into all truth about geology or mathematics, but into all necessary truth concerning Christ, as the next verse shews (compare the limitation on the same phrase in Mark 5:33). So all which the New Testament claims for Christ or expounds with reference to him may be received with all confidence. All these things have the stamp of Holy Spirit control.

3. Galatians 1:11, 12:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but (it came to me) by the revelation of Jesus Christ."

That triple denial of any human origination could hardly be more emphatic; and it covers all aspects of the gospel which Paul preached.

4. 1 Corinthians 15:3:

"For I delivered unto you first of all (this Greek phrase might mean, 'among the first principles') that which I also received . . ."

If this be taken to mean "received from fellow-believers" it flatly contradicts the passage cited before this. It can only mean "received by heavenly guidance, or by Christ's personal revelation."

5. 1 Thessalonians 2:13:

"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe."

* These are the Hebrew and Aramaic forms of the same words; Aramaic is closely related to Hebrew. — Editor.

Again the contrast between "the word of men" and "the word of God" is too explicit to be evaded. And it is worth noting that this message carried by the apostles only "works effectually" when it is received as the word of God and believed: two attitudes which are really inseparable. Yet neither Paul nor any of the others ever attempted to "prove," as the modern proponent of the gospel so often does, the inspiration of the spoken or written word. This truth was assumed from the first, or was asserted as a fact. The "proof" came in incidentally in the quality and power of that which was taught.

6. 1 Corinthians 14:37:

"If any man think himself to be a prophet, or spiritual (that is, endowed with wisdom by the Holy Spirit), let him acknowledge that the things that I write unto you are the commandments of the Lord."

So far from using human attestation to bolster up his claim to inspiration, Paul argued the other way, that the finest qualification any of their teachers could have was a message which harmonised in all essentials with what Paul himself taught!

7. 1 Timothy 5:18. This supports Paul's argument regarding the status and authority of elders

with two quotations:

"For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, the labourer is worthy of his hire."

The first of these is from the Law of Moses (Deut. 25:4); the second is from Luke 10:7 (not from Matthew 10:10 — the phrase is slightly different there*). Thus by A.D. 65, at latest, Luke's gospel was not only in circulation (see the reference to it in 2 Cor. 8:18), but had already acquired such standing as to be regarded as scripture — on the same level, in the eyes of Paul the former Sanhedrist, as Moses himself!

8. Similarly, in 2 Peter 3:15, 16. Paul's letters are accorded the same status as the Old Testament:

"Even as our beloved brother Paul also according to the wisdom given unto him has written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

That phrase "the rest of the scriptures" brackets the writings of Paul with the Law and Prophets; and the reason for this is "the wisdom given unto him", a clear declaration that Paul did not write merely by native wit but by divine direction.

— H. Whittaker.

* Paul does have plenty of allusions to Matthew's gospel in 1, 2 Thessalonians and 1 Corinthians.
—H.W.

The Sect

A sect is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin *secta*, which comes from *sequor*, to follow; hence, a following. For this reason the apostles and their brethren were a sect, because they followed Jesus as their Master. All who follow Jesus are members of this sect, which is everywhere spoken against to this day. But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognises but one following — "The truth as it is in Jesus".
(J.T.).

The Vanity of Human Life that Leaves out God

A Verse by Verse Study of Ecclesiastes

(Continued from p. 316)

The Futility Of Human Labour — vv.3-7

This futility is illustrated by the endless cycles and repetitions of nature.

VERSE 3

"What profit" — Heb. *yithron* literally "that which is left over." The word is closely allied to the meaning of business transactions, particularly to the activity of commerce and trading. It involves the significance of profit and loss.

Koheleth is saying that human life is very much like a business transaction. If a person busies himself only with the affairs of this life, if his heart is set on possession or acquiring all the best this life offers, then, when it is ended, it will be found that he has no surplus, no gain, that there is nothing left over, that he has made no profit from the deal.

Jesus illustrated this point when he spoke the parable of the materialistic man (Luke 12:15-21). It warned against the error of covetousness (Greek — *pleonexia* from *pleion*, more, and *echein*, to have). The man of the parable was never satisfied; as soon as one object was obtained, he immediately set out after another. Though his barns were filled, he was not satisfied. He had to have more and more. He was completely obsessed with his personal property to the exclusion of God. But finally, his life was required of him, and then his utter poverty was revealed. When the business transaction of life was completed, this man had nothing over; he had made no gain, and could claim no surplus. Not being rich towards God, he would perish everlastingly, answering Koheleth's question: "What profit (*yithron*) hath a man in all his labour?"

The answer, therefore, is that out-

side of God's purpose and covenant, he was nothing at all. What is a man profited if he gain the whole world and lose his own soul (life)? See Matt. 16:25-34; Phil. 3:5-8; 2 Cor. 8:8-9.

VERSE 4

"One generation passeth away, another cometh" — Generations are always in the process of coming or going. While one generation is being born the other is dying. This is an endless cycle, never completed.

"But the earth abideth forever" — It is sad that man, capable of a high degree of spiritual and moral excellence, being made in the image of Yahweh, should pass swiftly away, while the earth of dust (the crude material from which mankind is made) continues forever.

Koheleth contrasts the ephemeral evanescent nature of man with the earth which is everlasting (2 Cor. 4:18).

VERSE 5

"The sun hasteth" — Heb. *sha-aph*, "to pant", as the panting of a horse. Day after day the sun makes its endless journey through the heavens, "returning each night" to the place where it arose. Koheleth sees the sun as a golden chariot drawn by panting steeds, racing swiftly across the sky and hasting back to its starting point (Ps. 19:6; 2 Kings 23:11). The mechanical, dreary repetition of ceaseless striving finds its counterpart in all human activity and labour. But the sun, though continuing its way across the heavens day by day, has this distinct advantage over mortal man: it rises in the east and sinks in the west and *comes again*. But man does not do this; he is born, pursues his weary way through the cycle of

life, and dies (Ps.49).

The cycles of the sun are mechanical repetitions of ceaseless striving of wearying activity; they get it nowhere, and as such illustrate the futility of the wearying frustration of mortal finite life *outside of God*.

VERSE 6

"It whirleth about continually" — Circling, circling goes the wind. It blows round and round. It commences in the morning from one point of the compass and finishes the day from another. It blows in all directions seemingly without purpose. This constant, aimless circling of the wind, this idle purposeless round of movement, finds its counterpart in human life and activity. Outside of God, mankind is always circling round seeking new experiences, new pleasures, new goals. As nothing in this life imparts lasting joy, this aimless circling continues until death. Only in God can we have lasting purpose and direction in life. That purpose is to manifest the glory of Yahweh (Num. 14:21); and the direction is unto life eternal guided by the commandments of Christ (Matt. 12:48-50; John 17:2).

VERSE 7

"Rivers" — Literally "streams", a reference to the wadis of the Holy Land. Streams evaporate, form clouds, condense and fall as rain, replenishing the streams which run down to the sea. This is another continual cycle that never ceases, and yet is never completed, for "the sea is not full."

Elsewhere, water is used as a symbol to describe God's refreshing, life-giving Word; it falls on the good seed sown in the heart of men, bringing forth much fruit to the glory of God (Deut. 32:1-2; Isa. 55:1-3, 10-13; John 4:13-14; 7:38; 15:1-10).

The Futility Of Invention — vv. 8-11.

Koheleth, having seen that the endless cycles and repetitions of nature have their counterpart in the aimless round of human activity and endeavour, now considers the subject of invention, the discovery of new and exciting things. Perhaps, in this particular field, he will find the lasting joy and satisfaction he seeks. But no,

once again, he experiences bitter disappointment and frustration. This is of particular interest to us today, for we live in an age of increasing knowledge. It is an age outstanding for its invention and discovery of new things, particularly in the fields of science and medicine. Many put their trust in these things, the product of human reasoning, believing that science will finally provide a panacea for all human problems and lead mankind to an utopia where peace and lasting joy will prevail. But Koheleth reveals that such expectations are doomed to bitter disappointment and frustration.

VERSE 8

"All things are full of labour" — Literally, "all things are wearied." The whole universe groans under the heavy, hopeless burden of life's vanities and frustrations and the wearying, monotonous round of labour (Rom. 8:20-23). Paul, no doubt, bases his remarks on his knowledge of Ecclesiastes. Though Koheleth restricts his observations to the life of natural man, Paul does not. He could see clearly that the nations were subject to this life of vanity for a purpose. Out of man's ceaseless strivings, suffering and travail, there would come forth a seed: the immortal sons of God. These, headed by Christ, will be instrumental in freeing the human race from the vanity and bondage of corruption unto the glorious liberty of the children of God (Rom. 8:21; Rev. 21:1-4).

"Cannot utter it" — Man fails to find the right words to adequately describe the utter futility of his monotonous cycle of labour, which yields no lasting joy or satisfaction.

"The eye and ear" — These organs feed continually on courses of seeing and hearing. Yet their appetites are never assuaged, are never really satisfied. Man attempts, with eye and ear, to comprehend the full extent of all life's wearisome burden, but thereby is unable to assess it truly.

VERSE 9

"The thing that has been is that which shall be" — Koheleth perceives that all things tend to move in endless cycles; as in nature, no less in man's

own experience. He discovers that what man has accomplished in the past, will be repeated in the future. A generation experiences all the emotions of love, hate, envy, joy, war and peace; but because experience cannot be passed on except in the form of advice, the next generation imagines that its experiences of these matters are something entirely new and unique.

"There is no new thing under the sun" — Koheleth is appalled at the monotonous similarity of human activity and experience manifested by succeeding generations.

VERSE 10

"Is there anything whereof it may be said, See, this is new?" — The answer is, No. Even such scientific attainments as telescope, wireless, flight, jet propulsion, radar, atomic explosion, and so forth, have all existed in nature from the beginning of creation. Man is therefore tormented and frustrated by his inability to accomplish anything new.

VERSE 11

"There is no remembrance of former things" — Here Koheleth focusses on the transitory nature of fame. Momentous deeds of great men and their wise sayings are quickly forgotten (Ps. 49; Ecc. 9:5). The things of the past, the outstanding acts and personalities of men of note remain for the present only, even if they are recalled by the generation that is living. The fact that great men's words and deeds are soon forgotten, adds to man's brooding sense of frustration and futility. The importance of remembering, of recalling past events that Yahweh would bring to our attention is seen in the following references (Exod. 13:3; Deut. 5:15; Isa. 51:13; 1 Cor. 11:25; 15:1-3).

The Futility of Human Wisdom — vv. 12-18

Novelty and invention having failed to provide the supreme good, Koheleth now closely examines the merits of purely earthly wisdom.

VERSE 12

See notes Ch. 1:1.

VERSE 13

"Gave my heart" — Heb. *lebh*, and to the Hebrews the organ of mental capacity or mind. Koheleth concentrated the full power of his immense intellect in his search for the greatest good.

"To seek and search out" — He will busy himself, testing everything revelant to earthly wisdom. He is determined to explore the subject from every angle and from all sides.

"Seek and search out by wisdom" — The word "seek" is from the Hebrew *darash* which includes the idea of consulting a priest or enquiring of Yahweh. Koheleth will seek Divine aid to help him in his search (1 Kings 3:7-12; 4:29-34). He will gain wisdom also from practical experience (Ecc. 2:1-10).

"This sore travail" — This ill business, grievous irritation. Man is driven by an inward urge to discover the answer to all human problems, but finds his task beyond his capabilities, and therefore most unrewarding. Wherever he turns he meets with futility and frustration. Not so the spiritual man. He knows that wisdom is the principal thing (Prov. chps. 1, 2, 3, 4). He seeks the Divine wisdom that is unto salvation. His efforts are crowned with joy and gladness.

VERSE 14

"Seen all the works" — Koheleth's field of inquiry was not limited; he was determined to test all experiences common to man. Though he thoroughly explored every avenue of human activity, the result was always the same.

"All is vanity" — All is emptiness. All man's activities are empty of any lasting worth, and fail to yield any enduring satisfaction. The word vanity (Heb. *hebel*, vapour) suggests that man's life is but a shadowy dream, an illusion, a bubble utterly lacking in permanence and bearing the hallmark of the transitory (James 4:14).

"Vexation of spirit" — Literally, a "feeding on wind." The Hebrew word translated "vexation" is used of a shepherd feeding his flock. Koheleth finds no more lasting satisfaction in

his examination of human endeavour than would sheep feeding on nothing more sustaining than wind. It leaves the desire unsatisfied.

VERSE 15

"That which is crooked" — The word signifies "to twist or pervert." Man's rebellion against Yahweh has resulted in a crooked nature which manifests itself in acts of perversion (Ps. 125:5; Prov. 2:15; Deut. 32:5; Isa. 59:8). Man is no longer upright as the palm, neither can he 'straighten' himself without Yahweh's help (Rom. 8:3). His efforts to find lasting joy in life are continually frustrated by his inward perversion. He cannot find completion in life, because, without God, he is in himself, incomplete. Paul was intensely grieved by his acute awareness of his inward insufficiency (Rom. 7). David was also vexed for the same reason (Ps. 51). The memorial feast (1 Cor. 11) provides us with sufficient incentive to examine ourselves, to look inward in introspection to see if there be any perversion or crookedness of which we are guilty, that will bring condemnation on ourselves.

Crookedness, this law inherent in the members of all humanity causing them to stoop to sin, was the effect of Adam's transgression (Rom. 5:19). Concerning the opposite quality of uprightness, the Word records:

- Yahweh is Himself upright (Ps. 25:8).
- In the beginning God made man upright (Ecc. 7:29).
- There is peace for the upright (those who do not stoop to sin — Ps. 37:37).
- Truth and joy are for the upright (Ps. 97:11; Prov. 15:8).
- Life everlasting and the privilege of being the vehicle of Yahweh's grace, glory, judgment to all nations in the millenium is reserved for the upright (Ezek. 1:5-9,12; Prov. 28:18).

Yahweh is the great physician who is anxious to heal and straighten afflicted humanity bowed down by sin. Thus Jesus healed and straightened the woman made crooked by satan for 18 years (Luke 13:11-17). This foreshadowed the healing of Israel (Jer.

31:9) and all nations (Isa. 40:4-5; 42:16). See the miracle of healing recorded in Acts 3, and the exhortation of Heb. 12:13.

"That which is wanting cannot be numbered" — The things that are lacking in human life, the absence of which robs man of his sense of completion are beyond computation. Man's greatest need is God and the direction of His Word (Eph. 3:19). The rich young man of Luke 18:23 was lacking in one thing only; he was unwilling to exchange trust in mammon for trust in Yahweh. This failure made him incomplete in the sight of God.

VERSE 16

"I communed with my own heart" — Literally "I spoke I with my heart." Koheleth practises introspection. He looks inward and assesses his qualifications to determine whether he is capable of bringing his analysis of life to a successful conclusion. What he saw convinced him that he was well equipped for the task. He saw that he possessed more wisdom, knowledge and experience than any who had ever dwelt in Jerusalem before. His action of looking inward reminds us of the parable of the unfinished building and unprepared king of Luke 14:28-33.

VERSE 17

"To know madness and folly" — Some render this: "mad revelry and wickedness, error and foolishness, gaiety and insobriety." Koheleth will not restrict his examination to one side of human activity merely, but will subject all sides to the exacting test of wisdom. He will judge good (wisdom) and also its opposite (folly). Thus his verdict on life will be just, unbiased and thoroughly reliable.

VERSE 18

"In much wisdom is much grief" — Wisdom sharpens Koheleth's apprehension, removing the veil, exposing man's true estate with all its frustration and futility. He saw clearly that man's life began and ended in vanity, and that all his days were sorrow and pain (Ch. 2:23). Thus increase in knowledge brought in its wake a corresponding increase in sor-

row. This is the sad experience of all who are wise and understand. Jesus wept when he entered into the fellowship of Mary's and all mankind's suffering (John 11:35; Heb. 4:15; Isa. 53; Rom. 12:15). However, the time

of weeping, pain and sorrow will surely pass at his glorious coming advent (Ps. 30:5; 126:5-6; Luke 6:21-23; Rev. 21:4-5).

— R. Krygger (Woodville).

1971: A Crucial Year?

"Behold I Stand at the Door and Knock"

The Certainty Of The Divine Purpose

The glory of creation presumes a Divine purpose. The Psalmist declared:

"The heavens declare the glory of Yahweh; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Ps. 19:1-2).

Again:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him?" (Ps. 8:3-4).

The answer came in the words of the hymn:

*"What though in solemn silence all
Move round this dark terrestrial
ball;*

*What though no real voice nor
sound,*

*Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
The Hand that made us is Divine."*

Again:

*"Time and change are busy ever,
Man decays and ages move;
But His mercy waneth never,
God is wisdom, God is love."*

Thus Isaiah wrote:

"Thus saith Yahweh that created the heavens; God Himself that formed

the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am Yahweh, and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I Yahweh speak righteousness, I declare things that are right . . . Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else" (Isa. 45:18-22).

So with the full assurance that God has a purpose and plan for this sin-stricken world, we examine His word, to determine when "He that speaks in righteousness, mightily to save" will appear.

A Set Time To Favour Zion

Consider the prophecy delivered to Daniel. He was told:

"Seventy weeks are decreed upon thy people and upon thy holy city, (1) to finish a transgression, (2) to make or seal up an end of sin offerings, (3) to make reconciliation for, or purge away iniquity, (4) to bring in everlasting righteousness, (5) to seal up vision and prophet, and (6) to anoint a most holy place" (Dan. 9:22-24).

This prophecy affects "thy people" and "thy holy city" with the important "to" operations to be done by an unspecified individual. Furthermore, it is obvious-

ly a prophecy of long duration, for it extends until "a most holy place is anointed," at which time "the consumption is determined, overflowing with, or in, righteousness" when "the remnant of thy people shall return" (Isa. 10:22). "Consumption" carries the Hebrew meaning "to end", "to complete", "accomplish", "cease", "quite take away", being a translation of *kalah*. However, the duration of the "week" mentioned in Daniel's prophecy is not clearly defined, so we must look further into it to determine its length.

Therein we read:

"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem until the Anointed One (Messiah — AV) the Prince, shall be seven weeks and threescore and two weeks, it (Jerusalem) shall be built again, even in troublesome times. After the threescore and two weeks shall the Anointed One (Messiah) be cut off, and shall have nothing. And he shall make a firm covenant with many for one week; and for the half or in the midst of the week he shall cause the sacrifice and the oblation to cease until the consummate (*kalah*), and that determined shall be accomplished."

Daniel's attention was directed to three periods: "seven weeks", "threescore and two weeks", and "one week". It is obvious that weeks of seven 24-hour days would completely fail as a measure of this prophecy. Even "weeks" of months would be too short.

We therefore must consider weeks of "years". Confirmation for this is provided in the Law:

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the Lord" (Lev.

25:3). "And thou shalt number seven sabbaths of years unto thee, seven times seven years: even forty and nine years" (v.8).

Here seven years is the equivalent of a week of years, and seven weeks of years equals forty-nine years.

We can now restate the time period of Daniel thus:

"From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be 49 years (seven weeks of years) and 434 years (threescore and two weeks of years) or a total of 483 years."

The end of that period found Jesus anointed with power through the Holy Spirit at the beginning of his ministry, and the voice of God was heard: "This is My Beloved Son, in whom I am well pleased" (Luke 3:21-22).

However, there seems to be a double application to Daniel's prophecy of the seventy weeks, so that it relates to both the first and second appearances of the Lord.

The first time-period mentioned regarding "the commandment" and "Messiah the Prince" is a "Jubilee" of 49 years. So it would seem that the year the commandment was issued must have been a "Jubilee year", based upon the time when Jubilees were instituted, namely, when Israel inherited their lot in the promised land under Joshua. That was in the year A.M.2569, whereas the "commandment" to Ezra was in the year A.M.3549 (which we have seen also must have been a Jubilee year). Add 483 years to that date (69 weeks — Dan. 9:25), and it takes us to A.M.4032, and another Jubilee year. A further 3½ years later (a half week), bring us to 4035½

when Jesus was "cut off" according to the scriptures.

Thus far we have 69½ weeks fulfilled according to the prophecy of Daniel 8:25.

Jesus fulfilled all the scriptures that applied to his appearance as the "lamb of God that taketh away the sin of the world", and by his perfect sacrifice, fulfilled the types of the Mosaic covenant in his death and resurrection 69½ weeks of years from Ezra's commandment year.

The last week of this prophecy witnessed two very important developments in God's purpose with Israel and the promises made to Abraham.

Firstly, the Mosaic covenant with its recurring sacrifices for sin was to be taken away when the Lamb of God's providing became both the sacrifice and the propitiation (mercy seat). The blood of bulls and goats became ineffectual once the perfect sacrifice was made in Christ's shed blood, and when, by his resurrection, he became the "mercy seat" at God's right hand.

Secondly, during this last half week, the promise of God to Abraham had to be confirmed and ratified so that all nations might be included within the scope of the promise for the blessing to rest on them. Thus, within this last half week, the door of salvation to the Gentiles was opened through the Apostles. The covenant was thus confirmed or ratified (brought into force) with many (both Jews and Gentiles) by faith in Jesus Christ.

A Long Range Prophecy As Well

But in addition to the first appearance of Messiah, this prophecy concealed a long range prophecy regarding "thy people" and "thy

holy city", which includes the return of Messiah the Prince to complete his work.

This is suggested by measuring this prophecy on the basis of "weeks of years" — and the original construction of the prophecy will permit this.

However, such a construction requires that we commence from the time when Jubilees were first introduced: when Joshua entered the land. Measuring Daniel's seventy-weeks prophecy as Jubilees, commencing from that period, the following computation results:

Israel inherits the land	
under Joshua	A.M.2569
Add 69 weeks of Jubilees or	
69 x 49 years	3381

A.M.5950

To convert A.M.5950 to	
Gregorian years, subtract	4003

The UNO decree in favor of	
the Jewish State	A.D.1947
Add 49 years (70th week)	49

Possible fulfilment of the "latter day" application of the prophecy, with Israel in the land the second time "to move no more" A.D.1996

This latter date would suggest that the Millenium would commence to usher in the "reign of peace" for 1000 years.

If we add half a Jubilee, or 24½ years to 1947, we arrive at the year 1971½, which should witness an event of tremendous importance to this earth, and particularly to spiritual Israel. All of the "to" conditions of Daniel 9:24 must be completely fulfilled according to the scriptures before the end of the 70 weeks before determined upon "thy people and thy holy city". Jesus declared:

"Not one jot or tittle of the law shall pass away till all be fulfilled" (Matt. 5:18).

During the "last half-week of years", Jesus worked with and through his chosen and faithful followers to ratify God's promise to Abraham in the proclamation of the Gospel to Jews and Gentiles. It remains for this to be accomplished in its "latter day" applica-

tion by Christ and his immortalised associates to the world at large as a basis for the millennial reign.

God has spoken and given His word and it shall not return to Him void, but shall accomplish all His will.

Are we ready to open the door at the sound of the knock?

— R. S. Kirwin (Canada)

QUESTION TIME AT THE BIBLE SCHOOL

The Marred Inheritance

Q.—How could the unnamed near kinsman mar his inheritance?

Answer. The near kinsman declared that if he married Ruth he would mar his inheritance (Ruth 4:6). We are not told in what manner he would have done this, and can therefore only make suggestions, bearing in mind that the word for "mar" signifies to spoil, or ruin. There are two factors that could have governed his decision:

1. To have paid out money for a land inheritance that would pass to the children of Ruth would be to impoverish his own children's inheritance. He was prepared to purchase land, until he learned that he would also have to raise up seed unto Mahlon. Doubtless he first thought that Mahlon had no family, and certainly no widow.

2. By marrying Ruth, the Moabitess, he perhaps thought he would be in danger of breaking the law which legislated against those of Moab being brought into the congregation of Yahweh (Deut. 23:3). He may have thought that the calamities that fell on Mahlon and Chilion would fall on him. He therefore rejected the offer.

The Prohibition of Deuteronomy 23:3 did not apply to Ruth because she had thrown off her Moabitish associations and embraced the hope of Israel.

The Legal Father Of Obed

Q.—Deuteronomy 25:6 states that the firstborn of the Levirate marriage should be counted as the seed of Mahlon, yet Obed is styled the son of Boaz.

Answer. A careful consideration of the evidence will reveal that Obed is considered both the son of Mahlon and of Boaz. He was the legal son of Mahlon, but the actual son of Boaz. This was possible because Boaz had previously not married, and therefore acted as both goel and husband to Ruth.

Thus in a very beautiful way, the work of Yahweh in redemption was set forth in type, for the Lord Jesus (the servant — Obed — of Yahweh) was both son of man (Mahlon — sickness) and son of God (Boaz — strength).

That Obed was counted as the seed of Mahlon is shown by the comments of the women to Naomi:

"Blessed be Yahweh, which hath not left thee this day without a kinsman, that his name may be famous in Israel" (Ruth 4:14).

The kinsman (goel) given to Naomi "that day" (i.e. the day of Obed's birth) was obviously Obed himself, through whom the house of Elimelech (El is my King) would be built up. He was to Naomi, a "restorer of life" the son of her "daughter in law" (v. 15), and therefore raised in the line of Mahlon, though begotten by Boaz. It is significant, that in the genealogy of the Lord, specific mention is made of Ruth (Matt. 1:5), suggesting that there was something unique in the relationship of Boaz and Ruth. She was not merely a Gentile by birth, but Boaz married her to provide seed for a family in Israel that was dead.

That, indeed, is what Yahweh has done in providing His son for humanity.

— H.P.M.

Pondering the Proverbs

46. The Lack Of Appeal Of Knowledge

"My son . . . receive my words and hide my commandments with thee" (Prov. 2:1).

Nothing more unpalatable in the way of advice could be uttered in Gentile circles — and there are scarcely any other than Gentile circles. But here and there, there is a responsive ear, in which the words are uttered not in vain. "My words," the words of God, are received and embraced, and stored deep in the inner man; and here they must remain to be effectual for their work. And here they cannot remain without steady renewal in the daily reading of the Scriptures. The human mind is very weak, especially to divine ideas. A constant supply is the cure. Nothing else will finally satisfy the taste which they generate. Nothing else will so secrete the commandments of God in the heart as that. They will be an ever-living and available power of action. But for this, a man must stoutly fight, else this wise policy will be taken out of his hands through the chronic oppositions and revolts of the Gentile mind, within and without. Having taken the right cue from the Spirit's voice, let him close his ears to the devil's din that would call him in other directions, and go straight onward to the heavenly city.

47. The Way To Search For Knowledge

"Cry after knowledge; lift up thy voice for understanding; seek her as silver, and search for her as for hid treasures" (Prov. 2:3-4).

Exertion is never so energetic, perseverance never so tenacious, skill never so thorough, as when money is to be got. This is the divine measure of the industry we are called upon to exercise in the quest for the precious mental attainment variously expressed as knowledge, understanding, and wisdom. Such earnestness and activity with such an object is repugnant to

modern maxims. "Take it easy," is the world's prescription concerning "the one thing needful". As to making money, there is no bound to the diligence it will allow and advise you to put forth. We have to choose between what the world advises and what God advises. We are naturally more inclined to take the world's advice because it is more pleasant. But we do not require to go far to see that what is the most pleasant is not necessarily the best, but in all probability the worst. The time will come when it will be manifest to all men that he only has acted the wise part who has made wisdom his friend at whatever labour and cost; for wisdom will crown her children for ever when sinners rot in dishonoured dust.

48. The Benefits Of Knowledge

"Then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:5).

That is, when you have applied your mind with diligence to the search. How could you expect it otherwise? Many people do. Through the demoralising influence of inherited tradition, they have a habit of assuming that knowledge is the easiest of attainments — that, in fact, a man has only to will his consent, at a convenient moment (generally put off to the last) to find his mind aglow with divine light as by an inspiration. This is a fatal mistake. God's own question is: "Can the Ethiopian change his kind, or the leopard his spots? Then may ye also do good that are accustomed to do evil." The mind sets in the form of its predominant activities. It is the law of things — the inevitable result of the principle upon which we have been made. Hence, in whatever department of knowledge a man labours, his mind opens and expands more and more in that direction. The most difficult problems at last become easy. And it is not less so in the highest of all knowledge — the knowledge of God as revealed in Moses, the prophets, and the apostles, and nowhere else.

— R.R.

DEATH OF A PIONEER

Dear Brother Editor,

Loving greetings through the Altogether Lovely Son of God.

It saddens me a great deal to have to request you to discontinue forwarding copies of *Logos* to Sister M. Jackson, 7 View Street, Peakhurst, N.S.W. She died and was laid to rest last week.

Not only am I grieved at her death (though we sorrow not as those without hope), but I think she is possibly the last of those once living who were closely associated with Brother and Sister Roberts and family when they were in Australia. On various occasions they were guests in her father's home when they visited this country and finally came to live in Melbourne. Sister Jackson has spoken to me of her experiences when staying with them. She was on terms of close friendship with the daughters, especially Sister Ladson.

Many are the stories she has told me concerning them all, when I have visited her in Sydney.

Her father, Brother Jackson, was one of the foundation members of the Regent Hall Ecclesia, and was a great stalwart for the purity of the Truth. In recent years, Sister Jackson became very deaf and was dependent on those who had ears to retail to her the messages given from the platform.

She turned 92 years of age last March, and was very alert mentally. She wrote wonderfully spiritual letters in a firm handwriting until her final illness. I understand she was seventy-four years in the Truth. We do well to honor those who have borne with the heat and burden of the day so consistently and for so long.

Yours fraternally,

L. LANGLEY (Cumberland Ecclesia).

Why God Permits Sin

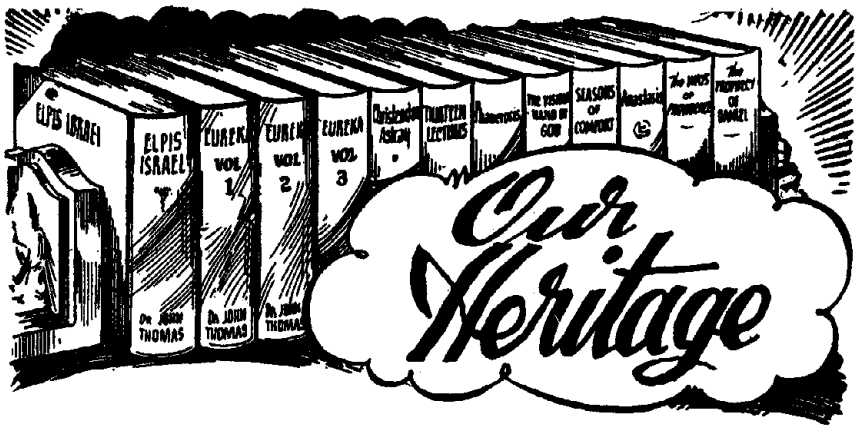
That God has the 'ability to hinder sin' is unquestionable; but that He does not put forth this ability in a wholesale manner ceases to embarrass when we realise that in hindering sin He would also hinder righteousness, and all the glory that will come from it; for righteousness is as much the exercise of the unconstrained human volition as sin. God's plan is to develop a certain number (He knows how many) of unconstrained human volitions, that will voluntarily be subordinated to His, as a result of intelligently-determined choice. This plan necessitates a freedom that admits of the employment of human volition in the other direction, and therefore leads to what we see at present upon the earth, which, however, is but a nightmare of the moment. It will be gone like a dream at sunrise. (R.R.)

The Reason For Divisions

Divisions — doctrinal and personal — will always occur so long as righteousness and unrighteousness, truth and error, co-exist. True, "these things ought not to be," and they will not be when the ecclesia is perfected by the rejection of all its spurious members, and the glorification of all those who are true. At present, such things will be, and all we can do is to do the best we can, steer a single-minded course in the sight of God, and not let our hearts down at any result that may follow. (R.R.)

The Various Forms Of The Devil

The devil has many shapes, and he has many approaches to the man of God. You may barricade one entrance, and he will be in by another. You may scare him off in the form of doctrinal imbecility, and nurse him in the shape of the unregenerate old man of the flesh. That is to say, you may have a correct knowledge of faith and duty, and continue uninfluenced in your affections and moral condition. (R.R.)



The Claims of the Truth

The Truth calls upon a man to abase himself — to divest himself of all notions and ways, however long or deeply cherished, that are opposed to the mind of God. But this is difficult to do. Independence and strength of mind are essential to its accomplishment. Few want the Truth. Many embrace it to a certain point, and then came to a sudden halt, as they learn what it entails in the way of personal sacrifice. The deceitful heart soon soothes the conscience, and the person settles down. Faith is the unqualified acceptance of God's utterances, whether they square with our opinion or not. Our acceptance is dependent upon our entire surrender to the Word of God. He allows of no elimination or addition. He is very jealous for His Truth. Against corrupters of it His anger is great. But equally great is His love towards those who take a humble and trembling attitude before it. That was the attitude adopted by John Thomas as circumstances drove him to study the Bible more and more. And because He desired the Word more than anything else, he succeeded in uncovering the Truth. Other reformers before him and since have been directed to the Scriptures, and have gone a certain distance. But there was that determination in his character, and complete honesty of purpose, that drove him on to accept the Truth in its entirety, and what is more, to apply it in its logical requirements. In this supplement we outline some of the early strivings of our Brother in his search for the Truth.

PREACHING IN PHILADELPHIA

John Thomas Meets Alexander Campbell

The period of comparative privacy in Cincinnati was not to be of long duration. Events were soon to unfold which would demand of the Doctor research besides reading, to earnest, personal study as a matter of life and death in contrast to the pleasant discoursing upon the Word that he was enjoying at the time.

The event that led to this was the introduction of Dr. Thomas to Alexander Campbell in the beginning of 1833. In April of that year, or thereabouts, he left Cincinnati to return to the Eastern States of America. On leaving, Major Gano gave him a letter of introduction to Dr. Richardson, of Wellsburg, Virginia, and one to Alexander Campbell, of Bethany, both of whom he had to pass on his way.

On landing at Wellsburg, he was welcomed by Dr. Richardson, who informed him that Alexander Campbell was in the town, and would shortly be at his house. Dr. Richardson had recently been converted to Campbellism, and like Dr. Thomas had been immersed.

About an hour after the Doctor's arrival, writes Brother Roberts in *Dr. Thomas: His Life and Work*, Mr. Campbell was seen coming up the street, and Dr. Richardson called the Doctor to the door and pointed him out as he approached. Doctor Thomas was very much surprised at the appearance of the man. The ideas he had formed of a parson or preacher were, of course, derived from his acquaintance with the "profession" in England, where broad-cloth, silk, and fine linen are badges of the craft. What was his surprise, therefore, on seeing a shabbily dressed, farm-labouring-looking man, in an old drab coat and slouching white hat. But though Mr. Campbell presented a rough exterior, John Thomas afterwards found him to be a very pleasant and agreeable companion. On the arrival of Mr. Campbell at the house, Dr. Richardson introduced Dr. Thomas to him, who then presented the letter of introduction he had received

from Major Gano. Thus commenced Dr. Thomas' acquaintance with Mr. Campbell, which was to prove so important to his development in the truth.

Evidently Mr. Campbell saw in Dr. Thomas one who could become a useful assistant in his work of Reformation. He invited the Doctor to return home with him and spend some time at his establishment. This proposition was accepted, and a second horse having been provided, the two set out together for Bethany. Mr. Campbell at that time was the owner of 2,000 acres of rich Virginia soil, on which there grazed 1,000 head of sheep. The hills on his estate were full of coal, for which it was only necessary to dig horizontally for a few yards to get to a bed. His establishment comprised a post office, a printing office, a store, a mill, and a stone meeting house, besides his residence. But notwithstanding the opulence of his circumstances, Mr. Campbell lived in a very plain and unostentatious style.

Dr. Thomas's First Address

On a certain Sunday, shortly after Dr. Thomas' arrival at Bethany, he went with Mr. Campbell to Wellsburg, where the latter had a preaching appointment. On the way to the meeting in the afternoon, Mr. Campbell (who had spoken in the morning) informed Dr. Thomas that he would call upon him to speak that afternoon. The Doctor told him that he must not by any means do so, as he had never spoken in public on religious matters in his life, and should have nothing to say if he did get up. Mr. Campbell replied that that did not matter; he should certainly call upon him, for he liked to try a man's mettle. This was said with so decided an air that there was no escape, but in desperation Dr. Thomas asked Mr. Campbell to occupy as much time as possible, so as to give him opportunity for preparation.

Having arrived at the meeting house, Dr. Thomas took up his Bible while sitting in his seat, and began to turn it over in search of something as a foundation for remark. Desperately

he went from one book to another in vain. At last he recalled that he knew Rollin's interpretation of Daniel's four empires, and that the second chapter which treats with them, being a long one, the reading of it would give him time to accustom himself of standing before people before commencing his address.

In due course he was called upon, and proceeded with the reading of the chapter. At the conclusion of this, he fixed his eyes upon the doorpost, and delivered himself of all he knew upon the subject without venturing to look his audience in the face. Having occupied about thirty minutes, in which time he completely emptied himself, he concluded by a sudden stop and sat down. At the conclusion of the meeting he was amazed to hear that people were taken by his discourse.

Forced To Study The Word

On the following Sunday, as he was walking with Mr. Campbell to his own meeting house in the morning, his host told him that he would call upon him to speak again in the afternoon. As there was the prospect of considerable time to think over the matter, Dr. Thomas did not object. He was, however, again taken by surprise: for Mr. Campbell occupied from half-past ten till two, and then concluded the meeting with the remark that they would have a recess for a quarter of an hour, after which Dr. Thomas would speak to them. The Doctor had calculated upon a considerable interval between the morning and afternoon meeting, and was taken aback at finding he had only a quarter of an hour to prepare. He had considerable difficulty in fixing his mind upon anything to say, but at last decided to speak on the Apostacy, of which he had read something. He occupied the afternoon with this subject, speaking as afterwards transpired, to the satisfaction of those who heard.

It is obvious from this that Alexander Campbell must have discerned valuable material in John Thomas, which he felt he could use to his own purposes; and, moreover, the acceptable manner in which these hastily prepared addresses were received, revealed an ability in the Doctor that was outstanding.

But that sort of thing was not to Doctor Thomas' liking. He had no intention of becoming a preacher, but to set up practice as a physician. He felt that he was being entangled in a work for which he was utterly unqualified, and entirely opposed to his tastes, and he determined to get out of the way as fast as possible.

He decided to proceed to Baltimore, by way of Washington, in Pennsylvania. Communicating his intention, Mr. Campbell gave him a letter of introduction to Mr. Postlethwaite, Somerset House, Pennsylvania, and another to Mr. Carman, of Baltimore. In due time he bade farewell to Bethany, after spending an agreeable month in Mr. Campbell's company, during which time he became greatly attached to him. In the *Apostolic Advocate*, vol. 1, p.88, he wrote:

"We were much gratified with his acquaintance. We became much attached to him; and though before our interview and subsequent to our baptism, we had read much of his writings, and highly approved of them, yet we never advocated him. Our visit to Bethany, however, excited in our hearts a friendship for him, which we exceedingly regret should have terminated so unpropitiously; but so it was. For Mr. Campbell, we would have laid down our life if called upon; so much greater was his *personal* than his *literary* influence over us."

Mr. Campbell had called upon Dr. Thomas to speak at short notice because "he liked to test a man's mettle." He had abundant opportunity of trying the mettle of John Thomas on subsequent occasions, and possibly he frequently regretted the manner in which he forced the Doctor on a course of activity that ultimately brought him into conflict with himself.

At Somerset Court House in Pennsylvania, Dr. Thomas presented his letter of introduction, and was called upon to speak. Again he declined, but in vain. He was their guest, and out of gratitude for their personal kindness to him, he could not find it in his heart to refuse.

The Campbellites were pleased with his discourses, and requested him to

settle among them as their preacher. This he declined, and as they became urgent, after sixteen days' sojourn among them he left for Baltimore. Later he wrote as follows:

"We did not travel as an evangelist, but simply to find a place of settlement in our peculiar way of life; besides the labour of public speaking was very great, owing to a want of previous preparation, and the violence it did to our disposition, which is naturally reserved, and gratified by an abstraction from the noisy and busy haunts of men. But the things we have least sought after are the very things we are most engaged in. Our constant desire was to obtain an honourable living by our calling in as quiet a way as possible. But this desire, in the way we had marked out, has been completely thwarted; and we find ourselves tilling the soil in the retirement of a country life at home; but, when absent, buffeting the waves of a stormy sea. We never sought the engagements of an editor, nor of a public speaker; and from the time that Mr. Campbell put our mettle to the proof until now, we have never addressed the people from inclination, but always from a sense of duty, and at the earnest solicitation of others. Many have been the times that we would rather have travelled thirty miles from than five miles to an appointment. We mention these things to show that our public labours have been disinterested and superimposed; if they have not resulted in the applause of those who have called us out, it is because, though called out contrary to inclination, we have always determined to do our best in speaking according to the oracles of God, or not to speak at all. A public life is not a life of our seeking, but if we must engage in its concerns, we will strive to direct our course by no other rule or standard of expediency than that of the Word of God. We plead for no man but 'the Man Christ Jesus'; for no sect but that 'everywhere spoken against' of old, and we are resolved to hold no man's person in admiration for the sake of advantage, even should it result in our falling back upon the much-loved solitude of private life. Our wants are few and simple. Man-kind have nothing in the way of

honour, glory, or renown to bestow that we think worth contending for. We ask the world for nothing. We neither fear its frowns nor court its smiles. If a nobleman of old would receive nothing at its hand lest it should be said it had made Abraham rich; neither would his descendants." (*Apostolic Advocate*, vol 1, p.88).

Special Effort in Baltimore

The Campbellites of Somerset Court-house, claimed that the most intelligent congregation of their number was located at Baltimore. Accordingly, John Thomas determined to push on to that centre, convinced that they would be equipped to do all the preaching necessary, and that he would be able to listen for a change.

But knowledge of his ability having preceded him, the congregation at Baltimore insisted upon him addressing its members. Having heard him, nothing would satisfy them short of taking the public hall (Scottis' Hall) and calling the public together to hear the new preacher. The hall was engaged for a week, and every night the Doctor addressed the public on *The Ancient Faith* which he considered that promulgated by Mr. Campbell to be.

This incessant speaking was not according to the liking of Dr. Thomas, but it did force him to the study of the Bible. He wrote of his experience in 1836 (about three years after his arrival at Baltimore) in the following terms:

"His (Dr. Thomas') early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year, among physic bottles, lecture rooms, and dead bodies. He knows nothing (and counts it his happiness) about the writings of popular divines, nor did he ever trouble himself much about divinity of any kind till about three years and a half ago, when he obeyed the gospel of our divine Master (later he recognised the need to be re-baptised). Since that time, he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the Word may make upon it, like a blank sheet the impression of the printer's types."

In these movements, therefore, it is

easy to see the hand of God guiding his footsteps. Against his inclinations and intentions he was led into a sphere of service which better than anything else provided for the development of his mind by a thorough examination of the Word of God.

Eleven Months In Philadelphia

Once and for all, Doctor Thomas determined to break from the preaching career which was being forced upon him. His week's preaching effort concluded, he told his Baltimore friends he must be off to see Philadelphia before going to Richmond, which was his ultimate destination.

A Baltimore member, Mr. Carman, provided him with a letter of introduction to Mr. Hazlett, a deacon of the congregation in Philadelphia. With some trepidation, Doctor Thomas accepted the letter and made his way to the new scene of his activities.

He was afforded a warm welcome by Mr. Hazlett, who pressed upon him to speak. Mr. Ballantyne, the present preacher, was described as being "very old and very dry," and it was represented that Doctor Thomas would be able to relieve the tediousness of the meetings by taking his place on the platform.

Once again, Doctor Thomas found himself impelled into a position that he did not want. He was the guest of Mr. Hazlett, and felt that he could do nothing less than speak, as a return for their hospitality. He did so for three weeks. At the end of that time they proposed that he should remain among them altogether, promising that they would do their best to get him practise, if he would be content to speak to them on Sundays. Getting accustomed to speaking, the prospect of a settlement in his own profession disposed him to fall in with the suggestion, which, after due consideration, he did.

The arrangement did not work favourably for the development of Doctor Thomas' professional objects, though conducting highly to the work which Providence had assigned to him. His friends in Philadelphia fulfilled their part of the contract, so far as finding medical practise was concerned; yet preaching practise, which was exceedingly distasteful to him, neces-

sitated an amount of scriptural study which interfered with his professional occupation, but which was destined to pave the way for great results. In the *Apostolic Advocate* he wrote:

"Had we devoted ourselves to medicine, as we did to the things of the kingdom, we might probably have succeeded; but the fact is, that having to address the public continually, our time and energies were absorbed in preparing to acquit ourselves, from time to time, as a workman that needed not to be ashamed, rightly dividing the word of truth. Ever since leaving the West, our spiritual pursuits have been clashing with our temporal, until we have been obliged of necessity to place our profession in abeyance."

Doctor Thomas remained in Philadelphia some eleven months. In *The Herald Of The Kingdom And Age To Come* for October, 1856, he wrote:

"In the days of our profound ignorance we were to the Campbellites a very acceptable preacher of the Bethanian Jesus in the same 'City of Brotherly Lovc'. We resided there eleven months, from May, 1833, to April, 1834, having an office at 90 Arch Street, and practising medicine for a support. The Reformers then met in Bank Street, and were gratuitously instructed in Scotto-Campbellite traditions by the septuagenarian named Ballantine and ourself. We published the first number of the *Apostolic Advocate* there, to which most of the members subscribed. But we concluded that there was a better opening in Richmond, Virginia, for our practice, and what in our ignorance of the prophets we regarded as the truth; we announced therefore our intention to the friends of removing to that city, which no little displeased them. Our determination, however, could not be changed, whereupon they inflicted upon us the only punishment in their power — the withdrawal of their names from the subscription list to the *Advocate*. This was our recompense for eleven months' service in the cause of Campbellism! It shows, however, that the fraternity did not wish to get rid of us; but punished us because it could not induce us to remain."

Doctor Thomas Marries In Philadelphia

At first the arrangements with the Philadelphian Campbellites appeared satisfactory, and Doctor Thomas settled down to his medical practise and his Sunday preaching.

With the prospect of prolonged stay, he established independent quarters, and ultimately took a wife. Ellen Thomas proved a loyal and suitable help to Doctor Thomas, though the circumstances of his life imposed a tremendous strain upon her. He was away from home for long periods; his time was given up to study and preaching; the tension of controversy was bound to have repercussions in his life. It was far from easy for him, and extremely difficult for her. He had to endure many hardships that the work of the Truth brought upon him, and she was compelled, by very circumstances, to share these.

The strain would be much more difficult for her than for him, in that the very excitement of his activities would provide some consolation. He was engaged in a battle, and at times his enemies were ruthless and unscrupulous. They were met by one equally determined in the cause of the Truth, though fair in attack. They were many; he was singlehanded. The very nature of his labours, the virility of the attacks made upon him, the constant drain upon his energies, would cause him to retire within himself, to seek communion with the Father in seclusion and quietness, so that he would not have the opportunity for the normal activities of an husband.

We must think of Sister Thomas when we do also of her husband. She had a heavy burden to bear as is the case with all those who are like her, and apparently she bore it courageously and faithfully. Doctor Thomas' very absences from home were used as a point of attack, and it was claimed by unscrupulous enemies that he neglected his wife. This was denied by them both.

According to one of Brother Thomas' most intimate friends, Sister Thomas was "one of the best of wives; everyone that knew her is witness to

her Christian character and spiritual-mindedness. We have had many visits from her and were always profited by them."

Concerning Brother Thomas as a husband, it is said "there was no unkindness in him as a husband, when at home. He was a good provider, but, as Sister Thomas once said, 'the Doctor belonged to the public and was not much of a woman's man'."



ELLEN THOMAS

In his case, those many little attentions and tokens of love, which a wife naturally and properly expects from a husband were lacking in him, but was excused by her. She took him as a husband when he was hoping to establish a profitable practise as a physician, whilst preaching was more or less of secondary consideration. But later he was impelled along a course which demanded his complete absorption in his work; and, as is often the case in such circumstances, the exigencies of the moment, the attraction of completing labour under the stress of urgency, are often more attractive than the domestic felicity of a home, and the pleasantness of a woman's smile.

DOCTOR THOMAS BECOMES AN EDITOR

The present generation of Christadelphians respect Brother Thomas more as a writer than a speaker, and therefore his entrance into that field of operations is of greater interest today.

It commenced as editor of *The Apostolic Advocate*, a prospectus of which was issued from Philadelphia early in 1834.

The circumstances that resulted in this project were remarkable, and though apparently accidental were evidently providential.

Brother Roberts has reported on it in the following way:

A member of the Philadelphian congregation, named Brindley, who had been in shipbuilding in England, but was then an agent for Morrison's pills, went to Mr. Ballantyne, the pastor and suggested that a paper should be started to advocate the principles of Campbellism, intending, as afterwards transpired, to have an advertisement of his pills on the back of each number. After seeing Ballantyne, Brindley called on the Doctor in reference to the same project, but did not acquaint him with the fact that he had been to Ballantyne. He talked the matter over as if it had not been suggested to anyone else, and asked him to devise a name, and write out a prospectus. Dr. Thomas, knowing nothing of the quackery part of the project, which Brindley was careful to conceal from him, approved of the suggestion, and

drew out a prospectus of the proposed publication, calling it *The Apostolic Advocate*.

Afterwards he was witness of the pastor's indignation at Brindley for having requested the Doctor's co-operation in the scheme, on which the Doctor offered to relinquish all part in it. This did not pacify the old gentleman, whose anger caused Brindley to take no further steps to forward the publication. Brindley's abandonment of the scheme led to a restoration of peace between Brindley and Ballantyne, and Ballantyne resolved to start the periodical himself; but illness overtaking him, the scheme fell into abeyance.

On his recovery, Mr. Ballantyne sent for Dr. Thomas and told him he had come to the conclusion that he (Mr. Ballantyne) was too old to enter upon such an enterprise as the conducting of a monthly magazine, and that the Doctor had better take it in hand and go ahead. This surprised Doctor Thomas, but scarcely left him a choice. He proceeded to go ahead with the undertaking, without reference to Brindley, whose objects he had come to understand. Thus he found himself in a position he had never contemplated, but which his enthusiastic pen now took hold, and with characteristic vigour, proceeded to expound the Word as he then knew it.

But first a prospectus was issued in the following terms:

PROPOSALS

By John Thomas, M.D., of Philadelphia, for publishing by subscription a monthly periodical to be entitled —

THE APOSTOLIC ADVOCATE

"We (the apostles) are of God; he who knows God hearkens to us; he who is not of God hearkens not to us. By this we know the spirit of truth and the spirit of error" — 1 John 4:6, *Macknight's Translation*.

"Be mindful of the words before spoken by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour" — 2 Pet. 3:2, *Macknight*.

PROSPECTUS

This work shall be devoted to the ancient gospel and the original constitution of things as proclaimed and appointed by the apostles. Never was there a time since the days of William Penn when this and the adjacent cities required such an "Advocate" as this present. The voice of the apostles is stifled by the clamor of sectarian declamation. It is true,

indeed, they are talked about, and their statues adorn cathedral parapets and steeple walls; it is true that the commercial marts of Virginia, Maryland, Pennsylvania, and New York abound in religious establishments, each and every one of them amply furnished with all the gorgeousness and splendid trappings of temple worship. They can boast, too, of an erudite, courtly, eloquent, and right reverend priesthood — the depositaries of wisdom and sacred knowledge — where fertile ingenuity illustrates, sustains, and fulminates the dogmas of creeds for the deglutition of an unsuspecting and too-confiding laity. But all these things, however adored, may be easily unmasked and resolved into their ultimate constituents, the devices, traditions, and commandments of men, and will be proved to be no part of the religion of Christ or of the traditions and teachings of the holy apostles. The *Advocate*, therefore, will unroll his brief against the corruptions of Christianity; and while he pays all respect to persons that is due, he will use every honorable and scriptural means to disabuse the minds of his fellow-citizens of the philosophical dogmas and christianized orientalisms palmed upon them for the glorious gospel of the Blessed God.

In subserviency to this end the following, among other subjects, will be attended to:

1. — The non-identity of all popular religions with the religion of Christ.

2. — The defence of the Holy Scriptures against all creeds, confessions of faith, commentators, and system-makers.

3. — The *objects* proposed by the proselytizing spirit of the age, as developed in the so-styled "benevolent institutions of the day," incompatible with, and contrary to, the predictions of the ancient prophets.

4. — The modern *dogmas* of physical and spiritual operation *not* the *doctrines* of the Holy Spirit taught by the apostles.

5. — The fates and fortunes of the kingdoms of the world foreshown by prophecy.

6. — Religious, moral, and literary varieties, with essays on various interesting and important subjects in relation to the kingdom of Christ.

The *Advocate* will glean from the fields of Christian literature whatever is calculated to illustrate the magnificent and sublime politics of the Messiah's reign. He will endeavour to do justice to all who may oppose and differ from him; his object being to convince, not to condemn. *Audi alteram partem* — hear the other side — shall always vibrate on his ear; for having neither sympathies nor antipathies to gratify — having no gift, or "sacred office" of pecuniary emoluments to blind his eyes, to pervert his judgment, or to distort his mental vision — being interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed — the *Advocate* will strive to exemplify the apothegm, *fiat justitia ruat coelum* — let justice be done though the heavens fall. Let the opponents of the ancient gospel go and do likewise.

It is respectfully submitted, that all desirous of the downfall of the apostasy, and interested in the re-establishment of the ancient gospel, and restoration of the apostolic order of things, over the ruins of the man of sin, in all his subtle and specious forms, will exert their influence in sustaining the endeavours of the editor to that end.

CONDITIONS

1. Each number to be published the beginning of every month, and to contain 24 pages duodecimo.

2. The subscription will be One Dollar a year exclusive of postage, payable in advance on receiving the first number. If not paid within

three months, One Dollar and Fifty Cents; and no subscriptions accepted for a less time than aforesaid.

3. Postmasters who act as agents, shall have ten per cent for obtaining subscriptions, and for collecting and remitting the amount of their subscriptions. All other persons, who obtain and pay for five subscribers within three months from subscribing, shall have one copy gratis. But to those who do not guarantee and pay within that period, ten per cent upon all subscribers for whom they make payment, shall be allowed.

4. The *Apostolic Advocate* will on no account be discontinued till all arrearages be paid.

5. All Communications to the *Advocate* must be directed to the Editor, care of William Bootright, Richmond, Va.; from whence the *Advocate* will be hereafter issued; and also post paid, or they will be returned.

P.S.: It is respectfully submitted, that all desirous of the downfall of the Apostacy; and interested in the re-establishment of the Ancient Gospel, and Restoration of the Apostolic Order of Things over the Ruins of the Man of Sin in all his subtle and specious forms in these Eastern Cities, will exert their influence in sustaining the endeavours of the Editor to that end.

N.B.: Let all persons be careful to name the post office to which they wish their papers sent.

The Magazine took the tone of "the Reformation" and was decidedly militant in its attitude. The Campbellites took the whole of the first issue of one thousand copies. Alexander Campbell printed the Prospectus in his journal, and commended the young editor. The first number was almost entirely from the pen of Doctor Thomas; and was forthright and enthusiastic in its style.

The articles reveal that the Editor had a remarkable grasp of the Scriptures for so early in his religious career. The following is a list of its contents:

Prospectus.

The Theology of the 19th Century.
Church of Englandism.

The Kingdoms of Europe.

The Advocate at Rockdale, Pa.

Doctor Brantly and Regeneration.

The Professed Restorers of the
Ancient Gospel.

Napoleon, Immortality and the
Mass.

The People's Friend.

The Clerical Cloven Foot.

Something Curious.

Catholic Controversy.

Authority.

The Magazine thus provided for exposition, exhortation, current events, and fulfilling prophecy. The article: "On the Kingdom of Europe" draws extensively on the Book of Revelation, and indicates that already the author of *Eureka* was steeping his mind in the prophecies of that remarkable book. It is obvious that he read and thought for himself, and did not merely re-hash what he found in books.

More and more certainly it became evident that he was not to become a known and celebrated member of the faculty of medicine; lecturing and literature were fast opening their gates and beckoning him to their wide field. But to himself that fact was by no means visible. He had chosen his profession, and he must follow it; his scientific education must by no means be thrown away; so he determined to read the Bible and the *Lancet* together, and to minister to the mind diseased while he sought to cure the ills to which flesh is heir. But Yahweh took hold of that young man and propelled him along a course that was to the benefit of us all.

Thoughts For The Times

Ecclesial Health

Is great animation and friendliness among the brethren a sign that we are not of those who have "a name to live and are dead"? Not necessarily: friendliness as such is instinctive with some. A man with a good stock of animal vitality and a large social brain, may be demonstratively friendly without a particle of spiritual life. Are we to find it in doctrinarian zeal and proneness of controversy in defence of the faith? Not necessarily. No ecclesia is in a state of spiritual health that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed; but it is possible to argue from pugnacity and to delight in strife of words while in the very depths of spiritual death. Where then are we to look for the indications of the real state of the Ecclesia? The answer is, in the individual lives of its members; how they act when thrown upon their own resources. What do they do with their leisure time and surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Are they ready to every good work? Are they men of truth and honour? Have they the fear of God before their eyes? Are the commandments a law with them which they fear to break? Do they keep their promises, and are they punctual to their engagements? Are they bold to confess Christ before man, and forward to say "come" to those whom God may bring within their reach? Or do they work only that they may prosper and their resources increase? Does the Word of God go neglected in their homes while they bestow all their energies on business, work, friends, family or business? In short, is the Truth a way of life to them? The health or otherwise of an Ecclesia is determined by the attitude of its members, so that to the extent that each one is alive to his or her responsibilities, so the health of the Ecclesia will improve, and its influence extend.

CHRIST IN THE TEMPLE

The basis for this exhortation is Luke 21 recording Christ's teaching during the last hours of his ministry.

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In proclaiming the Gospel, Christ encountered very unworthy opposition from the Jewish clergy — the chief priests, scribes and elders. These evil-minded leaders sought to entangle him in his talk with the view of undermining his influence with the people, thus justifying their hatred towards him. The narrative states that they “watched him, and sent forth spies, which should feign themselves just men, that so they might deliver him unto the power and authority of the governor.”

In this wicked endeavour they failed. The answers which our Lord gave to their crafty questions, not only confounded them, but led to an exposure of their hypocrisy. Christ was moved to say to his disciples, “in the audience of all the people”: “Beware of the Scribes, which desire to walk about in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at the feasts.”

Need we be surprised that these religious pretenders should hate our Lord, and plot to take his life? This they did succeed ultimately in doing, but not apart from his Father's permission. Without His consent they could not have injured a hair on his head. Why

God allowed the enemies of His dear Son to triumph is a matter which we will not now stay to discuss. Suffice it to say that “Christ must needs have suffered” — that without his death the human race must have perished everlastingly. Christ was sent to die for sinners — “to give his life a ransom for many.”

Many were Christ's allusions, in the course of his public ministry, to his approaching death. One of the latest was in the parable of the vineyard, in which the Jews were represented as saying: “This is the heir, Come, let us kill him, that the inheritance may be ours. So they cast him out, and killed him.” Oh, the cruelty and baseness of fallen human nature! No amount of worldly education or social position will change its character — only a voluntary surrender to the mortifying discipline of the Word of God will keep it in bounds, and constitute it passable in the sight of God. The Jews refused to recognise this, and so they murdered their Messiah. Let us learn the lesson.

Though the ordeal of the crucifixion, with all its heart-breaking associations, was so terrible, our Lord did not flinch from it. Knowing his Father's mind he

encountered it bravely and faithfully — and without a murmur of complaint.

But God's Holy One was not to be left in the embrace of death, His sacrificial mission having been fulfilled, it was now not possible for the sepulchre to retain him. From the tomb he came forth to endless life and glory. The words of Paul are beautiful in this connection:

"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2).

Some sixty years later, John, in Patmos, was privileged to hear the risen Christ say: "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."

Yes, Christ lives. The fact of his resurrection was attested, as we know, by hundreds at the time, and we today are in the happy position in being able to bear our testimony to it, in view of what we see in the fulfilment of Christ's many predictions. Do we not know that all the great happenings of the past nineteen centuries have resulted from his personal supervision and control?

How often must the thoughts of the apostles have gone back to the sayings of their Master, which he spake whilst with them — of his death and resurrection — of his going away and returning, after a long time, in power and great glory — of the persecutions and tribulations that his friends would experience in his absence — of the

warnings and exhortations that he so earnestly gave to his disciples to endure and patiently wait for his coming, though their death might have to intervene. Particularly would they recall his reference to the then imminent fall of Jerusalem, and the razing to the ground of their beautiful temple, and the dispersion of the Jews into all countries.

How remarkably have the foretellings of the Lord come true, especially in relation to Palestine and the Jews. Here we have exhibited the severity of God, a matter which we are sometimes disposed to forget or ignore. God is merciful and gracious, but He will not brook persistent sin. For this, the Jews are still suffering, and probably will have to suffer much more before the end comes. There will be no cessation of Israel's sorrows till they repent and reform, and receive with penitent minds their long-rejected Messiah. This at last they will do. The Scriptures reveal the fact, and also the steps to be taken by God to achieve it. For the moment we lament their sufferings, but in due time they will cease. And as we see the developments in Israel, the freeing of Jerusalem, and other great signs, our hearts leap with hope.

For our salvation is bound with the future of this nation. We long and pray for its restoration and exaltation. Our hope is that we may be made kings and priests when the divine favour returns to Zion. Is our expectation to be fulfilled? Only on condition that our righteousness exceed that of the Scribes and Pharisees. We

shall have to do more than say: "Lord, Lord." We require to have Christ's mind: "Let this mind be in you which was also in Christ Jesus." A mind free from all hypocrisy. There will have to be no craving for popular applause, no pandering to the lusts of the flesh, no walking in the

paths of disobedience. We shall have to show ourselves lovers of God and His word — zealous in our Father's business, and not slackers. Let us determine to succeed where the Jews failed. Let us not show high-mindedness but fear.

— J.P.

Editorial

Why Few Accept the Truth

From his study of the Word, Brother Thomas warned that widespread apathy would develop in the attitude of men and women towards the Truth in the days immediately preceding the coming of Christ. He wrote:

"The nearer we approach the apocalypse of the Lord Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. Our contemporaries despise 'the goodness of God' exhibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to a pantomime of a Spurgeon, the impudence of a Brownson, the gunpowder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophesy deceit; but for the Gospel of the kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do. Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door."

Why is it that the proclamation of the Truth does not attract the attention that it deserves? Why

is it, in these days, that so few are prepared to embrace it, when confirmation of the Word by archaeology and fulfilling prophecy is more in evidence than ever before?

These are questions which every ardent Gospel proclamation worker asks himself. Is the failure due to the methods of approach? Can we improve the manner of proclaiming the Word? Should we try to modernise the Gospel?

In considering these questions, we will delude ourselves, and come to wrong conclusions, if we fail to consider modern conditions, and the state of mind of the general public. Christ warned that these times would be comparable with those of Noah and Lot; and they were both epochs of violence, immorality, and irreligiosity, in which the preaching of the Truth was received with scorn and derision by those to whom it was spoken. Yet both men lived in the very shadow of impending crisis, when there was an urgent need for a place of shelter from

the threatened destruction. Then, as now, people were unheeding of the signs; they decried the warning of dire and imminent judgment as mere sensationalism; they mocked at the message as unrealistic; whilst even those who were brought within the scope of its influence manifested indifference to its responsibilities.

Ultimately the flood in Noah's day and the fire in Lot's day, brought awful vindication to the warning messages.

Noah's Days Mirror Ours

Noah lived in an epoch of widespread apostasy. Both the believers within (Gen. 6:2), and the world without (v.2), were indifferent to the demands of God, so that "all flesh" had corrupted His way upon the earth.

There is terrible warning in the words of Christ that as it was in the days of Noah so it would be at his coming. For of the large community of "sons of God" who had embraced the Truth, only eight were saved! Let us bear that well in mind, and for the good of ourselves and our families consider well the issues before us, and the temptations of this modern age.

In the days of Noah, the "sons of God" had lost the power of effective witness for Truth. Caught up with the pursuit of material things, blinded by the attractive opportunities for personal advancement which opened out before them, they forgot the requirements of the Truth. Life had much to offer, and with greedy hands they grasped at it. What "they chose" to do took precedence over what God desired

of them (v.2). Home, business, pleasure became the idols that they worshipped. And they did not like their worship disturbed. They gave themselves to it with such devotion that they were prepared to sacrifice self and family for it. They found a satisfaction in what they considered their attainments in the way of life about them. Doubtless they felt uncomfortable in the company of such as Noah, with his disquietening talk of impending crisis and judgment. They did not like it; it spoiled their pleasant day; and they preferred to shrug it off, and even vent their anger on Noah for reminding them of such things, as though he were the author of the judgment. If they spake to their friends at all concerning "the way," it was possibly couched in such well-bred and courteous terms as to not unduly disturb the equanimity of anybody. With gentle preaching, they attempted to "draw" and "attract" to the Truth, deprecating the harsh, urgent, demanding preaching of Noah and his companions.

They were evil, difficult days. Preaching the truth was as encouraging as planting seed in hard, uncultivated, drought-ridden soil. Faith of the most vigorous kind was necessary to conquer the depression that such conditions induced, and it was well for Noah and his family, that he manifested the faith that saves.

His time mirrored ours. It was an age of giants, of tycoons; of men puffed up by conceit; of men mighty in their own estimation and in fleshly prowess. The Hebrew word used to describe these

"giants" is *nephilim* and signifies "fallen ones." They were men who had fallen from God's standards of righteousness, and gloried in the deeds of fallen human nature. They are called "mighty men", or heroes, "men of renown" or of "the name." Their names were emblazoned throughout the earth, and men applauded them, but it was "the names of blasphemy" (Rev. 13:1) that they honoured.

As a result, wickedness flourished. "The imagination of the thoughts of men was evil continually," and manifested itself in widespread violence, corruption and wickedness.

That was how God viewed the earth, and how it is recorded in Genesis 6. But it did not appear that way to the contemporaries of Noah. They were as blithely ignorant of wickedness as are our contemporaries today. It was an age of advancement and culture. Archaeologists are amazed at the high standard of civilisation that had been attained. Scripture supports this by reporting the building of cities, and the invention of instruments of music and of war. This high standard of culture and civilisation, however, was reached at the expense of spiritual values. Professor Woolley, describing the antediluvian graves which he excavated at Ur of the Chaldees, makes the following observation: "In no single grave has there been any figure of a god, any symbol or ornament that strikes one as being of a religious nature."

Evidently it was an age of material advancement, but not of religious knowledge. Against such an age Noah stood with the chal-

lenge of the truth boldly and uncompromisingly proclaimed. His action and preaching "condemned the world" but "saved his own house" (Heb. 11:7).

Note that Noah is commended, not because he gained many converts, or had large assemblies, or attracted a big following, but because he patiently, in faith, did what Yahweh required of him, without being deterred by lack of results.

He saved himself and his household: and that is a task that can well occupy all individual resources in any age.

Noah did not attempt to weaken the point of doctrine, or to make the hard, cold logic of truth palatable to men of flesh in order to gain converts, but as a man of faith governed by a warm understanding of the Divine revelation, he bluntly set before men the urgent facts of their situation in regard to salvation and the impending crisis. If a person is not prepared to come to God because God has spoken, and because God's word is true, then God has no future for such a person:

"Without faith it is impossible to please God: for he that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

That is why so few accept the Truth. It demands a standard of knowledge and conduct that few are prepared to maintain. It challenges the way of life that is so attractive. It requires the sacrifice of self, and in a selfish age, that is considered altogether too much.

We live in days similar to those of Noah's, and cannot do better

than to follow the uncompromising, bold, fearless proclamation of Truth that he manifested in his age.

Sodom's Sin

The Lord also warned that our days would be comparable to those of Lot. What were the conditions prevailing in that attractive but wicked city? We are told that "the men of Sodom were wicked and sinners before Yahweh exceedingly" (Gen. 13:13). Two words are thus used to describe the state of the people. "Wicked" is translated from the Hebrew *raim*, and is from a root signifying "to break in pieces, destroy, afflict." It thus suggests a condition in which people break down established standards of morality, who destroy that which is right, and afflict themselves by so doing. In that regard, the men of Sodom were "wicked exceedingly."

The word "sinners" is from *chattaim*, the plural of a root word signifying "to miss the mark." The men of Sodom did that both in aiming at righteousness and their own happiness.

In fact, conditions had degenerated in that evil city to such a state, that prizes were awarded for new forms of perversion and wickedness: "they rewarded evil unto themselves" (Isa. 3:9).

The world has descended to the same low standards today.

When the angels visited Sodom, they found the worst forms of immorality and wickedness rife. But that was not the greatest sin. The greatest depravity was found in the mental attitude of people. They permitted every form of vice

and immorality to be committed openly, without shame or attempt to hide them. The people boasted of being "broadminded" in such matters. Isaiah claimed that "they declared their sin; they hide it not" (Isa. 3:9). Jeremiah stated that "they walked in lies; they strengthened the hands of evil-doers" (Jer. 23:14). Peter wrote that "Lot was vexed with the filthy living of the wicked" (2 Pet. 2:7), so that "his soul was vexed from day to day by their unlawful deeds." The word signifies to be in torment. Lot was in a constant torment of mind because of the ungodly environment in which he had chosen to live. He was in a state of mental turmoil and frustration, because all his efforts and exhortations to draw his contemporaries to a "more excellent way," fell on deaf ears. He could blame himself for his unhappy state of mind. He had made the choice, and allowing himself to be drawn into Sodom, ultimately suffered the loss of most of his family.

No gentle, cultured presentation of principles of morality could make much impact upon such hardened sinners as Lot mingled with. And we can imagine, that when he heard that the divine wrath was about to blaze forth against the guilty city, he would not have wasted much time philosophising with his relatives. The record of Genesis 19 implies that he rushed through the city on that last terrible night of its existence, with an urgent, peremptory message of warning, trying to awaken in his relations a realisation of the extreme danger they were in. But it was too late: "He seemed as

one that mocked" (Gen. 19:14). They doubtless considered his words as the hysterical outburst of a fanatic. Sick with anxiety and frustration, and with the realisation that he, himself, was responsible for the lack of response from his family, he was at last compelled by the angel to leave the city with his wife and two daughters. And even in the last moments of escape he lost his wife, when, shortly afterwards, the terrible outburst from heaven brought a sudden end to that godless civilisation.

Modern Sodom

What was the root cause of Sodom's wickedness? Ezekiel declares that it stemmed from the cumulative effect of "pride, fulness of bread, and abundance of idleness" (Ch. 16:49). This induced a state of indifference to ways of righteousness, and a hardness of heart which the Truth could not penetrate.

Similar conditions exist in the affluent civilisation of today. With the advance of knowledge (Dan. 12:3), man imagines that he can dethrone God. Some time back, at a special convocation at the University of Chicago, held to commemorate Darwin's *Origin Of The Species*, Huxley declared:

"There is no longer either need or room for supernatural beings capable of affecting the course of events . . . modern knowledge is able to define our sense of right and wrong more clearly so as to provide a better moral support and focus the feeling of sacredness on fitter objects."

He expressed what most people accept, for there is a general indifference to the reality of God

and His requirements; and we can expect this to intensify.

This is also an age of "fulness of bread," of luxury. Wages are high, and the demand for comfort is more insistent. Such things as motor-cars, washing-machines, refrigerators, once considered as luxuries are now the necessities of life. Wages rise still higher, but the Truth does not benefit as a result. The increased monetary resources are lavished upon self.

There is "abundance of idleness." The working week has been lowered; holiday time is advanced, long-service leave is general. But how is the time used? Is it recognised that it really belongs to God, and should be used in His service? Or do we consider that we are lords of our own destiny, and have the right to do as we like? We need to ponder these questions.

There should not be idleness. Time is too valuable to fritter away. It should be expended objectively and profitably, and in a way honouring Yahweh. Idle minds and idle hands find evil work to do. This was the case in Sodom and is the case today. "Pride, fulness of bread, and abundance of idleness," has created the conditions anticipated by Paul:

"Men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof" (2 Tim. 3:1-7).

Hard Ground To Sow

The modern conditions are not conducive to the successful proclamation of the Gospel. People do not want to listen to a message that challenges the very conditions in which they delight. A teaching that pricks their pride and demands the sacrifice of their resources and time, has little appeal to the flesh.

And, as Brother Thomas has warned, we can expect conditions to worsen in that regard.

Does that mean that we might as well cease to preach? By no means. Faithful Noah provides the answer to that. He was commended, not because he gained converts, but because he had the courage and faith to press on irrespective.

Let us develop the same attitude.

After all, it is God Who is taking out of the Gentiles a people for His Name (Acts 15:14), and we are but agents in the process. He has designed the Truth as the sanctifying means (John 17:17), and it must be the Truth, and not the philosophising of flesh that we place before the public or our brethren. The temptation, in an age of indifference, is to try and make the Truth more palatable to the flesh, but the danger of that course is that we might end up setting aside the Truth entirely.

The Apostles were given a commission to preach and they did so with uncompromising bluntness. Paul told the Corinthians:

"Christ sent me not to baptise, but to preach the Gospel, not with the wis-

dom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:17).

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power, that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4).

This hard, uncompromising, direct teaching of the Apostles brought results. They were men skilled in the Word, and thus competent to speak with power and conviction. That is what needs to be cultivated today. We can not expect a heavy crop from the planting of the seed today, but much can be done still if brethren give themselves thoroughly to the Word, and, in turn, give the Word to the public. This will prove more effective than setting forth "the enticing words of man's wisdom." We believe, that in these Noahic times, there is a place for the old Christadelphian style of preaching in which the speaker presents the message of the Bible to his audience, and seeks to educate them therein. There is power in Scripture that no words of human reasoning or wisdom can equal. That has certainly been the case with the proclamation of the Truth in Australia. The forthright presentation of the Word still has its impact, and still draws a few to the Truth. Let us, like Noah and Lot, recognise the urgency of the times, and instil that urgency into our addresses, that we might find words to vigorously express the divine invitation to "come out and be separate, lest her plagues fall upon you."

2 – Were the Writers Uncertain of Inspiration ?

Continuing to examine statements by the Apostles in relation to their claim of spirit guidance.



9. 1 Corinthians 7:40:

“I think also that I have the Spirit of God.”

It is sometimes argued from this statement that Paul’s claim to inspiration was purely subjective, a thing about which he himself was uncertain: “But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.” This word *dokeo* carries a much more emphatic sense in New Testament Greek than its usual translation in the common version would appear to suggest. Examples such as John 5:39; 16:2; Acts 15:28; 26:9; 1 Cor. 8:2; 10:12; Gal. 2:9, point to a more emphatic meaning: “I am confident, I feel sure, that I have the Spirit of God.”

There is also the not uncommon misapplication of 1 Cor. 7:6: “I speak this by permission, and not of commandment.” The slant often given to these words is that in this instance Paul was conscious that God’s over-ruling inspiration had been withdrawn and for the time being he was allowed to write according to his own intuition. Even if this did happen to be the correct way of reading the passage it would be valuable, as implying that wherever Paul did *not* dis-

claim inspiration from God, i.e. everywhere else in his writings, that guidance was to be assumed. But the careful pondering of the context shows Paul’s meaning to be: “I write this by way of advice, not as precept.”

10. Elsewhere in the same epistle the claim to inspiration is clear and emphatic:

“Which things also we (Paul and his fellow-teachers) speak, not in the word which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual” (1 Cor. 2:13).

The evidence of the Septuagint Version (Gen. 40:8, 16; 41:12, 13, 15; Dan. 2:4, 7, 36, 45; Num. 15:34) indicates that the last phrase should read either, as R.V.M.: “interpreting spiritual things to spiritual men,” or: “interpreting spiritual things by means of men who have the Spirit.” Either way, coupled with the phrase: “which the Holy Spirit teacheth,” there is unmistakable claim to supra-human direction.

11. So also in 1 Corinthians 2:7-10:

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory . . . as it is written, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love Him'. But God hath revealed them unto us by His Spirit: for the Spirit (in us) searcheth all things, yea, the deep things of God (in these Old Testament scriptures just cited)."

12. Romans 12:3 :

"For this I say through the grace given unto me . . ."

At first sight this would hardly appear an explicit enough statement to be interpreted as an assertion of personal inspiration, but a careful examination of the usage of the word "grace" reveals that one of its meanings in Apostolic terminology was with reference to the supernatural gifts of the Holy Spirit, and then always (as here) used with the Greek aorist: "the grace which was given to me," at some specific point in past time. A few examples: 1 Cor. 1:4, 7; Gal. 2:9; Eph. 4:7; 1 Pet. 4:10; Luke 4:18, 20; Rom. 1:5; 12:6.

13. Another example of the foregoing usage, though not entirely dependent on it, is Ephesians 3:2-5 :

"If ye have heard of the dispensation of the grace of God which was given me (aorist again) to you-ward: how that by revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

In this passage there are three separate phrases all emphasising the Holy Spirit's instruction of Paul and the rest.

14. Two other useful examples

of this use of "grace" come in 1 Peter :

"By Silvanus, a faithful brother, as I account him (see par. 9 regarding this word), I have written unto you briefly, exhorting and testifying that this is the true grace of God: stand ye fast therein" (5:12 — R.V.).

There is no obvious immediate antecedent to the word "this," so that one is driven to take it as referring to the entire epistle, as indeed the context suggests. Thus Peter asserts the Holy Spirit's guidance of his writing.

15. 1 Peter 1:12, 13. After an allusion (vv.10, 11) to the Old Testament prophets who by the Spirit of Christ testified beforehand "the sufferings of Christ, and the glory that should follow," and who "prophesied of the grace (manifestation of the Holy Spirit?) that should come unto you," the apostle proceeds:

"Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported by them which have preached the gospel unto you with (more correctly: by means of — a Greek instrumental) the Holy Spirit sent down from heaven; which things angels desire to look into."

16. The same shape of thought is discernible in 2 Pet. 3:2 :

"This second epistle, beloved, I now write unto you . . . that ye may be mindful of the words which were spoken before the holy prophets, and of the commandment of your apostles, (which is, of course,) the commandment of the Lord and Saviour."

The form of the sentence in Greek seems to require this reading.

THE SECRET OF SUCCESS

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22:29)

—:—

In a previous article (see p.267) I pointed out the desirable results that invariably follow in the wake of a faithful, persevering, undaunted, non-speculating, and non-envious sticking-to-business, no matter what that business may be.

Those results may be briefly summed up in the one word: Success!

But let us look a little closer at those qualities, and see their practical bearing in relation to business.

Faithful

To be faithful means that when we profess to sell pure milk, or any other item, we shall supply those articles, and not adulterated milk of substitutes. It will mean that if we bargain to do an hour's work or a week's work we shall do that amount of labour, no matter how low a price the contract may have specified.

Maybe we have quoted too low: it is still our responsibility to carry out our contract. It will be a matter of having "sworn to our own hurt and changing not" (Ps. 15). Nothing but a fulfilment of our obligations will be acceptable to Him who alone has the power of blessing "our basket and store."

Of course, if the low price has been named in error, we are perfectly at liberty to point the facts out to our customer or client, and

persuade him to mercifully consider the matter. If he does so (and my experience is that he will do so if *properly* approached), all well and good; but if he declines to listen to what is reasonable, and insists upon his "pound of flesh," then we must scrupulously fulfil our contract, and not substitute either inferior material or labour. God's blessing and the customer's esteem will be the outcome thereof. It will constitute a test which we must face in faith. If we do that which is right, it will cause the Truth to be well spoken of. Many have been encouraged to look into the Truth through the faithful attitude of its professors.

Let us remember that Jesus has promised that if we be "faithful in that which is least" (the business of this life) there will be committed unto us the "true riches" (Luke 16:10).

Perseverance

To be persevering means that "we shall never go back, unless we find that we are wrong." Some men, like unskilful athletes, give up too soon, whereas others, like well-trained and disciplined athletes, are able to obtain a victory by exerting, at the last moment, more vigorous efforts than before.

How often, has a young man in Ecclesial activities, been praised

for an outstanding first speech, only to fail to maintain his initial triumph in succeeding efforts. He rests upon his laurels, but soon becomes disgruntled because of his lack of success. He does not realize that his first effort was the result of painstaking and persevering preparation and effort. He will not be a success.

But show me a young man who has not succeeded at first and nevertheless has gone on, and I believe that young man will do better than most of those who have succeeded at the first trial.

Perseverance is a first-principle of success in any realm of life.

Undaunted

To be undaunted means that we shall go on in spite of opposition, difficulty, frustration, danger.

It is for want of this quality that so many men of promise fall short and disappoint the expectations of their friends. They march up to the scene of action, but are quickly deterred as difficulties mount. When Goliath appears, their courage fails. They claim to be careful and prudent, calculating the risks and weighing the chances until the opportunity for effective effort has passed, never to return again.

Cowardice never won a battle, but courage has frequently snatched victory from defeat.

Non-Speculating

To be non-speculating does not mean absence of enterprise. Only short-sighted folk will confound the two. Enterprise is a grand characteristic in a business man, and the spirit of it will often form a good basis for hope.

But speculation, pure and simple (or what is more correct, impure and involved), is to be condemned as fatal to success.

There is speculation and speculation. The one to which I refer is that found in the same category as gambling, lotteries, dice-throwing, card-playing, and all matters of chance. Riches obtained by such means are dishonest gain, being obtained at the expense of our neighbour, without substantial consideration. Moreover, the winner's morality becomes seared, for without exception the person who cultivates such tastes has an utter abhorrence of working with his own hands to obtain things honest in the sight of God and man.

There is no adequate substitution for personal hard work along the path that leads to success, whether as employer or employee.

Non-Envious

One of the ten commandments was, "Thou shalt not covet." Paul in Colossians 3:5 describes it as "idolatry." This, the non-envious man will avoid. Envy can ruin an otherwise excellent character. It is detested alike by God and man. Notice the type of person whom God would employ in His service:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, of hundreds, of fifties, and of tens" (Exod. 18:21).

These successful men were non-envious, for they hated covetousness. It is possible, however, to mistake envy for emulation. The boundaries between them are not always clearly defined, and may be

mistaken. Envy in contrast to emulation has been described in the following words:

"Envy is the hatred of another's felicity; in respect of superiors, because they are not equal to them; in respect of inferiors, less they should be equal to them; in respect of equals, because they are equal to them. On the other hand, emulation will awaken your attention to your own defects, and excite your endeavours to improve."

Emulation is good for it encourages us to improve; but envy is unquestionably bad, even "rotteness to the bones" (Prov. 14:20).

Keeping-To-Business

Keeping-to-business means that we mind our own business, and do not poke our noses into that which is other people's. If only some people devoted as much time to their employment or business as they do to gossip, what an amount of success they would meet with!

I know a brother — a very earnest brother at one time — who has never learnt the lesson that there is a time and place for most things. He would spend hours every week in the shops and the houses of other brethren; talking of religious matters, true, but nevertheless spending time which was the property of others.

He did not realise it, but he was robbing his employer of time. He failed to realise this, and was highly indignant when he was put off, blaming it on to persecution of the Truth.

We are commanded to render service to our employers "as unto the Lord" (Eph. 6). Would we thus waste Christ's time? Would we rob him? It is possible to rob

God without knowing it, as it is possible to rob our employer (see Mal. 3:8-9).

Notice how Paul links talking and loafing:

"We hear that there are some which walk among you disorderly (in insubordination), working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (2 Thess. 3:11-12).

We are not free to waste the time we have sold to our employer, even to preach the Truth. If opportunities occur for this, and it is important that we seize it, let us make up the time lost and so honour our obligations to both our heavenly and earthly employers.

Success Means Influence

Success will ultimately mean greater means and leisure to serve the Truth. It will provide us with more opportunities to help others or the extension of the Word. Moreover, the experience we learn in our daily avocations will form a basis for our spiritual labours, in that the same measure of dedication and resolve we give to the former may well be applied to the latter, as we experience the success of so doing.

Criticism

Dear Brother Editor,

I write with reference to the article: *Practical Words To Practical People*, in your April issue.

Presumably you believe the articles you publish to be consistent with the banner displayed on

the front cover above the signature of J. Thomas.

Presumably you also believe that brethren have a responsibility one toward the other, as watchmen ready to sound a note of warning when they see the approach of danger.

It is from my desire to adhere to the first of these principles and to fulfil the second, that I would appeal to you to correct a wrong impression.

Your writer quotes the use of Joseph as the Premier of Egypt, of Daniel as the chief President of Babylon and Persia. Was not Joseph faithful to his God? Did not Daniel remain consistent with his heavenly calling? The answers to these questions are obvious, and they provide an example for us.

Now whether it is meant by this that a brother of Jesus Christ today could (and should if he is called therein) occupy a similar position to that of Joseph or of Daniel in their day, I am not sure. I cannot see the reason for quoting them unless this is so.

I believe this to be an example of the specious reasoning so frequently found in our midst today: indeed this is the very argument used by brethren in their attempt to justify the unscriptural claim that they as brethren of Christ have a "dual citizenship" and a "partial allegiance" in and to the Gentile governments of the world.

This is a claim with which I would not have expected to find *Logos* in sympathy. It is a claim which I believe is completely and utterly incompatible with the sanctification unto which we are called in Christ Jesus.

Your brother in the liberty

wherewith Christ has made us free.
— D.M. (Victoria.)

Editorial Comment

The article in question claims that it is possible for brethren in positions of authority in the commercial world to effectively serve in those positions and remain consistent with their call in Christ, and the examples of Joseph and Daniel were quoted as indicating this.

The article does not claim that brethren are at liberty to enter politics as constituted in the modern world in any capacity whatsoever, nor does *Logos* endorse that such service is open to brethren.

Joseph and Daniel were *employed* in the positions they occupied; they did not enter politics or plead for the votes of fellowmen to obtain them, and we believe that all that they did would have been consistent with what Yahweh required of them. Joseph and Daniel were in positions equivalent to those of high civil servants today, and obtained their authority through Divine manipulation for the purposes Yahweh had in view. They did not take an oath of allegiance as would be necessary for comparable positions of authority today (and which by that fact would exclude brethren from accepting them), but they did render satisfactory service to both God and man in their positions, and received the praise of both.

The article in question suggests that it is possible for brethren to occupy positions of authority in the commercial world (in the conduct of business) and yet remain consistent with their call. We freely admit when either riches or authority increase, the difficulties of maintaining the integrity demanded of the Truth intensify, particularly in the modern world; but it is still possible to do so, and this is implied by Paul's advice in 1 Timothy 6:17-18: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God . . . that they do good, that they be rich in good works . . ."

When riches increase, so do responsibilities, and it is for such to acknowledge this and act accordingly.

Question Answered

Strifes About Words – The Atonement

Q.: In view of the allegations made in "The Believer" that "A.J." of England, whose articles have recently appeared in "Logos", is really a pseudonym for "J.P.A." and that he is teaching the doctrine of alienation, I would appreciate it if you would confirm or deny this claim. — G.G. (NSW).

Ans. The article in *The Believer* is from the pen of Brother E. J. Russell, the Secretary of the Central Standing Committee of Sydney.

We regret the appearance of such articles, especially from one holding such a position as Secretary of an organisation designed to weld Ecclesias together. A simple enquiry to us would have put his mind right upon several matters upon which he presumes to unfairly and incorrectly dogmatise.

Actually, though we are referred to directly in that and other articles published in the same periodical, we had not intended to notice either it or them, for we felt that the Brotherhood is distracted enough without adding to the confusion. However, such requests as the above (twice made) plus many others that we have received, demand some answer.

Fact And Fiction Regarding The Atonement

On re-reading the article, it appears to us that Brother Russell is at variance with the Unity Book issued by the Central Standing Committee.

Otherwise he would not write about Brother "A.J." as he does,

nor suggest that the signature is a pseudonym for "J.A.A."

Who is A.J.? The answer is Brother Arthur Jannaway, who vigorously co-operated with Brother Roberts in opposing the errors of Andrewism, and setting forth the truth concerning the Atonement. With his brother, F. G. Jannaway, he was a regular contributor to *The Christadelphian*.

As a matter of fact, some of the comments of Brother F. Jannaway are contained in the Unity Book (see p.76) to illustrate the truth in contrast to the errors of Andrewism. They are taken from *The Christadelphian* of 1894, which Brother Russell also quotes (*The Believer*, p.6). If he cares to examine that volume of *The Christadelphian*, he will find large sections of it taken up by the writings of Brother Jannaway.

It was a principle set forth by Brother Roberts, endorsed by Brother Jannaway, included in the Statement of Faith, and incorporated in the Unity Book, that the consequences of Adam's sin inherited by his posterity were physical and not moral or legal.

It was Brother Andrews who set forth the additional concept

that the posterity of Adam inherited the legal condemnation of his sin, and that because of legal condemnation all, including Jesus, are "children of wrath because of their nature." That doctrine is and ever has been opposed by *Logos*. We become children of wrath only when we obey our nature by giving way to its lusts. This Jesus never did, and thus was always at one with his Father.

These facts, and the intricacies of the present controversy, are obviously cloudy to the mind of Brother Russell, for he apparently endorses the very principle that Brother Carter refutes in the Unity Book, and, which in fact, was the foundation doctrine of the late Brother Andrews.

For the latter's doctrine of alienation was based upon the theory of legal condemnation inherited through the sin of Adam.

From this Brother Andrews taught that we are "by nature children of wrath," and unless we are justified therefrom by circumcision or baptism, we cannot be raised from the dead to judgment, no matter how knowledgeable we might be in the Truth.

Unconsciously (for we do not believe that Brother Russell understands the implications of his words), the author of the article in *The Believer*, seemingly condemns the teaching of the physical consequence of Adam's sin, and implies that it was legal. We say this because he condemns the claims of "A.J." that our nature is "evil and condemned," etc., and quotes apparently in deprecation (for his words are far from clear), the Editorial in *Logos* that oppos-

ed the teaching of "legal" defilement resting on Adam's posterity. He writes:

"Then in January, 1971, there appeared another unsigned article in "Logos" (p.135) which claimed that Bro. Roberts repudiated the concept of 'legal' defilement . . . and clearly showed that the nature of the defilement was physical."

But our words are in exact accord with what the Unity Book teaches, confirming our belief that some who quote it do not know or understand its contents.

On p.66 it repudiates "legal" defilement such as Bro. J. J. Andrews taught, and which Brother Russell seemingly supports.

Moreover, it fully supports that physical defilement came by sin as taught in *Logos*.

Consider these passages:

"Through Adam's sin the original very good state was lost, and his posterity inherit a nature with a tendency to sin to which all have succumbed. Because this inherited tendency is so evident a characteristic of human nature, and because it is the result and the cause of sin, Paul by the use of metonymy can describe it as sin: 'It is no more I but sin that dwelleth in me. He gives it other names as well, such as 'a law — evil present with me', the 'flesh', 'a law in my members, etc. (Rom. 7).' — Unity Book, p.20.

"We cannot help the possession of the natures with which we were born; our nature needs changing." — Unity Book, p.20.

"There are impulses that lead to sin . . . that are the result of sin at the beginning, which we have by inheritance" — Unity Book, p.32.

"Our relationship to Adam is physical; we share the evil and the mortality that belongs to him. But that physical inheritance is our misfortune; we cannot help it, and we are not to blame for it" — Unity Book, p.77.

"Was Jesus born under condemna-

sense of hereditary condemnation, the answer is, yes; but this requires to be fenced against the misunderstanding to the terms employed" — Unity Book p.78.

Christ "was a sufferer from the hereditary effects of sin; for these effects are physical effects. Death is a physical law in our members implanted there through sin ages ago, and handed down from generation to generation" — Unity Book, p.78.

"Now, what is this element called 'uncleanness', 'sin', 'iniquity', etc.? The difficulty experienced by some in the solution of this question, arises from a disregard of the secondary use of terms. Knowing that sin is the act of transgression, they read 'act of transgression' every time they see the term sin, ignoring the fact that there is a metonymy in the use of all words which apply even to sin" — Unity Book, p.80.

"A disregard for metonymy and ellipsis in such statements, has led to most of the errors of the apostacy; and is leading some back to them who had escaped" — Unity Book, p.81.

"There is a principle, element, or peculiarity in our constitution (it matters not how you word it) which leads to the decay of the strongest or the healthiest. Its implantation came by sin, for death came by sin; and the infliction of death and the implantation of this peculiarity are synonymous things" — Unity Book, p.81.

Paul "speaks of 'sin that dwelleth in me', and as he defines me to be 'my flesh', sin that dwelleth in me is 'sin in the flesh' — a metonym for those impulses which are native to the flesh, while knowledge of God and of duty is not native to the flesh" — Unity Book, p.81.

"As a sufferer from the effects of

sin, he (Jesus) had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was for himself first, not for sins of his own committing, but for deliverance from the (effect of the) sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid upon him" — Unity Book, p.81.

These are expressions contained in the Unity Book, published by the Central Standing Committee, all of which show that "the nature of the defilement was physical." The terms "evil and condemned nature," "sinful flesh," "sin in the flesh," "sin-contaminated nature" are shown to be clearly related to this theme as outlined in the articles by "A.J."

Andrewism Taught

It is a fact that some occupying positions of authority in the Ecclesias, do not know Andrewism when they see it, though they wax eloquent about the "blasphemy" of certain statements that are in accordance with the Truth.

For example, for some years *Logos* has warned against permitting the book *The World Redemption* to replace *Elpis Israel*. Why? Because *The World's Redemption* is biased in favour of Andrewism. However, we have been opposed by brethren who have sponsored it as against *Elpis Israel*.

PAUL AND CHRIST

Paul had a risen Christ before his mind; he recognised Christ's present existence and controlling presence in heaven; he looked forward to the certainty of standing before his judgment seat at his coming, and of receiving at his hands the unspeakable gift of immortality, and a place in the endless kingdom of God, if his present ways were acceptable to Christ. He had constantly before his face the Eternal Creator of heaven and earth, who, in the unity of universal presence, is near to every one of us, from whom no creature is hid, to whose eyes all things are naked and open. With this mental picture of facts before his mind, it was impossible that he should be otherwise than earnest and enthusiastic.

Further: consider this statement :

"Sin having taken effect in the nature of our first parents, and that nature having been transmitted to us, we are dying creatures, and are therefore 'by nature children of wrath' (Eph. 2:3) . . . In the Bible we read of the first Adam and the second Adam. In the first there is death; in the second there is eternal life. Our birth of the flesh gives us relation to the first only; but God in His goodness has opened up a way by which we may change our relationship from Adam the first to Adam the second, and thereby become now heirs of eternal life, and in the future possessors of that boon with all its glorious consequences."

This statement alleges:

- a. We are dying creatures, and therefore "by nature children of wrath";
- b. We change our relationship from Adam by baptism.

Both statements are contrary to the truth as outlined in the Unity Book, and consistently maintained in *Logos*. They express the theory of the late Brother Andrews; whereas the truth is:

- a. We become "children of wrath" by our own misdeeds;
- b. We can only change our relationship to Adam by the change of nature at the judgment seat.

The statement above, however, is from *The Great Salvation* under Part Third, as issued by The Central Standing Committee!

We therefore have this anomalous situation: the Secretary of that Committee accusing us of Andrewism because we publish statements which are consistent with the Unity Book, and condemning us for stocking *The Real Christ* (written by Bro. Andrew before he embraced the error associated with his name — and which, incidentally, is also advertised on the back cover of *The*

Shield), whilst at the same time, issuing a book, written by an associate of Brother Andrews, and clearly proclaiming the Andrew theory of alienation.

Brother Thomas Williams, the author of both *The Great Salvation* and *The World's Redemption*, was also founder of *The Christadelphian Advocate*, a monthly magazine originally devoted to sponsoring the cause of what is called Andrewism.

Making A Man An Offender For A Word

In view of the fact that the book quoted above is issued by the Central Standing Committee we could, legitimately, claim that those occupying positions of authority in that Committee are tainted with Andrewism.

We do not believe that that is the case.

But we do suggest that a little charity and understanding should be projected into the controversy which is today disturbing the minds of brethren, and we also maintain that the cause of truth is not advanced by such extreme, and untrue, statements as are contained in *The Believer*.

Such statements provide a clear case of trying "to make a man an offender for a word." In the case of the article before us, it lays hold of words and expressions that A.J. has used, and ignoring the similar use given to similar words in the Unity Book, apply to them a meaning that is wrong. Isaiah warns of the terrible punishment awaiting those at the Judgment Seat of Christ who:

"Make a man an offender for a word, and lay a snare for him that

reproveth in the gate, and turn aside the just for a thing of nought" (Isa. 29:21).

In view of that terrible warning, we appeal to the writers of the articles in *The Believer* to review

again their actions and words in relation to that publication, and desist from a form of agitation that can only result in condemnation at Christ's coming.

— THE EDITOR.

The Truth's Vocabulary

The Ecclesia of Chiefborns

"Men are not ushered into being for the purpose of being saved or lost; God manifestation, not human salvation, is the doctrine of the Bible."

—:—

Why Exclude The Use Of "Church"

In the rendering of the original I have not translated the word *ekklesiai*, but simply transferred it. It is generally rendered "churches"; but this word does not express the idea of *ecclesia*. Church is a corruption of *kuriake*, which signifies "pertaining to a lord." The Anglo-Saxons took the first and last syllables of the Greek word, as *kur-ke*, which they spelled "Circe"; but which is more obviously shown in the Scotch *kirke*; both of which are equivalent to the modern English "Church." "Something pertaining to a lord" is the etymological signification of the word; and although, in a certain sense, an *ecclesia* is something pertaining to a lord, and that lord the Lord of heaven and earth, yet the ideas of property and lordship are not contained in the word *ecclesia*. This is one reason why in this exposition of the Apocalypse we reject

the word "church" as the representative of *ecclesia*.

Another reason is, that ideas are conventionally associated with the word which are altogether unscriptural. *Ecclesia* never signifies in the Bible "the place which Christians consecrate to the worship of God"; nor does it signify such collective bodies of "professors of religion" as pass current for Christians in and with the world, under the various "names and denominations" of "Christendom." These, and many other ideas associated with the word "church," such as "churchman," "church-warden", "church-attire", "Churchyard", "churching of women", and all such papistical foolishness, are altogether foreign from the scriptural use of *ecclesia*. In order, therefore, to get quit of all the rubbish we exclude "church" from our apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore

transferred it in our rendering without translation.

The Significance Of "Ecclesia"

Still, as an expounder of the word of truth, it is our duty to make the word "ecclesia" perfectly intelligible to the unlearned reader; for we write principally for the benefit of such.

Ecclesia, then, is a word compounded of *ek*, "out of," and *klesis*, "a call or invitation." Hence an *ekklesis*, is "an invitation to come out"; and the assembly of people convened in consequence of their acceptance of the invitation is an "ecclesia." This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles for the purpose of announcing to them an invitation from the Deity to certain things, which, when accepted, became to the invited "the Hope of the Calling." In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity — that He had appointed a day in which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom He had raised from among the dead (Dan. 2:44; 7:14; Acts 17:31). But that, before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in His great mercy and goodness, determined to invite all Jews and Gentiles to share in that kingdom and glory with

eternal life, upon *certain specified and indispensable conditions*. Hence the twelve apostles constituting "the Apostleship of the Circumcision" were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degree of all nations "to God's Kingdom and Glory" (1 Thess. 2:12).

The result proposed by this invitation was not the converting of the "immortal souls" of mankind, and the saving of them from eternal conflagration in the apocalyptic "Lake of Fire and Brimstone"; it was not that they might "get religion," and by its efficacy obtain a right and title to mansions in the skies; no such clerical results as these were proposed by the invitation. The invitation was designed, in the words of James, *to take out of the nations a people FOR HIS NAME.*.. The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but the *separation of a class* from the general body of mankind, which class should constitute the "ONE YAHWEH NAME"; and that by this Almighty Name the world should be ruled in righteousness. When this Name is completed — that is, when the last believer shall be inducted into it, and all its elements shall be glorified — it will constitute the ecclesia in its largest sense.

When glorified, its members will occupy "the heavens"; not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong (Rev. 11:15; Dan. 7:18). In the present state, they are "an ecclesia of chiefborns who have been enrolled for heavens"

(Heb. 12:23). The Apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule." The Gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father (Dan. 12:3; Matt. 13:43).

Members Constitute The Called

But men and women become elements of this people of the Name upon certain specified and indispensable conditions. They are invited to God's kingdom and glory; and they accept the invitation in believing the Gospel of the kingdom and the name, and subjecting themselves to "the obedience of faith." What Paul styles "the wholesome words of the Lord Jesus," are these: "He having believed and been baptised shall be saved; but he having not believed shall be condemned." If it be asked, What is a man required to believe? the Lord Jesus replies in the previous verse, "The Gospel" (Mark 16:15-16). There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts 8:12, that "when they believed Philip evangelising the things concerning the kingdom of the Deity, and of the Name of the Anointed Jesus, they were immersed, both men and women." The things of the kingdom and the Name are the great subject matter of the Gospel of

God, "promised before," says Paul, "through the Prophets in holy writings" (Rom. 1:2), and "the power of God for salvation to everyone who believes." Without this power none can be saved; hence the immense importance of "the Gospel of the kingdom," which is totally different to anything preached for salvation by the clergy. "The things" must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable.

Now when men and women become Christians after the apostolic fashion (and this is the only way of any account) they become members of "the Ecclesia of Chiefborns." They were addressed in the apostolic epistles as *kletoi*, "the called" or invited, "of Jesus Anointed"; as "made holy in Jesus Anointed, called Saints," or holy ones; as "the faithful in the Anointed Jesus"; as "the faithful brethren in an Anointed One"; and as "the Ecclesia in God the Father, and in the Lord Jesus Anointed." They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus: "Ye are all Sons of Deity in the Anointed Jesus through the faith; for as many as have been immersed *into* the Anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there in (in him) neither slave nor freeman; nor is there (in him) male and female; for ye are all one in the Anointed Jesus: and if ye be the Anointed's then are ye the seed of Abraham, and heirs according to the promise" (Gal. 3:26-29).

From these premises, then, it is evident that an Ecclesia is a community of men and women who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him; by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father"; and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore, not the kingdom of God, as church in the clerical sense is styled; but it is the community of the heirs of the kingdom; and everyone knows, or ought to know, the difference between the heirs of an estate, and the estate itself.

The Vital Distinction Between Church And Ecclesia

From these premises, the reader will readily perceive that the distinction existing between "church" in the usual acceptation, and "ecclesia" as defined above, is not fanciful, but real and important. The churches of the Gentiles are not ecclesias. They make no pretensions to be such, according to the definition I have demonstrated. The members of the churches, judging from their prayers, extemporised and printed, are not saints, but "miserable sinners." This is the designation imposed upon themselves by the most pious of the most exquisitely orthodox establishments. Thus the evangelical divines, who lead the stereotyped devotions of the Fabers, the Flemmings, the Elliots,

the Croyls, the Bickersteths, and McNeils, send up their voices to heaven, saying: "Lord, have mercy upon us miserable sinners!" Now, if the most pious and orthodox denominate themselves thus, what must the schismatics of the heterodox conventicles be! They all, doubtless, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption in me to dispute it. I accept, therefore, their condemnation of themselves; and am, consequently, justified in saying that a "church," as distinguished from "an ecclesia," is a community of miserable sinners, possessed by a Lord commonly known as "the god of this world." It is not wonderful, then, that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life," should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that the church is the kingdom of God. Well, we grant it, with the understanding, that the God whose kingdom it is claimed to be is SIN, the great god, or power, of the world. There is nothing like understanding and being understood, so that we may be able to call things by their right names. Here we have the line of demarcation broadly and distinctly drawn. The Ecclesias of the Scriptures are "the Heritages" or *kleroi*, the true clergies of the Deity (1 Pet. 5:3) who shall possess the earth and all that it contains while the churches are the kingdom of Sin, possessed and administered by his clergy for their own glory and behoof.

This being indisputable, the reader will understand that the Apocalypse is not addressed to the "churches of christendom," neither is the salutation of joy and peace to them. Joy and peace are only for the saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby (1 Pet. 1:22). The salutations of the scriptures are only for these; never for "miserable sinners," whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father and the Lord Jesus Anointed"; but on the contrary, "to you, the saints and faithful." God is the Father, and Jesus the Lord only of the enlightened and obedient; hence to these only did they send greetings.

— J. Thomas.

Editorial Comment:

In the article above, Brother J. Thomas, shows that the distinction between the use of the words "church" and "ecclesia" is real and not imaginary. The same article shows that this distinction was noted and manifested from the beginning, and therefore takes its place as true Christadelphian teaching. It led Brother Roberts to strongly urge the use of "Ecclesia" rather than "Church" on the part of believers. This he did in *The Ecclesial Guide* in the following terms:

"To help in the development, and give scope for the exercise of this faithfulness, obedient believers were required to form themselves into communities, which in Greek, were called ECCLESIAS. There is no exact equivalent in English for this term Ecclesia. It means an assembly of the called. 'Church' (by which it is translated) has not this meaning, and has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has to be employed."

This statement indicates the importance placed by our pioneers upon the use of this term. Today there is a tendency to depart from the use of the term "Ecclesia," and decry it as pedantic. This is a pity, for the use of "Church" tends to break down that line of demarcation that should exist between the Truth and the religions of Christendom so called. The term "Ecclesia" has been used in Gentile courts to support the claim for exemption from military service, as indicating the essential difference existing between ourselves and those who claim to be the church, and this use of the term has been recognised by the powers that be. It is rather ominous, that some who today advocate the use of "Church" rather than the Christadelphian term "Ecclesia," likewise suggest that the distinction between Truth and Error be not so "harshly" pressed to its logical conclusion as is done in Brother Thomas' article above.

Value of Distribution

"I recently was given a copy of *Herald Of The Coming Age* (June, 1968). I found it most interesting. I have never heard of the Christadelphians before. I would appreciate any information that would help me understand what your faith teaches.

— H.S. (S.A.).

WHAT BECAME OF A LIE ?

"He that backbiteth with the tongue shall not dwell with Christ"
(Psalm 15:1-3).

"There is seldom anything uttered in malice, which turns not to the hurt of the speaker. Ill reports do harm to him that makes them; and to those they are made to, as well as to those they are made of."

"We are no more to hear calumnies, than to report them. It is a sign of a bad reputation to take pleasure in blasting the credit of our neighbours. He who sells his neighbour's credit at a low rate, makes the market for another to buy his at the same price."

— Selected.

*"First, somebody told it,
Then the room wouldn't hold it,
The busy tongues rolled it,
Till they got it outside;
Then the crowd came across it,
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.*

*"From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached to the sky, Sir,
And frightened the Moon,
For she hid her sweet face, Sir,
In a veil of cloud-lace, Sir,
At the dreadful disgrace, Sir,
That happened at noon.*

*"This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.*

*"And so evil boded,
This monstrous lie goaded,
Till at last it exploded,
In smoke and in shame;
When from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name."*

The Vanity of Human Life that Leaves Out God

A Verse by Verse Study of Ecclesiastes

(Continued from p.350)

CHAPTER TWO

Koheleth's intellectual faculties have failed to yield the satisfaction he is seeking, now he turns his attention to what are regarded as "the good things of life."

In his search for the supreme good, he will explore every avenue, try every level of human activity. After putting these things to the test of practical experience, he reaches the decision: that there is no ultimate or final good in life; no enduring satisfaction; no earthly goal worth striving for.

No matter what a man's station is in life, whether he be rich or poor, wise or a fool, great or small, any advantage he may have over another, is cancelled out in death (vv.11-23), for one event happeneth to them all (v.14): "all go into one place (sheol), all are of the dust and all turn to dust again."

Koheleth's experiment recalls to mind the sad experience of the prodigal son of Luke 15. This man left his father's house, led on by the deceitfulness of riches, and the false allure of sensual pleasure; but, after putting these things to the test of practical experience, his eyes were opened, and he saw them revealed in their true light, i.e. emptiness and illusion.

He learned the "hard way" that only in the Father's House could there be found true and lasting substance, abiding love and joy for evermore (Heb. 10:34-35; 1 John 2:15-17; 1 John 3:1-2; Isa 65:14).

Still seeking the highest good, Koheleth will examine by wisdom:

1. *Pleasure and dissipation* vv.1-3
2. *Possessions and power* vv.4-7
3. *Luxury and wealth* .. vv.8-9
4. *Sensual pleasures of life* vv.9-10

The Test of Pleasure And Dissipation — vv. 1-3.

VERSE 1

"I said in mine heart" — I spoke to myself before embarking on a course of action.

"Prove thee with mirth" — I will make a test of joy. "Mirth" is *simchah* in Hebrew, and signifies

"gladness," "rejoicing," indicating harmless amusement. Koheleth will test sensual enjoyment to determine whether it can yield the lasting joy he seeks. The word *simchah* does not indicate that which is grossly sensual in the reprehensible sense of the word, but only that which delights the senses and is not necessarily sinful. Many erroneously seek for joy in the so-

called pleasures of this permissive age: heart yet guiding me." Guiding — drunkenness, drugs, lewdness, etc., as brought Israel to ruin (1 Cor. 10:5-11). But Koheleth was no sensualist; his experiments were all conducted within the bounds of divine law.

"Enjoy pleasure" — Literally to look upon good, to see, experience, participate. Koheleth was determined to experience personally all that delights the senses and to pass judgment. He intends also to be happy in his self-appointed task.

"Behold, this is also vanity" — Consider my judgment: this is emptiness, I found no lasting joy or satisfaction in this experiment.

VERSE 2.

"I said of laughter, it is mad" — Or, "acting like madmen," utterly mad as in 1 Sam. 21:14. To an onlooker, unrestrained merriment, lusty rejoicing, seems like delirium. Koheleth does not condemn ordinary laughter, for there is a time appointed for such (Ecc. 3:4), nor the laughter that is the result of righteous joy (Luke 6:21; Ps. 126:2; 37:13), but the loud inane laughter of fools (Ecc. 7:6), that which is the result of derision and scorn is utterly condemned (Ps. 22:7; Job 12:4).

"Of mirth what doeth it" — What use is it? What does it accomplish? Koheleth could see no advantage or gain in the pursuit of amusement. It served no good purpose; it yielded no lasting joy (Prov. 14:13; 1 Cor. 10:7).

VERSE 3.

"I sought in mine heart" — I conceived in my mind, I decided to do. To the Hebrew the heart is the centre of mental activity. Koheleth decides on his next course of action.

"Give myself unto wine" — Literally "draw my flesh with wine," i.e., to stimulate, refresh, use wine not as a debauchee, not as a drunkard out to bemuse his senses, but purely as a wise connoisseur. A little wine is lawful (1 Tim. 5:23) but its danger and deceitfulness is well illustrated by Koheleth's observations (Prov. 20:1; 21:17; 23:29-35; 31:4-5).

"Acquainting mine heart with wisdom" — The R.V. renders: "mine Christ will create a new Eden. Then

from the root used to describe the herding of sheep or the control of prisoners.

As the shepherd has complete control over his flock, and the guard over his prisoners, so Koheleth's intellect is directing his experiment. In any of the tests of sensuality, the preacher will not be corrupted in judgment, neither will he stray from his purpose. His wisdom will be in command, guiding and directing each test, which will be conducted with thoroughness and care. Koheleth's judgment and conclusion on moral activity is therefore utterly reliable and completely trustworthy.

"Lay hold on folly" — Literally to seize folly. This indicates Koheleth's determination to come to grips with his problem. He is, as one critic remarked, "no armchair doctrinaire dilettante." He will personally participate in all forms of harmless and enjoyable amusement.

The Test of Possessions And Power — vv.4-7.

Having found sensual pleasures barren of lasting joy, Koheleth now experiments with vast building projects, and the exercise of authority over large numbers of slaves.

VERSE 4

"Great works" — Large building projects, stately mansions or palaces such as Solomon erected for himself and for Pharaoh's daughter (1 Kings 7:1; 9:10-24; 10:18; 2 Chron. 8:1-6).

VERSE 5.

"Gardens and parks" — The Hebrew *pardesim* from the Persian *pai-ri-dea* is rendered "parks", and is the word from whence "paradise" is derived. Koheleth created a beautiful garden of Eden, yet found no more lasting satisfaction therein than did Adam (Song 8:11). His gardens, beautifully laid out and stocked with all manner of fruit-bearing trees and exotic flowers, is used as a symbol of the Bride of Christ in Song 4:12-16. Koheleth's gardens provided a type of that which will transpire at the Lord's return when

the whole world will become again the Paradise of God (Rev. 21:1-6; 22:1-3; Isa. 35:1-10; 41:18-20).

VERSE 6

"Pools of water" — Reservoirs, dams, cisterns. Vast gardens, vineyards and parks need a constant supply of water to promote growth and fruitfulness, and this was obtained by damming natural springs to create reservoirs such as the King's Pool of Nehemiah 2:14, which was excavated out of rock and is the Pool of Siloam to which the Lord directed the blind man (John 9:7; See also Neh. 3:15; Isa. 8:6; cp. Isa 58:11).

VERSE 7

"Menservants and maidservants" — Koheleth's slaves, used to provide labour for the construction of palaces, gardens, irrigation projects, etc. They were born in his house, and were highly esteemed because of their loyalty and devotion to their master. They carried out their appointed tasks with faithfulness and integrity. They were

similar in character to Abraham's servants, also born in his house (Gen. 17:27; 14:14-15), typical of the servants of Christ (Heb. 3:6).

"Eyes" — Used by metonymy for desire. What is seen by the eyes sometimes excites lust, which, when aroused, leads to sin. This in turn, when it is finished, bringeth forth death (James 1:13-16). The Lord therefore counsels: "If thine eye offend thee, pluck it out," or if certain sights arouse the lusts, look the other way (Matt. 5:28-29).

"Mine heart rejoiceth" — In all my labours I was happy. Koheleth found pleasure in his appointed task.

"This was my portion in all my labours" — There was a little gain in his experience with sensuality, a little pleasure in his toil. This was his portion in the transaction. But the gain was shortlived, lasting only as long as he indulged in that pleasure. The novelty soon wore off.

R. Krygger (Woodville).

Human Perversity

There are some intellects so obtuse that they cannot discern when a question is answered, or when a proposition is proved; while there are others who will not see lest their vested interests should suffer, or their popularity be destroyed. There are others who are naturally obstinate and perverse; and would rather hold on to an error, than acknowledge themselves defeated, especially by the most unpopular and "uncharitable" man of their generation. Many other reasons might be cited why, notwithstanding a volume of testimony and argument, they are "of the same opinion still"; but we forbear. It is the policy of such (and certainly not "the best policy," though the policy of expediency) to persist in affirmation without regard to anything that may be urged to the contrary. If they have been crucified and buried by the opponent's testimonies and reasonings, they give them all the go-by, and with the most imperturbable impudence of face over and over again affirm that these positions have been unheeded! If they edit papers, they take care, as much as in them lies, not to let their readers see what has been written that they may judge for themselves, so they will suppress it under divers flimsy pretences.

— Bro. Thomas, "Herald", 1859.

Debating Tactics

We are no lovers of debate. We never submit to it except as a means to an end. There are those who love it for its own sake. They are all alive when there is something to be debated, and all dead when the only attraction is the thing established in debate. This is not the spirit of the truth. Those who are of the truth have David's relish for its positive verities, and David's aversion to the mere strife of tongues, which led him to wish for the wings of a dove that he might "fly away" and be at rest — Psalm 55:6. (R.R.)

Pondering the Proverbs

49. On Exercising Discernment

"The simple believeth every word"
(Prov. 14:15).

There is a certain kind of simplicity that is good — simplicity concerning that which is evil (Rom. 14:19). But to be simple in the sense of the proverb, is evil. To be simple in this sense is to be undiscerning. What we hear requires discernment as to whether we receive it or not; and this discernment comes of experience and reflection. Most of the talk that goes on among men is mere babble. Even things untrue, or most inaccurate, easily get into circulation and credit, with the common run of people, and if you trust to the echoes of common talk you will certainly be led astray — grievously so, sometimes — especially so as affecting matters of divine principle. Exercise discernment: make sure of the foundations, before committing yourself. Be not of the simple, who believeth every word. On the other hand, do not belong to that other, but more pretentious class of simpletons who believe nothing, unless their own precious eyes have seen. Nothing requires less capacity than unbelief: it is the highest exercise of the finest faculties of the human organisation, that enables the mind judicially to extract conviction from evidence that may lie scattered far and wide.

50. The Deliverance Effected By Understanding

"Understanding shall . . . deliver thee from the way of evil man — the man that speaketh froward things"
(Prov. 2:11-12).

The understanding of chemistry or astronomy will not do this, but the understanding of wisdom will. The wisdom teaches a man to fear God, to have great respect to His commandments, and strong faith in His promises of good to come. This wisdom is not destitute of philosophy, in the sense of perceiving the inherent fitness of things; but its power lies more in conviction towards God than in discernment of moral beauty in the

abstract. And its power manifests itself in decisive separation from the evil man — the man whose characteristic is found in his tongue as much as in any part of his ungodly portraiture. He speaks "froward things." Of another class of man, it is said that his tongue talketh judgment: "the law of his God is in his heart." It is far from being so with the evil man. His tongue talketh superficiality and wickedness, and he does it in a wicked manner which is almost universal in the world. He mouths all subjects arrogantly, boastfully defiantly, flippantly, frowardly. Understanding delivers the saints of God from such "whose end is destruction, whose God is their belly, who mind earthly things."

51. A Pit To Avoid

"The mouth of a strange woman is a deep pit: he that is abhorred of the Lord shall fall therein" (Prov. 22:14).

While woman is the sweetest of man's earthly alleviation, she is liable to become his most terrible woe. Solomon is a standing illustration. He was wiser than all men: Yet, "even him did outlandish woman cause to sin" (Neh. 13:20). Their sweetness is their power for good or evil. There is only one mode of dealing with it that secures the good and fences off the evil, that is, rigidly regulating it by the law of God. What He allows has no sting in the sweetness; what He forbids will turn to misery and ruin. "Rejoice with the wife of thy youth." This is the institution on which His blessing rests. Have nothing to do with another: that is His command. Walk in the way of these His appointments, and you will find sweetness, honour, and life. If you ignore His command and consult only your inclinations, the mouth of strange women (alluring and enticing and fascinating at first) will prove the pit of your disgrace and ruin; your fall into which will be evidence of the Lord's abhorrence.

— R.R.

Are The Holy Spirit Gifts Available Today?

2. The Danger of Claiming that they are

The Lord declared that sanctification is through the Truth (John 17:17). However, some claim that they have the Holy Spirit gift today, and that it empowers them to manifest divine qualities in their lives. The writer discusses these claims, and indicates the danger that can develop from such a doctrine.

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Apparent Scriptural Support For The Holy Spirit Today

What has already been written about the Word of God and the angelic ministration is not denied by those who claim the Holy Spirit gift, but it is regarded as incomplete. Their belief is that there has been an extra power available to the believer since Pentecost: the Holy Spirit gift which comes to every believer at baptism. This claim starts with interpreting Acts 2:38 as a promise that is universal from that time forward: Peter is here making a promise of the gift of the Holy Spirit to all believers, then and universally forward throughout the Christian dispensation. As the writer of the booklet *Being Born Again* says on p.13:

“The promise is unto you and unto your children’. This is what Peter said to the repentant Jews at Pentecost, when they asked: ‘Men and brethren, what shall we do?’ Peter seems to leave no gaps in the application of the promise: both in time and space it stands for everyone who receives the gospel: to you and to your children (as to time), to all that he afar off (as to place) and even as many as the Lord our God shall call’ (for good measure). This message is as universal as that of John 3:5 and of Titus 3:5.”

Throughout his discussion in

The Christadelphian in 1959 he maintained that we today receive the same holy spirit gift. He wrote:

“I would not take away anything of what my critic has said positively about Peter’s programme in this speech: I would say that it leaves untouched the reality of the promise of the Spirit to all that are afar off, — throughout the Christian dispensation” (*The Christadelphian*, 1959, p.205).

The words of Jesus to his disciples at the end of Matthew’s gospel are also taken as a foundation evidence that all believers receive the holy spirit at baptism. Thus he wrote:

“Baptism into ‘the name of the Father, and the Son, and the Holy Spirit’, is no mere formula, and the mention of the Holy Spirit at all here is well nigh incomprehensible (since we are agreed in rejecting a trinitarian interpretation) unless all three entities are relevant to the baptism and the life it introduces. God is our Father and Creator, Jesus Christ historically the one who died for us, presently lives to plead for us, and soon will return to reign for us; the Holy Spirit the means whereby God communicates His blessings in these days of His Son’s sojourn in heaven” (*The Christadelphian*, 1959, p.168).

In addition to these foundation passages quite a number of other

passages throughout the New Testament can be brought forward that appear plainly to infer that we have the Holy Spirit, and these are passages that do not appear to be limited in their application to the times of the apostles. Here are some of them:

"Therefore being justified by faith, we have our peace with God, through our Lord Jesus Christ . . . And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:1-5).

"But if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13-14).

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit" (Rom. 15:13).

"Know ye not that your body is the temple of the Holy Spirit which is in you" (1 Cor. 6:19).

"That He (God) would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph. 3:16).

These and other scriptures seem plainly to speak of believers generally possessing the Holy Spirit. The case appears as obvious as that for the pre-existence of Jesus. "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father" (John 16:28) is one of a number of similar passages appearing to teach his pre-existence. We are not so ready to believe in the pre-existence of Jesus, despite the apparent mean-

ing of these words, because the concept is unreasonable. But this may help us to realise that the passages on the Holy Spirit may not mean what they appear to say on the surface. In both these elements of doctrine, we suffer from the translators believing in the pre-existence of Christ, and possession of the Holy Spirit, and this colours their translation of Greek idioms. The correct understanding of these scriptures on possession of the Holy Spirit will be considered in a later article.

It must be made clear at this point that the brethren who believe they possess the Holy Spirit gift today, do not claim to have the miraculous parts of the gift. They believe the signs and wonders were never the essential part of the gift, and ceased after the first century.*

What Is The Nature Of The Present Possessed Holy Spirit Gift?

The writer has found real difficulty in getting from brethren who believe in the present possession of the Holy Spirit gift what it is they have. The best that can be done to describe this is to quote phrases in the discussions in the 1959 *Christadelphian*. Thus:

The Spirit "can in mysterious ways empower the chosen of God in their battle against sin"; the Spirit is "active in moulding the believer's life"; "God will work His sweet influences upon us to make us vessels unto honour." "We need to pray that He will direct our judgment against the assaults of self-interest, fearfulness or simple per-

* Unfortunately, brethren do not always stop at that point. And logically why should they? If the Holy Spirit gift is available today as a divine effluence, why should we not be able to perform miracles and speak with tongues? And that is the extent of the claim that some make at this present time, basing their belief upon such passages as Acts 2:38-39. — Editor,

plexity; and if He does, He will use His Spirit for the purpose"; "I accept the miracles (on the day of Pentecost and after — G.P.) at their full, local value as a means of propaganda and conviction. I insist that, when those miracles are gone, the inward working of God is essential if we are to overcome our sins. It is needed for the successful living of our lives."

So they regard the Holy Spirit gift as an essential element in our sanctification. The Spirit *empowers* the chosen of God in the battle against sin; *moulds* the believer's life; *directs* his judgment; is an *inward working* in the overcoming of sin.

As a "gift" the Holy Spirit is something received and *possessed* — this is involved in the words of Acts 2: "The gift of the Holy Spirit." A gift is "that which is given and transferred to another's possession." Acts 2 also says that the Holy Spirit was "poured out" upon men; the recipients were filled by it. So the Holy Spirit gift, if it exists today, is a definite entity. It works directly upon us to guide, mould and change us. This is an extra power to that which operates from the application of our minds to the word of God. A writer has said that the gift of the Holy Spirit to the believer "takes us outside the benefits which will come from devotional reading, or moral instruction" (*Endeavour* No. 26, p.15). It provides a direct link with God and Christ. As a brother wrote in a letter recently, it is through the Spirit that we have an experience "of a living head more present from his position at the right hand of God than when he was physically among his disciples." This added factor of

having received the Holy Spirit gift is, as if, in human every-day terms, Christ has a telephone line direct to us, instead of the more indirect communication by posting a letter.

It is clear, then, that this idea of the present possession of the Holy Spirit gift is no small thing. A new era started with Pentecost in which an extra power is available to the believer. And this extra power is considered an essential in attaining to godliness. It is a co-operating power in the believer's application of his heart and mind to the word of God, and in the angelic ministration. Since the day of Pentecost there has been the Word of God, the angelic ministration, and the Holy Spirit gift.

The present mood of the brotherhood is to be tolerant towards new (or revived old) ideas. The days have gone when it was accepted that we had "the Truth." Writings of the apostasy are being studied, and beguiling the readers; then they set about beguiling their brethren, no doubt believing they have found some new Truth. Probably we are lacking in sufficient brethren who can show what is faulty with the arguments advanced for such ideas as our having the Holy Spirit gift, and understandably brethren are being carried away with the arguments advanced. There is need continually to challenge these developments. For as Jesus said, we are sanctified by the Truth (John 17:17), and if this should be a false idea, it will certainly hinder our sanctification. Despite the protests of those who say we have

the Holy Spirit gift, that they recognise the importance of the word of God in moulding our lives, it will gradually come about that if we accept the present possession of the Holy Spirit gift we shall give less attention to the study of the Word. Already the study of the Word, and the regular daily reading, is declining. This introduction of the present possession of the Holy Spirit appears to coincide with this decline, and perhaps unconsciously fills the gap. Lacking somewhat the energising power of the word studied and believed, the brethren perhaps are comforted by the feeling that anyway God is working in them to mould them into godliness by this Holy Spirit within them, and all will be well. If this is the direction in which some are moving, one can see that this belief in the possession of the Spirit will have the effect of lowering our sense of responsibility. We have not to make so much effort, we have only to surrender to the Holy Spirit, and we shall be going in the right direction.

In another way, too, this development is not good. The claim to have the Holy Spirit gift of the first century (apart from the working of miracles) will lead to the belief by some that the Holy Spirit empowers them to teach and guide, as it did the apostles:

"The Holy Spirit, whom the Father will send in my name, he shall teach you all things" (John 14:26).

"Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour speak ye: for it is not ye that speak but the Holy Spirit" (Mark 13:11).

This is likely to lead to a human leadership as in all the churches. This is not far-fetched. With error nothing stands still. What is indignantly rejected at the beginning as an unfair implication, with the passage of time and the arising of a new generation, comes to be accepted as the logical foundation on which to build.

Our task now is to show that this new concept (which is an old church concept), is not true, though it appears plausible in the light of various scriptures. This will involve first an assessment of scriptural matters that are in conflict with the idea; then, an examination of the true character of the Holy Spirit gift in the first century; and thirdly a look at the scriptures that appear to teach the continuing gift of the spirit to believers. Some of the key heading will be, God willing:

Sanctification in Old Testament times.

The Word claims to be the medium of sanctification.

The Holy Spirit gift was not received by all.

That only the miraculous part ceased, is not valid.

The record in Acts 2 and associated Scriptures, proves that the outpouring was limited and special.

Guidelines to the understanding of Holy Spirit passages.

— G. Pearce (England).

Bible School Bulletin

A BALANCED SPIRITUAL DIET

The Committee of the Bible School wishes to publicly express its appreciation of the Brighton (SA) Ecclesia for the excellent co-operation received from it in its sponsorship of the last two Schools.

On both occasions, a relaxed and profitable time was spent around the Word of God.

At the last School, some 320 brethren, sisters and young people enjoyed an outstanding series of studies, combining prophecy, precept and principles, with particular emphasis upon the practical application of the matters studied. Members of the School came from all States of Australia as well as overseas.

They were splendidly served in administration by the Secretary: Brother K. Stewart, of the Brighton Ecclesia.

Studies included: Babylon the Great is Fallen (Bro. P. Pickering, Victoria); Great Crises in Bible History (Bro. A. Newton, W.A.); The Greatest Commandment of All (Bro. E. Spongberg, NSW); The Atonement (Bro. R. O'Connor, NSW).

Babylon The Great Is Fallen

This series combined history, archaeology, and prophecy. We were taken back to the time of Nimrod and the founding of Babylon; then onwards to the epoch of its greatest glory and power under Nebuchadnezzar; the remarkable events which led to its overthrow, and its complete destruction in fulfilment of the prophetic message.

The amazing accuracy of the fulfilment of the prophetic message shows that every confidence can be placed in the prophecies of God's word. It witnesses to the divinity of the Bible, and is a complete answer to such theories as evolution and modernism which would undermine its influence.

From the records of the past we considered those of the future. In the Book of Revelation, Babylon is used as a symbol of the Roman apostasy, and the approaching overthrow of the latter is foreshadowed in the past destruction of the former. The allusions of Jeremiah, Ezekiel and Daniel to historical Babylon are reproduced in the Apocalypse and applied there to mystical Babylon. The means used by Cyrus in the past (the diverting of the River Euphrates and the sudden and unexpected assault upon the city at a time of debauchery and feasting) forms the basis of the prophecy of Revelation 16, with its drying Euphrates, its sudden assault on the unsuspecting city, the division of Babylon the Great into three parts, and the final and irrevocable overthrow of the "city."

The study concluded with a warning and an appeal: a warning as to the folly of identifying ourselves with Babylon today in view of its approaching destruction; and an appeal to put ourselves right with God through Christ whilst opportunity affords.

Crises In Ecclesial History

Christ warned that as it was in the days of Noah and Lot, so it would be in the days of his second coming. This was the theme to which Brother Newton addressed himself, as he graphically drew from allusions

in the past to illustrate the problems facing brethren today.

He warned that the environment of Noah and Lot constituted that of today, and as the Ecclesias in those days suffered from their environment, so we do today.

What are the problems of today as far as the brethren are concerned? The answer is found in the conditions that an affluent society create. "Pride, fulness of bread, and abundance of idleness." Money is plentiful, and the seductive appeal of advertisements with their offer of extended payments on high interest captures many, with the result that there soon develops the need for more and more money. Long hours of overtime, the need of both partners to work to bring in sufficient to meet the payments, the luxury of modern living, all add their problems. And the danger is that the Truth is crushed out.

The crises of the past, those of Cain and Abel, of Lot and Sodom, of Israel and Babylon, all stem from obedience to the lusts of the flesh. We are living in times comparable to those crises of the past, and this creates a very real problem. Let us beware of it, and see that the Truth is served before all else.

The Greatest Commandment of All

Brother Spongberg provided a thought-provoking series based upon the ten commandments. These are divided into two fives. The first five relate to the demands of Yahweh, and each of them makes reference to God, and includes an explanatory comment. The last five relate to personal relationships, and provide a series of simple prohibitions without any explanatory comment.

However, a closer consideration of all ten commandments reveal that Yahweh is served in all. This is done directly in the first five, and indirectly in the second five; for the principles set forth in the former provide the basis for our dealings with our fellows as set forth in the latter.

It was pointed out that though the ten commandments provided the basis of the Mosaic Covenant, they set forth eternal verities that have their application today. It is unwise to treat the Law as having no meaning now, for it was, and is, an expression of the Divine will, and is powerful in directing us along the path of righteousness. Thus it has an application today in illustrating what Yahweh requires of us, and teaching us how that we may learn to love Him with all the heart, mind, soul and strength.

The Atonement

Brother R. O'Connor presented a series of talks upon this theme, drawing attention to the writings of the pioneers in explanation of difficult sections of this subject.

The great principle is the elevation of Yahweh and the humbling of flesh. God is shown to be both just and merciful, demanding that His authority and righteousness be upheld, whilst, at the same time, in recognition of the weakness of flesh, extending mercy and forgiveness in the name of Christ Jesus.

Brother O'Connor made reference to the inward battle of life as

expressed by Paul in Romans 7 in which the flesh with all its desires and demands wars against the standard of righteousness set forth in Christ Jesus. This is an experience common to us all, and great help and comfort can be derived from the expressions and example of Paul.

Supplementary Studies

Some 25 to 30 teenagers, between the ages of 13 and 17, studied aspects of the battle of life under the tuition of Brother A. Newton, and considered the Tabernacle as a Bible marking project through the ministrations of brethren K. Cook and G. Alchin.

Other aspects of the School reached a similar high standard, and the consensus of opinion among those familiar with the Bible School was that it constituted one of the most refreshing and enjoyable of such functions.



SPRING SCHOOL

This is scheduled to be held from 28th August to 5th September (God willing) under the sponsorship of the Sutherland (NSW) Ecclesia. Brother B. Philp has been appointed Secretary, and sessions will include:

JOSHUA: MAN OF FAITH AND ACTION —
Bro. J. Ullman (WA)

BALAAM: WASTER OF THE PEOPLE —
Bro. J. Mansfield (NSW)

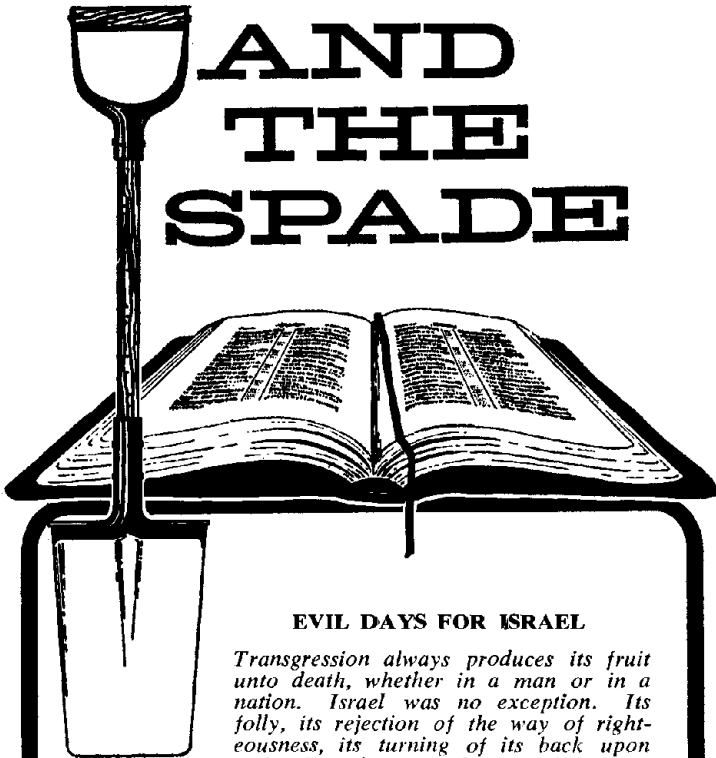
THE WORD MADE FLESH — Bro. M. Lund (SA).

Further details will be supplied next issue (God willing).

Ecclesial Numbers

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

THE BIBLE AND THE SPADE



EVIL DAYS FOR ISRAEL

Transgression always produces its fruit unto death, whether in a man or in a nation. Israel was no exception. Its folly, its rejection of the way of righteousness, its turning of its back upon Yahweh and His truth, carried it along the path that led to degradation, bondage and despair. The way of transgressors is hard. Let no man or nation think that transgression is not followed sooner or later by adequate punishment. If we could in imagination summon all transgressors, their unanimous testimony would be that their master is deceitful, cruel, and implacable. Men do not think of the bondage of Assyria, they think of the delight of the immediate satisfaction of burning desires... Men and nations are made mad by sin. The record of Israel's history reveals that when they are driven by the fierceness of self-will, when the ears of flesh are filled with promises of delight, it is in vain for virtue to expostulate, or for judgment to threaten and denounce. Experience, however, shows that the delight is short-lived and soon forgotten; but the punishment is severe leaving permanent marks. Israel's history teaches that lesson.

Athaliah — That "Wicked Woman"

When Jehu had "destroyed Baal out of Israel" (2 Kings 10:28) by treacherously gathering the servants of Baal on the pretext that he intended to out-do Ahab in his devotion to their god, and then massacring them, his motive was political rather than religious, for he was an idolatrous man, intent only on securing the throne of Israel. Ahab's successor was Ahaziah, but he reigned for only two years. Then he fell through a lattice in his palace in Samaria. He was confined to his bed and committed grievous sin in trying to ask, not God, but the priests of Baal-ze-bub, god of Ekron, whether he would get better. Elijah told him that he would not get up again, but would die and this happened soon after. Ahaziah had no son and was succeeded by Jehoram, or Joram, Ahab's second eldest son. Joram reigned for eleven years, probably with his mother Jezebel really in charge. In 841 B.C., both Joram and his mother were put to death by Jehu. Joram's body was thrown into the field of Naboth, who had been killed so that Ahab might have his vineyard. Jezebel was thrown out of a window and her body was eaten by dogs. ,

Ahab and Jezebel had a daughter named Athaliah, and in an endeavour to form an alliance between the kingdoms of Israel and Judah, she had been married to Ahaziah (who had the same name as her brother), the son of Jehoshaphat, the king of Judah. At the time when Joram was fatally shot by Jehu, Ahaziah was with him, and seeing what was happening, he fled. He was pursued and killed at Megiddo. At least he had a decent burial, for he was interred in the royal cemetery at Jerusalem.

The queen-mother, Athaliah, was determined to retain her power, and in order to do so, she killed all the royal princes except one. Jehosheba, Ahaziah's sister, or half-sister, took her nephew, the infant Joash, or Jehoash, and hid him in a bedroom, so that he escaped the massacre. Athaliah was the true daughter of her mother and "that wicked woman" (2 Chron. 24:7), for six years held unchallenged sway. Joash was then seven

years old and Jehosheba and her husband Jehoida, the priest, realised that the people wanted a change from Athaliah's despotism. Joash was taken to the temple, where a large concourse of people was assembled. Amid shouts of "May the king live!" "May the king live!" the boy was brought forth and crowned. Athaliah heard the tumult in the temple, and went in to see what was happening. Seeing the popular rejoicing, with trumpets sounding, the queen-mother realised that the end had come. Her cries of "Treason! Treason!" were unheeded, and she was dragged out of the temple and killed. Jehoida could not permit the temple to be defiled with her blood.

Syria Threatens Israel

During this turbulent period of Jewish history, the Syrians had not been idle. Hazael, who had seized the throne by smothering Benhadad, fought Joram of Israel at the battle of Ramoth Gilead (2 Kings 8:29; 9:14), in which battle Joram was wounded. In the time of Jehu, Hazael penetrated deeply into Israelitish territory. The Bible records:

"In those days, the Lord began to cut Israel short and Hazael smote them in all the coasts of Israel. From Jordan eastward, all the land of Gilead, the Gadites and the Reubenites and the Manassites from Aroer, which is by the river Arnon, even Gilead and Bashan" (2 Kings 10:32-33).

The kingdom of Judah did not escape, for Hazael invaded southwest Palestine:

"Then Hazael, king of Syria, went up and fought against Gath and took it; and Hazael set his face to go up to Jerusalem. And Jehoash, king of Judah, took all the hallowed things that Jehoshaphat and Jehoram and Ahaziah, kings of Judah had dedicated and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord and in the king's house and sent it to Hazael, king of Syria, and he went away from Jerusalem" (2 Kings 12:17-18).

No wonder that Elisha the prophet wept when he anointed Hazael to be king of Syria, because he knew "the evil that thou (Hazael) will do unto

the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and will dash their children and rip their women with child" (2 Kings 8:12).

Help for Israel

Those were dark days for Israel, but relief was at hand. At the pleading of Jehoahaz, the son of Jehu, the Lord saw the oppression of Israel, because the king of Syria oppressed them; and the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians, and the children of Israel dwelt in their land as before-time . . ." (2 Kings 13:4-5).

Who the saviour was is not stated, but an Assyrian inscription of the period may supply the answer. King Adad Airari III records:

"I shut up the king of Syria in his chief city Damascus. He clasped my feet and gave himself up. His countless wealth, I seized. I put my tribute on the land of Omri."

Not only Syria, but also Israel, the land of Omri, suffered. But the result seems to have been to rid Israel of the Syrian menace, for the book of Kings declares:

"So Hazael the king of Syria died and Benhadad (i.e. Benhadad III) reigned in his stead. And Jehoash, the son of Jehoahaz, took again out of the hand of Benhadad, the son of Hazael, all the cities which he had taken out of the hand of Jehoahaz, his father, by war. Three times did Joash (Jehoash) beat him and recovered the cities of Judah" (2 Kings 13:24-25).

It seems likely that it was the Assyrian pressure on Syria that relieved the Israelites and enabled them to recapture the lost cities. In this case it is also probable that the tribute levied on the land of Omri (Israel) by Adad-Nirari was protection money to free Israel from Syria. As we have already seen it is probable that Jehu sought protection in the same way from Adad-Nirari's predecessor, Shalmaneser III, as shown on the Black Obelisk.

Jehoash even felt strong enough to

attack the neighbouring kingdom of Judah. The reigning king of Judah at the time was Amaziah, who, flushed with a great victory over Edom, challenged Jehoash "to look him in the face." The result was disastrous for Amaziah. Jerusalem was taken and parts of its walls demolished. All the gold and silver and all the vessels that were found in the house of the Lord and in the treasures of the king's house, as well as hostages, were seized (2 Kings 14:14).

The successor of Jehoash was Jeroboam II, one of Israel's most illustrious kings, though little is said about him in the Scriptures. He continued the aggressive policies of his father and was able to extend his territories virtually to the area covered by king Solomon's realm. In doing so, he fulfilled a prophecy of the prophet Jonah (2 Kings 14:25). This was a period free from foreign attack and was a time of unparalleled economic prosperity. Extreme wealth and poverty, empty religious ritual and false security were characteristic of the age, and these were denounced by the prophet Amos (6:1-7; 2:6-7; 5:21-24).

During excavation at Megiddo in 1903-5, Schumacher found, in a layer of ruins belonging to the first half of the 8th century B.C. a beautiful jasper seal, bearing the inscription: "Belonging to Shema, the servant of Jeroboam." This is another small but important fact, confirming Bible accuracy.

Two kings, with very short reigns, Zachariah (753-752 B.C.) and Shallum (752 B.C.) prepared the way for the monarchy of Menahem (752-742/41 B.C.) and during the epoch in which he reigned one of the most notable of Assyrian monarchs appeared. This was Tiglath Pileser III, who had dealings with both Judah and Israel, five of whose monarchs are mentioned in his inscriptions. One of these was Menahem. In 743 B.C. Tiglath Pileser began a series of campaigns against the Syrian state of Arpad. Among his foes were Menahem of Israel and Rezin of Syria, and, of these, he says: "Tribute to Rezin of Samaria, Menahem of Samaria, I received."

Tiglath Pileser also engaged in war-

fare with Uzziah, or Azariah, king of Judah, Amaziah's son. Uzziah seems to have instigated a revolt against him among the north Syrian states, which he crushed. In his inscriptions, he mentions Azariah four times — "(Az)riau of Yaudi (Judah)". He stresses the greatness of his victory and the value of tribute paid to him. While writing of Uzziah, it is of interest to draw attention to a discovery made by Dr. E. L. Sukenik, of the Hebrew University of Jerusalem, in the Russian Archaeological Museum on the Mount of Olives. This was Uzziah's gravestone, inscribed in Aramaic script of the time of Jesus: "Hither were brought the bones of Uzziah king of Judah, do not open." Uzziah, who died a leper, was originally buried in the city of David (2 Chron. 26:23), and it seems that, for some unspecified reason, his bones were removed to another location.

Increasing Pressure From Assyria

Menahem was succeeded by Pekahiah, who was assassinated after a short reign and gave place to Pekah. The latter was a powerful monarch. In Judah, Uzziah was succeeded by Jotham, who had acted as co-ruler during the time of Uzziah's leprosy. During modern excavations at Ezion Geber, or Elath, the port at the north end of the gulf of Aqaba, a seal was found, inscribed: "Belonging to Jotham." At the same place seals were also found which belonged to two officials of the period: Abiyau, or Abiah, and Shebanyau, or Shebaniah, both inscribed "servant of Uzziyau" or Uzziah.

Jotham was followed by Ahaz and, at this time, the prophet Isaiah played an important part in national affairs. Pekah of Israel and Rezin of Syria formed an alliance to overthrow Ahaz and replace him with a puppet king, the son of Tabeel. God sent Isaiah to reassure Ahaz. The prophet said: "Take heed and be quiet; fear not, neither be fainthearted for the two tails of their smoking firebrands, for the fierce anger of Rezin with Syria, and at the son of Remaliah (Pekah)" (Isa. 7:4).

Isaiah also invited Ahaz to ask for

a sign, either in the depth, or in the height above. Ahaz declined, because as he said, he would not tempt the Lord. Instead, Isaiah gave him one: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel . . . For before the child shall know to refuse the evil and to choose the good, the land that thou abhorrest shall be forsaken of both her kings" (Isa. 7:14-16). The true fulfilment of the prophecy took place when Jesus was born of the virgin Mary.

The means whereby the Syro-Israelite menace was removed from Judah was the intervention of the Assyrians, who seem to have been invited to do so by Ahaz. In his inscription, Tiglath Pileser states that he received tribute from Jehoahaz (the full name of Ahaz) of Judah.

Tiglath Pileser kept his bargain, and in the words of Scripture:

"In the days of Pekah, king of Israel, came Tiglath Pileser, king of Assyria, and took Ijon, and Abel-beth-Maacah and Jezreel and Kadesh and Hazor and Gilead, all the land of Naphtali and carried them captive to Assyria" (2 Kings 15:29).

The Bible record goes on to say that Hoshea made a conspiracy against Pekah and killed him, seizing the throne in his place.

Tiglath Pileser also describes what happened. After saying how he restored the whole extent of the widespread territory of Damascus (Bit Hazailli) to the border of Assyria, he adds:

"Israel (Bit Humri) . . . the total of inhabitants . . . I led off to Assyria. Pekah their king they deposed and Hoshea I set (as king) over them. I received from them as their (tribute) 10 talents of gold and . . . talents of silver."

No doubt Hoshea reigned by consent of the Assyrians. Thus, in every point where Archaeology and the Bible converge the former fully confirms the historical record of the latter.

— F. E. MITCHELL (Eng.)

Thoughts For The Times

Our Merciful Heavenly Father

Let us not allow our shortcomings to lessen our affection for God. Let them not lead us to dread rather than love Him. God has plainly said that He will overlook our deficiencies and abundantly forgive our sins, provided we confess and forsake them. Is not God "tender" and "rich" and "great" in mercy? Is He not "the Father of Mercies"? It is not His will that we should run away from Him through fear. He would have us keep very near to Him, and approach Him always with boldness. Men who take an opposite attitude to this, dishonour God. "But I fear," says a brother, "that my failings are too numerous and too great for God to overlook." This self-impeachment sounds serious, but is our brother's feelings reliable? Is our brother in love with the Truth? Yes. Is he prepared to make sacrifices for it? Yes, many. Does he strive to overcome his failings by supplicating God's help in prayer, and reading His Word, and keeping out of temptation? Yes. Does he know that he is moving, though very, very slowly, towards perfection? Yes. Then let our brother cheer up — let him raise the hands which hang down and strengthen the feeble knees. Let him have faith in God's mercy. There is ground for assurance and not misgiving. That a greater acquaintance with the Scriptures should lead our brother to realise more fully the wideness of the gap between Christ's perfection and his own strivings to attain it, is a good rather than a bad sign. "But," continues our brother, "is there not such a thing as presuming on the mercy of God?" There is, but our brother is not the type of man who would be guilty of this. Men who thus presume, hold the Truth in unrighteousness, seize every and any excuse for neglecting its requirements, and sin wilfully. The mercy of God is not for them, but a "fearful looking for of judgment." Let us do our best in regard to God's requirements of us, and we need not fear the future, no matter how short we might fall from the standard set by Christ.

DOING GOOD

Brother Robert Roberts exhorts us this month, basing his remarks upon Matthew 5.



Negative Good Not Sufficient

There is a far greater number of persons who refrain from doing harm, than those who do good. That is only saying that there is a far greater number who will not be saved, than there is of those who will be saved; for you may take it as a rule to which there will be no exception that everyone who will be saved will be one who does good.

You may, of course, see many persons that don't do any harm: they do not steal, they do not tell lies, they do not do anything very much out of the way; but no one ever heard of them doing good. No one ever knew of their doing a noble deed, or planning a disinterested enterprise. They are all the time taken up with themselves. They think only of themselves, and serve only themselves. It never occurs to them to think about other people, or do a thing that is only intended to promote the benefit of other people.

If they do anything that has the semblance of a good deed about it, it is that they may receive a benefit in return. They are like the Pharisees, ancient and modern, who ape the forms of goodness but take care to practise them under circumstances where they

are profitable. They do good to those who do good unto them. Their acts of charity are besmeared with selfishness. Such people are not the children of the Highest: they are not fit to enter into the kingdom of God, for the kingdom of God is an institution, the very object of which is to do good in the highest form, and the administration of which is to be entrusted to the hands of those who learn to do good under circumstances of trial and evil, and who will, therefore, be qualified to do good, and to do it effectively, when circumstances are prosperous.

Jesus gives us the principle in the words: "He that is faithful in little will be faithful also in much" (Luke 16:10). On the other hand, he says: "If ye are unfaithful in that which is least, who will trust you with greater things; if ye are unfaithful in unrighteous mammon, who will put you in trust with the true riches?" The true riches are a life never-ending, a body that will never decay, riches that will never take flight, joy unspeakable and full of glory.

The management of our own little affairs is, by Jesus, made the rule by which our position in relation to the kingdom of God will

be determined. It is most important that we should remember this, instead of deceiving ourselves amidst present faithlessness, with a sort of blind confidence that all will be right when Christ comes. All will not be right when Christ comes unless all is right before he comes. Those who are wrong now will be wrong then. Those who are selfish now will be selfish then. Those who are unfaithful now will be unfaithful still; those who are unjust will be unjust still; and he who is holy will be holy still (Rev. 22:11).

Everything depends upon the present; our own little circle is the sphere in which we make or mar our future destiny; and, therefore, let every man and every woman, to the extent of their means, however little, and their opportunities, however few, see to it that they do good, that they be faithful stewards, so that at the return of the master, to whom they hold a stewardship, they may be able to render a satisfactory account.

The Need For A Positive Faith

The time is not far distant when we shall cease to have to call our "humble faith" into exercise in order to "behold our great High Priest," but we shall see him as he is. The arrival of that time will, doubtless, produce different effects upon different persons. There are some whom it will throw into a shrieking fit, who will simply become frantic, because utterly unprepared for such an event. They have deceived themselves with the idea that they are Christ's because they have professed the truth and passed current amongst its friends, although in

quiet moments they do not feel so. They have been hoping in a dim and fatuous way that when Christ comes it will be all right with them. They have not allowed themselves to contemplate the reality of the coming of Christ, nor who he is. Their little strength is eaten up in purely "temporal" matters. All their energy is expended upon the flesh, so that the mind never has any chance of getting into the spiritual channel.

They find ample time for the imperative things of the flesh, but none for the imperative things of the spirit. Indeed, the things of the spirit are not imperative with them. Being after the flesh, they mind the things of the flesh, leaving the things of the spirit to be attended to by other people, in the delusive hope that some day things will alter. When they hear that Christ has arrived, it will go through them like a bullet. It will take away all presence of mind. They will be petrified with fright, because they have not the answer of a good conscience, but of a very bad one. Shame and confusion will be their portion.

There are others who feel differently. While struck with awe, their fear will be mixed with an inconceivable sense of relief and joy. The knowledge that Christ has come at last, will bring consolation unspeakable. To think that the right hands have now taken hold of the work — that Christ himself is now at the helm, will be a joy the world knows not of. There are others, and perhaps these will be the largest class, who will not know how to be

affected, in whose breasts hope and fear will struggle with uncertain conflict. They are conscious of having done something, and they fear not having done enough. They feel that to some extent the flesh does not rule them, yet they are afraid that the spirit has not been powerful enough with them, and so, in a state of agonising uncertainty, they await the meeting that will decide their fate. That meeting will no doubt be a much more straightforward transaction than some of us are in the habit of thinking. Possibly we shall simply hear that Jesus has come, and shall be invited and compelled to go to him. To those who have at all realised the great calling to which they have been called, it will be a relief and a joy to go. When a friend whom we love arrives from a distance what a thrill of delight we feel when we are informed of his arrival, and if that friend — besides the pleasure of friendship — brings good news of substantial advantage, say, that you have become heir to a fortune, how greatly would the pleasure of his arrival be enhanced.

In the case of Christ, it is precisely so. He is the best friend we can have. He is interested, and deeply so, in those who are his true friends. He is jealous, just as a man betrothed to a woman is jealous. He is exacting, just as friends are exacting, and will view with displeasure any inordinate love of other objects than himself, and visit treachery and coldness with severity. But if

as wayfarers and as pilgrims, we engage in this world's business merely as a matter of necessity, and with reference to the higher objects presented in the gospel, then Christ is the best friend we can possibly have. Christ's kindness passes knowledge. It is something beyond all the love that can ever flow in the bosom of the dearest mortal friend. It is something infinitely above our sin-smitten minds. It is something that will dissolve us in tears of everlasting joy. If we have our heart right towards him, what a joyful intimation it will be that he has come. Then we shall experience joy unspeakable, and find the solution to all the problems that beset us now. Christ himself has promised that. He declared:

“Woe unto you that are full now and laugh now; but blessed are ye that hunger now and weep now; blessed are ye when men shall persecute you, and say all manner of evil against you falsely, for my sake; for so persecuted they the prophets who were before you. Blessed are ye that hunger and thirst after righteousness, for ye shall be filled; blessed are ye poor in spirit, for yours is the kingdom of God.”

If we suffer with him, we shall reign with him; but if we deny him, he also will deny us. For those who rest in him, who consciously strive to be like him, his coming, and the future, will be a matter of inexpressible joy and relief: an introduction to an inheritance and a satisfaction and a happiness that shall never pass away.

“The effect of Dr. Thomas's writings, while causing me to lose all taste for the religious literature which had for six months been my sustenance, was to impart a keen interest in the Bible, which before had been uninteresting to me, and to lead me to its daily, and early, and persevering perusal.” — R.R.

Christadelphian Unity in Australia

We want to make it clear that our Editorial is not written in a competitive spirit against "The Shield", but as a sober contribution of fact, in an attempt to heal a situation that is rapidly becoming intolerable. We are apostolically enjoined to "follow after the things that make for peace" (Rom. 14:19), and are elsewhere instructed that the course is "first pure and then peaceable" (James 3:17). Let us remove the cause of controversy by acknowledging the truth, and there will be an end of strife. In thus setting behind us the negative aspects of Ecclesial life, we shall be free to give ourselves again to those positive principles of its teaching, both in the preaching of the Word to the world without, and the edifying of each other by the exposition within.



The June issue of *The Shield* contains an article under the above title, over the signature of The Arranging Brethren of the Adelaide Ecclesia.

The authors express their grave concern at the divided state of the Brotherhood in Australia. They are not alone in that. Many others are equally appalled at the state of things in this country, and are seeking a solution.

We therefore join with the Adelaide brethren in their appeal that prayerful consideration of the situation and its solution be undertaken by brethren.

We believe that a solution is possible, but that it needs faith to accept it, and courage to implement it. It will be found only in the course of action that loyalty to the Word of God calls upon us to adopt, in the absence of which, even prayer will be unavailing.

We mention this because of the emphasis upon prayer made in the article. No one would hinder the prayers of the brethren, and Yah-

weh's guidance certainly should be sought in these difficult times; but let us not imagine that prayer will be efficacious if we neglect any action that is within our power to effect an alteration. It is useless the farmer praying for a harvest if he neglects to sow the seed; it is equally useless us praying for peace if we persist in following a course that makes for division.

And we believe that the Brotherhood itself is responsible for the divided conditions that exist.

Christ laid it down that "he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

If we are prepared to manifest a love for Christ above considerations of friendship or family the present division can be healed.

It is significant that Christ's words were said in a context of comment concerning division. He warned that acceptance of the Truth means a separation from

error, and that such is painful: "I am come to set a man at variance against his father, etc. . . . and a man's foes shall be they of his own household" (v.35).

The Cause Of The Trouble

We believe that the divided state of the brotherhood today is due to the persistent refusal of some to recognise their responsibility towards God's truth.

An example of this is given in this very issue of *The Shield*.

In the special article referred to above, under the sub-heading *Withdrawal From Individuals*, the following statement is made:

"Where there is wilful continuing departure from 'true principles' of doctrine or practice the ecclesia has a responsibility to withdraw; still, however, with the object of reclaiming a lost one."

But on p.134 of the same issue, in an article entitled *Inter-Ecclesial Fellowship*, the Shaftesbury Road Ecclesia condones in fellowship a brother who claims that he has the gifts of the spirit, including the speaking in tongues. That Ecclesia claims the right to retain him in fellowship because of his long service to the Truth; and *The Shield* apparently endorses this by publishing the statement.

The legality of this action is claimed on the grounds that reference to the withdrawal of the Holy Spirit gifts is not specifically mentioned in the Statement of Faith.

But is not the rejection of the present possession of the Holy Spirit gifts a "first principle of the One Faith"? And is not the Basis of Fellowship an acceptance "without reservation" of the first prin-

ciples of the Truth without limiting them to the Statement of Faith? That certainly is what is set down in the *Unity Book*.

Again on p.147, reference is made to the case of A. R. D. Moye, who was fellowshipped by the Toowoomba Ecclesia as published in the March issue of *The Shield*. Whilst *The Shield* does not condone the fellowship of A. R. D. Moye, it is a fact that he was granted fellowship by the Toowoomba Ecclesia. Should the intelligence of an Ecclesia be published under those circumstances? We believe not.

We regret the need of so frankly stating the matter, but we feel that the appeal of the Arranging Brethren of the Adelaide Ecclesia demands that the facts be plainly stated that the cause of the trouble might be known and corrected. We would like to join with them in an endeavour to establish peace upon a basis of mutual truth accepted.

Again, on p.131 of the same number, the Petrie Terrace (Brisbane) Ecclesia is commended because it claims that it meets on "the Accepted Basis of Fellowship as outlined in pp.13-15 of the *Unity Book*," yet it is obvious to most brethren in Australia that it has been the action of that Ecclesia in extending fellowship to Brother Twine (who has repudiated the BASF on the subject of the Atonement) that has precipitated the trouble throughout Australia.

The claim that an Ecclesia meets on a certain basis of fellowship is useless if the basis is not implemented. Some years

ago, the same Ecclesia asked *Logos* to publish a similar declaration (which was done) only to be advised by prominent members of that Ecclesia, at a meeting at which the Editor met its Arranging Brethren, that they (these brethren — not all the A.B.) did not endorse the teaching of the Statement of Faith.

Other Ecclesias have conscientiously sought to implement the Basis of Fellowship as outlined in the Unity Book, accepting the explanation of the Atonement as set down therein, and refusing fellowship to those who reject it, only to find inconsistencies as indicated above. In the cases of the two mentioned above: A. Moyer and H. Twine, they have been disfellowshipped by certain Ecclesias because of their refusal to be able to accept the BASF; yet members of the Ecclesias that have so acted could find themselves forced into fellowship with those brethren in inter-ecclesial activities.

This makes inter-ecclesial relationships intolerable, and sows the seeds of discord and disunity.

The Requirements Of Ecclesial Unity

Some seem to imagine that by mouthing the phrase: "We meet on the accepted basis of fellowship as outlined in pp.13-15 of the Unity Book," that they have done all that is necessary to preserve unity, and from thence on they can blithely ignore any challenge to the doctrines of the Statement of Faith by members of the Ecclesia, or visitors to it.

Take for example the announcement by the Shaftesbury Road Ecclesia (*The Shield*, p.134). Here is the case of a brother who

claims to have the gift of the Holy Spirit in such a way as to be able to speak with tongues, but who, under pressure of the Ecclesia, agrees to withhold his teaching. But how would that be possible? If God has given him the gift, would not he be failing in his duty to withhold it in any sense? Would not those who opposed him be virtually guilty of speaking "blasphemy against the Holy Spirit," if he could prove conclusively (as he offered to do) that he has the gift? It is quite unscriptural to ask anybody to remain silent under such circumstances. He must be proved wrong by an appeal to Scripture, and his ideas shown to be completely erroneous.

The same brother also teaches that other denominations have the gifts of the Spirit, and because of this claim that they can put forward their teaching with greater power than do we. This demonstrates how an erroneous idea worsens the further it goes, for his endorsement of the so-called gifts that other denominations claim to have is virtual endorsement that they are servants of God to preach Jesus Christ.

And this, indeed, has been alleged.

We deeply regret having to make these comments, for we, too, recognise the long service of this brother; but the very action of the Shaftesbury Road Ecclesia in making such a public announcement, and the action of *The Shield* in publishing it, makes it an Australia-wide issue. Under such circumstances, silence would be tacit agreement. It virtually would amount to acceptance on

the part of Australian Ecclesias that a believer can claim to have the miraculous gifts of the Spirit and still be retained in fellowship.

Far better to have withheld the statement and limited the controversy to the local area. It is difficult now to see how that can be done. Would we baptise a person who believed he had the miraculous gift of the Spirit? We would not. How then can fellowship be extended to a n y holding that belief?

Those who recognise the seriousness of the error (and it is claimed that the Pentecostal groups are growing more rapidly than any other denomination) can not remain silent. If the long service of a brother justifies immunity from disfellowship when he believes a false doctrine, it can be extended without limit. If it is claimed (as it is in this case) that the false doctrine is not specifically repudiated by the Statement of Faith (though it is by the Bible) and therefore can be ignored, is not that elevating the Statement of Faith as of higher authority than the Scriptures?

The basis of unity, as set forth by the late Brother John Carter, requires that action be taken against those who believe or propagate error. We mention Brother Carter rather than turning to the Scriptures themselves (we may do that later) because Adelaide's article in *The Shield* commenced by endorsing an appreciation of the labours of Brother John Carter and others in the cause of Unity. It quotes an extract from the *Unity Book* which includes the following statement:

"Particularly do we acknowledge our

great indebtedness to Bro. John Carter for the wealth of understanding and patience he brought to bear upon the problems concerning reunion in Australia."

We endorse those words. From personal experience we know the heavy strain that such a tour as Brother Carter undertook in the cause of unity would entail, particularly as brethren would be attempting to sway him according to their own personal point of view.

And we are sure that this happened.

We are convinced, from factual evidence we have in our possession, that the true state of the Brotherhood in Australia was not revealed to him. It is alleged by some that brethren were advised to tone down their objections to the Statement of Faith; others were told that the final document would be an accommodation to their viewpoint. This has led one prominent brother to recently write to us claiming:

"At the time when Unity was achieved, I very clearly declared my personal rejection of this doctrine, in discussion with many senior brethren, who assured me that this stand was acceptable. I was also present at a meeting of the Unity Committee, where assurances were given that the basis of Unity was intended to give the widest latitude in accommodating differing viewpoints of the atonement, and did not commit anyone to this doctrine which you teach. It was only after receipt of these assurances that I became a member of the United fellowship" (A.M. — NSW).

If any such advice was given (and the chairman of the Unity Committee at the time, has denied the allegations above), we do not believe that Brother Carter was a party to it. On the contrary, he laid down very clearly what was required, not only of Ecclesias in

their endorsement of the Statement of Faith, but the attitude that such Ecclesias should adopt towards any of their number who might harbour doctrines that challenge it.

That is the meaning of his words contained on p.10 of the *Unity Book*:

"We have a duty to nourish the Gospel in the minds of our members, to build them up in the Faith, to promote mutual love and obedience to the commandments of the Lord. But we also have a duty to protest against error. What a number of epistles in the N.T. were written in discharge of this duty by the apostles! How Paul yearned over his converts, that they should be steadfast to the things he had preached! If he thought of the believers as sheep, he also regarded the false teachers as wolves that devoured the flock. If he thought with gratitude of the faithful men who toiled in the work with him, he also spoke with apprehension of those he called false apostles. We make these references not to apply this language to anyone, but to point the lesson of our duty and responsibility within the fold.

"It is the duty of all to seek to promote unity. We must avoid the things that make for disunity, contentions and strifes of words. Unity is a unity of faith, however, and that involves agreement on essentials. Here perhaps we may be permitted to speak plainly. In our efforts to seek unity and peace in Great Britain brethren abroad have reminded us in various ways of the problems that exist in other lands where there are extensions of the troubles here, aggravated by their own local differences. The citations of utterances such as the Statement of Faith contains blasphemous assertions, by brethren in Australia who are still retained in association, create great difficulties for us. If we have a duty to avoid putting any stumbling block in your path, is not the duty reciprocal and should not you seek to remove grave hindrances to unity, either by so instructing your members that you can happily declare there is oneness of

Faith, or by removing from your association, sad though it may be to have to do it, the teacher of error. 'Purge out the old leaven' is apostolic counsel."

In so writing, Brother Carter pinpointed the requirements for Ecclesial unity: a mutual agreement on basic doctrine, plus a determination to maintain it in Ecclesial associations.

It is because this counsel has been set aside by certain Ecclesias in Australia, that the Brotherhood in this country is plagued with dissension.

The Cause Of Disunity

Brother Carter's language is clear. He states that it is not enough for an Ecclesia to proclaim that it officially endorses a Statement of Faith, it is also required to implement it, by refusing fellowship to any who reject its teaching.

It was to this that Brother Carter referred when he made mention of assurances to be given to brethren abroad. He probably had in mind the Jersey City Resolution, agreed to by American Ecclesias as the basis of unity. This was put forward at a Conference of Ecclesias in the States over which Brother Carter presided, and which was the means by which disunity among Ecclesias in that country was terminated. A reference to this is found in the *Unity Book*, p.11, in such a way as to make obvious that it formed the basis of the efforts for unity in Australia. There are three parts to this Resolution as published in *The Christadelphian* for 1952, p.376, and the wording in relation to the Statement of Faith itself is similar to that found in the *Unity*

Book. However, section three states:

"If the ecclesia is known to persist in teaching false doctrine, or to retain in fellowship those who do, other ecclesias can only avoid being involved by disclaiming fellowship."

Basically, this is identical with the words of Brother Carter quoted by us above from the *Unity Book*. The Adelaide Arranging Brethren recognise the need of Ecclesias to implement the Statement of Faith, for in p.3 of their article, they state:

"Where there is wilful continuing departure from 'true principles' of doctrine or practice the ecclesia has a responsibility to withdraw, still however with the object of reclaiming a lost one."

Recent Developments Causing Disunity

But though verbal accent has been given to the above, there has been a persistent refusal to implement it, and this has led to the sorry state existing throughout Australia today. In listing the evidence, we do not call in question the sincerity of any of the parties concerned; it is not our purpose to ascribe motives, but to record facts.

Consider the following circumstances, and ask yourself whether any community, permitting such conditions to exist, deserves unity.

(1) — For some years, Brother H. Twine propagated teaching contrary to the Statement of Faith and the *Unity Book*. There is ample written evidence to justify that fact.

(2) — His home Ecclesia (Townsville) became the centre of dispute and antagonism, and teaching put forward so coloured the beliefs of a group that they withdrew from the Ecclesia and joined the Nazarenes, setting up their own organisation in Townsville. What remained of the Ecclesia divided

as agreement could not be reached on doctrine. Members of the Central Standing Committee were invited to arbitrate, and after investigation, adjudged Brother Twine as astray in his teaching. His association with the Townsville Ecclesia was terminated, and the breach between local members healed in consequence.

(3) — Subsequently, Brother Twine presented himself at the Brisbane Ecclesia, and after interrogation by the Arranging Brethren of that Ecclesia, was refused fellowship.

(4) — The action of the Arranging Brethren was reversed by a Business Meeting of the Ecclesia, and Brother Twine was invited to fellowship with the Ecclesia.

(5) — This resulted in further division. Brethren who were cognisant of the teaching of Brother Twine refused to accept him in fellowship, and a number withdrew to form another meeting: the Wilston Ecclesia. Subsequently, this new Ecclesia was accepted by the Central Standing Committee, and its intelligence published by **The Shield**, which fact at least implies endorsement of their action.

(6) — In an attempt to heal the breach, members of the Central Standing Committee visited the Brisbane area, and after investigation, reported that H. Twine should not be accepted in fellowship by the Ecclesias.

(7) — Notwithstanding this recommendation, the Brisbane Ecclesia persisted in fellowshiping Brother Twine. This resulted in a number of Ecclesias refusing to co-operate in the bi-annual Conference in Brisbane, in spite of an agreement that he would not present himself at the Memorial Meeting for fellowship during the course of the Conference! (If he were sound in doctrine why make such a request?).

(8) — Despite further recommendations of withdrawal by the Central Standing Committee, Brother Twine was still retained in fellowship by the Brisbane Ecclesia, with the result that certain other Ecclesias broke off association with it.

(9) — In spite of the fact that the Brisbane Ecclesia claims to endorse the *Unity Book*, it still retains Brother

Twine in fellowship. This is a refusal to implement the terms of the **Unity Book**. This should be a matter of sincere regret on the part of all those interested in Ecclesial unity.

(10) — It is now alleged by some that Brother Twine's beliefs conform to the Statement of Faith and Unity Book, but surely, after causing so much agitation over so many years, with the wreck of Ecclesias littering his path of controversy, and the record of at least one apostate organisation set up in consequence of this agitation, a clear, unequivocal statement by this brother, repudiating his spoken and written expositions challenging the Statement of Faith is a requisite for unity. Without such an assurance, a statement that he accepts the teaching of the Unity Book is without weight. If he is interested in Ecclesial unity, and is repentant of past mistakes, he will not hesitate to give such an assurance.

(11) — Since the development of this controversy, others in the Brisbane area have come out openly in rejection of the Statement of Faith. One Ecclesia has claimed that the Addendum in the Unity Book was designed to nullify the clauses in the Statement of Faith relating to the Atonement, and it is only on recognition of this that it would be prepared to accept the latter.

(12) — We might add that the situation has not been helped by visiting brethren to this country, who have presumed to advise and direct without comprehending all the facts.

Inconsistency In Fellowship

The controversy in Townsville has left permanent scars. As indicated above, a group left having embraced the clean flesh theories of the Nazarene Fellowship. They claim to be independent thinkers, and refuse the limitations of the Statement of Faith.

But they also claim that there is inconsistency within the Ecclesias, and that they are denied a fellowship that is extended to others. One of the group claimed:

"There are several (Christadelphians) between Brisbane and Townsville who believe just what I do, but they shelter behind a teaching (the BASF) which they secretly deny, and sometimes not secretly. The Recorder of the _____ Ecclesia openly states that he does not accept the Statement of Faith. There are several brethren in Toowoomba openly saying the same thing, but they have no intention of severing their connection with the Body . . ."

A typical example is the attitude towards C. Pryde in contrast to that adopted towards others. He had the honesty of plainly stating his beliefs and objections to the Statement of Faith, and was refused fellowship.

Yet fellowship is retained to others who believe similarly.

Recently the Toowoomba Ecclesia extended fellowship to A. R. Moye, of Hurstville (see *Intelligence in March Shield*). A. Moye has been refused fellowship by Ecclesias because of wrong doctrine on various matters, including the teaching of a literal ascent into heaven on the part of the saints at Christ's return.

We wrote in protest to the Toowoomba Ecclesia, and subsequently the brethren acknowledged that they were at fault in fellowshipping this man, and declared that they would not do so again.

Unfortunately, they evidently had second thoughts.

The Toowoomba Ecclesia has declared that they will not be limited in their fellowship by the BASF. In their letter proclaiming this, they write:

"Owing to controversy in recent years, on the 4th July, 1969, we approved the following clause to our constitution: 'That we, the Toowoomba Christadelphian Ecclesia, having accepted affiliation with the Birmingham

ham Amended Statement of Faith with the Carter-Cooper addendum in explanation of clauses 5 and 12 in the year 1958, do confirm that our acceptance is with reservations in so far that it does not differ with, or make negative any clause contained in our constitution; we thus reserve the right to interpret any ambiguous meanings of its clauses that it may be in harmony with the constitution of the Toowoomba Christadelphian Ecclesia."

This, of course, is not in accordance with the intent and spirit of the Unity Book. Nor did Toowoomba find that it brought the peace that it craved. On the contrary:

"Since our acceptance of the Unity Basis we have suffered controversy and division within, we have been under pressure by correspondence demanding unreserved acceptance of the BASF. We therefore now continue as before and seek unity on our own constitution. We have no barriers against fellowship with others who approve the Unity of the Brotherhood of Christ. Those who would join with us are welcome We protest that the BASF with its opinions and conclusions is not so inspired (as Scripture), nor a true definition of the divine word, but of private interpretation, and is shown to be, not a basis of enduring unity in peace and love but a renewal of past controversy and division; the commandments of Christ overshadowed by those who preach contention... We do not write in the spirit of contention, we acknowledge

the observation of the apostle Paul (1 Cor. 11:11, 18, 19), and pray with Godly sincerity for the peace and love that should be the lot of faithful brethren of Christ, experiencing the blessings of the indwelling spirit of the Father and Son (2 Cor. 13:11, 14).

In so writing, the Toowoomba Ecclesia has pinpointed the cause of division in this country. For the sake of unity, it was prepared to stifle its objections to the Statement of Faith, interpreting it in accordance with ideas that were subversive to it. But this did not bring true unity, as it never will. It now declares its intention of reverting to an open fellowship, with the declaration that the BASF is not a true definition of the divine word.

Where is the common ground for unity under such conditions? The Apostolic requirement is that on basic doctrines brethren should be "of the one mind." That alone will bring peace. When the Ecclesias in Australia have the faith to see that and the courage to implement it, they will emerge from the darkness of disputes that has plagued Ecclesial life in recent months, to the warming influence and love that comes only from the light of Truth. May Yahweh guide us to that end.

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The Night Hawk : Bird of Violence

"Of these ye shall not eat the night hawk" (Lev. 11:16; Deut. 14:15).

Difficulty Of Identification

It is very difficult to accurately identify the bird mentioned in the two Mosaic lists as "the night-hawk." Tristram suggests it is the night-jar (*Caprimulgua*), a bird of nocturnal habits of which three species are known in Palestine. Others suggest it is a species of owl. Bochart and Gesenius favour the male ostrich (from the root meaning, "to treat violently"), whilst others, led by the same root meaning, prefer the cuckoo. Finally, others again have thought of the swallow, and one traveller maintains that the Jews in Mosul called the swallow, *the tahmas* (Hebrew for "night-hawk").

Personally, we prefer to identify it as the night-jar (known also as Whip-poor-wills). It is so called because of the long-sustained, jarring call of the male bird, and from the fact that it is a bird of the evening. It is a small-beaked, strong-flying, insect-eating bird, with a very strange appearance. It has a flattened head, very small bill, and an enormous mouth with a gape extending to behind the eye. It provides a wonderful example of camouflage, for its plumage is marbled, etched, and clouded with streaks and bars of all shades of colour from sandy to black, well matching its surroundings. From a short distance a night-jar sitting on the ground, covering its eggs resembles a piece

of decayed wood, whilst when perched on certain trees, it is almost invisible.

Many strange stories have been told concerning the night-jar. It was known as a goat-sucker from the mistaken idea that it sucked the milk from cows and goats in the pastures. Although the birds are often seen fluttering around cattle, their objective is simply the insects which worry the cattle, and which the night-jar very skilfully catches on the wing. Actually, it performs a useful service to the farmer by consuming the insect-pests prevalent in the fields.

At the time of Aristotle, it was supposed to enter homes at night-time, to tear and eat the flesh off young people's faces. Thus it was considered a vicious, nocturnal bird, that should be feared and avoided.

The Hebrew Term

The Hebrew word translated "night-hawk" in the two places it occurs (see above) is *tachmac*, from a root derivation *chamac*, "to be violent," and thus by implication, "to maltreat." The root word has been variously translated "to make bare, shake off, violate, do violence, take away violently, to do wrong, to imagine wrongfully."

By prohibiting this bird for food, the Law taught Israelites that violence must not become

part of their nature. The proverbs warned: "A violent (*chamac*) man enticeth his neighbour, and leadeth him into the way that is not good" (Prov. 16:29). The Psalmist promised that Yahweh will preserve the righteous, but that "the violent dealing" of the treacherous oppressor shall "come down upon his own pate."

A Latter-Day Characteristic

The first occurrence of the word *chamac* is found in Genesis 6:11: "The earth also was corrupt before God, and the earth was filled with violence." Those were the "days of Noah," and, according to Christ, characteristic of these days.

In the days of Noah, human "night-jars" were busy! Their harsh, jarring voices were heard throughout the land. Their actual intentions were hidden, so that their true natures were camouflaged, but like the speedy bird, they swept down upon their prey to consume them instantly.

Thus the earth was filled with violence. Dominant personalities arose to put their fellowmen in fear. Like the physical appearance of the night-jar, their aspect was hideous to men of the spirit. They developed wide mouths, speaking great swelling words testifying to their own aggrandisement, and threatening any who might stand in their way; consuming their adversaries, as the bird does the insects.

Yahweh commanded His people to avoid this tendency. He did so by decreeing that this bird whose Hebrew name means to be violent should be considered "unclean," and He directly ordered that they

should avoid that characteristic:

"Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place" (Jer. 22:3).

True Israelites extend mercy and help to those less fortunate than themselves, recognising how much they owe to Yahweh. "He commendeth His love towards us in that while we were yet sinners Christ died for us" (Rom. 5:8).

Pharisaic Night-jars

The Pharisees and Sadducees acted as night-jars in the days of the Lord. They were filled with evil intent against him, and the jarring sound of their threats was heard throughout the land. Moreover they attempted a camouflage, so that none might recognise the evil of their intent.

Ignoring the words of Jeremiah they oppressed the stranger and the widow. They "devoured" widows' houses (Matt. 23:14), and followed in the footsteps of their predecessors who killed the prophets, filling up the measure of their fathers (vv.31-32). With wide open mouths they made long their prayers (v.14), and swallowed camels whilst straining out gnats (v.24). They set aside the "weightier matters of the law: judgment, mercy and faith" (v.23), and instead did not hesitate to murder men of faith if such was necessary to satisfy their insatiable appetite for power and prestige (vv.31-34).

Modern Night-jars

So long as Gentilism remains in the ascendancy we shall have

human night-jars with us. The world is filled with them today. They are men of violence who abound on every side. Mankind today is plagued with their presence. Their ruthlessness is proverbial, and is driving humanity rapidly towards Armageddon. These are the "perilous days" of which Paul warned (2 Tim. 3:1-5), when there abound the "fierce, the despisers of those that are good, the heady, the high-minded."

Violence is a characteristic of the age. In a world of rising costs, the cheapest commodity is human life. This is evident upon the battle fields of Vietnam and other places; it is seen in the slaughter on the roads; it is manifested in the steep rise in crimes of violence.

Ruthlessness is also characteristic of the age, the environment in which we live. The danger is that part of that environment can rub off on us. We can imitate the ways of the world in our treatment of our brethren. We can become indifferent to their feelings, ruthless in our demands, camouflaging our real intentions by the use of words of love without true meaning. It is not only possible, but is actually happening. Murder is being committed within the brotherhood, for "who-soever hateth his brother is a murderer" (1 John 3:15).

The night-jar emerges towards evening, when the light is disappearing, and the shadows are creeping across the earth. It is

thus nocturnal in its habits, a bird of the night, whereas we should be of the day, children of light (1 Thess. 5:1-3).

In a time of Ecclesial controversy, when the light of truth is obscured by argumentation, the human night-jars are found on the wing. They are men of violence, ruthless in their attacks upon others. They are murderers, camouflaging their dagger-thrusts with words of charity and love, opening wide their mouths to swallow up their adversaries. They imitate the ways of the world, the violence that is characteristic of this age, in their attacks upon their brethren.

We need to avoid such ways. Threats should find no place in our demands upon others; meekness of attitude and submission to evil for the sake of peace when such can be done without compromising truth, should be our attitude. Nevertheless, the Truth must be upheld, and a true saint, like Noah, in the midst of his violent contemporaries, will continue to "fight the good fight of faith," undeterred by the fierceness of countenance of those who oppose them.

The night-jar, with its jarring note and its violent ways, was prescribed as diet for Israelites, and as the true Israel of God, we will avoid that violence of manner that will otherwise characterise us as being among the human night-jars of this generation. — G.E.M.

"We yearn for such a state of society as will reflect the principles of God's Word; where His testimony is the delight and glory of the people. We love the truth too well to allow mankind to be imposed upon the counterfeit metal instead of gold".
— J. Thomas.

5 - LIBERALITY

The Influence Of Success

Almost invariably success begets influence. In some circumstances it seems a pity that it is so, for very often the most worldly are the most prosperous commercially. But doubtless this is a part of the economy of our God; for the influence exercised by "the world" forms no small portion of the tribulation connected with the race for eternal life, as success in that race necessitates imperviousness of such worldly influence.

Our experience shows that an influence for good or ill is also possessed by the successful son or daughter of God. A rich brother has a power better felt than understood; and therefore needs to apply the commands which appertain to such who "rule in the Ecclesia."

Such are called upon to be blameless, vigilant, sober, of good behaviour, not greedy of filthy lucre, not covetous, one that ruleth well his own house, having command of his children, of good report with the alien, a pattern of good works, not self-willed, a companion of good men, a lover of hospitality, just, holy, temperate, uncorrupt in doctrine, grave, sincere, and last, but not least (seeing how God has blessed him with means to be), of a liberal turn of mind (1 Tim. 3:1-4; 6:17-19).

Liberality: A Good Investment

How highly does God esteem a liberal man! The "fast" which He delights in is that which prompts us to "deal one's bread to the hungry" (Isa. 58:7). God "gives to all men liberally" (James 1:5), and He wants His children to exhibit the same characteristic (Matt. 5:44-48). Do good to *all* men, especially unto them who are of the household of faith" (Gal. 6:10), is a command of Scripture, and if we possess the means to manifest this goodness by substantially helping others, we may depend upon it that it is a talent entrusted to use which we shall be called upon to account for at the Judgment Seat if we have neglected it.

If God has blessed us with this world's goods, He requires us to use it in His service as He has laid it down. This, of course, is not limited to what is described in the world as "acts of charity," but should extend to all the activities of the Truth. This is an extremely affluent age, and we should be liberal towards the things of God. In that regard we will learn that "it is more blessed to give than to receive." If we are bountiful in our giving (both in regard to the few cases of want that sometimes come our way, as well as for the proclamation of the Word) we will discover a joy in the possession of material re-

sources that the world entirely lacks.

On the other hand, if we are parsimonious in our giving, we will learn the meaning of the proverb: "He becometh poor that dealeth with a slack hand" (Prov. 10:4). Such a one will assuredly be poor now (no matter what his possessions might be!), and will remain poor at Christ's coming. It is an amazing fact that in Christ riches take on a new meaning, for they only become of significance when rightly used. Thus a "poor man" can "make many rich," as Paul remarked, and "though having nothing, yet possesses all things" (2 Cor. 6:10).

Do not let your eyes become dazzled with the possession of material riches in this age of affluence, but when such come our way, make them our servants, that by our righteous use of them, we may create friends in the Father and Son who will help us in our coming time of need, receiving us into "everlasting habitations" (Luke 16:9).

When Giving Can Be Dangerous

These remarks are applicable to all to the degree that God has blessed them "with means." But God does not expect more than a man hath, and our liberality must be governed by that fact. Now and again we meet with some who are anxious to have "Special Efforts," but with other people's money; who are wishful to start in business, but with other people's money; who want to relieve some needy individual, but with other people's money. This is not Bible liberality at all. The world is full of Samaritans who want

others to provide the oil and to furnish the means.

At the same time, whilst exercising care that our liberality is not "played upon," it is not wise to be over careful, for if we are never to do an act of kindness till we are perfectly sure that it will not be abused, and that it will really and fully accomplish the purpose we intend by it, we shall never perform any such act at all.

One further matter, and this article would not be practical if I did not refer to it. Whilst God requires us, and will have us, to be liberal to the extent "He has prospered us," He does not require us to go beyond our means. If prosperity does not follow our commercial undertakings, then not only will "laying by" be wrong, but "giving away" will be criminal. What right has a brother, or a sister, who owes more than he or she has the means to pay, to give to others? No right whatever. The brother who contributes to the collection box, or subscribes to a special effort, or gives to the poor, or lends to his neighbour, when at the same time he cannot liquidate his debts, is using what does not belong to him, and getting the undeserved reputation of being liberal — but with other people's money.

God would have us pay our debts, and avoid borrowing for unnecessary things, and we should do this before giving in other directions. Remember that obedience is better than sacrifice (1 Sam. 15:22), and therefore should take precedence over it. At the same time, we cannot avoid our responsibility towards the collection bags by claiming that we

must pay our debts first, whilst being prodigal in our expenditure and wastful in our habits. Let us learn, like Paul, to be "content with such things as we have" (Phil. 4:11), and by the economical handling of our affairs find the means to assist the things of God.

Be Liberal In Life

The Scriptures suggest that a liberal attitude will find a liberal response in the various avenues of life:

"Give and it shall be given you" (Luke 6:38).

"He that hath a bountiful eye shall be blessed" (Prov. 22:9).

"The liberal soul shall be made fat" (Prov. 11:25).

"The liberal deviseth liberal things and by liberal things shall he stand" (Isa. 32:8).

"He that soweth sparingly shall reap also sparingly" (2 Cor. 9:6).

These references undoubtedly have a future application, but the person who exclusively so applies them reaps only a part of their comfort. They bring a present blessing, as Paul advised Timothy: "For Godliness is profitable unto all things, having promise of the life that now is and of that which is to come" (1 Tim. 4:8).

Let us not be deterred from looking for such a response to our actions now as well as in the future, by the objections of some that it is mercenary so to do. The idea sometimes presented that "virtue is its own reward" is worse than a lie, being only half a truth. God asks no man to work for nought, and although when we have done all, we are only unprofitable servants (for we cannot match what He has done for us), yet He will amply repay us, as He

has promised.

If it is unworthy that we should look for future reward as an incentive for present action, what of the exhortation of Paul: "Look unto Jesus, who for the joy set before him, endured the cross, despised the shame, and is set down at the right hand of God" (Heb. 12:2). Jesus himself advised that we "make to ourselves friends of the mammon of unrighteousness; that when we fail they may receive us into everlasting habitations" (Luke 16:9). Thereby we will "lay up in store for ourselves a good foundation against the time to come" (1 Tim. 6:19).

So we see that by manifesting liberality we are not only doing that which we ought to do, but are laying the foundation for both temporal and eternal blessings. On the other hand, if we neglect the Divine counsel referred to herein what miserable creatures we are and shall be, for it is a Divine axiom that "riches can be kept for the owners thereof to their hurt" (Ecc. 5:13).

Be Liberal In Ecclesial Activities

The principles stressed above also hold good with regard to ecclesial activities. Unless we sow bountifully it is very certain we shall not reap bountifully. For practical illustration: imagine an ecclesia which has decided to conduct "a special effort." Now then: let that ecclesia manifest a parsimonious disposition — hire a hall in a back street; do with as few large bills as possible; let the handbills be printed on the commonest paper in the smallest print; leave the distribution thereof to

the children; advertise in the cheapest papers; neglect apparently trifling duties as beneath your notice. And as to the visiting speaker, if he comes from a distance, let him earn his traveling expenses!

Further: put your speaker at his ease by plaguing him with your ecclesial difficulties, especially personal ones, and thoroughly ply him with them. If his judgment is different to your own, badger him with your arguments until he sees eye to eye with you, or you think he does. Moreover, he is bound to be encouraged by words of gloomy foreboding such as I have frequently received on such occasions; such as, do not expect anybody of consequence at the lecture because these are days comparable to those of Noah! This statement is true enough, but it is hardly calculated to warm the trembling speaker to his task to be reminded of this as he is being driven to the meeting place.

Usually the prognostication has proved only too true, for the results have been commensurate with the enthusiasm, thought and energy put into the "effort" by those who have not hesitated to drag you a thousand miles from home to give it!

And by all means (as I have likewise experienced) keep your speaker discussing problems during meal times, invite the crochety brethren to spend the afternoon with him to air their theories and ideas, prolong the meal to give ample opportunity for all present to add their questions to the weary and often bewildered visitor, and then suddenly start up with the information that "there is no time

for a wash and brush up, for it is ten minutes to lecture time, and the hall is some way off!"

Let us not treat special efforts in that way, and then beseech the Father for His blessing. Let us both pray and labour for it in accordance with His instructions and His will, and we will receive a blessing.

I once had an ecclesia tell me that they never received any encouraging results from preaching. I could quite understand the reason why this was, when I investigated the methods they used. Through suggestion the methods were altered, the greatest liberality and enthusiasm were generated, and the result was an audience of many hundreds, including some five hundred strangers. The blessing was from God.

An ecclesia that deviseth liberal things, remembering that it is God's work, will do its very best instead of seeing how little it can manage the effort for. It will strain every nerve to see how much it can righteously collect for the work. If it realises that proclaiming the truth is God's work, it will do it munificently; and if it remembers that the visiting brother, or the one appointed to the speaking, is its mouthpiece, and that out of the abundance of his heart he speaks, it will not cram his heart with polemical problems, but give him sufficient leisure between the meetings to refresh himself with rest, meditation, and prayer. By no means go to the other extreme by treating him to an overdose of fleshly adulation, but let all intercourse be of a pleasant and non-distracting character.

As it is both political and proper

to be liberal in normal relationships, so it is in ecclesial matters. Act niggardly and the Light will be hid under a bushel; you will close your members' pockets, and the town will hardly know there is a Christadelphian Hall in the

place. On the other hand, be liberal in God's service (with time and money), and He will abundantly bless you, and give you more than simply a name to live. Your ecclesia will be as "a city set up on a hill."

"WHO SHALL ROLL AWAY THE STONE?"

"They went, and made the sepulchre sure, sealing the stone and setting a watch" — Matt. 27:66

*What poor weeping ones were saying,
Nineteen hundred years ago;
We, the same weak faith betraying,
Say in our sad hearts of woe!*

*Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
"Who shall roll away the stone?"*

*Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song out-gushing,
Rise in rapture, Lord, to Thee.*

*For before the way was ended
Oft we had with joy to own,
Angels have from heav'n descended,
And have rolled away the stone.*

*Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oft-times in the feared to-morrow
Sunshine comes, the cloud has flown;
Ask not then, in foolish sorrow,
"Who shall roll away the stone?"*

*Burden not thy soul with sadness,
Make the wiser, better choice!
Tread the path of life with gladness,
God doth bid thee to rejoice!
In to-day's bright sunshine basking
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"*

The Futility of Human Wisdom

(Continued from p.392)

The Test of Splendor, Luxury and Wealth — Ch. 2:8-9.

Following upon his great building projects, Koheleth chooses to enjoy the benefits of wealth and acquisitions.

VERSE 8:

"Silver and gold, the peculiar treasure of kings" Royal wealth was obtained from two sources: tribute money from conquered nations (1 Kings 4:6, 21; 2 Chron. 8:7-8), and taxes from large provinces. Koheleth acquired vast quantities of gold and silver. His kingdom, most opulent and glorious, is a fitting type of the kingdom of God, over which Christ, as the great builder of the future age, will reign (1 Kings 10:14-29; Isa. 60:9, Psa. 68:28-30). The phrase 'peculiar treasure' is also used by Yahweh to describe His people: the precious jewels and gems wrought from the earth of humanity (Exod. 19:5, Mal. 3:16-17 mg.).

"Men singers and women singers"— These were highly esteemed in eastern Royal Courts (2 Sam. 19:31).

The Test of Sensuality vv. 9-10.

He provided from his possessions to gratify his every desire.

VERSE 9:

"So I was great and increased" — Lit. "I was great and added." None could compare with the splendor and magnificence of Koheleth. The longer he reigned, the greater he became. He increased enormously in stature and splendor. His greatness, glory, prosperity, peace and wisdom established him as a fitting type of Christ and his kingdom in the Millennium.

"My wisdom remains with me" — Lit. "Stood for me." See notes on v.3.

VERSE 10:

"Eyes" — Used by metonymy for

desire. What is seen by the eyes sometimes excites lust, which, when aroused, leads to sin. This in turn, when it is finished, bringeth forth death (James 1:13-16). The Lord therefore counsels: "If thine eye offend thee, pluck it out," or if certain sights arouse the lusts, look the other way (Matt. 5:28-29).

"Mine heart rejoiceth" — In all my labours I was happy. Koheleth found pleasure in his appointed task.

"This was my portion in all my labours" — There was a little gain in his experience with sensuality, a little pleasure in his toil. This was his portion in the transaction. But the gain was shortlived, lasting only as long as he indulged in that pleasure. The novelty soon wore off.

The Futility of Human Wisdom vv. 11-26.

Having experienced all that delights the heart of man, Koheleth now pauses to assess by wisdom its true value, as set against the background of the supreme good.

VERSE 11:

"Then I looked" — Lit. "I turned." Having completed the full cycle of human experience, Koheleth now turns to consider the meaning of it all, to survey the road traversed. He asks himself the question: what is the result of his experiments? the true value of all that he has done? The time has come for him to reach a decision and to pass judgment on all his toil and labour. While acknowledging there was some pleasure and enjoyment to be gained from human experience (v.10), nevertheless he is forced to conclude that it is not lasting. The joys he experienced were only for the moment and soon passed. In all life's transactions, Koheleth had made no lasting gain; no profit; no surplus; there was nothing over. All that was appealing to the eye, attrac-

tive and desirable to the flesh, was as empty of satisfaction as a feeding on wind. Perhaps there were some who would not be willing to accept Koheleth's verdict on life, and would look for another opinion. This is considered in v.12.

VERSE 12:

"I turned myself to behold wisdom and madness and folly" — He decided to reconsider the merits of wisdom, determine whether or not it had any real advantage over madness and folly. Koheleth has already considered this question (Ch. 1:17), but, because the subject is vast and covers a wide range, he would analyse it again, looking at it from another angle, studying it from another viewpoint. After doing this, the answer was still the same. Though wisdom had some advantage over folly in directing the affairs and labours of life, nevertheless, in the final analysis both are found to be equal, for (v.16), both are seen to have one fate, both go into one place, that is, the grave.

"What can the man do that cometh after the king?" — Koheleth ponders the question as to whether, if he dies, and another coming after him, takes his place upon the throne and decides to embark on the same experiment, would be more successful in his quest?

The answer is, No! It is unnecessary for any who would seek to improve on Koheleth's work. As king, he has the greatest opportunity to bring the work to a satisfactory conclusion. He has "done it all", as he has covered every field, explored every avenue of human activity and endeavour. Who could do more than that?

VERSE 13:

"Light excelleth darkness" — Light is a synonym for wisdom (Isa. 50:10; Ps. 36:9; John 8:12), while darkness is a synonym for folly (Job 12:25; 27:19; Prov. 4:19). The use of wisdom in a man's life directing his affairs, guiding his conduct, has as much advantage as having light in darkness. Note that Yahweh's fierce anger is directed against all who reverse Koheleth's judgment on this subject (Isa. 5:20-24).

VERSE 14:

"The wise man's eyes are in his head" — Or, the wise man's eyes are open. He sees the path clearly defined before him. He walks through life guided by wisdom, choosing the path that yields the greatest joy (Ps. 43:3-4). The fool goes through life with his eyes closed, deliberately shutting them to advice and instruction, and, having no moral perception, stumbling in his darkness (Prov. 1:20-33; John 3:19-21).

"One event happeneth to them all" — The advantage of wisdom in the natural man's life is only temporary, for death relentlessly claims both the wise and the fool (Ps. 49:10; Job 21:23-26). When Jesus opened the eyes of a man blind from birth (John 9), he was teaching that he possessed the ability to give sight to the spiritually blind, that they having their eyes opened might walk in the light of Yahweh's testimonies, to the kingdom of God.

VERSE 15:

"Why was I more wise?" — Or why do I exercise myself to become wiser and wiser? What advantage or gain is there in this for me? Koheleth found that there was no real advantage in being wise, for death, the great leveller, covers both the wise and the fool in the same oblivion. A wise man's wisdom cannot prevent this, any more than a fool's lack of knowledge. The saints of Yahweh realise that they have the sentence of death in themselves, and that true wisdom is found in those who turn with all their heart unto God Who is able to raise them up out of death to life again (2 Cor. 1:9-10).

VERSE 16:

"There is no remembrance of the wise" — The wise man is cheated out of any comfort he may derive from the thought, that even if he dies, the fruits of his wisdom will at least be preserved for posterity. Koheleth found that not only do the wise and the fool die, but, worse, the wise men's words and deeds which should be preserved for others, perish and are forgotten just as quickly as the fools (Ps.

49; Rom. 2:12). This is not the case with the servants of Yahweh. The imperishable record of their names, words, and deeds, all wrought in the wisdom of God, is preserved forever in the book of life (Ps. 112:6; Prov. 10:7; Exod. 32:32-33; Mal. 3:16; Luke 10:20).

VERSE 17 :

"Therefore I hated life" — The words in the Hebrew indicate actual physical nausea. Seeing there was no exact retributive pattern in life, i.e. the wise receive no lasting advantage or reward more than the fool, Koheleth suffered grievously. He became frustrated and disgusted concerning the inadequacy and futility of human existence. The fact that there was no lasting joy to be gained from sensual pleasure, power or wealth; no enduring advantage in wisdom, sickened him. His sense of justice was outraged, and all this seemed to him a vanity and a grievous irritation.

VERSE 18 :

"Leave it unto the man" — The fact that Koheleth must die, and the fruits of all his wisdom could not be carried beyond the grave but must be left to another, even to one who had not laboured for it, added greatly to his brooding sense of frustration and nausea (Ps. 39:4-6; Luke 12:15-21).

VERSE 19 :

"Who knoweth?" — Does anybody know? Koheleth worried over the question of his kingdom, wealth and possessions. Who would inherit them? Would his successor be a wise man, who, by the exercise of wisdom and discretion would continue to add to the magnificence, greatness and lustre of his kingdom? Or would he be a fool, who would bring the kingdom to ruin in a moment of time?

In fact, all Koheleth's anxieties and fears were realised. By the foolishness of Rehoboam, ignoring the advice of the wise elders of Israel (men who had stood in the presence of Koheleth), and accepting the counsel of inexperienced youth, the kingdom was divided. The decline continued until the complete disintegration of the nation was affected by Rome in A.D. 70.

VERSE 20 :

"I went about to cause my heart to despair" — Literally, "I turned about."

The verb is used of the physical action of a traveller turning to scan the road travelled. Koheleth is now like the wind, ever circling, ever turning about looking for the answers to the perplexing problems of life. Whenever he turns, he meets only frustration and insufficiency which cause him to "give up in despair." The verb for "to despair" as used in Rabbinic literature, indicates "resignation, giving up hope." Koheleth's findings on human activity stated in previous verses, dries up all his desire for active labour. He resigns himself to the fact that his quest for lasting good in the sphere of human endeavour is hopeless. Lest we think that his feelings were the result of a hastily formed opinion he hastens to assure us (v.21) that this was not the case.

VERSE 21 :

"A man whose labour is in wisdom, knowledge, equity" — Koheleth reminds us that his efforts to find the greatest good in life were wholehearted. He had laboured with outstanding zeal and dedication, and was utterly devoted to his appointed task.

"In equity" — The word signifies "to prosper, to excel." Koheleth had put forth great efforts to find the answers to his quest and had been most successful.

"A great evil" — The Hebrew words indicate an immoral act. It seemed iniquitous to Koheleth that he must die, and leave the fruits of all his wise labours to a man who would not be worthy to possess them. Not worthy in so far as he would not have laboured to seek out wisdom and knowledge, neither would he have worked to build up the kingdom to its present level of greatness and glory, and therefore would be in no position to truly appreciate their real value. If we do not labour to be wise, to build up spiritual Zion, then we, too, will be accounted unworthy to participate in Israel's greater glory at the coming of Messiah.

VERSE 22 :

"For what has a man of all his

labour?" — What is the final outcome as far as satisfaction is concerned?

VERSE 23 :

"All his days are sorrows" — The word signifies "pains". The man who seeks to gain lasting satisfaction from his toil will receive only pain and suffering, as he tosses and turns at night upon his bed, finding no rest to his soul (Job 7:1-16; Ps. 90:3-10).

VERSE 24 :

"Nothing better for a man than to eat, drink," etc. — Koheleth has decided, in the face of all life's inconsistencies and frustrations, that the wisest thing he can do under the circumstances, is to exact what enjoyment he can from the simple pleasures of life: daily work, companionship of home and friends, etc. This is Yahweh's gift to man (Ecc. 3:12, 22; Jer. 22:15).

VERSE 25 :

"Who can experience enjoyment more than Koheleth" — The word "hasten" is rendered "enjoyment" in the Revised Version. It is from a

root used to indicate feeling including suffering, fear and pain. All power to experience these sensations comes from Yahweh. Koheleth thus asks: Who can prove this by experience better than I?

VERSE 26 :

"God giveth to a man that is good" — This verse does not imply that Yahweh is continually judging mankind, bestowing wisdom and blessings on the good, pain and suffering on the wicked. On the contrary, Psalm 73 and Isaiah 53 reveal that the sinner can receive much good all his long and healthy life, while the righteous are in trouble every day. The type of "good man" referred to in this verse is illustrated by the cases of Naaman (2 Kings 5:1-18), the widow of Sarepta (Luke 4:25-27), and the people of Nineveh (Jonah 3:5-10).

"The sinner" — The word suggests continuous, habitual action. Yahweh disposes of what the wicked gather in such a way that they may be said to be giving it to the "good" (Prov. 13:21-22; 28:8; Job 27:13-17). In the eyes of the sinner this is a vanity, a sore and grievous travail.

HAVE ANGELS WINGS?

"As I was reading the article in Logos upon the question as to whether angels have wings (see p.232), it brought to mind an article I have had for several years. The news-cutting concerns a controversy that arose in 1966 in America as the result of the USA Post Office issuing a Christmas stamp depicting 'the Archangel Gabriel' as a woman. The reporter commented:

"The trouble began when the Postmaster-General (Mr. Grounouski) received a letter from Mr. Morris Gordon, who wrote that the department 'is leaving itself wide open to a great deal of derisive comment.' The torso part of the figure, (on the stamp) is feminine. However, the name Gabriel, in Hebrew, means 'man of God.'"

"After considerable investigation and discussion with 'learned' theologians, the following report was tendered to the Department:

"Theologians tend to refer to God and the angels in masculine terms. But it has been traditional for religious artists to picture angels with an effeminate and female aura, substance or form. No one knows why!"

"Unfortunately, the enquiry became merely a matter of interest, and the churches, faced with a contradictory belief, declined to further their understanding of the true nature of angels.

— L.L.W. (S.A.)

3 - The Writers' Certainty of Inspiration

17. 1 Peter 1:25

The implications of this verse are easily overlooked. The quotation from Isaiah (see vv.24-25) ends with: "But the word of the Lord endureth for ever." The primary reference is to the word spoken by the prophet. But Peter continues: "And this is the word which by the gospel is preached unto you." Thus, once again, the word through the apostles is put alongside the inspiration of the Old Testament prophets.

18. Jude

Jude's epistle has a similar claim woven into its phraseology. Jude does not headline the inspiration which guided his writing. The fact of it is mentioned almost casually, as a phenomenon to be expected and almost taken for granted:

"Beloved, while I was giving all diligence to write unto you of our common salvation (i.e. he was in process of assembling the materials for a substantial treatise, and this by his own judgment and effort), I was constrained (lit. I had constraint or necessity) to write (at once — aorist) unto you, and exhort you . . ." (v.3).

Some might be disposed to interpret this as a moral compulsion springing from news which had reached him, but is that all it is? If the meaning was nothing more than this, would he not have given

some hint of what circumstantial "constraint" it was which impelled him to write?

19. Acts 4:20

Again, was it an irresistible inner urge, a burning zeal for the message about Christ which led Peter to declare: "We cannot but speak the things which we have seen and heard" (Acts 4:20)? If the explanation is just that, and no more, how did the disciples manage to keep the message so completely to themselves until Pentecost? From Pentecost onwards there was no stemming the tide of their evangelism. Clearly it was the Holy Spirit which made all the difference, so that like Jeremiah (20:9) they simply had to speak.

20. John's Claim

The same phrase dominates the apostle John's introduction of his First Epistle. After what is indisputable reference to the man Jesus whom they had known as the Word of Life, John continues: "That which we have seen and heard declare we also* unto you." If, as has been often suggested, this epistle was a covering letter to John's gospel, then these words mean: "As Matthew, Mark and Luke have written about Jesus, here now is another gospel about

* The A.V. has left this "also" un-translated.

him." John continues:

" . . . and truly our fellowship is with the Father and with his son Jesus Christ (is this an assertion of inspiration?). And these things (in the gospel) write we unto you, that your joy may be fulfilled."

This is not the only interpretation the words can bear, but the possibility of this intention is perhaps worthy of consideration.

21. Jesus had promised the twelve that in their every need God's guidance would be theirs:

"When they deliver you up, take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak" (Matt. 10:19).

It may be argued with confidence that if the Lord was so emphatic about the Holy Spirit's help for disciples in their witness before rulers and magistrates, the same help would be available in even greater fulness where the guidance and instruction of the community was concerned.

22. An actual example of this inspiration in an apostle is Paul's witness before Festus: "I am not mad, most noble Festus; but speak forth the words of truth and soberness" (Acts 26:25). The word used by Paul here is reserved in both New Testament and Septuagint Version to describe direct inspiration from God (Acts 2:4,14). The fact that Paul should describe his own witness in this way indicates that he was aware of a power greater than his own guiding the testimony he was then making so fluently.

23. It was hardly so when Peter made his great confession: "Flesh and blood has not re-

vealed it unto thee, but my Father which is in heaven." It is a most direct pronouncement of inspiration. But was Peter aware of the fact?

24. Normally this was far from being the case. The examples already adduced from the writings and speeches of both Peter and Paul make this very evident. The latter was especially emphatic on this score:

"He therefore that despiseth (this my commandment — with allusion to Numbers 16:30 and Luke 10:16) despiseth not man, but God, Who hath also given unto us His holy Spirit" (1 Thess. 4:8).

25. And again: "For this we say unto you in a word of the Lord" (4:15). Just possibly this could read to mean that Paul was quoting or alluding to some saying of Jesus, but in that case it is no easy matter to trace the original (another example like Acts 20:35?). More likely, because of the importance of the issue he was expounding, Paul was once again emphasizing to those new converts the dependability of his teaching because of the inspiration which directed it.

26. When Paul wrote: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," was he alluding to a God-given communication which had been made through some Spirit-guided leader? Or was the Spirit speaking expressly through Paul himself? In view of the present tense of the verb and the remarkable detail which follows, the latter alternative seems much more likely.

27. Romans 9:1 also is more emphatic than is usually realised:

"I say the truth in Christ, I lie not, my conscience (understanding) bearing witness with me by means of the Holy Spirit."

If this last phrase is not a reminder of personal inspiration super-aided to his naturally intelligent grasp of the problem, what does it mean?

28. What of Hebrews 6:3: "And this will we do, if God permit"? The words are commonly read as equivalent to "God willing," i.e. if God shews by His over-ruling control of circumstances that this project has His blessing. But the context is about teaching and instruction which reach out beyond "the first principles of the doctrine of Christ." So the words could well mean: "If the Holy Spirit's sanction is shown in continued direction of this epistle." This meaning is further suggested by the Greek word translated: "*let us go on* unto perfection (i.e. to greater maturity of outlook and teaching)." This original is really "let us be borne along," and is the word used three times (1 Pet. 1:17, 18, 21 Gk.)

to describe the heavenly voice at the Transfiguration and in the ancient prophets.

This catalogue of N.T. passages has run on to a fair length. The majority of them involve by implication if not explicitly a claim to a more than human authority for the speeches of the apostles and the whole corpus of their writings. In the rest of the foregoing list a tacit claim to inspiration seems to be the most probable interpretation, but it has to be admitted that other less conclusive ways of reading them may be possible. Even disallowing these, the conclusion would appear to be inescapable that the N.T. writers claimed to have a definite consciousness of the Holy Spirit's guidance throughout their work. And if such claims are made by such men, can they be shrugged off as either group hallucination or deliberate conspiracy? Rather their claims and the quality and character of their work match each other. Here is a key which fits the lock, and it is difficult indeed to believe that there is any other.

— H.W.

WEARY TRAVELLING

Before the Kingdom can be reached, there is much weary travelling to be endured — travelling which tends to lessen, if not to dispel, the delight with which the journey was commenced. Oftentimes we are tempted to murmur, or to wish we had not started. Our experience in this matter may be likened to some of the long trips occasionally taken for recreation and health. The prospect of the destination and its accompanying good is joyous. The journey is begun with cheerfulness and freshness. In time, however, it grows tedious, and gradually produces the inclination to grumble, and to wish that it had not been undertaken. But time carries one through it. The end is reached, and the pleasure realised. What is the lesson? In our spiritual journey, let us not bemoan its attendant discomforts and hardships, but cheer up. Let us reason with ourselves. Let us recognise the relative shortness of the journey, and buoy and encourage ourselves with the prospect of the joy at the end, remembering that the fatigue experienced in reaching it will intensify the happiness when attained (1 Cor. 2:9).

— A.J.

Precious Stones Reflecting Divine Glory

The Formation Of Gems

Among the numerous precious stones known to man, the following are mentioned in the Bible: (O.T.) — Sardius, Topaz, Carbuncle, Emerald, Sapphire, Diamond, Ligure, Agate, Amethyst, Beryl, Onyx, Jasper; (N.T.) — Jasper, Sapphire, Chalcedony, Sardonyx, Emerald, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst.

In addition, there are other valuable stones mentioned which cannot properly be classified as gems, such as bdellium, coral, alabaster and amber. Finally, there is the pearl, which does not fall into either of the two categories mentioned above.

A gem is valued because of the way it reflects light. It is composed of elements taken from the animal, vegetable and mineral kingdom, and formed, it is believed, in the earth or rock by tremendous heat and pressure.

Like everything in the Almighty's creation, gems are constructed in a distinct pattern, and have a definite order, which is invariably followed. There are seven forms in which the crystals are created. These seven crystal formations, or systems as they are called, are always arranged in a definite and repeated pattern according to the materials which go into their formation.

Bringing Out The Beauty

There is nothing attractive about the gem stone in its raw state. It is ugly in shape and void of colour, and a great deal of work has to be put in on it to make it an object of beauty.

First the earth that covers it must be washed away, and then the stone must be cut and polished to produce a good surface for refraction. This permits it to reflect the light. Without light, all gems are lustreless, and, appropriately, light itself is made up of seven colours always found in the same order: red, orange, yellow, green, blue, indigo and violet.

The stone is cut according to the pattern of crystal formation. The greater number of facets which the stone possesses, the more sparkle or fire it will give out. All gems have contrasting points of extreme hardness and softness, which can only be recognised by an expert eye. When the stone is cut, it is along the soft lines of the crystal. Should one of the hard lines be chosen, the cutter runs the risk of spoiling the stone by causing it to shatter into fragments.

Few stones are without flaws. When the stone is cut, these flaws must be removed. Part of the skill of the cutter is to be able to recognise and remove the flaws in order to produce a perfect gem.

All this provides the basis of

spiritual lessons of great profit to us as we search the Word, for Yahweh has used things of natural creation to illustrate matters that are precious to Him.

Yahweh's Jewels

The nation of Israel was the most precious people on earth in the sight of Yahweh. It is described as His "peculiar treasure" (Exod. 19:4), a "people set apart," "God's holy nation."

He chose Israel that it might reflect the beauty of divine light (Jer. 13:11), and thus manifest His glory in the earth. This light should have been reflected by them in spite of surrounding darkness, for men should have been able to see by the manner of life revealed by Israelites, that they were motivated by the Word.

But generally that was not the case. Flesh being what it is, most Israelites failed to measure up to that required of them, so that two classes were manifested in the nation: Israel after the flesh and Israel after the spirit. The former walked by the letter of the Law; the latter walked by faith. Israel after the spirit alone constituted Yahweh's "peculiar treasure," and not the nation as a whole.

When the nation rejected Christ, Gentiles were given access to the precious promises, and were invited to become "a people for the Name," sons and daughters by faith, portion of Yahweh's "peculiar treasure." It will be this community, out of those called both from Israel and the nations, that will be clothed upon with divine nature after the judgment at Sinai. The prophet declared:

"Then they which 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. And they shall be Mine saith Yahweh of Armies in the day when I make up My jewels, and I will spare them as a man spareth his only son that serveth him" (Mal. 3:16-17).

The word translated "jewels" in this passage is an interesting one. It is in the feminine gender, and signifies "that which has been shut up, a peculiar treasure." Yahweh's "hidden ones" are His "peculiar treasure" (Mal. 3:17; Isa. 26:20). Elsewhere they are spoken of as being "a garden enclosed, a spring shut up, a fountain sealed," expressions used in the Song 4:12 for the bride of Christ. Again: "How beautiful are thy feet with shoes, O prince's daughter; the joints of thy thighs are like jewels, the work the hands of a cunning workman" (Song 7:1).

At present, the bride but faintly reflects the glory of her husband Christ. In Song 5:10-16, he is described as resplendent in precious metal and gems, symbols of his spiritual character which she, in turn, is called upon to reflect. She will constitute Christ's adorning as predicted in Isaiah 61:10:

"I will greatly rejoice in Yahweh, my soul shall be joyful in my God, for He hath clothed me with garments of salvation. He hath covered me with a robe of righteousness, as a bridegroom decketh with ornaments, and as a bride adorneth with her jewels."

As jewels, the saints have to be carefully selected and prepared. They are taken from "the earth," and firstly cleansed by the washing of the Word in preparation for the shaping and polishing. The flaws in their characters are noted by

Yahweh, the skilful Artisan, and are removed by the circumstances of discipline that He brings upon them. In His hands the work is done carefully, so that the gem is not harmed, but improved, thereby. The final polishing will be effected when immortality is bestowed, for only then will a perfect reflection of the divine character and nature be revealed.

Sometimes the means whereby this final glory alone can be developed introduces us to aspects of chastening that are hard to bear, to the point when it seems beyond endurance, but consolation and help can be gained by the Word and prayer. All "manner of sin" can be forgiven if we go about it the right way, and we are never entirely lost if we seek the divine aid. Consider the example of king David. His sin with Bathsheba could not be forgiven under the Law, for there was no sacrifice to atone for it, but through Yahweh's grace that flaw in his character was removed.

Frequently the flesh is very hard and resistant to God's will, requiring great skill on the part of Yahweh to cut out the flaws. A case in point is Paul. He bitterly opposed Christ, and was such a character as required hard treatment to effect a change. The cutting of a diamond is the best example of the natural illustration of this process. The diamond is the hardest of gems. It has the most complex crystal system of all the stones, and this renders it the most valuable. The great number of facets it possesses gives it the greatest brilliance and reflective power. When a diamond

is cut, there is revealed on the lines of softness and hardness, knots of hard crystal. These must be cut out. When this is done, a noise is heard almost like a human cry of pain. But unless those knots are removed, the stone loses its value because they inhibit the passage of light through the crystal. Yahweh is light, and this light must be reflected through His "jewels" before they will reflect His glory.

When the saints have acquired the final polishing of immortality, they will constitute the "precious fruit brought by the sun" of righteousness; and as the "precious things of the moon" or priesthood, they will proclaim a pure doctrine to enlighten the gross darkness of the people (Rev. 22:2; Deut. 33:14-16). With Christ they will constitute the house of precious stones, the New Jerusalem (Ps. 144:12; Isa. 28:16; Rev. 21:11).

Israel's Precious Gems

The most comprehensive lists of precious stones found in Scripture are contained in Exodus 28 in conjunction with the breastplate of the High Priest, and in Revelation 21 in connection with the New Jerusalem.

However, it is extremely difficult to identify most of these stones as far as modern names are concerned, and therefore, in some cases, even the colour is in doubt. We therefore are forced to consider what the Scriptures record concerning them.

The following is an outline of the stones in the breastplate as they were set out in their four divisions:

1st line

1st Stone	— Sardius	— Red. Heb. Odem, or Adam stone	— Judah
2nd Stone	— Topaz	— Yellow. Heb. Pittah	— Issachar
3rd Stone	— Carbuncle	— Red-Brown. Heb. Baregeth	— Zebulun

2nd line

4th Stone	— Emerald	— Seagreen. Heb. Lophek	— Reuben
5th Stone	— Sapphire	— Deep-blue. Heb. Sappir	— Simeon
6th Stone	— Diamond	— Clear. Heb. Yahloam	— Gad

3rd line

7th Stone	— Ligure	— Purple. Heb. Loshem	— Ephraim
8th Stone	— Agate	— Grey. Heb. Shebu	— Manasseh
9th Stone	— Amethyst	— Violet. Heb. Achlamah	— Benjamin

4th line

10th Stone	— Beryl	— Greenish-blue. Heb. Tarshish	— Dan
11th Stone	— Onyx	— Striped black and white. Heb. Shoham	— Asher
12th Stone	— Jasper	— Opaque. Heb. Yahshpheh	— Naphtali

Of all these stones, authorities are agreed upon the identity of only three: those of the second line.

However, we are not concerned so much with the identity of the stones as their spiritual significance. This is determined by examining the word used for the stones, their properties (where this can be determined), colours, and the names of the tribes inscribed on their surfaces.

Each stone was set in its own individual setting of gold, and then placed on the linen ephod which

measured approximately $8\frac{1}{2}$ inches square. The breastplate was called the breastplate of judgment, and was worn by the High Priest when he ministered for the people. It represented the true Israel of God. The stones made up the Urim and Thummim, through which God spake to His people upon occasions.

We propose considering the second line of stones (those that can be identified with a degree of certainty) in a further article.

— R.W.

The Benefits Of Trouble

Trouble was an ingredient in the process of Divine discipline. Therefore we must not be cast down at the occurrence of trouble. It was the reverse of an evidence of God's disregard. There was a sense in which trouble did not trouble us. There was much trouble in the world; times of excitement were abroad; sensation after sensation were looming in the air; and men's hearts were failing them. Ours, on the contrary, were gathering strength. We were able to recognise in the accumulating troubles in the world tokens that the coming of the Lord draweth nigh.

— R.R.

"Men as they are, and not as they appear in the atmosphere of human narrative, are best described in the sober and literal words of the Scriptures which tell us that rich men are a lie, and poor men a vanity, and all the glory of man as the flower of the field. While they live they are full of shortcoming and trouble — a fragile organisation of corruption in the best state, and in a generation, disappear one and all in native dust."

— R.R.

"The Passover is eaten with bitter herbs, but it leads to the promised land."

— R.R.

From an Autograph Album

As a little light relief from the heavier articles that grace the pages of *Logos* we publish the following answers to questions submitted to Brother Roberts and answered by him under protest. They were taken from a Sister's Autograph Album.



MY PROTEST: I have been desired, then asked, then requested, then entreated to answer these questions. The words of Paul, "When I became a man I threw away childish things," express the feeling excited by the proposal. But other words of his say, "Let us please one another for good to edification." So I squeeze myself down to a narrow place in the attempt to comply.

Where would you best like to live?
— Scarcely anywhere at present!

What are your favourite amusements? — How much money is there in an empty purse?

What is your ambition? — To obtain divine recognition at the reappearing of Christ.

What is your idea of happiness? — Health, love, knowledge, wisdom, hope, goodness, and wealth to work them out.

What is your idea of misery? — A hopeless day after a sleepless night, with draughts, and squalling babies, and toothache.

What is your favourite character in history? — There is only one historical character without flaw: "He is thy Lord, worship thou Him."

What historical character do you most dislike? — The devil, alias the old man of the flesh.

What is your favourite character in fiction? — I don't deal in fiction.

What are your favourite qualities in man? — A man is no man unless he have an eye to see, a hand to do, a heart to love, and a tongue to speak kindness, truth and praise.

What are your favourite qualities in woman? — A woman should excel man, only we allow her a little less strength, skill and authority.

What are your favourite authors and books? — There is only one Author and one book; all others are sounding echoes.

What are your favourite painters and pictures? — Painters? Pictures? Shadows feeding pride on praise, and luring onlookers to empty thoughts.

What are your favourite actors and plays? — Men who act the Truth, and Records that show it.

What are your favourite musical compositions? — I haven't heard them yet, unless they are faintly reflected in Handel's Messiah.

What are your favourite names for men and women? — I used to have some, but they have disappeared under the association of the noblest names with the most contemptible characters.

What is your favourite flower, colour and perfume? — Who despises the fragrant, crimson Rose?

What are your favourite foods and drinks? — Those least interfered with by human manipulation.

What faults have you most toleration for? — No virtue is tolerable when it has become a fault, but give me a man who is overkind.

What is your favourite adage or motto? — In large matters: "Fear God and keep His commandments"; in small: "If you want a thing done, do it yourself," and be content when it is square enough.

Signed (Here is an earth-barbarism)
Robert Roberts — 10th May, 1897.



Conquest of Arabia and Egypt

“Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petrea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witness of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous, trees and shrubs! And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah’s accession to David’s throne, declares it to be ‘a day of Midian (Ch. 9:4-5) . . . Midianites and Ishmaelites are different names for the same people. They are separated from ‘the tents of Cushan’ by the northern extremity of the Arabian Desert . . . Habakkuk informs the reader, saying, ‘I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.’ The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King who begins his conquering career in Teman. Like his father David, he executes judgment upon the inhabitants of the South, before he obtains the sovereignty over the house of Judah in the midst of the land.”

— Eureka, vol. 3, p.599

Russia's Drive South

As we have outlined in an earlier Supplement (see pp. 192-200), coetaneous with the perfecting of the multitudinous Christ in the isolated fastnesses of Sinai, the international crisis of the last days will develop to a climax. The political Euphrates (Turkey) will be completely "dried up" by the Russian occupation of Constantinople (Rev. 16:12), and from that centre, Gog will complete the confederation of Europe by a pact of agreement with the Papacy. In line with the policy adopted by the Roman Emperors of Constantinople, he will change in his attitude towards the Catholic religion and proceed to "honour a god (the false prophet of Rev. 16:13) whom his fathers knew not" (Dan. 8:25; 11:38).

This modification of Soviet policy, and unification of Europe, will be considered as propitious for peace. Daniel predicts: "By peace he shall destroy many" (Dan. 8:25), and Paul adds: "When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. 5:1-2). The peace, such as it will be, will be shattered by a Russian attack upon the Middle East, and particularly against Egypt. This will constitute a reversal of present Soviet policy, and may well be brought about by a hardening of Egyptian-Arab attitude towards Russia as its intention of world domination becomes obvious.

The attack will be pressed home by sea, land and air. By-passing mountainous terrain of central Palestine, the northern confederacy will drive down along the coastal plains, moving swiftly south to occupy Egypt. Daniel declares:

"He shall have power over the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps" (Ch. 11:43).

It is important to notice that this takes place before Gog, in company with all the nations of his confederacy, is gathered to Jerusalem to battle. Thus:

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away

many. And he shall plant the tents of his pavilion between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Ch. 11:44-45).

Tidings Out Of The East And North

These tidings trouble the northern power when it is entrenched in Egypt, so that the cause of them must be sought to the north and east of that country. Jerusalem is north of Egypt, and Sinai is east of it. The concentration of the military potential of the Western Powers at Jerusalem in conjunction with Israel, will cause Gog to move towards that centre, for the moment ignoring the confusing and bewildering reports that are coming in from the east, from towards Sinai.

These, doubtless, will relate to the activities of Christ as he prepares his forces, and moves his arm out into the arena of conflict.

Thus, three hostile forces will be gathered in the Middle East. The Gogian confederacy will occupy Egypt and the coastal plains of Israel; the Tashian confederacy (Western Powers) will be concentrated to the east of the land, including the territories of Edom, Moab, and Ammon; whilst in the precincts of Sinai, Christ will organise his army as Yahweh Sabaoth.

Yahweh Sabaoth is the militant title of Deity. It signifies *He who will be manifested as Armies*, and is prophetic of the Army of immortals gathered under Christ. Christ's followers are chosen of him to be soldiers (2 Tim. 2:4), and during the period of their probation are in training for the future conquest of the world.

Isaiah, predicting the "increase of government and peace," and the universal "establishment of justice and judgment" in Messiah's kingdom, declares: "The zeal of Yahweh Sabaoth will perform this" (Isa. 9:7). The zeal of this army of immortals, manifesting the power of Yahweh, with Christ as its Commander, will wreak havoc upon the Gentiles, set up again the throne of David, and extend its influence throughout the world. The words of Psalm 149 will then be realised:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of El (divine

strength) be in their mouth, and a two-edged sword (the power of the spirit — Heb. 4:12) in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honour have all His saints: Halleluyah (Praise ye Yah)."

Again:

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:11-14).

But though all the saints will identify themselves with the work of conquest, it is obvious that only a representative army will be required at Armageddon. The glorified saints will be organised into the "eyes" (Zech. 4:10), "arms" (Isa. 40:10), "name" (Isa. 30:21), and "feet" (Zech. 14:4) of Yahweh, each having a specific work to perform. Some saints will be given the work of teaching, others administration, others occupying conquered territory, others directing the work of conquest.

Many of those glorified who were living contemporary with Christ's coming, will need to tend their own children (Ezek. 47:22-23) of tender age. They will be exempt from the work of conquest therefore. On the other hand, Zechariah refers to "the feet" of Yahweh standing upon the Mount of Olives (Zech. 14:4). These "feet" are not exclusively the feet of Christ, though Christ will be there, but the multitudinous Yahweh, the glorified "people of the name" (Acts 15:14). They represent the contingent of the saints who will "walk through the land" conquering the nations. In *Eureka*, vol 2, p.562, Brother Thomas refers to them as "the pedal pillars of fire," that is "the feet" of the multitudinous Christ which were "as if they burned in a furnace" (Rev. 1:15). They represent the army of the multitudinous Christ, as it marches forth to war.

Arabs First Disciplined

The evil tidings will cause Gog to leave an army of occupation in conquered Egypt, and move his main forces north to meet the threat of the combined Western powers in that area, whilst, meanwhile, Christ will move forth from Sinai.

The first nations to feel the weight of his might will be those in close proximity to Sinai: the Arabs. They are to be disciplined, brought into subjection to Christ, and then, after Armageddon, removed from the land promised to Abraham and his seed, and transferred to one of their own. At that time, they will be taught the precepts of righteousness, and will ultimately accept Yahweh of Israel as their God.

Therefore, the Arabs are to find an honoured place in the Kingdom of God.

This destiny is quite contrary to that predicted of Edom. The latter power will be completely overthrown, and will be "as though it had not been" (Obad. 16; Ezek. 35:14-15). The Scriptures refer to two Edoms: historical Edom and typical Edom. The ancient nation is historical Edom, and was entirely overthrown. The Gogian confederacy will be antitypical Edom, and, likewise, will be utterly destroyed.

Not so the Arabs; showing conclusively that they should not be confused with Edom. Isaiah declares of the Arabs:

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall SHEW FORTH THE PRAISES OF YAHWEH. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up WITH ACCEPTANCE ON MINE ALTAR, and I will glorify the house of My glory" (Ch. 60:6-7).

The Arabs are to be disciplined and converted; but how will this be done?

The answer is the first by the sword; and the latter by instruction in the word. In confirmation of this we direct attention to the prophecies of Habakkuk 3 and Isaiah 21:13-17.

Habakkuk's Prophecy

In his prophecy of the future (Ch. 3), Habakkuk described how the Mighty One shall come in from Teman, or the south, and will first move against the territories of Midia and Cush. "Eloah," he declared, "shall come in from Teman, and the Holy One from Mount Paran" (v.3). Then, referring to his conquests, he declares:

"I saw the tents of Cushan in affliction, and the curtains of Midian did tremble" (v.7).

The tents are described as being in affliction and trembling because of the Mighty One, as he marches from Sinai through the territory of Midian and Cushan.

Where are those territories located?

Midian was a son of Abraham by Keturah. His descendants formed one of the tribes of the desert which ultimately developed into the Arab peoples. The land of Midian is adjacent to the gulf of Aqaba, stretching along the Red Sea coast. It will be recalled that Moses' wife, Zipporah, was a Midianitess (Exod. 2:16-22).

Significantly, in Numbers 12:1, she is also described as an "Ethiopian woman" or a Cushite, as the margin renders it. It is obvious, therefore, that tribes of Cush occupied territory close to that of Midian. Intermarriage took place. These Cushite tribes can be identified with the Arab powers of Sheba and Dedan, referred to in Ezekiel 38. In Genesis 25:3, Sheba and Dedan are listed as descendants of Abraham, whilst 1 Chronicles 1:9 traces them through Cush. It seems that somewhere along the line of descent, some of the descendants of Abraham through Keturah, intermarried with those of Cush, and that the "tents of Cushan" of Habakkuk, 3 relate to the Arabian descendants of Cush through Abraham.

It is significant that Habakkuk describes the "affliction" and "trembling" of these Arab powers as the first work in the Mighty One's march of conquest.

The Oracle Concerning Arabia

Habakkuk's prophecy is supported by other Scriptures. Isaiah refers to the effect of Christ's conquests as "a day of Midian" (Isa. 9:4-5). The "curtains of Midian trembled" on that

terrible day when Yahweh caused a panic to sweep the nation when they heard the shout of Gideon's three hundred warriors, and saw the flashing lights of their torch-bearing trumpeters. A similar "day of Midian" is in store for the modern Midianites when Christ manifests his power in the land. Their ancient enmity against Israel will cease; their jealousy against the people (a heritage from their father Ishmael) will pass away; and after they have been humbled by the discipline of divine judgment, they will be blessed in Abraham their forefather in fulfilment of the type.

It is recorded that prior to his death, Abraham called his sons before him, and giving them each gifts, sent them away eastward out of the territory which Isaac was to inherit (Gen. 25:6). Earlier he had been told that "the son of the bondwoman would not be heir with Isaac" (Gen. 21:10), but that he would "dwell in the presence of his brethren" or in close proximity to the land (Gen. 16:12). These promises will be fulfilled at Christ's coming. The disciplined and humbled Arabian tribes will be sent eastward from the land to be inherited by Israel after the flesh, to a territory of their own which though today it is desert, it will then "blossom as the rose."

Of course, the disciplining, educating and settling of the Arabs in their own territory will be a work of time. They will be disciplined by Christ before the battle of Armageddon, but not settled in the land "eastward" from that promised Isaac, until after the defeat of Gog's forces.

All this is indicated in a remarkable prophecy recorded in Isaiah 21:13-17. We invite the reader to compare the following rendition (based upon the Revised Version) with the Authorised Version:

"The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty, they shall meet with bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war" (Isa. 21:13-15).

Here is a prophecy referring to a time when the Arabs will hospitably

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assist with bread and water those who flee from "the grievousness of war." It is a "latter day" prophecy, relating to the "evening time" of Yahweh's purpose.

Who will be caused to flee from the ravages of war at such a time? The answer is, Israel. When Russia moves south against Egypt, and north against Jerusalem, it will be the Jewish people who will suffer, and who will be forced to flee east as refugees from Gog's attack. Under present conditions, it would be just as perilous for those refugees to fall into the hands of the Arabs as it would into those of the Russians, but when this shall take place, a change will have come over the Arabs. Those of the south (of Teman) at least will succour the fleeing Israelites, meeting them with "water and bread" a symbolic act of kindness (cp. Deut. 23:4).

What will cause the change? The prophecy of Habakkuk 3 supplies the answer. The Arabs of the south have felt the weight of Christ's power, and part of the terms of capitulation is that they desist from their ancient enmity against Israel, and assist them in their extremity. Having experienced the chastening hand of divine judgment, the Arabs will assist to provide a covey from the storm to Israel from the face of the spoiler.

The Arabs Transformed

But why is it that the Arabs are referred to as "dwelling in a forest at evening"? The answer is, because of the great transformation that is to take place in both the Arabian people and the place of their abode. They are to inherit the Arabian peninsular, which will then be changed from a desert to a place of greatest fertility, fulfilling the prophecy: "the desert blossom as the rose." Isaiah refers to this coming change:

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen (Ch. 43:19-20).

In Eureka vol. 3, p.598, Brother Thomas renders portion of this as: "The living things of the plain shall glorify me, swift things and the daughters of voracious ones" (the "wild Arabs" figuratively "the dragons" and "owls" or "ostriches")."

In this passage, Isaiah shows the reason why the Arabs are dealt with first by Christ. It is in order that due preparation might be made for Israel in view of the impending crisis.

Other places speak of the great changes to be wrought in the lands to be occupied by the Arabs. Isaiah 35:1-2 refers to "the wilderness and solitary place" rejoicing, and blossoming as the rose, because "the glory of Yahweh and the excellency of the Elohim (the multitudinous Christ) shall be manifested."

This glory will be manifested by the multitudinous Christ (see 2 Thess. 1:10) as the work of conquest is commenced. In Chapter 41:18-20, Isaiah describes how that "rivers and fountains of water" will break forth throughout those areas of the Middle East that are today arid wastes.

The capitulation of the Arabs to Christ's power will be followed by a demand that they give glory to Yahweh:

"Let the wilderness and the cities thereof lift up their voices, the villages that Kedar doth inhabit: let the inhabitants of the rock (or "the rocky country" - Arabia Petrea — Brother Thomas) sing, let them shout from the top of the mountains. Let them give glory to Yahweh. Yahweh shall go forth as a mighty man; He shall stir up jealousy like a man of war; He shall cry, yea roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once" (Isa. 42:11-14).

Thus this prophecy, which speaks of Christ, also refers to the Arab tribes acknowledging the conqueror and submitting to him. One of the terms of capitulation and cessation of hostilities will be the agreement on the part of the Arab tribes to cease their ancient hostility towards Israel. Thus, appropriately, at the time when Abraham is

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again in the land, he will play a part in solving the ancient enmity that has existed between the descendants of his two sons.

A Specific Time

The "oracle concerning Arabia" also speaks of a specific time in which the prophecy will be fulfilled. The A.V. reads:

"For thus hath Yahweh said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail; and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished; for Yahweh Elohim of Israel hath spoken it" (Isa. 21:16-17).

There may have been a partial fulfilment of this prophecy in the days of Sennacherib, in which, with in a year of Isaiah uttering it the Assyrian had so imposed his fear upon the countries adjacent to Judah, that even the Arabs were induced to forsake their ancient hostility and assist Jewry against the common enemy; but if so, the fulfilment was only partial, and the prophecy still awaits its complete fulfilment.

The Hebrew word **hod**, rendered "within", could be translated "in yet" a year, and has been so rendered. Thus understood, it could relate to a specific time, rather than indicating that within the next twelve months the prophecy would be fulfilled. In other words, in order to emphasise the certainty of the unlikely prophecy, the prophet was instructed to state that Yahweh has determined a specific time for its fulfilment, without indicating when that shall be. We

know that there is a "set time" for Christ to return, as there is "a set time to favour Zion". There is also a "set time" when Arab hostility will be brought to an end.

This is further indicated by the next statement: "according to the years of an hireling." This again relates to a computed, appointed time, as is indicated in Job 7:1. Such expressions emphasise that the prophecy is without doubt: it will be fulfilled, and at the time appointed.

The succeeding statements show how it will be brought about. The "glory of Kedar," his warlike prowess, shall fail, and his ability to fight will be diminished. By what means? Through the action of Yahweh Elohim: the divine title expressing the majesty of Yahweh in the saints.

Kedar was the second son of Ishmael (Gen. 25:31), but like Abraham, he rose to the pre-eminence over his brother, so that sometimes the term is used for Arabia in general (Isa. 42:11; Ezek. 27:20).

To summarise. Having completed the judgment of the responsible, and sent Elijah and his associates to apprise Israel scattered abroad that their Messiah has returned, Christ, in company with other saints deputed for the war, will emerge from Sinai, and will discipline those Arab powers close to that area. It may possibly be this belligerent action that will comprise portion of the "tidings out of the east" that will trouble the Russian Gog and cause him to leave an occupying force in Egypt, and move his main forces north to meet the threat of the Western Powers at Jerusalem.

THE SMITING AND HEALING OF EGYPT

Christ Turns Against Egypt

Following the disciplining of the Arabs, Christ will move against Egypt. This is the order set forth in Habakkuk's prophecy (Ch. 3). He describes how that Yahweh's wrath will be expended against "the sea" prior to marching "through the land" to destroy the power of Ros (rendered "head" — v.13) at Jerusalem.

The terms used by the prophet are similar to those used to describe the

Exodus, for the former is the anti-type of the latter.

The Egyptians, like the Arabs, will be disciplined and forced to submit to the reign and teaching of Christ. The Psalmist (in a Messianic Psalm cp. v.18 with Eph. 4:8) outlined the purpose of Yahweh in these terms:

*"Rebuke the company of spearmen,
The multitude of the bulls, with*

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*calves of the people,
Till every one submit himself with
pieces of silver;
Scatter thou the people that delight
in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her
hands unto God.
Sing unto God, ye kingdoms of the
earth;
O sing praises unto Yahweh. Selah."*
— Psalm 68:30-32.

By "spearmen" is meant "reeds"; notice that the margin renders it as "Rebuke the beast of the reeds." This points directly to Egypt, so that Moffatt renders: "Check that brute of a Nile power."

Here, then, is a prophecy showing that Egypt, the ancient enemy of Israel, whose very name suggests oppression, will be checked by Christ in the day of his glory. The subjugation by Christ of that nation will be salutary in its ultimate effect, as the Psalmist likewise saw, for he went on to speak of "princes coming out of Egypt." There will be, as Isaiah shows, both a smiting and a healing of Egypt.

The Psalmist also spake of the "multitude of bulls and calves of the people" being rebuked, and here the reference is to apostate forms of religion. Again Moffatt recognised that, and rendered it: "the bullocks and steers of pagans." The plagues that Yahweh poured out upon Egypt in the days of Moses rebuked both the nation and its religion, and that also will be the case in the future. However, it will not be the religion of Egypt only that will be rebuked, but false forms of religion throughout the world.

This smiting will continue "until every one submit himself with pieces of silver." Surely, in this, we have a reference to the redemption money that every Israelite had to pay as "a ransom for his soul" (Exod. 30:12; Lev. 5:15). False religion will thus be rebuked until all accept the redemption that is in Christ Jesus.

The statement: "Scatter thou the people that delight in war," needs no comment. It will be the work of Christ, the prince of peace, to establish peace on a basis of righteousness, and in doing so "destroy those who

would destroy the earth" (Rev. 11:15, 18. Cp. Ps. 46:9; 72:7; Isa. 2:2-4; 9:6-7; 32:7; 66:12).

Then we have the promise: "Princes shall come out of Egypt." The word in the Hebrew is not the normal word for princes, but *chashman* from a root signifying that which is "firm" or "capacious." In the days of David, who composed the Psalm, Egypt was an extremely powerful nation, and its ambassadors could dictate terms. Here, however, they are shown pleading to God. Isaiah refers to this, prophesying: "They (Egyptians) shall cry unto Yahweh because of the oppressors, and He shall send them a saviour" (Isa. 19:20). The "princes" of the Psalm, therefore, are really ambassadors, and that is the word by which the Septuagint renders the term.

The Egyptian ambassadors, at a time of great crisis, will seek the assistance of God, who will provide them with a saviour, even the Lord Jesus. The result will be the extension of Christ's rule over Egypt. Ethiopia will then follow suit, and finally, all nations will be incorporated into his rule.

It seems incredible that Egypt should plead to the God of Israel for help, but more unlikely things than that have happened in the course of fulfilling Bible prophecy.

Is there any natural cause for Egypt, at a time of acute difficulty to send ambassadors to Christ for assistance? Yes, there is. The fact that Christ, at that time, will have disciplined the Arabs, and they have been given terms of help to them, would be quickly known in Egypt, and could cause the Egyptians (then under the heel of Russia) to seek the assistance of the anti-Russian forces from Teman. This call for assistance will bring Christ and his army of immortals down into Egypt, and against the remnant of the Gogian forces entrenched there as an army of occupation.

Egypt Conquered Before Armageddon

Can it be established that Egypt will be occupied by Christ and his forces before Armageddon? We believe that it can. For example, Habakkuk places it in that order, and his prophecy sets out the conquest of Christ from the time he emerges from Teman (Sinai)

until he is enthroned in Jerusalem.

But, in addition, the prophecy of Isaiah relating to Egypt, and which has not yet been fulfilled (see Isaiah 19:21) demands it.

Christ is represented as invading Egypt at the request of the Egyptians, who are suffering from the depredations of a "cruel lord and fierce king" who has previously occupied the land.

"And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them" (Isa. 19:4).

"They shall cry unto Yahweh because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them. And Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Yahweh, and perform it" (vv. 20-21).

The "cruel lord" is the King of the North of Daniel 11:40-45. He will move south against Egypt, and stretching forth his hands, will have "power over the treasures" of the land. It will be from his rapacious hands that the Egyptians will plead to Christ for deliverance.

But Daniel goes on to show that having occupied Egypt, the King of the North will move the main strength of his forces "the tents of his tabernacle" to a place "between the seas" (the Mediterranean and Dead Seas) in the glorious holy mountain, where he will come to an end by divine intervention.

This order of events, demands that Christ enters Egypt to break the power of Gog there, before moving north to Jerusalem, for otherwise, once the power of Gog is smitten so decisively at the latter place, there would be no need for the Egyptians to cry for help: they would have sufficient power of themselves to rise against the army of occupation.

But why should Christ move to deliver Egypt so early in the course of events? Because preparation must be made for the restoration of the Jewish

people abroad under the supervision of Elijah. As we saw in our previous Supplement (see pp.317-324), Elijah will supervise their return via Egypt and the north: across the Red Sea and the Euphrates. Therefore, in readiness for this eventuality, Egypt will be first smitten, or humbled, before Christ moves north to Jerusalem.

In his work of conquest, therefore, Christ will follow a pattern that will be of assistance to Israel after the flesh. By first disciplining the Arabs, he will prepare for the influx of refugees who will flee from before Gog when he ascends from Egypt to Jerusalem; and in disciplining the Egyptians, he will make ready for those Jews who will begin to return shortly afterwards under the supervision of Elijah and his associates.

In *Eureka* vol. 2, p.557, Brother Thomas suggests that the occupation of Egypt by Christ might well cause Britain to seek the assistance of the new power from Teman. He writes:

"The Russo-Assyrian King of the North will have inflicted this injury upon England (the invasion of Egypt), previous to Yahweh riding into Egypt upon the swift rainbowed cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will, doubtless, be rejoiced in by the British government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba and the King of Israel. In this event, 'her merchandise and her hire will be holiness to Yahweh: it shall not be treasured, nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing' (Isa. 23:18)."

However, we plan to consider the effect of Christ's invitation of Egypt a little more closely in our next Prophetic Supplement, God willing, in the course of which we propose to provide a more detailed consideration of Isaiah 19. — H.P.M.

Thoughts For The Times

The Hope of Israel

No man who believes that when he dies he will be conveyed to the skies has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be mainly of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. They are quite willing to leave all such details until they get there. Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire. It is very different with the Hope set before us in the Gospel. That hope is founded on God's covenants, made with the fathers of the Israelitish nation thousands of years ago. It relates to a state of blessedness to be realized upon the earth at a time when all sublunary affairs will be under the jurisdiction of His glorious Son, and when the authority everywhere will be placed in tried and trusty hands. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand it. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. Were the nations in the grasp of such a government now, what an altered state of things we should see! Is it not, think you, destined to become a divine reality? It is not too good to be true, for the mouth of the Lord hath spoken it! These are the things which belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate them without requiring our reason to abdicate her throne. They satisfy the profoundest instincts of our being, and the most exacting benevolence can ask for nothing more.

The Man, Christ Jesus

(Reading: Hebrews 9)

In a consideration of the great work performed by Jesus Christ, Brother Roberts presents the following comments, reminding us of the extremely privileged association we have obtained as "brethren of Christ."

—:—

Christ was more than man. We may overlook this in the efforts which have rid us of the false conceptions derived from "the vain traditions of our forefathers." He was a man, but a man who was a vehicle of manifestation of God, and that God, the eternal God, even the Father. The manifestation was a progressive one, but real at every stage — fainter at the beginning than at the end, but as real at the beginning as at the end. A rose in the bud is as really a rose in nature, as when it is full blown. The babe that received the adorations of the wise men of the east, and whose birth was that same night angelically signalled on the plains of Bethlehem, was as really the manifestation of the name of the Father as the glorified man who felled Saul of Tarsus to the earth with his brightness. The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for this impress, there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh, in

which dwelleth no good thing, never could have yielded such a perfect character as that of Jesus, unless the Father had taken hold of it and wrought it for us into such a pattern. It is "of God, that he (Christ) is made unto us wisdom, and righteousness, and sanctification, and redemption."

Tried And Perfected

This in no way excludes the fact that the perfect man so made for us, was of the same physical nature, and put to the proof, and in all points tempted like as we are. Without temptation, the perfection of the result would not have been manifest. The best characters, even among men, are not pronounced or seen to be the best till they have come through fire. And it was needful for the perfection of this most glorious of the works of God upon earth, that in suffering, its excellencies should be tested and made manifest. But though put to the proof, it was in itself, the excellent thing God had made it — a pattern of His own character, the exhibition of His own excellence, the interposition of His own power and kindness for the salvation of His people from their sins. At thirty years

of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fullness, the manifestation entered upon a fuller phase; but it was the same manifestation; the manifestation of God among men; the exhibition of the Word made flesh — a man who was one with the Father — sanctified and sent forth into the world by the Father, for the manifestation of the Father's name and the accomplishment of the Father's work. When this work in the flesh was accomplished — when having, through the Eternal Spirit, offered himself on the cross, without spot unto God (Heb. 9:14) he was raised from the dead and glorified, and transformed into luminous and powerful spirit-substance, the manifestation of the Father's name was complete, with the result of giving to mankind such a head as their every need calls for — a head that appeals to every sympathy and strikes the cord of our deepest admiration, and evokes our highest praise. Talk of "Heroes"! They are mostly figments of the imagination. The gentile gods are stucco when you come close to them. The excellencies of Christ are such as grow in brightness in proportion to our contact and acquaintance with them. They cannot be exhausted: they cannot be exaggerated. "The fulness of the godhead bodily" is the only description that at all approaches an accurate description.

His Glorious Destiny

Here is a man glorious in himself. Raised from the dead, he dies no more. Death has no more

dominion over him. Time makes no difference to him. After 1,900 years, he is as strong, and enduring, and glorious as at the first moment of his glorification. "The same yesterday, today, and for ever." Who among the sons of the dust can compare with him? Not only is he glorious and everlasting in himself, but he has hold of the fundamental force of the universe (the Spirit of God) in such a way that he can control things. "Power over all flesh" is the Father's gift to him — "all power in heaven and in earth."

What he can do in the exercise of this power has been illustrated. He can stop a storm: **he can produce bread from the abstract elements, without the circuitous process of agriculture.** He can discern the secrets of the human mind at any distance: he can make the dead alive again. All this he did when upon earth. Greater marvels wait, as his attested promise declares. He will summon the generations of the chosen dead from the dust of ages: he will reproduce their lapsed identities, and clothe them with a glorious immortal nature like his own.

Meanwhile, he regulates the affairs of the nations, guiding them to the forms and combinations required by the Father's purpose from age to age: and at the same time, manipulates the individual affairs of his people, bringing trouble for good, or averting evil that would be calamitous, directing personal ways in the labyrinth of human circumstance, and making intercession for them by name with the Eternal and Holy Father to whose presence he has been exalted.

These are the attested facts of the case. Who, recognising them, could be guilty of the folly of naming other names with his, or burning incense at the shrine of

other and so-called greatneses, which are no greatneses at all, but shimmers of delusive substances in the dark.

The Story Of The Birds

The Osprey: Bird of Merciless Power

"And these shall ye have in abomination . . . The osprey"
(Lev. 11:13, Deut. 14:12)



Near lakes, rivers and the sea-coasts of many countries is found the osprey : one of the fishing hawks, with a large thick neck, crooked broad wings and vicious talons. It is a bird of prey, seeking its sustenance from the waters. Its foot is especially equipped with powerful claws which turn in, thus giving it far better ability for gripping, than for walking. When it grasps its prey, its talons tighten reflexively, preventing the escape of its victim.

It combines viciousness with beauty.

It is noted for a graceful, effortless flight, as it sweeps along the ridges and waters of the sea-coast. Using the rising air-currents, it can soar and fly for great distances upon its powerful wings without flapping them. In fact, an osprey clocked at two points along a ridge, was travelling at 80 miles an hour without flapping its wings! And so, it streaks across the sky.

In its hunt for food, it is undoubtedly spectacular.



THE OSPREY ALIGHTING

When an osprey sights fish swimming below, it hovers for a moment, then closes its wings and drops swiftly and accurately upon its prey. It strikes the water with great force, feet first. There is a splash and the bird may disappear for a moment beneath the surface of the water. Quickly it rises with the fish in its powerful talons, it

spreads its broad wings, shakes the water from its plumage, and flies away to devour its catch. As it soars aloft, it adjusts its talons to carry the fish head foremost, and this reduces air resistance to a minimum.

Its huge nest is built of sticks and sea-weed upon some large rock or stunted tree.

But it is merciless to its young.

It is said that before its young are fledged with feathers, the osprey makes them gaze on the sun, then will kill or cast out of the nest, such as wink or have their eyes watery. It has little tenderness for them, desiring only that they should be strong birds in their own right. There seems to be no "feeling" for the young: no desire to help them in their weakness to develop into mature birds.

Merciless Power

The only Bible references to the osprey are contained in the two verses at the head of this article. The Law categorised the bird as "unclean," and warned Israel to avoid it. The original Hebrew word is *ozniyah*, signifying "strength." It is derived from the word *owz*, which is commonly translated "strength, force, security, majesty, praise," and comes from a primary root, "to be stout (thus to harden, impudent, prevail, strengthen, strong)."

Strength is a Divine attribute, for Moses declared:

"Yah is my strength (owz) and song, and he is become my salvation" (Exod. 15:2).

But with Yahweh that strength is wonderfully combined with mercy:

"Thou in thy mercy hast led forth the people which thou has redeemed; thou hast guided them in thy strength unto thy holy habitation" (v.13).

With the young, tender nation of Israel, just born from the dark womb of Egypt, Yahweh carefully protected, nurtured and developed them. He watched over them to succor them, and strengthen them as they were brought through the privations and difficulties of the wilderness. Unlike the osprey, He did not unlovingly turn out of the nest the young Israelites unable at that time to face the rigors of the day — but He sent prophets to educate them (Jer. 7:25), and it was only when they finally rebelled against Him that Divine judgment came!

The osprey typifies the desire for self-preservation. It is concerned only with the manifestation of power for its own benefit, so its young are unmercifully destroyed if they are unable to gaze into the strong light of the sun. This attitude is also seen in its fierce descent and violent plunge into the waters in search of prey and its proud swing skywards, with the writhing fish in its powerful talons.

It is a picture of power — but of power untempered with mercy.

Such is abhorrent to Yahweh. He has declared:

"Let not the mighty man glory in his might . . . but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am Yahweh which exercise lovingkindness, judgment and righteousness, in the earth: for in these things I delight, saith Yahweh" (Jer. 9:23-24).

God will not tolerate error or wickedness, but He does recognise our weakness. Knowing our state, that we are unable of ourselves to

"look upon Him and live," (Exod. 33:20), He is able to encourage us and to lift us up over the tribulations and difficulties of the way, and to strengthen us in godly ways.

A Power-Mad World

Like the "unclean" osprey, men are obsessed with a desire for abundant power and will destroy every indication of weakness in the insatiable pursuit of their aim. Such were the mighty men of Noah's day who saw in the godly habits of that man of faith an intolerable weakness. Jude speaks of the power-mad brutality of that period.

" . . . the ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him . . . having men's persons in admiration because of advantage" (Jude 15-16).

Men love power. They will not hesitate to use the forces at their command in order to wage war against the weak, to bring desolation and death upon their enemies.

The power-conscious in Christ's day were led by the scheming Sadducee, Caiaphus, who dedicated himself to the destruction of the righteous for his own ends. He declared to his cohorts:

"It is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50).

Thus the Lord Jesus Christ was thrust out of the Israelitish nest by the power-mad leaders to perpetuate their influence. But God's designs are stronger than man's — and in His due time the Lord was resurrected to eternal power.

"All power is given unto me in heaven and in earth" (Matt. 28:18).

Divine power is tempered with mercy. It is a power which takes into account the weakness and infirmity of those who desire to attain Godliness. In this we can take courage. Through our family relationship based upon our baptism into Christ, we can rest confidently upon the power and the mercy of Heaven. As the High Priest:

"He has compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity" (Heb. 5:2).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

He understands our needs and provides for our development. He will guide the erring and stimulate the depressed. In this, the Lord is unlike the merciless osprey. We can rest confidently in His care for our welfare.

Ospreys In The Ecclesia

Unfortunately, power-mad brethren are sometimes found within the Ecclesia. They devastate the Ecclesia - nest, destroying those who may be "weaker" and not able to attain the ability of the "strong" (cp. Rom. 15:1). The osprey-like are not as interested in the well-being of believers, as in the attainment of positions of power and prestige.

Plunging from the "heavens" upon their unsuspecting prey, they catch it in their powerful talons and bear it away. Such were the Judaising brethren who, on many occasions, opposed the work of Paul, to draw away disciples to

themselves. Rigid in their requirements, they refused to concede the principles of grace, "demanding that men be circumcised after the manner of Moses" (Acts 15:1). They preferred to destroy rather than save. Concerning others of similar character, Paul declared:

"There be some that trouble you and would pervert the Gospel of Christ . . . let such be accursed" (Gal. 1:7-8).

These men delight in the show of power and love to count the large number of their followers. With powerful talons, they take the unsuspecting off guard, and, "many follow their pernicious ways" (2 Peter 2:2). Therefore:

"Through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingered not, and slumbereth not" (v3).

They had a desire for present power and prestige. To obtain this, they moulded their words to suit their ambition. Those who would not follow them, were "destroyed."

But Peter pronounced their destruction!

Israel had to avoid the "un-

clean" osprey, and were thus instructed not to imitate its evil characteristics. Whilst aiming to achieve "power with God" (the meaning of the name "Israel"), they were to blend the divine attributes of "lovingkindness, judgment and mercy." The Lord Jesus Christ did this perfectly. He manifested qualities that graced the power he possessed. His consideration for us is a source of encouragement, midst the disappointing and frustrating features of life.

"Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12-13).

When Ecclesial problems and temporal pressures cause a tiredness and weakness that we wish could be averted, it is most encouraging to have the support of others, added to the divine strength derived from the Word and Prayer, to continue the work begun. The osprey in the Ecclesia will soon become extinct, when "lovingkindness, judgment and righteousness" will be manifested in the earth.

— G.E.M.

"Australia Should Back Israel"

The President of the Australian Council of Trade Unions (Mr. R. Hawke) recently visited Israel, and proposed that Australia should "throw her resources, strength and influence" behind Israel's quest for security. Speaking at a Tel Aviv news conference at the end of a visit as guest of Israel's Histadrut (Trade Union Federation) Mr. Hawke declared that Israel had the "unequivocal right to peaceful existence." The time will come when Australia, as one of the "young lions", will support the nation of Israel in the days of "Jacob's trouble." That overtures of this nature are already being expressed, is a cause for the encouragement of the faithful.

The Death-Principle

There is a principle, element or peculiarity in our constitution (it matters not how you word it) which leads to the decay of the strongest or the healthiest. Its implantation came by sin, for death came by sin; and the infliction of death and the implantation of this peculiarity are synonymous things. (R.R.)

Exposition

JUSTIFICATION BY FAITH

"Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" — Rom. 5:1-2.

More Than Belief Necessary

Justification by faith is a grand and apostolic doctrine, but, as held by many at the present day, it is the very reverse of this, for it means, in the mouths of such, that a simple belief of the gospel (and that, of course, an unscriptural one) unaccompanied by baptism, is sufficient to procure justification. This idea, however, as all Christadelphians know, is not less an erroneous one than the dogma of Romanism from which it was the reaction. The truth of the matter in this as in other cases, occupies a middle position between the opposite poles of error.

The Epistle to the Romans is regarded as the great stronghold of the popular doctrine alluded to, and such parts of it, in particular (as chapter 4), are confidently appealed to by the many as teaching it unmistakably. If this be indeed the meaning of the apostle, no wonder he was imagined by Luther to be in hopeless conflict with the Epistle of James, and that that Epistle was styled by the reformer one "of straw," nor that a non-natural meaning has to be put upon the various passages — some of them to be found in the writings of Paul himself — that go to show that baptism has an essential place in the means whereby justification

can be obtained.

The language of Romans 4:2-5 is, however, an example of that to be found in other places, which, though on the surface appearing to countenance popular errors, has but to be examined in the light of its context, and the teaching of Scripture elsewhere, for us to see how far it is from upholding "orthodoxy"; nay, how completely destructive thereof it is.

There can be little doubt that the great secret of the common misunderstanding of the passage in question is, that the nature of the "faith" and "works" referred to by the apostle is not apprehended. To appreciate his argument, it must be borne in mind that he had been engaged in the previous part of the epistle in showing the inefficacy of the Mosaic law as a means of justification. The Jew could only obtain the righteousness or justification which the law offered by observing all its commandments (see Deut. 6:25; Rom. 10:5), or, in other words, by its "works"; but the law could not bestow justification, because it was "weak through the flesh" (Rom. 8:3). It set men to earn eternal life by a perfect obedience. In contrast to all this, the apostle introduces the way by which God proposed

to justify freely all who believed the truth, whether Jews or Gentiles (Rom. 3:21-24). But how? Let Peter, in the house of Cornelius, answer: "Through the name of Christ, put on in baptism" (Acts 10:43,48). It is just as if a very wealthy man should say to someone quite incapable of ever earning a million of money: "I offer this sum to you freely, if you will accept my condition, which is that you take my name, according to law. When you have done this, the money will be yours." It would be no use such an one replying: "I accept your condition, give me the money"; he would have to show his acceptance of the condition by carrying out the required formalities necessary in the assuming of his benefactor's name before the money would be his. Substitute for "accepting the condition" and "taking the name," "believing the gospel" and "being baptised," and the true relation of faith and baptism to justification is seen. This parallel is a closer one than many would think, inasmuch as "the gospel" includes an annunciation of the condition (baptism) on which a believer of it can obtain justification. Remission of sins in Christ's name was part of the gospel to be preached among all nations (Luke 24:47), and as we have seen, this name can only be taken in baptism. Hence for one to say that he believes the gospel, and yet to refuse to submit to baptism is to be guilty of great inconsistency of conduct. It is a professing to accept the conditions whilst neglecting to carry them out. "Ye are all the children of God by faith in Jesus Christ," wrote the

great Apostolic champion of justification by faith, "for," he continues, "as many of you as have been baptised into Christ have put on Christ" (Gal. 3:26-27).

The Faith Must Be Active

These considerations, and the remarkable language used in Romans 4, show conclusively that "faith," in the apostle's use of the word, is an active, living belief of the gospel, which finds expression in the first instance in immersion into the name of Christ, and is, therefore, not a mere assent of the mind; whilst the "works" he has in view are acts of continued unbroken obedience to a divine law, and not one act like baptism, springing from faith.

The whole matter may be brought to a focus by using an illustration taken from that great discourse on faith (Heb. 11) and which is more to the point, inasmuch as it contains words exactly similar to some of those we have been considering. "By faith, the walls of Jericho fell down" (v.30). If this had been all the information available as to the incident alluded to, and our orthodox friends had applied the same principle of interpretation here as they do in dealing with the parallel expression in Romans, they would doubtless have assured us that we were to understand that Israel simply believed that the walls would fall, and that instantaneously down they came. If this had indeed been the shape events had taken, we should have in the incident an exact parallel to the Protestant theory of justification. On the other hand, justification *by works* would have had an apt

illustration if Israel had been set to level those towering walls by their own power and skill; but in the fact that the work was *divinely accomplished after the act of obedience of a seven days' faith inspired, but to the eyes of flesh, useless, compass of the city*, we see a beautiful picture of the mutual necessity and dependence of belief and baptism in the "justification by faith" of apostolic discourse.

By faith, truly, the walls of Jericho fell down; but when? "After they were compassed about seven days." In like manner we are justified "by faith"; but when? When our faith has led to submission to the ordinance appointed as the means of justification — an ordinance as senseless to the carnal mind, by the way, as the perambulation of Jericho would have seemed. —A.B.

THE LOGOS FOUNDATION

Through the courtesy of a New South Wales reader, we received the following advertisement which appeared under Public Notices in the Sydney Morning Herald for Saturday, June 5th:

PUBLIC NOTICES

APPLICATION for the issue of a licence pursuant to Section 24(1) of the Companies Act.

Notice is hereby given that application has been made for the issue of a licence pursuant to Section 24(1) of the Companies Act, 1961, directing that LOGOS FOUNDATION be registered as a company with limited liability without the addition of the word 'Limited' to its name.

The main objects of the proposed Company are:—

To promote the Christian religion and in particular to seek to lead all people to a saving faith in our Lord Jesus Christ and to encourage them in the service of God in particular by the publication of the Logos Magazine, the employment of evangelists, missionaries and teachers to administer the trust fund known as "Logos Foundation" to form or assist local churches by promoting the word of God and by Christian teaching to seek, recruit, train and commission Christian ministers, teachers and workers to acquire property in furtherance of the objects of the Company and to do all such other things as may be conducive to the attainment of the above objects.

A copy of the Memorandum and Articles of Association of the proposed company may be inspected at the office of Messrs Harvey, Glanville & Axtens, Solicitors, 68 Pitt Street, Sydney.

Objections by any person, corporation or association to the issue of the licence should be forwarded to the Registrar of Companies on or before the 6th June, 1971.

Dated this 2nd June, 1971. IAN JAMES HARVEY, Applicant for Licence.

Readers could well be excused for imagining that the advertisement related to us, but the reader referred to above (Bro. H. Crewes), convinced that it was not, approached us personally and therefore enabled us to correct any false impressions as well as approaching those concerned in the advertisement to advise that there is already a *Logos Magazine* in existence.

Others were not so charitable as our correspondent referred to above; but seizing upon an opportunity to discredit us as they imagined, distributed photostate copies of the advertisement in deprecation of our supposed action without ascertaining whether we were involved or not. Because of this and to prevent the work of Logos being hindered, we refer to the advertisement above to state that it has nothing at all to do with us and we are not associated with it in any way. It is remarkable that this foundation used a similar name as our own to caption their activities.

— THE COMMITTEE.

THE EMERALD

In our previous article (see vol. 37, p.435) we pointed out that of the twelve stones set in the breastplate of the High Priest, authorities are agreed only upon the identity of three of them: those which made up the second line — the Emerald, Sapphire and Diamond. In this article we give some thought to the Emerald.



Identified With Reuben

The Emerald is the fourth stone in the breastplate, being the first of the second line of gems (Exod. 28:18). As these gems were engraven with the names of the children of Israel, "according to the twelve tribes" (v.21), the Emerald represented the first of the tribes of the second group of the four divisions into which Israel was divided, namely Reuben (Num. 10:14, 18). The Hebrew word for Emerald is *nophek* signifying "to glisten, to shine," and it is derived from a root meaning "to make a noise like thunder." The gem is sea-green in color, and in Scripture, green sometimes represents fertility and immortality.

That the name Reuben should be graven upon this stone, is very appropriate. Reuben was Leah's firstborn, and his birth, after a period of rivalry between the two wives of Jacob, established the right of his mother to his father. Leah called the child born to her Reuben, because the name means *See a son!* The name signifies "to appear, to approve, to behold a son as the builder of a family or house." Leah saw in his birth the token of a changed status.

She declared:

"Surely the Lord hath looked upon my affliction, now therefore my husband will love me" (Gen. 29:32).

On the eve of his death, Jacob referred to Reuben in the following terms:

"Reuben, thou art my firstborn, my might and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water thou shalt not excel, because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch" (Gen. 49:3).

In this statement Jacob made reference to the threefold aspect of the firstborn's blessing. If he were a male, he received:

1. — The birthright inheritance — signified by Jacob as "the beginning of my strength" (see Deut. 21:15-17).
2. — The priestly inheritance — signified by Jacob as "the excellency of dignity" (see Exod. 13:2).
3. — The ruling authority — signified by Jacob as "the excellency of power" (see 2 Chor. 21:3).

Reuben Contrasted With Christ

A son was a sign to his father that his name would not die out at his own death. Christ is spoken of in that way, for through him the Father's Name will be perpetuated throughout eternity in the sight of mankind. The Psalmist

declares:

"His name shall endure for ever; he shall be as a son to continue his Father's name for ever; and men shall be blessed in him; all nations shall call him blessed" (Ps. 72:17).

If the firstborn was found unworthy of this blessing, however, he could be deposed, as was Reuben (Num. 2:16; 1 Chron. 5:1-2). Reuben became guilty of vile adultery, and defiled his father's wife, and thus was deposed from his position of status.

As firstborn, he provides a contrast to Christ. Christ was all that Reuben should have been. He was Yahweh's firstborn, of the tribe of Judah. That tribe had secured portion of the blessing of the firstborn that Reuben had lost: it was given the privilege of power.

When Reuben was deposed, he lost the inheritance to Joseph (who had two tribes in Israel — Ephraim and Manasseh); the priesthood to Levi; and the authority to Judah. In Christ, however, all three aspects of the blessing of the firstborn will again be united, for he will secure a "double portion of the inheritance," as well as occupying the position of High Priest and King. Christ conquered the lusts of the flesh and thus revealed that he was qualified to possess the birthright.

Concerning Reuben, Jacob declared: "Unstable as water, thou shalt not excel." This instability is like that of the sea with its tides in constant restless motion.

Isaiah likens the wicked to a troubled sea casting up mire and dirt (Isa. 57:20). In that relationship, Reuben can be likened to natural Israel, described by the

Lord Jesus as "a generation of adulterers". The teaching fed to the nation by unscrupulous and unfaithful leaders caused it to become unstable, carried about by every wind of doctrine.

Nevertheless Reuben (and Israel after the flesh) yet has a work to perform. In the blessing of Moses, the request is put: "Let Reuben live and not die" (Deut. 33). Therefore there is hope for Reuben; but only through the Redeemer whom Yahweh provided in due course, and who will "turn away ungodliness from Jacob" (Rom. 11:26). Christ was raised from the dead to perform the work of redemption that his Father had given him to do, and he performed it, so that we read his declaration: "I am he that liveth and was dead, and behold I am alive for evermore. Amen! and have the keys of death and of the grave" (Rev. 1:18).

Through the purifying influence of this Redeemer, Reuben will be purged of dross and properly cut and polished to reflect the glory of his Creator as one of the stones in the breastplate of the High priest.

Christ: The Appointed Firstborn

Under the Law it was possible to elevate a younger son to the position of firstborn should the normal heir prove incompetent, or incapable of exercising the responsibilities associated with the position.

Reuben, as representative of national Israel, revealed himself as unworthy of the position of firstborn, and the position has been filled by Christ as representative of the Israel of God (Gal. 6:16). Israel was Yahweh's firstborn

nation, His son, the beginning of His strength in the earth, to show forth His glory. But because of the instability of the people, wavering between the true and false forms of worship, national Israel was deposed from its honoured position, in favour of a people whom God determined to call "out of the Gentiles" for "His name" (Acts 15:14).

For the moment, the Jewish people do not recognise this, and continue to "curse their king and their God and look upward" (Isa. 8:21). Nevertheless, in answer to Moses' prayer, "Let Reuben live and not die," the national redemption will take place. At Christ's return, the people will be caused to hang their heads in shame (Ezek. 43:6-11, 23) and will mourn their past blindness (Zech. 12:10), as they will be forced to review the past when they crucified their Messiah. Being thus humbled, the Lord will raise them from the dust to take their place as the "first of the nations" having the chief dominion (Mic. 4:6-7). The Almighty will say of them again: "See My son" (Hos. 1:10).

Having humbled himself to perform the will of Yahweh, Christ was elevated being "given a name above every name." To him was granted all the privileges of the blessing of the firstborn. He assumed the position once occupied by Reuben, so that the emerald became a fitting symbol of his labours. Through him, God is drawing out of the sea of nations, a people for His name (Acts 15:14). That sea is troubled at the moment, but through the future labors of Christ and his glorified

elect, it will be cleansed of dross, and will become as a sea of glass like unto crystal (Rev. 4:6). It will be ruled by the one upon the throne that is encircled with a "rainbow in sight like unto an emerald" (Rev. 4:3).

Relieving The Affliction

When Reuben was born, his mother said: "Surely the Lord hath looked upon my affliction, now therefore my husband will love me," and she gave him the name which signifies *See a son!*

In like manner, Yahweh, looking upon the affliction of His people, provided a son who opened the way to life eternal. He called upon mankind to behold the Son, declaring: "This is My beloved Son, in whom I am well pleased; hear ye him!" (Matt. 17:5).

This declaration was heard by the Apostles on the mount when they witnessed the transfiguration of the Lord Jesus. They observed how that his face and raiment shone with the reflected glory of Yahweh, just as did the Emerald in the breastplate of judgment worn by the High priest when the glory was reflected and refracted therefrom.

It is significant that in this declaration the two sons of Jacob are linked as at birth. For Simeon, *Hearing*, followed Reuben, *See a son!* and jointly they signify: *See a Son, hear him!* which was what the Voice of Yahweh said as heard upon the mount.

Concerning the Son, Isaiah declared:

"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders" (Isa. 9:6).

In that day all the world will behold and hear him. In the meantime, they only do so, who behold in the Lord Jesus the Son provided of Yahweh. This divides mankind into two classes: those who behold, and those who do not. Peter declared:

"Therefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed . . ." (1 Pet. 2:6-8).

Christ, as the Son, is a precious stone indeed; even an Emerald. We have noted that the root of the Hebrew word translated Emerald, signifies: "To make a noise like thunder." The voice of God is likened to thunder (Job 40:9; Ps. 77:18; 104:7), and that Voice will thunder out from the Son to order the nations to submit. The Voice of Thunder is the Voice of belligerent power (Rev. 10:4); and that will be first proclaimed against the world of the ungodly before the unruly sea of nations will be calmed before him.

Christ will "judge the world in righteousness" seated upon the

restored throne of David (Acts 17:31), and, afterwards, he will send forth his law and word for the obedience of the nations.

Then the New Testament aspect of the Emerald will find its fulfilment. In the Apocalypse, the fourth gem in the foundations of the Holy City is the Emerald, answering to the fourth tribe mentioned in connection with the 144,000 in Chapter 7:6. Here the Emerald is joined with Asher instead of Reuben, and Asher's name means *Blessed*.

Those who are prepared now to look upon the Son with faith will be blessed with eternal life in the Kingdom of God, whilst in that age, the blessings of peace and righteousness will extend to all the world. For that reason, the throne of David upon which the Son will sit in the age to come, is Apocalyptically represented as being encircled with a rainbow (the token of the Divine covenant — Gen. 9:16-17) "in sight like unto an emerald," indicating by its green colour, the reviving influence of Christ's doctrine, represented as falling rain (Deut. 32:2; Isa. 40:6; Ps. 72:6).

Let us clearly behold that Son today, that we might share with him the blessedness of his reign tomorrow.

— R.W.

Why The Name?

Why the name "Christadelphian" was adopted is a question that has been asked many times. Dr. Thomas wrote: "Why I have got the brethren to adopt the name Christadelphian is to save them from being called Thomasites." And to some objectors he said: "How a brother of Christ, who is really such, can feel indignant, I cannot conceive." The name "Christian" has ceased to define a true follower of Christ. Hence the necessity for finding a name that will distinguish holders of the true faith from the many-hued company calling themselves Christians.

6 - SURETYSHIP

"He that is surety for a stranger shall smart for it (or, be sure broken), and he that hateth suretyship is sure" (Prov. 11:15).

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The Scriptures treat with the matter of suretyship with such clarity and certainty as to limit the need of much argumentative writing. But, unfortunately, frequently its instruction is ignored through the specious pleading of needy persons, with the result that often the warning of its evils is felt in such a way as to harm many.

What pangs of remorse, what pain and loss, would have been spared if these divine texts had at all times been duly respected and implicitly obeyed!

One brother, who was financially embarrassed through his misguided "good nature" in this matter, lamented afterwards that it seemed scarcely credible that he had been reading the Bible year after year without realising that God has most plainly and forcibly spoken on business matters in general and suretyship in particular.

Why did such a man as that fall into the trap set before him? Because those who had appealed to him for help in this way had done so in the name of Christ. He had fallen for the bait, convinced that there was no risk, and that he was helping a needy case. It was only when he was caused to "smart for it" (as God warned he might

be — Prov. 11:15), that he came to realise what a sophisticated creature animated flesh can be, even whilst mouthing the things of God.

As to many who ask others to become surety for them, how difficult is it for them to take "No" for an answer. How reluctant it is for them to accept the fact of the utter inability of the other to meet such a liability at that particular time. They do not believe it, and continue to press the most specious arguments to overcome the well-founded and conscientious scruples of the other. They will say: "It is merely a matter of form." "You will never hear any more about it." They will claim that they have the resources, "but they are all tied up just now," and so on.

Brother Roberts laid down some excellent advice concerning this matter. He wrote:

"It is a Scriptural command not to be surety. It is another command to give if you can. You may be surety if you are prepared to lose the amount of surety. But it is best to leave such matters alone. They have in them the roots of bitterness. 'He that is surety for another is never sure himself. He that hateth suretyship is sure.' Splendid remarks these, and yet how plausibly they are argued away by those who feel their force. But let us heed them. Let us ever having ringing in

our ears the Wise Man's counsel: 'Be not thou one of them.'

Ensnared

But, unfortunately, some become ensnared. In Proverbs 6:1-2, the wise man warns against becoming surety for either friend or stranger, declaring that one who does so becomes "snared with the words of his mouth." Elsewhere he declares that such a one is "void of understanding" (Prov. 17:18).

Why is that? Because he involves himself in an unnecessary risk that can be to his hurt, and does the other party no good. The burden of the debt is taken off the shoulders of the one who has incurred it, and now rests upon he who has been his surety for it. The one who has become surety has involved himself in a way that is not good for him, nor for the other. By all means let him assist the one who has got into difficulties if he can or will, but not by being surety for him.

How can this be done? The following true example can illustrate:

A brother was approached for assistance by a brother who had got into difficulties and was being threatened by his creditor with court action. Desiring assistance, he besought the one whom he had approached to lend him the money to pay the debt. He had ample resources, which would be available later, he claimed, and therefore would have no trouble in ultimately meeting his responsibilities.

But the brother he had approached had no desire to be saddled with a debt that might mean that he would have to dun

his brother, and so cause additional trouble; and therefore countered with an offer to appeal to the creditor to give the debtor additional time. Accordingly, armed with an assurance from the one in difficulties that he would be prepared to pay a certain amount each week, he approached the creditor, and was able to make the necessary arrangements without being personally involved.

Such action was best for all parties. The burden of debt remained on the shoulders of the responsible party, and he came to learn that he could not become involved in such commitments without paying in full for so doing. It meant, of course, that he had to work harder to clear his debts; but he was the better for so doing.

What if the first brother had assumed full responsibility for the debt? Most likely the other party would have found that, unfortunately, it was not convenient for him to pay as he would have liked to have done! Relieved of responsibility, he may not have extended himself to meet it, as he otherwise would have been forced to have done, and would have probably sank back into a state of sloth.

We do not help others by relieving them of responsibility; but we do by teaching them to avoid becoming involved in unnecessary commitments and by encouraging them to face up to responsibility. Some pretty straight talking is frequently necessary. Particularly in these times when credit facilities are easy, and unscrupulous traders

are only too willing to supply the most expensive items on the lowest of deposits at the highest of interest rates.

The new expensive car, the latest automatic washing machine, the luxurious carpets, the expensive additions to the home, can all be obtained by the payment of a mere pittance -- so the advertisements claim, and they are most seductive in their appeal. Hire-purchase payments are among the greatest curses of the Truth today. Brethren of limited income find themselves involved with commitments beyond their ability to pay. This results in them working longer hours than is wise; or both partners out working to meet the commitments. As a result the work of the Truth becomes neglected, both in the home and in the ecclesia.

Then, when some domestic crisis requires additional money, there is none to meet it. In a panic others are appealed to, and so the problem of suretyship, with all its attendant evils, again arises. In such a case let brethren carefully consider every avenue of help available, whilst trying to avoid that which the Word so strongly warns against. The Truth is bound up in the practical issues of life, and very often our attitude towards it is governed by these circumstances. Our folly can make it more difficult for us to attain unto the Kingdom of God.

Escape

The inspired wisdom of Solomon teaches us what we should do if, through timidity or folly, we cannot find it in us to refuse the appeal for help, and we become involved:

"Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler" (Prov. 6:3-5).

How is the one who had become surety for his friend to "deliver himself"? By constantly urging his friend to meet his commitments and repay his creditors; by giving him no rest until he has done this.

The words, "Go, humble thyself, and make sure thy friend," are rendered by Rotherham as "Go haste thee, and urge thy neighbour." In other words, worry him until he has paid. Make him feel the weight of responsibility. As the roe or the bird frantically struggles to free itself from the hunter, recognising the danger of falling into his hands, so exercise every endeavour to free yourself from the responsibilities you have foolishly assumed.

Of course, if a brother has sufficient resources to act as surety without being personally embarrassed at the possible loss, he may do so. However, the Scriptures show that this is not the best way of helping his needy brother. Under no circumstances is it wise to take off the shoulders of others the responsibilities they have foolishly and wantonly incurred. It is better for those so involved to learn the lesson of their folly. It is helpful to the development of character, and to learning the need of avoiding similar acts of indiscretion, to be forced to pay. A brother who has acted as surety

for another, having ample resources so to do, might be disposed, for the sake of peace, to avoid his responsibility to assist his brother to see the folly of his ways by waiving the debt. Certainly this might be better for his peace of mind, but equally certainly it would not be the best thing for the spiritual development of the one relieved.

He has a responsibility towards his brother that he must not shirk. Let him try to bring home to the debtor the full measure of his wrong-doing (for such it is), that he might learn to avoid a repetition of the folly.

In writing thus, we are not deal-

ing with circumstances of genuine hardship, of course. Such cases should call forth our greatest sympathy and readiness to help. We are referring to those who have become involved by seeking the luxuries of life that are beyond their ability to purchase, and have incurred debts by so doing. If assistance is extended, make it perfectly clear that the one helped is expected to meet his obligations faithfully, and see that he does. But in all such assistance, let careful attention be given to the inspired advice of the Wise Man:

"Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from thee" (Prov. 22:26-27).

THE LORD'S PRAYER

Dear Sir,

I have been receiving the *Herald Of The Coming Age* for some time now, and although I have not had time to read them all, I have enjoyed and agreed with those I have read. Your last publication, "*The Lord's Prayer*," was, without doubt, one of the best articles I have had the pleasure of reading. It was so good, in fact, that I gave it to someone I met before I had had time to finish it, and was wondering whether you could let me have one or two copies.

Besides being an excellent article, it came at a very important time in my life. I have been a Christian for the past nine years and live for nothing else than the establishment of the Kingdom of God and the Saviour Who made it possible. For the past three and one half years I have been a member of the British Israel World Federation and have had the privilege of broadcasting for them over Radio 3KY each Sunday evening. However, as you can imagine, there has been much with which I could not agree and have recently come to the conclusion that the belief that the Throne of England is the Throne of David is impossible, for the simple fact that the throne was "overturned" until He comes Whose right it is. I have published a small article on my beliefs which will be sent to every B.I.W.F. in the world. This belief has, of course, forced me to leave the Federation and cost me the radio broadcast, as you can well imagine. I tell you this as a matter of interest and to prove that if we truly desire the truth God will, as He has promised, send us the Holy Spirit to guide us into all truth.

Keep up the good work, there are very few points with which I cannot agree with you on; but your Herald on the New Age proves that the Lord is using you in a mighty way.

Looking forward to receiving a further copy of *The Lord's Prayer*.

Until he comes, I remain yours sincerely,

MICHAEL C. SMITH.

A Series On The Psalms

I – The Lord Jesus Christ: The Pleasantest Theme of Israel's Psalms

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, concerning the Anointed of the God of Jacob, even the pleasantest themes of Israel's psalms" (2 Sam. 23:1 — Bro. Thomas' translation).

Foreword

The resurrected Lord enlightened and comforted certain of his followers concerning the events of the crucifixion, by pointing out that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms, concerning him.

Later Paul wrote that "whatsoever things were written aforetime were written for *our learning*, that we through patience and comfort of the Scriptures, might have hope" (Rom. 15:4).

It is important to note, that in illustration of this, he previously quoted from Psalm 69:9 for the evidence that "Christ pleased not himself" but sought the welfare of others (Rom. 15:3).

In Romans 15:1 he urged that the strong ought to do likewise, and themselves "bear the infirmities of the weak, and not to please themselves."

Thus the apostle exhorted the brethren to seek instruction from the attitude of Christ, and showed them how that the record of the Lord's life is predicted in the Psalms.

In that way, Christ and the great apostle to the Gentiles, united their testimony that in the record

of the Psalms the ecclesia can find understanding, comfort and hope.

It is to promote a better understanding of this feature of the Psalms that this series is commenced.

A Problem Anticipated And Answered

In the course of this series, oft-times the Psalms will be presented as the words of the Lord Jesus in the various circumstances of his life.

Some may wonder at this, bearing in mind that Jesus was not born until some one thousand years after the writing of the Psalms. The answer to the problem is found in the words of 1 Peter 1:10-11:

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow . . ."

The "Spirit of Christ" was thus in the prophets, and David was a prophet. Not only so, but he was the Messiah (Christ) of Israel, and experienced in his life, the kind of suffering which the Lord Jesus experienced when he came.

Moreover, David anticipated the glory, so that in both sorrow and joy, he could fellowship the experiences of the Lord. On the background of those experiences, the power of Inspiration took hold of David's words, and moulded them into a great prophetic picture of what, in due time, would become the feelings and words of the Lord.

Christ did not pre-exist as a person; but David in shadow-form exhibited the sufferings and the glory which the Lord Jesus experienced in fulness and reality. Because of that, the Lord Jesus, in the days of his sufferings was able to find, in the Psalms, a Spirit-guided assessment of all the situations of his life, and so drew upon the Psalms as a perfect means of expressing his deepest feelings and hopes.

Such retrospective experience is beyond human arrangement, so that in both the Psalms, and the very existence of the Lord Jesus, we behold the direct work of the Holy Spirit.

The Five Books Of The Psalms

In the English Bible, the Book of Psalms is a continuous book of 150 Psalms. In the Hebrew Scriptures, however, they are divided into five separate books. Some modern translations show these five books.

The end of each book is rounded off by words of praise quite distinct from the concluding verses of the other Psalms. These concluding words of praise, completing each of the five books, are as follows:

Psalm 41: "Blessed be Yahweh Elohim of Israel from everlasting and

to everlasting. Amen and Amen!" (v.13).

Psalm 72: "Blessed be Yahweh Elohim, the Elohim of Israel Who only doeth wondrous things. And blessed be His glorious Name for ever; and let the whole earth be filled with His glory; Amen and Amen. The prayers of David the son of Jesse, are ended" (vv. 18-20).

Psalm 89: "Blessed be Yahweh for evermore. Amen and Amen" (v.52).

Psalm 106: "Blessed be Yahweh Elohim of Israel from everlasting to everlasting; and let all the people say, Amen, Halleluyah" (v.48).

Psalm 150: "Let everything that hath breath praise Yah. Halleluyah" (v.6).

It is suggested that this information, along with the many other points of information to be recorded in this series, will achieve great good if marked into your Bible. It is therefore suggested that at the end of Psalm 41, the note be placed in your Bible: End of Book One. At the end of Psalm 72: End of Book Two. At the end of Psalm 89: End of Book Three. And so on at Psalms 106, 150.

The Scriptures give no direct reason why the Psalms are divided into five sections. Jewish tradition states that the five separate books are so arranged to correspond with the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Jewish tradition is not always a reliable guide; but in this instance, the tradition is soundly based, as continual testing of the idea by practical study, brings out its strength and evidence. The themes of each of the five books of Moses are distinctly reflected in the subject-matter of the corresponding books of the Psalms. What these themes are, and how they are reflected into the corres-

ponding Psalms, will be detailed later.

It is sufficient to state here that each of the five books of Moses presents a record of Divine purpose, human failure, and Divine grace whereby the Divine purpose can ultimately prevail. The five books of the Psalms, taking each area of human failure, reveal how that through Messiah, the Divine purpose prevails. This entrancing thought, which becomes more and more established as study in the Psalms progresses, becomes exquisitely beautiful as the Psalms come to an end; for the last five Psalms (Psalms 145 - 150), repeat in a concentrated form, the substances of each book of the Psalms, showing how that Messiah restores that which was lost in the

beginning.

Each of the last five Psalms begins and ends with "Praise ye Yah" — *Halleluyah*. The final Psalm, in every verse, vibrates praise: "Praise Him . . . Praise Him!"

One final word on the title of the book. This is of Greek origin, from *Psalmoi* meaning "Songs." In the Hebrew, the title of the entire five books is *Tehillim* meaning "Praises." We should understand this section of Yahweh's Word as "The Book of Praises." The praise centres around what Yahweh has accomplished through the Lord Jesus Christ, to His own glory, and the blessing of all mankind.

—B. Philp (NSW).

For Meditative Study

The Limitation of Time

A Verse by Verse Study of Ecclesiastes

(Continued from p.428)

CHAPTER THREE

In his vast attainments, and his relentless pursuit of the "highest good," Koheleth was forced to admit that none yielded the lasting joy that he sought. Pleasure, prosperity, possessions, power — when based upon the desires of the flesh could not provide real satisfaction. So he concluded: "It is vanity and vexation of spirit."

His next determination was to ascertain the place that "time" plays in relation to human activity.

He noticed that all things are governed by time. It hedges man about in all the activities in which he engages himself. His whole life is governed by certain time periods, which imprison him from the cradle to the grave. Koheleth considers fourteen antithesis (v.2-8) involving

a whole range of human activity, and which also seem to depict the purpose of the Creator with mankind. His general consideration can be grouped into four sections:

1. *There is a divinely appointed time table for all human activity* vv. 1 - 8
2. *There is a joy for those who cheerfully submit to God's appointed times* vv. 9 -15
3. *To all these inevitably comes the time of judgment* vv. 16-18
4. *There is a common end to all flesh* vv. 19-22

A Season For Every Purpose — vv.1-8

Koheleth examines the differing moods of human activity, and observes that each one is limited by time and season.

VERSE 1

"To everything" — Literally, "to the all." In all the activities of creation, not merely in those mentioned in this section, Yahweh has an over-riding control. As Supreme Ruler, He has established an appointed time, or fixed moment, for all things "under the sun." Major events of great significance, the fall and rise of nations (cp. *Psa.* 102:13), do not occur through caprice or chance, but are part of a predetermined plan established and controlled by Yahweh, and designed to fill the earth with the "greatest good" — a covering of His glory as the waters cover the sea (*Acts* 1:6-7; *Ecc.* 8:5-6).

"Season" — A fixed moment, an appointed hour. Not necessarily of a specific duration, but with determined limits, according to the Almighty Will.

"A time" — Hebrew, *eth*, signifying "occurrence." Some render this: "a short space of time" emphasising the transitoriness of incidents relating to human experience. Because the day of opportunity is short, man must make the best possible use of it while he can. It is interesting to notice the application of Scripture to this principle. Individuals are governed by time: *Job* 7:1-3, 16; *Psa.* 89:47; *Ecc.* 9:11-12; *Acts* 17:26-31; *Rom.* 9:28; *1 Cor.* 7:29. The nations are likewise: *Acts* 17:26; *Psa.* 90:3-10. So is Israel: *Num.* 14:33-34; *Psa.* 102:13; *Isa.* 60:22; *Dan.* 8:13-17; 9:24-27; *Luke* 19:41-44. In the days of his flesh, Jesus was subject to times and seasons:

Psa. 31:15; *Dan.* 9:24-27; *Jn.* 7:6-8,30; 12:23,27. The saints are also: *Psa.* 75:2 (cp. margin); *Dan.* 12:1-9; *1 Cor.* 7:29-31; *1 Thess.* 5:1-2; *Rev.* 10:5-7. Because of this, there is a need to make the greatest use of our limited opportunities (*Eph.* 5:16; *Col.* 4:5), lest we be found placing overmuch emphasis on things in which there is no profit (*2 Kings* 5:26-27).

VERSE 2

"A time to be born" — Literally, "to bear" (cp. margin). By the law of nature it is possible for women to conceive only within certain times; and the child is born nine months later. The figure of conception, travail and birth is portrayed many times in Scripture. The "man of sin" conceived by the ecclesiastical woman (the apostate ecclesia) from the "god of the world" (*Acts* 5), was born nine months of years later in AD 313 (see *2 Cor.* 11:2; *Rev.* 12:5). Israel was the "first-born" of Yahweh (*Mal.* 1:6) and are yet to experience the final hours of the dark night of travail, thereafter to be manifested as the "first dominion" amongst the nations (*Mic.* 4:8; *Isa.* 66:7-13). Similarly, the Lord Jesus Christ has provided the means for the development of a family of chosen ones (*Isa.* 53:11; *Heb.* 2:13), who will be produced through the spirit-birth (*John* 3:3-7; *1 Pet.* 1:23).

"To die" — Death was decreed because of sin (*Gen.* 3:19), and constitutes the Divine judgment upon that which is associated with the flesh (*Ecc.* 12:1-7; *Rom.* 5:2,6,8; *Heb.* 9:27). The work of the Lord Jesus, however, demonstrates that though Divine righteousness demands that death must result from sin, Yahweh's determination is to provide life after death to those who submit to His conditions of

righteousness (Deut. 32:39; John 5:24-29; 11:25-44; 1 Cor. 15; Dan. 12:1-3).

"To plant" — A foolish farmer who ignores the "appointed season," and sows his seed at a time suitable to himself, will be disappointed in the results. It is beyond his ability to alter the time of planting, and he must conform with that which Nature has established. Only by so doing, will he obtain the greatest good from his labour. It is so also for spiritual planting and reaping. There is a need for careful planting of the Gospel seed in soil prepared to accept it. There follows a season of thoughtful, diligent cultivation. When the time of experience and understanding approaches, such a person is no longer a "novice" (1 Tim. 3:6); but able to provide a satisfying "harvest" of mature words and works. In the larger sense, today is the era of sowing the Spirit-Word (Matt. 13:1-32; 1 Cor. 3:6-8), and the season is still future — yet very imminent! — when the Father's harvest will be reaped (Rev. 14:15-20; 21:7-12).

"To pluck up" — The reference is to an unfruitful, barren plant, rooted out and destroyed. That which was originally planted is thus judged unfit for existence, and is removed: a Divine judgment on useless works. Jeremiah stood in the place of God (Jer. 1:10) and judged Israel unworthy of Divine protection (ch. 12:2-17; Psa. 80:8-16), and this was later confirmed by Jesus (Matt. 15:13). The nation was subsequently rooted up and cast out into exile.

VERSE 3

"Time to kill" — The Hebrew word *harogh* signifies "to smite with deadly intent," and is used to express judicial destruction, murder, etc. It expresses the severest judgment. Thus, when Israel's wickedness and rebellion to the Divine ways reached the limit of Yahweh's patience and endurance, He slew them (Psa. 78:30-31; Jer. 12:3). The "set time" of a generation had been established by God for the repentance of His people following their crucifixion of His Son (Acts 2:40), and when this was not forthcoming, the nation was "killed" 40 years (a generation) later in the holocaust of AD 70. A set time

has been determined (Ecc. 3:17) wherein judgment will begin at the House of God (1 Pet. 4:17-18), and when the wicked will be punished and slain. A Greek word used to describe the killing of the responsible who refused to obey Yahweh's will, is *karad*. It signifies "to slaughter down; to slay as a butcher." As the butcher has no feeling or compassion for the beasts he kills in the line of his duty, so the Master's righteous judgment upon the wicked will be enforced without mercy or pity (Luke 19:22-27).

"Time to heal" — The slaying of the wicked and the cleansing of the earth by the fiery judgments of Yahweh will be followed by a time of restoration and healing. Yahweh is the Great Physician (Exod. 15:3) Who smites and heals the nations from the dread leprosy of sin and death. He saith: "I kill, and I make alive; I wound and I heal" (Deut. 32:39). Israel, corrected by Yahweh's judgments, will be the first to be healed: "He hath torn us, and will heal us; He hath smitten (to correct), and He will bind us up again" (Hos. 6:1-3; Isa. 57:19). This healing is made possible by the sacrificial offering of the Lord Jesus Christ on Calvary (Isa. 53:5; Psa. 103). Then follows the healing of all nations by the preaching and spiritual ministrations of Jesus and the Saints in the millennial age (Psa. 72; Isa. 2:1-4; Ezek. 47:8-9).

"Time to break down" — The Hebrew word *parats* has the idea of "breaking out," thus scattering. This occurred literally in the history of God's vineyard, Israel. Because it failed to respond to Yahweh's careful and loving ministrations to bring forth the fruits of righteousness in their season, He "broke down" her walls, and scattered the nation abroad. His divine protection was removed, allowing the wild Gentile beasts of the forests to invade the area, trample down the nation, and drag the prey away (Isa. 5:1-7; Psa. 89:39-41; Psa. 80:8-16). History was repeated in the Divine action against the faithless Ecclesias of Asia (Rev. 2:5, etc.)

"Time to build up" — The Hebrew word *banan* has been sometimes rendered "repair" as well as to "establish." There is a set time for the

restoration of literal Jerusalem and spiritual Israel (Psa. 102:13-14; 51:18; Isa. 58:12; 61:4; Jer. 24:6-7; 33:6-7; Eph. 2:20-22). Yahweh is actively organising the national affairs of our times, to prepare for this grand occasion.

VERSE 4

"Time to weep" — The original word *bakah* has the idea of continuity: "abundantly, continually." Weeping is usually caused through grief of some disappointing, distressing circumstances of life. It demonstrates the intensity of feeling (John 11:35), occasioned through misfortune to oneself or one's friends. It is evidence that the mind of the one who weeps is filled "to overflowing" with thoughts of the cause of the distress. There is a time for spiritual sorrow, occasioned by an appreciation of sin and its effect (James 4:9; Acts 2:37), and of suffering for righteousness sake. Israel shall weep continually and abundantly, in bitterness and grief of remorse when confronted with the Messiah and the evidence of the terrible sin of their fathers (Zech. 12:10-14); Isa. 61:3). For the saints, it is the time of weeping today. We see Zion in ruins (although revealing signs of a new day approaching!), the Name of our God is blasphemed on all sides, His ways are ignored and His word is rejected. It is the age of sorrow (Luke 6:21-26; John 16:20), but such sorrow will soon give way to the season of joy!

"Time to laugh" — Not that pro-

voked by the world's crude and vulgar humour, but that which has its source in spiritual joy. The pleasure of our present association with the things of the Truth will yet give way to real joy in the grandeur of immortality. The time for sowing in tears will have passed, Yahweh will have manifested His goodness in the rain of His Word, the harvest will be assured, and the saints will return to Zion with shouts and jubilation, with everlasting joy upon their heads (Psa. 126:1-6; Luke 6:21-25; Jn. 16:20).

"Time to mourn" — The Hebrew word *shaphad* means "to lament; to beat the breast." It relates to the expression of grief (cp. Gen. 37:34-35; Deut. 34:5-8; Luke 18:13; 23:48).

"Time to dance" — David danced for joy as he brought the Ark of the Covenant from the house of Obed-edom to the city of David, doubtless anticipating the glorious day when the saints (the "beloved" of Yahweh) will conduct Jesus, the King, to his throne of righteousness and glory in the Temple of Yahweh in the kingdom age (1 Chron. 15:25-29). The Hebrew word translated "dance" is *raqad*, which means to "skip, to leap for joy." It expresses the feeling of exhilaration that will be experienced by the saints, being freed from the burden of sin and the limitation of mortality, and who consequently will "skip for joy" in the presence of Christ with praises upon their lips (Psa. 149:3).

— R. KRYGGER (S.A.)

"Men are not as roses that will automatically unfold their blushing beauty, and exhale their fragrant odour if left alone; they are rather as the apple trees that will grow crabs unless grafted with good slips. The dictum of Christ and Paul is found correct: 'In the flesh dwelleth no good thing' (John 6:63; Rom. 7:18)."

— R.R.

The Influence Of Sin

When sin entered into the world, and death by sin, a rebellion commenced against God which has never been put down effectually from that day to this. It has ever gained strength, and is at the present crisis more defiant of His authority than ever. But He has declared that things shall not always continue thus; for He has sworn by His own life, saying: "As truly as I live all the earth shall be filled with the glory of the Lord." (J.T.).

Preaching the Truth at Home and Abroad

I am typing these notes in an El Al plane, as it wings its way from Johannesburg towards Nairobi and Tel Aviv. There are three in the party, Brother Jolly, of the Cumberland Ecclesia, Sister Mansfield and myself. Behind us are eight days of delightful activity with the Brethren and Sisters of the South African Ecclesias at the Bible School (called the Fellowship Week) conducted by the Pinetown Ecclesia at El Mirador in the Drakenberg Mountains.

We experienced some difficulty in obtaining seats on the plane, due to the negligence of the El Al officials, to re-confirm our bookings. Then, when they saw the number of Visas for Arab countries shown in my passport, they queried the purpose of them. Finally the roll of charts I had with me, folded in a canvas bag, excited their interest; but when they enquired what they were and told they could be guns, they manifested every evidence of exasperation — as did we also through the delay and obstructions. Afterwards, we, with all other passengers, were “frisked” for weapons, in case we should hi-jack the plane, and divert it to some other destination.

Such is the situation in these “perilous days,” when piracy of the air has become common.

How completely travel has changed over the last few years. Our first notes on international travel, as published in *Logos*, was some eighteen years ago! Then, travel was much slower and more pleasant. Fewer were travelling. It was comparatively unusual for one to travel around the world, and the places visited were much less sophisticated than is the case today.

Today, with jet planes travelling faster and being built larger and larger, many more are indulging in the pleasure of travel. It is a sign of the times. At the beginning of creation, the divine decree was issued:

“Be fruitful and multiply, and subdue the earth and replenish it . . .” (Gen. 1:26). The rapid growth of the world population is partly fulfilling this. *The Natal* (South Africa) *Witness* claims:

“The world’s population will double by the year 2004 at the present growth rate, yet food production has already declined on a per capita basis, the United Nations reports. The population total for mid-1969 was put at 3,561 million. This represented a two per cent growth rate which would take the figure to 7,000 million by the end of this century. But per capita agricultural production in 1969 was two per cent lower than in the previous year (1969 being the latest year for which figures are available.)”

Travel also has greatly increased, so that the airports of the world are constantly being extended, and the prophetic words of Daniel are being fulfilled:

“Many shall run to and fro and knowledge shall be increased” (Dan. 12:4).

The speed, ease, scope and extent of world travel today is causing Bible prophecy to be fulfilled.

The times are comparable to those of Lamech, the seventh from Adam in the line of Cain. He first introduced polygamy (Gen. 4:19) a foreshadowing of the immorality of today. He was noted for his ruthless violence, boasting that he would avenge himself “seventy and seven fold” (v.24) should any dare attack him. He had three sons: Jabal, Jubal, and Tubal-Cain. The first was “the father of such as dwell in tents and have cattle”, identifying him with the profit motive (as the “father” he exercised control over those who dwell in the tents and tended the cattle on his behalf); the second son was noted for his control of organised Pleasure, and the popular

music of the day (v.21); the third son perfected munitions of war and was celebrated for his Power (v.22). Thus, between them, Lamech and his sons dominated in the spheres of Profit, Pleasure and Power: the three great avenues of activity that occupy men throughout the world. Look at the advertisements and news that clutter the modern newspaper; cannot they be channelled into these three avenues? Consider the phenomenal growth in travel and tourism: one of the largest and most profitable businesses in the modern world.

Lamech also had a daughter whose name means *Pleasantness*. It is quite unusual to mention women in Bible genealogies in the manner that Naamah is in Gen. 4:22. It indicates that in some way she was asserting herself. That again is typical of women today. Her very name suggests feminine beauty, suggesting the emphasis placed on feminine vanity today which has also become a most lucrative avenue of large-scale business!

Lamech lived in times that witnessed the preaching of Enoch and Noah. They were typical of these days. Whilst Lamech was mouthing his boasts, Enoch the *Dedicated*, was proclaiming the Gospel. Jude describes him as "The seventh from Adam" (v.14 — again typical of these times, nearing the seventh millenium from Adam), and gives the substance of his message:

"Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all . . ."

Our attendance at the Bible School suggested this parallel. Whilst the world was busy with its schemes to advance its profit, pleasure and power, the brethren of South Africa enjoyed the isolation of El Mirador (a guest-house in the Drakenberg mountains) to strengthen themselves in the things of Yahweh.

Campsie Hall Opening

Before leaving for South Africa, we fulfilled a promise to conduct a special effort with the Campsie (N.S.W. Australia) Ecclesia, to celebrate the opening of their new hall. The Ecclesia has acquired a splendid building, situated on the corner of Beamish

Street, in a most prominent position, in the busy city of Campsie. Thousands of vehicles pass it each day. Nevertheless, it is set back by lawns from the main street sufficiently to protect it from the noise of traffic, so that no disturbance is thus experienced. A huge illustrated sign on the front of this prominent hall announces the coming of Christ as the only hope. The accoustic properties of the hall are excellent, and the amenities all that can be desired.

The attendance at the various studies was excellent, and enthusiasm among members of the Ecclesia was keen. They will need to keep the flame burning brightly in the days before them, for a rebuilding of membership is now required. The members will need to engage themselves in that activity, and we would encourage others to extend a helping hand by joining the Ecclesia if they are moving to the Sydney area. The building of an Ecclesia can become an exciting adventure when undertaken with the enthusiasm, dedication and faith of the pioneers.

We returned home from Sydney on the Wednesday, and busily occupied the available time in bringing work up to date! That evening, we attended and spoke at our home Ecclesia: Woodville. Then, on the following day, we travelled to Perth by plane, to be met at the airport by a large company of brethren and sisters. Here, a stay of a couple of hours enabled us to renew acquaintances and discuss the work of the Truth, until we boarded the large South African Airways plane for Johannesburg. Some hours later we arrived, having visited Mauritius en route, to be met by Brother and Sister Crouch and cared for overnight.

Next morning we were met at Durban by a further group, including Brother and Sister Peter Watkins, of Wales, who, likewise, were to attend the Fellowship Week, in the Drakensbergs.

The Bible School

The Drakensbergs are a ridge of high, rugged mountains noted among the scenic wonders of South Africa. El Mirador is situated in a very picturesque spot. It is about 4,000 feet

above sea level, overshadowed by rugged peaks that extend a further 1,000 feet or more. They towered above us in the distance, displaying a white crown of gleaming snow at the top. In the morning the sight was particularly beautiful. The clear, crisp air was cold, but the blue sky above, the golden rays of the sun flooding the world with light and cheerful warmth, and the purple haze of the mountains was colourful, beautiful and exhilarating.

The brethren of South Africa are extremely friendly, warm-hearted and enthusiastic, and this made speaking much easier. We conducted two sessions in the morning for the adults, and one in the evening for the teenagers; and Bro. Peter Watkins likewise had three daily sessions. In addition, in the afternoon we attended the Bible reading group, sitting in a circle outside and enjoying an hour or so discussion on the Word, led by Bro. I. Leask. At 4 p.m. the School came together for the Question Session, when Bro. P. Watkins and I answered questions submitted to us, for the next hour.

The week thus fully occupied sped swiftly. Each day was filled with good things: exposition, and discussion of the Word; fellowship with the brethren and sisters; short walks to admire the handiwork of the Creator. One of my series of talks provided an outline of the last week of the Lord's ministry on earth, involving the synchronising of the four Gospel accounts in order to obtain a composite picture. What a record of tragedy, of triumph, of black treachery and sad denial emerges! How Christ is shown to be in all things the conqueror. What a thrill there is at the last to inspect the empty tomb and to join with the rejoicing Apostles. As we spoke of these things, the stark drama of it all gripped us, and on the last day, as we came to the foot of the cross itself, we personally became so moved by the record of the tragedy (which we could only imperfectly express to the audience) that it left us somewhat limp and exhausted for some time.

There is value in brethren associating together around the world as they did at El Mirador (*the View*). There

is a need in these Noahic times to draw closely together in the bonds of fellowship and love. The Pine-town Brethren organised the work excellently. From our own experience of such functions, we know just how much is involved in such labours, and commend them for the thoroughness of the organisation. Another one is planned for next year (God willing) and we would exhort readers to make reservations for the accommodation is limited.

We left Durban for Johannesburg on Sunday evening, hoping to catch the plane at 2.30 a.m. Monday for Israel. A number of local brethren and sisters were there to meet us, but the El Al plane was delayed, and we were accommodated (at Airway's expense) at the elaborate and recently completed Holiday Inn Motel. Brother and Sister Crouch kindly conveyed us to this Motel, intending to leave us there. However, they had brought coffee, biscuits, etc., to refresh us at the Air Terminal, and we invited them to bring it in so that we could enjoy it together, as we discussed aspects of the Truth. This was done. Afterwards, Brother Crouch had to return the basket of flasks, cups and biscuits back to his car, through the foyer of the motel. He did so, with overcoat draped over it all, surreptitiously making his way through the attendants and guests, in order not to draw attention to himself, lest some might mistake the cups, etc., as Motel property! For ourselves, we did not believe there was any real problem. The fact that we were booked on the El Al airline, and that Sister Crouch has a marked Scottish accent, should have been reason enough!

Next morning, we made our way to the terminal and after some preliminary trouble, obtained places on the plane. So here we are now, as I type these notes, winging our way swiftly towards the Red Sea, having eaten a Kosher breakfast, and read the *Jerusalem Post*. The latter reports that the Soviet has drastically limited the emigration of Jews from Russia to Israel, another sign of the times. Moreover, as we skimmed the newspaper with greatest interest for further news of

the land and the people whom we love (Rom. 11), we saw the following significant announcement:

OPEN LETTER

TO

JUSTICE AND COMMON SENSE

Re: Jerusalem Is No Masada Hostage

THE MID-EAST CHESS GAME, being played by the VATICAN and Super-powers is tragic, but fascinating.

Their moves become understandable when we realize that:

- (1) Russia seeks control of the Suez to dominate the Mediterranean and entire Middle East, TO THE EXCLUSION OF THE U.S. AND WESTERN POWERS, etc.
- (2) The West needs CHEAP Arab oil.
- (3) The Arab leaders are trying to convert the entire Middle East into a Pan-Arab Republic of "Arab States only," to the exclusion of an Israel, OF ANY SIZE, eventually.
- (4) America needs bases in the Mid-East to replace those lost in that area, to protect NATO.
- (5) THE VATICAN NEEDS SOME CONTROL OVER JERUSALEM (and Israel), IF Christianity is to survive.

ONLY A STRONG ISRAEL, WITH DEFENSIBLE BORDERS, INTERFERES WITH EACH OF THESE five conflicting and competing forces.

All of these can be satisfied, in whole or in part, IF THE ROGERS PLAN can be IMPOSED upon Israel, in toto, in "principle" or a little at a time.

Since Russia is succeeding to force America out of Vietnam, by offering to release the prisoners held as HOSTAGES, Rogers believes he can use a similar method on Israel, WITH THE HELP OF THE POPE AND HUNDREDS OF MILLIONS OF CHRISTIANS AND MOSLEMS THROUGHOUT THE WORLD. (Hitler had the ready co-operation of the Anti-Semitic Poles and other countries in his murder of Jews.)

THEREFORE, the "Rogers-Kosygin Plan" is to now have Lebanon, or one of the other Arab States, request the Security Council to apply "sanctions" against Israel because of Jerusalem. **JERUSALEM IS TO BE USED AS A HOSTAGE!** by the Pope et al.

Then when Israel asks for Nixon's help, he will "diplomatically" (a la Pentagon papers) inform Israel that he will instruct his Ambassador Bush to use veto only IF ISRAEL AGREES TO THE ROGERS WITHDRAWAL PLAN of 1969, that is a **partial** release of Jerusalem.

PROMPT AND APPROPRIATE EXPOSURE OF THEIR SCHEMES AND NEFARIOUS DESIGNS WILL "AVERT THEIR EVIL DECREES" from being imposed on Israel, to their everlasting shame, and public condemnation.

S. A. DANN.

— EDITOR.

The Healing Powers of James 5:14-15

It is with deep regret that we report a further case of Ecclesial dissension, this time in the Sydney area... A number of Ecclesias have severed their association with the Shaftesbury Road Ecclesia, due to its proclamation of wrong teaching concerning the power of divine healing. The trouble arose through one prominent member of the Ecclesia claiming to possess the miraculous power of the Holy Spirit, and urging that it should be used in the preaching of the Truth. This was followed by certain ecclesias requesting of the S.R. Ecclesia a categorical denial that the healing gifts of the Spirit are available today. When this was not forthcoming to their satisfaction they withdrew from the Ecclesia. This was followed by an Announcement by the Shaftesbury Road Ecclesia, which was published in the June issue of THE SHIELD. The unfortunate result of the publication of this announcement was to make Australia wide what was originally a local controversy. Other Ecclesias considered the published statement as far from satisfactory, and proceeded to examine the matter with the object of taking action. We have been pressed to clearly reveal where we stand in the matter and in this article we analyse the Announcement and related matters, in the hope that brethren may see the implications of this teaching and turn from it before it escalates into an irreparable Ecclesial rupture throughout the Continent.

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Present Possession Of Holy Spirit Gift

The implications of the statement made by the Shaftesbury Road Ecclesia as published in *The Shield* are of such a nature that it should never have been put forward in its present form. The ideas advanced are contrary to the Christadelphian position and should have been submitted first by that Ecclesia to other brethren for consideration before being published.

The statement challenges the accepted position of the Christadelphian Body on several important aspects of teaching and practise, and if maintained will only end in further disruption.

It acknowledges that one of its members at least (Bro. W.R.P.) claims that he possesses the miraculous power of the Holy Spirit and is empowered to speak in "an unknown tongue."

Apparently he urged at a committee meeting of the Bible mission that use should be made of his alleged miraculous powers, in order to fortify its preaching, and he offered to provide a demonstration, which the other members of the committee declined.

Actually there has never been any

such gift. It is true that 1 Corinthians 14 refers to some as speaking "in an unknown tongue," but it will be noticed that the word *unknown* is printed in italics, indicating that there is no comparable word in the original. The Apostles, and some of their contemporaries, had the miraculous gift of speaking in foreign languages without having first learned them, but the idea of speaking in an "unknown tongue" which some other similarly gifted person has to interpret before it can be understood, belongs to the teaching of the Apostasy, and has no support of Scripture. On the Day of Pentecost, when the gift was first used, each heard the gospel "in his own tongue."

The claim to possess the miraculous gifts of the Holy Spirit is a serious departure from the Truth. Just how serious a departure is illustrated by the words of the Lord Jesus. He described opposition to the obvious manifestation of the spirit gifts as "blasphemy" for which there is no forgiveness (Matt. 12:31-32). It is surely obvious from this that those who falsely claim to have these gifts are in a similar category so long as

they retain the delusion. Suffering from a "false delusion" (2 Thess. 2:11), they have embraced "a lie," that can jeopardise their eternal salvation. Scripture should be kindly but firmly brought to bear upon such in an attempt to save them from their delusions. This is the obvious duty of those who have and love the Truth.

But the statement from the Shaftesbury Road Ecclesia suggests that all that is necessary (and that merely to assuage the opposition of other Ecclesias) is to remove the misguided brother from office, and call upon him to cease to speak about the matter in the Ecclesia.

There Must Be Repudiation Of The Doctrine

The Shaftesbury Road Ecclesia, in disclaiming the doctrine of the present possession of the spirit gifts, decided that to claim otherwise is not a sufficiently serious departure from the Truth to warrant disfellowship.

In doing so, the Arranging Brethren sheltered behind the Statement of Faith, stating that it did not expressly list the doctrine of the present possession of Holy Spirit Gifts as a false doctrine, and therefore declared they saw no reason for disfellowship of those claiming to possess them. This surely is a new use of the Statement of Faith! During recent controversy it has been urged against us (falsely) that we give greater authority to the Statement of Faith than we do to the Scriptures, and the formula, "we accept the first principles of the one faith as expressed in the Scriptures" has been recited by some who do not want to be too specific as to what they believe and reject.

But now we have that formula under test and found wanting. Now the Statement of Faith is advanced to shelter heresy at the expense of Scripture! The doctrine is proved false by Scripture but not by the Statement of Faith, and therefore the errorist can be retained in fellowship!

Surely the Bible teaching concerning the miraculous gifts of the Holy Spirit is a first principle! Certainly, we would not baptise a person believing that he was in possession of any of them; how, then, can we retain in fellowship those who both believe and

teach the present possession of Holy Spirit gifts?

Can God's Power Be Restrained?

In the Supplement contained in the very issue of *The Shield* that included the Announcement referred to above, and under the heading: *Withdrawal From Individuals*, the statement is made that Ecclesias have a responsibility to withdraw from individuals who are proved to be errorists in the basic doctrines of the truth.

As the current controversy in Australia has concerned the matter of retention in fellowship of individuals who have openly proclaimed their repudiation of the Statement of Faith, such a clause is quite unrealistic. Moreover, its inadequacy is shown in this issue of *The Shield*, for the published announcement from the Shaftesbury Road Ecclesia states that the erring brother (though it be acknowledged that he holds error) will be retained in fellowship because of his long service to that Ecclesia. If *The Shield* really means what it says in its Supplement regarding the responsibility of Ecclesias to disfellowship individuals who depart from the elements of the faith, why does it publish the Shaftesbury Road Ecclesia's statement without a hint that the action is wrong?

The Ecclesia justifies its action on the grounds that it has disclaimed endorsement of the erring brother's ideas, and, furthermore, has requested that he does not teach them in the name of the Body. But surely it is obvious that such a wild rebuke is completely inadequate. If his "gift" is the result of the possession of God's spirit, is it right, or possible, for him to restrain such power at the request of the Ecclesia? Would it not be his bounden duty to obey God's will in the matter? Would God desire him to stifle the "gift" He has given him? To pose these questions is to answer them.

It is clearly obvious that when a person embraces a false doctrine in relation to first principles, and is so fully entrenched therein that he can not be induced to change his mind, loyalty to the Truth demands that an Ecclesia, in deep sorrow, must separate from him. When an Ecclesia fails to do this, it is itself at fault, and will

be shunned by those who honour the Truth above all else.

It is the failure to implement this, whilst proclaiming endorsement of the Unity Book in regard to fellowship, that has plunged the Australian Ecclesias into troubles that will lead to division if not quickly corrected. A tremendous responsibility rests upon those Ecclesias which have persisted in retaining in fellowship those who openly oppose the Truth. Their action in so doing is sowing the seeds of Ecclesial disunity.

Support For The False Teaching

Unfortunately, there are signs indicating the spread of the false doctrine of the present possession of the Holy Spirit gifts, thus underlining the need of Ecclesias to adequately oppose it. For example, the Granville Ecclesia recently announced that it has had to withdraw from one of its members who embraced the teaching, and who refused to reject it when reasoned with on the basis of the Word.

Further, a prominent brother in the Newcastle area, writing in refutation of an article in *Logos* on the subject of the present possession of the Holy Spirit gifts, states:

"If such verses as Luke 11:13, Acts 2:38-39, 1 Cor. 6:19-20, 1 Cor. 3:16-17, Ephesians 3:16-21, and countless others like them have any meaning at all, then it is abundantly clear that the REAL (his emphasis) children of God have in all ages received the gift of the Holy Spirit... To deny the Holy Spirit as a present possession is to deny that one is a spirit begotten Son of God.

"There is, of course, no sign for 'a wicked and adulterous generation', for the Holy Spirit is not given for capricious miracles, and never was. Nevertheless, miracles do happen today amongst the faithful, in response to the prayers of the children of God. I have seen them happen."

So false ideas spread, strengthened by fictitious claims. For example, the erring brother in the S.R. Ecclesia has gone on record as claiming a number of miraculous cures, including cases of Hodgkins disease, stone in the kidneys, various kinds of cancer, tumor on the appendix, etc. He has claimed that he has felt the power of God "come

out of his hands and feet" in some instances where cures have been claimed.

To read the evidence submitted to us dispassionately would cause one to conclude that he is afflicted with hallucinations, and that few would be influenced by his assertions. Under those circumstances, the claim to be the medium of miraculous cures would excite sympathy rather than concern, but, unfortunately, he has been sustained in his beliefs by the very brethren who now disclaim his teaching, but see no reason to disfellowship him. Having supported him in the past, how can they logically disfellowship him now?

For he alleges that he was not alone in effecting these cures, but was supported by "the elders of the church," the Arranging Brethren of his Ecclesia. He claims that they met to pray over and anoint with oil the afflicted ones who were cured in consequence. The Shaftesbury Road Ecclesia's statement actually endorses his claim in that regard.

The Ecclesia's Claim

Analyse the statement published in *The Shield*, and it will be recognised that the Ecclesia endorses the claim of this brother that others have condoned and supported his actions in the past. It is true that the declaration states: "We have never claimed that the Holy Spirit gifts of healing *and speaking in tongues as operated under the authority of the Apostles in the first century* are still available and can be possessed and operated today." But eliminate the words in italics, and would the Ecclesia continue to deny that "Holy Spirit gifts of healing are still available and can be possessed and operated today?"

It could not according to the Statement of its position as published in *The Shield*. The "Ecclesia's position" as set forth therein includes the following statement:

"That the advice of the Apostle James, ch. 5:14-16 is applicable today as at the time of writing, and we would encourage its application today to a far greater extent than formerly. This we believe to be a direct operation of the Healing Power of God, in response to faithful prayer from

believers, and seeking the assistance of Ecclesial eldership. We do not believe or teach that this constitutes an operation of the Holy Spirit gifts which can be commended."

The Ecclesia claims that James 5:14-16 is applicable today. The verses read:

"Is any sick among you? Let him call for the elders of the ecclesia; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The Arranging Brethren declare that this instruction "is applicable today as at the time of writing," and whilst disclaiming this as "an operation of the Holy Spirit gifts" nevertheless maintain that it is a "direct operation of the healing power of God".

We do not believe that James 5:14-16 is applicable today as it was in the days of the Apostles. In the days of the Apostles, the anointing of oil often accompanied the miraculous cures that were effected under their supervision, to impress those so cured that the power by which this was done came from God and not from flesh. Hence:

"And they cast out many devils (demons) and anointed with oil many that were sick, and healed them" (Mark 6:13).

It seems clear that the reference by James (the half-brother of the Lord, not the Apostle) has reference to this custom. Therefore, James relates it to the Holy Spirit gifts, and we can agree with the Statement published in *The Shield*, that it suggests a "direct operation of the healing power of God." In short, what that Statement is claiming is that the Arranging Brethren of that Ecclesia have cooperated with the erring brother in the laying on of hands upon sick folk, the offering of prayer on their behalf, and the anointing them with oil, in order that "the direct operation of the healing power of God" might be manifested.

This indicates the serious consequences of the wrong ideas advanced. The culpability of those advancing the

theory is illustrated by the heartless explanation offered in the case of "failures," for it is alleged of such occasions that those who failed to respond died through lack of faith!

There are several errors manifest in the Statement issued by the brethren of the Shaftesbury Road Ecclesia. Therein they declare:

- 1 — That James 5:14-16 is as applicable today as at the time of writing.
- 2 — That they intend to "encourage its application today to a far greater extent than formerly." Therefore, the sick should call for "the elders of the church" that they, by praying over them, and anointing them with oil, might cause the healing power of God to be manifested.
- 3 — That there is available today "a direct operation of the healing power of God."

Their Statement elevates those whom they are pleased to designate as the "Ecclesial eldership" as of higher status in the operating of this "direct healing power" than the rank and file of believers, so that the normal prayer of faith on behalf of the sick is not as efficacious as when the assistance of the "Ecclesial eldership" is sought, and the afflicted has hands laid upon him, prayer pronounced over him, and oil poured out on him. This demands the establishment of a modern Ecclesial eldership analogous to that in existence in the days of the Apostles.

All of which is contrary to established Christadelphian teaching and practise.

We are not unduly straining the meaning and intent of the Statement, for the laying on of hands and the anointing with oil has been practised for some time, and is encouraged, by the Arranging Brethren.

Moreover, the Statement in *The Shield* gives due warning that the brethren concerned see no cause to discourage this practise, but the very reverse. And as it has been conducted in conjunction with Brother P., how could they possibly disfellowship him and remain conscience free?

We suggest that before they do that, they purge themselves of error.

What Does James Teach?

In attempting an explanation of James' teaching, attention should be given to the context, and particularly to the time factor. His fifth chapter is primarily concerned with a current national crisis that heralded the imminent approach of the end of the age.

This concept of his teaching is established by the expressions that James used:

To the rich:

"Ye have heaped treasure together for THE LAST DAYS" (v.3).

"Ye HAVE condemned and killed the just; and he doth not resist you" (v.6).

To the oppressed:

"Be patient unto the coming of the Lord" (v.7)

"Behold the judge standeth before the door" (v.9).

What are "the last days" referred to by James? The answer is: The last days of Judah's Commonwealth.

Thus Christ made his appearance "in the last days" (Heb. 1:2), called elsewhere "the end of the ages" (Heb. 9:26). The last days of Judah's commonwealth witnessed a period of oppression for the saints, so that James referred to the "rich" as having "condemned and killed the just." Notice that he uses the past tense in describing what was taking place in "the last days" of those times (James 5:3,6), and therefore is not predicting something that yet has to come to pass.

At the same time, he encouraged his brethren to "be patient" inasmuch as "the coming of the Lord" was at hand, urging that "the judge standeth before the door" (James 5:7, 9).

He was referring to the divine judgment poured out upon guilty Judea in A.D. 70. In the sense referred to by James, that was "a coming of the Lord." The word used is *parousia* and signifies "presence," and not the action of proceeding from one place to another. Christ's presence was manifest in the judgments that brought the Jewish state to its end. It fulfilled the prediction of his prophetic parable:

"When the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers,

and burned up their city" (Matt. 22:7).

The "King" is Yahweh (v.2), and "his armies" constituted the Roman legions who performed His will in punishing Judah (Deut. 28:49). This was fulfilled under the supervision of the Lord Jesus to whom had been given "all power in heaven and in earth" (Matt. 28:18).

Why was this judgment poured out? For the very reason that James warned the Jewish rich (see James 1:1) that they would be punished: because of their ill-treatment of the Lord's followers. In the parable, the Lord declared: "The remnant took his servants, and entreated them spitefully, and slew them" (Matt. 22:6), for which reason, "the king was wroth, and sent forth his armies."

On another occasion the Lord warned:

"Therefore, behold, I send unto you prophets, and wise men, and scribes (his followers); and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth Verily I say unto you: All these things shall come upon this generation" (Matt. 23:34-36).

That is the theme of James. His fifth chapter can be sectioned thus:

- (1) — **Warning to Oppressors — vv. 1-6;**
- (2) — **Encouragement to the Oppressed — vv. 7-11;**
- (3) — **Advice for the present distress — vv. 12-20.**

In the hope of snatching some of his fellow-Jews from the fires of the threatened judgment, he warned them of the dire results of their folly in that divine judgment would shortly fall upon the guilty nation, from Yahweh Sabaoth, the Judge of the Old Testament.

On the other hand, the oppressed were encouraged by the fact that this judgment would also manifest the authority now vested in the Lord Jesus, and thus would represent a "coming of the Lord." Concerning this word *parousia*, rendered "coming," Moulton and Milligan in *Vocabulary Of The New Testament* states that it

does not merely signify "presence" but frequently, in a technical sense, presence in an official capacity, such as in kingly authority. The judgment of A.D. 70 could well confirm believers in their faith of a living Christ whose care for them was exhibited in the judgment upon the Jewish nation that persecuted them so bitterly in those times (1 Thess. 2:14-16).

James' warning and exhortation as set forth in these verses, therefore, had application to those times but do not apply to the same extent to the days in which we live. Are we oppressed by the rich today? Is the hire of labourers in the field kept back by fraud? Do the sighs of workers enter the ears of the Lord of Sabaoth? Are the just condemned and killed by their wealthy oppressors?

No, that is not the state of things today among believers, but it was so in the period just prior to the destruction of the Jewish State, the last days of Judah's Commonwealth.

Advice For The Oppressed

In view of the severe persecution and bitter opposition then experienced by believers, James offered some sound advice. His words had particular application then, and do not apply specifically to these times. Their application to these times is conditional to circumstances.

For example, there is no spirit-appointed eldership today, and therefore, no body whom we could describe as "the elders of the ecclesia" in that sense. The "anointing with oil in the name of the Lord" is not customary today, for there is no "eldership" authorised with power to administer the Spirit's benefits as then, nor would the anointing have the significance today that it had then.

Thus all of the advice submitted by James is coloured by the circumstances of the distress incidental to the times leading to A.D. 70, and apply now only in a secondary sense.

Thus he urged "above all things" that they should "swear not" to perform certain things, lest they "fall into condemnation." Why should such importance be given to this aspect of Christian living as to demand such emphasis? Because of the circum-

stances of those times. The current troubles then endured by the faithful, and the approaching uncertainties of the morrow would make it extremely difficult for them to carry out specific intentions, and therefore brethren should avoid binding themselves absolutely to what they would do in the future.

The words have an application today, of course, but only in a secondary sense. We do not give undue prominence to the prohibition of swearing to the performance of future intentions, though we bear it well in mind in view of James' earlier exhortation contained in Chapter 4:13-17. But in those times, when Jewish brethren were enduring bitter hostility and persecution from their unbelieving fellow Jews, and Christ was shortly to manifest his power in destroying the Jewish State, there was a need for brethren to bear these facts in mind before laying down with certainty what they would do on the morrow.

Meanwhile, they should not sink under their sufferings. Both sorrow and joy have their outlets: the former by the "afflicted" (those referred to in v.10) seeking strength in prayer; the latter, in their cheerfulness, singing Psalms of praise.

Advice For The Sick

The adverse circumstances of the times would bear particularly heavily upon the sick and the depressed who would both physically and mentally find it difficult to face up to the difficulties of the times, and therefore special attention is given to their needs.

Two different Greek words have been rendered "sick" in James 5:14,15. The first one (v.14) is *astheneo* and signifies a state of weakness, feebleness, lacking strength; the second one (v.15) is *kamno* and relates to a weariness of mind, a state of depression.

Both these words should be taken into consideration in interpreting the passage before us.

The sick person of v.14 is so weak and lacking strength as to need the co-operative help of others. He is not one who is afflicted by some illness and having tried all known cures in vain turns in desperation to the elders

of the body. He is physically sick, and feels unable to face the opposition experienced by believers at that time. Where can he obtain help? James advised: "Let him call for the elders of the ecclesia."

Who were the "elders of the ecclesia"? They were men appointed to their position by the guidance of the Spirit, and not by the vote of the Ecclesia. It is recorded in Acts 14:23:

"And when they (Paul and Barnabas) had ordained them elders in every ecclesia, and had prayed with fasting, they commended them to the Lord, on whom they believed."

In the *Ecclesial Guide* (frequently quoted today but frequently ignored), Brother Roberts wrote (p.12):

14 — Absence of the Spirit's Appointments

In the apostolic ecclesias, the Spirit of God, by the hand of the apostles, or other Spirit-endowed persons, nominated and appointed such special brethren, in virtue of which appointments the rest of the body were bound to yield a ready submission to the rule and authority so established. Such ruling brethren were appointed to permanent office. Under this institution, the brethren were saved the trouble of election, and the confusion more or less incident in our times to the absence of authority. In our day, until the Spirit speaks again, we can have no such privilege; and it is worse than useless to profess a possession we lack. Our wisdom lies in recognising the true nature of our case, and making the most of the unprivileged circumstances of a time succeeding to a long period of divine absence and ecclesial chaos.

In *Eureka*, vol. 1, p.162 and elsewhere, Brother Thomas wrote at length upon this theme, showing the different constitution of things in Ecclesias today to those of the first century. When this is appreciated, it will be clearly seen that James 5:14 had application to the Apostles' times, but not now as it did then.

Brother Thomas wrote:

"The assemblies of the faithful in Christ were constituted of two classes of saints: the rulers and the ruled.

'Obey them that have the rule over you,' says Paul, 'and submit yourselves; for they watch for your souls, as they that must give account' (Heb. 13:17). 'The Elders which are among you,' says Peter, 'I exhort, who am also an elder . . . feed the flock of the Deity which is with you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as domineering over the heritages, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (1 Pet. 5:1).

"These official brethren, called EPISCOPOI and DIAKONOI, 'overseers and assistants' (Phil. 1:1) constituted the PNEUMATIKOI, or spirituals, of the congregations, because they were endowed with PNEUMAIKA, or spiritual gifts (Gal. 6:1) while the rest of the saints constituting the ruled, were styled IDIOTAI, or private. To the Spirituals were given nine different gifts, called spirits (PNEUMATA — 1 Cor. 14:12), not for their own gratification, but for the common good . . .

"The official saints collectively constituted in each congregation the presbytery, or eldership (1 Tim. 4:14); and that each brother might know his place, they were set in regular order. They were called 'apostles, prophets, evangelists, pastors and teachers' (Eph. 4:11); and were ranked as, 'first apostles; secondarily, prophets; thirdly, teachers; after that, powers; then gifts of healing; sixth, helps; seventh, directors; eighth, kinds of tongues (1 Cor. 12:22) . . .'" (EUREKA vol 1, pp. 162-3).

On the basis of this and similar expositions, it has formed part of the teaching of Christadelphians since the inception of the Movement, that such "eldership" is not in evidence today. It is therefore distressing and ominous, to read the reference to "seeking the assistance of Ecclesial eldership" in the Shaftesbury Road Ecclesia's Declaration referred to earlier. True, the existence of such an eldership is necessary before the instruction of James 5:14 can be put into effect, and therefore it must be created or the verse set aside as having application

today. The S.R. Ecclesia, having determined that the verse does have application today, must now create the official eldership. We write thus, hoping that this might cause members of that Ecclesia to earnestly consider the Declaration in the light of Scripture and the traditional stand adopted by us as a Body, and turning from their present stand, return to the latter.

Consider again James 5:14.

In view of their own state, and the peculiar circumstances of the times, the sick were advised to "call for the elders." The elders, it should be noted, did not seek out the sick for the purpose suggested (though all, both elders and lay members, would seek to help those less fortunate than themselves). However, being called for, the elders then prayed over the sick. The Greek preposition *epi* has been rendered in this context as "with hands extended over him," though it does not, of itself, have this expressed meaning.

What was the purpose of the gathering? To cure the sick of his physical malady? Not so. Nothing is said about that. The context is silent regarding any cures of physical illness resulting from such a service. There is no reference to "a direct operation of the Healing Power of God," as alleged in the S.R. Ecclesia's Declaration. As a matter of fact, not all sickness was healed. For example, Epaphroditus was desperately ill, and yet Paul, with his undoubted possession of the power of the Holy Spirit, could not cure him, and until "God had mercy on him," the Apostle wondered whether he should "have sorrow upon sorrow" by the death of his friend and helper (Phil. 2:27). Paul is not so heartless as to suggest that he could not use the spirit gifts granted him because of the lack of faith of Epaphroditus, as has been openly stated in failures to cure by the erring brother referred to above.

The purpose of the presence of the official eldership of an ecclesia at the bedside of the sick, was not necessarily to effect a cure, but to strengthen him in his physical and mental weakness, that he might gather strength to face the problems of the day. The communal prayer of those officially appointed by the spirit to their positions

of authority, their presence, solicitude and advice were designed to greatly help the sick, and restore and to strengthen his faith, so that his "prayer of faith" might follow (v.15).

What was the purpose of the "anointing with oil in the name of the Lord"?

As mentioned above, the Apostles so anointed some who were miraculously cured, the object being to clearly show that the blessing received came from outside of them, from God and not from flesh. The same purpose appears to be the object of anointing in the circumstances outlined by James. The Ecclesias were experiencing bitter opposition and persecution; the sick were ill-equipped to meet the trials facing them; the presence of the official eldership of the body would strengthen them; and the anointing oil would dramatically and symbolically direct their attention to the Source of all comfort and help (see 2 Cor. 1:3-11).

But in this relationship, it should be clearly recognised that James wrote specifically for Jewish believers (James 1:1). Such were used to the use of anointing oil by virtue of their knowledge of the Law, and therefore would understand its symbolical import. It is significant that such anointing is only associated with Jewish believers (Mark 6:13; James 5:14), and apparently was not used by Paul in his contact with the Gentiles. The latter would not understand its meaning as would Jewish believers, and therefore it is not advocated by the Apostles to the Gentiles, nor referred to in the miracles recorded in the Acts of the Apostles.

What resulted from these ministrations by the elders. Why, the strengthening of the faith of those sick. So James continues:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

As stated earlier, the word "sin" in this verse is different in the Greek to that used in v.14. Here it is *kamno*, which Strong renders as "tire", "faint", and which is elsewhere rendered as "wearied." It thus relates particularly to the mental state of the sick person. He is faint, wearied, depressed, but the

attendance of the official eldership with their inspired insight, their prayers and advice, and the anointing of the sick person with oil and so directing him to seek help from above, was calculated to induce in him a strengthening of faith which would result in such prayers as could save him out of his depression of mind. Thus strengthened by the Lord, he will be raised up out of his state of depression, and "if he have committed sins" they will be forgiven him.

It is obvious from this that the sick state of the believer, whether it be a state of *astheneo* (physical or moral weakness — v.14), or *kamno* (weariness or depression of mind) is due to his lack of faith and his committing sins. This has weakened and depressed him, and would be quickly discerned by the spirit-endowed elders of the Ecclesia. Their prayers, advice, symbolic anointing and ministrations were designed to revive the faith of the afflicted, reveal the cause of his weakness, and induce him to confess his sins that he, in the mercy of God, may be restored to physical and spiritual health.

In view of all this, suggests James, "confessions of faults one to another" is good for the soul: it will prevent spiritual sickness developing. He sums the matter up in these words:

"He which converteth the sinner from the error of his way shall save a soul from death (here is a "miracle" of healing), and shall hide a multitude of sins" (v.20).

He shall do this by bringing the reality of sin home to the converted who will then be induced to confess his sins before God in order that they might be forgiven.

James' Advice Today

A careful analysis of the verses before us will reveal that James knew nothing of "a direct operation of the Healing Power of God, in response to faithful prayer from believers, and the seeking the assistance of Ecclesial eldership," and to teach otherwise is dangerous. It is liable to cause disappointment when the anticipated healing does not eventuate, and to lead such to doubt God and His truth. It is obvious that James encouraged

the assistance of the eldership because such would be equipped by the Spirit to exercise powers of discernment in ascertaining the spiritual state of the sick person, causing him to recognise his failings, induce in him sufficient faith to seek divine help in his case of physical and mental sickness, and by anointing him to symbolically point the way to where strength might be obtained. "The Lord shall raise him up." The word signifies to arouse, to awaken, to lift up.

In considering the passage and governing our attitude upon it, it must be recognised that there were certain factors in the situation for which James was writing which are obviously not applicable now. Some of the powers manifested in the Apostolic era have been withdrawn as Paul taught. The use of the Spirit to inflict and heal sickness is one such. The anointing of oil (so significant an act to Jews) is no longer of such significance in these Gentile times. On the other hand, the principles that he laid down can have application today. We lack the special insight which the spirit would give to the elders of the Ecclesias in Apostolic times, but the visiting of those afflicted or depressed, and the endeavour to bring them to a right state of mind, is a service in which those of spiritual experience can perform with value. Earlier, James had taught:

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:17).

The spirit of James' advice in Chapter 5:14-15 therefore can move us today in that we will seek to help those who are straying or are distressed; the physically and spiritually sick; not by effecting physical cures, but by attempting to strengthen the "sick" in mind and body by our loving sympathy so as to direct them to the Source where even greater blessings may come.

Let us all recognise our own deficiencies, and by openly acknowledging our shortcomings, our faults, be so humbled that Christ will also raise us up, for "the effectual fervent prayer of a righteous man availeth much."

Let us not be deluded by false claims of the present possession of the Spirit Gifts, but seek, through the Word, the sanctifying power of Yahweh which is capable of healing us from all our weakness, and lead us along the path to perfect health: even eternal life.

We shall be happy to consider and

answer any comments and questions relating to the above, our only desire being to direct readers to that which alone is competent to heal the dissensions in the Brotherhood, and to restore it to such spiritual strength that it can enjoy the true fellowship of unity in Christ Jesus.

— H.P.M.

The Example Of Israel

The Israelites were a religious people, and loud in their claims to wisdom and goodness. But from God's point of view they were far from exemplary. They refused to listen to Him, and His fear was not in them. If we are given to self-appraisal let us indulge in a little serious self-examination. Unless we are honest and painstaking in this way we may pose as patterns of all that is needful when we are much otherwise.

The Training Of Children

The Apostle Paul exhorted the believers to "bring up their children in the nurture of the Lord" (Eph. 6:4). To the children of our day, when the Lord may be expected before they have time to reach adult age, this instruction is no less appropriate; for the age that will come with the advent of Christ has to do with mortals for a thousand years; and its effect upon mortals alive when it arrives will depend upon their mental relation to it. The wicked will be destroyed (Jer. 25:31). Myriads will perish in that "Great and dreadful, and terrible day," and these, as in all times of disaster and judgment, will include crowds of children. Nothing will better fit our children for the terrible era than instruction in the Truth. It will qualify them to be the obedient subjects of the Messiah at His coming, and help to secure them the protection of the camp of Israel, which will be under the protection of the Almighty wing when all the world is exposed to the fury of the blast. (R.R.)

Vain Wrangling

Brethren should "strive lawfully" or keep silent. Contention begotten of a mere love for fighting is an abomination to God and a great grief to righteous man. Unscriptural wrangling is unquestionably the reason why so many past fighters, apparently valiant for the Truth, are now in the ranks of unbelievers. Zeal born of any other motive than a love for God and our neighbours is sure to become quenched. There is a time to contend earnestly for the Truth, but when opponents descend to vain wrangling it is time to cease.

Our Aim

We are "untiring," our enemies being judges. Give us time and means, we will supply the power and the material to pull down the strongholds and vain imaginings of ignorance, bigotry, prejudice, and superstition. (J.T.)

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GOD LIVES—

his purpose is unfolding

Signs of Christ's Coming

("The Australian" 11th Sept., 1970)

Polluted Environment



The Bible says . . .

"And there shall be . . . upon the earth distress of nations, with no way of escape; men's hearts failing them for fear and for looking after those things which are coming on the earth."

(Luke 21:24-28)

"POLLUTION BAD AS ANY WAR" CLAIMS SCIENTIST.

Pollution is a time-bomb ticking away in the world's sitting room, says Dr. Stephen Boyden.

He says some ecologists, admittedly pessimists, believe environmental changes are taking place at such a rate that the whole global system will collapse in the next 20 years.

"It is no exaggeration to say the environmental changes caused by pollution represent as serious a threat to Australia, and the world, as any war," he said yesterday.

Dr. Boyden is head of the urban biology group at the John Curtin School of Medical Research, Canberra."

**Pollution tells us that man is at the crossroads.
Your Scientists give you 20 years . . . what then?**

The Middle East Question



The Bible says . . .

"I will gather all nations against Jerusalem to battle" and Jerusalem shall be a "burdensome stone for all people".

"Then shall the Lord go forth and fight against those nations."

THE LATTER DAYS ARE HERE

'Pollution' serves to emphasise the day of crisis has arrived.

World politics display beyond all doubt what the Bible has predicted.

For 120 years Bible students have said that . . .

"Israel must be a restored nation," that Russia must become a world-dominant power.

One thing only remains to be fulfilled . . .

Russia's invasion of Israel . . .

and when that takes place it will be too late for you. Christ will be in the earth.

THE EARTH — shall be filled with his Glory

GOD'S KINGDOM ON EARTH

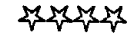
will answer all the problems of this sick world

Politically

 **Wise, just government.
Universal peace.**

"The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness."

(Isa. 16:4-5)



Social justice

 **Sound morality.
Universal equality.**

"He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor."

(Psalm 72:4)



Pollution eradicated

 **Stable environment.
Rural development.
Health and long life.**

"There shall be no more thence an infant of days, nor an old man that hath not filled his days . . . and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them . . . for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands"

(Isa. 65:20-22)



Religion

 **One common worship.
Submission to God's law.**

"Many people shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

(Isa. 2:3-4)

Christ is coming... His return is near ... To be king over all the Earth

THERE ARE THINGS YOU NEED TO DO TO PREPARE FOR THIS

- - - How long???

1848 (120 years ago) **CHRISTADELPHIANS SAID . . .**
"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."

We see it clearly today. When it was written Russia was barely more than a land of peasants.

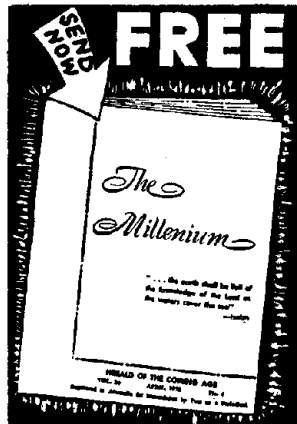
1848 **CONCERNING ISRAEL, the same author said . . .**
"There is then a partial and primary restoration of Jews before the manifestation (of Christ) . . . They will emigrate thither as agriculturalists and traders, in the hope of ultimately establishing their commonwealth . . . UNDER THE EFFICIENT PROTECTION OF THE BRITISH POWER."

Since 1917 **ISRAEL'S** revival has been obvious to all and now after nearly 2000 years of separation (in 1967) the nation has been united to its ancient capital Jerusalem again.

Just as the word of God had said it would.

HOW LONG before it is too late for you?

Learn more of Christ's impending reign on earth



SEND NOW ← FREE BOOKLET

Send to . . .
GOSPEL PROCLAMATION ASSOCIATION
 West Beach P.O., South Australia 5024

Please send me without obligation a copy of this free booklet

Mr.
 Name Mrs.
 Miss

Address

Postcode

"In the beginning God created the heaven and the earth."



His purpose . . .

"To fill the earth with His glory."



Today !

FEARFUL - Environmental CRISIS

POLLUTION

Has God's purpose failed?

THE TIME HAS COME . . .

"ARMAGEDDON"

Certain and near! "

"And he gathered them together into a place called in the hebrew tongue ARMAGEDDON". Rev. 16 : 16.

You may have heard of the word Armageddon before.

Many people have . . . but do you know what it means? World leaders have sometimes used the word to describe a horrifying war . . . WORLD WAR III that threatens humanity . . . and they are quite right! Not because they invented the word but because the Bible—2000 YEARS AGO—spoke of "ARMAGEDDON" as a "time of trouble such as never was;" a time, however, that would witness the return of Jesus Christ to this earth.

ARMAGEDDON WILL BE GOD'S CURE FOR A TROUBLED WORLD.

In place of the shattered ruins of man's rule Jesus Christ will establish God's kingdom on earth.

ARMAGEDDON IS CERTAIN!—ARMAGEDDON IS NEAR!

We urge you to investigate our claims and to learn why we believe these things and how you can participate in God's kingdom.

Prepare now! The battle of the great day of God Almighty comes

"And at that time thy people shall be delivered, every one that shall be found written in the book". Dan. 12 : 14.

It's no use just "wishing" it away!!
 Before you say . . . No never!! . . . Listen to the words
 of those who know.

The Advertiser, Tuesday, February 16, 1971.



Mr. Scott is special correspondent and assistant to the publisher of "Time," the US weekly news magazine.

His most recent report was on the Soviet "Commonwealth," and yesterday he was talking about the US-USSR confrontation.

He made the point again and again that the confrontation was very real, and that no amount of wishing would make it go away.

Mr. SCOTT . . . confrontation is very real.

The Russians had about 35,000 uniformed men in the Middle East, helping the Arabs in their fight against Israel. The ceasefire there could be extended month by month indefinitely with US aid to Israel maintaining the balance of military power over the canal.

But the chances of the US and the USSR getting into a major nuclear confrontation through their involvement were, on his assessment, much greater than they were last year.

WAR WITH RUSSIA IS INEVITABLE!

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.

DIGEST OF TRUTH, No. 152 A Christadelphian Publication



A Soviet Tank Commander Executes His Orders To Crush Out Hungary's Momentary Freedom — Symbol Of Russian Ruthlessness.

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.

ANCIENT PROPHECIES ARE BEING FULFILLED

SEND NOW

FREE

WAR WITH RUSSIA IS INEVITABLE!

SEND NOW ← FREE BOOKLET

Send to . . .

GOSPEL PROCLAMATION ASSOCIATION
 West Beach P.O., South Australia 5024

Please send me without obligation a copy of this free booklet

Mr.
 Name Mrs.
 Miss

Address

Postcode

THE LORD'S PRAYER

Although this is the most frequently used prayer in the world, recited in Christian countries by almost every person at some time of their life, its true meaning is understood by very few. Few realise that they are praying for the return of Jesus Christ to set up his power in Jerusalem and reign over a world at peace; few appreciate the fact that the prayer is asking for the bestowal of life eternal through a resurrection from the dead.

What does "Thy Kingdom come" signify? How will God "hallow His name"? To what extent can we hope for "His will to be done in earth as in heaven"?

These features are outlined in the important book advertised below. In clear, simple terms, it analyses the Lord's Prayer, sets forth its basic teaching, and reveals the message of hope that it presents to a despairing world.

It will be mailed to you entirely free of charge on application below. Send for it now, and read yourself rich in the things of God.

Remember . . . the times are significant, the issues are vital, you owe it to yourself and your family to seek God's way now.

How do you understand this Prayer?

Our Father,
Which art in heaven,
hallowed be Thy name.
Thy kingdom come.
Thy will be done on earth, as it is
in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as
we forgive those that trespass
against us.
And lead us not into temptation;
but deliver us from evil:
For Thine is the kingdom, and the
power, and the glory,
For ever and ever.
Amen.

DIGEST
OF
TRUTH
153

For 2000 years people have been fervently praying "Thy Kingdom come!!" Is the modern world the answer to this prayer? Do you understand for what you are praying? **Read this urgent message.**

SEND NOW ← FREE BOOKLET

We offer you entirely free of charge a copy of our booklet "The Lord's Prayer". Here is your opportunity to receive a clear explanation of its true message.

Send to . . .

GOSPEL PROCLAMATION ASSOCIATION
West Beach P.O., South Australia 5024

Please send me without obligation a copy of this free booklet

Mr. _____
Name Mrs. _____
Miss _____

Address _____

Postcode _____

FREE

The Lord's Prayer

HERALD OF THE COMING AGE
Approved & Published by the Council of the Church of Christ

SEND NOW

After 2000 years . . .

the Lord's Prayer or a world of unbelief!!

"Thy Kingdom come . . ."

The Bible teaches that the Kingdom of God once existed on earth. David and Solomon sat upon the "throne of the Lord in Jerusalem": (1 Chron. 29:23), it then constituting the centre of Divine administration on earth.

Today Jerusalem, the city of peace, is a city of dispute and conflict; armed forces parade its streets and hatred erupts into violence.

Yet the modern revival of Israel fulfils Bible prophecy indicating Christ's return. God promised: "I will gather them into their own land; make them a nation, and one king shall be king unto them" (Ezek. 37:21). Two parts of that prophecy have been fulfilled; the third (the coming of the King) will shortly be fulfilled. Jerusalem was once the throne of God's kingdom on earth (see 1 Chron. 29:11, 23), and will be again. God declared of Jesus: "The Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob; and of his kingdom there shall be no end" (Luke 1:32). That Kingdom will embrace all nations (Rev. 11:15). It is the coming of that Kingdom to which the prayer is directed.

Is this the Kingdom you pray for?



Soviet tank commander executes orders to crush Hungarian resistance.

"Thy will be done in earth . . ."

Does the ruthless savagery of despotic power fulfil the will of God on earth? The growth of Russian power is an element in a world situation that will end in Armageddon, but God's will will finally prevail in the earth. The Bible predicts: "He will rebuke strong nations afar off; they shall beat their swords into plowshares, and learn war no more" (Mic. 4:3). By such means God's will will be done on earth. Why not learn more about what you pray?

Is your faith based on God's will being done in earth?



Evidence of misery and want in Biafra today.

"Give us this day our daily bread . . ."

Despite this prayer, two-thirds of the world's population go to bed hungry; and man's greed daily accentuates the problem. Pollution plus population explosion are taking humanity to the point where nations will be fighting for the available arable areas of the earth. Who can solve the problem? Only Christ. By firm control and perfect justice he will act to the glory of God and the well being of man. The prophet predicts: "The days will come when the plowman shall overtake the reaper" (Amos 9:13), and when the "poor and needy" will be cared for (Ps. 72:13).

The return of Christ will remove suffering and misery.
IS IT YOUR PRAYER?

UNITED STATES
AVERAGE

1 OF 3

MARRIAGES ENDS
in **DIVORCE**

"Deliver us from evil . . ."

Immorality, drugs, juvenile delinquency, tension and violence is the harvest reaped in rejecting God's way and sowing to the flesh. Is this a happy age? Consider the steep rise in suicides, growing divorce rate, personal frustration. Yet God has promised: "God shall wipe away all tears; there shall be no more death, sorrow and sighing shall flee away" (Rev. 21:4). Christ alone has the wisdom and power to remove this world of evil and lead it into paths of righteousness and peace—and this he will do at his second coming.

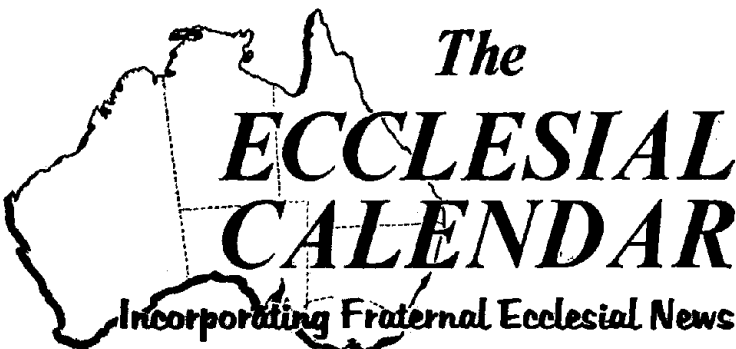
But what does that second coming mean to you personally?

"Thine is the Kingdom, the Power, the Glory . . ."

God alone is capable of changing conditions upon this earth, and will do so. For that purpose He shall send Jesus Christ to establish His Kingdom upon the earth, so that "glory to God in the highest, peace on earth, and goodwill towards men" will prevail. Why put confidence in the flesh? Neither politics nor protests will solve the problems facing humanity. God alone has the power. "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" Acts 1:11. In these significant times you owe it to yourself and your family to seek God's way now.

Christ is coming to reign on earth!!

Send for the free booklet advertised on the back.



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***ARE SISTERS' CLASSES A BLESSING?**

Yes, when they are properly managed and enthusiastically supported. The objections raised against these classes are founded on misconception. Women, it is said, ought not to speak in the ecclesia. But a sisters' class is not the ecclesia. It is a private gathering of sisters. Can this be wrong, when the object of the gathering is spiritual upbuilding? What would Christ say? What would Paul say? The incident respecting Martha and Mary suggests what the Master would reply, and Titus 2:3,4 reveals what the answer of his worthy Apostle would be. Again, it is quite wrong to say that the classes are calculated to create in sisters the unscriptural spirit of the age as touching public speaking. As one who has watched with interest and pleasure the growth and influence for good of such a class, the writer can say that the fear in this direction is groundless. Those who have faithfully plodded away at the work connected with this class have not been found to be noisy, cantankerous, or obstructors of anything that is of real service to the Truth. On the contrary, they are among those who have been first and foremost in every good work. Let us not throw cold water on these classes. Amongst the blessings that accrue from them is the incentive they form to Bible study. Women are not cyphers. They exercise a potent influence for good or evil, both in the home and in the ecclesia. (A.T.J.)

The Ecclesias Report...

COMMENCING A NEW LIFE!

We join with ecclesias in congratulating the following members recently baptised and who now walk towards the Kingdom of God:

Enfield: **Mr. Geoff Johnson** (Sept. 3), a Sunday school scholar, youngest son of Bro. and Sis. Ken Johnson.

Granyille: **Mr. Keith Russell** (Aug. 18), son of Bro. and Sis. F. Russell of Ballina Ecclesia.

Lakemba: **Mr. Rodney Harris** (Aug. 18), a Sunday school scholar, son of Bro. and Sis. M. Harris.

Perth: **Bro. Rodney Bain** (August 19th).

Riverwood: **Miss Wendy Gordon** (Aug. 21).

Woodville: **Miss Judith Lesley Black** (Aug. 22), eldest daughter of Bro. and Sis. L. Black.

NEW ECCLESIAL ASSOCIATIONS

The following brethren and sisters have transferred to another ecclesia, and are now laboring in a different area of the Master's Vineyard:

To Brighton: **Bro. Russell Dean Pillion** (from Cumberland).

To Kedron Brook: **Bro. & Sis. Domrol** (from Booval).

To Launceston: **Bro. W. Fleming** (from Wellington).

To Mt. Hawthorn: **Bro. John Milverton; Bro. Rodney Payton** (both from Perth).

DISFELLOWSHIPED

It is with regret that Ballina Ecclesia advise the Brotherhood of their withdrawal from **Bro. John Lawrence**, who has joined the military forces. To profess Christ on the one hand, and to fight for men on the other, is a position that cannot be reconciled with the Master's instructions. May good sense and Divine counsel cause our brother to renounce his error whilst he has opportunity.

THE JOY OF MARRIAGE

On August 27th, **Bro. Harold Hawkins** and **Sis. Pat Sawkins** were united in marriage. The wedding took place at Perth Ecclesia, providing a delightful occasion together. We extend our congratulations, hoping that the encouragement and help of a united walk together will lead unto the Kingdom.

A COMPLETED SERVICE

Bro. C. S. Towner, of Lakemba Ecclesia, died on September 5th, at the age of 87 years. He had not been well for some time. Having been immersed on January 2nd, 1964, he spent the latter years of his life in the service of the Truth, and now sleeps in the certain hope of resurrection. We extend our sympathies to his son, Bro. S. Towner, of Lakemba Ecc., and to those who miss his company.

May the joy of the resurrection morn soon appear, bringing with it the glory of immortality!

RETURNING TO AMERICA

After an extended stay in Australia, **Bro. & Sis. F. Brinkerhoff** and their family are returning to America in October. They have enjoyed the association of ecclesias in Adelaide, and were foundation members of the newly-formed Tea Tree Gully Ecclesia. The TTG brethren have appreciated their assistance, and hope that Bro. and Sis. Brinkerhoff enjoy a pleasant voyage, and be able to stimulate and encourage the ecclesias in their home-country.

SOUTH HAVEN RETIREMENT VILLAGE

Booklet with plans of Attractive Units available now. Send for your copy. This incurs no obligation!

The need for comfortable, easily maintained, modern accommodation to meet the needs of aging and independent brethren and sisters has become very apparent as time passes.

God willing, the planned retirement village at **Padstow, Sydney**, will provide sixteen (16) self-contained units designed by a leading architect to provide accommodation of a very attractive kind in

a beautiful location with extensive water views.

A booklet setting out the whole project with plans and other pictures to describe the units available, has been printed, and you are invited to write for a copy, whether you may be directly interested in acquiring a unit, or as a matter of general and valuable information.

The supply of booklets is limited, so please rush your enquiry.

Address your request to Mr. A. E. Davies, Secretary, Christadelphian Convalescent and Rest Home, 37 Nicholson St., Crows' Nest, NSW 2065.

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.

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.

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.

PREACH THE WORD IN SEASON AND OUT OF SEASON!

COBURG APPRECIATES EFFORT

The brief 4-day effort conducted by Coburg Ecclesia during the recent visit of Bro. John Knowles was greatly enjoyed by all who participated. The first Epistle of John was expounded, revealing the Divine principles of "Light, Love and Life." A public lecture was also presented, and valuable work was accomplished.

BOOKS AVAILABLE AT WEST BEACH

An invitation is extended to visitors to Adelaide, to call in at the Logos Office, West Beach Post Office. The Office is open during business hours, and would be very happy to meet brethren and sisters, and to assist in the purchase of the Truth's books.

**GOSPEL PROCLAMATION
ASSOCIATION REPORTS . . .**

Printer's Block No. 27

"Why We Proclaim . . ."

JESUS DID NOT PRE-EXIST!

Answering many of the false teachings of popular theology concerning the origin of Jesus Christ, this booklet fills a valuable space on Ecclesial Literature Stands. It first presents the importance of the subject, then develops the matter around some disputed passages of Scripture. It is clearly, forthrightly presented, and thus should have immediate appeal.

Supplies are now available for distribution and for literature displays.

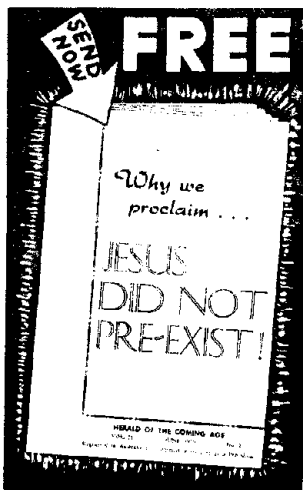
Publicity can be given to such literature in newspaper and circular advertising; and to prominently feature such, this printer's block is available on loan free of cost from GPA. Enquiries are welcome, and further assistance in designing advertisements and circulars is offered. Write now to GPA, C/- P.O. West Beach, S.A. 5024.

Applications Received by GPA During Four Weeks To September 4th

An average of 67 requests were made weekly, for literature during the above period. The total of 268 requests came from: NSW 43; Qld 59; WA 1; SA 94; Vic 23; Tas 28; Elsewhere 22. Most popular requests were for "World Destiny", and "Modern Israel," and in all 24 different titles of "Herald of the Coming Age" booklets were ordered, as well as the newly-produced "Survival Kits".

Digest News

Distribution of Digest No. 150 is now complete and applications are flowing in for the "World Destiny" Herald it advertises. Digest No. 151 will draw attention to the impending climax of the Divine "Plan of the Ages". The leaflet contrasts the Divine intention to "fill the earth with God's glory" to that of the present desecration of the earth by man. The objective in this issue will be to demonstrate that the problems facing mankind in the pollution of his environment and the corruption of his society, endorse Christadelphian warnings that the political crisis of the ages is near at hand — and that Christ will eventually intervene. Sample copies of Digest will be forwarded upon request to Bro. P. Weller, P.O., West Beach 5024; bulk supplies are available for \$11 per 1,000, with accompanying reply-paid cards for \$5 per 1,000.



ANNUAL SOUTHERN CAMPAIGN BEING CONDUCTED BY BRIGHTON ECCLESIA DURING OCTOBER

Distributions and Two Lectures to be Given in Christies Beach/Morphett Vale Area (see details in "Brighton Calendar.")

We Appreciate Such Support

We thankfully acknowledge a donation forwarded by Adamstown Ecclesia, "as a small token of our appreciation for the wonderful benefit the Ecclesial Calendar has been, not only to this ecclesia, but in informing the brotherhood of the activities of the brethren in other ecclesias."

ECCLESIAL UNFAITHFULNESS

When an ecclesia ceases to allow the Truth to have full sway, its power for good quickly ends. Nothing but a sincere, hearty upholding of the whole counsel of God can keep a meeting effective for the object for which it exists. An ecclesia can die spiritually, as well as in the numerical sense. "Thou hast a name that thou livest, and art dead", was the terrible indictment brought against the ecclesia at Sardis. If we would avoid such a calamity, we must individually do our best to maintain the teaching of Christ and his apostles. The killing and disintegrating effects of apostasy are easy to trace. The evil starts with dallying and compromising with error and its supporters. This leads to uneasiness, friction, seared consciences. Then bitterness and dissension take place. The more discerning seek safer quarters, whilst others, worn down by turmoil, take refuge in the ranks of the orthodox and unbelieving, leaving the original meeting to settle down, Lacedaean-like, to self-complacency. This is the lesson conveyed in the seven apocalyptic letters. How many in the present day refuse to learn it? Are we of this number?

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 OCTOBER, 1970
 (God willing)

OUR AIM—
 A PEOPLE
 PREPARED
 FOR THE
 LORD.

GROWING
 IN THE
 KNOWLEDGE
 OF THE
 WORD.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

4—Sunday appointments.

6—7.45 pm Bible class: Bro. S. J.

Taylor, "Job's second monologue (ch. 30,31)."

8,15,22,29—Home study class:

"Nazareth revisited."

Special visit of Bro. P. Weller (Cumberland): 10th to 13th.

10—Fraternal gathering. During the afternoon, the Dorcas class will hold a sale of work, with pro-

A SPECIAL STUDY WEEKEND TO BE PRESENTED BY BROTHER P. WELLER
AT HOBART FROM OCTOBER 10th to 13th (God willing)

ceeds to ACBM. Then, a fraternal tea, followed by study evening.

- 11—SS. Exh & Lect: Bro. P. Weller.
- 12,13—Study evenings: Bro. Weller, "Parables of Jesus Christ."
- 14,28—10 am Dorcas class.
- 18—Sunday appointments.
- 20—Bible class: Bro. E. Harrington, "Introduction of Elihu."
- 24—2 pm Jnr. CYC: "Life of Paul; At Jerusalem." 7 pm Snr. CYC.
- 25—Sunday appointments.
- 27—Bible class: Bro. R. T. Pike, "Elihu's first reply to Job."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

- 2,9,23—Study: "Last days of Judah's Commonwealth."
- 3—3 pm Sunday school outing. 5 pm Tea. Speaker: Bro. B. Williams.
- 4—9.30 am SS & Snr. Elpis Israel class. 11 am Exh & Lect: Bro. B. Williams (Coburg), "Man, Where do you come from?"
- 7—7.45 pm MIC: "Elijah at Horeb." Bro. D. Galna, "Wind, earthquake and fire." Bro. R. Herron Jnr., "The still, small voice."
- 8,22—7.45 pm Dorcas class.
- 11—SS & El class. Exh: Bro. H. Day. Lect: Bro. D. Case, "Man, Where do you go to?"
- 14—7.45 pm Bible class: Bro. R. Herron Jnr, "The voice of the Almighty (Job 38,42)." Bro. C. Blanch, "The two eagles (Ez.

17:1-10)." "

Study effort by Bro. P. Weller (Cumberland): 15th-18th.

- 18—SS & El class. Exh & Lect: Bro. P. Weller.
- 21—7.45 pm MIC: Bro. D. Seaman, "Warning against evil teachers (Col. 2:8-10)." Bro. C. Blanch, "The right attitude towards Christ (Col. 2:20-34)."
- 25—SS & El class. Exh: Bro. J. Kershaw. Lect: Bro. K. Niejalke, "Nations in trouble; Reasons and solutions."
- 28—7.45 pm Bible class: Bro. J. Kershaw, "Military service."

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 1—Acts class at home Bro. A. Cowley, 14 Brian Tce., Morphett Vale, "The ecclesias revisited & strengthened (Acts 15:30-41)" — Bro. B. Luke.
- 4—Exh: Bro. Murray Lund. Lect: Bro. R. Mansfield, "Ezekiel; Faithful watchman to our generation."
- 7—Faith of prophets study at home Bro. T. Cowley, 456 Morphett Rd., Warradale: Bro. D. McColl, "Creation and the Deluge — positive facts from Genesis."
- 9—A. Brethren's meeting.
- 11—Exh: Bro. K. Martin. Lect: Bro. J. Elton, "Ezekiel warns of vast Russian invasion in the Middle

11th YOUTH CONFERENCE IN STH. AUST.

Plans are progressing for this gathering sponsored by the Adelaide and Suburban Ecclesias in S.A. Date of the venue is in May, 1971, and it is anticipated that the locality will be at the delightful sea-side resort of Victor Harbor. Further details will be published next issue (God willing).

ATONEMENT EFFORT ASSISTED BY SPECIAL LEAFLET

The studies of the Atonement, undertaken by Woodville Ecclesia during their annual effort in August were outstanding in value. Bro. Roland Pogson presented four studies, and other associated meetings, in which he outlined the vital principles of this fundamental subject. During the course of the studies, a special leaflet outlining twelve propositions with scriptural proof were distributed. Copies are available to readers at 5c each (plus post). They are printed on fine-quality paper, to the size of a wide-margin Bible, and are designed to be gummed into the Bible as a ready-reference to this subject. Supplies are available from the Logos Office.

- East."
- 12,26—Sign class with deaf brethren and sisters.
- 13—Annual business meeting at home Bro. J. Mansfield, 16 Renwick St., West Beach.
- 15—Acts class at home Bro. J. Elton, 61 Anrichio Ave., St. Marys: Bro. B. Luke, "The call to Europe" (ch. 16:1-10).
- 17—**Southern Campaign**
10 am: Literature distr. 12 noon: Picnic lunch. 12.45 pm Intro. address: Bro. A. Pitcher. 1.15 pm: Distribution cont.
- 18—Exh: Bro. J. Luke. Lect: Bro. Max Lund, "Ezekiel prophesies all Israel shall be saved."
- 20—**Special lect: Morphett Vale RSL Hall.** Bro. J. Berry, "The amazing witness of the Middle East."
- 21—Faith of prophets class at home Bro. A. Cowley: Bro. D. McColl, "Future environmental perfection: evolution for a few!"
- 23—**Special lecture at Pt. Noarlunga Institute Hall.** Bro. J. King, "Christ's personal return, your only hope."
- 25—Exh: Bro. R. Stokes. Lect: Bro. W. Gurd, "A house of prayer for all nations."
- 29—Acts class at home Bro. J. King, 6 Winns Rd., Blackwood: Bro. B. Luke "At Philippi, from peace to turmoil" (ch. 16:11-24).
- BUNBURY—Via Keith (Rec.: Bro. M. Pitt, Box 106, Keith 5267. Tel: McNamara 6).**
- 2,9,16,23,30—Study of Job (tape recording by Bro. E. Spongberg).
- 4—11 am Exh: Bro. R. Russell. (Adelaide).
- 7—Bible study: "The Atonement" (tape by Bro. H. P. Mansfield).
- 11,18,25—Memorial meetings.
- 14—Bible study: Principles of Sac-

- rifice in the Atonement."
- 21—Bible study: "A personal manifestation of the Atonement."
- 28—Bible study: "In the footsteps of the Master" (Bro. H. P. Mansfield).
- CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).**
- 1,29—2 pm Sisters Class.
- 4—Exh: Bro. A. Hollamby. Lect: Bro. D. Brumby, "The Bible message of salvation; One God."
- 7—8 pm Revelation study: Bro. J. Luke, "The Holy City described."
- 8—MIC 8 pm: Lect — Bro. S. Bailye, "If Christ was king, why did he not reign?" Exh: Bro. R. Woodward, "Daily readings."
- 10—2 pm Sunday school outing.
7 pm: Special family evening—"Preaching the Truth in Fiji." (illust.).
- 11—Exh: Bro. Murray Lund. Lect Bro. P. Weller, "The Bible message of salvation; One Hope."
- 14—8 pm Elpis Israel class: Bro. Max Lund, "Joseph's inheritance; a double portion."
- 15—2 pm Sisters class. 8 pm A.B. meeting.
- 16—8 pm Young peoples class at home Bro. A. Glennie, 40 Furness Ave., Edwardstown: "Hebrews 11."
- 18—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Knowles, "The Bible message of salvation; One Faith."
- 19—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward St, Clarence Gdns: Bro. J. Luke, "There is no supernatural devil."
- 21—8 pm Revelation study: Bro. Murray Lund, "The Glory of the

CAMPAIGN IN S.A.'s SECOND LARGEST CITY

The rapidly-expanding industrial centre of Whyalla, on S.A.'s west coast, will be the centre for a two-weeks campaign organized by Enfield Ecclesia. It is planned for groups of brethren and sisters to distribute over 8,000 leaflets throughout the area on October 31st. The following Sunday (Nov. 8th), at 3 p.m., a special lecture will be delivered by Bro. J. Martin. On each weekend, a Memorial meeting and study gathering will also be held in conjunction with the campaign. Those wishing to join the groups on either weekend should immediately contact Bro. G. Franklin (Phone 72 2451).

- New Jerusalem."
- 22—MIC 8 pm: Brn. R. Pillion and D. Brumby to give 20 min. expositions followed by question session.
- 24—8 pm Suburban Young Peoples class at Cumberland: Bro. D. McColl, "Gems from the Breastplate."
- 25—Exh: Bro. J. Martin. Lect: Bro. R. Edgecombe, "The Bible message of salvation: One baptism."
- 26—8 pm Christendom Astray class at home Bro. A. Gibbins, 2 Eynesbury Ave, Kingswood Pk.
- 28—8 pm Bible marking: "1st principles."
- 30—8 pm Young peoples class at home Bro. A. Hill, 24 Kingston Ave, Daw Pk: "Hebrews 11."
- 31—2 pm Distr. "Digests and Herald's."

ELIZABETH PK. — Tolmer Rd. (Rec.: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel.: 64 3649).

- 4—Exh: Bro. R. Hornsby. Lect: Bro. R. Palmer, "The importance of the resurrection."
- 11—Exh: Bro. R. Cheek. Lect: Bro. A. Cobbleidick, "Bible facts concerning the soul."
- 18—Exh: Bro. J. Martin. Lect: Bro. A. Hill, "Miracle of Israel, Great sign of Christ's coming."
- 25—Exh: Bro. W. Stephenson. Lect: Bro. D. Smith, "Your part in the plan of salvation."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park, 5008).

- 4—Exh: Bro. D. Matthews. Lect: Bro. P. Weller, "Armageddon will follow Russia's Middle East invasion."
- 6,20—8 pm Life of Christ study: Bro. J. Knowles.
- 7—11 am Sisters class.
- 9,23—Youth group study, 8 pm.
- 11—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Mansfield, "The Bible,

- a book of logic and life."
- 13,27—Law of Moses study 8 pm: Bro. J. Martin.
- 18—Exh: Bro. J. Martin. Lect: Bro. D. Manser, "Present moral decline precedes God's judgment."
- 25—Exh: Bro. L. J. Colquhoun. Lect: Bro. W. Gurd, "Present events show a divine plan in operation."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 4—Exh: Bro. C. Hollamby. Lect: Bro. J. Hodges. 3 pm: Sunday School.
- 11—Exh: Bro. J. Hodges.
- 18—Exh: Bro. B. G. Hollamby.
- 20—2.30 p.m. Dorcas class.
- 25—Exh: Bro. J. Martin.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 1—8 pm Elpis Israel class at home Bro. C. Wiggzell.
- 3—11 am Exh. 7 pm Lect: Bro. D. Matthews, "J.W.s refuted by the Bible."
- 8—8 pm Study at home Bro. R. Wearne: Bro. Shane Kingsbury, "Marvels of creation."
- 11—Exh: Bro. H. P. Mansfield. Lect: Bro. C. Kempster, "The Bible, believe it or perish."
- 15—8 pm Elpis Israel at home Bro. A. Whitehead.
- 18—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. Berry, "Doctrines of the Mormons refuted by the Bible."
- 22—8 pm Study at home Bro. D. Matthews; Bro. Roger Stokes, "The blood of Christ."
- 25—Exh: Bro. F. Russell. Lect: Bro. R. Stokes, "The Spirit Gifts not available today."
- 29—Elpis Israel at home Bro. S. Kingsbury.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd.,

SUNDAY SCHOOL COMMENCES AT TEA TREE GULLY

October 11th will be a highlight in the history of the young Ecclesia at Tea Tree Gully, north of Adelaide. A Sunday School will commence with 22 scholars in the Kindergarten and Primary Section and 5 in the Senior School. Superintendent is Bro. J. Pitcher, and Kindergarten supervisor is Sis. G. Wearne.

West Beach, 5024. Tel.: 56 2278).

- 2—Pioneer expositions: (a) Eureka, Rev 10: Bro. J. Berry; (b) Elpis Israel, "Summary of the world's offence and need" pp. 107-115.
- 4—Exh & Lect: Bro. H. Bartholomew (Canada), "The second coming of Jesus Christ; an ancient prophecy — now a modern necessity."
- 5—Arranging brethren's meeting.
- 7—Bible study: Bro. H. P. Mansfield, "The shepherd characteristics" (Jn. 10).
- 9—MIC: "Parables of the Messiah". (a) Bro. R. Krygger, "The unjust steward;" (b) Bro. B. Ashman, "Matt. 11:7-19;" (c) Bro. R. Gore, "Matt. 5."
- 10—3 pm Lit. distribution. Fraternal tea at Hall. 7.30 pm Bible marking: "El Elyon, and Melchizedek."
- 11—Exh: Bro. R. Stokes. Lect: Bro. P. J. Mansfield, "The emergence of Armageddon."
- 13,27—Sisters Dorcas class.
- 14—Bible study: Bro. H. P. Mansfield, "The parable of the shepherd (Jn. 10:1-21)."
- 16—Pioneer expositions: (a) Eureka: Bro. J. Berry; (b) Elpis Israel, "The saints and the apostasy" pp. 115-120.
- 17—Suburban young peoples evening.
- 18—Exh: Bro. A. Wigzell. Lect: Bro. H. P. Mansfield, "What will happen in the next 1,000 years!"
- 19—Home Study evening at 4 Lass-

- cock Ave, Findon: "Why Israel was saved from the Egyptians."
- 21—Bible study: "Sending out the seventy" (Lk. 10:1-24).
- 23—MIC: "Women of the Bible." (a) Bro. F. Bowen, "Jezebel;" (b) Bro. C. Wigzell, "Rachel;" (c) 2 essays on "Ruth," "Aquila."
- 25—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Berry, "The role of USA in the coming conflict."
- 26—Annual business meeting.
- 28—Bible study: Bro. H. P. Mansfield, "Parable of the good samaritan" (Lk. 10:25-37).
- 30—Pioneer Expositions: (a) Eureka, Bro. J. Berry; (b) Elpis Israel, "The foundation of the world" pp. 121-126.

Queensland Ecclesias**BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)**

- 1—7.45 pm Bible class at home Sis. Gillson: Bro. R. Miles, "James".
- 4—11 am Exh: Bro. C. Rossow. 7.15 pm Discussion evening.
- 6,13,20,27—10 am Dorcas class.
- 8—7.45 pm Bible class at home Sis. Elliott, "Question night."
- 11—Exh: Bro. D. Watson. Lect: Bro. C. Rossow.
- 12,26—MIC, 7.45 pm.
- 15,29—Bible class at Sis. Gillson's: Bro. J. Shepley, "Philippians."
- 18—Exh: Brn. R. Miles, I. Rossow.

TWO COMBINED GATHERINGS IN ADELAIDE

Brethren and sisters are invited to attend the following special gatherings designed to promote fraternal association and to strengthen an awareness of the Truth's responsibilities in an evil age.

Combined Sunday School Picnic—Oct. 12th

All Sunday Schools are gathering together for the Annual Picnic at Mt. Barker, a delightful area in the wooded Adelaide Hills. A program of activities and an interesting meeting is being planned.

Combined Fraternal Evening—Oct. 17th

Because of the pressures and trends of this age, a special meeting will be held in Brighton Town Hall, under the theme: "The Atonement," to consider individual and ecclesial responsibilities. Speakers will include Brn. H. P. Mansfield and J. Martin, and an open question period is also planned. The evening will present in a forthright, factual manner the answer to many of today's problems, and will prove of utmost spiritual benefit to all attending.

Lect: Bro. J. Shepley.
22—Bible class at home Sis. Elliott;
Bro. R. Miles, "Daily readings."

25—Exh: Bro. R. Yielke, 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).**

**Special Study Weekend: Bro. K. Cook
(Yagoona), "The Epistle to the
Hebrews."**

2—8 pm 1st study: "Our consecrated priesthood."

3—3 pm 2nd study: "Our qualifications for the priesthood." 7 pm, 3rd study: "The responsibilities of the priesthood."

4—Exh: Bro. K. Cook, "Our entrance, the result of devotion; Firstborn king/priests." 7 pm Lect: Bro. Cook, "Russia; Victory in Europe, Defeat in Israel."

8,22—7.45 pm Parables of the Messiah study in Progress Hall, Stanley St. East: Bro. L. Ebers.

11—Exh: Bro. R. Hazell. Lect: Bro. D. McGahey, "Coming world peace; God's promise."

15,29—7.45 pm Thessalonians study at Progress Hall: Bro. R. Hermann.

18—Exh: Bro. R. Hermann. Lect: Bro. C. Venn, "Dare to be a Christian, and Accept the whole Bible!"

23—7.45 pm Young peoples evening in Ecclesial Hall, "The Apostle Paul's journeys."

25—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.,
Ferry Grove 4055. Tel. 55 6704).**

4—Exh: Bro. P. Brady. Lect: Bro.

H. Finch, "The future kingdom of God on earth."

6—Bible study on Amos: "Ivory palaces" (Ch. 3).

11—Exh: Bro. L. Gradwell. Lect: Bro. E. Crew, "Will the nations survive!"

18—Exh: Bro. E. Crew. Lect: Bro. R. Elton, "The Trinity, a falsehood."

20—Amos Study: "Prepare to meet thy God, O Israel" (Ch. 4).

25—Exh: Bro. K. Thurlow. Lect: Bro. A. Mogg, "Christ is coming, Why?"

**WILSTON—Council Hall, Hewitt St.
(Rec: Bro. W. Crew, 35 Green Tce.,
Windsor 4030. Tel: 57 4038).**

3—Sunday school picnic.

4—9.30 am SS. 11 am Exh: Bro. Evans. 2.30 pm Bible marking class. 7 pm Lect: Bro. C. Venn, "One Bible, many religions."

8,15,22,29—7.45 pm Bible study of "Malachi": Bro. Hoskins.

10—Chart painting at home Bro. Evans.

11—SS. Exh: Bro. C. Venn. Lect: Bro. R. Evans, "The future of the earth and man."

14,28—Sisters class at home Sis. D. Crew, 10.30 am: "Ways of Providence."

17—Israel slide evening for young people.

18—9.30 am SS. 11 am Exh: Bro. M. Hoskins. Lect: Bro. D. Rucker, "Is the sabbath law binding today?"

19—Young peoples evening.

24—MI class at Wilston Hall, 7.30 p.m.

25—SS. Exh: Bro. R. Evans. Lect: Bro. R. Bailey, "The importance of the Bible today."

31—3.30 pm Combined young peoples study at Redcliffe.

"THE EPISTLE TO THE ROMANS" TO BE OUTLINED IN STUDY AND EXHORTATION BY BRO. KEITH COOK, AT COORPAROO, 2nd to 4th.

The effort will reveal the privileged position of believers as the priests of God; show the qualifications needed to attain this position; and outline the responsibilities that rest upon all such. The study will be based upon the exhortation, as well as exposition of Hebrews, and will conclude on the Sunday morning, with comments upon the sacrificial means whereby all believers can enter into the spiritual priesthood. Details of appointments are listed under "Coorparoo Calendar."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

4—Exh: Bro. M. Bonner, 3 pm Cessnock Exh: Bro. N. Davies. Lect: Bro. M. Bonner, "Why does God permit suffering?"

5—A.B. meeting.

7—1 Cor. study: Bro. G. Alchin, "The more excellent way" (1 Cor. 13).

8,14,22,29—1st principle class.

10—MIC: (1) Bro. F. Ryan, "Elpis Israel pp. 302-307". (2) Bro. L. Hall, "Christendom Astray—Immortality", (3) 15 min. Exhort: Bro. D. Coulter.

11—Exh: Bro. S. Lake. 3 pm GES meeting. Lect: Bro. K. Whitehead, "Universal salvation refuted by the Bible."

14,28—Amos the Herdsman study: Bro. H. Ryan.

18—Exh & Lect: Bro. D. Pogson, "The dramatic signs that Christ's coming is near."

21—1 Cor. study: Bro. G. Alchin, "Sing and pray with understanding" (Ch. 14:1-20).

25—Exh: Bro. E. Witton. 3 pm Pamphlet dist. Lect: Bro. R. Ryan, "The judgment seat of Christ; Gateway to eternal life."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Streets. (Rec.: Bro L. G. Stone, 128 Martin St., Ballina. 2478 Tel.: 86 2870).

2,16,30—Bible class at home Sis. B. Denford.

4—Exh: Bro. R. Window. Lect (Ballina): Bro. A. Russell, "The Bible wholly inspired, totally reliable."

7—GES meeting at home Bro. A. Russell.

9—Bible class at home Bro. C. Hermann.

11—Exh: Bro. C. Leeson. (Isolation meeting at Wyrallah — Exh: Bro. J. Corby). Lect (Lennox Hd.): Bro. J. Russell, "God will bury Russia in Israel."

14—A.B. meeting at home Bro. C. Hermann.

18—Exh: Bro. A. Leadbeater. Lect (Lismore): Bro. R. Window, "International worship at Jerusalem."

23—Bible class at home Bro. A. Russell.

25—Exh: Bro. R. Window.

31—Literature distribution.

BOSSLEY PK.—Progress Hall, Cnr. Mimesa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

4—Exh & Lect: Bro. K. Wassell, "Russia's destruction in Israel; A Bible prophecy."

11—Exh: Bro. J. O'Neill. Lect: Bro. E. Mansfield, "Believers in the Trinity astray from Bible truth."

18—Exh: Bro. B. Philp. Lect: Bro. E. Spongberg, "Catholicism is doomed to destruction."

25—Exh: Bro. W. E. Sawell. Lect: Bro. P. Hudson, "God's will shall yet be done on earth."

CAMPBIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).

1—Bible study on "Corinthians" at home Bro. R. Mansfield: Bro. K. Jamieson, "Paul's method of preaching" (Ch. 2:1-9).

4—Exh: Bro. J. Mansfield. Lect: Bro. N. Rice, "Baptism, its meaning and significance."

6,20—Life of Christ study: Bro. E. Mansfield.

11—Exh: Bro. G. Russell. Lect: Bro. K. Jamieson, "The Devil; Man

100 ATTEND LECTURE AT ADAMSTOWN

The special public lecture given by Bro. H. Bartholomew (Canada) at Adamstown, following the Spring Bible School, was attended by approx. 100, including 9 friends and 60 brethren and sisters from the School. Subject was: "The second coming of Jesus Christ to earth: an ancient prophecy, now a modern necessity." It was a most enjoyable occasion, and the Adamstown Ecclesia plan to feature another Ecclesial Tea and Special Lecture following future Bible Schools (God willing).

- or fallen angel?"
- 14—10.15 am Sisters class at home
Sis. White, 47 Francis St., Earl-
wood: Bro. J. Mansfield Snr:
"Characters of the Bible."
- 15—Bible study on "Corinthians" at
home Bro. T. Shaw, 66 Pasadena
St., Kogarah.
- 17—Ecclesial Picnic at Galston Pic-
nic Grounds.
- 18—Exh: Bro. B. McClure. Lect: Bro.
R. Pogson, "The books of the
Pentateuch; Leviticus" (special
study).
- 25—Exh: Bro. G. Alchin. Lect: Bro.
Alchin, "A morally corrupt
world awaits divine judgment."
- 28—10.15 am Sisters class at home
Sis. Browne, 48 Morotai Avenue,
Riverwood.

**DOONSIDE—Doonside Cres. (Rec.:
Bro. R. Mobbs, "Harewood," Hark-
ness Rd., Oakville via Riverstone
2765. Tel.: 627 1447).**

- 4—Exh: Bro. A. N. Russell. Lect:
Bro. W. McConnell, "The road
to Emmaus (Lk. 24)."
- 11—Exh: Bro. M. Morgan. Lect: Bro.
S. Chadwick, "The valley of dry
bones."
- 18—Exh: Bro. W. Munro. Lect: Bro.
L. Etherington, "Armageddon,
All nations against Jerusalem
(Zech. 14:2)."
- 25—Exh: Bro. J. Mansfield. Lect:
Bro. A. N. Russell, "Man's de-
cline, God's judgment impend-
ing."

**FORESTVILLE — Memorial Hall
Starkey St. Sponsored by Granville
Ecclesia).**

- 4—7 pm Lect: Bro. L. Etherington,
"God's kingdom to be re-es-
tablished on earth."
- 6—8 pm Apocalypse class at 45
Adams St., Harbord: Bro. C.
Hocking.
- 11—7 pm Lect: Bro. J. Green, "Why
the Bible can be trusted."
- 18—Lect: Bro. E. Mansfield, "The
only way to life eternal."
- 20—8 pm Ezra/Haggi study at 2
Bishop St., Newport: Bro. G. T.
Darke, "Work begins; Offerings
unto Yahweh (Ez. 3)."
- 25—Lect: Bro. E. Spongberg, "Mater-
ialism is the root of all evil."

**GRANVILLE. — 26 The Avenue.
(Rec.: Bro. H. Hadley, 204 Excelsior
St., Guildford 2161).**

- 4—11 am Exh: Bro. E. Ritchie, 7
pm Lect: Bro. B. Butters,
"Archaeology vindicates the
Bible."
- 7,21—10 am Dorcas. 8 pm Elpis
Israel class: Bro. R. Whitehead.
- 8—8 pm Workshop class: Bro. B.
Bowen.
- 9,23—8 pm 1st princ. class at 25
Percy St., Sth. Wentworthville:
Bro. G. T. Darke.
- 10—8 pm Eureka home study class
at 48 Lockerbie Rd., Thornleigh:
Bro. M. Bonner.
- 11—Exh: Bro. B. McClure. Lect: Bro.
C. O'Connor, "The devil; Man's
invented excuse."
- 14—8 pm Bible class on Isaiah: Bro.
J. Dawson, "The parable of the
vineyard (Isa. 5)."
- 16—Thessalonians home study class
at 10 Georges St., Pennant Hills:
Bro. B. Croker.
- 18—Exh: Bro. N. Rice. Lect: Bro. B.
Bowen, "Good work will not en-
sure salvation."
- 19—7.30 pm Monthly meeting of
A.B.
- 22—8 pm Annual business meeting.
- 25—Exh: Bro. D. Elliott. 3 pm Do-
main work. 7 pm Lect: Bro. E.
Ritchie, "Current affairs in the
light of Bible prophecy."
- 28—Isaiah study 8 pm: Bro. J. Daw-
son, "The call of the prophet
Isaiah (Ch. 6)."

**LAKEMBA — 232 Lakemba Street.
(Rec.: Bro. M. J. Gilmore, 118
Marine Drive, Oatley 2223. Tel.:
57 6986).**

- 1,29—Mut. Improvement class.
- 3—Young peoples class at home
Bro. B. McClure: Bro. R. Pog-
son, "The Kings."
- 4—Exh: Bro. J. Mansfield. Lect:
Bro. B. Bowen, "Why a Christian
should be a conscientious ob-
jector."
- 6,20—Home study class at home
Bro. Butters: "1st Thess."
- 7—Bible class: Bro. J. Gilmore,
"Thoughts from Ephesians."
- 11—Exh: Bro. C. McGonigal. Lect:
Bro. R. Pogson, "The value of

the Old Testament."

- 14—Bible class on 1st Cor: Bro. D. Pogson, "Revelation, not human ingenuity, the way to understanding God's "deep things"."
- 17—Young people's Bible class: Bro. B. McClure, "Ruth."
- 18—Exh: Bro. O. Van Rensburg. Lect: Bro. R. Munro, "Materialism and true Christianity do not mix."
- 21—Bible class: Bro. B. Bowen, "Thoughts from the Proverbs."
- 25—Exh: Bro. E. Mansfield. Lect: Bro. W. Britain, "Heaven, the source, not the place, of man's reward."
- 28—Bible class: 1st Cor.: Bro. D. Pogson, "Building on the philosophy of Christ crucified" (Ch. 3).

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dumrossil Ave, Carlingford 2118. Tel: 8716954).

- 3,10,17,24,31—Elpis Israel class 8 pm at 140/142 Frederick St., Lalor Pk.
- 4—Exh: Bro. K. Wassell. Lect: Bro. G. Russell, "The True Gospel is not a mystery."
- 7—8 pm Nehemiah study: "Repopulating the Ecclesia" (Ch. 11).
- 9,23—8 pm 1st princ. class at 87 Somerville Rd., Hornsby Heights.
- 11—Exh. & Lect: Bro. E. Spongberg, "Russia's policy in the Middle East: Does it mean war?"
- 18—Exh & Lect: Bro. G. O'Neill, "God's purpose to reveal Himself in mankind."
- 21—10 am Dorcas class at 87 Somerville Rd., Hornsby Heights. 8 pm Nehemiah study: "Rededicating Jerusalem's walls" (Ch. 12:1-26).
- 25—Exh: Bro. J. Dawson. Lect: Bro. B. Philp, "Should a Christian serve in Vietnam?"

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 4—Exh: Bro. V. Dawe. Lect: Bro. C. Lanham, "Who was Jesus Christ?"
- 7—Bible class: Bro. D. Gilmore, "God's work of love; Exaltation in Christ" (Eph. 2:1-10).
- 11—Exh: Bro. F. Hulks. Lect: Bro. G. Russell, "The Kingdom of God is not the church."
- 14—Bible class: Bro. D. Gilmore, "The unity of God's love; All one in Christ" (Eph. 2:11-12).
- 18—Exh & Lect: Bro. H. Bartholomew (Canada).
- 21—Bible class: Bro. D. Gilmore, "The boundless nature of God's love" (Eph. 3:1-13).
- 25—Exh: visiting Bro. Lect: Bro. J. Rosser, "Is the sabbath day a New Testament doctrine?"
- 28—MIC: Bro. G. Steel, "The Trespas offering." Bro. R. Bradley, "The Kingdom of God." Bro. J. Thatcher, "Col. 1:15-18."

SHAFESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 4—Exh: Bro. J. Drake. Lect: Bro. J. Mansfield, "Man is Mortal".
- 7—Bible class: Bro. B. Court, "Jewish sects at the time of Christ." MI Class: "Five exhortations."
- 11—Exh: Bro. K. Dawes. Lect: Special youth evening, "The Bible our authority" (2nd brn.); "Education" (Bro. E. Russell).
- 14—Bible class: Bro. J. Doble, "The development of the Bride of Christ (Eph. 5:27, Rev. 21:9)."
- 18—Exh: Bro. W. Britain. Lect: Bro. H. Pearce, "Universal immorality will invoke God's judgments."
- 21—Bible class: Brn. M. Morgan, J. Mansfield, "Signs of the times; Social and ecclesiastical prob-

PENNANT HILLS ENJOYED EFFORT

The weekend effort conducted by Bro. B. Luke at Pennant Hills was most successful. It outlined many interesting features concerning the Acts of the Apostles, and the establishment of the Jerusalem Ecclesia. The public lecture drew over 100 people, including about twenty interested friends. May Yahweh give the increase to His glory!

- lems."
 25—Exh: Bro. H. Pearce. Lect: Bro. W. Pearce Jr., "The time of the end."
 28—Bible class: MIC speakers, "A fourth study of 1 Thess."
UPPER HUNTER — Rec.: Bro. L. Ackers, "Redcliffe," Bengalla Road, Muswellbrook 2333. Tel: Mus. 335.
 4—Pres: Bro. L. Ackers. Exh: Bro. A. J. Taylor; at home of Bro. Lyle Ackers.
 18—Exh at home Bro. L. Ackers. Pres: Bro. A. J. Taylor. Exh: Bro. J. Thomas.

Notice of Public Lecture:

On November 7th, at 6.30 pm, a public address will be given in the Town Hall Supper Room, Muswellbrook with the support of the C.I.L. Subject is: "Archaeology and science proves the Bible true."

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

- 7,14,21,28—8 pm Law of Moses study.
 4,18—Exh 10.30 am: Bro. L. Harrison.
 11,25—Exh 10.30 am: 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—Timothy Bible class: Bro. D. Stremmel: "The attitude of ec-

- clesial members" (1 Tim. 2).
 4—Exh: Bro. W. Tyson. Lect: Bro. A. Harrison, "The Genesis Flood; a reality and a warning."
 9,23—Elpis Israel classes.
 11—Commencement of Sunday school. Exh: Bro. D. Moore. Lect: Bro. H. Hawkins, "Christ did not exist before he was born."
 16—Timothy study: Bro. D. Stremmel: "The qualifications and conduct of elders" (1 Tim. 3).
 18—Exh: Bro. G. Hawkins. Lect: Bro. H. West, "The serpent in Eden, Fact not fiction."
 24—Family fraternal Bible study.
 25—Exh: Bro. D. Stremmel. Lect: Bro. G. King, "God's true saints will reign on earth; not in heaven."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 2,16,30—Bible marking class: Bro. A. Newton, "Outline of Ezekiel's Prophecies of the restoration."
 4—Exh: Bro. B. Hayles. Lect: Bro. G. Hawkins, "Christ in conflict with Christendom."
 7,21—Abraham study: Bro. B. Hayles.
 9,23—Home study classes on "Elpis Israel," and "Law of Moses."
 11—Exh: Bro. S. Fergusson. Lect: Bro. Don Smith, "Christ went into hell; Where and what is it?"
 14,28—Eureka study class: Bro. G. Hawkins.
 18—Exh: Bro. A. Payton. Lect: Bro. B. Hayles, "The heavenly Jerus-

EVENTS AT MOUNT HAWTHORN

Sunday School Commences

On October 11th, a number of young people will gather at Mt. Hawthorn on the opening day of the new Sunday School. Bro. Don Stremmel has been appointed Superintendent with Sis. Doreen John as Secretary. The School welcomes support and will be delighted to receive visitors.

Six Study Evenings Planned

The Ecclesial Bible Class has recently completed a thematic study of Philippians, and has commenced on a consideration of Paul's 1st Epistle to Timothy, under the leadership of Bro. Don Stremmel. Six evenings are planned (See "Calendar" for dates), and to assist in Bible marking, complete verse-by-verse notes will be distributed to class members. The aim is to stimulate the Ecclesia, and to prepare in this area a people awaiting the return of the Master.

alem; A divine community on earth."

- 25—Exh: Bro. A. Hayles. Lect: Bro. T. Stagg, "The Old Testament; Essential foundation for the New."

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 2,16,30—Bible marking at home Bro. Finnin, 17 Wordsworth Ave, Clayton: "God manifestation."
4—9.30 am SS & Snr Study. Exh: Bro. E. Pickering.
9—Elpis Israel class at home Bro. Stevenson, 41 Littlewood St., Hampton.
11—SS. Exh: Bro. S. Finnin.
18—SS. Exh: Bro. B. Brewer.
23—Elpis Israel study at home Bro. Hall, 1 Cinerea Ave, Ferntree Gully.
25—SS. Exh: Bro. E. Munro.

COBURG — Masonic Hall, Bell St. (Rec.: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).

- 4—9.30 am Sunday school and Elpis Israel study. Exh: Bro. H. Mullin.
8,22—Eureka class at 47 Finlayson St, Doncaster West: Bro. S. J. Mansfield.
11—SS & El class. Exh: Bro. A. Brewer.
13—Bible class at 2 Horton St., Reservoir: Bro. P. Brewer, "Take no thought for your own life" (Mat. 6:19-34).
17—Temple of Ezekiel's prophecy class at 72 Wood St., Templestowe: Bro. S. Snow.
18—SS & El. Exh: Bro. C. Gee.
25—SS & El. Exh: Bro. S. J. Mansfield.
27—Bible study: Bro. E. Crouch, "The beam in the hypocrite's eye" (Mat. 7:1-6).

LILYDALE—Atheneum Hall, Castella St. (Rec. Bro. C. Drewitt, Sebire Ave., Wandin Nth. 3139).

- 4—11.15 Exh: Bro. R. Terrell.
11—11.15 Exh. 3 pm MIC.

- 14—8 pm Bible class at home Bro. D. Smiley, 7 Ballantyne Cres., Mooroolbark: "The power of prayer."

- 18—Exh: Bro. C. Drewitt, 7.30 pm Lect: Bro. P. Brown, "Watch Israel!"

- 25—Exh: Bro. R. Goodman.

- 28—8 pm Bible class at home of Bro. P. Smith: "Recorded tape by Bro. C. Cooper."

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec: Bro. S. Stevenson, 698 Waverley Rd., Chadstone 3148. Tel: 56 7758).

- 2—Bible study: "The feasts of Israel." Bro. P. Wallace, "Pass-over." Bro. P. Taylor, "First-fruits." Bro. G. Downes, "Weeks."

- 4—Exh: Bro. D. H. Wallace. Lect: Bro. E. King, "Watch Israel."

- 9—Bible class: "Feasts of Israel" cont. Bro. A. Taylor, "Trumpets." Bro. C. Wallace, "Tabernacle." Bro. J. Thomas, "Day of Atonement."

- 11—Exh: Bro. E. Byrt. Lect: Bro. P. Morgan, "Remember thy Creator in the days of thy youth."

- 16,23,30—Bible class: Bro. A. Clementson, "Revelation."

- 17—SPL at home Bro. B. Reeve, "The good shepherd" (John 10:11).

- 28—Exh: Bro. E. Cresswell. Lect: Bro. P. Islip, "Spirit gifts are not available today."

- 25—Exh: Bro. R. West. Lect: Bro. G. Kennett, "Christ will return in power and glory."

MOE — Library Hall, Yallourn. (Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 4—1.30 pm Exh: Bro. Barry Williams.

- 6—2 pm Bible class at home Bro. G. Howe, Yarragon: "The man of flesh; walking in darkness."

- 9,14,23,28—8 pm Bible class at home Bro. Burrage, Moe.

- 18—1.30 pm Exh: Bro. Don Galbraith. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers: "Elpis Israel."

- 20—2 pm Bible class at home Bro. Howe: "Sin politically judged; The triumph of righteousness."

christadelphian

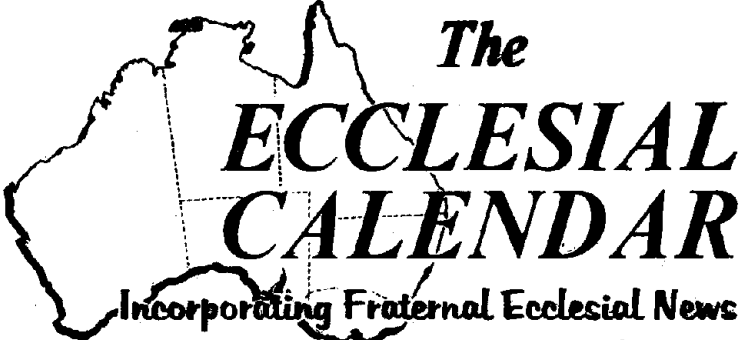
SURVIVAL KIT

"SURVIVAL KITS" PROVE POPULAR AT LECTURE

At a recent lecture, conducted by Woodville Ecclesia, in the Hindmarsh Town Hall, special "Survival Kits" were advertised and distributed, drawing considerable comment. These "kits" comprise 24 cards setting forth the basic fundamentals of the Truth in sequential steps, together with relative scripture quotations. They are nicely presented with an "Instruction Sheet", and compact in a neat envelope printed with the accompanying illustration. Supplies are available from Logos Office for \$15 thousand (plus post). We will be delighted to offer suggestions on the best method of using the "Survival Kits" with your next lecture.

DAILY READINGS FOR OCTOBER, 1970							
Thursday	1	1 Chronicles	15	Ezekiel Prophecy	27	Gospel of Luke	24
Friday	2	.....	16	.....	28	Galatians	1, 2
Saturday	3	.....	17	.....	29	.....	3, 4
Sunday	4	.....	18, 19	.....	30	.....	5, 6
Monday	5	.....	20, 21	.....	31	Ephesians	1, 2
Tuesday	6	.....	22	.....	32	.....	3, 4
Wednesday	7	.....	23	.....	33	.....	5, 6
Thursday	8	.....	24, 25	.....	34	Philippians	1, 2
Friday	9	.....	26	.....	35	.....	3, 4
Saturday	10	.....	27	.....	36	Gospel of John	1
Sunday	11	.....	28	.....	37	.....	2, 3
Monday	12	.....	29	.....	38	.....	4
Tuesday	13	2 Chronicles	1, 2	.....	39	.....	5
Wednesday	14	.....	3, 4	.....	40	.....	6
Thursday	15	.....	5, 6	.....	41	.....	7
Friday	16	.....	7	.....	42	.....	8
Saturday	17	.....	8	.....	43	.....	9, 10
Sunday	18	.....	9	.....	44	.....	11
Monday	19	.....	10, 11	.....	45	.....	12
Tuesday	20	.....	12, 13	.....	46	.....	13, 14
Wednesday	21	.....	14, 15	.....	47	.....	15, 16
Thursday	22	.....	16, 17	.....	48	.....	17, 18
Friday	23	.....	18, 19	Prophecy of Daniel	.....	.....	19
Saturday	24	.....	20	.....	2	.....	20, 21
Sunday	25	.....	21, 22	.....	3	Acts of Apostles	1
Monday	26	.....	23	.....	4	.....	2
Tuesday	27	.....	24	.....	5	.....	3, 4
Wednesday	28	.....	25	.....	6	.....	5, 6
Thursday	29	.....	26, 27	.....	7	.....	7
Friday	30	.....	28	.....	8	.....	8
Saturday	31	.....	29	.....	9	.....	9

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***INTERVIEWING CANDIDATES**

There is no detail in the machinery of the truth of higher moment than the interviewing of candidates for baptism. When inefficiently carried out, it leads to incalculable trouble, such as invalidation of immersion, subsequent doubt and anxiety in the mind of the one immersed, suspicion among the brethren in regard to such, etc. Laxity in this matter sows the seeds for an unhealthful condition of the body generally, for that which is done in one ecclesia affects all, either directly or remotely. It is of the utmost importance that brethren who engage in interviewing should have the requisite qualifications for the work. These are: a thorough knowledge of the truth, the ability both clearly to interrogate and quickly see a point, and the courage and firmness to say "No" should the case require it. Those who take part in interviewing should keep God well to the front — losing sight of persons. A frequent attendance at interviews forms a good preparation for the undertaking of the work; this gives an idea as to how to question, and develops confidence. Nervousness unhinges both questioner and candidate. Those who perform the work should, unless absolutely impracticable, have the assistance of another competent brother. The presence of another gives general satisfaction, prevents the omission of any point in the questioning, and makes the interview less formal. Should a postponement be found advisable, by all means arrange for it. God approves of His work being done well, and we may be quite sure that an adjournment under such circumstances would evoke His pleasure. Unnecessary haste must be avoided, and also negligence and unwarrantable delay. (ATJ)

The Ecclesias Report...

ON THE PATHWAY TO THE KINGDOM

The following members have separated from the walk to oblivion, and through baptism, have entered a new career in life. It is our hope that their associations with the Word and the Brotherhood will help them on their way Zionwards.

Adamstown: **Miss Ruth Witton** (14th Sept.), daughter of Bro. and Sis. R. Witton (Newcastle Ecclesia). Sis. Witton was baptised in Lake Macquarie after a confession of faith.

Granville: **Mrs. Lorraine Flynn** (20th Sept.).

Hobart: **Mrs. Dianne Holderness** was baptised at Adelaide on 4th October, and was received into fellowship the following Sunday at Hobart, and is now a member of that Ecclesia. She had previously been in contact with members in Adelaide and Hobart.

Perth: **Mr. L. Pelchen** (26th Sept.), and **Mr. R. Lister** (30th Sept.)

Wollongong: **Mrs. Robyn Joseph** (Sept. 29th), wife of Bro. Keith Joseph.

Yagoona: **Mr. Stephen McKinlay** (Sept. 9th).

NEW ECCLESIAL ASSOCIATIONS

Having transferred to another ecclesia, the following members are laboring in the service of the Truth in a different section of the Master's Vineyard.

To Booval: **Bro. & Sis. C. Twine** (from Pet. Tce.).

To Canada: **Bro. & Sis. Stephen Hill** (Brighton) have left for an indefinite period with the ecclesias in Canada.

To Cumberland: **Bro. G. Palmer** (from Brighton); **Sis. D. Foulis** (from Enfield).

To Elizabeth: **Bro. & Sis. K. Merrick** (from Cumberland).

To Enfield: **Sis. Sue Moore** (from Perth).

To Hobart: **Bro. Paul McKinlay** (from Yagoona).

To Redcliffe: **Sis. N. Morgan**, recently returned from America.

To Tea Tree Gully: **Bro. & Sis. G. Hyndman** (from Enfield).

THEIR SERVICE NOW COMPLETED

We have been saddened by reports from ecclesias of the death of members, some of whom were personally known to us — all of whom were valued members of the ecclesia with whom they were associated. Their life has now been concluded, and in sleep they await the resurrection morn, that will solve all problems, heal all sickness, and remove all pain.

Bro. Arthur Jobson (Melbourne) died on October 1st, after a long illness. He was well known in the Melbourne ecclesias, having provided a service which remains an example to others.

Sis. D. Gentry (Redcliffe) recently died, and her presence will be missed by the members of her ecclesia.

Sis. Gertrude Ladson (Beechworth, Vic) died June 29th, aged 80 years. During her 57 years in the Truth, Sis. Ladson strengthened those with whom she associated by her devoted anticipation for her Lord's return, in which hope she now rests.

Bro. Laurie Northover (Perth) died 29th September. He had persevered through a long and painful illness, during which time he was able to perceive more clearly the saving power of our Father.

Sis. Laurel Hayles (Perth) died Oct. 2nd. She was the mother of a young family, and was involved in sudden, tragic circumstances. Her unexpected death, following only a few days after that of Bro. Northover, made a heavy impact upon the Perth Ecclesia.

Sis. Jean Gledhill died suddenly in Melbourne, on Oct. 17th. She was the wife of Bro. Brian Gledhill, and daughter of Bro. & Sis. R. Churches (Adelaide).

Bro. Ted Bolton (Enfield) died Oct. 19th. He was stricken with an incurable disease, and had been in pain for many years. He manifested an example of patient endurance which remains in the memory of all who knew him.

Our loving sympathies are extended to the members of the families affected by death, and we recommend them to seek the comfort available from the Word of Truth that enables us to see the ultimate glorious outcome of all the circumstances of life.

JOINED IN MARRIAGE

We congratulate the following, as they enter into marriage. The encouragement and assistance made possible in such a union can be a means to a more successful walk to the Kingdom. Soon, all the faithful will be able to rejoice in the greatest marriage of all time: that of the Lamb and His Bride!

On Nov. 6th, **Bro. Alan Hollamby** and **Sis. D. Foulis** will be married, and afterwards meet with Cumberland Ecclesia.

RETURNED FROM VISIT TO FIJI

After spending three months in Fiji, Brother and Sister Murray Lund (Cumberland) have returned home. Teaching and proclamation activities given in Suva and Lautoha, assisted in the preparation of two friends for baptism. These, and other features of their visit to Fiji were outlined in an evening given on October 10th, at Cumberland. With comments and color slides, Bro. Lund outlined the background and development of the Truth in Fiji.

DAILY BIBLE READINGS FOR NOVEMBER 1970

Sunday	1	2 Chronicles	30	Book of Daniel	10	Acts of Apostles	10
Monday	2	.....	31	.....	11	.....	11, 12
Tuesday	3	.....	32	.....	12	.....	13
Wednesday	4	.....	33	Prophecy of Hosea	1	.....	14, 15
Thursday	5	.....	34	.....	2	.....	16, 17
Friday	6	.....	35	.....	3	.....	18, 19
Saturday	7	.....	36	.....	4	.....	20
Sunday	8	Book of Ezra	1, 2	.....	5	.....	21, 22
Monday	9	.....	3, 4	.....	6	.....	23, 24
Tuesday	10	.....	5, 6	.....	7	.....	25, 26
Wednesday	11	.....	7	.....	8	.....	27
Thursday	12	.....	8	.....	9	.....	28
Friday	13	.....	9	.....	10	Colossians	1
Saturday	14	.....	10	.....	11	.....	2
Sunday	15	Nehemiah	1, 2	.....	12	.....	3, 4
Monday	16	.....	3	.....	13	1 Thessalonians	1, 2
Tuesday	17	.....	4	.....	14	.....	3, 4
Wednesday	18	.....	5, 6	Prophecy of Joel	1	.....	5
Thursday	19	.....	7	.....	2	2 Thessalonians	1, 2
Friday	20	.....	8	.....	3	.....	3
Saturday	21	.....	9	Prophecy of Amos	1	1 Timothy	1, 2, 3
Sunday	22	.....	10	.....	2	.....	4, 5
Monday	23	.....	11	.....	3	.....	6
Tuesday	24	.....	12	.....	4	2 Timothy	1
Wednesday	25	.....	13	.....	5	.....	2
Thursday	26	Book of Esther	1	.....	6	.....	3, 4
Friday	27	.....	2	.....	7	.....	1, 2, 3
Saturday	28	.....	3, 4	.....	8	.....	1, 2
Sunday	29	.....	5, 6	.....	9	Epistle to Philemon	1, 2
Monday	30	.....	7, 8	Book of Obadiah	.....	.....	1, 2
						.....	3, 4, 5

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

ECCLESIAL ACTIVITIES

During NOVEMBER, 1970 (God Willing)

The following events 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). • The facilities of these columns are available to all ecclesias based on the BASF.

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 1—Exh: Bro. P. Weller. Lect: Bro. J. Berry, "Bible prophecy fulfilled; The destinies of ancient and magnificent cities of Babylon and Tyre."
- 2—Int. friends class at home Bro. and Sis. R. Pillion, 47 Railway Tce., Warradale: Bro. A. Pitcher, "The miracle of Israel; a fulfilment of Bible prophecy."
- 4—Faith of the prophets class at home Bro. K. Gore, 20 Bells Rd, Somerton Pk: Bro. D. Manser, "The return of the Master, and a manifestation of the Lord of Sabaoth."
- 7—Ecclesial picnic at Willows Oval, National Park 11 am. Meeting at 2.30 pm.
- 8—Exh: Bro. E. Wilson. Lect: Bro. G. Mee, "The importance of the first advent of Christ".
- 9,23—Sign class.
- 12—Acts class at home Bro. B. Luke, 1 Abbotshall Rd, Hawthorn. Leader: Bro. Luke, "The fellowship of his sufferings" (Acts 16: 25-40.)
- 15—Exh: Bro. R. Mansfield. Lect: Bro. J. Lunn, "Apostolic Christianity corrupted."
- 17—Arranging brethren's meeting.
- 18—Faith of prophets class at home Bro. J. Mansfield, 16 Renwick St, West Beach: Bro. D. Manser, "Armageddon, prelude and aftermath."
- 22—Exh: Bro. B. Luke. Lect: Bro. K. McDermott, "Israel reborn at the centre of the earth."
- 26—Acts class at home Bro. R. Mansfield, 13 Menura Ave, Glenalta: Bro. B. Luke, "The ecclesia at Thessalonica" (Acts 17:1-9).
- 29—Exh: Bro. J. Martin. Lect: Bro. A. Pitcher, "The international situation answers to the Divine plan."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).

- 1—Exh: Bro. J. Martin. Lect: Bro. Max Lund, "God has true witnesses; who are they?"
- 4—8 pm Revelation study: Bro. Murray Lund, "The wood of life and the river of life".
- 5—8 pm MIC: Reading exercise from "Nazareth revisited." Lect: Bro. G. Beard, "The world in chaos: God's way out." Exh: Bro. E. Wigzell.
- 8—Exh: Bro. P. Weller. Lect: Bro. R. Flint, "Why must people die? The Bible's answer."
- 9,23—8 pm Christendom Astray class at home Bro. A. Gibbins, 2 Eynesbury Ave., Kingswood: Bro. G. Brumby.
- 10—Special lecture in Memorial Hall, Goodwood Rd, Westbourne Pk: Bro. J. Berry, "The amazing witness of the Middle East" (illus.).
- 11—8 pm Epis Israel class: Bro. J. Luke, "Last words of Jacob" (Gen. 48).
- 12—2 pm Sisters class. 8 pm AB meeting.
- 13,27—Young peoples Hebrews class: "The throne of God and the Lamb."
- 14—2 pm Sunday school outing: 6 pm Fraternal basket tea. 7.30 pm address by Bro. B. Johns. "Preaching the truth in the

- Philippines." (illus.).
- 15—Exh: Bro. S. Cattermole. Lect: Bro. H. P. Mansfield, "Russia, Egypt, Israel and the crisis of Armageddon."
- 16—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward St, Clarence Gdns.: Bro. P. Weller, "Russia will not destroy Israel."
- 18—Study of Rev. 22: Bro. Murray Lund, "Behold, I come quickly and my reward is with me."
- 19—8 pm MIC. Lect: Bro. S. Johns, "Heaven-going not a Bible doctrine". Exp: Bro. K. Pearson, "Matt. 13:44."
- 21—Suburban young peoples evening.
- 22—Exh: Bro. L. J. Colquhoun. Lect: Bro. A. Hill, "Zionism and its part in God's purpose."
- 25—8 pm Elpis Israel class: Bro. J. Luke, "Last words of Jacob (Gen. 49)."
- 26—2 pm Sisters class.
- 29—Exh. Lect: Bro. J. King, "Divine intervention not nuclear annihilation."

ELIZABETH PK. — Tolmer Rd. (Rec.: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel.: 64 3649).

- 1—Exh: Bro. C. Milverton. Lect: Bro. R. Krygger, "The only way to unity."
- 8—Exh: Bro. B. King. Lect: Bro. G. Mansfield, "The man who was promised the world."
- 15—Exh: Bro. A. Hill. Lect: Bro. G. Preston, "Concerning the nations and you."
- 22—Exh: Bro. R. Hornsby. Lect: Bro. J. Martin, "The land that God promised to Abraham."
- 29—Exh: Bro. G. Preston. Lect: Bro.

S. Smith, "Is there any purpose in suffering?"

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 1—Exh: Bro. D. Manser. Lect: Bro. J. Knowles, "Egypt's destiny foretold in the Bible."
- 3—Life of Christ study: Bro. J. Knowles, "Teaching Peter true discipleship" (Luke 5).
- 4—11 am Sisters class.
6,20—8 pm Youth group study.
- 8—Exh: Bro. J. Knowles. Lect: Bro. R. Stokes, "World food crisis demands Christ's return."
- 10,24—8 pm Law of Moses: Bro. J. Martin.
- 15—Exh: Bro. R. Abel. Lect: Bro. D. McColl, "The devil of the J.Ws., a myth."
- 17—Life of Christ study cont: "The 3rd sign; The miracle at the pool of Bethesda". (Jn. 5).
- 22—Exh: Bro. G. Wiggzell. Lect: Bro. A. Valkenberg, "The true reason Christ died."
- 29—Exh: Bro. D. Horgan. Lect: Bro. J. Berry, "The ideologies and actions of the Papacy exposed by the Bible."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 1—Exh: Bro. I. McLean. Lect: Bro. C. Hollamby.
- 8—Exh: Bro. R. Hollamby.
- 15—Exh: Bro. K. McDermott
- 22—Exh: Bro. R. McLean.
- 29—Exh: Bro. J. Lunn.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

Sunday lectures for November

ADELAIDE COMBINED ECCLESIAL PICNIC

Some 800 brethren, sisters and young people enjoyed an excellent picnic together on Monday, October 12th. All local ecclesias were well represented and an excellent fraternal spirit prevailed. Held at Mt. Barker, about 20 miles from Adelaide, the rural surroundings provided a lovely background to the relaxed, holiday atmosphere that prevailed. The picnic was well organized, and gave scope for those of different ecclesias, who may not often meet, to join together in stimulating conversation around the Word. In the afternoon a meeting was conducted during which Bro. Bartholomew of Canada gave words of advice and encouragement to those gathered together. The co-operation between the local ecclesias in making this picnic possible is to be highly commended.

- are based on the theme: "An Appeal To Roman Catholics."
- 1—11 am Exh: Bro. S. Kingsbury. 7 pm Lect: Bro. A. Wigzell, "The Bible, not the church, is the authority of God."
 - 2—8 pm A.B. meeting at home of Bro. A. Wigzell.
 - 5—8 pm Study class at home Bro. W. Temple: Bro. R. Stokes, "The blood of Christ."
 - 8—Exh: Bro. D. Matthews. Lect: Bro. B. Pearce, "Mary is the mother of Israel's king, not mother of God!"
 - 11—8 pm Gospel work meeting at home Bro. S. Kingsbury.
 - 12—8 pm Elpis Israel class at home Bro. R. Smith: Bro. D. Manser.
 - 15—Exh: Bro. A. Cheek. Lect: Bro. A. Valkenburg, "Transubstantiation destroys the Bible principles of the Lord's supper."
 - 18—8 pm Int. friends class at home Bro. A. Goodwin.
 - 19—Study at home Bro. G. Wigzell: Bro. R. Stokes, "The blood of Christ."
 - 21—2 pm: Distribution from Bro. B. Pearce's home.
 - 22—Exh: Bro. D. Evans. Lect: Bro. A. Cheek, "Church interpretation of heaven, hell and purgatory is unscriptural."
 - 26—Elpis Israel class at home Bro. R. Smithers.
 - 29—Exh: Bro. D. Tunnell. Lect: Bro. R. Able, "Come out of her my people, that ye be not partakers of her sins."
 - 30—8 pm **Special lecture** in Beef-acres Community Hall: Bro. R. Abel, "Jerusalem, not Rome, the eternal city."

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel.: 67 1096).

- 1—Exh & Lect (7.30 pm): Bro. D. Wauchope, "Fear, ignorance and superstition."
- 6—8 pm Study class: Bro. Max Lund, "David, the warrior king."
- 8—Exh: Bro. D. Seaman.
- 15—Exh & Lect: Bro. Max Lund, "The only way of salvation."
- 20—Study class cont: "God's promise to David."

- 22—Exh: Bro. C. Briggs.
 - 29—Exh & Lect: Bro. A. Cheek, "The visible hand of God."
- WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).**
- 1—Exh: Bro. M. Lund. Lect: Bro. C. C. Wigzell, "Jerusalem, City of Unity."
 - 4—Bible study on "Life of Christ": Bro. H. P. Mansfield, "The Lord instructs concerning prayer" (Luke 10:38-11:13).
 - 6—MIC: Theme — "Birds of the Bible." Bro. W. Derecki (The Eagle); Bro. H. Crocker (The Raven); Bro. B. Steele (The Dove).
 - 7—3 pm Literature dist. 6 pm Fraternal Tea. 7.30 pm Bible Marking; "The term El Elyon in relation to Melchizedek."
 - 8—Exh: Bro. H. Muggleton. Lect: Bro. A. Wigzell, "The important work of the Holy Spirit."
 - 9—Home study class at 4 Lasscock Ave., Findon: Bro. C. C. Wigzell, "The establishment of God's Kingdom in the declaration at Sinai."
 - 11—Bible study cont: Bro. H. P. Mansfield, "Casting out demons by the finger of God" (Luke 11:14-36).
 - 13—Elpis Israel class: "The constitution of sin" (pp. 126-131).
 - 14—Sunday school outing break-up. Special program of activities, commencing 2.30 pm. Evening's program 7 pm, with items depicting "Obedience."
 - 15—Exh: Bro. F. King. Lect: Bro. B. Steele, "What the declaration of God really means."
 - 16—7.30 pm Arranging brethren's meeting.
 - 18—Bible study cont: "The Lord dines with a Pharisee" (Luke 11:37-54).
 - 20—MIC: Concluding evening for 1970, under theme "Surveying the work."
 - 21—Young peoples evening.
 - 22—Exh: Bro. J. Berry. Lect: Bro. J. Martin, "The impending Papal visit and its religious implications."

- 25—Bible study cont: Bro. H. P. Mansfield, "Warning the people against the leaven of the Pharisees" (Luke 12:1-59).
- 27—Eipsis Israel study: "The constitution of righteousness and the two principles" (pp. 131-142).
- 29—Exh: Bro. A. Dangerfield. Lect: Bro. G. Wiggzell, "Roman Catholicism Examined and Refuted."

Queensland Ecclesias

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 1—11 am Exh. 7.15 pm Lect: Bro. D. Watson.
- 3,10,17,24—10 am Dorcas class.
- 5—7.45 pm Bible class at Sis. Barton's home: Bro. R. Miles, "Daily readings."
- 8—Exh: Bro. I. Nibloe. Lect: Bro. R. Miles.
- 9,23—7.45 pm Bible class at home Sis. Gillson: Bro. J. Shepley, "Philippians."
- 15—Exh: Bro. C. Rossow. 7.15 pm Discussion evening.
- 19—Bible class at home Sis. Barton: "Daily readings" (Bro. C. Rossow).
- 22—Exh: Bro. R. Miles. Lect: Bro. C. Rossow.
- 29—Exh: Bro. D. Watson. 7.15 pm Discussion.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 1—Exh: Bro. J. Higgs. Lect: Bro. S. Arthur, "What will happen before Christ comes?" 2.30 pm Bible marking class.
- 5,19—7.45 pm Thessalonians study in Progress Hall, Stanley St., East: Bro. R. Hermann.

- 8—Exh: Bro. C. Venn. Lect: Bro. R. Bailey, "Jerusalem, Coming metropolis of Christ's earthly reign."
- 12—7.45 pm Parables of Messiah class in Progress Hall: Bro. J. Klumpp.
- 15—Exh: Bro. R. Rock. Lect: Bro. L. Crowther, "Is Christian unity possible?"
- 22—Exh: Bro. C. Bartley. Lect: Bro. T. Dawson, "The second coming of Christ; will he come in person?"
- 26—Parables of Messiah study cont: Bro. R. Wheeler.
- 29—Exh: Bro. R. Bailey. Lect: Bro. C. Bartley, "The resurrection, not universal, but to those responsible."

REDCLIFFE—4 Irene St. (Rec: Bro. A. Oliver, Nuttalls Rd., Lawnton. 4501).

- 1—Exh: Bro. R. Rock. 2 p.m. Bible marking class. 7 pm Lect: Bro. A. Oliver, "Why does God permit war and suffering?"
- 3,17—7.45 pm 1st principles class: Bro. R. Evans.
- 8—Exh: Bro. B. Oliver. 7 pm Lect: Bro. C. Brandt, "Christ at Jerusalem."
- 11,25—Revelation class 7.45 pm.
- 15—Exh: Bro. R. Plant. Lect: Bro. C. Venn, "The Gospel in the book of Genesis."
- 22—Exh: Bro. D. McGahey. 2 pm Bible marking class. Lect: Bro. R. Bailey, "Israel today; The key to the meaning of our times."
- 29—Exh: Bro. B. Oliver. Lect: Bro. E. Townsend, "Repent and be baptised for the remission of sins."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

COORPAROO CAMPAIGN

A very successful weekend was conducted at Coorparoo recently in conjunction with the visit of Bro. K. Cook, secretary of the Australian Sunday School Assoc. Studies were based on "Hebrews," and the attendances most encouraging. Some nights the audience exceeded 100. The lecture, "Russia: Victory in Europe; Defeat in Israel" drew about 100 folk with an encouraging number of interested friends. Nearly 50 enquiries for the Herald, "World Destiny" were received. In all, the Coorparoo Ecclesia is greatly encouraged by the effort.

The ECCLESIAL CALENDAR

- 1—9.30 am SS. 11 am Exh: Bro. Crew, 7 pm Lect: Bro. C. Bartley, "The hand of God in world affairs."
5,12,19,26—7.45 pm Study of Malachi: Bro. Hoskins.
8—SS. Exh: Bro. R. Evans. 2.30 pm Bible marking. Lect: Bro. M. Hoskins, "Thy kingdom come".
11,25—Sisters class at home Sis. D. Crew 10.30 am: "Ways of providence."
14—7.30 pm Study at home Bro. Evans: "Satan in the New Testament."
15—SS. Exh: Bro. C. Bartley. Lect: Bro. B. Oliver, "Jerusalem, Seat of world government."
21—7.30 pm MIC at Playground Hall, Moreton St, Paddington.
22—SS. Exh: Bro. M. Hoskins. Lect: Bro. C. Venn, "The earth's destiny."

Special effort by Bro. S. Snow (Coburg) from 27th-29th — See details below:

Theme: "The Temple of Ezekiel's Prophecy."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1—Exh: Bro. G. Alchin. (3 pm Cessnock Exh: Bro. L. Hall). Lect:

SUPPLEMENT to LOGOS, NOVEMBER 1970

- Bro. S. Lake, "God's purpose with man and the earth."
4—Corinthian study: Bro. G. Alchin, "Let all things be done decently and in order" (1 Cor. 14: 21-40).
6,13,20—1st principle class.
8—Exh: Bro. N. Davies. 3 pm GES meeting. Lect: Bro. F. Ryan, "Armageddon, God's war to bring world peace."
11,25—Amos study: Bro. H. Ryan.
14—MIC (1) Bro. K. Whitehead, "Elpis Israel pp. 308-314"; (2) Bro. D. Coulter: Lect, "Judgement"; (3) Exh: Bro. R. McRae.
15—Exh & Lect: Bro. J. Mansfield (Sh. Rd.), "Jerusalem, the centre of future world government."
18—Corinthian study: Bro. G. Alchin, "Evil communications corrupt good manners" (1 Cor. 15: 1-34).
22—Exh: Bro. J. Richards. Lect: Bro. E. Witton, "The blessings of God's kingdom on earth."
29—Exh: Bro. H. Ryan. 2.30 pm Pamphlet dist. Lect: Bro. G. Alchin, "Resurrection, A fundamental Bible doctrine."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 1—7 pm Lect: Bro. G. T. Darke, "The policy speech of earth's future ruler."

NOVEMBER WEEKEND EFFORT IN WILSTON

Held: 27th-29th — Leader: Bro. S. Snow (Coburg)

This concentrated study will surround the glories of the future age, and the construction of the House of Prayer for All Nations. Bro. Snow has made a detailed study of this subject, and will present exposition and exhortation during the course of the effort, with the aid of graphic illustrations. Meetings are planned as follows:

At Paddington Playground Hall, Moreton St., Paddington—

- **Friday, 7.30 pm:** "The Vision of Glory." The Temple in perspective.
- **Saturday, 3 pm:** "The essential features conclusively satisfied." How the plan of the Temple is Divinely portrayed.
- **7 pm:** "The altar of God, and the sacrificial arrangements." The principle of the Atonement illustrated.

At Council Hall, Hewitt St, Wilston —

- **Sunday 11 am:** Exh — "He hath broken down the middle wall."
- **3 pm:** Study — "The Temple Galleries and their allegory." ● **7 pm:** Public lecture — "The House of Prayer for All Nations."

Brethren and sisters in the Brisbane area are invited to attend this thrilling week-end effort, and to enjoy association around the study of the Word.

- 3—8 pm Apocalypse class at 45 Adams St, Harboard; Bro. V. Hocking.
- 8—7 pm Lect: Bro. B. McClure, "Russia's doom foretold in the Bible."
- 15—7 pm Lect: Bro. John Mansfield, "Man has no immortal soul."
- 17—6 pm Ezra/Haggi study at 2 Bishop St, Newport; Bro. G. T. Darke, "Opposition from without generates apathy within."
- 22—7 pm Lect: Bro. N. Rice, "Baptism, its meaning and significance."
- 29—7 pm Lect: Bro. B. Gilham, "The hope of Israel, the only hope."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stoue, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 1—Exh: Bro. C. Hermann. Lect. (Ballina): Bro. R. Window, "What must I do to be saved."
- 4—GES meeting at home Bro. A. Russell.
- 6—MIC at home Sis. B. Denford.
- 8—Exh: Bro. A. Russell. Wyrallah meeting exh: Bro. J. Russell. Lect (Wardell): Bro. C. Hermann, "God will bury Russia in Israel."
- 11—AB meeting at home Bro. C. Hermann.
- 13,27—Bible class at home Bro. A. Russell.
- 15—Exh: Bro. A. Roulstone. Lect (Lismore): Bro. J. Russell, "Is there a supernatural devil?"
- 20—Bible class at home Bro. C. Hermann.
- 22—Exh: Bro. R. Window.
- 28—Literature distribution.
- 29—Exh: Bro. A. Leadbeatter. Musical evening at home Sis. B. Denford.

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

- 1—SS 9.30 am. 11.15 Exh: Bro. H. Ceiley. 7 pm Lect: Bro. B. Philp, "Is worship of Mary taught in the Bible?"
- 3—10.30 am Dorcas class at 22 Kendee St, Green Valley.
- 5,19—8 pm Law of Moses class at 3 Hemingway Cres, Fairfield.
- 6—Junior Bible class 7.30 pm at 22 Kendee St, Gr. Valley.
- 7,21—Int. Bible class, 4.30 pm at 96 Maxwells Ave., Gr. Valley.
- 8—SS. Exh: Bro. G. T. Darke; Lect: Bro. D. Shaw, "Is Papal infallibility plausible?"
- 12,26—Hebrews study at 356 Polding St, Fairfield; Bro. K. Cook.
- 13,27—1st princ. and Bible marking class 8 pm at 14 Caloola Rd, Pendle Hill.
- 15—SS. Exh: & Lect: Bro. R. O'Connor, "A tale of two cities; the Rise of Jerusalem and the Fall of Rome."
- 22—SS. Exh: Bro. R. Hicks. Lect: Bro. R. W. Sawell, "The Bible answer to the problems of suffering and death."
- 29—SS. Exh: Bro. R. W. Sawell. Lect: Bro. W. Munro, "God's plan of salvation commenced in Eden."

CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

- 1—Exh: Bro. B. Philp. Lect: Bro. G. Russell, "The spirit gifts not now available" (special Joel lecture based on Ch. 2:31-32).
- 2—A.B. meeting.
- 3,17—Life of Christ class at home Bro. G. Simmons, 65 Charlotte Street.
- 8—Exh: Bro. J. Gilmore. Lect: Bro. R. Pogson, "The book of Moses: Numbers."
- 11—Sisters class at home Sis. Browne, 48 Moratai Ave, Riverwood: "Characters of the Bible."

LISMORE LECTURE DURING JORDAN CRISIS

Ballina Ecclesia sponsored a lecture in Lismore by Bro. R. Abel during the dramatic events when Jordan was disrupted by civil war. The lecture was based on the Middle East Problems, and drew an audience of over 22 friends. Two of those contacted requested further studies in their own homes; another four asked for the free correspondence course offered.

The ECCLESIAL CALENDAR

- 12—Corinthian study at home Bro. D. Shaw, 25 Donington Avenue, Georges Hall.
- 15—Exh: Bro. M. Bonner (Rest Home Exh: Bro. T. Littler). Lect: Bro. M. Bonner, "Divine worship in the age to come on this earth."
- 22—Exh: Bro. R. Pogson. 2.15 pm Monthly distr. Lect: Bro. E. Mansfield, "Joel speaks of the great battle of Armageddon" (Joel 3).
- 25—Sisters class cont at home Sis. White, 47 Francis St, Earlwood.
- 26—Corinthian study at home Bro. K. Jamieson, 43 Conway Rd, Bankstown.
- 29—Exh: Bro. J. Rosser. Lect: "Death not the gateway to glory, but the wages of sin."

DOONSIDE—Doonside Cres. (Rec.: Bro. R. Mobbs, "Harewood," Harkness Rd., Oakville via Riverstone 2765. Tel.: 627 1447).

- 1—Exh: Bro. A. Clarke. Lect: Bro. H. Pearce, "Noah and his times."
- 8—Exh: Bro. E. Russell. Lect: Bro. H. Stowe, "Moses, leader and law giver."
- 15—Exh: Bro. W. McConnell. Lect: Bro. E. Mansfield, "Daniel and Babylon."
- 22—Exh: Bro. A. Pooley. Lect: Bro. J. Powell, "Peter, Apostle to Israel."
- 29—Exh: Bro. J. Lowe. Lect: Bro. B. Charlton, "Paul, Apostle to the Gentiles."

FORESTVILLE —

The Granville Ecclesia has found it necessary to change the venue of their public lectures previously given at Forestville, and these are now being conducted at Allambie Heights (see details listed under that heading).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Gullford 2161).

- 1—Exh: Bro. V. Hocking. 7 pm Lect: Bro. Jn. Mansfield, "Man has no immortal soul."

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- 4,18—10 am Dorcas. 8 pm Elpis Israel class: Bro. R. Whitehead, "The epistle of James."
- 5,19—8 pm Working class: Bro. B. Bowen.
- 7—8 pm Parables of O.T. study at 100 Essez St, Epping: Bro. R. Carr.
- 8—Exh & Lect: Bro. G. Alchin, "Armageddon approaches while the clergy slumber."
- 11—Bible study on Isaiah: Bro. J. Dawson, "Shearjashub and the sign of the virgin."
- 14—Eureka study at 48 Lockerbie Rd, Thornleigh: Bro. M. Bonner.
- 15—Exh: Bro. O. van Rensburg. Lect: Bro. J. Green, "Why the Bible can be trusted."
- 16—7.30 pm Arranging Brethren's meeting.
- 20—8 pm Thessalonians study at 10 George St, Pennant Hills.
- 22—Exh: Bro. E. Mansfield. Lect: Bro. D. Shaw, "Christendom Astray from the Bible."
- 25—8 pm Isaiah study: Bro. J. Dawson, "Judgment upon the house of Ahaz."
- 29—Exh: Bro. W. Britain. Lect: Bro. B. McClure, "Russia's doom foretold in the Bible."
- LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).**
- 1—Exh: Bro. B. Bowen. Lect: Bro. J. Gilmore, "An Israelite shall rule the world."
- 3,17—Home study class at home Bro. Butters: "Elpis Israel."
- 4,18—Bible class: Bro. C. O'Connor, "How to study."
- 7—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The kings."
- 8—Exh: Bro. B. Philp. Lect: Bro. B. McClure, "An age of chaos; A warning of Christ's coming" (Illust.).
- 11,25—Bible class: Bro. D. Pogson, "Full-rich kings; or Fools for Christ's sake?" (1 Cor. 4).

BACKBENCH-CHRISTADELPHIANS

Under this title, Bro. R. Abel presented an interesting week-end study recently at Lakemba, demonstrating the responsibility members should accept in the Truth. His ministrations were greatly appreciated by the Ecclesia.

- 15—Exh: Bro. W. Wolstencroft. Lect: Bro. F. Ryan, "Are spirit gifts available today?"
- 21—Young peoples Bible class: Bro. B. McClure, "Esther."
- 22—Exh: Bro. D. Pogson. Lect: Bro. C. O'Connor, "When shall we observe the sabbath?"
- 26—M.I.C.
- 29—Exh: Bro. R. McClure. Lect: Bro. R. Towner, "Your soul is not immortal."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).

- 1—Exh & Lect: Bro. K. Wassell, "Immortality promised but not possessed."
- 4—8 pm Nehemiah class at 32 Albion St.: Bro. Eric Mansfield, "National Thanksgiving at the rededication" (Neh. 12:27-47).
- 5,12,19,26—7.45 pm Int. friends 1st principle class at 64 Dunrossil Ave., Carlingford: Bro. J. Granter.
- 7,14,21,28—8 pm Elpis Israel class at 140-142 Frederick St, Lalor Pk: Bro. J. Granter.
- 8—Exh: Bro. W. Britain. Lect: Bro. B. Byrnes, "Are Christians required to keep the sabbath?"
- 11,25—8 pm 1st princ. class at 66 Manor Rd., Hornsby: Bro. Colin Byrnes.
- 15—Exh. & Lect: Bro. D. Shaw, "The Bible, the only source of comfort and hope."
- 18—10 am Dorcas class at 8 Carrinton Rd, Hornsby. 8 pm Nehemiah class: "Removal of errors; separation from Gentiles and casting out of defilers" (Ch. 13:1-9).
- 22—Exh: Bro. B. Gilham. Lect: Bro. W. Britain, "Israel; the key to world peace."
- 29—Exh: Bro. Colin Byrnes. Lect: Bro. E. Ritchie, "What is a true Christian?"

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 1—Exh: Bro. D. Gilmore. Lect: Bro. C. Russell, "Christ's death and

your salvation."

- 4—Bible class 8 pm: Bro. D. Gilmore, "A prayer for love's enthronement" (Eph. 3:14-21).
- 8—Exh: Bro. D. Pogson. Lect: Bro. D. Yearsley, "Satan and the Devil defined."
- 11—Bible class 8 pm, Bro. C. Russell, "A new man in Christ Jesus" (Eph. 4:1-16).
- 15—Exh: Bro. Jn. Thatcher. Lect: Bro. O. van Rensburg, "Russia's policy in the Middle East."
- 18—Bible class 8 pm: Bro. V. Hocking, "The new man walks in the truth" (Eph. 4:17-24).
- 22—Exh: Bro. K. Dennes. Lect: Bro. V. Hocking, "The secret of eternal youth."
- 25—Mutual improvement class.
- 29—Exh: Bro. J. Rosser. Lect: Bro. G. O'Neill, "The things we stand for."

SHAFESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 1—Exh: Bro. J. Court. Lect: Bro. E. Mansfield, "The message of 1st Thessalonians" (special evening).
- 4—Annual business meeting.
- 8—Exh: Bro. M. Morgan. Lect: Bro. W. R. Pearce, "Solomon's wisdom and your life."
- 11—Bible class: Bro. H. Pearce, "The things we stand for."
- 15—Exh: Bro. A. G. Russell. Lect: Bro. W. Britain, "The coming storm; Nations gathering for Armageddon."
- 18,25—Bible study: Bro. W. Britain, "A study in the life of Paul."
- 22—Exh: Bro. E. Russell. Lect: Bro. J. Doble, "Israel in the witness stand."
- 29—Exh: Bro. J. Mansfield. Lect: Bro. J. Court, "The letter to Galatia."

SUTHERLAND—Acacia St. (Rec.: Bro. C. Alchin, 22 Venetia St., Sylvanvia Heights 2224. Tel. 522 0287.)

- 1—11 am Exh: Bro. K. Jamieson. 7 pm Lect: Bro. J. Quill, "As it was in the days of Noah."
- 4,18—8 pm Revelation class: Bro. R. Pogson.
- 8—Exh: Bro. G. O'Neill. Lect: Bro.

- E. Spongberg, "The space age; Who will survive?"
 11—8 pm MIC.
 15—Exh: Bro. K. Cook. Lect: Bro. E. Ritchie, "The real truth about the 'Plain Truth'."
 22—Exh: Bro. B. Stretton. Lect: Bro. G. O'Neill, "The Bible declares: Seek and ye shall find."
 25—8 pm Elpis Israel class.
 29—Exh & Lect: Bro. W. Lapham, "Israel in seige; The Middle East problem."

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

- 1,15—10.30 am Exh: Bro. L. Harrison.
 4,11,18,25—8 pm Law of Moses study class.
 8,22—Exhort: Bro. K. Digney.

PERTH — 62 Canning Highway, Victoria Pk. (Rec: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1—Exh: Bro. J. Ullman. Lect: Bro. D. Stempel, "The Holy Spirit, not a present possession."
 4—Daniel study: Bro. A. Hayles, "Captives in the land of the Enemies Tooth."
 6,10—Elpis Israel & Law of Moses home study classes.
 8—Exh: Bro. R. Taylor. Lect: Bro. A. Hayles, "Will there be a third temple in Jerusalem? The Bible's dramatic answer."
 11—Eureka study: Bro. G. Hawkins, "The rainbowed angel entering Jerusalem from the east."
 13,27—Bible marking class: Bro. A. Newton, "Outline of Ezekiel's prophecies of the restoration."
 15—Exh: Bro. G. Hawkins. Lect: Bro. A. Newton, "Divine intervention or nuclear annihilation?"
 18—Daniel study: Bro. A. Hayles,

- "Nebuchadnezzar defeated through faith."
 22—Exh: Bro. D. Hurn. Lect: Bro. A. Haustorfer, "Why Christadelphians claim to possess the one faith."
 25—Eureka study: Bro. G. Hawkins, "The rainbowed multitude and the seven thunders."
 29—Exh: Bro. W. Excell. Lect: Bro. P. Duperouzel, "God will humble all nations; deliverance under Christ, the only hope."

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 1—9.30 SS and Snr. Study. 11 am. Exh: Bro. P. Isip.
 6—Elpis Israel study at home Bro. H. Hall (above).
 8—SS. Exh: Bro. R. Galbraith.
 13,27—Bible marking at home Bro. Finnin, 17 Wordsworth Ave, Clayton.
 15—SS. Exh: Bro. B. Stevenson.
 20—Elpis Israel at home Bro. Stevenson, 41 Littlewood St, Hampton.
 22—SS. Exh: Bro. H. Hall.
 29—SS. Exh: Bro. G. Churches.

COBURG — Masonic Hall, Bell St. (Rec: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).

- 1—9.30 am SS & Elpis Israel class. Exh: Bro. S. Snow.
 5,19—Eureka class at 47 Finlayson St, Doncaster West: Bro. S. J. Mansfield.
 7,21—Ezekiel class at 72 Wood St, Templestowe: Bro. S. Snow.
 8—SS & El. Exh: Bro. R. Magennis.
 10—Bible class at 2 Horton St, Reservoir: Bro. P. Kenny, "Ask and it shall be given you" (Mat. 7:7-14).
 12,26—Romans class at 49 Hillview

NEW STUDY CLASS IN PERTH COMMENCING

The Prophecy of Daniel will be studied in a new class formed by Perth Ecclesia, under the leadership of Bro. Tony Hayles. The class will be held fortnightly, on alternate Wednesdays (Nov. 4,18), and should prove an enlightening and stimulating evening. Brethren and sisters from all ecclesias are welcomed to attend this study.

Ave, Mt. Waverley: Bro. B. Williams.

Special study on James' Epistle:

"Faith without works is Dead" (Bro. J. Martin) A thrilling family weekend (13th-15th) is planned including studies from the Word, and public witness in a warm atmosphere of ecclesial fraternity. Study notes will be available, and special children's sessions with project work and prizes conducted.

22—SS & El. Exh: Bro. B. Williams.

24—Bible class: Bro. R. Magennis, "Prophets of lies; ravening wolves" (Mat. 7:15-20).

29—SS & El. Exh: Bro. J. Byrt.

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Road, Kilsyth (Rec: Bro. C. Drewitt, Sebire Ave, Wandin Nth 3139).

1—Exh 11.15 am: Bro. R. Blackburne.

8—Exh: Bro. R. L. Saxon. 3 pm: MIC.

11—Bible class 8 pm at home Bro. C. Drewitt: Bro. R. Goodman, "The letter to Laodicea."

15—Exh: Bro. D. Miles. 7.30 Lect: Bro. S. Brake, "The answer to immortality, war and death."

22—Exh: Bro. P. Pickering.

25—Bible class at home Bro. R. Blackburne, Lot 2, Clematis Rd, Mt. Evelyn: Bro. R. Blackburne, "The function of the Law."

29—11.15 am Exh: Bro. C. Drewitt.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec: Bro. S. Stevenson, 698 Waverley Rd., Chadstone 3148. Tel: 56 7758).

1—Exh: Bro. P. Jobson. Lect: Bro. R. Noakes, "Christ did not exist before he was born."

6—Bible class at 7 Wills St., Kew: Bro. J. Ikin, "Sacrifices of Israel, Animals and birds"; Bro. M. Clementon, "Other types."

8—Exh: Bro. M. Clementon. Lect: Bro. R. D. Walker, "Bible principles condemn a permissive society."

13—Bible class cont: Bro. V. Cresswell, "Study of Samuel"; Bro. R. Walker, "Character study of Peter."

15—Exh: Bro. B. Reeve. Lect: Bro. J. Glenn, "Why all this suffering?"

20—Bible class cont: Bro. S. Stevenson, "God's manifestation through the ages."

21—SPL, at home Bro. R. D. Walker: "Many times didst thou deliver them" (Neh. 9:28).

22—Exh: Bro. R. Hosie. Lect: Bro. L. Cresswell, "The indestructible Jew."

27—Bible study cont: "Reading with understanding."

29—Exh: Bro. T. Millar. Lect: Bro. R. Hyndman, "If a man die, shall he live again?"

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1—1.30 pm Exh: Bro. Barry Williams.

3—2 pm Bible class at home Bro. G. Howe, Yarragon, "Sin politically judged; The triumph of righteousness."

6,11,20,25—8 pm Bible class at home Bro. Burrage, Moe.

15—1.30 pm Exh: Bro. Garth Howe. 4 pm Youth Fellowship class at home Sis. J. Galbraith, Tyers: "Elpis Israel."

17—2 pm Bible class at home Bro. G. Howe.

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

1—Exh & Lect: Bro. R. Perry, "Israel, God's kingdom in the past."

3—Bible class at 670 Pascoe Vale Rd. Glenroy: Bro. D. Goodman, "The Holy Spirit and its work."

8—Exh: Bro. F. Morgan. Lect: Bro. C. Gee, "The Gospel message foretells God's kingdom."

15—Exh: Bro. D. Goodman. Lect: Bro. E. Byrt, "The kingdom illustrated by parables."

MELBOURNE RESPONSE TO SPECIAL LECTURE

Following wide-spread literature and other advertising, a public address given in Melbourne on Sunday, Oct. 4th attracted eight visitors. It is hoped that further interest will develop. The lecture was entitled: "Watch Israel!"

The ECCLESIAL CALENDAR

- 17—Bible class at 141 Graham St., Broadmeadows: Bro. C. Gee, "The Revelation and its highlights."
22—Exh & Lect: Bro. A. Fletcher, "Christ to return as King."
29—Exh: Bro. P. Islip. Lect: Bro. D. Goodman, "1,000 years of peace coming."

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 am SS. Exh: Bro. I. F. Butler. Lect: Bro. R. A. Yeomans, "How to understand the parables of the Bible."
3—7.45 pm Bible class: Special address by Bro. B. Luke (Brighton).
5,12,19,26—Home study 7.45 pm on "Nazareth Revisited".
7—Junior CYC 2 pm: "Paul before the Council." Senior CYC 7 pm: "Character study of Jacob."
8—SS. Exh: Bro. D. Harvey (L'ton Sub.). Lect: Bro. E. Harvey (L'ton Sub), "God of the Bible and the God of the creeds."
10—Bible class: Bro. H. E. Taylor, "Introduction of Elihu and his reason for intervention" (Job 32).
11,25—10 am Dorcas class.
15—SS. Exh & Lect: Bro. J. H. Footitt (Mt. Waverley), "Archaeology and the Bible."
17—Bible class: Bro. B. D. Jones, "Eihu's first reply to Job" (Ch. 33).
21—Junior CYC 2 pm: "Paul before Felix and Festus." Senior CYC 7 pm: "Moses."

SUPPLEMENT to LOGOS, NOVEMBER 1970

- 22—SS. Exh: Bro. D. P. Taylor. Lect: Bro. E. Harrington, "Back to the Bible."
24—Bible class: Bro. R. A. Yeomans, "Eihu's second reply to Job" (Ch. 34).
29—SS. Exh: Bro. S. J. Taylor. Lect: Bro. H. E. Taylor, "Seek ye the Lord while He may be found."
LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).
1—9.30 am SS & Snr. Elpis Israel class. 11 am Exh: Bro. E. Harrington (Hobart). 7 pm Lect: Bro. F. Onley, "Jesus Christ, fact or fable?"
4—7.45 pm MIC: Bro. C. Blanch, "Advice to readers."
5,19—7.45 pm Dorcas class.
6,20—Study of "Last days of Judah's Commonwealth."
8—SS & EI class. Exh: Bro. F. Onley. Lect: Bro. J. Kershaw, "Jesus Christ, the caller."
11—Bible class: Bro. A. Ansell, "Epilogue to the book of Job;" Bro. J. Bracey, "The Boiling pot" (Ezek. 24:1-14).
13,27—Study: "The Temple of Ezekiel's prophecy."
15—SS & EI class. Exh & Lect: Bro. H. Taylor (Hobart), "Jesus Christ, his impact on society."
18—7.45 pm MIC: Bro. D. Case, "Mortify the flesh" (Col. 3:5-11); Bro. R. Herron Snr., "Put on the new man" (Col. 3:12-17).
22—SS & EI. Exh: Bro. M. Wright. Lect: Bro. H. Day, "Jesus Christ, savior."
25—Bible study: Bro. D. Case, "Living the truth: Voting."

TUESDAY AND THURSDAY STUDY EVENINGS AT HOBART

Visitors are always welcome to attend these classes. On **Tuesday evenings** a study of "Job" is being considered, revealing the principles of suffering and the value of chastening in the cultivation of character. This month, dates for the class are: 10th, 17th, and 24th. On **Thursday evening**, the Home Study Class considers the life of Christ, based on "Nazareth Revisited." Recent evenings have concentrated upon the call of the 12 apostles, and the formation of their different characteristics and backgrounds into a group that supported and accompanied the Son of God. These evenings will be held Oct. 5th, 12th, 19th, and 26th. Details of locations can be obtained by Bro. H. E. Taylor (Recorder).

GOSPEL PROCLAMATION ASSOCIATION REPORTS

Nearly 80 Applications Per Week

During September, nearly 300 applications for literature were received from interested friends as the result of the distribution of "Herald Of The Coming Age", and "Digest of Truth."

They came from all States of Australia as well as overseas.

All have been personally written to, and many have since requested that the Herald be mailed to them regularly for the next year.

Local Ecclesias and Gospel Extension Societies have been posted with the names and addresses of these applicants in order that they might be personally contacted, and the printed instruction supplemented by oral teaching.

We are happy to co-operate with all groups and Ecclesias to that end.

Plans For The Papal Visit

The visit of the Pope has excited considerable interest, and provides an opportunity of proclaiming the Truth.

As far as GPA is concerned, arrangements are in hand for large advertisements to be placed in local and national press, whilst many ecclesias are planning special addresses.

A special leaflet is being prepared for distribution prior to such lectures and Ecclesias are invited to participate in Australian-wide efforts to witness to the Truth. We shall be happy to receive your order for this leaflet and arrange for all local details to be included thereon.

We suggest that you write immediately for further details; we shall be happy to co-operate with you, and supply you with samples of literature relating to this Papal visit.

Special Ecclesial Efforts

The GPA is geared to offer assistance to ecclesias in all States, not only in regard to literature, but special efforts as well. Plans to increase this service are under consideration. Recent efforts throughout Queensland, NSW, Victoria and Sth. Aust. through brethren R. Abel, J. Knowles, and B. Luke were sponsored by the GPA. Thousands of leaflets and cards highlighting the Middle East Crisis, the Russian involvement, and the return of Christ were distributed in various centres, resulting in a flow of applications as indicated above.

STAND IN THE LAUNCESTON AGRICULTURAL SHOW

The Show was held from Oct. 7-11, and to present the Truth, the Launceston Ecclesia sponsored a stand in the Industrial Hall, under the caption, **Israel's Revival Heralds Christ's Return.** Maps, charts, news-cuttings and sketches of Ezekiel's Temple attracted considerable interest, and many leaflets were distributed.

RESULTS OF BEECHWORTH (Victoria) CAMPAIGN

During the last week in August, the Beechworth Ecclesia, assisted by over 50 brethren from Melbourne and other centres, conducted an intensive preaching campaign of doorknocking and lecture activity throughout the Albury district. Unfortunately, no local interest was apparent in the lecturing campaign (perhaps due to the severe storms and extreme floods which made people reluctant to leave their homes).

However, contacts were made through door-to-door speaking, and all members who took part were strengthened in their faith. Over 100 brethren gathered at the Beechworth Town Hall on August 22, for a fraternal tea and meeting. Brethren J. Rosenthal and J. Kenney spoke upon "The Power of His Resurrection", and "The Fellowship of His Sufferings" (Phil. 3:10). All enjoyed the fellowship and spiritual invigoration gained.

URGENTLY NEEDED

The book, **"The Names And Titles Of Deity"** (W. H. Boulton) is sought by Bro. Elton, of 54 Kippa St., Kippa Ring, Qld 4020, who would be pleased to receive details of costs, etc.

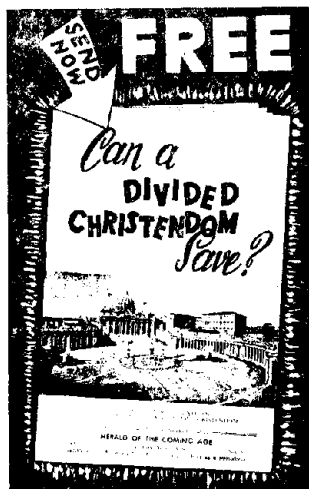
A Topical Issue:**CAN A DIVIDED CHRISTENDOM SAVE?**

We recommend this issue of **Herald Of The Coming Age** for distribution during the Papal visit to Australia. It contrasts the unity of the Truth with the divided state of the religious world about us. A synopsis of its contents is as follows: Discord in Religious Circles, Does It Matter What We Believe?, The Bible Predicted A Divided Christendom, How Catholicism Fulfills Bible Prophecy, Ultimate Destruction Of The Apostasy Predicted, What of Protestantism? False Doctrines Which Unite Churches To Rome.

Cost: 6c per copy; 10 for 50c.; 500, \$16.66. Please add postage to these prices. Limited supplies available from: Logos Publications, West Beach P.O., S.A. 5024 (Tel. 56,2278); Bro. J. Mansfield, 1 Melville Ave., Strathfield, 2135 (Tel. 76 6540); Bro. R. Bailey, 31 Mourilvan St., Mansfield, Qld — 4122.

Cover-illustration is a view of Peter's Square, Vatican, with the caption: **"Headquarters of a Divided Christendom."**

Advertising blocks as illustrated are available free of charge from Gospel Proclamation Association.

**CHRISTADELPHIAN SUMMER SCHOOL****In New Zealand—24th December to 6th January**

The spacious building and grounds of Nayland College, at Nelson, is the venue for this school. Facilities are excellent, including a large, well equipped gymnasium with hot showers, tennis courts, washing and ironing equipment. Accommodation is on camp stretchers, and a limited number of beds are also available (the latter on a hire basis of \$2.75 single, \$4 for $\frac{3}{4}$ bed) on application (include hire fee with application form). Caravan sites are readily available.

An Exciting Subject

Main studies will be presented by **Bro. John Knowles** (Enfield) to the theme: **"The Golden Age Of Israel's History."** This will consider the dramatic life of Solomon, his magnificent reign, and his inspired writings (Proverbs, Eccles., and Song of Solomon). Other speakers include **Bro. R. Abel** (Canada) and **Bro. B. Philp** (Sydney). During the period, two public lectures will be given, supported by an extensive pamphlet distribution.

The Program will be of tremendous interest, with inspiring exposition of the Word, calculated to encourage and stimulate all who attend. Additionally, a full-day launch trip and picnic will be held, with other shorter excursions to places of interest in Nelson.

The Cost

\$18 for adults, with a concession of \$3 for school-children. Kiddies under 8 years can attend free of charge. Children under 14 yrs. must be part of a family group.

Special Bus

A coach is being chartered from Christchurch to Nelson on 24th Dec. The cost is normally \$5.65, but a refund will be available from any profits on the charter. Bookings should be made through Bro. Don Edwards, 39 Hendon St., Christchurch.

Applications

Apply immediately for reservations or further details to **The Committee, Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.**

TASMANIAN BIBLE CAMPAIGN**9th to 18th January, 1971**

To provide more suitable accommodation, particularly for young people, the venue of the Campaign has been changed. It will now be held at **Hutchins School, Sandy Bay, Hobart**, where a previously successful campaign was held in 1967. This will be more convenient for visitors staying at adjacent Sandy Bay Caravan and Camping Park, which is a five-minute walk from the School. The general surroundings are more pleasant and conducive to a successful week around the Word of God.

Main Studies

Bro. S. Snow will present a series of classes on **THE TEMPLE OF EZEKIEL'S PROPHECY**. The intricate and wonderful architecture of this magnificent structure will be considered, and the spiritual principles involved therein outlined. Titles of Bro. Snow's talks are as follows:

- **Introduction to the Temple (illustrated).**
- **Essential features conclusively satisfied.**
- **The majestic Cherubim; Lion man of Yahweh's House.**
- **The Temple Galleries and their allegory.**
- **Sacrificial arrangements and The Altar.**
- **The Arabesques and their significance.**
- **Pillars in the House of Yahweh.**

Bro. H. P. Mansfield will speak on **THE PRINCIPLES OF GOD MANIFESTATION**. This series of talks will consider some of the little known composite titles of Deity such as El Elyon, Yahweh Ropheka, Yahweh Shalom, Yahweh El Elohim, and so forth. This will involve considering the dramatic circumstances in which these names of Deity were first pronounced, their wonderful significance, the exhortatory value of the manifestation, and their application today.

The talks will thus outline incidents in Israel's history that have had bearings upon these names, and which have been decisive in the development of the divine purpose. Such as when Abraham met Melchizedek outside of Salem—when the outstretched arms of Moses ensured victory for Israel over Amalek—when Jacob wrestled with the angel and received a change of name. The talks will thus reveal drama, exhortation, and exposition, and will be built around six titles:

- **Abraham at the Battle of Armageddon.**
- **The two hosts at the Wrestling of Jabbok.**
- **Yahweh's Declaration of Total War against Amalek.**
- **The healed waters of Yahweh Ropheka.**
- **The conquests of Gideon through Yahweh Shalom.**
- **What the Zeal of Yahweh Sabaoth shall reveal.**

Public Lectures

Three lectures will be given in the Hobart Town Hall, drawing attention to the critical situation in the Middle East.

Junior Sessions

For all children up to 15 years of age, a special campaign, organized by Bro. B. Philp (Sutherland) and conducted by Bro. J. Quill, will be provided. This will provide excellent spiritual education and recreational activities.

Accommodation Costs

Accommodation will be available in the homes of brethren, and in caravans on the site adjoining Hutchins School. Costs (exclusive of meals and outings) is \$15 for adults and \$8 for children 5-14 years.

Reservation Details

\$5 deposit is required for each booking, and should be immediately forwarded to the Secretary, Bro. H. Taylor, Box 800H, GPO, Hobart, Tas. 7001. If possible, full payment in advance would assist in the organising of the Campaign otherwise payment may be made upon arrival. Concessional flights from Melbourne to Hobart are being arranged, and further information can be obtained from the Secretary.

A Warm Welcome!

Your support will greatly assist the small, but active, Hobart Ecclesia. The Tasmanian Brethren warmly welcome you!

CHRISTADELPHIAN BIBLE SCHOOL

RATHMINES, N.S.W., 2283

To be held
SATURDAY, DECEMBER 26th, 1970
to
SUNDAY, JANUARY 3rd, 1971
(God willing)

SPONSORED BY THE BRIGHTON (S.A.) ECCLESIA

MAKE YOUR RESERVATIONS NOW

Applications are flowing in for the December Bible School, and in order to ensure your accommodation, we recommend that you make immediate bookings.

An excellent program has been designed, highlights of which include the following themes:

THE PARABLE OF THE PRIESTHOOD

Speaker: Brother P. Cresswell (Birmingham, England).

This series will consider the unique position of the high priest in Israel: how he represented Yahweh to the people and the people to Yahweh, the clothing that he wore for glory and for beauty, the functions that he performed in the ministry of teaching and worship, and the manner in which all these appoint-

ments and labours typified the character, ministry and status of the Lord Jesus.

And as Christ is the ideal of the character, ministry and status to which we are called, these expositions will provide powerful exhortations for personal application.

CONTENDING EARNESTLY FOR THE FAITH

Speaker: Brother J. Ullman (Perth).

This study will take the Epistle of Jude as its basis, and will provide a thorough exposition of this small but dynamic letter. Jude wanted to write a certain style of letter, but circumstances forced him to change his intentions for the epistle that has inspired believers since for 1900 years. The dramatic illustrations of Old Testament history which Jude draws upon

to illustrate the points he makes will be outlined in such a way that the strengths and weaknesses of the characters portrayed therein will act as an incentive or warning to us.

This epistle was penned at a difficult period in the Ecclesial world of those times, and has a compelling message for today.

JERUSALEM: CITY OF HISTORY AND DESTINY

Speaker: Bro. J. Berry (Woodville).

The speaker will set forth the topography of this the world's most significant city, and will show how this will be changed in the Age to come. He will set forth five decisive moments in Jerusalem's past history when the political developments of the times helped to guide its destiny. We shall see it as Salem, the city that welcomed the victorious Abraham; the city of Jebus, which was

rescued by David when Joab breached "the gutter"; the city of Jerusalem (Vision of Peace) in the heyday of its glory when it was the Metropolis of the golden age of Israel's history. of vivid word-pictures of incidents

These talks will comprise a series that reveal that Yahweh is interested in the future of this city in which He has placed His name.

CHRIST OUR PASSOVER

Speaker: Bro. H. P. Mansfield (Woodville).

The origins of the Passover will be carefully considered, revealing some little-known details of this festival as it was originally designed. Its bearing upon the offering of the Lord Jesus will be set forth, and it will be shown that in the ordinances laid

down are powerful exhortations relating to our conduct today. The Passover was enjoined as an ordinance "for ever," and its place today as well as in the future Age will be clearly set forth.

IN ORDER TO CONTRIBUTE TO THE SUCCESS OF THE SCHOOL WE SUGGEST THAT YOU MAKE SOME PERSONAL RESEARCH INTO THE ABOVE STUDIES BEFORE ATTENDING.

SENIOR CLASS

A special Bible marking session is being designed for this Class incorporating the life of Abraham, and introducing drawings illustrative of the text as well as verse by verse comments. This will be a departure from the normal methods, and should highlight the most significant features of the call and life of the

Father of the Faithful.

JUNIOR SCHOOL

The studies and project in this section will be on the theme: GROWING UP WITH JESUS, and will incorporate the early life and ministry of the Lord Jesus. Thus it will synchronise with the current Sunday School lessons.

Enjoy the relaxing experience of a holiday at Rathmines associated with the elevating and satisfying study of the Word of God.

APPLICATION FORM

MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE
BEST ARRANGEMENTS FOR YOUR COMFORT

Complete the following details, and mail immediately to: The Bible School, West
Beach Post Office, South Australia, 5024. Please enclose \$2 deposit for every reservation
required over five years of age.

Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:


NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
.....
.....
.....
.....
.....
.....
.....

20

Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A—30-39 years; B—40-49 years; C—50-59 years; D—60 years and over.

A Deposit of \$2 is required with your application for each person over 5 years of age.

Accommodation Costs: N.S.W.: \$19.00; Vic., S.A., Southern Qld.: \$17.00; elsewhere, \$10.00. Children under 5 free; from 5 to under 14 years, \$10.00.



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***NEW ECCLESIAS**

It is gratifying to hear of the establishment of new ecclesias, for this suggests enterprise and progress. There is, however, a need for careful thought on the part of brethren who so labor. They are engaging themselves, in a particularly serious sense, in God's work, and upon their methods largely rests the weal or woe of the household. Ecclesias are doorways to the House of God, and unless these are constructed wisely, and guarded faithfully, they become entrances for the unfit. The founders of ecclesias should look round and see that no gangrene is about. Let them assure themselves that those concerned are not actuated by wordly ambition, unfriendliness to other brethren, a desire to ventilate heresy, or to give an opening to any kind of corrupting influence. They should likewise be persuaded that there is a reasonable prospect of the ecclesia being led by reliable and competent men. If the mind cannot be satisfied on these points, then approval for the new meeting should be withheld. Ecclesias, like babes, too often come into existence to prove a constant anxiety, and at last to pass away in sad and untimely death. The parable of the Sower seems to apply to ecclesias as well as to individuals. (AJ)

The ECCLESIAS REPORT

ON THE PATHWAY TO THE KINGDOM

We extend congratulations to the following newly-baptised brethren and sisters, commending them to the power of the Word, the privilege of Prayer, and the encouragement of the Household in their walk towards Zion.

Cumberland: **Miss Daphne Enid Grase** (Nov. 3), daughter of Bro. and Sis. Grose.

Enfield: **Mr. Carl Parry**, son of Bro. and Sis. Eric Parry; **Mrs. Charmaine Saunders** wife of Bro. Graham Saunders (both on Nov. 5).

Fiji: **Regina Sunny** and **Maya Wati** (both on Aug. 3), who meet with the Lautoka Ecclesia. **Tulia Wainigolo** (Aug. 15) and **Scseneli Tawake** (Sept. 11), who meet with the Suva Ecclesia.

Granville: **Miss Joan Etherington** (Oct. 31), daughter of Bro. and Sis. L. Etherington.

Yagoona: **Mr. Stephen McKinlay** (Sept. 10) and **Miss Eyvonne McClure** (Nov. 5).

NEW ECCLESIAL ASSOCIATIONS

To Brighton: **Sis. Jaqueline Spencer** (from Perth).

To Enfield: **Bro. and Sis. Noel Gibson** (from Stawell, Vic.).

To Lakemba: **Sis. E. Watson** (from Petrie Tce.).

To Lilydale-Kilsyth: **Bro. and Sis. M. Clarke** (from Canterbury).

ENGAGEMENT

We are delighted to record the engagement of **Bro. Garry Mason** (Bosley Pk) to **Sis. Cheryl Gilmore** (Lakemba), and we join with their ecclesias in seeking the Divine Blessing upon both young people as they prepare for marriage.

MARRIAGES

19th December: **Bro. E. Wigzell** and **Sis. H. Farren**, both of Cumberland Ecclesia will be married.

Such occasions remind us of the Eternal purpose to join together the "Son of His Love" with the "Bride made ready," and the joy of the circumstances of marriage is a token of the greater rejoicing yet to be experienced. We extend our best wishes to our brother and sister in their united walk.

A SERVICE NOW COMPLETED

The chill hand of death has again afflicted the Brotherhood, emphasizing the temporal nature of our life. On Oct. 12th, **Sis. Alice Connell** (Riverwood) died. She was a "Mother in Israel," and for over 30 years in which she has been in the Truth, she manifested a love of the Word and an unflagging zeal to perform its direction. This attitude, despite her ill-health for many years, was a stimulus to her family and an inspiration to all who knew her.

On Nov. 8th, **Sis. Edith Lawes** of Lakemba, died. She had been living at the Strathfield Rest Home for many years, and suffered a long illness. She was very sincere in her belief in the things of the Truth, and an exhortation to all who knew her.

Our sisters now rest in hope of the imminent resurrection!

ECCLESIAL ACTIVITIES

DURING DECEMBER 1970 (God Willing)

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

Queensland Ecclesias

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—7.45 pm Thessalonians study by Bro. R. Hermann, in Progress Hall, Stanley St. East.
- 6—Exh: Bro. D. McGahey. Lect: Bro. R. Hermann, "The teachings and practice of the papacy exposed by the Bible."
- 10—7.45 pm Parables of Messiah study in Progress Hall.
- 12—5 pm Sunday school Prizegiving.
- 13—Exh: Bro. L. Crowther. Lect: "The fall of the papacy and the salvation of the world."
- 20—Exh: Bro. T. Dawson. Lect: Bro. R. Rock, "God and the world today; The cause of world unrest."
- 27—Exh: Bro. R. Hermann. Lect: Bro. S. Arthur, "The nearness of Christ's return; Bible prophecy and world events."

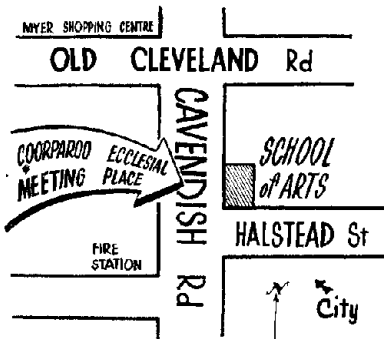
REDCLIFFE—4 Irene St. (Rec: Bro. A. Oliver, Nuttalls Rd., Lawnton. 4501).

- 2,16—1st princ. class: Bro. Ray Evans.
- 6—Exh: Bro. A. Oliver. Lect: Bro. L. Steele, "The world in chaos; God's way out."
- 9—Revelation class: Bro. J. Barton.
- 13—Exh: Bro. M. Steele. Lect: Bro. C. Bartley, "Suffering humanity; Does God really care?"
- 20—Exh: Bro. C. Brandt. Lect: Bro. R. Herman, "Seventy years, and then? Is there a life after death?"
- 27—Exh: Bro. R. Bailey. Lect: Bro. R. Elton, "Where are the dead?"

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2—Study: Bro. G. Alchin, "We shall all be changed" (1 Cor. 15:35-58).
- 3,10,17,24—1st principles.
- 6—Exh: Bro. S. Lake. 3 pm Cessnock Exh: Bro. E. Witton. 7 pm Lect: Bro. J. Richards, "Man has no right to worship God as he pleases."
- 7—A.B. meeting.
- 8,22—10 am Sisters' class: "Nazareth revisited."
- 9,23—Amos study: Bro. H. Ryan.
- 12—MIC (1) Elpis Israel pp. 314-320: Bro. N. Davies. (2) "Christendom Astray" Lect: Bro. S. Lake, "The Trinity." (3) Exh: Bro. L. Hall.
- 13—Exh: Bro. K. Whitehead. 3 pm GES meeting. Lect: Bro. F.



Ryan, "Why the Bible has been preserved."

- 16—Corinthian study: Bro. G. Alchin, "Quit you like men" (1 Cor. 16).
- 20—Exh & Lect: Bro. B. McClure, "The influence of Communism outlined in Bible prophecy."
- 27—Special Sunday arrangements. 7 pm Lect: Bro. E. Witton, "The blessings of God's kingdom on earth."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 1,29—8 pm Apocalypse class at 45 Adams St, Harbord: Bro. V. Hocking.
- 6—7 pm Lect: Bro. A. J. Russell, "Salvation depends on the second coming of Christ."
- 15—8 pm "Ezra-Haggai" study at 2 Bishop St, Newport: Bro. G. T. Darke, "Consider your ways; Haggai's first prophecy."
- 20—Lect: Bro. C. Salmon, "The Bible, the infallible Word of God."
- 27—Lect: Bro. C. Bolstad, "The permissive society in Bible prophecy."

AVOCA BEACH—316 Round Drive (Rec: Bro. G. Move, 243 Avoca Rd., Avoca Beach 2251).

Special Sunday:

- 13—1.15 pm Exh: Bro. E. Baird (Boss. Pk). Lect 3 pm: Bro. J. J. Rosser (R'wood), "The Bible predicts Russian confrontation of Israel followed by Divine intervention."

Details:

These special meetings to be held in Legacy House, 142 Don-nison St, Gosford. The lecture is being supported by Bossley Pk, Yagoona, and Riverwood

Ecclesias with the Avoca brethren. Advertising includes 10,000 special Heralds "Modern Israel;" 4,000 reply-paid cards distributed in the Shopping Centre; and ½ page advert in the local paper.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 2—GES meeting at home Bro. A. Russell.
- 4—MIC at home Sis. B. Denford.
- 6—Exh: Bro. C. Hermann. Lect: (Ballina): Bro. J. Russell, "The Bible doctrine of the sabbath."
- 9—AB meeting at home Bro. C. Hermann.
- 11,18,25—Bible class at home Bro. A. Russell.
- 13—Exh: Bro. A. Smith. Wyrallah Exh: Bro. A. Leadbeater. Lect (Woodburn): Bro. A. Russell, "God will bury Russia in Israel."
- 20—Exh: Bro. J. Corby. Lect (Lismore): Bro. C. Hermann, "The immortality of the soul not taught in the Bible."

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 3,17—8 pm Law of Moses study at 3 Hemingway Cres, Fairfield: Bro. P. Hudson, "Private life and public institutions" (ch. 9).
- 6—9.30 SS. 11.15 Exh: Bro. O. Van Rensburg. 7 pm Lect: Bro. P. B. Sawell, "Bible signs of the near return of Christ"
- 10,24—8 pm Hebrews class at 356 Polding St, Fairfield: Bro. K. Cook, "Christ's superiority to all things."
- 11—1st princ. & Bible marking class 8 pm at 14 Caloola Rd, Pendle Hill.

ADAMSTOWN LECTURE IN JANUARY

A special lecture, to be held following the Summer Bible School, at 7 pm, 3rd January at Adamstown, will concern topical news:

"Russia, the Vatican, and the Invasion of Israel."

Visiting members, particularly those attending the Bible School, are invited to participate in the Adamstown fraternal tea to be held just prior to the lecture in Masonic Hall, and then to support the Gospel proclamation activities.

- 13—Exh: Bro. G. Russell. Lect: Bro. G. T. Darke, "Bible truth exposes modern heresies."
 20—Exh: Bro. J. Muir. Lect: Bro. J. Gilmore, "Jesus Christ, the Prince of Peace."

CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

- 1,15—Life of the Lord study at 65 Charlott St; Bro. E. Mansfield.
 6—Exh: Bro. A. Pooley. Lect: Bro. G. T. Darke, "The fall of the Papacy and the Salvation of the world."
 7—A.B. meeting at 10 George St, Pennant Hills.
 9—10.15 am Sisters class at 47 Francis St, Earwood.
 10—Corinthian study at 237 Waterloo Rd, Greenacre: Bro. B. Shaw.
 13—Exh: Bro. K. Cook. Lect: Bro. R. Pogson, "The books of Moses".
 20—Exh: Bro. R. Mansfield. Lect: Bro. Jn. Mansfield, "Evolution a Dangerous fantasy."
 24—Corinthian study at 26 Donington Ave, Georges Hall: Bro. K. Jamieson.
 27—Exh: Bro. D. Shaw. Lect: Bro. B. Shaw, "God invites you to participate in His Kingdom on earth."

DOONSIDE—Doonside Cres. (Rec.: Bro. R. Mobbs, "Harewood," Harkness Rd., Oakville via Riverstone 2765. Tel: 627 1447).

- 6—Exh: Bro. J. Powell. Lect: Bro. B. Bowen, "The Good Shepherd and the sheepfold."
 13—Exh: Bro. A. Peden. Lect: Bro. L. Ryan, "Israel, the troubled Promised Land"
 20—Exh: Bro. S. Chadwick. Lect: Bro. A. Clarke, "Universal peace through the King's Son."
 27—Exh: Bro. H. Stowe. Lect: Bro.

W. McConnell, "The Sermon on the Mount."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2,16—10 am Dorcas. 8 pm E.I. class: Bro. A. Archer.
 3,17—8 pm Workshop class: Bro. B. Bowen.
 5—8 pm Home study at 100 Essex St, Epping: Bro. R. Carr, "Parables of the Old Testament."
 6—Exh: Bro. D. Shaw. Lect: Bro. N. Rice, "Baptism, its meaning and significance."
 9—Isaiah study 8 pm: Bro. J. Dawson, "Maher-shal-Hashbaz; Sanctuary from the storm."
 12—Eureka home study at 48 Lockerie Rd, Thornleigh: Bro. M. Bonner.
 13—Exh. & Lect: Bro. M. Bonner, "The Bible predicts today's problems and their solutions."
 18—8 pm Thessalonians study at 10 George St, Pennant Hills: Bro. R. Croker.
 20—Exh: Bro. B. Philp. Lect: Bro. G. T. Darke, "The policy speech of earth's future ruler."
 21—7.30 pm A.B. meeting.
 23—Isaiah study cont: "Isaiah's outline of world history."
 27—Exh: Bro. B. Gilham. Lect: Bro. L. Etherington, "God's kingdom to be re-established on earth."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1,15—Home study at residence Bro. Butters, "Zechariah."
 2,16—"How to study" class: Bro. C. O'Connor.
 5—Young peoples class at home Bro. McClure; Bro. R. Pogson, "Kings".
 6—Exh: Bro. R. Pogson. Lect: Bro. N. Rice, "Churches in error; What is the truth?"
 9,23—Study: "Esther" (Bro. B.

Between the faithful and unfaithful there is and must be enmity. It is the outcome of the Creator's arrangement when sin entered (Gen. 3:15). The struggle should, therefore, be borne with courage and patience. The seed of the serpent will not live a day longer than God's purpose requires.

- McClure).
- 13—Exh: Bro. O. Van Rensburg. Lect: Bro. B. Philp, "Evolution; the hoax of the 20th century."
- 19—Study: Bro. B. McClure, "Ruth."
- 20—Exh: Bro. G. Crewes. Lect: Bro. N. Rice, "The Gospel in the parables of Christ."
- 27—Exh: Bro. L. Ryan. Lect: Bro. R. Towner, "Your soul is not immortal."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).

- 2—8 pm Nehemiah class at 32 Albion St: Bro. E. Mansfield, "Removal of errors; restoring the priests and sanctifying the sabbath" (ch. 13:10-22).
- 5,12,19,26—Elpis Israel class at 140-142 Frederick St, Lalor Pk: Bro. J. Granter.
- 6—Exh: Bro. J. Green. Lect: Bro. B. McClure, "Is modern Christendom Christian?"
- 9,23—1st princ. class at 66 Manor Rd, Hornsby: Bro. Colin Byrnes.
- 13—Exh: Bro. C. Hocking. Lect: Bro. C. O'Connor, "Why Europe must confederate with Russia."
- 16—10 am Dorcas class at 8 Carrington Rd, Hornsby. 8 pm Nehemiah Class: "Rejection of strange wives and associates" (Ch. 13:23-31).
- 17—7 pm Sunday School Break-up evening.
- 20—Exh: Bro. R. Pogson. Lect: Bro. E. Mansfield, "Jesus Christ, the pivot of God's purpose with the earth."
- 27—Exh: Bro. J. Granter. Lect: Bro. Colin Byrnes, "Resurrection; the only way to a future life."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 2—Bible class 8 pm: Bro. V. Hocking, "The new man walks in love" (Eph. 4:25-5:5).
- 6—Exh: Bro. P. Russell. Lect: Bro. E. Spongberg, "The teaching and practice of the Papacy exposed by the Bible."
- 9—Bible class: Bro. G. Russell, "The

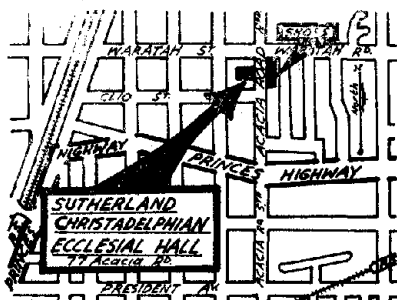
- antagonism of darkness and light" (Eph. 5:6-21).
- 13—Exh: Bro. C. Lanham. Lect: Bro. G. Russell, "The fall of the Papacy and the salvation of the world."
- 16—Bible class: Bro. G. Russell, "Divine discipline in the arena of life" (Eph. 5:22-6:9).
- 20—Exh: Bro. D. Pogson. Lect: Bro. O. Van Rensburg, "Is death permanent?"
- 23—Quarterly business meeting.
- 27—Exh: Bro. V. Hocking. Lect: Bro. J. Thatcher, "The coming Messiah."

SHAFTESBURY RD. — Burwood (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 2—Bible study: Bro. W. Pearce Jnr: "Highlights of Paul's 2nd letter to Timothy."
- 6—Exh: Bro. E. Roberts. Lect: Bro. J. Drake, "Dare we ignore the signs of Christ's 2nd coming."
- 9—Study: Bro. E. Morgan, "The ultimate in forgiveness."
- 13—Exh: Bro. A. Peden. Lect: Bro. B. Court, "Marriage" (special youth evening).
- 16—Study: Bro. S. Dando, "The control of the tongue." Bro. E. Mansfield, "The Message of Micah."
- 20—Exh: Bro. W. R. Pearce. Lect: Bro. M. Morgan, "Face to face with Jesus."
- 23—Study: Bro. H. Littler, "Our fellowship with the Father and Son." Bro. J. Henry, "Our fellowship with one another."
- 27—Exh: Bro. B. Court. Lect: Bro. A. G. Russell, "Living for the seventies."

SUTHERLAND — 77 Aca'in Road. (Rec: Bro. E. J. Ritchie, 104 Cawarra Road, Caringbah 2229. Tel. 525 2337)

- 1—A.B. meeting 8 pm.
- 2,16—8 pm Apocalypse class: Bro. R. Pooson.
- 6—Exh: Bro. E. Ritchie. Lect: Bro. B. Philp, "Britain, France and Germany; Their destiny in Bible prophecy."
- 8—8 pm Quarterly business meeting.
- 9—8 pm MIC.



- 11—8 pm at home Bro. E. Ritchie: "CYC study on Epistles of John."
- 13—Exh: Bro. E. Russell. Lect: Bro. E. Mansfield, "The problem of suffering."
- 20—Exh: Bro. J. Green. Lect: Bro. J. Quill, "The night of pleasure that destroyed a nation."
- 23—8 pm E.I. class at home Bro. M. Kirkwood.
- 27—Exh: Bro. B. Philp. Lect: Bro. J. O'Neill, "The Bible declares, Repent and be baptised."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

- 1—M.I.C.
- 3—Hebrews study: Bro. K. Cook, "Sanctified by our Altar" (Ch. 13:8-14).
- 6—Exh: Bro. H. Coiley. Lect: Bro. J. Mansfield, "The Miracle of Modern Israel."
- 8—Elpis Israel Ch. 7: Bro. S. Evans.
- 13—Exh: Bro. D. Pogson. Lect: Bro. J. Dawson, "Armageddon approaches while the clergy slumbers."
- 17—Hebrews study cont: "Our co-operative offering and God's work in us" (ch. 13:15-25).
- 19—Sunday School Anniversary and Prize-giving.
- 20—Exh: Bro. W. Munro. Lect: Bro. B. Philp, "Armageddon approaches; Countdown in the Middle East."

27—Exh: Bro. S. Evans. Lect: Bro. D. Pogson, "This age is ending . . . Christ will rule the next!"

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

- 1,8,15—8 pm First principles class.
- 3,10—8 pm Law of Moses study: Bro. L. Harrison.
- 6,20—10.30 am Exh: Bro. K. Digney.

13,27—Exh: Bro. L. Harrison.
MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec.: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 4,18—Elpis Israel class.
- 6—Exh: Bro. G. Quartermaine. Lect: Bro. D. Stempel, "Modern Israel, a testimony to God's faithfulness."
- 11—Timothy study.

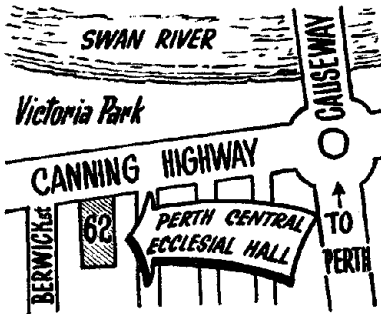
- 13—Exh: Bro. H. West. Lect: Bro. P. Duperousel, "Peace on earth no reality until Christ's return."
- 20—Exh: Bro. A. Hayles. Lect: Bro. A. Harrison, "Christmas, a sign of modern paganism."
- 27—Exh: Bro. D. Moore. Lect: Bro. H. West, "1970, a witness to Bible prophecy."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 2—Daniel study: Bro. A. Hayles, "Nebuchadnezzar defeated through Faith."
- 4,18—Elpis Israel & Law of Moses home studies.
- 6—Exh: Bro. A. Newton. Lect: Bro. J. Ullman, "Christ's resurrection the greatest event in history."
- 9—Eureka study: Bro. G. Hawkins, "The rainbowed multitude and the seven thunders."
- 11—55 Prizegiving. Items and plays

JANUARY HOLIDAY EFFORT AT YAGOONA

Bro. J. Martin (Enfield) will conduct a series of studies from Jan. 29-Feb. 1, 1971, upon the important subject of "The Atonement". Further details next issue.



by scholars on the year's lessons.

- 13—Exh: Bro. W. Excell. Lect: Bro. D. Hurn, "God has true witnesses; Who are they?"
- 16—Daniel study cont: "Confusion in the King's Palace."
- 20—Exh: Bro. T. Stagg. Lect: Bro. S. Hawkins Jnr, "Peace on earth; no reality until Christ comes."
- 27—Exh: Bro. P. Higgs. Lect: Bro. G. Hawkins, "God's Word lights the way in an evil age."

Victorian Ecclesias

COBURG — Masonic Hall, Bell St. (Rec: Bro. R. Mullin, 11 Beckley St., East Coburg 3058. Tel: 36 9444).

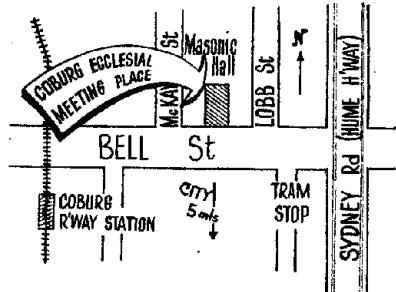
3,17—Eureka class at 47 Finlayson St, Doncaster W.: Bro. S. J. Mansfield, "The development of the Roman Apostacy" (Rev. 12).

5—Annual SS & Ecclesial Picnic, to be held at the "You Yongs." All welcome — assemble at Templestowe Hall at 9.45 am.

6—Exh: Bro. P. Pickering. 9.30 SS & El. class.

8—Study at 2 Horton St, Reservoir: "In the steps of the Master; Unrighteous claimants to the

- Kingdom" (Mt. 7:21-29).
- 10—Romans class at 49 Hillview Ave., Mt. Waverley: Bro. B. Williams, "The Divine Scheme of Salvation" (Rom. 9).
- 13—Exh: Bro. H C Hughes
- 20—Exh: Bro. B. Williams.
- 22—Bible study cont: Bro. P. Brewer, "A lesson in Fishing" (Lk. 5:1-11).
- 27—Exh: Bro. A. Kenney.



LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Road, Kilsyth (Rec: Bro. C. Drewitt, Sebire Ave, Wandin Nth 3139).

6—11.15 am Exh: Bro. A. Fletcher.

9—Bible class at home Sis. M. Germaine, Valley Ho, Chernside Pk: Bro. C. Drewitt, "Sisterly kindness."

13—Exh: Bro. R. Saxon. 3 pm MIC.

20—Exh: Bro. R. Goodman. 7 pm Lect: Bro. S. Finnan, "The promises God has not yet fulfilled."

23—Bible class at home Bro. R. Goodman, Sebire Ave, Wandin Nth: Bro. P. Smith, "Grace".

27—Exh: Bro. D. Goodman.

MELBOURNE — Horticultural Hall, 31 Victoria St. (Rec: Bro. S. Stevenson, 698 Waverley Rd., Chadstone 3148. Tel: 56 7758).

4—Bible class at 7 Wills St, Kew:

MT. WAVERLEY YOUTH GROUP STUDY WEEKEND

This special effort is scheduled for Jan. 29-Feb. 1, and will be held at Ocean Grove, Victoria. Under the general theme of "A Greater and More Perfect Tabernacle (Heb. 9:11)", a detailed study of the principles of Tabernacle worship will be undertaken. This will include exposition of the instruction in Exod. 25:8 — "Let them make Me a Sanctuary." Further details can be obtained from The Secretary, 354-356 Waverley Rd, Mt. Waverley, Vic. 3149. (R.C.)

SUPPORT YOUR LOCAL STUDY CLASSES AND SO ENCOURAGE YOURSELF AND OTHERS

Bro. L. Cresswell, "The operation of the Holy Spirit today."
6—Exh: Bro. S. Stevenson. Lect: Bro. E. King, "The Bible is God's Word, not the book of Mormon!"

11—Music and fellowship evening at 7 Wills St, Kew.

13—Exh: Bro. D. McCullen. Lect: Bro. E. Theobald, "Why modern religion fails!"

20—Exh: Bro. E. Nichol. Lect: Bro. R. Russell, "Christmas, A sign of modern paganism."

27—Exh: Bro. R. D. Walker. Lect: Bro. M. Clementson, "Spiritualism, A Fraud and Fantasy!"

MOE — Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

1,15—2 pm Bible class at home Bro. G. Howe.

4,18—8 pm Bible class at 6 Langford St, Moe: "The Drama of Daniel" (chs. 9,10).

6—1.30 pm Exh: Bro. Harold Hughes

9—8 pm Bible class at 6 Langford St: "Suffering from sleeping sickness: Sardis" (Rev. 3).

20—1.30 pm Exh: Bro. J. Day. 4 pm Youth fellowship class at home Sis. J. Galbraith: "Elpis Israel."

23—Bible class cont: "The final question: Surrender or submission" (Rev. 3).

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

1—Bible class 70 Moonee Blve., Glenroy: Bro. I. Chalmers, "God manifestation; What is it?"

6—Exh: Bro. P. Kenney. Lect: Bro. P. Morgan, "Practical Christianity; Love."

13—Exh: Bro. E. King. Lect: Bro. R. Hyndman, "Practical Christianity; Faith."

15—Bible class 140 Railway Cres.,

Broadmeadows: Bro. D. Goodman, "Armageddon."

20—Exh: Bro. C. Gee. Lect: Bro. S. Brake, "Practical Christianity, Obedience."

26—Literature distribution.

27—Exh: Bro. A. Russell.

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 pm study: Bro. R. A. Yeomans, "Elihu's second reply to Job" (ch. 34).

3,10,17,24,31—"Nazareth revisited" home study, 7.45 pm.

5—2 pm Jnr. CYC: "Paul before Bernice and Agrippa." 7 pm Snr CYC.

6—9.30 SS. Exh: Bro. H. E. Taylor. Lect: Bro. I. F. Butler, "Historical Israel" (Slide address).

8—Study: Bro. I. F. Butler, "Elihu's 3rd reply to Job" (ch. 35).

9—Dorcas class 10 am.

13—SS. Exh & Lect: Bro. D. Case (L'eton), "Modern Israel" (film address).

15—Study: Bro. E. Harrington, "Elihu's 4th reply" (Job 37).

20—Exh: Bro. E. Harrington. Lect: Bro. D. P. Taylor, "Is eternal life possible?"

22—Study: Bro. J. H. Scull, "The Almighty's 1st speech; Part 1" (Job. 38).

27—Exh & Lect: Bro. H. Ceiley (Yagoona), "Does God rule in the Kingdom of men?"

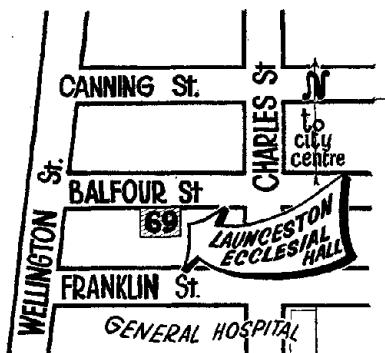
29—Study: Bro. D. E. Butler, "The Almighty's 1st speech; Part 2" (Job 39).

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

2—7.45 pm MIC Lect: Bro. D. Kit-

HOBART STUDY CLASSES CONTINUE THROUGH HOLIDAYS

The regular Ecclesial studies on Tuesday and Thursday evenings at Hobart will continue throughout the holiday period, and visitors are most welcome. The classes consider "The Life of Christ" (Nazareth Revisited) and "The Book of Job." The recorder (Bro. H. E. Taylor) will be delighted to hear from visiting speakers, who may assist in studies and addresses at Hobart.



ton, "Resurrection and your salvation."

- 3,17—7.45 pm Dorcas class.
- 4,18—The Temple of Ezekiel's prophecy study.
- 6—9.30 am SS & EI class. 11 am Exh: Bro. G. Bowers. 7 pm Lect: Bro. C. Blanch, "God, the Creator."
- 11—Study: "The Last Days of Judah's Commonwealth."
- 13—Exh: Bro. D. Case. Lect: Bro. M. Wright, "God, the Rewarder."
- 16—7.45 pm MIC: Bro. M. Wright, "Duties of the body of Christ." Bro. J. Kershaw, "Continue in prayer" (Col. 4:2-17).
- 20—SS. Exh: Bro. G. Dangerfield. Lect: Bro. F. Onley, "God, the Righteous."
- 23—7.45 pm Bible class: Bro. D. Kitto, "Lioness and her cubs" (Ezek. 19:1-9). Bro. D. Galna, "The Vine" (Ezek. 19:10-14).
- 27—SS. Exh: Bro. J. Kershaw. Lect: Bro. K. Nijalke, "God, the Redeemer."

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—Study at 3 Wingate Ave, Edwardstown: "Gathering of Israel" (Bro. D. Manser).
- 6—Exh: Bro. S. Cattermole. Lect: Bro. J. King, "The fall of the Papacy and the salvation of the world."

- 7,21—"Sign" class.
- 10—Acts class at 13 Menura Ave, Glenalta: Bro. B. Luke, "The ecclesia at Thessalonica and the epistles."
- 13—Exh: Bro. L. J. Colquhoun. Lect: Bro. K. Gore, "Sabbath-keeping is unnecessary today."
- 15—AB meeting.
- 16—Study at 44 Tobruk Ave, St. Marys; Bro. D. Manser, "The Kingdom of God on earth."
- 20—Exh: Bro. K. Hill. Lect: Bro. C. Leane, "Jesus as revealed in the Bible."
- 27—Exh: Bro. D. Horgan. Lect: Bro. R. Mansfield, "A Christian in today's world."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).

- 2—Concluding Bible marking: Bro. L. J. Colquhoun, "Demons."
- 3—8 pm MIC: Exh: Bro. P. Dunn; Flection of committee.
- 5—7.30 pm SS prizegiving.
- 6—Exh: Bro. W. Gurd. Lect: Bro. A. Dangerfield, "The teaching and practice of the Papacy exposed by the Bible."
- 7—8 pm Christendom Astray study at 2 Eynesbury Rd, Kingswood.
- 9—Study "Revelation 22" Bro. M. Lund.
- 10—8 pm AB meeting.
- 11—8 pm Young peoples class: "Isaac & Jacob; Believers of the Covenant" (Heb. 11).
- 12—Marriage of Bro. E. Wigzell and Sis. H. Farren.
- 13—Exh: Bro. A. Hill. Lect: Bro. D. Brumby, "John the Baptist; His message of hope."
- 14—8 pm Int. friends class at 138 Edward St, Clarence Gdns: Bro. P. Weller, "Infant sprinkling is not true baptism."
- 16—8 pm Elpis Israel class: "Life of the Patriachs; Faith victorious."
- 20—Exh: Bro. J. Luke. Lect: Bro. Max Lund, "Little known facts about Jesus of Nazareth."
- 27—Exh: Bro. A. Hollamby. Lect: Bro. Murray Lund, "Jesus Christ; Earth's future king soon to return."

ELIZABETH PK. — Tolmer Rd. (Rec.: Bro. D. Smith, 5 Myall Ave., Para Hills 5096. Tel.: 64 3649).

- 6—Exh: Bro. R. Stokes. Lect: Bro. D. Evans, "The millennial reign of Christ."
- 13—Exh: Bro. F. Russell. Lect: Bro. J. Roberts, "Jerusalem, Centre of world government."
- 20—Exh: Bro. S. Smith. Lect: Bro. J. M. Glass, "The glad tidings that Jesus preached."
- 27—Exh: Bro. D. Smith. Lect: Bro. R. Hornsby, "All governments to fall before Christ the king."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 2—11 am Sisters class.
- 4—Final Youth Group study 8 pm.
- 5—7.30 pm SS prizegiving.
- 6—Exh: Bro. J. Cowie. Lect: Bro. J. Martin, "The destruction of the Papacy predicted in the Bible."
- 8—Special slide evening: Bro. A. Cheek, "The truth in Fiji."
- 13—Exh: Bro. J. Martin. Lect: Bro A. Cheek, "God's Word lights the way in an evil age."
- 15—Final study for 1970: Bro. J. Knowles, "The impending world crisis and how the ecclesia can survive from chaos without and within."
- 20—Exh: Bro. A. Valkenburg. Lect: Bro. J. Cowie, "God guarantees Israel's existence and Russia's extinction."
- 27—Exh: Bro. J. Richards. Lect: Bro. J. Luke, "Peace on earth: no reality until Christ comes."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 6—Exh: Bro. C. Hollamby. 3 pm SS. Lect: Bro. B. G. Hollamby.
- 13—Exh: Bro. R. Mansfield (Bright-

- ton).
- 15—2.30 pm Dorcas class.
- 20—Exh: Bro. A. McLean.
- 27—Exh: Bro. J. Hodges.

TEA TREE GULLY — Highbury Inst, Valley Rd. (Sec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 3—Bible class at home Bro. C. Kempster: "The Blood of Christ" (Bro. R. Stokes).
- 6—Exh: Bro. A. Wigzell. Lect: Bro. S. Kingsbury, "The fall of the Papacy and the salvation of the World."
- 7—A.B. meeting at home Bro. R. Wearne.
- 10—Elpis Israel class at home Bro. A. Wigzell (Bro. D. Manser).
- 12—Sunday school breakup, 7.30 pm at Hall.
- 13—Exh: Bro. D. McColl. Lect: Bro. D. Manser, "Russia will be destroyed by Christ in Israel."
- 16—Teachers' meeting.
- 17—Bible class cont. at home Bro. C. Hodges.
- 20—Exh: Bro. C. Kempster. Lect: Bro. D. Evans, "A Divided Christendom cannot save."
- 23—Int. friends class at home Bro. A. Goodwin (Bro. G. Wigzell).
- 27—Exh: Bro. A. Dangerfield. Lect: Bro. F. Russell, "Salvation is of the Jews."

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel.: 67 1096).

- 4—Bible discussion: Bro. Max Lund, "God's promise to David."
- 6—Exh: Bro. A. Cobbledick (Adelaide).
- 13—Exh. & Lect: Bro. S. Lund, "Tomorrow's world, What will it be like?"
- 18—Study: Bro. M. Lund, "Solomon, The glory of the kingdom."

YOUNG PEOPLES STUDY IN ADELAIDE

Eight studies will be held in the Enfield Hall, during Dec. 24-Jan. 3rd, conducted by the Suburban Young People's Committee. Bro. J. Martin will lead the series, which is entitled: "Failure Through Compromise . . . A Study in Judges." In addition, outings will be held at various scenic areas around Adelaide on the holidays. Accommodation is available for visitors, and details can be obtained from the Secretary: Bro. R. A. Edgecombe, 61 Milner Street, Prospect 5082.

- 20—Exh: Bro. A. Spiers.
 27—Exh & Lect: Bro. Murray Lund, "Earthquakes in divers places."
WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).
 2—Bible study: Bro. H. P. Mansfield, "The Life of the Lord; He warns against leaven" (Lk. 12: 1-59).
 6—Exh: Bro. R. Gray. Lect: Bro. B. Steele, "The Message of the Messiah."
 9—Study cont: "The leaven of the Pharisees."
 11—Eipis Israel study: "Constitution of Sin and Righteousness".
 12—Bible marking, 7.30 pm: "The

- title of God Almighty, worshiped by Abraham."
 13—Exh: Bro. J. Berry. Lect: Bro. F. King, "The day the Messiah died."
 14—7.30 pm A.B. meeting.
 16—Final study: "The doomed Fig Tree" (Lk. 13:1-9).
 19—Sunday school Prizegiving, 7.30 pm.
 20—Exh: Bro. H. P. Mansfield. 3 pm: Sunday school break-up afternoon. 7 pm Lect: Bro. J. Berry, "The imminent return of Messiah."
 27—Exh: Bro. B. Steele. Lect: Bro. G. Mansfield, "Your choice, Barabbas or the Messiah?"

FORTHCOMING EFFORTS

Your Support Will Assist These Ecclesial Efforts (God Willing)

- December 26 to January 3, 1971—at Rathmines, N.S.W.**
 Australasian Summer Bible School (21st), sponsored by Brighton Ecclesia.
- January 9 to 18—at Hobart, Tasmania.**
 Tasmanian Bible Campaign. Leaders: Brn. S. Snow (Coburg) and H. P. Mansfield (Woodville).
- January 29 to February 1,—at Ocean Grove, Victoria.**
 Study weekend by Mt. Waverley Youth Group under theme: "Let them make Me a tabernacle."
- February 13 to 23 — at Enfield, South Australia.**
 Annual special effort involving all aspects of Ecclesial labor. Leader: Bro. G. Hawkins (Perth). Theme: "The historic signs of the times and their effect upon the Ecclesia", based on Rev. 9-11. The addresses will emphasize the need for purity, solidarity and unity of purpose within the Ecclesial sphere.
- March 6 to 7—at Lilydale-Kilsyth, Victoria**
 Special week-end study effort.
- April 24 to 25 — At Flemington Farm, Waipukurau, New Zealand**
 Study weekend is arranged.
- May 15 to 23 — At Rathmines, New South Wales**
 22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.
- June 1971—at Tea Tree Gully, South Australia**
 Annual special ecclesial study and proclamation effort.
- August 15 to 26 — at Woodville, South Australia**
 Annual Fraternal Gathering and Study effort.
- August 21 to 29—In New Zealand.**
 N.Z. Spring School held at Taunawa, Mt. Ruapehu.
- December 25 to January 7, 1972 — At Rathmines, N.S.W.**
 24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.
- December 24, 1971 to January 6, 1972—In New Zealand.**
 N.Z. Bible School.

Free!!

AN INTERESTING SOUVENIR

In the **Herald of the Future Age** (March 1847), Bro. Thomas published his **Confession And Abjuration**, followed by his **Declaration**, in which he outlined his beliefs which were afterwards incorporated in **Elpis Israel**.

Thus, from out of the spirit of darkness that had settled on the religious system of the times, the light of Truth once more shone forth for the guidance of humanity.

This copy of the **Herald** is a most historic document.

We have had a number of copies prepared by photographic print, and offer them to subscribers of LOGOS this month. When forwarding your remittance for the current volume, please indicate that you would like a copy of the "Special Herald," and it will be forwarded to you. Those who have already paid their LOGOS subscription can obtain a copy by request.

Kindly add 12 cents for postage and packing.

VICTORIAN BIBLE SCHOOL

The **Victorian Christadelphian Co-Ordinating Committee** has forwarded the following report for publication:

Following the successful Bible School held Aug. 29-Sept. 6, it has been decided to organize another similar week Aug. 21-28, 1971, at the same venue.

At the Gathering just held, 80 brethren, sisters and young people came to Anglesea, a picturesque sea-side town 70 miles from Melbourne.

Under the theme "Waiting on the Lord," Bro. E. J. Russell (Sydney) gave 6 studies on the Believer's Prayer Life. He showed how that the Master's life rested firmly on the strength derived from constant prayer, so much so that on several occasions the Lord spent "all night in prayer". Developing the exhortation in which "Christ has left us an example that we should follow," the studies led to much heart-searching.

Other considerations surrounded the lives of David and Jonathan, showing the attributes of love and sincerity they manifested; the life of Noah and his dedicated obedience; the prophecy of Habbakuk, and its pertinent present-day applications. Brn. J. Duckworth and J. J. Ratcliffe conducted these studies.

The children engaged in a special project on Daniel in which they wrote their own play and portrayed the scenes by means of an overhead projector. Other activities included an illustrated talk on the history of the Bible, and its transcription and translation, to which the public were invited; and evenings on "How do you read?" and "How do you preach?" that revealed some practical lessons. The week was completed with talks and discussion on prophecy fulfilling and to be fulfilled, films and color slides on Israel, and a Panel evening dealing with scriptural and other problems.

It was a week which left a deep impression on all participating; and future occasions, with the Father's Blessing, are eagerly anticipated. (I.C.)

PERSONAL NOTICES

ACCOMODATION AVAILABLE

Accomodation is available for short or longer periods in Adelaide, at the home of Sis. N. Hardinge, 37 Murrell Rd, Para Hills S.A. 5096 (Tel: 64 1416).

HOME IN BRISBANE

Compfe wanted to share house just outside Brisbane area, with single

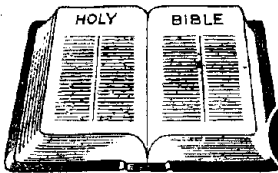
brother. Low rent. No objection to one or two children. Address enquiries: Bro. J. Klumpp, Ney Rd., Capalaba, Qld 4157.

SECOND-HAND BOOKS

Continual enquiries received for books on the Truth, or general reference works. Details and costs to: "Books, C/- Ecclesial Calendar."

ADVERTISE YOUR SUNDAY SCHOOL AND LECTURES

To interest parents in the facilities offered by Christadelphian Sunday School, a special brochure has been prepared. It is produced on good quality card, and features an appealing cover-illustration entitled "**Come to Sunday School**". Its three-leaf set-out includes an outline of the Christadelphians, details of Sunday School and Lectures (overprinted with local information), and a reply-paid detachable coupon. Ecclesias will find it invaluable to use these brochures in distribution, to encourage the attendance of young people to the Sunday School as well as advertising lectures and leaflets. Cost of the brochures is \$3 per hundred (\$25 per thousand), plus post. Sample copies will be sent on request.



GOOD COMPANY

The Christadelphian Sunday School Magazine

Correspondence should be addressed to the Editor, P.O. West Beach, S.A. 5024

READ YOURSELF RICH!

A Magazine of Interest for Young People of all ages

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.

G.P.A. NEWS

Special Advertising Block No. 28

You can obtain this block on loan free of charge by application to GPA, P.O., West Beach, SA 5024. The book advertised is developed around the theme of Christ's coming, and shows the nature of the Kingdom he will establish at that time. It also provides a word-picture of Jerusalem in the Age to come when Christ as King-Priest shall unite all mankind through his wise administration combined with the unifying power of the Truth.

This book helps to show the reality of our hope.

It draws attention to the modern sign of Israel, and shows that this is more than a Jewish foothold in the Middle East, but constitutes an event of outstanding prophetic significance, designed to affect the way of life of all on the earth.

This is a splendid theme to interest our friends, and a good book to advertise the Truth. We can assist you with the advertising block, the books, and also draft an advertisement for you, if you desire. All applications for literature received as a result of such efforts, are followed up by correspondence and personal contact.

Some Results To Hand

233 requests for literature were received during October from all parts of Australia, showing a continuous interest in the brochures distributed. In particular, 71 of these requests came from Tasmania.

Most popular titles of the "Herald" were prophetic, such as "World Destiny," and "Russia's Policy in the Middle East."

Interesting Comments

★ **From West Aust:** Bro. Keith Digney (Collie Ecc.) advises that Mrs. S. B. Forner has been regularly receiving "Herald", and now attends instruction classes for baptism. This interest is most encouraging for the country Ecclesia at Collie.

★ **From Ceylon:** A letter from Mr. Siebel requests booklets and magazines upon Divine Truth, as he "believes world civilization is about to crumble." GPA has forwarded appropriate literature and anticipates continued contact.



JANUARY WEEKEND AT GLENLOCK

The special study to be conducted by Glenlock Ecclesia from Jan. 29-Feb. 1, will concern: "The Way of Balaam; A Rising Shadow Against Israel, and the Brotherhood." Leader is Bro. Shane Kingsbury, who will expound Numb. 22-25 during the course of the weekend. The setting of the Effort is to be on the banks of the River Murray, in very picturesque surroundings; and all are invited to attend. (J.L.)

WE WELCOME READER'S INTEREST AND COMMENTS ON ECCLESIAL ACTIVITIES

The ECCLESIAL LIBRARY

Verse by Verse Commentaries — All titles 50c (paper), \$1 (cloth-bound)

★ **Contending Earnestly For The Faith.** Outlining the 2nd Epistle of Peter, and the Epistle of Jude, together with a helpful Analysis of each book.

★ **Apocalypse Epitomised.** The last letter of the Lord explained and expounded. A most helpful companion to the readings in Revelation.

★ **Consider Your Ways!** How Zephaniah and Haggai combine to present a message of doom and destiny with an appeal for encouragement and anticipation.

★ **To The Strangers Scattered Abroad.** The "persecution" epistle of Peter and its implication in our times.

★ **The Goodness & Severity Of God.** Expounding the prophecy of Jonah in both history and allegory, with Nahum's testimony against Nineveh.

★ **Zechariah** (bound issue only). The majestic prophecy of the O.T. detailed and analysed.

★ **The Test of True Love.** A complete outline of the difficult and lofty epistles of John.

★ **Eureka — Exposition of the Apocalypse.** Unabridged; in 5 large volumes (\$6.88).

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily readings.

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).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.

or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

DAILY BIBLE READINGS FOR DECEMBER 1970

Tuesday	1	Esther	9, 10	Prophecy of Jonah	1	Hebrews	6, 7
Wednesday	2	Book of Job	1, 2	.....	2, 3	.....	8, 9
Thursday	3	.....	3, 4	.....	4	.....	10
Friday	4	.....	5	Prophecy of Micah	1	.....	11
Saturday	5	.....	6, 7	.....	2	.....	12
Sunday	6	.....	8	.....	3, 4	.....	13
Monday	7	.....	9	.....	5	Epistle of James	1
Tuesday	8	.....	10	.....	6	.....	2
Wednesday	9	.....	11	.....	7	.....	3, 4
Thursday	10	.....	12	Nahum	1, 2	.....	5
Friday	11	.....	13	.....	3	1 Peter	1
Saturday	12	.....	14	Habakkuk	1	.....	2
Sunday	13	.....	15	.....	2	.....	3, 4, 5
Monday	14	.....	16, 17	.....	3	2 Peter	1, 2
Tuesday	15	.....	18, 19	Zephaniah	1	.....	3
Wednesday	16	.....	20	.....	2	1 John	1, 2
Thursday	17	.....	21	.....	3	.....	3, 4
Friday	18	.....	22	Haggai	1, 2	.....	5
Saturday	19	.....	23, 24	Zechariah	1	2 & 3 John	.....
Sunday	20	.....	25, 27	.....	2, 3	Epistle of Jude	.....
Monday	21	.....	28	.....	4, 5	Revelation	1, 2
Tuesday	22	.....	29, 30	.....	6, 7	.....	3, 4
Wednesday	23	.....	31, 32	.....	8	.....	5, 6
Thursday	24	.....	33	.....	9	.....	7, 8, 9
Friday	25	.....	34	.....	10	.....	10, 11
Saturday	26	.....	35, 36	.....	11	.....	12, 13
Sunday	27	.....	37	.....	12	.....	14
Monday	28	.....	38	.....	13, 14	.....	15, 16
Tuesday	29	.....	39	Malachi	1	.....	17, 18
Wednesday	30	.....	40	.....	2	.....	19, 20
Thursday	31	.....	41, 42	.....	3, 4	.....	21, 22

BIBLE SCHOOL NEWS

NEW ZEALAND BIBLE SCHOOLS

Due to the tremendous response to the invitation to attend the forthcoming SUMMER SCHOOL, it has been necessary to close reservations. To cater more fully for those interested in the School, and to allow those unable to attend this School to participate in the next, advance details have been released.

The **N.Z. SPRING SCHOOL** will be held (God willing) from August 21-29, 1971, and applications have been opened. An excellent site with full amenities has been booked at Taurewa, just a few miles from the National Park Railway Station, Mt. Ruapehu. Naturally with a site like this, skiing and a trip to the hot pools will be included on the program!

The next **SUMMER SCHOOL** is planned for Dec. 24-Jan. 6, 1972, and the main speaker will be Bro. J. Martin (Enfield), on the subject: "The Epistle of James."

Further details can be obtained from The Committee, P.O. Box 2164, Wellington, N.Z., and will be published herein when available.

For such as walk humbly and do justly in the Lord, there is forgiveness for shortcomings and offences. The intercession of Christ is a great consolation for them. It is not available for those who walk in sin; who live according to the course of the world, and whose affections are set on the things of the earth, instead of those things where Christ sitteth at the right hand of God.

TASMANIAN BIBLE CAMPAIGN

9th to 18th January, 1971

As published last issue, this will be held January 9-18. Limited reservations are still available. Write immediately to Bro. H. E. Taylor, Box 800H, GPO, Hobart, Tas. 7001 with your application.

Two study themes are under consideration: **The Temple of Ezekiel's Prophecy** (Bro. S. Snow, Coburg), and **God Manifestation** (Bro. H. P. Mansfield, Woodville). Studies will be held each morning 9.30-12.15, with a recess for morning tea. A question period will be conducted at the conclusion of each address, with a general Question Evening during the course of the Campaign.

"Then they that feared Yahweh spake often one to another: and He heard it, and a book of remembrance was written before Him for them that feared Him and thought upon His name."

— Mal. 3:16.

CHRISTADELPHIAN BIBLE SCHOOL

THE BIBLE SCHOOL

is designed for family groups, and four classes are held concurrently — Junior, Intermediate, Senior (Teenage), and General — so that there is scope for all ages. A careful selection of subjects ensures a balanced diet of spiritual food, and this is blended with healthful relaxation. Members attending the Bible School, not only help themselves, but others also.

AUSTRALASIAN BIBLE SCHOOL

Held at Rathmines, on the banks of picturesque Lake Macquarie,
N.S.W.

From Saturday, Dec. 26, 1970 to Sunday, Jan. 3, 1971.

SPONSORED BY THE BRIGHTON (S.A.) ECCLESIA

Enjoy the relaxing experience of a holiday at Rathmines associated with the elevating and satisfying study of the Word of God.

MAKE YOUR RESERVATIONS NOW

Applications are flowing in for the December Bible School and in order to ensure your accomodation, we recommend that you make immediate bookings.

An excellent program has been designed, highlights of which include the following themes:

THE PARABLE OF THE PRIESTHOOD

Speaker: Brother P. Cresswell (Birmingham, England).

This series will consider the unique position of the high priest in Israel: how he represented Yahweh to the people and the people to Yahweh, the clothing that he wore for glory and for beauty, the functions that he performed in the ministry of teaching and worship, and the manner in which all these appoint-

ments and labours typified the character, ministry and status of the Lord Jesus.

And as Christ is the ideal of the character, ministry and status to which we are called, these expositions will provide powerful exhortations for personal application.

CONTENDING EARNESTLY FOR THE FAITH

Speaker: Brother J. Ullman (Perth).

This study will take the Epistle of Jude as its basis, and will provide a thorough exposition of this small but dynamic letter. Jude wanted to write a certain style of letter, but circumstances forced him to change his intentions for the epistle that has inspired believers since for 1900 years. The dramatic illustrations of Old Testament history which Jude draws upon

to illustrate the points he makes will be outlined in such a way that the strengths and weaknesses of the characters portrayed therein will act as an incentive or warning to us.

This epistle was penned at a difficult period in the Ecclesial world of those times, and has a compelling message for today.

JERUSALEM: CITY OF HISTORY AND DESTINY

Speaker: Bro. J. Berry (Woodville).

The speaker will set forth the topography of this the world's most significant city, and will show how this will be changed in the Age to come. He will set forth five decisive moments in Jerusalem's past history when the political developments of the times helped to guide its destiny. We shall see it as Salem, the city that welcomed the victorious Abraham; the city of Jebus, which was

rescued by David when Joab breached "the gutter"; the city of Jerusalem (Vision of Peace) in the heyday of its glory when it was the Metropolis of the golden age of Israel's history. of vivid word-pictures of incidents

These talks will comprise a series that reveal that Yahweh is interested in the future of this city in which He has placed His name.

CHRIST OUR PASSOVER

Speaker: Bro. H. P. Mansfield (Woodville).

The origins of the Passover will be carefully considered, revealing some little-known details of this festival as it was originally designed. Its bearing upon the offering of the Lord Jesus will be set forth, and it will be shown that in the ordinances laid

down are powerful exhortations relating to our conduct today. The Passover was enjoined as an ordinance "for ever," and its place today as well as in the future Age will be clearly set forth.

IN ORDER TO CONTRIBUTE TO THE SUCCESS OF THE SCHOOL WE SUGGEST THAT YOU MAKE SOME PERSONAL RESEARCH INTO THE ABOVE STUDIES BEFORE ATTENDING.

JUNIOR SCHOOL

The studies and project in this section will be on the theme: **GROWING UP WITH JESUS**, and will incorporate the early life and ministry of the Lord Jesus. Thus it will synchronise with the current Sunday School lessons.

SENIOR CLASS

A special Bible marking session is being designed for this Class incorporating the life of Abraham, and introducing drawings illustrative of the text as well as verse by verse comments. This will be a departure from the normal methods, and should highlight the most significant features of the call and life of the Father of the Faithful.

APPLICATION FORM

MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE
BEST ARRANGEMENTS FOR YOUR COMFORT

Complete the following details, and mail immediately to: The Bible School, West
Beach Post Office, South Australia, 5024. Please enclose \$2 deposit for every reservation
required over five years of age.

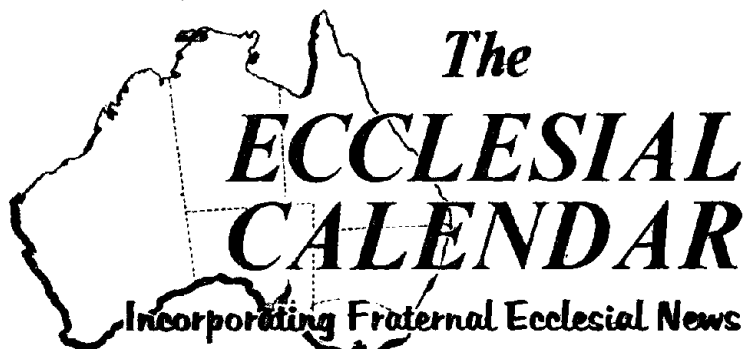
Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
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Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A—30-39 years; B—40-49 years; C—50-59 years; D—60 years and over.

A Deposit of \$2 is required with your application for each person over 5 years of age.

Accommodation Costs: N.S.W.: \$19.00; Vic., S.A., Southern Qld.: \$17.00; elsewhere, \$10.00. Children under 5 free; from 5 to under 14 years, \$10.00.



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Masters for publication should be received by the Editor
West Beach P.O., S.A. 5824, by the 15th of the Month.

CAMPAIGNERS OR COMPLAINERS?

Some complain of the lack of life in our meetings and the lack of enthusiasm amongst us as a people. The complainers ought to reflect that if there is any real defect in these respects, they have their share of the blame. How is collective excellence to be attained but by individual effort? Let each one work — especially the complainers, and let them set themselves to do the work as if the effectiveness of the whole body depended on them. Was anything ever accomplished except through the individual work of each part? Take a piece of machinery — a clock for instance — how long would it go if any one part were to stop off and wait for the rest? Each part depends on all the rest. If one part gets weak or rusty or clogged, there will be friction and slowness and clashing all round by and by — complete breakdown of the whole thing. So each one who sits in a back seat doing nothing — depending on others to work, to speak, to sing, to spread the truth, to attend the study, to expound the word — and who contributes only by complaining, may be the rusty spring or clogged wheel in the machinery. Instead of complaining, they ought to apply the lubricating oil of spiritual knowledge to themselves. Let them be up and doing and see to it that they are not the cause of the lack of life and enthusiasm they see is needed. Let it be a motto never to wait for others to work. Go and do it yourself! It takes less time and is surer to be done if the person who sees it ought to be done goes and does it. "Be ye doers of the word and not hearers only, deceiving your own selves," for it is to the doers of the work the blessing is promised.

The ECCLESIAS REPORT

BAPTISMS

We record with joy the following names of friends who have espoused the All-Saving Name of Jesus Christ in baptism, and who now form part of the Household of Faith.

Granville: **Miss Lynette Hadley** (9th November); **Miss Judith Hadley** (15th November).

Lakemba: **Mr. Paul Kingston** (8th December), husband of **Sis. J. Kingston**, has been attending meeting and receiving instruction for some months, and gave a very good "confession of faith."

Woodville: **Miss Valerie Shirley Ward** and **Miss Lynette Marie Turner** (9th December both interested friends who were drawn to the Truth by the influence of other recently-baptised members.

Yagoona: **Miss Vicki Cook** (2nd December).

TRANSFERS

We commend the following brethren and sisters to their new ecclesial associations:

To Adelaide: **Bro. H. Harman** (from Woodville)

To Booval: **Bro. & Sis. C. Twine** (from Pet.Tce); **Bro & Sis. D. Rucker** (Wilston)

To Bossley Pk: **Bro. T. Mangin** (from Yagoona)

To Brighton: **Bro. & Sis. L. Nicholls** (from Cumberland); **Bro. David Beale** (from Adelaide)

To Coburg: **Bro & Sis. P. Cresswell** (from Birmingham, UK)

To Doonside: **Bro. & Sis. H. Horne** (from Granville)

To Hobart: **Sis. Philippa Warr** (from Southport)

To Riverwood: **Bro. & Sis. T. Littler** (from Campsie); **Bro. & Sis. N. Varma** (from Fiji). **Bro & Sis. L. Ebers** (from Coorparoo)

To Sth. Aust: **Bro & Sis. G. Churches** (from Coburg); **Sis. Diane Holder-nesse** (from Hobart).

MARRIAGES

We extend our best wishes to those who join together in Marriage. Such provide the opportunity to manifest Divine characteristics which will be seen to perfection in the greater union of the Bridegroom and the Ecclesia. May that time of rejoicing soon eventuate for all who long and wait.

Dec. 19: **Bro. J. Bracey** and **Sis. B. Kershaw** (Launceston) were united in marriage.

Jan. 23: **Bro. Colin Jamieson** (Campsie) & **Sis. Denise Anderson** (Hurstville) will be married.

DEATHS

We regret to advise the Brotherhood of the death of the following members. Both were afflicted with illness, bringing to our attention the frailty of the flesh which we all bear, and the value of our association with the things of eternity and perfection. May the example of faithful service by those who have passed into the article of death be a stimulant to us who remain.

Bro. Neville Wilson (Coorparoo) died December 9. He had been an inmate of Chermiside Hospital for many years, and was an example to all who knew him. He brought to mind the patriarch Job and his suffering, and will be missed by the Ecclesia.

Sis. Edith Lawes (Lakemba) died November 8th. **Sis. Lawes** stayed at Strathfield Rest Home for a long period suffering an illness, but maintained faith and confidence in the things of the Truth. She was an example and exhortation to all.

GENERAL NEWS

● **Bro Bob & Sis. Adah Witton** (Newcastle) with their daughter, **Sis. Ruth Witton** (Adamstown), and son **Mark** left on 21st November for eight weeks missionary work in Fiji. Bro. Witton will stay for six months (God willing), to co-operate with the ecclesia in Lautoka.

● **Long Service to Ecclesia Appreciated.**

For thirty-four years, Coburg Ecclesia has had the benefit of a willing and faithful service provided by the Recorder, **Bro. Robert Mullin**. Bro. Mullin has now retired from that office, but will continue to serve as senior Arranging Brother. The members of the Ecclesia wish to record their appreciation of the wise counsel and guidance rendered during this long period, and seek the Divine blessing upon Bro. Mullin and his sister-wife, Jean. The Recordership has been assumed by Bro. H. Mullin, whose address is listed under "Coburg" activities.

ECCLESIAL ACTIVITIES**During JANUARY 1971 (God Willing)****VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE**

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 3—5 pm Ecclesial Tea (all welcome).
7 pm special public lecture: Bro. J. Ullman (Perth), "Russia, the Vatican and the Invasion of Israel."
 6,13—"Prophecy of Baalim" study: Bro. N. Davies.
 10—Exh: Bro. E. Witton. Lect: "The Bible challenged by man, but vindicated by history."
 16—MIC: (1) Bro. K. Whitehead, "E.I. pp. 321-328," (2) Bro. F. Ryan, "Lecture on Christendom Astray: Nature & Symbolism of Sin;" (3) Bro. L. Hall, Exht.
 17—Exh: Bro. N. Davies. Lect: Visiting Bro.
 20—"The Epistle to Ephesians," Bro. J. Richards.
 24—Exh: Bro. S. Lake. Lect: Bro. K. Whitehead, "Evolution disproved by science and the Bible."

27—"Amos, the Herdsman" study: Bro. H. Ryan.

28—First principles class.

31—Exh & Lect: Bro. G. Russell, "Decline in morality heralds God's judgments."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

3—7 pm Lect.

10—Lect: Bro. A. Archer, "Jesus Christ; The truth concerning his teaching."

12—8 pm Study at 2 Bishop St, Newport: Bro. G. T. Darke, "Ezra-Haggai."

17—Lect: Bro. B. Philp, "The Book of Genesis, foundation of Truth."

24—Lect: Bro. J. Gilmore, "The importance of correct doctrine."

26—8 pm Apoc. class at 45 Adams St. Harbord: Bro. V. Hocking.

31—Lect: Bro. L. Goodman, "Jesus Christ, the way, the truth and the life."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 3—Exh: Bro. J. Russell. Lect (Ballina): Bro. R. Window, "Jesus Christ, the king of the Jews."
6-17: Special Effort: Bro. J. Berry (Woodville). See details this issue.
 22—Bible class at home Bro. A. Russell.
 24—Exh: Bro. C. Hermann.
 29—MIC at home Sis. B. Denford.
 30—Lit. distribution.
 31—Exh. Bro. A. Roulstone. Musical evening at home Bro. C. Hermann.

BOSSLEY PK.—Progress Hall, Cur. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres.,

Fairfield 2165. Tel.: 72 9765).

- 10—11.15 am Exh: Bro. E. M. Spongberg. 7 pm Lect: Bro. J. Gilmore, "Man has no right to please himself in how he worships God."
 14—Law of Moses study at 22 Ken-dee St, Gn. Valley: Bro. P. Hudson, "Private Life" (ch. 9).
 17—Exh: Bro. D. Shaw. Lect: Bro. D. Carroll, "Christ's death and your salvation."
 21—Hebrews study, 356 Polding St, Fairfield: Bro. K. Cook, "Running the race with patience and godliness" (ch. 12).
 22—1st princ. & Bible marking, 8

SPECIAL STUDY AT BALLINA ON THE LORD'S SACRIFICE

Bro. J. Berry (Woodville) will be at Ballina Ecclesia from January 6-17 to deliver a series of addresses on the theme:

The Sacrificial Mission Of The Messiah In The Old Testament

The studies will be based on the work of atonement accomplished by the Lord Jesus, viewed particularly from the prophetic aspect. Details are as follows:

- Jan. 6** — At 7.30 p.m. in Lismore City Hall (No. 4 hall): "The Glorious Elevation of God's Servant of Salvation." Expounding Isa. 52:13-53:12.
Jan. 7 — At 7.30 p.m. in Lismore City Hall (No. 2. hall): "The Amazing Witness of the Middle East." A dramatic outline of archaeology and history linked with fulfilling prophecy.
Jan. 8 — At 7.30 p.m. in Ballina Masonic Hall: "The Sacrificial Mission of Jesus Christ in the New Testament." The miraculous birth and mission of the Lord, as seen in Luke ch.2
Jan. 9 — An informal picnic held at Rocky Creek Dam.
Jan. 10 — Study at 11 a.m. in Ballina Masonic Hall: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5). At 2.30 p.m. there will be a talk with Sunday School scholars. At 3 p.m. in Wyrallah, the exhortation will be delivered by Bro. F. Ryan. At 7.30 p.m. a public lecture by Bro. F Ryan will be given at Evans Heads, "God will bury Russia in Israel."
Jan. 11 — 7.30 p.m.: Interested friends' evening at home Bro. C. Hermann.
Jan. 12 — 3rd study at 7.30 p.m. in Lismore City Hall (No. 4): "In the days of his flesh." Depicting the events of Matt. 3 and 4:11.
Jan. 13 — 7.30 p.m. young peoples' class will be held at the home of Bro. L. Stone.
Jan. 14 — 7.30 p.m.: Public lecture in Lismore City Hall (No. 2): "The world in the balance, Which way will it go?"
Jan. 15 — 7.30 p.m.: 4th study in Ballina Masonic Hall, "The death of the sacrifice." The exhortational example of John 19 outlined.
Jan. 16 — A discussion on Gospel Proclamation work held in the home of Bro. A. Russell at 10 a.m. At 2 p.m., a visit to Upper Cooper's Creek will be conducted.
Jan. 17 — Study at 11 am, in Ballina Masonic Hall, "The living sacrifice". The principles of the resurrection as seen in Mark 15:39, ch. 16. At 2.30 p.m., a period for questions on difficult passages will be held. At 7.30 p.m. in the Lismore City Hall (No. 2), a public lecture will be given, entitled: "Three Steps to Survival; Your only sure hope!"

An invitation is extended to all brethren and sisters to support these activities.

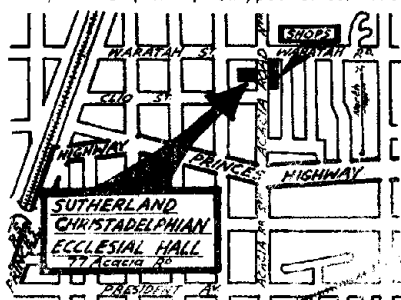
- pm at 14 Caloola Rd, Pendle Hill.
- 24—S.S. resumes 9.30 am. Exh: Bro. W. Munro. Lect: Bro. J. Mansfield, "Present possession of the Holy Spirit Gifts unscriptural"
- 28—Law of Moses study cont, 22 Kendee St, Gn. Valley, "Public Institutions" (ch. 9).
- 31—S.S. Exh: Bro. P. Hudson. Lect: Bro. P. B. Sawell, "Heaven going is not a Bible doctrine."
- CAMPSIE — Masonic Hall, Amy St. (Rec.: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).**
- 3—Exh: Bro. Keith Jamieson. Lect: Bro. B. Shaw, "Jerusalem, the eternal city, not Rome."
- 7,21—Mutual class at 43 Conway Rd, Bankstown.
- 10—Exh: Bro. N. Rice. Lect: Bro. E. Spongberg, "Special atonement study; Introductory address."
- 11—A.B. meeting at home Bro. R. Mansfield.
- 12,26—Bible class on "Life of the Lord" at 65 Charlotte St.: Bro. E. Mansfield.
- 17—Exh: Bro. G. Russell. Lect: Bro. C. O'Connor, "Current problems; Why does God allow evil?"
- 20—Sisters class 10.15 am: Bro. J. Mansfield snr.
- 23—Marriage of Bro. Colin Jamieson and Sis. Denise Anderson (Hurstville).
- 24—Exh: Bro. E. Mansfield. Lect: Bro. J. J. Rosser, "Outline of the prophecy of Nahum."
- 31—Exh: Bro. C. O'Connor. Lect: Bro. T. Littler, "The prophets proclaim Russia's destruction in Israel."
- GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).**
- 3—11 am Exh. 7 pm Lect.
- 6—8 pm Isaiah study: Bro. J. Dawson, "Armageddon, the purifying crisis."
- 10—Exh: Bro. J. J. Rosser. Lect: Bro. J. Granter, "The three great

- covenants."
- 13,27—8 pm Elpis Israel class: Bro. A. Archer, "The prophecy of Habakkuk."
- 14—8 pm Worship class: Bro. B. Bowen.
- 17—Exh & Lect: Bro. E. Spongberg, "The harmony of the Bible."
- 18—7.30 pm A.B. meeting.
- 20—8 pm Isaiah study cont: "The punishment fits the crime."
- 24—Exh: Bro. J. Mansfield. Lect: Bro. D. Shaw, "The Bible, a guide to modern living."
- 28—8 pm Quarterly business meeting.
- 31—Exh: Bro. G. T. Darke. Lect: Bro. B. Butters, "Christ is coming; How you must prepare."
- LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).**
- 2—Young Peoples class at home Bro. McClure; Bro. R. Pogson, "Kings."
- 3—Exh: Bro. N. Rice. Lect: Bro. G. Crewes, "Peace on Earth; When?"
- 6,20—Bible class: Bro. B. McClure, "Esther."
- 10—Exh: Bro. J. Mansfield. Lect: Bro. M. Harris, "What happens when you die?"
- 12,26—Home study class at Bro. Butters: "Elpis Israel."
- 13,27—Bible class.
- 16—Young peoples study: Bro. B. McClure, "Acts."
- 17—Exh: Bro. B. McClure. Lect: Bro. F. Ryan, "The earth promised to Abraham and you."
- 21—MIC.
- 24—Exh: Bro. P. Niven. Lect: Bro. B. Bowen, "God speaks through the Bible not the churches."
- 31—Exh: Bro. Wolstencroft. Lect: Bro. R. Munro, "A world empire under Christ."
- PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).**

Some presiding brethren pray too long. Christ commanded brevity; and it must be applicable to public as well as private prayers. A few well-chosen reverential words are much more edifying to those who pray, and must be much more pleasing to God than a long ramble of weak sentences. (R.R.)

- 2,9,16,23,29—Elpis Israel study at 140, 142 Frederick St., Lalor Pk: Bro. J. Granter.
- 3—Exh: Bro. M. Champion. Lect: Bro. P. Horne, "Holy Spirit gifts not now available."
- 6,20—1st princ. class 66 Manor Rd, Hornsby: Bro. Colin Byrnes.
- 10—Exh: Bro. E. Mansfield. Lect: Bro. D. Shaw, "Armageddon explained by the Bible."
- 13—3 pm Malachi study 32 Albion St: Bro. B. McClure, "Background and Theme of the prophecy."
- 17—Exh: Bro. J. Rosser. Lect: Bro. C. Byrnes, "Christ's 1000 years reign on earth."
- 24—Exh: Bro. G. Russell. Lect: Bro. R. Pogson, "The rise and fall of modern Christianity".
- 27—Malachi study: "The prophet warns the people" (ch. 1).
- 31—Exh: Bro. B. Byrnes. Lect: Bro. G. T. Darke, "Christ's return; Ancient prophecy, a modern necessity."
- RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: S33 1571).**
- 3—Exh: Bro. C. Russell. Lect: Bro. C. Lanham, "The meek shall inherit the earth."
- 6—Bible class: Bro. G. Russell, "Epistle to Ephesians" (ch. 5: 22-6:9).
- 10—Exh: Bro. G. Russell. Lect: Bro. J. Mansfield snr, "Why should a savior die?"
- 13,20—Study: Bro. D. Pogson, "Epistle to Galatians."
- 17—Exh: Bro. R. Bradley, D. Yearsley. Lect: Bro. K. Dennes, "The kingdom of God on earth."
- 24—Exh: Bro. C. R. O'Connor. Lect: Bro. J. Berry, "Russia, Israel, Christ and you."
- 27—MIC: Bro. J. Thatcher, "Resurrection of Christ in the Law." Bro. W. Rosser, "Exhort". Bro.

- G. Gilmore, "Heb. 1:2,3".
- 31—Exh: Bro. V. Dawe. Lect: Bro. J. J. Rosser, "Evidence that the Bible is true."
- SHAFTESBURY RD. — Burwood. (Rec.: Bro. W. James, 7 Clonalpine St., Eastwood 2122. Tel: 85 1820).**
- 3—Lect: Bro. A. Peden, "Who will own Jerusalem; Jew or Arab?"
- 10—Lect: Bro. H. Pearce, "Paul's advice to youth in the 70's".
- 17—Lect: Bro. B. Court, Exposition "Jesus our High Priest." **Special evening.**
- 24—Lect. Bro. J. Doble, "All nations gathering to battle."
- 31—Lect: Bro. J. Mansfield, "Baptism, moment of decision."
- SUTHERLAND — 77 Acacia Road, (Rec: Bro. E. J. Ritchie, 104 Cawarra Road, Caringbah 2229. Tel. 525 2337)**
- 3—Exh: Bro. G. O'Neill. Lect: Bro. E. Ritchie, "Who are the Christadelphians?"
- 4—**Special study:** Bro. Paul Cresswell, "Jude's Warning for the last days."
- 5—Study cont: Bro. Cresswell, "Ecclesial Crisis as seen by Jude."
- 8—Slide evening: Bro. Cresswell, "Scenes from the English Ecclesias."
- 10—Exh: Bro. R. Steel. Lect: Bro. J. O'Neill, "One God and Father of all."
- 12—8 pm A.B. meeting.
- 13,27—8 pm Apocalypse class: Bro.



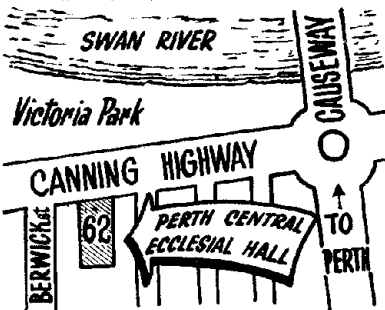
SPECIAL ACTIVITIES PLANNED FOR RIVERWOOD

- On Thur. 7th and Frid. 8th Jan, Bro. P. Cresswell will present two special studies on "The Atonement."
- Tentative arrangements have been made for a weekend study commencing Jan. 22, during the visit of Bro. J. Berry (Woodville).

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Loney St., Alfred Cove 6154. Tel.: 30 4199).

Ecclesial classes in recess.

- 3—Exh: Bro. A. Hayles. Lect: Bro. B. Hayles, "The Bible; Believe it or perish."
- 10—Exh: Bro. P. Duperouzel. Lect: Bro. R. Taylor, "Sure signs that Christ's coming is near."
- 17—Exh: Bro. B. Hayles. Lect: Bro. A. Hayles, "A morally corrupt world awaits divine judgment."
- 24—Exh: Bro. R. Hunter. Lect: Bro. S. Fergusson, "One house of worship for all nations in Jerusalem."
- 31—Exh: Bro. S. Fergusson. Lect: Bro. P. Duperouzel, "How you can become one of the meek who shall inherit the earth."



Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

Ecclesial classes to recommence (God willing) in February.

- 10—11 am Exh: Bro. P. Dodson.
- 17—11 am Exh: Bro. H. Hall.
- 24—11 am Exh: Bro. S. Finnin.
- 31—11 am Exh: Bro. W. Dodson.

- R. Pogson.
- 17—Exh & Lect: Bro. E. H. Baird, "God only hath immortality."
- 20—8 pm E.I. class at home Bro. M. Kirkwood.
- 22—8 pm CYC study at home Bro. E. Ritchie, "The epistles of John."
- 24—Exh. & Lect: Bro. B. Stretton, "Through sin came death."
- 31—Exh: Bro. J. O'Neill. Lect: Bro. B. Phiip, "The false prophets of 1971."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

Note: Lectures commencing at 3 pm for trial period.

- 3—Exh: Bro. J. Dawson. 3 pm Lect: Bro. J. Ceiley.
- 8,15,22—1st principle class.
- 10—Exh: Bro. B. Bowen. 3 pm Lect: Bro. K. Cook.
- 17—9.30 am S.S. resumes Exh: Bro. J. Granter. 3 pm Lect: Bro. W. Lapham.
- 19—Elpis Israel class at home Bro. Ceiley: Bro. R. Pogson, "Ch. 7".
- 24—Exh: Bro. O. Van Rensburg. 3 pm Lect: Bro. D. Pogson.
- 29-31—Study weekend on "The Atonement": Bro. J. Martin (Enfield).
- 29—8.15 pm 1st study;
- 30—3 pm 2nd study;
- 7.30 pm 3rd study;
- 31—Exh and Lect: Bro. J. Martin.
- Feb. 1—10 am concluding study.

Western Australian Ecclesias

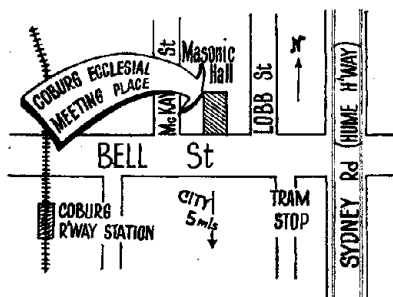
COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

During January all study classes are in recess. Ecclesial activities will include Memorial Meetings each Sunday, commencing 10.30 a.m.

STUDY AT SUTHERLAND

Bro. Paul Cresswell (Coburg) will lead a study of the Epistle of Jude under the theme: **Jude's Warning For the Last Days.** This will be held on 4th and 5th January, and will be followed on the 8th with a survey of the Truth in England. All meetings will be held at 8 pm in the Sutherland Ecclesial Hall, and a cordial invitation is extended to local and visiting brethren and sisters.

PLEASE FORWARD ITEMS OF GENERAL INTEREST & ECCLESIAL NEWS BY THE 15th EACH MONTH



COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 3—Exh: Bro. G. Islip.
- 10—Exh: Bro. K. Jowett.
- 17—Exh: Bro. P. Cresswell.
- 23-24—Special study weekend (details this issue)

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Road, Kilsyth (Rec: Bro. C. Drewitt, Sebire Ave, Wandin Nth 3139).

- 3—Exh: Bro. R. Blackburne.
- 10—Exh: Bro. R. Bray.
- 17—Exh: Bro. C. Drewitt. Address: Bro. T. Forrest, "The indestructible Jew."
- 21—Study: "Ruth," Bro. M. Clark.
- 24—Exh: Bro. E. Theobald. Worship evening.
- 31—Exh: Bro. S. Brake. Address: Bro. M. Clark.

Note: On alternate Sunday evenings, a Gospel Address and a Worship Evening are held. The latter is devoted to prayer, meditation & Bible readings.

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 3—1.30 pm Memorial meeting.
- 6—8 pm Bible class at home Bro. Burrage, 6 Langford St., "God is light" (1 Jn.).
- 15,29—8 pm Bible class at home Bro. Burrage.
- 17—1.30 pm Exh: 4 pm Youth fellowship at home Sis. J. Galbraith, Tyers, "Elpis Israel."
- 20—Bible class cont.: "God is love" (1 Jn.).
- 23-24: **Special Effort by Moe and Coburg Ecc.** See details this issue.

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

- 10—Exh: Bro. E. Crouch. Lect: Bro. D. Goodman, "God's only word to man."
- 17—Exh: Bro. P. Kenney. Lect: Bro. I. Chalmers, "The Devil: sin personified."
- 19—Bible class at 670 Pascoe Vale Rd, Glenroy: Bro. K. Chalmers, "Introduction and background to Zechariah." Bro. C. Gee, "The earth at rest."
- 24—Exh: Bro. S. J. Mansfield. Lect: Bro. E. Crouch, "The Holy Spirit; Not a person."
- 31—Exh: Bro. D. Goodman, Lect: Bro. E. Crouch, "The Holy Spirit; Not a person."
- 31—Exh: Bro. D. Goodman, Lect: Bro. P. Kenney, "The judgment day of Christ."

STUDY WEEKEND SPONSORED BY MOE & COBURG ECCLESIAS

Theme: Temple Of Ezekiel's Prophecy

Venue — Library Hall, Yallourn (Moe Ecclesial Meeting Place)

Program: SATURDAY, JANUARY 23rd —

- ★ 11 a.m.: 1st study, "The Vision of Glory" (Bro. S. Snow) — Exposition of Psa. 48.
- ★ 12.30-2 p.m.: lunch. ★ 2 p.m.: 2nd study, "The Man of Brass" (Bro. Snow), An outline of Ezek. 40:1-16. ★ 4 p.m.: Leaflet distr. in Yallourn district.
- ★ 6 p.m.: Tea. 8 p.m.: "A brief look at Britain" (Bro. Paul Cresswell).
- ★ 9.45 p.m.: Supper.

Program: SUNDAY, JANUARY 24th —

- ★ 11 a.m. Memorial meeting. Exh: Bro. P. Cresswell. ★ 12.30 p.m. Lunch
- ★ 2 p.m.: 3rd study, "He hath broken down the middle wall" (Bro. Snow), based on Eph.2. ★ 3.30 pm Afternoon tea, and conclusion of effort.

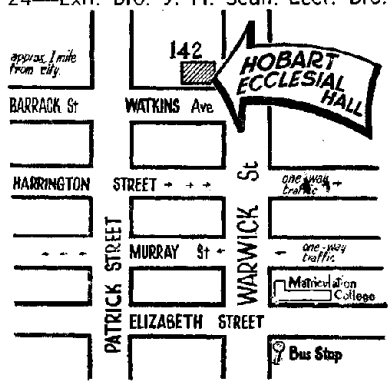
Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

Note: The Senior CYC will in future meet on Fridays 7.15 pm instead of Saturday as previously.

- 1—CYC: "Significance of colors and numbers."
- 3—Exh & Lect: Bro. H. Arnott (Auckland): "What is the kingdom of God?"
- 5—7.45 pm Bible class: Bro. H. Ceiley (Yagoona).
- 7,21,28—Home study 7.45 pm: "Nazareth Revisited."
- 9-17: **Tasmanian Bible Campaign.** Details this issue.
- 19—Bible class: Bro. S. J. Taylor,

"Job's reaction to the Almighty's first speech" (ch. 40:1-5).
 22—CYC 7.45 pm, "Significances in the bullock as a sin offering."
 24—Exh: Bro. J. H. Scull. Lect: Bro.



TASMANIAN BIBLE CAMPAIGN 9 to 18th January, 1971

Program Of Activities:

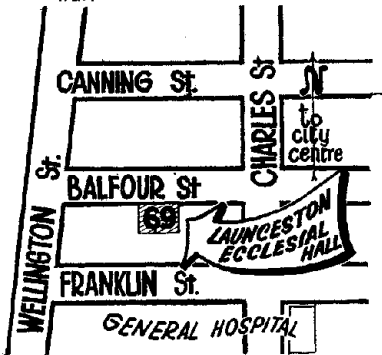
- Sat. 9th — Fraternal evening 7.15 p.m., following Tea. Speakers: Bro. P. Pickering (Coburg), "That they may be one even as we are one." Bro. H. Ceiley (Yagoona), "An holy temple in the Lord."
- Sun. 10th — Exh & Lect (Hobart Town Hall): Bro. P. Pickering, "Russia's policy in the Middle East, Does it affect you?"
- Mon. 11th — 9.30 am studies: Bro. H. P. Mansfield (Woodville), "Abraham at the battle of Arrageddon; The two hosts at the wrestling of Jabbok." 7.45 p.m. Illustrated address by Bro. S. Snow (Coburg), "Ezekiel's Temple."
- Tue. 12th — Studies: "Essential features of the Temple conclusively satisfied; The Majestic Cherubim" (Bro. S. Snow). 7.45 p.m. Illustrated talk on "Bible lands" by Bro. H. R. Ryan (Adamstown).
- Wed. 13th — Studies: "The Temple Galleries; Allegory" (Bro. S. Snow); "Yahweh's decaration of total war against Amalek" (Bro. H. P. Mansfield). 8 p.m. Public lecture in Hobart Town Hall: "Who will rule Jerusalem; Russia, Israel or Christ?" (Bro. M. F. Wright).
- Thu. 14th — Studies: "Sacrificial arrangements of the Altar" (Bro. Snow), "The healed waters of Yahweh Ropheka" (Bro. Mansfield). Evening of Praise and Song.
- Fri. 15th — Studies: "The arabesques and their significance" (Bro. Snow), "The conquest of Gideon through Yahweh Shalom" (Bro. Mansfield). Evening: question session.
- Sat. 16th — Studies: "Pillars in the House of Yahweh" (Bro. Snow), "What the zeal of Yahweh Sabaoth shall reveal" (Bro. Mansfield). Evening: Three addresses on **The Atonement**, by Brn. A. Cheek (Enfield), G. Dangerfield and J. Scull.
- Sun. 17th — Exh: Bro. D. Case. Town Hall Lecture: Bro. S. Snow, "A House of Prayer for all nations; Is this possible?"

May the Divine Blessing rest upon the Campaign to the edification and strengthening of all attending, and the eventual Salvation of those who persevere in this age, guided by the Examples of the Past — and anticipate the Time of Glory to come.

- D. P. Taylor, "What did Jesus preach?"
- 26—Bible class cont: Bro. H. E. Taylor, "The Almighty's second speech" (ch. 40:6-41).
- 29—Snr. CYC: "The Bible and the spade."
- 31—S.S. 9.30 am. Exh & Lect: Bro. C. Blanch (L'ton).

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

- 3—11 am Exh: Bro. H. Ceiley (Yagoona), 7 pm Lect: Bro. J. Kershaw, "Jesus Christ, his origin and work at 1st advent."
- 10—Exh: Bro. R. Bailey, Lect: Bro. C. Blanch, "Jesus Christ, his future work."
- 17—Exh & Lect: Bro. H. Day, "Why Bible truth is essential to salvation."
- 20—Bible study 7.45 pm.
- 22—Study: "Last days of Judah's Commonwealth."
- 24—Exh: Bro. K. Niejalke, Lect: Bro. D. Case, "Old Testament completely reliable; World destiny foretold."
- 27—7.45 pm MIC: Bro. W. Fleming, "Joab, Captain of the host." Bro. P. Blanch, "Jehu, peace or war?"



- 29—Study: "Temple of Ezekiel's prophecy."
- 31—9.30 am Snr. E.I. class, 11 am Exh: Bro. M. Wright, Lect: Bro. K. Niejalke, "Old Testament completely reliable; The origin of the Gospel."

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec.: Bro. G Korman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 3—Exh: Bro. J. King, Lect: Bro. J. Lunn, "A world in peace or pieces, The Bible's answer."
- 8—Distribution of Digest on "Pollution."
- 10—Exh: Bro. B. Luke, Lect: Bro. A. Dangerfield, "The crisis of pollution, Has God's purpose failed?"
- 16—Brighton young folks: Bro. D. Beale, "The decline and fall of the 1st century ecclesia."
- 17—Exh: Bro. J. Luke, Lect: Bro. D. Manser, "The Lord our God is one God; Not a trinity!"
- 19—A.B. meeting.
- 21—Acts study: Bro. R. Mansfield, "The ecclesia at Thessalonica" (Acts. 17:1-19).
- 22—Int. friends class 7 pm at 3 Wingate Ave., Edwardstown.
- 24—Exh: Bro. Murray Lund, Lect: Bro. D. Beale, "Christ Jesus, Son of God not a pre-existent person."
- 25—Int. Friends class at 47 Railway Tce., Warradale, "The God we should all worship."
- 27—Nahum study: "The doom of Nineveh declares the destruction of all nations; (1) The merciful God reveals his severity & will not clear the guilty" (Bro. R. Abel).
- 31—Exh: Bro. Max Lund, Lect: Bro. J. Elton, "The Holy Spirit; The

In a large ecclesia numbers are apt to foster a false impression of security. A small ecclesia on the other hand, has to guard against faint-heartedness. The size of a meeting, be it large or small, is no guarantee of faithfulness. Much depends on the leading spirits in any meeting. If the example of these is bad — if they are bent on promoting their own glory, and not God's — on gratifying fleshly lusts, and not on upbuilding and comforting others, then the meeting cannot be other than in a poor and bad way.

power of God, not a person."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 3—Exh: Bro. Max Lund. Lect: Bro. J. Luke, "The progress to peace or the return to war?"
- 7—8 pm A.B. meeting.
- 10—Exh: Bro. Murray Lund. Lect: Bro. A. Hill, "Has science outmoded the Bible?"
- 17—Exh: Bro. H. P. Mansfield. Lect: Bro. D. Evans, "Must Christians keep the sabbath?"
- 20—Quarterly business meeting.
- 24—Exh: Bro. N. Nelson. Lect: Bro. D. Manser, "The one God of the Bible, or the three of Christendom?"
- 31—Exh. Lect: Bro. R. Flint, "Satan; Bible definition refutes Church teaching."

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112)

- 3—Exh: Bro. F. King. Lect: Bro. K. McDermott, "The Old Testament the basis of the New."
- 10—Exh: Bro. J Roberts. Lect: Bro. D. Smith, "The Necessity of Law."
- 17—Exh: Bro. K. McDermott. Lect: Bro. S. Cattermole, "The Gospel in the Psalms."
- 24—Exh: Bro. A. C. Dangerfield. Lect: Bro. C. Milverton, "The Zion of the Bible."
- 31—Exh: Bro. H. Muggleton. Lect: Bro. S. Lund, "Paradise lost; Paradise restored."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 3—Exh: Bro. Murray Lund. Lect: Bro. D. McColl, "Will Christ come in 1971!"
- 10—Exh: Bro. D. Evans. Lect: Bro. P. Weller, "Infant sprinkling not true baptism."
- 17—Exh: Bro. D. Manser. Lect: Bro. A. Dangerfield, "God guarantees Israel's existence and Russia's extinction."
- 24—Exh: Bro. Max Lund. Lect: Bro. D. Evans, "Christ's coming will end man's misrule."

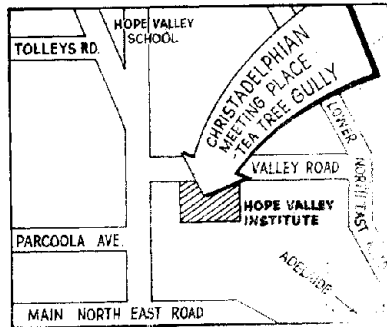
- 31—Exh: Bro. A. Cheek. Lect: Bro. A. Vaikenburg, "Christ in conflict with Christendom."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Waik. 352).

- 3—Exh: Bro. B. G. Hollamby. Lect: Bro. J. Lunn.
 - 10—Exh: Bro. M. S Lunn.
 - 17—Exhortation 11 am.
 - 24—Exh: Bro. I. McLean.
 - 31—Young peoples weekend.
- TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).**

- 3—Exh: Bro. B. Pearce. Lect: Bro. G. Wigzell, "The popular teaching of hell refuted by the Bible."
- Note:** Sunday school and study classes in recess all January.

- 10—Exh & Lect combined with Enfield Ecclesia due to hall alterations.
- 17—Exh: Bro. D. Manser. Lect: Bro. J. Mansfield, "The popular teaching of the devil refuted by the Bible."
- 24—Exh: Bro. K. Martin. Lect: Bro. C. Kempster, "The popular teaching of the trinity refuted by the Bible."
- 31—Exh: Bro. F. Russell. Lect: Bro. A. Dangerfield, "The essentials to salvation, Belief, Baptism, Godliness."



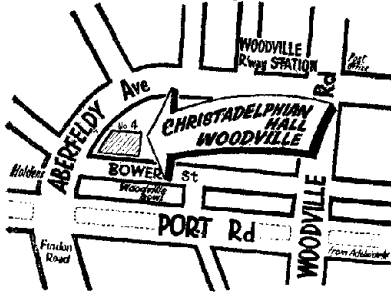
FREE PUBLIC LECTURES - SUNDAY

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1095).

- 3—Exh: Bro. E. Johnstone.
 - 10—Exh & Lect: Bro. Caleb Provis, "Gospel in the Book of Genesis."
 - 17—Exh: Bro. Colin Briggs.
 - 24—Exh & Lect: Bro. F. Russell, "God's true witnesses; Who are they?"
 - 31—Exh: Bro. A. Cattermole.
- Note:** Usual Bible discussion classes in recess until Feb. 12.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach, 5024. Tel.: 56 2278).

- 3—Exh: Bro. R. Gore. Lect: Bro. Murray Lund, "The birth of a New Year."
- Lecture Theme: OUR URGENT MESSAGE.**
- 10—Exh: Bro. F. King. Lect: Bro. C. Wigzell, "Noah's warning for our day — How God's plan will affect you and the entire world."
 - 17—Exh: Bro. J. Berry. Lect: Bro. P. Mansfield, "Sodom's Warning for our day — How divine judgment overshadows this civilisation."
 - 24—Exh: Bro. H. P. Mansfield. Lect: Bro. B. Steele, "Isaiah's warning for our day — Glory and peace achieved by God's way not man's."
 - 31—Exh: Bro. C. Wigzell. Lect: Bro.



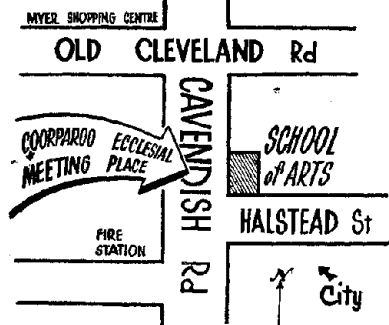
Queensland Ecclesias

Local Representative:

Ecclesias in Queensland requiring assistance in publishing matter or advising information for ECCLESIAL CALENDAR may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Telephone: 49 8562), who will be delighted to assist.

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 3,10—11 am Exh. 7.15 pm Discussion evening.
- 17,24,31—11 am Exh. 7.15 pm Lecture.
- 28—7.45 pm Bible class.



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. J. Higgs snr. Lect: Bro. R. Hermann, "Modern beliefs and the teaching of Christ."
- 9—Young people's evening at home

WOODVILLE ECCLESIAL PICNIC 1971

Plans are in hand for this fraternal gathering in outdoor picnic conditions to be held (God willing) on **MONDAY, FEBRUARY 1st**. Venue will again be the delightful Morialta Reserve area, on the fringe of the Adelaide Hills. A very interesting and enjoyable program is being arranged, to commence at 10.30 a.m. and continue to 4.30 p.m. Included in this will be various ecclesial displays, a fraternal meeting, children's activities, etc.

Previous Morialta Picnics have been enthusiastically attended by members from all local ecclesias, as well as country and interstate — and an invitation is extended to all to attend on this occasion.

- Bro. R. Hill, Aspley.
- 10—Exh & Lect: Bro. G. Alchin, "A plan and purpose in Genesis."
- 17—Exh: Bro. R. Rock. Lect: Bro. L. Crowther, "Can we expect peace in our times?"
- 21—**Special effort: Bro. J. Berry (Woodville).** See details under "Brisbane Effort."
- 24—Exh: Bro. S. Arthur. Lect: Bro. T. Dawson, "Jerusalem, a city of destiny."
- 28—7.45 pm Midweek study in Progress Hall, Stanley St. East.
- 31—Exh: Bro. L. Crowther. Lect: Bro. J. Higgs snr, "Armageddon: the gathering storm."

REDCLIFFE — 4 Irene St. (Rec: Bro. A. Oliver, Nuttalls Rd, Lawn on 4501. Tel: 85 3115).

- 3—Exh: Bro. S. Gallier. Lect: Bro. B. Oliver, "The time of trouble such as never was."
- 10—Exh: Bro. R. Plant. Lect: Bro. W. Crew, "Who can we blame for our sins: Ourselves or the Devil?"

- 17—Exh: Bro. R. Rock. Lect: Bro. L. Crowthers, "Is Christian Unity possible?"

19,24—Study Effort: Bro. J. Berry (Woodville). See details under "Brisbane Special Effort".

- 31—Exh: Bro. D. McGahey. Lect: Bro. R. Herman, "Resurrection, The only Christian hope."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

- 3—Exh: Bro. C. Venn. Lect: Bro. C. Bartley, "The New Year: What does it portend?"
- 10—Exh: Bro. K. Kilgus. Lect: Bro. J. Barton, "The future of Rome and Jerusalem."
- 17—Exh and Lect: Bro. R. Evans, "The lost ten tribes; Are they U.S.A.?"
- 24—Exh: Bro. D. Bartley. Lect: Bro. M. Hoskins, "The Bible was written for you."
- 31—Exh: Bro. W. Crew. Lect: Bro. C. Venn, "The key to understanding the Bible."

TEMPLE EFFORT APPRECIATED AT WILSTON

A very enjoyable weekend was spent by Wilston Ecclesia recently when Bro. S. Snow visited the area, and presented a series of addresses on "Ezekiel's Temple." The studies were particularly thrilling, and provided a real vision of future glory to which we are related, and in which we hope to shortly be involved.

BRISBANE SPECIAL EFFORT — JANUARY 19 at 24

The Epistles of Peter and Jude will be studied under a general theme of **LIFE-GIVING LETTERS FOR THE LAST DAYS**, at the Redcliffe, Wilston and Coorparoo Ecclesias during the visit of Bro. J. Berry (Woodville).

- Tue. 19th — 1st study at Redcliffe: "The Revelation of God; Its power understood and applied" (2 Pet. 1).
- Wed. 20th — 2nd study: "The Judgments of God; The righteous delivered and the apostates destroyed" (2 Peter 2).
- Thu. 21st — Special lecture at City Council Hall, Hewitt St., Wilston: "The Amazing Witness of the Middle East."
- Fri. 22nd — 3rd study at Coorparoo: "The authority of God; Examples of inevitable punishment upon rebels and salvation for the saints" (Jude).
- Sat. 23rd — 4th study at Redcliffe — "The Word of God; the day of the Lord will come." (2 Pet. 3)
- Sun. 24th — Exh at Redcliffe: "Beware lest you fall from your own steadfastness" (Gal. 1:15, Ch. 2, & 2 Pet. 3:17) Afternoon study: "In the last days perilous times shall come" (2 Tim. 3, 4; Rev. 16). Evening lecture: "The Amazing Witness of the Middle East."

Brethren and sisters are urged to support these intensely interesting and compelling studies. The message is thought-provoking and suited to these spiritually-apathetic days. Further details can be obtained from Bro. A. Oliver, Nuttalls Rd. Lawnton 4501.

FORTHCOMING EFFORTS

Your Support Will Assist These Ecclesial Efforts (God Willing)

January 9 to 18—at Hobart, Tasmania.

Tasmanian Bible Campaign. Leaders: Brn. S. Snow (Coburg) and H. P. Mansfield (Woodville).

January 29 to February 1,—at Ocean Grove, Victoria.

Study weekend by Mt. Waverley Youth Group under theme: "Let them make Me a tabernacle."

February 11 — at Yagoona, New South Wales

Study on "Job," under leadership Bro. E. Spongberg.

February 13 to 23 — at Enfield, South Australia.

Annual special effort involving all aspects of Ecclesial labor. Leader: Bro. G. Hawkins (Perth). Theme: "The historic signs of the times and their effect upon the Ecclesia", based on Rev. 9-11. The addresses will emphasize the need for purity, solidarity and unity of purpose within the Ecclesial sphere.

March 6 to 7—at Lilydale-Kilsyth, Victoria

Special week-end study effort.

April 24 to 25 — At Flemington Farm, Waipukurau, New Zealand

Study weekend is arranged.

May 15 to 23 — At Rathmines, New South Wales

22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.

June 1971—at Tea Tree Gully, South Australia

Annual special ecclesial study and proclamation effort.

August 15 to 26 — at Woodville, South Australia

Annual Fraternal Gathering and Study effort.

August 21 to 29—In New Zealand.

N.Z. Spring School held at Taurewa, Mt. Ruapehu.

December 25 to January 2, 1972 — At Rathmines, N.S.W.

24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

December 24, 1971 to January 6, 1972—In New Zealand.

N.Z. Bible School.

BIBLE MARKING TAPES

A complete 12-month series of recording tapes upon the fundamental principles of the Truth is now available. Subscribers to the scheme receive a tape each month, which takes them through such subjects as the **Unity of God**; the **Manifestation of the Father**; and the **Mortality of the Soul**, etc. The tapes are designed to assist in Bible marking, and explain difficult passages of the Bible associated with these doctrines. These are supplemented with special notes which help in the explanation of the subjects.

The scheme is particularly suited to group study, where a number gather together, and mutually assist each other, with the aid of the tapes and notes, in the pleasure of Bible marking.

Brethren and sisters in isolation will also find the Bible Marking Tape Service a stimulating and welcome visitor each month.

The costs of this service have been kept at a minimum, and are only \$9 yearly.

You Can Enjoy A Trial Tape!

We would like you to listen to the first tape in the series. This offer is without obligation and will cost you nothing. We make this offer, because we are sure that you will enjoy listening to the tape, and that it might help you

in the further marking of your Bible. After hearing this first tape, you may desire to continue to receive this system of tapes each month, and we will be very pleased to arrange this for you.

Write today to: Bible Tape Service, Logos Office, P.O. West Beach S.A. 5024.

HOW TO SURVIVE!

In an endeavour to attract the attention of the public to the eternal matters of the Scriptures, and impending Divine judgments a special "Survival Kit" has been produced. They have already proven most popular — a new and different way to pro-

claim the Truth. The "kit" comprises 24 cards outlining the fundamental doctrines in sequential steps, together with appropriate scripture quotations. It is nicely presented with an Instruction Sheet, and compact in a neat envelope printed: "Christadelphian Survival Kit". Excellent for door to door distribution, and lecture work. Supplies are now available from **Logos Office**, at \$3 per 100, or \$25 per thousand (plus post).



COMBINED LECTURE IN PERTH CHALLENGED PAPAL VISIT

A special lecture sponsored by Perth and Mt. Hawthorn Ecclesias was arranged for the time of the Pope's visit to Australia. It was held in Perth Town Hall, with Bro. Newton as speaker to the title: "In spite of the Pope's visit to Australia, Christ will destroy church and state systems at his coming." Advertising consisted of a large newspaper advertisement and distribution of 8,000 pamphlets. A follow-up lecture was given at the two ecclesial centres the following Sunday evening, when the subject, again specially advertised, was "Christ will return to reign from Jerusalem, not Rome!" Approx. 24 friends attended the first lecture and 15, the second.

Country Activities in W.A.

Brethren and sisters of the Katanning and Boscabel areas combined over the weekend of Dec. 5-6 for a special study weekend on the theme of 2nd Thessalonians, led by Bro. W. Excell (Mt. Hawthorn). Attendances were good, and the weekend was appreciated by all who participated.

G.P.A. NEWS

Applications Received

An average of 65 applications were received weekly during November, resulting in 260 from all areas. Largest response was from NSW 66 enquiries. Most popular book requested was "World Destiny", with other titles, both doctrinal and prophetic, well in demand.

Interesting Comments From Letters

GPA regularly receives many letters from interested folk requesting further information concerning Bible Truth, and this keeps a number of brethren and sisters busy writing replies and explanations.

A typical question is that posed by Mrs. Eileen Wells of Umina, NSW, who asked: "Do we sleep or go straight to heaven when we die, or do we sleep until Christ comes or not? It seems strange to me to think that we go to one of the 'many mansions' mentioned by Christ, and are then brought back to this earth, even if the body is changed."

Obviously some people are deeply concerned with their future, and with such GPA is anxious to correspond that they might be brought to a fuller appreciation of the Divine Purpose. This is followed, where possible, by personal contact through the nearest co-operating Ecclesia.

PREACHING THE TRUTH IN 1970

The following report is submitted by the Gospel Proclamation Group of the Woodville (S.A.) Ecclesia, and outlines some of the activities undertaken during the past year, for the interest of the Brotherhood.

Woodville Ecclesia is located about 6 miles north-west of the city of Adelaide, in an industrial area, on the main highway to Port Adelaide. The Ecclesia, which has been in existence for approximately 18 years, now comprises just over 120 members, each of whom are enthusiastic for the progress of the Truth.

Many different features were introduced into the Gospel proclamation work of the Ecclesia during the past year, and it proved to be a most interesting and active period. Considerable interest was created, and a record number of applications for literature received. This was achieved by the support and co-operation of the brethren and sisters, and by the Divine Blessing upon these labors.

Speaking On The Sands

During summer months, short talks on Bible subjects were given on the foreshore of the local beaches. Special equipment was utilised, including a mobile world globe which continually revolved to attract attention, speaking stands, loudspeakers and literature racks. On two occasions during the summer evenings, color slides were screened in the open air, depicting scenes of the Middle East, to which a commentary upon fulfilling Bible prophecy was given. During these occasions, audiences of over 100 were present. It is anticipated that further addresses of this nature will be held during the coming months (God willing).

Record Audience At Local Halls

Public lectures were held in May and August at two halls in the nearby suburban area. The evenings were entitled: THE MIRACLE OF THE MIDDLE EAST, and were graphic-

ally illustrated with color slides depicting the amazing testimony of archaeology and history in connection with Bible prophecy.

A very successful method of advertising was used for each occasion.

Six weeks before the scheduled date 3,500 leaflets were distributed to every house surrounding the selected hall. A fortnight later, a further 3,500 leaflets entitled, INTRODUCING THE CHRISTADELPHIANS were distributed. Then, another two weeks later, 5,000 leaflets advertising the lecture were given out. In all cases a reply-paid card was inserted with the leaflet. Some 80 applications for literature were received during these distributions, and the people were personally visited the week prior to the lecture and invited to attend.

This labor was supported by a 1/2 page advert. in the local paper a fortnight before the lecture, and a 1/2 page advert. on the day of the lecture, with additional notices in the main daily newspaper.

A successful feature of the advertising was the 'Reserve Seat Coupons.' These were numbered, and allocated to those who applied, guaranteeing them a seat in a good position in the hall.

Brethren and sisters assisted by distributing literature, calling on friends, door-to-door invitations, displaying banners on cars, and by general enthusiasm.

The result was very encouraging.

An almost capacity audience filled the Flinders Park Hall, including 48 friends. And on the second occasion, held in the Hindmarsh Town Hall, 58 friends were present.

Attendance At Sunday Lectures

To attract greater interest in the

weekly lectures, a small invitation card listing the coming month's titles, a location block of the Ecclesial Hall, and a summary of the lectures, has been produced each month. To this is attached a reply coupon. A small quantity is given to each brother and sister for personal distribution, and helps to maintain interest and enthusiasm at the Sunday evening meetings.

An endeavor is made to link all the facilities of the Ecclesia together in the Gospel proclamation work, co-operating with the Home Discussion Classes and the Sunday School, to the betterment of the Truth generally.

Objective: Saturation

The aim of the Woodville Group is to cause every person in the area to hear and think the name "Christadelphian." To this end, monthly distribution of literature is systematically

maintained, and eventually every house within a five-mile radius of the Ecclesial Hall will have received some literature.

In addition, "Herald of the Coming Age" is regularly mailed to those interested.

You Can Help!

if you live in the Woodville area, or are visiting Adelaide, the brethren would be delighted to meet you — particularly at the Sunday lectures. A Gospel Proclamation Meeting is held on the SECOND SUNDAY each month after the evening lecture, and a welcome is extended to you to attend, hear the matters presented, and to assist with your own recommendations.

For further particulars — telephone 56 2994.

LECTURE REPEATED IN VISITOR'S HOME!

Cumberland Ecclesia organized a very successful midweek lecture in November, at Westbourne Pk Memorial Hall, approximately 1 mile north of the Ecclesial Hall. Two distributions were conducted. The first, two weeks before the lecture, presented the positive aspects of the Truth, and the second, four days later, advertised the lecture itself. Attached to it was a reply coupon offering reserve seats at the evening. About 30 applied for reservations, and coupons were personally presented to all such. The lecture was given by Bro. J. Berry to the theme: THE AMAZING WITNESS OF THE MIDDLE EAST, supported with color slides. A graphic outline of the fulfilling prophecy relating to Egypt, Tyre, Moab, Persia and Edom etc., was presented. Afterwards a discussion with about 22 visitors was enjoyed over a cup of tea. Over 100 members were at the meeting.

Seventeen friends attended a discussion class arranged for the following Monday evening and expressed keen interest in the matter presented on "Russia and the Middle East." One of the company requested that Bro. Berry repeat the lecture and outline additional matter in his (the friend's) own home, at which about 12 visitors gathered.

As a result, the ecclesia has been invigorated and encouraged in the work of presenting the Gospel in these last days.

(W.G.)

ADVERTISE YOUR SUNDAY SCHOOL AND LECTURES

To interest parents in the facilities offered by Christadelphian Sunday School, a special brochure has been prepared. It is produced on good quality card, and features an appealing cover-illustration entitled "Come to Sunday School". Its three-leaf set-out includes an outline of the Christadelphians, details of Sunday School and Lectures (overprinted with local information), and a reply-paid detachable coupon. Ecclesias will find it invaluable to use these brochures in distribution, to encourage the attendance of young people to the Sunday School as well as advertising lectures and leaflets. Cost of the brochures is \$3 per hundred (\$25 per thousand), plus post. Sample copies will be sent on request.

BOOKLETS AVAILABLE

HERALD OF THE COMING AGE is a 16 pp booklet designed to present the Gospel message in a clear, direct, forthright manner. Each issue deals with a specific subject, and contains a special "reply-coupon" inviting readers to apply for further literature — thus providing a means of more effectively introducing the Truth to such, by personal follow-up work.

Being of convenient size and attractive appearance, the "Herald" creates immediate interest. It is therefore of inestimable benefit when used to extend the Truth, and can be utilised in ways such as the following:

☆ **Door-to-door calling** ☆ **Newspaper and circular advertising** ☆ **Regular mailing to interested people** ☆ **Displayed on ecclesial bookstands** ☆ **For answering specific questions raised by those interested** ☆ **Mailing to people in isolation where personal distribution is not possible.**

These are but few of the varied avenues in which 'Herald' is already being employed.

The price of 'Herald' is: **6c each; 10 for 50c; 50 for \$2.50; 250 for \$9 (plus post).** Costs of larger quantities can be supplied on request. Regular orders are supplied **post free.**

The following titles are currently available from **Logos Office, P.O. West Beach, S.A. 5024 (Tel. 56 2278)**, or from: Bro. J. Mansheld, 1 Melville Ave., Stratfield, N.S.W. 2135 (Tel. 76 6540), or Bro. R. Bailey, 31 Mourivan St., Mansfield, Qld. 4122.

SPIRIT GIFTS NOT NOW AVAILABLE

The claims of miraculous cures, and speaking in tongues, considered in the light of Bible teaching — The two predicted outpourings of the Spirit explained.

THE RESURRECTION OF CHRIST

Showing the resurrection of Jesus Christ to be irrefutable, and thus challenging those who would challenge the Bible! Sets out the basis of the Christian hope.

THE KINGDOM OF GOD: PAST, PRESENT AND FUTURE

An exposition of the Divine Covenant made to King David, demonstrating the eternal veracity of this promise, how it affects every individual. The third important promise of God to humanity explained.

THE SECRET OF ETERNAL YOUTH

How "you can exceed 1,000 years"! Showing conclusively that man is mortal, but can be raised to life eternal, if . . . ! This book challenges popular theology on this subject.

WHO DO YOU WORSHIP?

An examination of the doctrine of the Trinity demonstrating its opposition to God's Word. Positive scriptural proof is advanced upon the Unity of God, and what this means to the reader.

CHRIST'S DEATH AND YOUR SALVATION

What is the real purpose in Christ's death? This book describes the principles of the Atonement, particularly in view of John 3:16 — "God so loved the world, that He gave His only begotten son . . ."

HOW AND WHEN THE SABBATH SHOULD BE KEPT

Refuting the erroneous claims of the 7th Day Adventist sect, and showing the truth concerning the Law of Moses. Also outlines the real meaning of the future sabbath.

THE KINGDOM OF HEAVEN ON EARTH

Explains the meaning of the term, "Kingdom of Heaven," and who will be found therein. Clear proof given to demonstrate that the earth is the arena of God's purpose as far as man is concerned.

JEHOVAH'S WITNESSES REFUTED BY THE BIBLE

Some of the important teachings of this sect examined and compared with Scripture. It demonstrates the unscriptural nature of their teaching and outlines the Truth that is essential to salvation.

WORLD DESTINY: AS REVEALED BY DANIEL THE PROPHET

The panoramic outline of world history set in the pattern of Bible prophecy as revealed in Daniel ch.2. An excellent book to demonstrate the veracity of Scripture, and the future hope for mankind.

THE ANSWER TO SUFFERING

The eternal principle is that God Lives, and He Will Fill The Earth With Glory. Though problems often face nations and individuals, and the presence of God may be doubted, this book shows that behind the shadows there is the living Creator and Sustainer, Who will manifest Himself in due time.

THE MILLENNIUM

The belief of the early Christians was based upon the doctrine of the Millennium. It involved the complete change of man's way of life, as revealed in such prophecies as Psalm 72. This book describes the Life in the Kingdom.

WHY WE PROCLAIM: JESUS DID NOT PRE-EXIST

Confusion reigns concerning Jesus Christ, his origin and mission. Eternal life depends upon a correct understanding of this subject; and this book not only provides that, but explains many difficult passages as well.

JERUSALEM: METROPOLIS OF THE FUTURE AGE

Bible prophecy is rich in its description of the magnificent, glorious Temple of the future, to which the worship of all mankind will be directed. With its liberal illustrations and diagrams of the structure, this book will immediately appeal to the more diligent Bible student.

HOW AND WHY YOU SHOULD READ THE BIBLE

There is nothing dull or uninteresting about the Bible — the world's best-seller. It is full of drama, interest, intriguing facts. Learn how to read this book with profit.

U.S.A. AND BRITAIN ARE NOT ISRAEL!

This book challenges H. Armstrong's "Plain Truth" theory of British-Israelism, showing that the Anglo-Saxon races do not constitute the lost tribes; then outlines the history and destiny of God's people.

CAN A DIVIDED CHRISTENDOM SAVE?

An investigation of the claims of Christendom, comparing them with the truth of the Bible. Also answers the popular question: "Why so many religions?" and shows the need of individuals to obtain unity with God through His Truth.

THE DEVIL AND SATAN DEFINED

Much ignorance prevails about this all-important subject. This book exposes the errors of church teaching and describes the Scriptural characteristics of the Devil, Satan and associated doctrines.

MAN IN SPACE

A fascinating book. Reveals some of the remarkable wonders of the world we live in, the space about us, and the marvels of creation. Based on the lunar landing achieved by the Americans, it describes the relation of this to Scripture.

Available Shortly — Order Now!

MODERN ISRAEL: A MIRACLE OF BIBLE PROPHECY

World headlines constantly focus upon Israel and the Middle East. This is in fulfillment of amazing Bible prophecy. Read this book which will outline these facts and reveal the Divine program for future events in Israel.

WAR WITH RUSSIA IS INEVITABLE

A most popular title. Russian policy is inexorably drawing all nations towards World War Three, and no matter how world-leaders strive for peace it evades them. This book will show what Russia will do in the near future, and describes the only satisfactory solution to current problems.

The ECCLESIAL LIBRARY

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily 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).
- **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).
- **Visible Hand of God.** Discusses the use of miracle by God in developing His purpose. Written in Bro. Robert's flowing style, it also contains a valuable index of subjects. 304 pages. Price: \$1.70, plus post.
- **Times And Seasons (W. H. Carter).** An exposition and harmony of the prophetic and chronological periods of the Bible, with special reference to the prophecy of the Seventy Weeks and the Time of the End. This interesting book can provide the basis of a study of Bible time periods; is equipped with an index to subjects and references. It has 308 pages, and is nicely produced in large, clear print. Price: \$1.85, 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.

BOOK DISTRIBUTORS IN AUSTRALIA

Queensland: Bro. R. Bailey, 31 Mourilvan Street, Mansfield 4122.

Victoria: Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156.

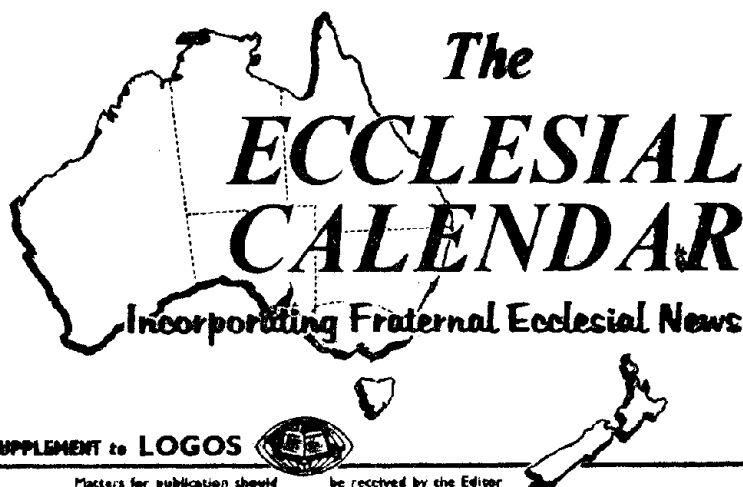
New South Wales: Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135.
(Tel: 76 6540).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.


or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

DAILY BIBLE READINGS FOR JANUARY, 1971

		Genesis	The Psalms	Matthew
Friday	1	1, 2	1, 2	1, 2
Saturday	2	3, 4	3, 5	3, 4
Sunday	3	5, 6	6, 8	5, 5
Monday	4	7, 8	9, 10	6
Tuesday	5	9, 10	11, 13	7
Wednesday	6	11, 12	14, 16	8
Thursday	7	13, 14	17	9
Friday	8	15, 16	18	10
Saturday	9	17, 18	19, 21	11
Sunday	10	19	22	12
Monday	11	20, 21	23, 25	13
Tuesday	12	22, 23	26, 28	14
Wednesday	13	24	29, 30	15
Thursday	14	25, 26	31	16
Friday	15	27	32	17
Saturday	16	28, 29	33	18
Sunday	17	30	34	19
Monday	18	31	35	20
Tuesday	19	32, 33	36	21
Wednesday	20	34, 35	37	22
Thursday	21	36	38	23
Friday	22	37	39, 40	24
Saturday	23	38	41, 43	25
Sunday	24	39, 40	44	26
Monday	25	41	45	27
Tuesday	26	42, 43	46, 48	28
Wednesday	27	44, 45	49	Romans 1, 2
Thursday	28	46, 47	50	3, 4
Friday	29	48, 50	51, 52	5, 6
Saturday	30	Exodus 1, 2	53, 55	7, 8
Sunday	31	3, 4	56, 57	9



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

A SEARCHING EXHORTATION

Let us not be hasty in supposing that an exhorting brother is "speaking at us" because his remarks happen to strike home. Nothing is more natural than that a vigorous all-round address should on some points appear personal, and produce uneasiness. Let sensitive ones remember that no one is perfect — that everyone possesses weaknesses which the Word, rightly handled, is sure to discover. If a brother speak as the oracles of God, he cannot help making their humbling, searching qualities felt. The Word of God is quick and powerful, and sharper than any two-edged sword (Heb. 4:12). Our reading of the Scriptures would have the same effect as the address complained of by some, if we were only to allow ourselves to dwell upon the passages which touch our faulty parts. The antidote to the sensitiveness, which produces in so many cases wrong judging, is to remember the foregoing, and to learn to be quick in laying hold of the balm which earnest men in their exhortations also give. Let us be careful lest we condemn a brother for what God is doing through him. It is a wrong thing to charge a man, who is simply voicing the will of God, with speaking at brethren. Let brethren who have this charge falsely laid at their door, remember what is said of Christ ("The reproaches of them that reproached thee fell on me") and take comfort. (ATJ).

The ECCLESIAS REPORT

PLEASE FORWARD ITEMS OF GENERAL INTEREST & ECCLESIAL NEWS BY THE 15th
EACH MONTH

BAPTISMS

The new year opens upon a joyous note, as news of the following baptisms is received. We extend our congratulations to these brethren and sisters, and commend them to the Power of the Word to draw them onwards towards Salvation.

Adamstown: **Mrs. Jennifer Kay Dunstan** (Jan. 1st), who was immersed in Lake Macquarie.

Ballina: **Mr. Charles Holmes**, an interested friend.

Cumberland: **Miss Penelope Dawn Pitt**, and **Miss Cheryl Anne Kennedy** (both on Dec. 23rd).

Graville: **Mrs. J. West** (Dec. 17th), daughter of Bro. & Sis. L. Etherington. Moe: **Misses Sue & Pam Noble**, of Glengarry Ecclesia, who regularly attend the Moe Youth Fellowship Classes.

Pennant Hills: **Mr. & Mrs. Dennis Randall** (Dec. 19th), who were baptised in the public baths at Galston after a good confession of faith.

Perth: **Mrs. Janice Lister** (Dec. 16th) wife of Bro. R. Lister, who was, himself, recently baptised; **Mr. Timothy Jones** (Jan. 16th), son of Bro. & Sis. H. Jones.

Woodville: **Mr. Con Socratous** (Dec. 31st), an interested friend.

TRANSFERS

The following members have taken new ecclesial associations, to whom we commend their fellowship:

To Auckland, N.Z.: **Sis. Marian Arnott** (from Hobart)

To Ballina: **Bro. & Sis. K. Wassell** (from Yagoona)

To Beechworth: **Bro. & Sis. Lance Galbraith** (from Tyers Ecclesia)

To Enfield: **Sis. Olive Clarke** (from Glenlock)

To Fiji: **Sis. Margaret Thurlow** (from Coorparoo)

To Mt. Hawthorn: **Sis. S. Moore** (from Enfield), **Bro. & Sis. D. Bond** and **Sis. M. Symington** (from Subiaco).

To Tea Tree Gully: **Bro. & Sis. N. Munro** (from Enfield).

To Townsville: **Bro. G. Anderson** (from Lakemba).

To Woodville: **Sis. D. Jackson** (from Enfield).

To Yagoona: **Sis. E. Blackburn** (from Ballina)

ENGAGEMENTS

We congratulate the following as they prepare for their impending marriage:

Bro. Bruce Gore (Adelaide) and **Sis. Joan Fergusson** (Woodville) engaged on Dec. 23rd.

MARRIAGES

We extend our best wishes for the future of the following who are joined in marriage, trusting that their united walk will obtain for them a position in the greatest marriage of all time. May the experiences of their life educate them in the principles of the Divine marriage.

Jan. 9th: **Bro. Geoffrey Palmer** and **Sis. Glorvys Clarke**, at Cumberland.

DEATHS

The sorrow of death has again been felt by ecclesias, and we join in advising the Brotherhood of the following. May the exhortation of the mortality of our nature impress us who remain with the necessity to make our calling and election sure during the days of opportunity. To the bereaved we extend our comfort. May they be strengthened by the hope of resurrection.

We are saddened to report the recent death of **Brother C. French** due to an accident whilst attending to repairs on the roof of his home. He was well-known, both at home and abroad, for his untiring zeal in the proclamation of the Truth. Many years ago, he founded the Gospel Publicity League, and regularly published the sheet "Present Day Events." This found its way in its

thousands throughout the world, and resulted in many seeking further information concerning the Truth. In addition, a succession of leaflets and pamphlets were published by him, as his fertile mind and facile pen sought every avenue to preach the Word. That pen is now laid aside, and Brother French sleeps awaiting the return of the Lord, who will reward according as a persons work has been. Our deepest sympathy is extended to Sister French and the members of the family in this time of sadness.

Sis. Jess Hawkins (Ballina), of Bungalow, died recently, aged 95 years.

Sis. Pam Laurie (Lakemba) died December 31st. She suffered a long illness and was in considerable pain through kidney affliction. Nevertheless she was an active member of the Lakemba Dorcas Class and assisted in Sunday School work. She died suddenly and unexpectedly, aged 38 years.

Bro. Malcolm Burney (Enfield) died January 9th. He was involved in a tragic boating accident, in which his boat overturned in choppy seas off Adelaide. His son, David, was rescued, but unfortunately Bro. Burney drowned. He was only 35 years old, and leaves his sister-wife, Heather, and four children. He was a foundation member of the Enfield Ecclesia, and his loyal support to all Ecclesial activities will be missed.

GENERAL NEWS

● **Bro. & Sis. E. Witton** will visit Fiji from Sat. January 30th, to assist in the ecclesial work at Lautoka. They will be with Bro. & Sis. R. Witton, at present in Fiji, and will stay approximately three weeks.

THE 1972 CONFERENCE IN ADELAIDE

At the 27th Bi-ennial Conference held in Brisbane last May, approval was given for the 28th Bi-ennial Conference to be held in Adelaide in 1972 (D.V.). The Adelaide Ecclesia was asked to finalise arrangements.

Before appointing any Committees or deciding any organizational matters, other than that the 1964 Hymn book should be used, the Adelaide Ecclesia contacted all of the Suburban Ecclesias requesting their co-operation. These discussions were conducted in a most amicable spirit, but unfortunately could not resolve the differences existing regarding hymns for combined gatherings. It was therefore mutually agreed that Adelaide should act as the host Ecclesia for the Conference, which means that the entire organisation of the gathering will be Adelaide's responsibility.

The Adelaide Arranging Brethren made it perfectly clear that they would welcome the co-operation and presence of the Suburban Ecclesias in all spheres possible, particularly with the Memorial meetings on the two Sundays. It has therefore been decided that for these two meetings, hymns in both the 1964 and 1932 books shall be used. As a result of this decision, the Suburban ecclesias will close down their meetings halls on those Sunday mornings.

The doctrinal basis of the Conference will be the Birmingham Amended Statement of Faith which forms the basis of Fellowship of the Adelaide Ecclesia, without reservations, with Clauses 5 and 12 understood in harmony with the explanations set out in the booklet "Unity in Australia — The Accepted Basis" (Pages 13-15).

Programming for the Conference will commence immediately, and ecclesias will be kept informed of developments.

Your prayers to our Heavenly Father for the success of the gathering are requested.

On behalf of the **Adelaide Christadelphian Ecclesia**,
—B. M. SEAMAN, Acting Recorder.

ECCLESIAL ACTIVITIES

During FEBRUARY 1971 (God willing)

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

The following events 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). • The facilities of these columns are available to all ecclesias based on the BASF.

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

7,21—10.30 am Exh: Bro. K. Digney.

10,17,24—Law of Moses study: Bro. L. Harrison.

14,28—Exh: Bro. L. Harrison.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

1—A.B. meeting.

3—Lecturing brethrens meeting.

5—Commencement of eccl. Bible class: "The challenge of the ages."

7—Exh: Bro. A. Harrison. Lect: Bro. D. Stempel, "The miracle of

the Middle East; Dramatic prelude to Christ's coming."

8—S.S. teachers meeting.

11—Pamphlet distribution.

12,26—Elpis Israel class.

13—Family study night.

14—Exh: Bro. H. West. Special lect: "The earth destined to be filled with God's glory; The remedy to man's pollution."

15—Gospel Extension meeting.

19—Study: "When leaders fail" (Jud. 1-3).

21—Exh: Bro. D. Stempel. Lect: Bro. G. King, "God's kingdom on earth; A world empire under Christ."

28—Exh: Bro. W. Excell. Lect: Bro. A. Harrison, "God's promise in Eden; A Hope for mankind."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

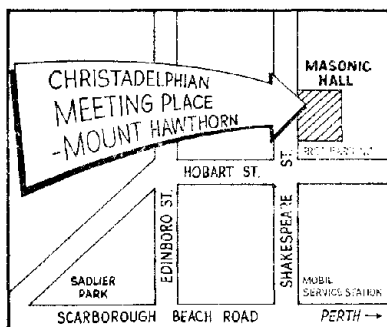
7—Exh: Bro. A. Newton. Lect: Bro. J. Ullman, "The present rise of papal influence, a fulfilment of Bible Prophecy."

12,26—Elpis Israel home studies.

14—Exh: Bro. D. Hurn. Lect: Bro. G. King, "Britain's failure to join the common market, a Prophetic fulfilment."

21—Exh: Bro. J. Ullman. Lect: Bro. D. Hurn, "Armageddon will follow Russia's invasion of the Middle East."

28—Exh: Bro. B. Evans. Lect: Bro. A. Newton, "Present world chaos, a prelude to Christ's return."



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7-30 P.M.

EFFORT AT MT. HAWTHORN: "CHALLENGE OF THE AGES"

Under the above title, a series of six nights is planned around the **Book of Judges**, with particular emphasis upon the conflict between flesh and spirit. Bro. A. Newton will be study leader, and the effort will continue with a consideration of the Life of Christ. Opening study night will be **February 5th.**

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Fernree Gully 3156. Tel: 758 3882).

- 5,19—Bible marking at home Bro. S. Finnin, 17 Wordsworth Ave., Clayton.
7—9.30 am S.S. & Snr Study. 11 am Exh: Bro. W. Dodson.
12—Elpis Israel at home Bro. B. Stevenson, 41 Littlewood Street, Hampton.
14—S.S. Exh: Bro. H. Hall.
21—S.S. Exh: Bro. S. Finnin.
26—Elpis Israel at home Bro. W. Dodson, 9 Littlewood St., Hampton.
28—S.S. Exh: Bro. B. Stevenson.

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd, Kilsyth (Rec: Bro. C. Drewitt, Lot 17, Alfred Street, Lilydale 3140).

- 4—8 pm Bible class at home Bro. R. Goodman, Sebire Ave, Wandin Nth: Bro. C. Drewitt, "Noah's faith."
7—11.15 am Exh: Bro. R. Goodman. 7 pm Worship Evening.
14—Exh: Bro. R. Saxon.

- 18—8 pm Bible class at home Sis. M. Germaine, Valley Ho, Lilydale: Bro. R. Blackbourne, "I am the Way."
21—Exh: Bro. A. Wade. 7 pm Address: Bro. D. Walker, "Bible principles condemn a permissive society."
25—Business meeting at home Bro. L. Saxon.
28—Exh: Bro. J. J. Ratcliffe. 7 pm Worship evening.

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

- 3—8 pm Bible class at home Bro. Burrage, 6 Langford St: "The power of the Proverbs; The die is cast!"
7—1.30 pm Exh: Bro. E. Nichol.
9,23—2 pm Bible class at home Bro. G. Howe, Yarragon, "The glory of the Son of God."
12—8 pm Bible class at home Bro. Burrage: "The wilderness of life; Wonderful and fearful events at Sinai."
17—Bible class at home Bro. Burrage, "The power of Words: Nakedness, the great transgression."
21—1.30 pm Exh: Bro. J. White. 4

EPISTLES BY PAUL AND PETER STUDIED AT CAULFIELD

Two recent efforts were greatly enjoyed and stimulated the Caulfield Ecclesia. The first, held in November and led by **Bro. Murray Lund** (Cumberland) concerned **1st Thessalonians**, and involved a thought-provoking consideration of Paul's message together with Bible Mission and Gospel extension activities.

This was followed, last month, with an effort by **Bro. John Ullman** (Perth) who outlined **1st Peter**, under the theme: "Triumph through tribulation." He showed that there is a parallel between the physical persecution suffered by the first century ecclesia and the spiritual problems of today.

Caulfield Ecclesia deeply appreciated the encouragement of these two efforts.

AT LILYDALE-KILSYTH — A FRATERNAL WEEKEND

Based on the theme: "Christ in the '70s," the Ecclesia will sponsor a special effort as follows:

- Friday 12th, 8 p.m.—"Christ who liveth in me." The personal experience of the risen Lord in our lives. (Bro. A. Wade).
Sat. 13th, 2.30 p.m.—"Let no man despise thy youth". The responsibility and privilege of youth in the Truth. (Discussion: Bro. A. Wade).
Sun. 14th, 11 a.m.—Exhortation: Bro. R. Bray, "Come unto me all ye that labor" The comfort of true discipleship. ● 3 p.m. Discussion: Bro. A. Wade. "Be ye therefore separate". The Christian's relationship to the world. ● 7.30 p.m. Gospel address: Bro. Barry Jones, "Unless those days be shortened." The Gospel message together with a film on pollution.
Brethren and sisters are invited to support this activity. Hot water will be available for Sunday lunch and tea.

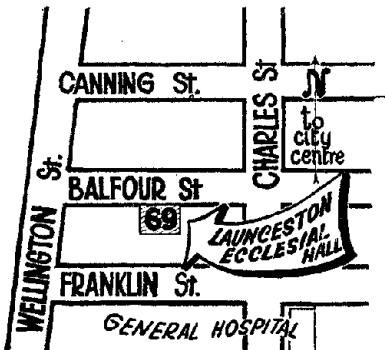
- pm Youth fellowship class at home Sis. J. Galbraith, Tyers, "Elpis Israel."
- 26—Class at home Bro. Burrage: "The wilderness of life; The grim warning of a lost generation."
- 27—11 am-4 pm: Annual ecclesial picnic at Willowgrove Sports Ground. All welcome.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

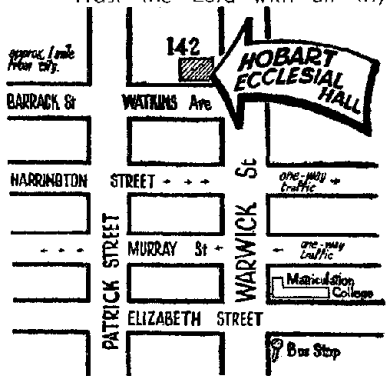
- 2—7.45 pm Bible class: Bro. B. D. Jones, "Job's reaction to the Almighty's second speech" (ch. 42:1-6).
- 4,11,18,25—7.45 pm Study in private homes: "Nazareth revisited."
- 7—S.S.: 9.30 am. Exh: Bro. I. F. Butler. Lect: Bro. S. J Taylor, "Jesus' teaching by miracles"
- 9—Bible study cont: "Epilogue to the book of Job" (ch. 42:7-17): Bro. R. A. Yeomans.
- 12—CYC 7.15 pm "Parables of the Messiah, Salt."
- 14—S.S. Exh & Lect: Bro. R. Ross (L'ton Sub.), "The Biblical trees of righteousness."
- 16—Bible study: Bro. R. T. Pike, "Trust the Lord with all thy

- heart."
- 21—S.S. Exh & Lect: Bro. W. T. Case (L'ton), "What did the death of Christ achieve?"
- 23—Bible study: Bro. D. P. Taylor, "Enter not into the paths of the wicked."
- 26—Snr CYC, 7.15 pm: "Hezekiah and Manasseh."
- 28—S.S. Exh & Lect: Bro. K. E. Niejalke (L'ton).



LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 3—7.45 pm Bible class "Living the Truth"; Bro. K. Niejalke, "Husbands and wives."
- 5,19—Study: "Last days of Judah's commonwealth."
- 6,20—Jn. & Sn. CYC.
- 7—9.30 am S.S. & Elpis Israel. 11 am Exh: Bro. C. Blanch. 7 pm Lect: Bro. M. Wright, "Suffering humanity; Does God care?"
- 10—MIC 7.45 pm: Bro. A. Anseil, "Gehazi and the weakness of flesh." Bro. G. Dangerfield, "Daniel and his dedicated friends."
- 11,25—7.45 pm Dorcas.
- 12,26—Study: "Temple of Ezekiel's prophecy."
- 14—S.S. & El. Exh & Lect: Bro. J. Scull (Hobart), "Modern faith based upon ancient promises."



AT LAUNCESTON: STUDY OF JUDE

A weekend consideration of the Epistle of Jude will be presented by **Bro. Paul Cresswell** (Coburg) at Launceston during **Feb. 27-28**. Visitors will be most welcome to join in and benefit from this potent and vibrant study.

- 17—7.45 pm Bible class: Bro. D. Case, "Study of Numbers; The journey to God's rest land — Preparation for the journey."
- 21—SS & El. Exh: Bro. D. Case. Lect: Bro. F. Onley, "Middle East turmoil; How peace will come."
- 24—M1C 7.45 pm: Bro. D. Kitto, "Exhortation."
- 28—SS & El. Exh & Lect: Bro. P. Cresswell (Coburg), "Bible truth condemns a permissive society."

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 4—Acts study: Bro. R. Mansfield, "Paul waits in Athens; The philosophical atmosphere of the Greek world" (ch. 17:11-21).
- 6—Young folks: Bro. R. Pillion, "The true spirit of the pioneers: Dr. Thomas."
- 7—Exh: Bro. H. P. Mansfield. Lect: Bro. G. Mee, "Where is Tyre today? Archaeology establishes Bible truth."
- 8—Sign class at home Bro. R. Atkins.
- 9—Int. friends class at 13 Brian Tce, M'vale: "Jesus Christ will rule on earth over all nations" (Bro. J. King).
- 10—Study at home Bro. K. Stewart, 22 Edwards Ave, Park Holme: Bro. R. Abel, "Nahum pt. 2; The oppressor is vanquished and Zion is free."
- 14—Exh: Bro. D. Evans. Lect: Bro.

- K. McDermott, "God reveals 2,500 years history in a royal dream."
 - 16—A.B. meeting at home Bro. G. Kortman, 20 Tucker St, Sth. Brighton.
 - 18—Acts study: Bro. R. Mansfield, "Paul's speech at Mars Hill" (ch. 17:22-34).
 - 19—Eccl. business meeting at home Bro. J. Mansfield, Renwick St., West Beach.
 - 21—Exh: Bro. K. Martin. Lect: Bro. A. Pitcher, "Jerusalem, a history of shame, a future of glory."
 - 22—Sign class at 20 Eton Ave, Warradale.
 - 23—Int. friends class at 14 Brian Tce, M'vale: Bro. G. Mee, "The real Gospel taught by the Bible."
 - 24—Study: Bro. T. Hodge, "Zephaniah; The day of Yahweh is at hand." Held at 16 Renwick St, West Beach.
 - 26—7.30 pm Int. friends class at home Bro. G. Mee, 3 Wingate Ave, Edwardstown.
 - 28—Exh: Bro. R. Mansfield. Lect: Bro. J. Berry, "The Arab-Israel conflict and the Divine solution."
- CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).**
- 7—Exh: Bro. P. Weller. Lect: Bro. J. Knowles, "Israel the people with a divine destiny."
 - 14—Exh: Bro. T. Hodge (Toronto). Lect: Bro. J. Lunn, "Israel: The land of God's choice."
 - 15—8 pm Int. friends class at home

IN ADELAIDE

ECCLESIAL PICNIC ON FEBRUARY 1st

This will be held at Morialta Reserve commencing approx. 10.30am. A special program of events, organised by Woodville Ecclesia, will be conducted. The usual children's races will commence the day's activities, and will be followed by a communal luncheon and special meeting. **Bro. P. Cresswell** (Coburg) will be guest-speaker, and will present Thoughts Upon The Year We Face. During the day, Ecclesial displays will be highlighted; a tape recording and color slide presentation of "Sinai, the place of Judgment" will be featured; and a special "camel-ride" around the "land of Judea" will be conducted for the children.

It is anticipated that a most enjoyable occasion will be spent in the lovely, picturesque surroundings of Morialta Reserve, and all brethren, sisters and young people are invited to attend.

- Bro. R. Woodward, 138 Edward St, Clarence Gdns: "Russia, Israel, Christ and You" (Bro. G. Hawkins).
- 17—Opening Bible marking night.
- 18—Sisters' class.
- 21—Exh: Bro. A. Hollamby. Lect: Bro. D. Evans, "Israel's second exodus."
- 24—Opening study of 1 Thessalonians: Bro. Murray Lund.
- 26—Special study: Bro. H. P. Mansfield: "A 100 years review; The work of Dr. Thomas."
- 27—7.30 pm Family night: "The teaching of the pioneers for the ecclesia today."
- 28—Exh: Bro. L. J. Colquhoun. Lect: Bro. H. P. Mansfield, "100 years witness to the truth."
- ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112)**
- 4—Study: Bro. H. P. Mansfield, "Introduction to John's epistle."
- 6—8 pm MIC.
- 7—9.15 am: Commencement Sunday School. Exh. Lect: Bro. R. Abel, "Modern tongue-speaking exposed by the Bible."
- 11—Study: Bro. Mansfield, "The God of Light, Love and Life."
- 14—Exh. Lect: Bro. J. Roberts, "The Bible definition of the devil and satan."
- 18—Study: Bro. H. P. Mansfield, "The practical bearing of John 1 on our studies."
- 20—Eccl. picnic at Carisbrook Pk. (Main Nth Rd on entry to Elizabeth). Evening study by Bro. R. Abel: "Nehemiah, man of prayer and action."
- 21—Exh. Lect: Bro. R. Hornsby, "Current religion a failure; the Bible's challenge to it."
- 25—Study: Bro. Abel, "How Nehemiah labored for the Ecclesia."
- 28—Exh. Lect: Bro. A. Dangerfield, "God's word has the only answer to the crisis of pollution."
- ENFIELD—344 Hampstead Road, Clearview. (Rec: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).**

Annual Special Effort**AT ENFIELD ECCLESIA: 13th to 23rd FEBRUARY**

Theme: The Historic Signs of the Times and Their Effect Upon the Ecclesia
A Consideration of Revelation 7-11 under leadership of Bro. G. Hawkins (Perth)

Purpose of the theme is to emphasize the need for purity, solidarity and unity of purpose within the Ecclesial sphere, and the effort will involve all aspects of our labor. The interest and co-operation of local brethren is sought for the success of the venture. Details are as follows:

- Sat. 13th—8pm Fraternal: "The Israel of God; Its origin and organisation; An established Ecclesia the only basis" (Rev.7).
- Sun. 14th—11am Exhort. 3pm Sunday School. 7pm Lect: "Will the world survive? Hear the Bible's answer to environmental and national crises."
- Mon. 15th—8pm Interested friends class at Cumberland.
- Tue. 16th—8pm Study of Revelation 8: "Ecclesial prayer a source of power not fully appreciated; Presenting a working ecclesia and its source of Strength."
- Wed. 17th—8pm Special lecture at Tea Tree Gully.
- Thu. 18th—8pm Study of Revelation 9: "A circuit of prayer seen in world events, Revealing a faithful ecclesia must endure to the end."
- Fri. 19th—8pm Youth evening on Rev.11: "Come out and be separate; The true body and the apostate church."
- Sat. 20th—8 p.m. Suburban Young peoples evening: "Let all the angels of God worship him."
- Sun. 21st—11am Exh. 3pm: Elder Park. 7 pm Lect: "The Bible's answer to social and personal problems."
- Mon. 22nd—8pm Brighton Int. friends class.
- Tue. 23rd—8pm Study Revelation 10, "The ultimate access obtained by the Cherubim of glory; The glorified Ecclesia has fought a good fight."

These chapters will reveal the key-theme of the Apocalyptic development, and should prove of interest to all.

6—2 pm leaflet distr. of 10,000 circulars, from Eccl. Hall.

7—Exh: Bro. J. Knowles. Lect: Bro. R. Stokes, "God's view of moon exploration."

13-23—Special Annual Effort under leadership of Bro. G. Hawkins (see details this issue).

28—Exh: Bro. J. Martin. Lect: Bro. J. Knowles, "Bible covenants, The way to life eternal."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Waik. 352).

3,17—Life of Christ study 8 pm.

7—11 am Exh: Bro. C. Hollamby. 3 pm S.S. 7 pm Lect: Bro. I. McLean.

10,24—8 pm Elpis Israel.

14—Exh: Bro. J. Hodges.

21—Exh: Bro. B. Luke.

28—Exh: Bro. R. Hollamby.

Goodwin, "The divided Brotherhood." (Bro. R. Stokes).

14—Exh: Bro. S. Kingsbury. Lect: "Present politics and current religion to be replaced."

17—Special Lecture: Bro. G. Hawkins (Perth), 8 pm: "Current events proclaim Christ's coming is near."

18—Eureka study 8 pm at home Bro. C. Wigzell: Bro. D. McColl.

21—Exh: Bro. J. Martin. Lect: Bro. A. Wigzell, "The Middle East crisis, a warning and a hope."

25—Bible class at home Bro. R. Wearne: "The divided Brotherhood" cont.

28—Exh: Bro. D. Matthews. Lect: Bro. J. Luke, "Soon all nations will go to Jerusalem to worship the God of Israel."

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

7—Exh: & Lect: Bro. M. Ide, "What God requires of us."

12—8 pm Bible discussion: Bro. A. C. Dangerfield, "The doctrine of the atonement."

14—Exh: Bro. C. Wilson.

21—Exh & Lect: Bro. I. Dangerfield, "Rediscovering the Bible."

26—Discussion class: Bro. A. Dangerfield, "The atonement in daily living."

28—Exh: Bro. A. Cobbledick.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

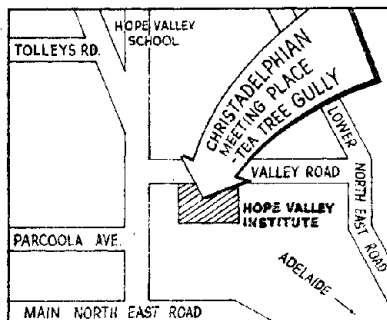
1—Ecclesial Picnic at Morialta Reserve, 10.30 am (See details this issue).

3—Meeting of S.S. Staff.

7—Exh: Bro. A. Cheek. Lect: Bro. R. Gore, "Divine education more essential than secular training."

10—Fraternal: "Our ecclesial responsibilities in 1971."

13—Outing at 2.30 pm, with evening activity.



FREE PUBLIC LECTURES - SUNDAYS 7PM.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

1—A.B. meeting at home Bro. A. Wigzell.

4—Eureka study at home Bro. G. Hyndman, 8 pm: Bro. D. McColl.

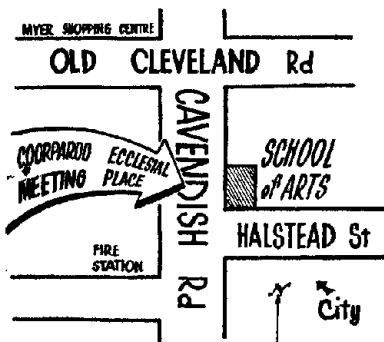
7—Exh: Bro. J. Luke, 3 pm: S.S. 7 pm Lect: Bro. I. Pitcher, "The Jews are God's true witnesses."

11—Study 8 pm at home Bro. A.

It is not for the rich to preach contentment to the poor. It is not for the poor to dictate generosity to the rich. It is for every man to preach the virtues which it is in his power to illustrate by his own example. If men would judge themselves and not their neighbours, more progress would be made.

- 14—Exh: Bro. P. Mansfield. Lect: Bro. H. P. Mansfield, "Why we claim Christendom opposes God's Truth."
- 15—Home study at 4 Lasscock Ave., Findon: "Current world events in the light of Bible prophecy."
- 16—Sisters Dorcas class.
- 17—Study: "The dynamic epistle of Jude" (Bro. H. P. Mansfield).
- 12—Study: "The pioneer writings & how to appreciate them."
- 19—Elpis Israel study: "A review of the first section."
- 20—Suburban youth evening.
- 21—Youth Aliyah Sunday. Exh: Bro. H. P. Mansfield. Lect: Bro. J. Berry, "The fall and rise of the Jewish nation."
- 24—Study: "Jude's urgent warning to the ecclesia today" (Bro. H. P. Mansfield).
- 26—MIC.
- 27—3 pm Distribution. 6 pm Fraternal Tea. 7.30 pm Bible marking: "The El Shaddai that appeared to Abraham" (Bro. G. Mansfield).
- 28—Exh: Bro. G. Mansfield. Lect: Bro. R. Krygger, "Why Jesus spake in parables."

- 18—Bible class: Bro. D. Watson, "Extracts from the Acts."
- 21—Exh: Bro. C. Rossow.
- 25—Bible class: Bro. J. Shepley, "Daily readings."
- 28—Exh: Bro. C. Steele. Lect: Bro. R. Miles.



COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 4,18—7.45 pm MIC in Progress Hall, Stanley St East.
- 6—Young people's evening at home Bro. R. Hermann, "How to use reference books in Bible study."
- 7—Exh: Bro. R. Hazell. Lect: Bro. R. Rock, "The Bible, Can we accept it?"
- 11,25—7.45 pm "Song of Solomon" study in Progress Hall: Bro. J. Higgs Snr.
- 14—Exh: Bro. T. Dawson. Lect: Bro. C. Bartley, "Dare to be a Christian and understand the sacrifice of Christ"
- 21—Exh: Bro. R. Hermann. Lect: Bro. S. Arthur, "The resurrection, not universal, but to those responsible."
- 26—7.45 pm Young people's evening in Eccl Hall, "This generation shall not pass till all these things be fulfilled."
- 28—Exh: Bro. J. Higgs Snr. Lect: Bro. D. McGahey, "Crisis in the Middle East and the purpose of God."

Queensland Ecclesias

Local Representative:

Ecclesias in Queensland requiring assistance in publishing matter or advising information for ECCLESIAL CALENDAR may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Telephone: 49 8562), who will be delighted to assist.

BOOVAL — Trades Hall, Nicholas St., Ipswich (Rec: Bro. J. Shepley, Box 5, P.O., Booval 4304)

- 4—7.45 pm Bible class: Bro. D. Watson, "The No. 24 in the Priesthood."
- 5,12,19,26—10 am Dorcas Class.
- 7—Exh: Lect 7.15 pm: Bro. C. Rossow.
- 8,22—7.45 pm MIC.
- 11—7.45 pm Daily Readings: Bro. R. Miles.
- 14—Exh: Bro. D. Watson. 7.15 pm Discussion evening.

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teratba rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 3—Ephesians study: Bro. J. Richards, "Praise for God's purpose" (Eph. 1:3-14).
 4,11,18,25—1st principles.
 7—Exh: Bro. J. Richards. (3 pm Cessnock Exh: Bro. G. Alchin). Lect: Bro. F. Ryan, "The trinity, a false basis for church unity."
 10,24—Amos study: Bro. H. Ryan.
 13—MIC (1) Bro. J. Richards, "E.I. pp 328-334"; (2) Bro. S. Lake, "Christen. Astry No. 8: The kingdom of God on earth"; (3) Bro. R. McRae, "Exhort."
 14—Exh: Bro. F. Ryan. 3 pm GES meeting. Lect: Bro. G. Alchin, "Death, the age-binding proof that Adam lived."
 17—Ephesians study: Bro. Richards, "Prayer and thanksgiving" (ch. 1:15-23).
 21—Exh & Lect: Bro. E. Spongberg, "The divine means of reconciliation."
 28—Exh: Bro. K. Whitehead. Lect: Bro. N. Davies, "Israel, the indestructible nation."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 7—7 pm Lect: Bro. J. Green.
 9—8 pm Ezra/Haggai study at 2 Bishop St, Newport: Bro. G. T. Darke.
 14—Lect: Bro. E. Spongberg, "The harmony of the Bible."
 21—Lect: Bro. C. O'Connor, "Can we leave religious instruction to priest or parson?"
 23—8 pm Apoc. class at 45 Adams St, Harbord: Bro. V. Hocking.
 28—Lect: Bro. B. Etherington, "Jesus Christ; The truth concerning his death and resurrection."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 3—GES meeting at home Bro. A. Russell.
 5,19—Bible class, home Bro. C. Hermann.
 7—Exh: Bro. A. Russell. Lect (Ballina): Bro. C. Hermann, "The Roman Catholic church in Bible prophecy."
 10—AB meeting at home Bro. C. Hermann.
 12—Bible class at home Bro. A. Russell.

ADAMSTOWN LECTURE ATTRACTED TEN FRIENDS

Bro. J. Ullman (Perth) delivered a special lecture at Adamstown following the Summer Bible School. 120 adults were present including 10 interested friends.

ADAMSTOWN STUDY CLASSES

Each Wednesday a special study is undertaken by Adamstown Ecclesia, and visitors are most welcome.

● Bro. H. Ryan leads a consideration of Amos: The Herdsman-Prophet. The dual message of judgment coupled with a prophecy of hope is emphasized. The godly remnant in the Israel-Ecclesia needed encouragement, and Amos stood forth to reveal the congruity between the impending over-whelming judgment, and God's long-standing promise of the stability of David's throne and the perpetuity and triumph of God's kingdom on earth. A most illuminating, thrilling, study.

● Bro. J. Richards, on the alternate Wednesday, is outlining the Epistle to the Ephesians in a verse-by-verse exposition. Having labored diligently in Ephesus, to establish a community of believers, Paul wrote the epistle to confirm them in the faith they had espoused in Christ, and to provide them with an exalted view of the love of God, expressed in His Son — and at the same time to fortify their minds against the "scandal of the cross".

These two complimentary studies are well worthy of support.

- 14—Exh: Bro. C. Leeson, Wyrallah Exh: Bro. A. Leadbeatter. Lect (Coraki): Bro. R. Window, "God will bury Russia in Israel."
- 21—Exh: Bro. J. Russell. Lect (Lismore): Bro. A. Russell, "Doctrine of the trinity not taught in the Bible."
- 26—MIC at home Sis. B. Denford.
- 27—Literature distr.
- 28—Exh: Bro. A. Leadbeatter.
- BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).**
- 4—Law of Moses class 8 pm at 356 Polding St, Fairfield.
- 5,19—1st princ. & Bible marking class 8 pm at 14 Caloola Rd, Pendle Hill.
- 7—9.30 am S.S. 11.15 am Exh: Bro. H. Ceiley. 7 pm Lect: Bro. E. Spongberg, "Eternal life God's future Gift, not a present possession."
- 11,25—Law of Moses study 8 pm at 22 Kendee St, Gr. Valley.
- 12—Jnr. Bible class 7.30 pm at 22 Kendee St, Gr. Valley: Bro. E. Baird, "Paul's shipwreck" (Acts 27).
- 13,27—Int. Bible marking class 4.30 pm, 96 Maxwells Ave, Gr. Valley.
- 14—S.S. Exh: Bro. K. Cook. Lect: Bro. D. Shaw, "God's promise to Abraham, David and you."
- 18—Hebrews class 8 pm at 356 Polding St, Fairfield: Bro. K. Cook.
- 21—S.S. Exh: Bro. J. O'Neill. Lect: Bro. J. Granter, "Evolution, a foolish delusion."
- 28—S.S. Exh: Bro. E. H. Baird. Lect: Bro. R. W. Sawell, "Salvation is of the Jews."
- CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).**
- 4—Corinthians Study: "Adultery & Incest" (ch. 5:1-5), Bro. B. Shaw. "Christ our Passover" (ch. 5:6-8), Bro. R. Croker.
- 7—Exh: Bro. J. Dawson. Lect: Bro. B. Bowen, "Infant sprinkling is not the one true baptism."
- 14—Exh: Bro. A. Pooley. Lect: Bro. E. Spongberg, "The atonement."
- 18—Corinthians study: Bro. R. Mansfield, "Paul's previous letter" (ch. 5:9-13). Bro. K. Jamieson, "Going to law" (ch. 6:1-6).
- 21—Exh & Lect: Bro. J. Mansfield sn, "Christ is coming to stay & to reign."
- 28—Exh: Bro. B. Bowen. Lect: Bro. B. Philp, "Noah's flood, a warning to this generation."
- GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).**
- 3—8 pm Isa. study: Bro. J. Dawson, "Woe to Assyria."
- 7—Exh: Bro. R. Pogson. Lect:
- 10,24—8 pm Elpis Israel class: Bro. A. Archer, "Prophecy of Habakkuk."
- 11,25—8 pm Workshop class: Bro.

THREE SPECIAL OCCASIONS AT GRANVILLE

Readers should note and, if possible, support the following activities:

Public Question Meetings

These two evenings have been arranged for a panel of brethren to answer questions which have been invited from the public, and forwarded to us in writing. They should prove intensely interesting and the support of members is requested—

- Frid. 26th Feb. 8pm at Wentworthville Community Hall, cnr Darcy Rd and Fyall Ave, Wentworthville.
- Mond. 1st March, 8pm at Kerslakes Convention Centre, cnr Spit and Ourimbah Rds, Mosman.

Special Effort — In The Footsteps Of Peter. (Leader: Bro. P. Pickering, Coburg)

This will be held over the weekend of 5-7th Studies will be held at 8 p.m. Friday, 3 p.m. and 7 p.m. Saturday, and the Sunday Exhortation and lecture. A Fraternal Tea is scheduled for 5 p.m. Saturday, to which brethren and sisters are invited.

- B. Bowen.
- 14—Exh: Bro. M. Bonner. Lect: Bro. B. Bowen, "The devil is not a fallen angel."
- 15—7.30 pm A.B. meeting.
- 17—8 pm Isaiah study: Bro. J. Dawson, "The secret of Immanuel's power."
- 21—Exh: Bro. D. Elliott. Lect: Bro. C. Byrnes, "Evolution, the modern delusion."
- 28—Exh: Bro. J. Granter. Lect: Bro. E. Mansfield, "A world in peace or pieces! The Bible explains."
- LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).**
- 3,17—Bible class on "Esther": Bro. B. McClure.
- 6—Young peoples class at home Bro. McClure: Bro. R. Pogson, "Kings."
- 7—Exh: Bro. K. Dawes. Lect: Bro. G. Denford, "Noah's warning for this generation."
- 9,23—Home study at Bro. Butters, "Elpis Israel."
- 10,24—Bible studv.
- 14—Exh: Bro. R. McClure. Lect: Bro. W. Britain, "Who are Christ's brethren today?"
- 18—MIC.
- 20—Young people's "Acts" class: Bro. M. McClure.
- 21—Exh: Bro. Van Rensburg. Lect: Bro. L. Ryan, "Israel versus Russia; The coming conflict" (slide illust.)
- 28—Exh: Bro. E. Spongberg. Lect: Bro. C. McGonigal, "The blessings of God's Kingdom on earth."

- PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dumrossil Ave, Carlingford 2118. Tel: 8716954).**
- 3,17—8 pm First princ. class: 66 Manor Rd, Hornsby.
- 6,13,20,27—8 pm Elpis Israel study: 140-142 Frederick Street, Lalor Pk.
- 7—Exh: Bro. G. Hatchell, Lect: Bro. R. Carr, "The Gospel; What it really is."
- 10,24—8 pm Malachi class at 32 Albion St.; Bro. Basil McClure.
- 14—Exh: Bro. N. Rice. Lect: Bro. B. McClure, "The True Bible steps to salvation."
- 21—Exh: Bro. G. T. Darke. Lect: Bro. S. Evans, "The Jews; God's true witnesses."
- 28—Exh: Bro. J. Mansfield Snr. Lect: Bro. Jn. Mansfield, "The atonement, or Why Christ died."
- RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).**
- 3—8 pm Bible class: Bro. D. Pogson, "Through infirmity of the flesh"—An introduction to a study of Galatians.
- 7—Exh: Bro. D. Gilmore. Lect: Bro. C. Russell, "The Gospel in the O.T."
- 10—Galatians study: Bro. D. Pogson, "Paul taught by revelation."
- 14—Exh: Bro. E. Spongberg. Lect: Bro. D. Yearsley, "The significance of Bible baptism."
- 17—Galatians study: Bro. Pogson, "Paul's authority equal to apostles."
- 21—Exh: Bro. J. Rosser. Lect: Bro. B.

REPORT ON AVOCA BEACH ECCLESIAL EFFORT

Supported by Bossley Pk and Yagoona Ecclesias (Sydney), the Avoca Beach brethren conducted a special lecture on December, 13th, in Legacy House, Gosford. This followed a combined Memorial meeting at which many of the Sydney ecclesias were represented.

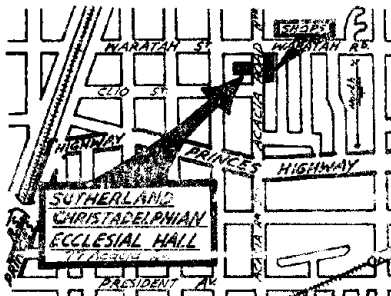
The lecture, given by Bro. Jim Rosser, was well attended by members from Sydney and Newcastle, and attracted eight interested friends. As a result, an "interested friends class" is being held alternate Saturdays, at Sis. Robson's home, Long Jetty. Leader is Bro. Garnet Alchin, and the class consists of four regular friends as well as brethren from the surrounding areas. During this year it is intended (God willing) to encourage others on the monthly postal course to attend the class, and to follow up other contracts received from advertising associated with the special lecture.

—Bro. J.G.

- Philp, "The problem of human suffering."
 24—Young brethren's night: Bro. V. Hocking, "The 10 commandments." Bro. D. Yearsley, "Follow God's way and inherit the earth."

SHAFTESBURY RD. — Barwood.
 (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 3—Bible class: Brn. G. Witney, V. Pounce, "Pointers along the way."
 7—Exh: Bro. J. Court. Lect: Bro. R. O'Connor, "Political turmoil, What chance peace?"
 10—Quarterly business.
 14—Exh: Bro. J. Drake. Lect: "What sought of man was Jesus Christ?" (Panel discussion: Brn. W. Pearce, W. Britain, J. Court, S. Dando).
 17,24—Study: "The book of Psalms" (Bro. M. Morgan).
 21—Exh: Bro. R. Mair. Lect: Bro. E. Russell, "The bowls of God's wrath (1)".
 28—Exh: Bro. J. Henry. Lect: Bro. E. Russell, "The bowls of God's wrath (2)".



SUTHERLAND — 77 Acacia Road,
 (Rec: Bro. E. J. Ritchie, 104 Cawarra Road, Caringbah 2229. Tel. 525 2337)

- 3—8 pm MIC.
 5,19—8 pm CYC at home Bro. E. Ritchie, "The epistles of John."
 7—Exh & Lect: Bro. W. Lapham, "God's plan of redemption."
 9—8 pm A.B. meeting.
 10,24—8 pm Apocalypse class: Bro. R. Pogson.
 14—Exh: Bro. E. Russell, Lect: Bro.

- J. O'Neill, "Go ye into all the world."
 17—8 pm Elpis Israel at home Bro. M. Kirkwood.
 21—Exh: Bro. R. Pogson. Lect: Bro. V. Hocking, "Baptism, its meaning and efficacy."
 28—Exh & Lect: Bro. G. S. Alchin, "The Gospel message for today."

**This space reserved for . . . ecclesia.
 But information not to hand!**

Our printing deadline is 15th of the month.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- Note: For trial period lectures commence at 3.30 pm.
 2,16—Elpis Israel at home Bro. H. Ceiley: Bro. R. Pogson, "Ch. 1 of Part 2."
 5,12,19,26—1st princ. class, at home Bro. W. Munro.
 6—7.15 pm Young peoples Daniel class: Bro. P. Rush.
 7—Exh: Bro. E. Spongberg. 3.30 pm, Lect: Bro. J. Gilmore, "God, the Father, the only true God."
 9,23—MIC.
 11—Commencement of Job Study: Bro. E. Spongberg, "Introduction to the Book of Job."
 14—Exh: Bro. B. Philp. Lect: Bro. G. Russell, "The Holy Spirit power of God and its work."
 20—7.30 pm Young peoples evening.
 21—Exh: Bro. E. Roberts. Lect: Bro. D. Shaw, "Jesus Christ, Son of man and Son of God."
 25—Study: Bro. E. Spongberg, "Job's righteousness put to the test" (ch. 1).
 28—Exh: Bro. G. O'Neill. Lect: Bro. E. Spongberg, "Jesus Christ, God's servant and sacrifice."

FORTHCOMING EFFORTS

Your Support Will Assist These Ecclesial Efforts (God Willing)

- February 11 — at Yagoona, New South Wales**
Study on "Job," under leadership Bro. E. Sponberg.
- February 13 to 23 — at Enfield, South Australia.**
Annual special effort involving all aspects of Ecclesial labor. Leader: Bro. G. Hawkins (Perth). Theme: "The historic signs of the times and their effect upon the Ecclesia", based on Rev. 9-11. The addresses will emphasize the need for purity, solidarity and unity of purpose within the Ecclesial sphere.
- March 12 to 14 — at Lilydale-Kilsyth, Victoria**
Weekend study on theme: "Christ in the '70s" see details this issue.
- March 6 to 7—at Lilydale-Kilsyth, Victoria**
Special week-end study effort.
- March 20 to 21 — At Sutherland, New South Wales**
Study: "The Drama of Resurrection" (Bro. Peter Pickering, Coburg).
- April 9 to 12 — at Launceston, Tasmania**
Study effort by Bro. E. Sponberg (Riverwood).
- April 24 to 25 — At Flemington Farm, Waipukurau, New Zealand**
Study weekend is arranged.
- May 15 to 23 — At Rathmines, New South Wales**
22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.
- June 12 to 14 — at Launceston, Tasmania**
CYC study weekend, based on "Hebrews Ch. 11."
- June 12 to 20 — At Brighton, South Australia**
Fraternal gathering and effort: "The Visions Of Glory" (Bro. J. Rosser).
- June 1971—at Tea Tree Gully, South Australia**
Annual special ecclesial study and proclamation effort.
- August 15 to 26 — at Woodville, South Australia**
Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).
- August 21 to 29—In New Zealand.**
N.Z. Spring School held at Taurewa, Mt. Ruapehu.
- August 28 to September 5, 1971 — at Rathmines, New South Wales**
23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.
- December 25 to January 7, 1972 — At Rathmines, N.S.W.**
24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.
- December 24, 1971 to January 6, 1972—In New Zealand.**
N.Z. Bible School.
- May 13 to 21, 1972 — At Rathmines, New South Wales**
25th Australasian BIBLE SCHOOL (Autumn)
- August 26 to September 3, 1972 — At Rathmines, N.S.W.**
26th Australasian BIBLE SCHOOL (Spring)
- December 23, 1972 to January 1, 1973 — At Rathmines, N.S.W.**
27th Australasian BIBLE SCHOOL (Summer)

G.P.A. NEWS

ALMOST THREE THOUSAND APPLICATIONS!

"God's hand is not shortened that it cannot save." It is obvious that the interest of the public can be aroused by the diligent application of the "laborers in the vineyard." The GPA has co-operated in this vital and urgent work dur-

ing the past years, and advises the following interesting details of activities in 1970:

2973 applications for literature were received and 3876 "Heralds" were despatched as a result. Of these, 360 further requests for the 12-month course of Heralds were attended to — making a total of 3180 Heralds posted to 520 people during the course of the year.

Bro. C. Beard, who is in charge of correspondence, dealt with 75 letters containing doctrinal and prophetic questions.

The "Digest of Truth" (published quarterly) enjoyed a distribution of 350,000 copies, two thirds of which contained pre-paid cards.

In addition, 50 copies of the book, "Key to the Understanding of the Scriptures," were supplied by special request.

These efforts, together with various special lecturing campaigns organized in association with ecclesias, have resulted in a number of baptisms, and GPA takes this opportunity to express appreciation for the co-operation both financially and actively of brethren and ecclesias in the extension of the Gospel.

SUNDAY SCHOOL NEWS

The **Christadelphian Sunday School Association** forwarded the following report of activities undertaken during 1970. Readers will be particularly interested in all aspects of instruction given to the young, especially in an age when the influence of the world challenges our spiritual vitality. May the excellent results of the past year be a stepping-stone to even greater emphasis on Sunday School work — both within the Ecclesia and at home — that our young are encouraged to "Remember their Creator in the days of youth."

A Rewarding Course

Throughout the past year, concluding with the Examination in September, Sunday Schools considered Stage 3 lessons of the Course, covering the period from David's Anointing to the conclusion of the Old Testament. Although this syllabus considered many aspects of the Scriptures not usually attempted in S.S. lessons, including such as Isaiah, Hezekiah and Ezekiel, it was generally conceded to be a very worth-while experience, benefitting teachers and students together.

The 1971 Course of instruction is Stage 4 in the S.S. syllabus, and concerns the life and times of Jesus Christ. Appropriately, the senior notes issued are entitled: **The Royal Majesty of the Kingdom** (supplies are available to Ecclesial Librarians and readers for 70 cents each). The lessons are arranged in chronological order, and include aspects of the life, death, burial and resurrection of the Lord.

The lessons have already been received enthusiastically. It is a wonderful subject; its drama and excitement is filled with outstanding instruction

as the Lord struggles against sin and triumphs over death.

Affiliated Schools

There are now 24 schools from five Australian States affiliated with the S.S. Association. Several other schools not affiliated, use the Association Notes and participate in the services offered. Approximately 1,200 scholars are in receipt of our Notes within Australia.

Correspondence Sunday School

This is handled by a staff of experienced and dedicated brethren and sisters in Adelaide. There are approx. 100 scholars throughout Australia receiving the services of the Correspondence School.

A highlight of the activity is the availability of dramatized tapes on some of the lessons throughout each year's syllabus. This adds realism to the lessons, and provides a very helpful contact to children isolated from the fraternalism of a Sunday School.

Personal Contact

Tentative plans are being made for

Bro. Keith Cook (Vice-President of the Assoc.) to visit Schools in several states during this year. He will meet teachers and scholars; review and discuss methods, and general aspects of the Notes, Projects, Examinations, etc. We are continuously reviewing the work, and are always glad to receive helpful suggestions from readers.

Overseas Activities

Assistance is given to Schools in Canada, USA, U.K., Sth Africa and New Zealand. Readers will be interested to learn, for example, that recently 1,000 Senior Notes, 600 Junior Notes, 300 Primary Notes, 300 Primary Activity Pads (for Stage 4) were freighted to Canada for disbursement throughout USA and Canada alone.

Primary Notes and Activity Pads are shipped in smaller numbers as they can be reprinted at short notice, as demand arises.

Additional Services Available

As well as providing Notes, Activity Pads, and Project Competitions in four divisions of S.S. work, the Asso-

ciation supplies a **Catalogue of Teaching Aids** to correspond with each year's syllabus.

Stage 4 lessons have a comprehensive selection of aids to help teacher and student. These include flannel-graphs, maps, atlas, slides, games and numerous miscellaneous items. The Stage 4 Order Form offers Schools a list of twelve different duplicated study notes on various aspects of the Word of God for use in senior classes or Ecclesial Bible studies.

The Sunday School Magazine

To forge a link of friendship between young people throughout the world, a bi-monthly Magazine, **God's Company**, is supplied in bulk free of cost to Sunday Schools. In its pages, are reviews of lessons taught, correspondence from scholars, details of S.S. activities, competitions and quizzes, with a pictorial supplement from time to time. Over 1,500 copies are currently circulated, and are available to all readers "young in heart"!

EXCELLENT RESULTS OF 1970 ASSOCIATION EXAMINATION

The Stage 3 Annual Examination was held on 27th September 1970, and was much bigger than the previous Exam. Most schools affiliated with the S.S. Association participated. 600 scholars in 14 divisions took part, and 42 Prizes were awarded. The average mark for the whole examination was 66%, and considering the detailed nature of the year's syllabus, and the fact that many of the lessons taught during the year were new to teachers and scholars alike, this was quite an achievement.

1970 Prizewinners

Baptised Div: 1. Russell Edgcombe (Enfield) 92%; 2. Grant Jolly (Cumberland) 91%; 3. Gabriela Mednyanszky (Woodville) 89%. **Div. 17:** 1. Penelope Pitt (Cumberland) 82%; 2. Judith Hadley (Granville) 75%; 3. Phillip Anderson (Enfield) 74%. **Div. 16:** 1. Carl Parry (Enfield) 98%; 2. Jennifer Hermann (Bellina) 92%; 3. Paul Gurd (Cumberland) 91%. **Div. 15:** 1. Jennifer Black (Woodville) 98%; 2. Anne Haustorfer (Perth) 97%; 3. Maxine Lund (Cumberland) 95%. **Div. 14:** 1. tie — Rosemary Clothier (Enfield) and Shirley Martin (Enfield) 95%; 2. Virginia Thiele (Cumberland) 93%. **Div. 13:** 1. Julianne King (Woodville) 98%; 2. Meredith Grainger (Enfield) 97%; 3. Stephen Mansfield (Woodville) 96%. **Div. 12:** 1. Susan O'Connor (Enfield) 98%; 2. Deborah Pogson (Yagoona) 97%; 3. Barry Burney (Enfield) 96%.

Div. 11: 1. Ruth Horgan (Enfield) 98%; 2. Rhonda Gurd (Cumberland) 97%; 3. Daniel Pogson (Yagoona) 97%. **Div. 10:** 1. Julie Ullman (Perth) 96%; 2. Andrew Knowles (Enfield) 91%; 3. Nola Haustorfer (Perth) 90%. **Div. 9:** 1. Sharon John (Perth) 98%; 2. Benjamin Newton (Perth) 97%; 3. Dana Brinkerhoff (Woodville) 96%. **Div. 8:** 1. Cheryl Tunnell (Woodville) 98%; 2. Jonathan Pogson (Yagoona) 96%; 3. Estelle Pitt (Correspondence) 94%. **Div. 7:** 1. David Carrol (Yagoona) 97%; 2. tie — Paul Mansfield (Woodville) and Catherine Knowles (Enfield) 96%. **Div. 6:** 1. Suzanne Goodwin (Woodville) 98%; 2. Donald Scott (Woodville) 94%; 3. Daryl Pitt (Woodville) 93%. **Div. 5:** 1. tie — Sharon Brinkerhoff and Phillip Mansfield (Woodville) 95%; 2. Ruth Mansfield (Enfield) 92%.

1970 PROJECT COMPETITION RESULTS

The project competition was embarked upon with great enthusiasm. A total of 346 projects were entered in all three sections, Senior, Junior and Primary, and 42 Association Prizes were awarded. The work linked parents with teachers and pupils so that the lessons under consideration in Sunday School are reinforced by home training.

1970 Prizewinners

PRIMARY PROJECTS: 5 yrs: 1. Danielle Mansfield (Cumberland); 2. Timothy Wassell (Yagoona); 3. Patricia Excell (Correspondence). 6 yrs: 1. Daryl Pitt (Woodville); 2.

Richard Ullman (Perth); 3. Andrew Weller (Cumberland). 7 yrs: 1. Carmel John (Perth); 2. Craig Frankham (Enfield); 3. Cherie Plant (Redcliffe). 8 yrs: 1. tie — Margaret Horgan

(Enfield) and James Mansfield (Campsie); 2. Cynthia Excell (Correspondence); 3. tie — Robert Munro (Enfield) and Mitchell Ebers (Riverwood).

JUNIOR PROJECTS: 9 yrs: 1. Sharon John (Perth); 2. Brett Arnold (Enfield); 3. Christine O'Connor (Enfield). 10 yrs: 1. Paul Grainger (Enfield); 2. Julie Ullman (Perth); 3. tie — Susan Stempel (Perth) and Mark Dennes (Riverwood). 11 yrs: 1. Lynette Mansfield (Campsie); 2. Ruth Horgan (Enfield); 3. tie — Jocelyn Coombe (Launceston) and Rosemary Beacham (Enfield). 12 yrs: 1. Adele Ull-

man (Perth); 2. Susanne O'Connor (Enfield); 3. tie — Valerie Martin (Enfield) and Maureen Stagg (Perth). 13 yrs: 1. Jamie Arnold (Enfield); 2. Debbie Coy (Riverwood); 3. tie — Margaret Richards (Adamstown) and Mark Parry (Enfield). 14 yrs: 1. Clody Coy (Riverwood); 2. Rosemary Clothier (Enfield); 3. Shirley Martin (Enfield). 15 yrs: 1. Mark Brown (Cumberland); 2. Debbie Moore (Perth); Gregory Black (Woodville); Timothy yrs: 1. Barbara Bath (Winston); 2. Philip Anderson (Enfield); 3. Judith Hadley (Granville).

Entries in the Project Competition were of a very high standard, and the Examiner of the Junior Project Competition has asked that the following scholars be acknowledged as submitting projects which were:

Highly Commended

9 yrs: Lorinda Gilmore (Riverwood); Sandra Beecham (Enfield). 11 yrs: Nell Stagg (Perth); 3. Stuart Gilmore (Riverwood). 17 Mansfield (Campsie); Valerie Johnson (Coorparoo); Roslyn Townsend (Redcliffe). 12 yrs:

Jenny Newton (Perth); Debbie West (Perth). 13 yrs: Jenny Townsend (Redcliffe); Ian Howe (Correspondence); David Burney (Enfield). 14 yrs: David Lund (Cumberland).

AN APPEAL TO PARENTS

We live in perilous days. Our young people need all the assistance we can give them that they may join with us in the race for immortality. The greatest heritage we can give our children is an understanding of God's Word. All other material or worldly advantage is insignificant when measured against this promise of an eternal inheritance in the kingdom of God.

Your assistance towards this objective is sought. We ask for your prayers, your support and your suggestions in this important work — to the end that Yahweh's glory may be extended to our young people in these closing days of the Gentiles.

—Christadelphian Sunday School Association

DAILY BIBLE READINGS FOR FEBRUARY 1971

Monday	1	Exodus	5, 6	The Psalms	58, 59	Romans	10, 11
Tuesday	2	.....	7, 8	.....	60, 61	.....	12
Wednesday	3	.....	9	.....	62, 63	.....	13, 14
Thursday	4	.....	10	.....	64, 65	.....	15, 16
Friday	5	.....	11, 12	.....	66, 67	Gospel of Mark	1
Saturday	6	.....	13, 14	.....	68	.....	2
Sunday	7	.....	15	.....	69	.....	3
Monday	8	.....	16	.....	70, 71	.....	4
Tuesday	9	.....	17, 18	.....	72	.....	5
Wednesday	10	.....	19, 20	.....	73	.....	6
Thursday	11	.....	21	.....	74	.....	7
Friday	12	.....	22	.....	75, 76	.....	8
Saturday	13	.....	23	.....	77	.....	9
Sunday	14	.....	24, 25	.....	78	.....	10
Monday	15	.....	26	.....	79, 80	.....	11
Tuesday	16	.....	27	.....	81, 82	.....	12
Wednesday	17	.....	28	.....	83, 84	.....	13
Thursday	18	.....	29	.....	85, 86	.....	14
Friday	19	.....	30	.....	87, 88	.....	15, 16
Saturday	20	.....	31, 32	.....	89	1st Corinthians	1, 2
Sunday	21	.....	33, 34	.....	90, 91	.....	3
Monday	22	.....	35	.....	92, 93	.....	4, 5
Tuesday	23	.....	36	.....	94, 95	.....	6
Wednesday	24	.....	37	.....	96, 99	.....	7
Thursday	25	.....	38	.....	100, 101	.....	8, 9
Friday	26	.....	39, 40	.....	102	.....	10
Saturday	27	Leviticus	1, 2	.....	103	.....	11
Sunday	28	.....	3, 4	.....	104	.....	12, 13

The ECCLESIAL LIBRARY

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily readings.

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).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.

or direct from Loges Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

● **Visible Hand of God.** Discusses the use of miracle by God in developing His purpose. Written in Bro. Robert's flowing style, it also contains a valuable index of subjects. 304 pages. Price: \$1.70, plus post.

● **The Law of Moses.** Helpful in explaining the beautiful principles of the law revealed in Exodus. Bro. Roberts refers to nearly every chapter of that book in his exposition, and expounds the Divine Law in its relation to the national and individual life of the believer. Price: \$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).

● **Epistle To The Romans.** A summary of the basic teaching of the epistle, by Bro. Carter. A helpful, interesting volume. Price: \$1.10 (plus post).

● **Other Versions.** These can add to the interest and excitement of the daily readings. Many are available, including RV (\$4), RSV (\$5), Rotherham's Emphasized (\$10), Moffat (\$3), 26 Translations of the N.T. (\$10), etc.

BIBLE SCHOOL NEWS

22nd AUSTRALASIAN BIBLE SCHOOL — At Lake Macquarie, Rathmines, N.S.W.

Autumn School - - May, 1971


Sponsored by Brighton (S.A.) Ecclesia

MAKE YOUR RESERVATIONS FOR MAY IMMEDIATELY!

Applications are flowing in for the May Bible School, and in order to ensure your accommodation, we recommend that you make immediate bookings. May is a delightful month at picturesque Lake Macquarie. An excellent program is being designed for this School, for the enjoyment and spiritual benefit of all attending. Make the Bible School a family holiday around the Word of God.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

15th to 21st May — At Rathmines NSW



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

You are a free agent. You can work in the interests of peace, or otherwise. If your ambition is to bring trouble upon your ecclesia and perdition upon yourself, then there is a sure and effectual way to go to work. Commence by severely discussing all the imperfections of the most influential and esteemed brethren, and argue that they take too much on themselves. Then whisper into the ears of a few position-aspiring unsuitables that they are being kept back. Endeavor next to introduce an assortment of unhinging questions. Try to keep the meeting in a state of ferment, either over some irritating profitless doctrine or some trifling personal affair. Oppose, for the sake of opposing, the decisions of your ecclesias. With the cuteness of the serpent sow on every possible occasion the seeds of discord and discontent. Be continually grumbling; always make yourself unpleasant; never allow an evil act or word against yourself to go unnoticed or unavenged. Aim at getting yourself appointed to some necessary work and then show negligence in carrying it out. At all times stand right in the way when something requires to be done and you yourself have not the ability or mind to do it. Never fail to speak lightly of the profitability of the meetings and of the recognized daily reading of the Scriptures. But do not forget that for all these things God will bring you into judgment. "It is a fearful thing to fall into the hands of the living God," and ecclesia-wreckers will surely discover that it is so. (ATJ)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

BAPTISMS

Baptism is an act of dedication to the things of God. It was the call of John Baptist to a nation sunken in the ocean of indifference and apathy, and from his work, there developed a people awaiting the coming of Messiah. It is the call of the Ecclesia today in the labor of the Truth, to develop in these last times a faithful community awaiting the coming of the King. We are delighted to record the following baptisms:

Brighton: **Mr. Frederick H. Anderley** (Feb. 8th), an interested friend. (see reference in section "Introducing the Ecclesias" this issue).

Clayton: **Mr. Ross and Mr. Phillip Coad** (Oct. 21st), sons of Bro. and Sis. Alan Coad.

Cumberland: **Miss Sue Richardson** (Feb. 16th), daughter of Sis. Richardson.

Enfield: **Mr. and Mrs. Pettite and Mr. and Mrs. Forster** (Feb. 20th), baptised during the Annual Special Effort.

Mt. Hawthorn: **Mr. A. Maycock** (February 5th).

Perth: **Miss Joyce Jose** (Feb. 6th).

Sutherland: **Mr. Ron Steel** (Dec. 14th), son of Bro. and Sis. Roy Steel. **Mrs. M. Collis** (Jan. 19th), wife of Bro. G. Collis. Both baptisms conducted at National Park River.

TRANSFERS

The following members have accepted responsibility in supporting the work of the Truth in a different locality:

To Brighton: **Sis. Sue Lewis** (from N.Z.); **Sis. Joy Shields** (from Lake-mba).

To Caulfield: **Bro. & Sis. S. Finnia** (from Clayton).

To Clayton, Vic.: **Bro. and Sis. Ian Deavon** (from McKinnon).

To Cumberland: **Sis. Meredith Seales** (from Frankston); **Sis. Mary Day** (from Launceston).

To Enfield: **Bro. and Sis. G. Churches** (from Coburg, Vic).

To McKinnon, Vic.: **Sis. Elizabeth Terrell** (nee Amott — from Launceston).

To Mt. Hawthorn: **Bro and Sis. A. Payton** (from Perth Central).

To Perth: **Bro and Sis. G. Fergusson** (from Busselton, W.A.—country area).

To Ringwood, Vic.: **Bro. & Sis. N. Styles** (from Pennant Hills).

To Riverwood: **Bro. & Sis. Bruce Shaw** (from Campsie).

To Yagoona: **Bro. & Sis. Richard Dwyer** (from Wellington, N.Z.).

DISFELLOWSHIP

It is with regret that Coorparoo Ecclesia advises the Brotherhood that it has been necessary to refuse fellowship to **Bro. R Johnson** because of his failure to heed repeated warnings concerning disorderly walk. We hope that this may prove of a temporary nature, and that restoration will occur before the coming of the Lord.

ENGAGEMENTS

It is delightful to note the following engagements as young people prepare themselves for a united walk:

On Jan. 2nd, **Bro. Ronald Burke** (Enfield) and **Sis. Susan Moore** (Perth) were engaged.

MARRIAGES

Our congratulations are extended to the following, who enter upon the solemn step of marriage. Such a union is divinely ordained for the benefit of the saints, that they may appreciate the principles involved in the greater marriage to come.

March 6th: **Bro. Colin Jeffress** (Brighton) and **Sis. Judith Black** (Woodville).

March 13th: **Bro. Robert McClure** and **Sis. Roslyn Gilham** (Granville).

DEATHS

The frailty of this mortal existence is again noted in the report of the death of members of the Household. We are, however, a privileged people inasmuch as the Word of Comfort provides a hope of the future, when, at the resurrection of the dead, those who have succumbed to the grave, will arise to meet the Lord.

We extend our sympathies to the families of the following:

Brother Gore (Snr.) of the Adelaide Ecclesia, died 23rd January. He was well-known for his quiet disposition and steadfast support of the meetings. Having been baptised on 14th February 1935, he spent 36 years in the service of the Master, and was aged 86 at the time of death. Unfortunately he suffered a constant deterioration in health some months previously, but always maintained confidence in the hope of the future.

Brother Alf Bailey (Coorparoo) died on February 10th.

May he who is the "resurrection and the life" speedily appear!

ECCLESIAL ACTIVITIES

During MARCH 1971 (God willing)

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: **Bro. H. T. Hall**, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

3,24—Bible marking at home Bro. S. Finnin.

7—9.30 am SS & Snr. study. 11 am Exh: Bro. N. Styles.

12—Elpis Israel at home Bro. H. Hall.

14—SS & Snr. Study. Exh: Bro. E. Munro.

21—SS & Snr. Study. Exh & 3.30 pm Lect: Bro. J. Rosser, "Israel confronts Russia, followed by Divine intervention."

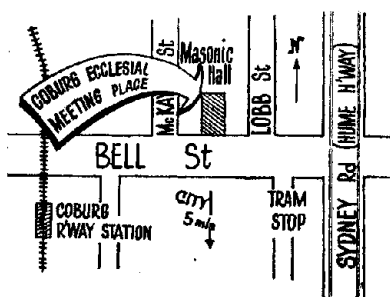
28—SS. Exh: Bro. R. Terrell. 3.30 pm Lect: Bro. S. Finnin, "Jerusalem, Capital city of the coming age."

31—Elpis Israel at home Bro. B. Stevenson, 41 Littlewood Street, Hampton.

STUDY WEEKEND IN MELBOURNE

Clayton and Mt. Waverley Ecclesias are joining in a combined family study weekend at "The Ferns" Guest House, Healesville, from Friday 5th to Monday 8th March. Theme will be **THE LIFE AND TIMES OF EZRA & NEHEMIAH**, and study leaders are: Bro. E. Fletcher (Clayton), and Bro. R. Ashford (Mt. Waverley).

— H.I.



COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwin St.,
Templestowe 3106. Tel: 84 61458)

- 4,18—8 pm Eureka class at 47
Finlayson St., Doncaster W.
- 6,20—Romans class 8 pm at 72
Wood St., Templestowe.
- 7—Exh: Bro. R. J. Kershaw. 9.30
am S.S. & Elpis Israel class.
- 9—Bible class 8 pm at 2 Horton
St., Reservoir; Bro. P. Kennedy,
"Calling sinners to repentance;
The new wine of the covenant
(Lk. 5:27-34)."
- 14—SS & El. Exh: Bro. W. Dodson.
- 21—SS & El. Exh: Bro. R. Magennis.
- 23—Bible class 8 pm: Bro. M. Islip,
"Healing the impotent Israelite;
Searching the Hebrew scriptures
(Jn. 5)."
- 28—SS & El. Exh: Bro. S. Snow.

**LILYDALE-KILSYTH — Memorial
Hall, Mt. Dandenong Rd, Kilsyth**
(Rec: Bro. C. Drewitt, Lot 17, Alfred
Street, Lilydale 3140).

- 4—Study at home Bro. R. Saxon,
92 Victoria Rd: Bro. D. Smiley,
"The four beasts of Daniel's

- prophecy."
- 7—11.15am Exh: Bro. S. Brake.
7.15pm Gospel Address: Bro. R.
Saxon.
- 12—14: Special study weekend (see
details below)
- 18—Study at home Bro. P. Smith:
Bro. R. Saxon, "Our fellowship."
- 21—Exh: Bro. R. Blackbourne. Lect:
Bro. D. McCallum, "Evolution, a
hoax."
- 28—Exh: Bro. A. Galbraith. 7.15pm
Worship evening.

MOE — Library Hall, Yallourn.
(Rec: Bro. G. S. Howe, Box 59,
Yarragon. 3823. Tel. Yarragon 141).

- 3,17,31—8 pm Study at home Bro.
Burrage, 6 Langford St: "The
power of words and the power
of reason."
- 7—1.30 pm Exh: Bro. Ian Chalmers.
- 9,23—2 pm Bible class at home
Bro. G. Howe: "The glory of the
Son of God."
- 12,26—8 pm Bible class at home Bro.
Burrage.
- 21—1.30 pm Exh: Bro. Don Gal-
braith. 4 pm Youth fellowship
class at home Bro. O. Smith,
Glengarry: "Elpis Israel."

**PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd, Werribee 3030)**

- 2—Study at 670 Pascoe Vale Rd,
Glenroy: Bro. D. Goodman,
"Zechariah; The golden candle-
stick and two olive trees."
- 7—Exh: Bro. H. Hughes. Lect: Bro.
C. Gee, "Israel."
- 14—Exh: Bro. P. Morgan. Lect: Bro.
B. Jones, "What the world is
coming to."

AT LILYDALE-KILSYTH — A FRATERNAL WEEKEND

Based on the theme: "Christ in the '70s," the Ecclesia will sponsor a special effort as follows:

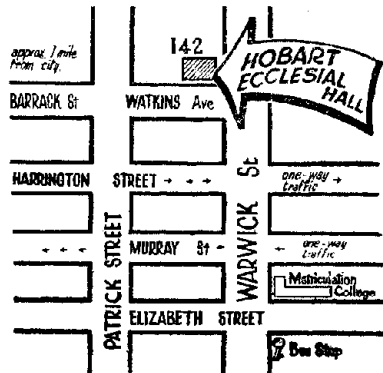
- Friday 12th, 8 p.m.—"Christ who liveth in me." The personal experience of the risen Lord in our lives. (Bro. A. Wade).
- Sat. 13th, 2.30 p.m.—"Let no man despise thy youth". The responsibility and privilege of youth in the Truth. (Discussion: Bro. A. Wade).
- Sun. 14th, 11 a.m.—Exhortation: Bro. R. Bray, "Come unto me all ye that labor" The comfort of true discipleship. ● 3 p.m. Discussion: Bro. A. Wade, "Be ye therefore separate". The Christian's relationship to the world. ● 7.30 p.m. Gospel address: Bro. Barry Jones, "Unless those days be shortened." The Gospel message together with a film on pollution. Brethren and sisters are invited to support this activity.

- 16—Zechariah class: Bro. E. Crouch, "Visions of the flying roll and ephah."
- 21—Exh: Bro. P. Pickering. Lect: Bro. P. Galbraith, "Babylon."
- 28—Exh and Lect: Bro. J. Ratcliffe, "Egypt."
- 30—Zechariah study: Bro. I. Chalmers, "The four chariots." Bro. F. Karpala, "The Branch."

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 1—Joint ecclesial picnic with L'ton Ecc., at Campbelltown.
- 2,9,16,23,30—Bible class 7.45 pm.
- 3,17,31—10 am Dorcas class.
- 4,18—Nazareth Revisited study in homes, 7.45 pm.
- 5,19—Junior CYC, 7.15 pm.
- 7—9.30 am SS. Exh & Lect: Bro. G. Dangerfield (L'ton), "The events that take place at Christ's return."
- 11,25—Study classes.
- 12—Snr. CYC 7.15 pm: "Significance in colors and numbers (6,7; Blue)."
- 13—Sunday School picnic at National Park, 10.30 am.
- 14—SS, Exh: Bro. H. E. Taylor. Lect: Bro. S. J. Taylor, "The Word of God offers hope and comfort."



- 21—SS. Exh: Bro. R. H. Herron (L'ton). Lect: Bro. E. Harrington, "Humble yourselves in the sight of the Lord and he shall lift you up."
- 26—7.15 pm Snr. CYC: "Significance of the goat as a peace offering."
- 28—SS. Exh & Lect: Bro. R. Ross (L'ton sub.): "Heaven and hell."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 3—7.45 pm Bible class: "Key words of the New Testament." Bro. J. Bracey: "Pistis (Faith)." Bro. G. Dangerfield: "Elpis (Hope)." Bro. H. Day: "Agape (Charity)."

COMBINED GATHERING AT MOE

The January effort with Moe/Coburg Ecclesias was particularly enthusiastic, as brethren and sisters gathered to consider "The Temple of Ezekiel's Prophecy" presented by Bro. S. Snow. Bro. P. Cresswell spoke on "A Brief Look at Britain," and outlined the Ecclesial situation of the last days. All who attended were appreciative of the opportunity thus presented.

AT CAULFIELD: SPECIAL STUDY EFFORT

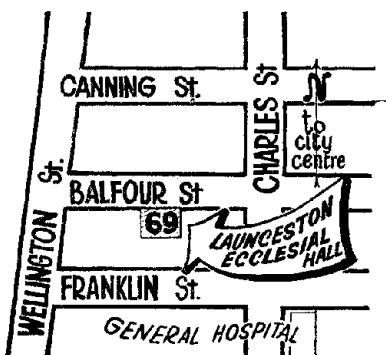
A week's effort, under leadership of Bro. J. Rosser (Riverwood) will be held at Caulfield from March 19-25th. Theme is: "Vision of Glory,"

★ Friday, 19th—8 pm at 41 Littlewood St, Hampton: **The Crowning of the High Priest.** The events of Zech. 3 considered as event and type.

★ Saturday, 20th—3.30 pm.

— **The Priest is Crowned as King** (ch. 6). How the two offices are combined in one person. 5 pm — Basket Tea at hall. 7 pm — **The King-Priest in Glory** (Isa. 6). The magnificent future in politics and religion.

★ Sunday, 21st—11 am Exhort. 3.30 pm — Lecture: **Israel Confronts Russia, Followed by Divine intervention.** 5 pm — Basket tea. 7 pm — Final study: **House of Prayer for all Nations** (Isa. 56). How the work of the Saints will extend from Jerusalem and convert all peoples.



- 5,19—Study: "Temple of Ezekiel's prophecy."
- 6—CYC, Studies from Ruth. Bro. W. Fleming, "Ruth 1." Bro. D. Day, "ch. 2-4."
- 7—9.30 am SS & El class. 11 am Exh: Bro. H. Day. 7 pm Lect: Bro. C. Blanch, "The promised inheritance to be on earth."
- 10—7.45 pm MIC: Bro. D. Seaman, "The beloved physician." Bro. C. Blanch, "Titus, my own son in the faith."
- 11,25—7.45 pm Dorcas class.
- 12,26—Study: "Last days of Judah's commonwealth."
- 14—SS & El. Exh: Bro. G. Dangerfield. Lect: Bro. D. Case, "What is the world coming to?"
- 17—7.45 pm Study: Bro. R. Herron Jn: "Divine guidance along the pathway of life; Exposition of Psa. 37."
- 20—CYC studies on Daniel. Bro. G. Dangerfield, "Man looketh on the outward appearance." Bro. P. Blanch, "God looketh upon the heart."

- 21—SS & El. Exh: Bro. K. Niejalke. Lect: Bro. H. Day, "Death; the wages of sin not the gateway to glory."
- 25—7.45 pm Dorcas class.
- 28—SS & El. Exh & Lect: Bro. J. Kershaw, "Resurrection is certain for the just and unjust."
- 31—7.45 pm Study: Bro. D. Case, "Journey to God's rest (and pt. 2)." Examining the journey: Num. 10:22.

South Australian Ecclesias

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St. Sth. Brighton 5048. T-l: 96 7919).

- 1—Sign class at home Bro. N. Angrove: "1 Cor. 14."
- 4—Acts class at home Bro. G. Mee, 3 Wingate Ave., Edwardstown: Bro. B. Luke, "I have much people in this city (ch. 18:1-11)."
- 6—Young folks: Bro. G. Mee, "The spirit of the Pioneers; Bro. Roberts."
- 7—Exh: Bro. J. Martin. Lect: Bro. J. Elton, "Sin; Its cause and cure."
- 8—Sign class at home Bro. S. Bailie, "2 Cor. 10,11."
- 9—Morphet Vale 1/Friends Class: Bro. R. Thiele, "Belief and baptism; God's way to salvation."
- 10—Study at home Bro. K. Gore, 12 Bells Rd, Glengowrie: Bro. T. Hodpe, "Zephaniah; A message of hope — The nations unified, Israel sanctified, Yahweh glorified."
- 14—Exh: Bro. R. Stokes. Lect: Bro.

TWO SPECIAL NIGHTS AT BRIGHTON

March 19th—Annual Jewish Night

A prominent Israeli speaker has been engaged to speak upon current affairs in the land of Israel, supported with color film. This will bring to attention some of the dramatic events of our day, in accordance with Bible prophecy. A very interesting evening should result.

March 26th—Annual Brighton City Hall Lecture

Speaker will be Bro. J. Martin, and his theme: "Armageddon, Certain and Near". The City Hall comfortably seats about 500 — a far greater number than the small group of Brighton members, and therefore the support of others is sought. It is believed that this lecture will be of interest to the public, and considerable advertising is being implimented.

- C. Lean, "The Bible states all souls die at death."
- 16—A.B. meeting at home Bro. B. Luke, 1 Abbotshall Rd., Hawthorn.
- 18—Acts class: Bro. B. Luke, "Delivered from Judgment — On to Ephesus, Jerusalem and Antioch (ch. 18:12-22)."
- 19—Special Inter-ecclesial Jewish night at Pioneer Hall, cnr. Morphett Ave. and Sturt Rd, Warradale.
- 20—Lit. distrib. for Brighton Town Hall lecture.
- 21—Exh: Bro. P. Weller. Lect: Bro. D. Beale, "God's promise of life in the garden of Eden."
- 22—Sign class at home Bro. T. Cowley, "Luke 13,14."
- 23—Morphet Vale 1/Friends class at home Bro. A. Cowley: Bro. R. Russell, "Man does not have an immortal soul."
- 24—Prophets study at home Bro. J. King, 6 Winns Rd, Blackwood: "Evolution, Science falsely so called" (Bro. S. Kingsbury).
- 26—Annual Brighton City Hall lect: "Armageddon, Certain and Near." (Bro. J. Martin).
- 28—Exh: Bro. A. Pitcher. Lect: Bro. J. Knowles, "God's promises to Abraham, Isaac, Jacob and You."
- 29—1/Friends class at home Bro. R. Pillion, 47 Railway Tce., Warradale: Bro. K. Hill, "How and why the Sabbath should be kept."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1,15,29—8 pm Christendom Astray; at home Bro. A. Gibbins, Kingswood.
- 3—8 pm Elpis Israel study: Bro. P. Weller, "The call of Moses (pp. 288-292)."
- 4—2 pm Sisters class. 8 pm A.B. meeting.
- 7—Exh: Bro. A. Hill. Lect: Bro. J. Siviour, "How you can live for a 1,000 years."
- 8—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward

- St., Clarence Gdns: Bro. R. Abel, "Creation or evolution."
- 10—8 pm study 1st Thessalonians: Bro. Murray Lund.
- 11,25—MIC 8 pm.
- 12,26—8 pm Young peoples class: "Hebrews ch. 11."
- 13—Sunday School outing.
- 14—Exh: Bro. S. Cattermole. Lect: Bro. R. Thiele, "Christ went to hell; Where and what is it?"
- 17—8 pm E.I. class cont: Bro. P. Weller, "God remembers His covenant (pp. 288-292)."
- 18—2 pm Sisters class.
- 20—8 pm Suburban young peoples class.
- 21—Exh: Bro. J. Luke. Lect: Bro. P. Weller, "Who are the saints?"
- 24—8 pm Bible marking: "The Edenic covenant; Basic teaching of the atonement."
- 27—Young peoples outing and study.
- 28—Exh: Bro. P. Weller. Lect: Bro. D. Brumby, "Why Christadelphians claim to possess the One Faith."
- 31—E.I. class cont: Bro. P. Weller, "Neither hast Thou delivered Thy people (pp. 288-292)."

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112. Tel. 45 4337).

- 4—Study: Bro. R. Abel, "Nehemiah, man of prayer and action."
- 6—8 pm MIC.
- 7—Exh: Bro. R. Hornsby. Lect: Bro. D. Evans, "The key to history; Babylon versus the Kingdom of God."
- 8—7.45 pm Dorcas class.
- 11—Study: Bro. G. Mansfield, "Malachi, the prophecy during Nehemiah's absence from Jerusalem."
- 14—Exh: Bro. W. Stephenson. Lect: Bro. I. Topham, "Why God's servants do not participate in politics."
- 18—Study: Bro. G. Mansfield, "The dramatic exhortation of Malachi at the time of the end!"
- 21—Exh: Bro. B. King. Lect: Bro. J. Berry, "The real meaning of the term, The Word Became Flesh."
- 25—Study: Bro. D. McColl, "Reve-

- lation: The Lord's personal message."
 28—Exh: Bro. R. Krygger (Woodville). Lect: Bro. S. Kingsbury, "Evolution, hoax of the century" (illust.)

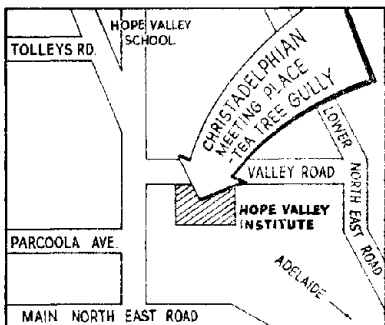
ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 2,16—8 pm Life of Christ study: Bro. J. Knowles.
 3—11 am Sisters class.
 5,19—Youth group study 8 pm.
 7—Exh: Bro. R. Stokes. Lect: Bro. H. P. Mansfield. "The communist Papacy in Bible prophecy."
 9,23—8 pm Law of Moses study: Bro. J. Martin.
 14—Exh: Bro. R. Abel. Lect: Bro. K. McDermott, "The earth; Abraham's future inheritance."
 21—Exh: Bro. K. Martin. Lect: Bro. J. Martin, "The kingdom of God on earth; What a glorious picture of things to come!"
 28—Exh: Bro. J. Martin. Lect: Bro. Des Manser, "The Old Testament, essential foundation for the new."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Walk. 352).

- 7—Exh: Bro. J. Lunn. 3pm SS. 7pm Lect: Bro. M. S. Lunn.
 Wednesdays: Alt. study on "Life of Christ," and "Elpis Israel."
 14—Exh: Bro. A. McLean.

- 16—3pm Dorcas class.
 21—Exh: Bro. M. Ide (Adelaide)
 28—Exh: Bro. B. G. Hollamby.



FREE PUBLIC LECTURES - SUNDAYS 7PM.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 1—8 pm A.B. meeting at home Bro. Temple.
 4—8 pm Eureka class at home Bro. A. Whitehead.
 7—Exh: Bro. J. Knowles. Lect: Bro. P. Weller, "The parable of the rich man and Lazarus explained."
 11—8 pm Bible study class at home Bro. B. Pearce.
 14—Exh. Lect: Bro. D. Matthews, "Hell torments and purgatory are not Bible teachings."
 17—8 pm I/Friends class at home Bro. A. Goodwin.

SERIES ON "ATONEMENT" AT CUMBERLAND

Following the Youth Conference, Cumberland Ecclesia has arranged four special nights on "The Doctrine of the Atonement," to be given by Bro. J. Martin. The meetings are designed to demonstrate the power and purpose of the sacrifice of Christ, and will develop from the Fall of Adam and Eve to the wonderful teachings of the Law, Psalms and Epistles on the Divine System of Reconciliation. The evenings are scheduled for:

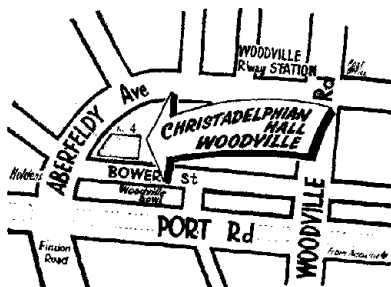
- Mon. 24th May — "By one man sin entered into the World (Rom. 5)."
 Wed 26th May—"God manifest in Christ; The answer to the problem of sin (Mat. 1)."
 Fri. 28th May—"The atonement in the Law, Prophecy and Psalms (Psa. 69)."
 Sat. 29th May — "The atonement in action (Rom. 8)."

The effort will conclude with words of exhortation on Sunday, 30th. It is hoped many brethren, sisters and young people attending the Youth Conference will stay for the following week and enjoy the spiritual benefits of this study. Any requiring accommodation can obtain this by writing The Recorder, Cumberland Ecclesia, Box 15, Daw Park P.O., S.A. 5041.

- 18—8 pm Eureka class at home Bro. D. Matthews.
- 21—Exh: Bro. A. Wigzell. Lect: Bro. D. McColl, "Evolution a theory; Creation a fact."
- 25—8 pm Bible study at home Bro. S. Kingsbury.
- 28—Exh: Bro. J. Berry. Lect: Bro. J. Martin, "Life eternal only possible after resurrection."

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 7—Exh & Lect: Bro. B. Luke (Brighton), "The Middle East Crisis."
- 12—8 pm Bible discussion: Bro. P. Hurn (Adelaide), "The Christian relation to the State."
- 14—Exh: Bro. F. Peden.
- 21—Exh & Lect: Bro. K. Provis, "Divine light for this age of darkness."
- 26—Bible disc: Bro. P. Hurn, "Separateness in Christ."
- 28—Exh: Bro. G. Nitschke.



WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 1—Teachers meeting.
- 2,16,30—Sisters' Dorcas class.
- 3—7.45pm Study: "A Review of the Life of Christ" (Bro. H. P. Mansfield).
- 5—Eureka class: "Highlights from the Apocalypse" (Bro. J. Berry).
- 6—Marriage of Bro. C. Jeffress and Sis. J. Black.
- 7—Exh: Bro. F. King. Lect: Bro. A. Dangerfield, "Egyptian policies and their destiny".
- 8—7.30pm A. B. meeting.

- 10—Study: Bro. H. P. Mansfield, "The Lord's warning concerning Leaven" (Lk. 12:1-59).
- 12—Elpis Israel study: Bro. R. Jerrow, "The glory of the cherubim (p. 148-152)."
- 13—S.S. outing 2.30 p.m. Evening activities.
- 14—Exh: Bro. J. Berry. Lect: Bro. J. Knowles, "The purpose of the Holy Spirit Gifts; Are they available today?"
- 15—Home discussion at 4 Lasscock Ave, Findon: Bro. C. Wigzell, "The Jews are God's people and have a wonderful destiny."
- 17—Life of Christ study cont: "The stain Galileans and the doomed fig tree."
- 19—MIC.
- 20—Suburban young peoples evening
- 21—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Martin, "Armageddon; Why and when it will happen."
- 24—Life of Christ study cont: "The bowed woman healed" (Lk. 13 10-21).
- 26—Eureka study: Bro. J. Berry, "The events of Rev. 14."
- 27—3 pm Literature distr. 7.30pm Bible marking: "The Names and Titles in Genesis."
- 28—Exh: Bro. R. Stokes (Enfield). Lect: Bro. C. C. Wigzell, "For the hope of Israel I am bound with this chain!"
- 31—Life of Christ study: "The Lord at the Feast of Dedication."

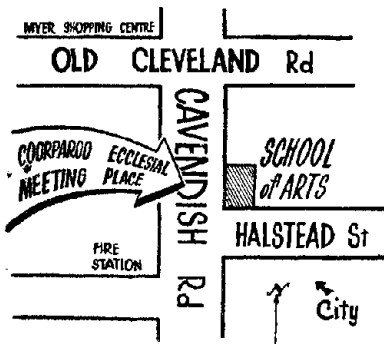
Queensland Ecclesias

Local Representative:

Ecclesias in Queensland requiring assistance in publishing matter or advising information for ECCLESIAL CALENDAR may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Telephone: 49 8562), who will be delighted to assist.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 4,18—7.45 pm MIC in Progress Hall, Stanley St. East, Coorparoo.



- 6—Young peoples activities.
- 7—Exh: Bro. C. Venn. Lect: Bro. R. Bailey, "Ominous moves in Europe; Prelude to Armageddon."
- 11,25—7.45 pm Song of Solomon study: Bro. J. Higgs (Progress Hall).
- 14—Exh: Bro. R. Rock. Lect: Bro. R. Hermann. "Need a christian be baptised?"
- 20—3 pm Young peoples activity with Redcliffe Ecc., followed by evening in Redcliffe Hall.
- 21—Exh: Bro. D. McGahey. Lect: Bro. J. Higgs, "Man's only hope since Eden; Immortal life at Christ's return."
- 26—Young peoples evening in Ecc. Hall: Bro. R. Evans, "Christadelphian youth in the modern world."
- 28—Exh: Bro. R. Evans. Lect: Bro. S. Arthur, "Which — The Bible or Rome?"

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

- 3,17,31—Sisters class at home Sis. D. Crew.
- 7—9 am S.S. 11 am Exh: Brn. Crew, Pryde. Lect: Bro. Higgs, "Armageddon, the gathering storm."
- 4,11,18,25—7.30 pm Bible class.
- 14—S.S. Exh & Lect: Bro. J. Luke, "Christ's death and your salvation."
- 21—S.S. Exh: Bro. J. Luke. Lect: Bro. R. Plant, "Christ's return to subdue the nations."
- 27—7.30 pm Bible Marking Class.
- 28—S.S. Exh: Bro. R. Hermann. Lect: Bro. R. Evans, "Should we observe Saturday or Sunday?"

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Terah Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1—A. B. meeting.
- 3—Ephesians study: Bro. J. Richards, "Christ's brethren exalted (ch.2:1-10)"
- 4,11,18,25—1st princ. class.
- 7—Exh: Bro. G. Alchin. Lect: Bro. J. Richards, "Russia's end: Annihilation in Israel." (3pm Cessnock Exh: Bro. N. Davies.)
- 10—Half-yearly business meeting.
- 13—MIC (1) Bro. S. Lake, "Elpis Israel ps 334-337." (2) Bro. J. Goodard, "Christendom Astray No. 9; The warrior-king promised to Abraham". (3) Bro. K. Whitehead: Exhort.

STUDY WEEK AT WILSTON ECCLESIA

Bro. J. Luke (Cumberland) is visiting Brisbane for an effort at Wilston on **March 13-21st**. Theme is: **Events from the Life of Jesus**, and details are:—

- Sat. 13th — "The Temptation of Christ."
- Sun. 14th — Exhortation and Lecture.
- Tue. 16th — 7.30 p.m. study: "Faith and Miracle".
- Thu. 18th — 7.30 p.m.: "The gathering storm in the shadow of the cross."
- Sat. 20th — 7 p.m.: "The laborers in the Vineyard."
- Sun. 21st — Exhortation.

The enthusiastic interest of brethren and sisters at this effort will be of encouragement to the Wilston Ecclesia. The subject is an important one, and its impact upon the individual believer, is considerable.

- 14—Exh: Bro. H. Ryan. 3pm GES mtg. Lect: Bro. K. Whitehead, "Seventh-day observance; 1900 years obsolete."
- 17,31—Amos study: Bro. H. Ryan.
- 21—Exh & Lect: Bro. G. T. Darke, "British Israelism refuted by the Bible."
- 24—Ephesians study: Bro. J. Richards, "Unity in Christ (ch.2:11-22)."
- 28—Exh: Bro. F. Ryan. Lect: Bro. E. Witton, "When will all nations worship at Jerusalem?"

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 7—Lect 7pm: Bro. B. Philp, "The book of Genesis; foundation of truth."
- 9—8pm Ezra/Haggai study at 2 Bishop St, Newport: Bro. G. T. Darke, "The glory of the future Temple (Haggai's 2nd prophecy)."
- 14—Lect: Bro. D. Shaw, "The Bible a guide to modern living."
- 21—Lect: Bro. B. Gilham, "Israel will survive."
- 23—Apocalypse class 8pm at 45 Adams St, Harboard: Bro. V. Hocking.
- 28—Lect: Bro. R. Pogson, "Peter, an apostle, not a pope!"

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 2,16,30—Young peoples class at home Bro. L. Cole.
- 3—GES at home Bro. A. Russell.
- 5,19—Bible class at home Bro. A. Russell.
- 7—Exh: Bro. J. Corby. Lect (Ballina): Bro. J. Russell, "The religion that makes Sense"
- 9,23—Young peoples class at home Bro. K. Wassell.
- 10—A.B. meeting at home Bro. C. Hermann.
- 12—Bible class at home Bro. C. Hermann.

- 14—Exh: Bro. C. Hermann. Wyrallah meeting Exh: Bro. A. Leadbeater. Lect (Casina): Bro. R. Window, "God will bury Russia in Israel."
- 26—MIC at home Sis. B. Denford.
- 27—Lit. distribution.
- 28—Exh: Bro. A. Russell.

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

- 4,18—8 pm Hebrews class at 356 Polding St, Fairfield: Bro. K. Cook, "Ch. 11."
- 5,19—1st princ. & Bible marking, at 14 Caloola Rd, Pendle Hill.
- 6—Int. Bible class (over 12 yrs.) at 96 Maxwell's Ave., Gr. Valley.
- 7—Exh: Bro. B. Gilham. Lect: Bro. E. Mansfield, "Sabbath observance not binding today."
- 11,25—Law of Moses class 8 pm at 30 Riverview Rd, Fairfield.
- 12—Jnr. Bible class (8-12 yrs.) 7.30 pm at 22 Kendee St, Gr. Valley: Bro. R. W. Sawell, "Arise up quickly (Acts 12)."
- 14—Exh & Lect: Bro. M. Bonner, "Jerusalem future capital of the world."
- 21—Exh: Bro. J. Dawson Jnr. Lect: Bro. B. Philp, "Jehovah's Witnesses astray from the Bible."
- 28—Exh: Bro. W. Britain. Lect: Bro. E. Ritchie, "Infant sprinkling is not true baptism."

CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

- 7—Exh: Bro. E. Spongberg. Lect: Bro. G. Russell, "The prophet Nahum, Nineveh's doom declared."
- 14—Exh: Bro. R. Croker. Lect: Bro. E. Spongberg, "The Atonement."
- 21—Exh: Bro. E. R. Mansfield. Lect: Bro. O. van Rensberg, "Difficult scripture passages made plain."
- 28—Exh: Bro. D. Shaw. Lect: Bro.

Doing is better than talking. Blossom is well in its place, but if there is no fruit, the tree is worthless.

R. Croker, "Armageddon and its aftermath."

GRANVILLE — 26 The Avenue, (Rec.: Bro. H. Hadley, 204 Excelstor St., Guildford 2161).

- 3—8 pm Isaiah study: Bro. J. Dawson "Immanuel, Pivot of world power."
- 5—7: Special Weekend upon "Peter the Apostle" (Bro. P. Pickering, Coburg).
- 5—8pm 1st study: "Peter, the impetuous disciple."
- 6—3pm 2nd study: "Peter, the leading apostle." 5.30pm: Fraternal tea. 7.30pm 3rd study: "Peter, the wise shepherd of the sheep."
- 7—11am Exh, 7 pm Lect: Bro Pickering.
- 10,24—10am Dorcas. 8pm Workshop class: Bro. B. Bowen.
- 13—8pm Eureka study: Bro. M. Bonner, At 48 Lockerbie Rd, Thornleigh.
- 14—Exh: Bro. C. O'Connor. Lect: Bro. G. T. Darke, "Jerusalem, the only eternal city."
- 15—7.30pm A. B. meeting.
- 17—Isaiah study cont: "Hallowed be Thy name throughout the earth."
- 18—Thessalonians study at 10 George St, Pennant Hills: Bro. R. Croker
- 21—Exh: Bro. J. Green. Lect: Bro. E. Mansfield, "The Apostacy exposed."
- 28—Exh & Lect: Bro. G. Alchin, "Israel will survive."
- 31—Isaiah study cont: "Hezekiah's significant writing."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 7—Exh: Bro. B. Stretton. Lect: Bro. D. Pogson, "Why did Jesus die?"
- 14—Exh: Bro. W. McKinlay. Lect: Bro. R. Towner, "What does baptism do for you?"
- 21—Exh: Bro. J. Rosser. Lect: Bro.

C. O'Connor, "A house of prayer for all nations."

- 28—Exh: Bro. G. Denford. Lect: Bro. W. Lapham, "What must I do to be saved?"

PENNANT HILLS — Lower Hall, Community Centre, Yarrara Street (Sec: Bro. J. Granter, 64 Dunrossil Ave, Carlingford 2118. Tel: 8716954).

- 2,16,30—Sisters study and Marking class at 64 Dunrossil Avenue, Carlingford.
- 3,17,31—1st princ. class at 66 Manor Rd, Hornsby.
- 6,13,20,27—Elpis Israel class, 140-142 Frederick St., Lalor Pk.
- 7—Exh: Bro. R. Pogson. Lect: Bro. B. Philp, "The Bible Psalms; prophetic of Christ's future work."
- 10,24—Malachi Bible class at 32 Albion St: Bro. B. McClure.
- 14—Exh: Bro. E. Spongberg. Lect: Bro. G. Russell, "How to escape the coming world crisis."
- 21—Exh: Bro. B. Gilham. Lect: Bro. A. Archer, "The prophet Habakkuk speaks to our generation."
- 28—Exh: Bro. B. McClure. 2 pm Domain meeting (associated with Boss. Pk. Ecclesia). Lect: Bro. B. Gilham, "Current affairs and their meaning from the Bible."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1471).

- 3—Study 8 pm: Bro. D. Pogson, "Crucified with Christ; the only formula (Gal.2:11-21)."
- 7—Exh: Bro. C. Lanham. Lect: Bro. V. Hocking, "What must I do to be saved?"
- 10—Study: Bro. D. Pogson, "Faith, the beginning and end of God's will (Gal.3:1-14)"
- 14—Exh: Bro. K. Dennes. Lect: Bro. V. Dawe, "The indestructible Jew: 20th century miracle."
- 17—Galatians study cont: "The benefit of the Abrahamic covenant (Ch.3:15-29)"

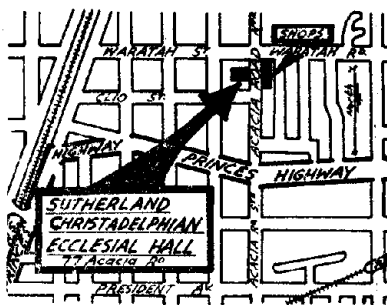
Refuse to listen to an evil report unless the reporter has debated the matter with the person concerned. It is according to common justice and the law of Christ.

- 21—Exh: Bro. V. Hocking. Lect: Bro. G. Russell, "Is God's Hand Visible today?"
- 24—Young brethren's evening: Bro. P. Russell, "The Tabernacle." Bro. G. Steele, "Exhortation." Bro. R. Bradley, "Phil. 2:6."
- 28—Exh: Bro. B. Bowen. Lect: Bro. P. Russell, "Immortality promised; not possessed."
- 31—Quart. business meeting.

SHAFTESBURY RD. — Burwood.
(Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 3—Bible class: Bro. M. Morgan, "The book of Psalms (3)"
- 7—Exh: Bro. A. Pooley. Lect: Bro. A. Maxwell, "Student unrest; Prelude to change."
- 10—Bible class: Bro. W. Britain, "Luke, Gospeller and chronicler (1)".
- 12 to 14—Bible discussion weekend: "A study of the healing miracles of Jesus Christ."
- 14—Exh: Bro. H. Pearce. Lect: Bro. W. Pearce, "Overcoming temptation."
- 17—Study: Bro. W. Britain, "Luke, the historian (2)."
- 21—Exh: Bro. H. Wiggins. Lect: Bro. H. Littler, "God lives."
- 24—Study: Bro. E. Russell, "The challenge of the cross of Judaism."
- 28—Exh: Bro. J. Mansfield. Lect: Bro. M. Morgan, "Why four gospels?"
- 31—Study: Bro. E. Russell, "The challenge of the cross to wisdom."

SUTHERLAND — 77 Acacia Road,
(Rec: Bro. E. J. Ritchie, 104 Cawarra Road, Caringbah 2229. Tel. 525 2337)
3,31—MIC 8 pm.



- 5—CYC 8 pm at home Bro. E. Ritchie, "144,000 on Mt. Zion; Their victory over sin & death."
- 7—Exh: Bro. J. Mansfield Snr. Lect: Bro. B. Hocking, "God's kingdom. Where is it?"
- 9—8 pm A.B. meeting.
- 10,24—8 pm Apocalypse class: Bro. R. Pogson.
- 14—Exh: Bro. H. Ceiley. Lect: Bro. W. Britain, "What the return of Jesus holds for the world."
- 17—8 pm Elpis Israel class at home Bro. M. Kirkwood.
- 19-21: Special Study: "The Drama of Resurrection" (see details this issue).
- 21—Exh & Lect: Bro. P. Pickering, "The absolute authority of God."
- 28—Exh & Lect: Bro. R. O'Connor, "The truth about the Holy Spirit."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- For trial period all lectures commence 3.30 pm.
- 1,12,19,26—1st Principles class.
 - 2,16,30—Elpis Israel study, "Part 2, Ch. 1": Bro. R. Pogson.
 - 6—7.15 pm Young peoples Daniel

AT SUTHERLAND: WEEKEND STUDY UPON "RESURRECTION"

Bro. P. Pickering (Coburg) is to lead four studies upon the above theme at the Sutherland Ecclesia during March, as follows:

- ★ Friday, 19th—8 pm: "The Principle of Resurrection in the Old Testament."
- ★ Saturday, 20th—3.30 pm, "The Miracle of Resurrection." 5.30 pm — Fraternal Tea. 7.30 pm — "The Drama of Christ's Resurrection."
- ★ Sunday, 21st—3.30 pm, "The Drama of our Resurrection."

This vital subject, which will soon become a reality, will be of considerable benefit to all brethren and sisters who are able to attend.

- study: Bro. P. Russ,
 7—Exh: Bro. W. Britain. Lect: Bro. C. O'Connor, "Jesus Christ will return as judge and king."
 9—MIC: Bro. E. Baird, "Exposition of Joel."
 11—Job study: Bro. E. Spongberg, "Is righteousness worth more than life itself?" (ch. 2).
 14—Exh: Bro. E. Baird. Lect: Bro. N. Rice, "The meaning and significance of the Name of God."
 20—7.30 p.m. Young peoples class
 21—Exh: Bro. K. Cook. Lect: Bro. G. O'Neill, "The Bible states emphatically that God created man."
 23—MIC: Instruction evening, "Making the first approach."
 25—Job study: Bro. Spongberg, "Job's cry for extinction of being (ch. 3)."
 28—Exh: Bro. P. Sawell. Lect: Bro. B. Philp, "Evolution, the hoax of the 20th century."

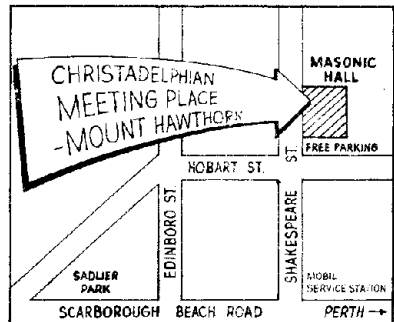
Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

- 4,11,18,25—8 pm Study evenings.
 7,21—10.30 am Exh: Bro. K. Digney.
 14,28—Exh: Bro. L. Harrison.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 1—Ecclesial Picnic.
 5—Judges class: "When words fail."
 6—Special ecclesial study evening: "123 years of faithful witnessing."
 7—Exh: Bro. W. Excell. Lect: Bro. G. King, "God's promise to David, A future kingdom on earth."



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7:30 PM.

- 8—A. B. meeting.
 12—Elpis Israel class.
 14—Exh: Bro. G. Hawkins. Lect: Bro. W. Excell, "Baptism in water is essential for salvation."
 19—Judges class: "When strength fails."
 20—Exh: Bro. J. John. Lect: Bro. H. West, "Christ will destroy a corrupt christianity at his return."
 28—Exh: Bro. D. Moore. Lect: Bro. D. S. Stempel, "Sound doctrine the basis of apostolic teaching."

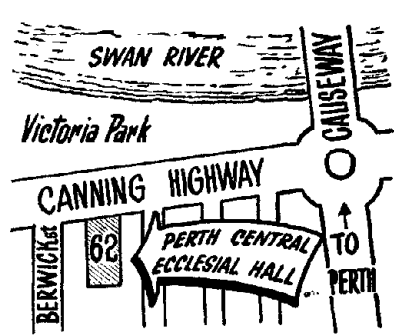
PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 3—Daniel study: Bro. A. Hayles, "Babel's doom; Zion's future glory revealed."
 5,19—Epis Israel & Law of Moses home studies.
 7—Exh: Bro. G. Hawkins. Lect: Bro. T. Stagg, "Christ will destroy present governments to establish His kingdom."
 10—Eureka study: Bro. G. Hawkins, "The rainbowed multitude and seven thunders."
 14—Exh: Bro. A. Hayles. Lect: Bro. B. Hayles, "Israel will survive! The Bible predicts it."

ATONEMENT WEEKEND AT YAGOONA

A very instructive and stimulating weekend on the fundamental principles of The Atonement was enjoyed by over 300, who crowded into the Ecclesial Hall for the five studies given by Bro. J. Martin (Enfield). Visitors included members from most N.S.W. Ecclesias, interstate and from N.Z.

- 17—Daniel study: Bro. A. Hayles, "Incidents within the ecclesia at Babylon."
- 21—Exh: Bro. P. Duperouzel. Lect: Bro. J. Ullman, "Russia's policy clearly revealed in the Bible."
- 24—Eureka study: Bro. G. Hawkins, "The rainbowed angel, and 'time no longer'."
- 28—Exh: Bro. R. Taylor. Lect: Bro. R. Hunter, "Jerusalem; Earth's future capital."
- 31—Daniel study: Bro. A. Hayles, "If God be for us, who can be against us?"



AT MT. HAWTHORN—SPECIAL ECCLESIAL EVENING

On March 6th. a special evening will be held under the title: **123 Years of Faithful Witnessing.** Talks will be given by Brethren J. Ullman, W. Excell, B. Hayles, D. Stempel, and A. Harrison. A review of the four major works by Bro. Thomas will be presented, and it is hoped that this will impress the brethren and sisters with the value of the pioneer expositions in these unstable times. The evening will thus recall the death of Bro. Thomas 100 years ago, and all brethren and sisters are invited to attend.

FORTHCOMING EFFORTS

Your Support Will Assist These Ecclesial Efforts (God Willing)

- March 12 to 14 — at Lilydale-Kilsyth, Victoria**
Weekend study on theme: "Christ in the '70s" see details this issue.
- March 20 to 21 — At Sutherland, New South Wales**
Study: "The Drama of Resurrection" (Bro. Peter Pickering, Coburg).
- April 9 to 12 — at Launceston, Tasmania**
Study effort by Bro. E. Spongberg (Riverwood).
- April 24 to 25 — At Flemington Farm, Waipukurau, New Zealand**
Study weekend is arranged.
- May 15 to 23 — At Rathmines, New South Wales**
22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.
- May 24th to 30th — at Bossley Park Ecclesia, New South Wales**
Fraternal Gathering and Special Study, by leader: Bro. D. Hurn (Perth), under theme: "The Life and Times of Moses." Details next issue.
- June 12 to 14 — at Launceston, Tasmania**
CYC study weekend, based on "Hebrews Ch. 11."
- June 12 to 20 — At Brighton, South Australia**
Fraternal gathering and effort: "The Visions Of Glory" (Bro. J. Rosser).
- August 15 to 26 — at Woodville, South Australia**
Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).
- August 21 to 29—In New Zealand.**
N.Z. Spring School held at Taurewa, Mt. Ruapehu.
- August 28 to September 5, 1971 — at Rathmines, New South Wales**
23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.

September 4th to 11th—at Tea Tree Gully, South Australia

Annual special effort. Theme: "Isaiah, the prophet of glory." Speaker: Bro. J. Dawson (NSW).

October 2 to 3—at Hobart, Tasmania

Fraternal Gathering and study weekend. Accommodation can be arranged for those intending to visit, and all such should immediately write the Recorder, Hobart Ecclesia.

December 25 to January 2, 1972 — At Rathmines, N.S.W.

24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

December 24, 1971 to January 6, 1972 — In New Zealand.

New Zealand Summer School.

May 13 to 21, 1972 — At Rathmines, New South Wales

25th Australasian BIBLE SCHOOL (Autumn)

August 26 to September 3, 1972 — At Rathmines, N.S.W.

26th Australasian BIBLE SCHOOL (Spring)

December 23, 1972 to January 1, 1973 — At Rathmines, N.S.W.

27th Australasian BIBLE SCHOOL (Summer)

READ THE SCRIPTURES DAILY IN MARCH 1971							
Monday	1	Leviticus	5, 6	The Psalms	105	1st Corinthians	14
Tuesday	2	.....	7	.....	106	.....	15
Wednesday	3	.....	8	.....	107	.....	16
Thursday	4	.....	9, 10	.....	108, 109	2 Corinthians	1, 2
Friday	5	.....	11	.....	110, 111, 112	.....	3, 4
Saturday	6	.....	12, 13	.....	113, 114	.....	5, 6, 7
Sunday	7	.....	14	.....	115, 116	.....	8, 9
Monday	8	.....	15	.....	117, 118	.....	10, 11
Tuesday	9	.....	16	.....	119, v. 40	.....	12, 13
Wednesday	10	.....	17, 18	.....	v. 41-80	Gospel of Luke	1
Thursday	11	.....	19	.....	v. 81-128	.....	2
Friday	12	.....	20	.....	v. 129-124	.....	3
Saturday	13	.....	21	.....	120 to 124	.....	4
Sunday	14	.....	2	.....	125, 126, 127	.....	5
Monday	15	.....	23	.....	128, 129, 130	.....	6
Tuesday	16	.....	24	.....	131 to 134	.....	7
Wednesday	17	.....	25	.....	135, 136	.....	8
Thursday	18	.....	26	.....	137, 138, 139	.....	9
Friday	19	.....	27	.....	140, 141, 142	.....	10
Saturday	20	Numbers	1	.....	143, 144	.....	11
Sunday	21	.....	2	.....	145, 146, 147	.....	12
Monday	22	.....	3	.....	148, 149, 150	.....	13, 14
Tuesday	23	.....	4	The Proverbs	1	.....	15
Wednesday	24	.....	5	.....	2	.....	16
Thursday	25	.....	6	.....	3	.....	17
Friday	26	.....	7	.....	4	.....	18
Saturday	27	.....	8, 9	.....	5	.....	19
Sunday	28	.....	10	.....	6	.....	20
Monday	29	.....	11	.....	7	.....	21
Tuesday	30	.....	12, 13	.....	8, 9	.....	22
Wednesday	31	.....	14	.....	10	.....	23

EASTER HOLIDAY ACTIVITIES

April 9th to 12th, 1971

In Sydney

At Yagoona, Bro. J. Ullman (Perth) will lead studies on "2nd Peter."

In Adelaide

The Glenlock Easter Camp will commence Friday 9th April at 2.30 pm, and conclude on Monday at 1 pm. It is held on the banks of River Murray in a peaceful setting. A number of improvements to the facilities have been instituted since the last camp at which nearly 600 attended. Study leader is Bro. J. Martin, who will outline "Philippians," an epistle which provides great value in the understanding of the Truth and the binding together of the Ecclesia. For further details write to the Camp Committee, C/- Box 15, Daw Park P.O., SA 5041.

INTRODUCING the ECCLESIAS

(6) BRIGHTON ECCLESIA WELCOMES YOU!

The Brighton Ecclesia is located about seven miles south-west of Adelaide in a residential, sea-side district. Though it has been operating for only three years, the Ecclesia has provided valuable work and activity in the area. As can be seen from the regular report in "The CALENDAR" of study classes and meetings, the Ecclesia is alive to the problems and needs of brethren and sisters today. Should you visit Adelaide, take the opportunity to meet the Brighton (S.A.) Ecclesia personally!

Solving A Problem

About five years ago, the Cumberland (SA) Ecclesia faced an increasing problem. Its membership of 180 and more placed great strain upon the limited accommodation in the Ecclesial Hall. It was concerned as to whether it should consider re-building, or alternately commence another lightstand in a nearby district.

A group of brethren investigated the possibility of arranging a lecturing effort in an area to the south-west of the Cumberland Hall. Planning commenced on **February 14, 1967**, and the first lecture was held on **April 16th**, in the Warradate Institute.

The support of brethren and sisters was encouraging, and though visitors were but few, the committee was satisfied that a useful work was being performed. Other members were becoming more involved in the Master's Work.

The Ecclesia Established

When the Dover Square Community Hall, Broadway, 5th. Brighton, became available, twenty-five brethren indicated their desire to form an ecclesia. An approach was made to the Cumberland A.B., setting out the immediate plans. Every assistance and co-operation was provided, and as a result, the first memorial meeting was held on **February 4th, 1968**.

The Brighton Ecclesia thus has the distinction of being the first suburban meeting in Adelaide, formed out of a metropolitan lightstand. Since then, the activity between the

two southern ecclesias has proved most beneficial, and have often combined resources, etc., for special occasions and functions.

The Ecclesia was formed mainly with Cumberland members, and about 4 members from the Adelaide (Halifax St.) Ecclesia. Today, however, the small group has developed into a virile, enthusiastic gathering of about 60 brethren and sisters. It is rather cosmopolitan! The Ecclesia includes brethren and sisters originally from England, Hungary, Queensland, New South Wales, Victoria, Tasmania, Western Australia and New Zealand. Much "running to and fro" has settled down at Brighton!!

A Firm Foundation

Fellowship is maintained on the BASF as expressed in the Unity Booklet. Upon this basis, a regular program of instruction is provided the brethren and sisters. Details of study classes are given in "The CALENDAR", and these are well-supported. Considerable emphasis is placed upon this aspect of Ecclesial life, for it is believed a sound understanding of the Word of Truth is essential for communal well being.

The Ecclesial Study Week is conducted in June each year. As leaders, Brethren J. Granter, J. Martin, and B. McClure have provided valuable exhortational and expositional matter. This year, God willing, **Bro. J. Røsser (Riverwood)** will lead a study of "**The Visions of Glory**," and Brighton Ecclesia will be delighted to have other visiting brethren and sisters during this period.



Visiting brethren and sisters will be warmly welcomed at Brighton. Please contact Bro. G. Kortman (seen at extreme left), 20 Tucker St, Sth. Brighton 5048. Telephone: 8 4913 (business) 96 7919 (private). He will be delighted to meet you, and advise you of ecclesial activities.

Preaching The Word

Whilst the Gospel Proclamation activity has been enthusiastically maintained, results have not been outstanding. Nevertheless, we are delighted to advise that the first baptism from these lecturing efforts took place on **February 8th**, this year.

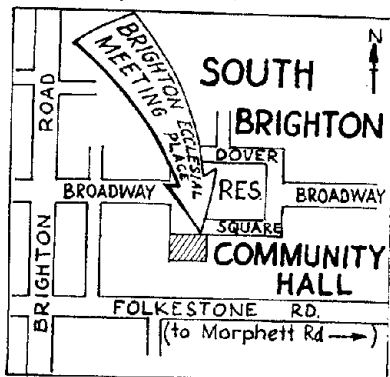
Two special lecturing efforts are held each year. The first is during March, when the local Town Hall is used, supported by extensive advertising. In September, a campaign is conducted at Christies Beach, some 15 miles to the south. Many of the ecclesial members sojourn in the area for a week, and undertake literature distribution, door-knocking etc., to invite the residents to the two lectures given. The weekly study class is also held in the locality.

It is hoped that the first baptism from this area will eventuate shortly.

Sponsoring May Bible School

Brighton Ecclesia is delighted to be associated with the Bible School as Sponsoring Ecclesia for the forthcoming school. It welcomes brethren

and sisters to attend Rathmines in May, and will be featuring a special display and outline of activities. Secretary for this School is Bro. Ken Stewart, who will be delighted to welcome you at the School and to attend to your needs.



The ecclesia meets in the Dover Sq. Community Hall, Broadway, Sth. Brighton, approximately seven miles south-west of the city.

An Unusual Feature

Visitors to the meetings notice several in the audience busily taking down the substance of the addresses in precis form, and at least one other conveying the prayers in sign language. This is for the benefit of four members who are deaf, and who, by these means, are able to feel they are part of the proceedings. In addition, a "sign" class is also held to assist the studies of these less fortunate brethren and sisters.

Ecclesial Anticipations

As numbers have grown, so has the accommodation problem. Most

members are "young marrieds," with families of small children. The hired hall is not suitable in many ways, and the brethren are seeking to purchase land or a hall so that the Truth can be proclaimed to best possible advantage.

Whether this will eventuate remains to be seen. Meanwhile, we are determined to continue the Work of Faith in this corner of the Vineyard, until the Master returns. May the activities of the Brighton Ecclesia receive his blessing and approbation.

— G. Kortman (Recorder).

We welcome the interest of ecclesias, whether large or small, in this section of The CALENDAR, and invite enquiries and articles for inclusion.

The ECCLESIAL LIBRARY

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily readings.

BOOK DISTRIBUTORS IN AUSTRALIA

Queensland: Bro. R. Bailey, 31 Mourilyan 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).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.

or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

★ **Principles and Proverbs.** Comments upon some of the wise sayings in the Proverbs — ideal for general reading or for specific explanations of various verses. Price: \$1.85 (plus post).

★ **Parables of the Messiah.** Expounds Luke's record of the saying 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).

★ **Robert Roberts: An Autobiography.** Originally written under the title "My Days And My Ways," this volume presents some of the early strivings of the Truth. It is a story of great men — and the compelling power of conviction that propelled them along a pathway of life that they might not otherwise have taken. Price: \$1.50 (plus post).

● **Other Versions.** These can add to the interest and excitement of the daily readings. Many are available, including RV (\$4), RSV (\$5), Rotherham's Emphasized (\$10), Moffat (\$3), 26 Translations of the N.T. (\$10), etc.

● **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).

● **The Law of Moses.** Helpful in explaining the beautiful principles of the law revealed in Exodus. Bro. Roberts refers to nearly every chapter of that book in his exposition, and expounds the Divine Law in its relation to the national and individual life of the believer. Price: \$2.80 (plus post).

BIBLE SCHOOL NEWS

22nd AUSTRALASIAN BIBLE SCHOOL — At Lake Macquarie, Rathmines, N.S.W.

Autumn School -- May, 1971

Sponsored by Brighton (S.A.) Ecclesia

MAKE YOUR RESERVATIONS FOR MAY IMMEDIATELY!

Applications are flowing in for the May Bible School, and in order to ensure your accommodation, we recommend that you make immediate bookings. May is a delightful month at picturesque Lake Macquarie. An excellent program is being designed for this School, for the enjoyment and spiritual benefit of all attending. Make the Bible School a family holiday around the Word of God.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

15th to 21st May — At Rathmines NSW

CAMPING HOLIDAY FOLLOWED BIBLE SCHOOL

"After a most uplifting eight days at the Summer Bible School, a number of brethren and sisters with their families enjoyed a camping holiday at the Ocean Beach Caravan Park, near Woy Woy on the central coast of N.S.W.

"Bible readings were commenced at 8.45 a.m. each day, followed by discussion. On Sunday (Jan. 10th), 26 brethren and sisters gathered for the Memorial Service, and a very stimulating meeting was held. As exhortation, we played a tape recording of an address by Bro. J. Martin on James ch. 1 — 'The trial of our faith must be born in patience. We have received the good and perfect gift of the Word of Truth which is able to sustain us in our walk to the Kingdom.' We were thus strengthened to face the problems of life with renewed vigor.

"Our week together, coming immediately after the School at Rathmines extended the spiritual atmosphere for a further period, revealing the close ties of our Hope that binds as one, brethren and sisters from many places. May God grant that 1971 will reveal the coming of the Master."


— Bro. A. D. Forsdike (N.S.W.)

REPORT OF THE SIXTH TASMANIAN BIBLE CAMPAIGN

The last Campaign, held in January 1971, was one of the most successful to date. Approximately 70 brethren and sisters and over 40 young people joined in the study of the Word, and the public proclamation of the Truth. The ministrations of Bro. Stan Snow (Coburg) and Bro. H. P. Mansfield (Woodville) were greatly appreciated. They discussed the great day when Yahweh will be manifested in glory on His holy hill of Zion. During the week, three open-air meetings in the city centre created considerable interest, and we hope the Divine blessing will rest upon these efforts.

Plans are now underway for the Hobart Annual Fraternal and Study Weekend, scheduled for October 2-3. Further details will be published later.

(H.E.T.)



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. 3224, by the 15th of the Month.



How To Ruin Special Efforts!

Unless we sow bountifully it is very certain we shall not reap bountifully. Imagine an ecclesia which has decided to make "a special effort." Now then: let that ecclesia manifest a parsimonious disposition — hire a hall in a back street — do with as few circulars as possible — let them be printed on the commonest paper — leave the distribution thereof to the children — advertise in the cheapest papers — hope that others will attend to apparently trifling duties, or persuade yourselves that they will. And as to the lecturers, if they come from a distance, make them earn their travelling fare — rake up all your ecclesial difficulties, especially personal ones, and thoroughly ply them with them, and if their judgment is different to your own, badger them with arguments until they see eye to eye with you, or you think they do. Keep them discussing during meal times, invite the crochety brethren to spend the afternoon with them, prolong the tea, and suddenly startle them with the information that "there is no time for a wash and brushup, for it is ten minutes to lecture time, and the hall is fully twenty minutes off." Only an unreasonable ecclesia could expect that its special effort would turn out a success; whereas the ecclesia that deviseth liberal things, remembering it is God's work, will do its very best, instead of seeing how little they can manage the effort for.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

BAPTISMS

Readers will be delighted to learn of the increase to the Family of God during recent weeks. News has come from near and far of baptisms — and we rejoice with ecclesias in the evidence of “new life” in the lives of those previously “dead.” May this develop into the “birth of the spirit” at the coming of our Lord.

Adelaide: **Miss Margaret Brice** (March 7th)

Ballina: **Miss Jennifer Hermann**, daughter of Bro. & Sis. C. Hermann.

Cumberland: **Mrs. L. Summerfield** (March 16th)

Perth: **Mrs. R. Richmond**, who first became interested in the Truth through receiving a “Herald” in her letter-box. Subsequent studies led to baptism (March 11th).

Ringwood: **Mr. Roger Philip Galbraith** (Feb. 16th), son of Bro. & Sis. R. Galbraith.

Pascoe Vale: **Mr. Wayne Hayes** (Feb. 14th)

Pennant Hills: **Mr. Dennis Latta** (Feb. 20th)

Philippines: **Juan Soriano** (age 65), **Agrifina Junio** (52), and **Jesusa Manlungat** (32), who, before their baptism, had been attending meetings for many months.

TRANSFERS

To Ballina: **Sis. B. O'Toole** (from Sth. Brisbane), **Bro. Cec.** and **Sis. Edith Denford** (from Adamstown).

To Brighton: **Sis. Judith Jeffress** (nee Black) from Woodville.

To Brisbane: **Bro. & Sis. Jim Cowie** (from Enfield)

To Bossley Park: **Bro. & Sis. R. McClure** (from Lakemba and Granville); **Bro. K. Window** (from Lakemba)

To Elizabeth: **Bro. Trevor** and **Sis. Paula Duncan** (from Woodville)

To Enfield: **Bro. A. Thompson** (from Granville).

To Lakemba: **Sis. V. Bailey** (from Campsie)

To Sth. Aust.: **Sis. Beverley Salmon** (from Granville)

To Wilston: **Bro. & Sis. Bell Booth** (from Pet. Tce); **Bro. & Sis. Horsey** (from Redcliffe)

To Wollongong: **Bro. & Sis. O. Van Rensburg** (from Lakemba)

To Yagoona: **Sis. G. Madden** (from Lakemba).

WITHDRAWAL

With sorrow, **Riverwood Ecclesia** advises it has been forced to withdraw fellowship from **Sis. Helen Ebers** for disorderly conduct. It is hoped that she may retrace her steps seeking the Father's mercy whilst there is opportunity.

MARRIAGES

We extend our best wishes for the future happiness and spiritual advancement of the following, who are to be united in marriage. This Divine arrangement was instituted in the beginning for the benefit of mankind, revealing spiritual principles that lead to a fuller understanding of the Divine purpose.

April 24th: **Bro. Glen Bundesen** (Rockhampton) and **Sis. Estelle Dryden** (Perth Central).

DEATH

After a long life of devotion to the Truth, **Sister V. M. Barnard** (Launceston) died on March 1st. The sadness of such a parting is tempered by the knowledge of the glorious day yet to dawn, when the victory over the grave will be secured by all those who have provided faithful service to the Lord.

G.P.A. NEWS

Two Hundred Applications Received!

Continued interest is manifested in the Truth's literature, from all parts of the country. During the past four weeks, 208 requests for "Heralds" were received and attended to by GPÄ. Ecclesias have been advised accordingly so that personal contact can be made with those interested. Most popular titles were "World Destiny," and "The Millenium."

New "Digest of Truth" No. 152

"War with Russia is Inevitable" is the timely title of the latest Digest. With the Middle East so delicately balanced as the platform of the "Big Four" politics, such a leaflet should have immediate appeal. It is being produced in the very successful color scheme of golden-green, black and white to provide an attractive, eye-catching appearance. Order a supply now — or write for a sample copy.

Price Increase Inevitable!

Unfortunately increased material cost, with printing, freight and postal rises, forces us to review the price of "Digests" which is as follows:

"Digest of Truth" — \$12 per thousand.

Reply-paid Cards — \$6 per thousand.

These prices include bulk freight; and in addition special ecclesial details will be printed at no extra charge for orders exceeding 1000 copies.

Back Issues Available

Stocks are still obtainable of No's 148, 150 and 151. A "special clearance" of No. 145 and 147 at price \$6 per thousand is offered, subject to stocks.

Special Reprints

These can be arranged upon request, and details will be supplied on application to: Bro. Peter Weller, G.P.A., Post Office, West Beach, S.A. 5024.

READ THE SCRIPTURES		DAILY IN APRIL 1971	
Thursday	1	Numbers	15
Friday	2	.....	16
Saturday	3	..... 17,	18
Sunday	4	.....	19
Monday	5	..... 20,	21
Tuesday	6	..... 22,	23
Wednesday	7	..... 24,	25
Thursday	8	.....	26
Friday	9	.....	27
Saturday	10	.....	28
Sunday	11	..... 29,	30
Monday	12	.....	31
Tuesday	13	.....	32
Wednesday	14	.....	33
Thursday	15	.....	34
Friday	16	.....	35
Saturday	17	.....	36
Sunday	18	Deuteronomy	1
Monday	19	.....	2
Tuesday	20	.....	3
Wednesday	21	.....	4
Thursday	22	.....	5
Friday	23	..... 6,	7
Saturday	24	..... 8,	9
Sunday	25	..... 10,	11
Monday	26	.....	12
Tuesday	27 13,	14
Wednesday	28	15
Thursday	29	16
Friday	30	17
		The Proverbs	11
		12
		13
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		21
		22
		23
		24
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		26
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		29
		30
		31
		Ecclesiastes	1
		2
		3
		4
		5
		6
		7
		8
		9
		Gospel of Luke	24
		1, 2
		3, 4
		5, 6
		Ephesians	1, 2
		3, 4
		5, 6
		Philippians	1, 2
		.....	3, 4
		Gospel of John	1
		.....	2, 3
		.....	4
		.....	5
		.....	6
		.....	7
		.....	8
		.....	9, 10
		.....	11
		.....	12
		.....	13, 14
		.....	15, 16
		.....	17, 18
		.....	19
		.....	20, 21
		Acts of Apostles	1
		.....	2
		.....	3, 4
		.....	5, 6
		.....	7
		.....	8

KEEP THIS CALENDAR HANDY FOR READY REFERENCE

CONDITIONS IN THE PHILIPPINES

It is encouraging to report continued interest in the Truth by those who attend regularly on Sundays. Of these, three were recently baptised (details under "Baptisms"), and we hope that others will follow such an example. In the past month, we gave a weekly address in the town of Barbara, and we are now doing our best to continue the Bible study there. Bro. Pedro B. Jimeno was encouraged by the interest shown to him by the people of this area. ● Recently there has been rampant violence in this country. Almost every place has witnessed strikes and demonstrations, and as a result six people died, hundreds were injured, and there is extensive damage to property and vehicles. Many people are scared, and expect greater trouble ahead. We, however, who know the Truth are encouraged by such signs of fulfilling prophecy. We pray that you may remember us in your prayers to Yahweh, as we remember you often.

— Rodolfo G. Jimeno (Rec. Bro.)

PERSONAL NOTICES

A Melbourne brother (widower) would like to share his home (a modern brick villa) with a brother and sister who may be on Social Service and in good health. Rent will be nominal. The home is 3 bedroomed, close to shops and bus. The brother

offering accomodation has a vehicle and can provide transport to meetings, etc. Enquiries should be directed to "Personal Notice, Ecclesial Calendar, P.O. West Beach, SA 5024" and will be immediately forwarded to the brother concerned.

The ECCLESIAL LIBRARY

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily readings.

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Victoria: Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156.

New South Wales: Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135.
(Tel: 76 6540).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.

or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

- ***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. Price \$1.30 (plus post).
- ***To The Elect Of God In A Time Of Trouble.** Five letters by Bro. Roberts at a time of ecclesial distress, offering words of encouragement and comfort to those depressed. An excellent meditative and thought-provoking book. Price: 65c (paper), \$1.20 (bound).
- ***Phanerosis.** A treatise on the fundamental subject of God Manifestation. Herein, Bro. Thomas expounds the principles involved, and shows the glory and beauty of the Divine revelation. Price: 85c (paper); \$1.20 (cloth).
- ***Story of the Bible.** Bi-monthly magazine tracing the acts of the Apostles in a detailed and informative manner. Interesting background matter adds color and drama to the narrative. Price: \$1 p.a.
- ***Phanerosis.** A treatise on the fundamental subject of God manifestation. Herein, Bro. Thomas expounds the principles involved and shows the glory and beauty of the Divine revelation. Price: 85c (paper), \$1.20 (cloth).

ECCLESIAL ACTIVITIES

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

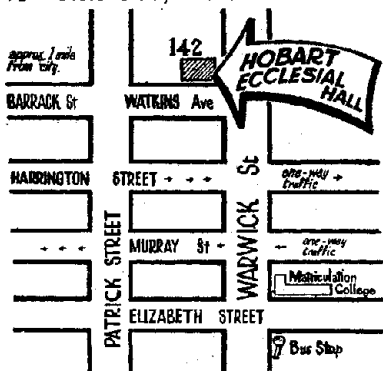
- 1,15,29—7.45 pm Revelation study.
 2,16,30—Junior CYC 7.45 pm.
 4—9.30 am S.S. Exh: Bro. R. A. Yeomans. Lect: Bro. J. H. Scull, "Simplicity in Christ."
 6—7.45 pm Bible study: Bro. D. E. Butler, "These six things doth the Lord hate; A lying tongue (1)."
 8,22—Nazareth Revisited study
 9—Snr. CYC: "Parables of the Messiah; Laborers in the Vineyard."
 11—Exh: Bro. S. J. Taylor. Lect: Bro. I F. Butler, "A day when there is no disease"
 13—Bible study cont. Bro. E. Har-

ington, "Hands that shed innocent blood (2)".

- 14,28—10 am Dorcas class.
 18—S.S. Exh: Bro. E. Harrington. Lect: Bro. H. E. Taylor, "Was there really a flood in Noah's day?"
 20—Bible class cont: Bro. J. H. Scull, "A heart that deviseth wicked imaginations (3)".
 23—Snr. CYC: "Solomon," 7.15 pm.
 25—S.S. Exh: Bro. D. P. Taylor. Lect: Bro. J. H. Scull, "Has God ruled on earth?"
 27—Bible class cont, Bro. R. T. Pike, "Feet that are swift in running to mischief (4)."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 4—9.30 am S.S. & Snr. Law of Moses class. 11 am Exh: Bro. F. Onley. 7 pm Lect: Bro. K. Nijalke, "The devil and satan, A misrepresented doctrine."
 7—7.45 MIC: Bro. D. Galna, "Despise not the chastening of the Lord" (Prov. 3:11). Bro. R. Bracey, "He that walketh with wise men shall be wise" (Prov. 13:20).
9-12: Special effort: Bro. E. Sponberg (see details under "Easter holiday activities").
 14—7.45 pm Bible study class.
 18—S.S. & Snr. class: Exh: Bro. M. Wright, Lect: Bro. F. Onley,

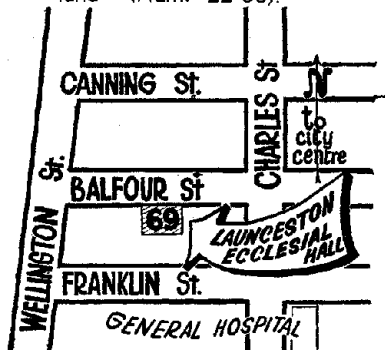


THE LETTER OF THE LORD JESUS CHRIST

The Thursday evening Home study class, organised by Hobart Ecclesia has commenced a study of "The Apocalypse," with the aid of "Eureka." The first two studies have proved exceptionally beneficial, and assist to create a vision of future glory that will yet flood the earth. The last words of the Lord (Revelation) are worthy of detailed study, and visitors are welcome to this class. ● On alternate Thursday evenings, a "Life of the Lord" study is held (based on "Nazareth Revisited"). (H.E.T.)

"Faith healing examined by the Bible."

- 21—7.45 pm MIC: Bro. R. Herron Jnr, "The shortened hand" (Isa. 59:1). Bro. W. Flemming, "The heavy ear" (Isa. 59:1).
- 25—SS & Snr class. Exh Bro. C. Blanch. Lect: Bro. M. Wright, "Youth in this troubled world".
- 28—Bible study 7.45 pm. Bro. D. Case, "Journey to God's rest land (pt. 3): At the gates of the land" (Num. 22-36).



South Australian Ecclesias

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L.

Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 4—Exh: Bro. R. Collett. Lect: Bro. J. ing, Jnr, "Your Bible, What it is and how to interpret it."
- 6,20—Israel class at home Bro. L. Palmer. 7.45 pm: Bro. R. Flint.
- 11—Exh: Bro. A. Dangerfield. Lect: Bro. N. Grose, "Your Bible, verified by archaeology."
- 13—Daily readings at home Bro. D. Palmer: Brn. D. Brumby, A. Grose, and L. Palmer.
- 18—Exh: Bro. D. Brumby. Lect: Bro. J. Knowles, "Your Bible outlines the destiny of nations."
- 24—2 pm Leaflet distr. from Blackwood Railway Station.
- 25—Exh: Bro. P. Dunn. Lect: Bro. R. Collett, "Your Bible, the guide to your salvation."
- 27—Daily readings at home Bro. D. Brumby, 7.45 pm: Brn. R. Collett, B. Palmer, and R. Palmer.

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St, Sth. Brighton 5048. Tel: 96 7919).

- 1—Acts class: "The beginning of the 3rd journey; Apollos, an eloquent man, mighty in the scriptures" (ch. 18:23,28). Held at 12 Bells Rd, Glengowrie.

AUSTRALASIAN CONFERENCE AND FRATERNAL GATHERING ADELAIDE — 6th-14th May, 1972

We suggest you plan now for the Conference, scheduled to be held during the above-mentioned period. It will cater for all age groups from the youngest Sunday School toddlers, through youth to the young marrieds, and the seniors with their grandchildren — all happily tied together in a family atmosphere, inseparably bound together in a common purpose in Christ Jesus. The General Committee and its organizing committees are fostering this family approach for the Adelaide Conference, and to that end we seek your co-operation.

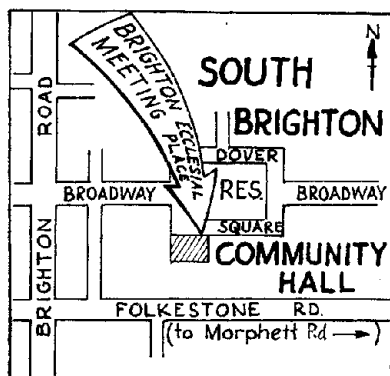
Included in a varied program that has been arranged to satisfy the needs of all, and to keep a pleasing balance, are:

Studies — Exhortation — Public witness — Project and other work for children — Opportunities for youth expression — Musical items — Choral work — Picnics and tours.

Conferences help us to renew old friendships in the Truth and commence new ones. Let us all try not to be "strangers" in the greater family of God, but do our part when an opportunity like this presents itself to draw closer together as brethren in Christ.

For further information, write to the Conference Secretary:
Bro. P.B. Hurn, C/- Adelaide Christadelphian Ecclesia, Box 881G, GPO, Adelaide, S.A. 5001.

The Conference Publicity Committee.



- 3—Brighton young folks: "The responsibility of a true shepherd in Israel."
- 4—Exh: Bro. S. Cattermole. Lect: Bro. Max Lund, "Noah; Example of wisdom to 20th century man."
- 5—Sign class at 20 Eton Ave, Warradale (Eph. 1,2).
- 6—Morphett Vale Int. Friends class at 14 Brian Tce, M. Vale: Bro. R. Mansfield, "The devil and satan exposed by the Bible."
- 7—Faith of prophets class at 3 Wingate Ave, Edwardstown: Bro. S. Kingsbury, "The marvels of creation."
- 11—Exh: Bro. L. J. Colquhoun. Lect: Bro. A. C. Dangerfield, "The English-speaking peoples in Bible Prophecy."
- 15—Acts study at 5 Adele Tce, Pasadena: Bro. R. Mansfield, "All they which dwelt in Asia heard the word" (ch. 19:1-12).
- 18—Exh: Bro. K. Hill. Lect: Bro. K. Gore, "The devil and satan defined in the scriptures."
- 19—Sign class at 61 Auricchio Ave, St. Marys: "John 12."
- 20—A.B. meeting. Morphett Vale

- Int. Friends class at 14 Brian Tce: Bro. C. Leane, "The trinity is unscriptural."
- 21—"The marvels of creation" cont. at 456 Morphett Rd, Warradale: Bro. S. Kingsbury.
- 23—Contacting of Int. Friends.
- 25—Exh: Bro. R. Stokes. Lect: Bro. J. King, "A uniting Germany fulfils Bible prophecy."
- 26—Int. Friends class at 47 Railway Tce, Warradale: "Israel, the land of the future" (Bro. J. King).
- 29—Acts class at 61 Auricchio Ave, St. Marys: Bro. R. Mansfield, "So mighty grew the Word of God and prevailed" (ch. 19:13-23).

CUMBERLAND -- 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 1,29—2 pm Sisters class. 8 pm A.B. meeting.
- 3—2 pm Sunday School outing. 6 pm Fraternal tea. 7.30 pm Meeting.
- 4—Exh: Bro. W. Gurd. Lect: Bro. A. Dangerfield.
- 5—8 pm Int. friends class at 138 Edward St, Clarence Gdns: "Are the Jews still God's people?"
- 5—MIC: Lect: Bro. G. Mee, "The 1st steps to salvation." Exposition: Bro. L. Weller, "Dan. 7:22."
- 11—Exh. Lect: "Does religion need updating?"
- 14—Elpis Israel class: Bro. Max Lund, "The ideal Ecclesia" (ch. 1).
- 9-12: Easter holiday effort at Glenlock (see details this issue).
- 15—2 pm Sisters class.
- 17—2 pm Leaflet dist. 8 pm Young folks at Enfield.
- 18—Exh: Bro. Murray Lund. Lect:

CUMBERLAND ECCLESIAL PICNIC

An all-day cricket and tennis picnic is arranged by Cumberland Ecclesia for Monday April 26th, at Main Oval, Belair. The pavilion adjoining the main oval has been hired for a meeting during the course of the day. The picnic will commence at 10.30 am, and will include indoor and outdoor sports activities. Hot water will be provided. The day should prove an enjoyable one in the pleasant surroundings of the Adelaide hills during the mild Autumn season, and provide opportunity for fraternal association as a family outing with brethren, sisters and young people. All welcome.

The ECCLESIAL CALENDAR

- Bro. J. King, "Why dismiss the Bible."
 21—8 pm Thessalonians study: "The ideal servant" (ch. 2).
 22—MIC. Lect: Bro. R. Pillion, "Man mortal; Why?". Exh: Bro. P. Beard.
 23—8 pm Young peoples Hebrews class.
 24—Young peoples outing and study.
 25—Exh: Bro. H. P. Mansfield. Lect: Bro. A. Hill, "Does baptism avail us anything?"
 26—Picnic at Main Oval, Belair (see details this issue).
 28—8 pm Bible marking: "The covenant of David; the sure house, literal and spiritual."

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112. Tel. 45 4337).

- 1,8—Revelation study: Bro. D. McColl.
 3—8 pm MIC.
 4—Exh: Bro. D. Smith. Lect: Bro. 5,19—Sisters class 7.45 pm.
 K. McDermott, "Easter, a modern relic of ancient paganism."
 11—Exh: Bro. J. Roberts. Lect: Bro. B. King, "The Bible only has the answer for youth problems of today."
 12,26—8 pm Family study group in various homes.
 15,22,29—"Balaam" study: Bro. S. Kingsbury.
 17—Family social evening.
 18—Exh: Bro. R. Stokes. Lect: Bro.

SUPPLEMENT TO LOGOS, APRIL, 1971

- K. Martin, "Numbers in the Bible witness of its divine authorship."
 25—Exh: Bro. P. Hurn. Lect: Bro. S. Smith, "God's Word has the answer to suffering."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 68 Tait St., Renown Park. 5008).

- 2,16,30—8 pm Youth group study.
 4—Exh: Bro. P. Weller. Lect: Bro. J. Berry, "The fall and rise of the Jews."
 6,20—8 pm Law of Moses study: Bro. J. Martin.
 11—Exh: Bro. A. Cheek. Lect: Bro. I. Pitcher, "The Jews, God's true witnesses."
 13,27—8 pm Life of Christ study: Bro. J. Knowles.
 18—Exh: Bro. J. Berry. Lect: Bro. Max Lund, "The pre-existence of Jesus Christ unscriptural."
 25—Exh: Bro. A. Valkenburg. Lect: Bro. A. Cheek, "Which of the dead will be resurrected."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Waik. 352).

- 4—Exh: Bro. C. Shugg. 3 pm S.S. Lect: Bro. C. Hollamby.
 11—Easter Camp.
 18—Exh: Bro. R. McLean.
 25—Exh: Bro. I. Topham (Adelaide). Study classes on alternate Wednesdays: "Life of Christ" and "Elpis Israel", 8 pm.

THE HEAVENS DECLARE THE GLORY OF GOD

Under the above theme, **Cumberland Ecclesia** will hold a series of studies during the June holiday weekend (11th-14th), led by Bro. Stan Snow (Vict.). This will involve a contemplation of natural and spiritual wonders, providing a particularly interesting effort. Program of the studies is as follows:

- Friday 11th June** — 8 pm study: "The wonders of the Universe, A witness to an Architect Supreme."
Saturday — 3.30 pm study: "The sun, Monarch of the heavens." 5.30 pm Basket tea. 7.30 pm study: "Stars of divers glory."
Sunday — 11 am Exhort: "The phasing moon; Faithful witness in heaven." 7 pm Lect: "The evolution theory; Most flagrant fraud of our times."
Monday — All day picnic at Blanchetown Oval. At 2.30 pm picnic address: "In the heavens in Christ" (Eph. 1:3). 5.30 at Blanchetown Institute: "The three heavens of the Scriptures."

The addresses are inspired by the lofty and glorious symbols of Psalm 19, and should be spiritually strengthening to all attending. A project for young people is being prepared upon this Psalm, and should prove of considerable interest.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 1—8 pm Eureka class at home Bro. R. Weldon: Bro. G. Wigzell.
- 4—Exh: Bro. C. Kempster. Lect: Bro. M. Lund, "Sure signs of Christ's return, (1) moral decline."
- 5—8 pm A.B. meeting in home Bro. A. Wigzell.
- 8—8 pm Study at home Bro. W. Temple.
- 11—Lect: Bro. G. Wigzell, 'Sure signs of Christ's return; (2) political anxiety.'
- 14—Sisters class at hall.
- 15—8 pm Eureka class at home Bro. G. Wigzell.
- 18—Exh: Bro. B. Pearce. Lect: Bro. J. Knowles, "Sure signs of Christ's return; (3) Israel reborn."
- 21—8 pm Int. Friends at home Bro. A. Goodwin: Bro. S. Kingsbury.
- 22—8 pm Bible study at home Bro. C. Kempster.
- 25—Exh: Bro. J. Mansfield. Lect: Bro. K. McDermott, "Sure signs of Christ's return; (4) corrupt Christianity."
- 29—8 pm Eureka class at home Bro. R. Smith: Bro. G. Wigzell.

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 4—Exh & Lect: Bro. J. Mercer, "Immortality promised not possessed".
- 11—Exh: Bro. C. Howard.
- 18—Exh & Lect: Bro. A. C. Dangerfield, "Today's problems: Universal violence, its cause and cure."
- 23—Bible discussion 8 pm: Bro. W. Stephenson, "The epistle to Romans."
- 25—Exh: Bro. D. Palmer.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- 2—Elpis Israel class: Bro. J. Thiele, "The way of the tree of life" (p. 155).
- 4—Exh: Bro. J. Martin. Lect: Bro. H. P. Mansfield, "Dramatic moves in Papal-Kremlin co-operation heralds Christ's return."
- 5—S.S. teachers' meeting.
- 7—Bible study: Bro. H. P. Mansfield, "The Lord commences a circuit of Perea."
- 10—2.30 pm Sunday School outing, and evening.
- 11—Exh: Bro. G. Wigzell. Lect: Bro. G. Mansfield, "Why was Christ raised from the dead?"
- 12—7.30 pm A.B. meeting.
- 13—10.30 am Sisters meeting: "Proverbs 23".
- 14—Bible study: "Jesus and the Pharisees, Warning and contention. (Luke 13:23-35)."
- 16—Eureka class: Bro. J. Berry, "The rainbowed angel."
- 17—Young peoples class.
- 18—Exh: Bro. R. Gray. Lect: "Baptism in water is essential for salvation." (Bro. R. Jerrow).
- 19—Home discussion class at 4 Lassicock Ave, Findon: Bro. J. Berry, "The temple of world-wide worship in the age to come."
- 21—Bible study: "The Lord dines with a Pharisee, Parable of quests."
- 23—Elpis Israel class:
- 24—3 pm Lit. distribution. 6 pm Tea. 7.30 pm Bible marking: Bro. G. Mansfield, "The names of the Deity in Genesis."
- 25—Exh: Bro. P. Mansfield. Lect: Bro. J. Knowles, "The sabbath in type and antitype."
- 26—7.45 pm Quarterly business meeting.
- 27—Sisters dorcas class: "Ecclesiastes 6".
- 28—Bible study: "The Lord warns of the cost of discipleship" (Luke 14:25-35).
- 30—MIC: "Walking towards perfection." Bro. M. Smith, "Knowing the only true God." Bro. R. Gore, "To walk with God."

HAVE YOU REGISTERED FOR THE NEXT BIBLE SCHOOL?

BIBLE SCHOOL NEWS

22nd AUSTRALASIAN BIBLE SCHOOL — At Lake Macquarie, Rathmines, N.S.W.

Autumn School -- May, 1971

Sponsored by Brighton (S.A.) Ecclesia

MAKE YOUR RESERVATIONS FOR MAY IMMEDIATELY!

An outstanding series of talks have been arranged. In addition to the published speakers, **Brother R. O'Connor** will provide a series on **THE ATONEMENT**.

Special attention is being given to the Teenage Group, and additional facilities will be provided.

The evening sessions will provide for illustrated talks on the **WONDERS OF CREATION**, and other themes related to the Word without being directly expositional.

This is an excellent opportunity to enjoy a holiday around the Word in company with your family. The special subsidized costs make this possible. In this age of growing problems, particularly for young people, the healthy atmosphere of the Bible School provides them with relaxation and companionship around the Scriptures that can have lasting results for good.

YOU HELP YOURSELF WHILST YOU HELP OTHERS BY YOUR ATTENDANCE AT THE RATHMINES BIBLE SCHOOL.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

SEVENTH TASMANIAN BIBLE CAMPAIGN

Venue: Hillcrest Hall, Launceston

Dates: January 8th to 17th, 1972 (God willing).

Excellent accommodation is provided at Hillcrest in quiet surroundings enabling the spirit of the Word to predominate at all times.

Costs: Full accommodation \$45. Children half-price.

Leaders: It is anticipated that Brethren J. Knowles, J. Ullman and H. P. Mansfield will provide exposition and exhortation from the Scriptures to assist in the development of the believers.

Children: Concurrently with the senior campaign, a **JUNIOR CAMPAIGN** is held in adjacent buildings. This is to be organised and conducted by Bro. Bruce Philp Snr. One of the greatest needs in the Brotherhood is the sound instruction of our children in the Hope of Israel, and to this end every member of your family will be catered for at the Campaign.

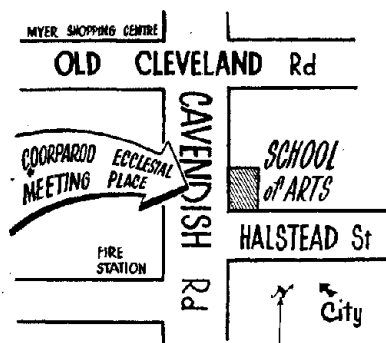
Travel: Block bookings have been made on the Bass Strait for both passengers and cars, and it will be possible for visitors to spend up to three weeks in Tasmania. Concession rates will be available for both sea and air travel. Extra accommodation both before and after the Campaign can be arranged with brethren and sisters for those who may wish to spend their annual holidays in Tasmania.

● Previous Campaigns in the "Island State" have proved profitable and uplifting — and every effort will be made to maintain this standard. Plan your holidays now to join with those of like precious faith around the Word of God, in this beautiful part of "the Vineyard." **Please direct all enquiries and bookings** (with \$5 deposit per person) to Bro. Malcolm Wright, 133 West Tamar Rd., Launceston, Tas. 7250. Cheques should be made payable to the Launceston Christadelphian Ecclesia.

Queensland Ecclesias

Local Representative:

Ecclesias in Queensland requiring assistance in publishing matter or advising information for ECCLESIAL CALENDAR may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Telephone: 49 8562), who will be delighted to assist.



COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

- 1—7.45 pm MIC in Progress Hall, Stanley St. East.
- 3—10 am Sunday School picnic at Cleveland.
- 4—Exh: Bro. S. Arthur. Lect 7 pm: Bro. R. Rock, "No torment in hell."
- 11—Exh: Bro. R. Bailey. Lect: Bro. R. Hermann, "The responsibility for sin: Yours or the devil?"
- 15,29—Song of Solomon study in Progress Hall: Bro. J. Higgs.
- 18—Exh: Bro. C. Venn. Lect: Bro. J. Higgs, "Israel and Egypt; Bible prophecy reveals their future."

- 22—7.45 pm MIC in Progress Hall.
- 23—7.45 pm Young peoples evening in Eccl. Hall.
- 25—Exh: Bro. T. Dawson, 7 pm Lect: Bro. R. Evans, "United Nations; When?"

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501)

- 4—Exh: Bro. D. McGahey. Lect: Bro. R. Elton, "The Millenium Defined."
- 6,20—1st principles class.
- 9-11: Special effort (see details under "Easter Holiday" efforts).
- 11—Exh & Lect: Bro. J. Knowles, "Israel, Russia, Christ and You."
- 14,28—Revelation class.
- 18—Exh: Bro. R. Bailey. Lect: Bro. P. Dawson, "Jerusalem, a city of destiny."
- 25—Exh: Bro. R. Rock. Lect: Bro. B. Oliver, "Christianity today: Is it the teaching of Christ?"

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

- 1,15,29—Bible class: Bro. Hoskins, "The teachings of Jesus."
- 4—9 am S.S. Exh: Bro. R. Evans. Lect: Bro. C. Venn, "The secret of eternal youth."
- 8,22—Law of Moses study: Bro. Bartley.
- 11—S.S. Exh: Bro. C. Bartley. Lect: Bro. J. Knowles.
- 14,28—Sisters' class at home Sis. D. Crew: "Ways of providence."
- 18—S.S. Exh: Bro. R. Bailey. Lect: Bro. Hoskins, "Will you be in the Kingdom of God?"
- 25—S.S. Exh: Bro. K. Kilgus. Lect: Bro. Bartley, "A shelter from the coming storm."

ECCLESIAS CO-OPERATE IN LECTURE EFFORT

During the next few months, lectures will be conducted in the Toogoolawah Ecclesial Hall by the Coorparoo, Wilston and Redcliffe brethren. Toogoolawah is a small ecclesia about 60 miles from Brisbane, and any who can support these lectures will be greatly appreciated. The addresses are given once a month, and 3 already presented have drawn considerable interest.

(R.B.)

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 4—Exh: Bro. N. Davies. (3 pm Cessnock Exh: Bro. K. Whitehead).
7 pm Lect: Bro S. Lake, "The devil; God's View of Man."
5—A.B. meeting.
7,21—Amos study: Bro. R. Ryan.
8,15,22,29—1st principles class.
10—MIC: Bro. N. Davies, "Elpis Israel pp 337-350." Bro. L. Hall, "Christendom Astray; God's purpose with the earth." Bro. S. Lake, "Exhort."
11—Exh: Bro. E. Witton. 3 pm GES meeting. Lect: Bro H. Ryan, "The return of Jesus Christ, Man's most urgent need"
14—Ephesians study: Bro. J. Richards, "The mystery revealed" (Eph. 3:1-13).
18—Exh & Lect: Bro. G. O'Neil, "The angels, Unseen rulers of the present world."
25—Exh: Bro. G. Alchin. 3 pm Pamphlet dist. Lect: Bro. F. Ryan, "America, the paper lion of Bible prophecy."
28—Ephesians study cont: "Paul's prayer for the Ecclesia" (ch. 3:14-21).

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 4—7 pm Lect: Bro. Jn Mansfield, "Jesus Christ, the truth concerning his birth."
6—8 pm Ezra/Haggai study at 2

Bishop St, Newport: Bro. G. T. Darke.

- 11—Lect: Bro. B. Etherington, "Israel, the fulfilment of Bible prophecy."
18—Lect: Bro. B. Bowen, "The devil is not a fallen angel."
20—8 pm Apocalypse class at 45 Adams St, Harbord: Bro. V. Hocking.
25—7 pm Lect: Bro. B. McClure, "Jesus Christ, the future world king."

BALLINA — Masonic Hall, Cnr Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 2,16—Bible class at home Bro. C. Hermann.
4—Exh: Bro. K. Wassell. Lect (Ballina): Bro. A. Russell, "The scripture teaching on the devil and sin."
6,20—Abraham class at home Bro. K. Wassell.
7—GES meeting at home Bro. A. Russell.
9,23—Bible class at home Bro. A. Russell.
11—Exh: Bro. R. Window. Isolation meeting (Wyrallah): Exh, Bro. K. Wassell.
13,27—1st princ. class at home Bro. L. Cole.
14—AB Meeting at home Bro. C. Hermann.
18—Exh: Bro. C. Leeson. Lect (Lismore): Bro. R. Window, "How and when the sabbath should be kept."
24—Literature dist.
25—Exh: Bro. D. Hermann.
30—MIC at home Sis. B. Denford.

THE LAW — AND THE SONG

Two special studies are being held in the Brisbane area, to which readers are commended. They will be held at 7.45 pm on Thursday 8th, 22nd, April —

● At Council Hall, Hewitt St., Wilston. Speaker: Bro. C. Bartley. Subject: "The Law of Moses." The study will reveal the wonderful facets of the Law, particularly as it applies to the individual believer today.

● At Progress Hall, Stanley St., Coorparoo. Speaker: Bro. T. Higgs Snr. Subject: "The Song of Songs." A detailed consideration of this inspiring book will reveal the great love existing between the Divine Bridegroom and His Bride. It is a study that contains much exhortation.

Brethren and sisters are urged to attend either of these classes.

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Homingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1,15,30—Hebrews class 8 pm at 356 Polding St, Fairfield: Bro. K. Cook, "Ch. 12."
- 2,16,31—1st princ. and Bible marking evening 8 pm at 14 Caloola Rd, Pendle Hill.
- 3.—2.30 pm Jnr Bible class at 22 Kendee St, Gr. Valley: Bro. J. Dawson, "Bible animals and their lessons for us." 4.30 pm Int. Bible class at 90 Maxwells Ave, Gr. Valley. Young brethren's speaking evening 8 pm: "Jesus Christ, prophet, priest & king." Speakers: Brn. A. Baird, R. McClure, and K. Window. Ch: Bro. T. Mangin. Reader: Bro. G. Mason.
- 4.—9.30 am S.S. 11.15 am Exh: Bro. G. T. Darke, Lect 7 pm: Bro. G. Russell, "How and why you should read the Bible"
- 6—Dorcas class 10.30 am at 141 Hamilton Rd, Fairfield.
- 8—Law of Moses study 8 pm at 30 Riverview Rd, Fairfield: Bro. R. W. Sawell, "Man's dealings with man (ch. 10)."
- 11—S.S. Exh: Bro. P. B. Sawell. Lect: Bro. B. Bowen, "Archaeology verifies the truth of the Bible."
- 17—10.30 am Sunday School picnic at Cataract Dam.
- 18—SS. Exh: Bro. K. Jamieson. Lect: Bro. A. Baird, "Resurrection, the pre-requisite for life after death."
- 22—Law of Moses study cont: "The covenant at Sinai (ch. 11)."
- 25—S.S. Exh: Bro. E. Mansfield. Lect: Bro. W. Britain, "Prophecy proves the Bible to be true."

CAMPBIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel.: 651 1828).

- 4—Exh: Bro. Jn Mansfield. Lect:

Bro. J. Dawson, "The prophet Nahum; Nineveh's doom described."

- 11—Exh & Lect: Bro. M. Bonner, "Eternal life promised but not possessed."
- 18—Exh: Bro. B. Philp. Lect: Bro. E. Spongberg, "Atonement."
- 25—Exh: Bro. R. Pogson. Lect: Bro. E Mansfield, "20th century religion lacks 1st century truth."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 3—Home study class at 100 Essex St, Epping: Bro. R. Carr, "Parables of the Old Testament."
- 4—Exh: Bro. E. Mansfield. Lect: Bro. N. Rice, "Is part of man immortal?"
- 7,21—10 am Dorcas class. 8 pm Workshop class: Bro. B. Bowen.
- 10—8 pm Eureka class at 48 Lockerbie Rd, Thornleigh: Bro. M. Bonner.
- 11—Exh: Bro. L. Goodman. Lect: Bro. C. O'Connor, "Can we leave religious instruction to priest or parson?"
- 14,28—8 pm Isaiah study: Bro. J. Dawson.
- 16—8 pm Thessalonians study at 10 George St: Bro. R. Croker.
- 18—Exh: Bro. O. Van Rensburg. Lect: Bro. J. Mansfield, "God rules in the kingdom of men."
- 19—7.30 pm A.B. meeting.
- 25—Exh: Bro. N. Rice. Lect: Bro. V. Hocking, "Armageddon and its aftermath."

LAKEMBA — 232 Lakemba Street. (Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel.: 57 6986).

- 3—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The Kings."
- 4—Exh: Bro. J. Gilmore. Lect: Bro. P. Niven, "The only hope for

ALTERNATE TUESDAYS AT BALLINA

Two young peoples classes recently commenced at **Ballina Ecclesia**, on alternate Tuesdays, 7.30 p.m. They consider (1) The Life of Abraham, at the home of Bro. K. Wassell, and (2) First principles of the Truth, at the home of Bro. L. Cole. Visitors to the area are warmly welcomed to attend.

- future life; Resurrection."
- 6,20—Home study on "Elpis Israel": Bro. Butters.
- 7,21—Bible class.
- 11—Exh: Bro. M. Harris. Lect: Bro. W. McKinlay, "The importance of correct doctrine".
- 14,28—Bible class: Bro. C. O'Connor, "The passover."
- 15—MIC.
- 17—Young peoples Bible class: Bro. B. McClure, "The Acts".
- 18—Exh: Bro. G. Denford. Lect: Bro. E. Mansfield, "Why does God permit suffering."
- 25—Exh: Bro. R. Munro. Lect: Bro. B. McClure, "Russia; Victory in Europe, Defeat in Israel" (slide address).

PENNANT HILLS — Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- 3,10,17,24—8 pm Elpis Israel class; 140-142 Frederick St, Lalor Pk.
- 4—Exh: Bro. W. Britain. Lect: Bro. B. Byrnes, "Jerusalem, Future centre of divine government."
- 7,21—Malachi study 8 pm, at 32 Albion St.
- 11—Exh & Lect: Bro. G. Alchin, "Is ecumenism the will of God?"
- 13,27—Sisters Malachi study and Marking class at 64 Dunrossil Ave, Carlingford.
- 14,28—1st princ. class 8 pm at 66 Manor Rd, Hornsby.
- 18—Exh: Bro. H. Ceiley. Lect: Bro. E. Spongberg, "The prophet Isaiah foretells the work of God's suffering servant."

- 21—Malachi study 8 pm at 32 Albion St.
- 25—Exh: Bro. K. Cook. 2 pm: Domain meeting. Lect: Bro. C. O'Connor, "The devil, satan and sin."

PT. HACKING — Community Ctr., Gynea Bay Rd., Gynea (Rec: Bro F. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528-7571).

- 4—Exh & Lect: Bro. C. O'Connor, "God, a Bible expose."
- 11—Exh: Bro. A. Ritchie. Lect: Bro. R. Lapham, "The Bible, God's own book."
- 18—Exh: Bro. J. O'Neill. Lect: Bro. E. Ritchie, "Hell, where is it?"
- 25—Exh & Lect: Bro. W. Wolstencroft, "Why did Christ die?"

RIVERWOOD — 265 Bonds Road (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel.: 533 1571).

- 4—Exh: Bro. C. Russell. Lect: Bro. K. Dennes, "World unrest; Sign of the times."
- 7—8 pm Bible class: Bro. D. Pogson, "Sonship through Christ" (Gal. 4).
- 11—Exh: Bro. G. Russell. Lect: Bro. E. Spongberg, "Christ's death and your salvation."
- 14—Bible study cont: Bro. D. Pogson, "The flesh and the spirit" (Gal. 5).
- 18—Exh: Brn. D. Yearsley, R. Bradley. Lect: Bro. J. Rosser, "The sabbath is not now binding on Christians."
- 21—Bible study cont: "The law of Christ" (Gal. 6).

THE LIFE AND TIMES OF MOSES

Preparations are in hand for the Fraternal Gathering being held May 25th to 30th, at **Bossley Park Ecclesia**, under the above theme. Bro. David Hurn (Perth) is to be the leader, and all brethren and sisters are invited to the following functions:

Tuesday — 8 pm study: "Moses, the mediator."

Wednesday — 10.30 am special Dorcas gathering. 8 pm study: "Moses, man of destiny."

Thursday — 8 pm study: "Moses, man of God."

Friday — 8 pm special lecture at Liverpool: "Middle East tension; Past, present and future."

Saturday — 10 am study: "Moses, My servant." 12.30 pm Lunch and picnic at Cataract Dam.

Sunday — Exh: 11.15 am. 7 pm Lect: "3 Steps to survival; Belief, baptism and dedication."

- 25—Exh: Bro. D. Gilmore. Lect: Bro. C. Russell, "Coming world peace."
 28—Young brethren's night: Bro. T. Littler, "The holy place." Bro. F. Casey, Exhort." Bro. D. Warner, "John 10:30."

SHAFTESBURY RD. — Burwood.
 (Rec.: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 4—Exh: Bro. V. Pounce. Lect: Bro. J. Rosser, 3.30 pm Afternoon address.
 7—Bible study: Bro. E. Russell, "The challenge of the cross to the 20th century."
 11—Exh: Bro. A. Peden. Lect: Bro. E. Mansfield, "God's past Judgments a warning for the future."
 14—Bible study: Bro. J. Mansfield, "Esther, character and purpose."
 18—Exh: Bro. N. E. Roberts. Lect: Bro. J. Court, "Archaeology supports the Bible".
 21—Bible study: Bro. B. Court, "Study of the life of Samuel 1."
 25—Exh: Bro. W. R. Pearce. Lect: Bro. J. Doble, "The Bible is reliable."
 28—Bible study: Bro. B. Court, "Study of the life of Samuel 2."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn, 2144. Tel: 649 9483).

For trial period all lectures commence 3.30 pm.

- 2,16,23,30—1st principles class: Bro. R. Pogson.
 3—7.15 pm Young people's Daniel class: Bro. P. Rush.
 4—Exh: Bro. W. Munro. Lect: Bro. J. Ceiley, "Baptism into Christ; The only way of salvation."
 6,20—MIC.
 8-12: Special Effort with Bro. J. Ullman. See details under "Easter holiday activities."
 13,27—Elpis Israel class: Bro. R.

Pogson, "Part 2, Ch. 1."

- 18—Exh: Bro. C. O'Connor. Lect: Bro. W. Wolstencroft, "The Gospel of the Kingdom of God and its message to you."
 22—Job study: Bro. E. Spongberg.
 25—Exh: Bro. J. Gilmore. Lect: Bro. V. Hocking, "Without knowledge and faith it is impossible to please God."

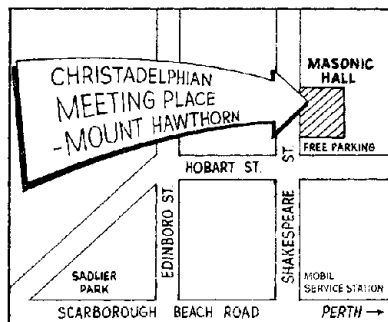
Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169. (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

- 1,8,15,22,29—Life of Abraham Tape, 8 pm.
 4,18—Exh 10.30 am: Bro. K. Digney.
 11,25—Exh: Bro. L. Harrison.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbhorne Way, Morley 6052. Tel. 76 5041).

- 2—Judges study: "When words fail" (ch. 9-11).
 4—Exh: Bro. G. Quartermaine. Lect: Bro. A. Harrison, "Why there is so much evil in the world."



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7.30 PM.

ISRAEL AND THE JUDGES

Following completion of the current "Isai:h" study at Granville Ecclesia, it is proposed to consider the above theme, under leadership of Bro. Basil McClure. This period in Israel's history has many parallels to ecclesial life and should prove most beneficial. Further details will be announced later (God willing).

- 5—A.B. meeting.
- 11—Exh: Bro. G. King. Lect: Bro. D. Stempel, "Christ died for us not instead of us."
- 16—Judges class: "When strength fails (ch. 13-16)."
- 18—Exh: Bro. H. West. Lect: Bro. J. John, "The apostles preached the resurrection of the body."
- 22—Pamphlet dist.
- 23—Elpis Israel class.
- 25—Exh: Bro. B. Hayles. Lect: Bro. D. Moore, "Why Christadelphians claim to possess the only true faith." (special lect.).
- 27—GES committee meeting.
- 30—Judges study: "When righteousness fails (ch. 17-21)."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

- 4—Exh: Bro. B. Hayles. Lect: Bro. A. Hayles, "Christ died for us, not instead of us."
- 9-12: **Combined Perth Central and Mt. Hawthorn Bible Gathering:** Palm Beach.
- 14—Eureka study: Bro. G. Hawkins, "The immortal priests installed."
- 18—Exh: Bro. A. Harrison. Lect: Bro. P. Duperouzel, "Daniel predicts the end of Papal and Protestant systems."
- 20—11.45 am Sisters class: "The maniacs of Gerasa" (Story of the Bible p. 85).
- 21—Daniel study: Bro. A. Hayles, "If God be for us, who can be against us?"
- 23—Elpis Israel classes and Law of Moses study in various homes.
- 25—Exh: Bro. A. Newton. Lect: Bro. T. Stagg, "Sabbath-keeping unnecessary today; What was its purpose?"
- 28—Eureka study: Bro. G. Hawkins, "The true ecclesia and the apostate church (Ch. 11)."

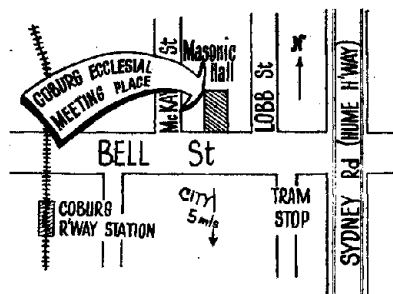
Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Fernree Gully 3156. Tel: 758 3882).

- 4—9.30 am SS & Snr Study. 11 am Exh: Bro. P. Cresswell. 3.30 pm Lect: Bro. H. Hall, "Arab-Israel conflict, the Divine solution."
- 7,23—8 pm Bible marking at 17 Wordsworth Ave, Clayton.
- 16,28—Elpis Israel study 8 pm at 9 Littlewood St, Hampton.
- 18—SS & Snr. Study. Exh: Bro. I. Chalmers. 3.30 pm Lect: Bro. B. Stevenson, "Will your children survive pollution?"
- 25—SS & Snr study. Exh: Bro. T. Parsons. 3.30 pm Lect: Bro. W. Dodson, "Is nuclear annihilation imminent?"

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 1,15,29—Eureka class at 47 Finlayson St, Doncaster W.
- 3,17—Romans class at 72 Wood St, Templestowe.
- 4—9.30 am SS. & Elpis Israel class. Exh: Bro. R. Perry. 7 pm Lect: Bro. P. Pickering, "The explosive Middle East; Prelude to Armageddon."



- 6—Bible class at 2 Horton St, Reservoir: Bro. D. Brewer, "Lord of the sabbath" (Lk. 6:1-11).
- 11—9.30 am SS & El. Exh: Bro. R. Mullin.
- 18—SS & El. Exh: Bro. P. Pickering. Lect: Bro. B. Williams, "Jerusalem, metropolis of the coming age."
- 20—Bible class: Bro. P. Cresswell, "Christ's policy speech for his kingdom."
- 25—SS & El. Exh:

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd, Kilsyth (Rec: Bro. C. Drewitt, Lot 17, Alfred Street, Lilydale 3140).

- 1—Bible class at home Bro. D. Smiley, 7 Ballantyne Cres., Mooroolbark: Bro. P. Smith, "Character study of Peter."
- 4—11.15 am Exh: Bro. R. Goodman. 7.15 pm Worship evening.
- 11—Exh: Bro. R. West.
- 15—Bible class at home Bro. M. Clark, "Hebrews 1."
- 18—Exh: Bro. R. Saxon, 7.15 pm Gospel address: Bro. C. Gee, "The answer to pollution."
- 25—Exh: Bro. R. Parry.
- 29—Bible class at home Bro. C. Drewitt, Lot 17 Alfred Rd: "Hebrews 2."

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823, Tel. Yarragon 141).

- 4—1.30 pm Exh: Bro. Ian Chalmers.
- 6,20—2 pm Bible class at home Bro. G. Howe, Yarragon.
- 9—8 pm Study at home Bro. Bur-

- rage, 6 Langford St: "Temple of Ezekiel's prophecy; He hath broken down the Middle Wall."
- 14,23,28—8 pm Bible class at home Bro. Burrage.
- 18—1.30 pm Exh: Bro. Garth Howe. 4 pm Youth fellowship class at home Bro. Howe: "Elpis Israel."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

- 4—Exh: Bro. E. Crouch. Lect: Bro. J. Byrt, "Demon possession & Bible teaching."
- 13—Bible class at 670 Pascoe Vale Rd, Glenroy: "Zechariah." Bro. K. Chalmers, "Exhortation to repent." Bro. R. Hyndman, "Jerusalem's future glory."
- 18—Exh: Bro. B. Reeve. Lect: Bro. R. Hyndman, "Holy Spirit possession, for today?"
- 25—Exh & Lect: Bro. E. Fletcher, "Marriage and life of a Christian."
- 27—Bible class cont: Bro. C. Gee, "Enemies rebuked; the coming king."

A VARIETY OF STUDIES IN MELBOURNE

Coburg Ecclesia extends a warm welcome to all readers to attend the following meetings, which give a variety of prophetic and doctrinal subjects, aimed at developing further our love and understanding of the Divine Purpose.

EUREKA: A systematic study of Revelation is considered with the aid of Bro. Thomas' invaluable exposition. The class is currently considering the "Beast of the Earth" (Rev. 13:11-18) leading into the glorious vision of the Lamb upon Mt. Zion (ch. 14).

It is held 8 pm on Thursdays, April 1st, 15th and 29th, at 47 Finlayson St., Doncaster W.

ROMANS: A thought-provoking examination of the many deep and beautiful doctrines expounded by the Apostle Paul. The class is presently studying ch. 10:14-21 under the theme: "Righteousness open to all, but Israel rejects it." This leads into the glorious ch. 11, which deals with the "Election of Israel."

Held at 8 pm on April 3rd, 17th, at 72 Wood St., Templestowe.

ELPIS ISRAEL: A study of the pioneer Christadelphian work. Now looking at Part Third, Ch. 5 — "The Eastern Question in the Time of the End." A book every true Christadelphian should read and re-read.

Attend the Coburg Ecclesial Hall every Sunday, 9.30 am.

IN THE STEPS OF THE MASTER — The dramatic events in the life of the Lord, as he moves towards Jerusalem, and the second Passover. Consider the wonderful example of our Master as he prepares himself for the sacrifice on our behalf.

Class meets 8 pm on April 6th, 20th, at 2 Horton St., Reservoir.

SUNDAY SCHOOL NEWS

PROJECT COMPETITIONS

The Christadelphian Sunday School Association has forwarded Senior and Junior Projects to all affiliated schools, and invites the interest of parents and scholars in this activity.

The Competition has been prepared at four levels:

Primary (5-6 years old) — Primary (7-8 year old) — Junior (9-13 year old) and — Senior (14 years and over).

Parents are encouraged to work with their children on the project entries. The Instructions which accompany the Competitions should be carefully read to ensure that parents know what is required of them, and to find out the areas in which they may co-operate and work with their children on these important assignments.

The Project Competitions are centered around a very important theme, specifically chosen to assist young minds to develop in spiritual matters, and to further their understanding of the "fear of Yahweh."

If any reader would desire to receive a Project, kindly write to:

The Secretary, Christadelphian Sunday School Association, P.O. Box 110, Kingsgrove, N.S.W. 2208.

LEAFLETS for DISTRIBUTION

christadelphian

**SURVIVAL
KIT**

SURVIVAL KIT — A new and different way to preach the Truth! The "kit" comprises 24 cards outlining the fundamental doctrines in sequential steps, together with appropriate scripture quotations. It concludes with brief exhortational message, and reply coupon for further literature.

The following titles are available, and are recommended for personal and ecclesial distribution. Samples on request.

INTRODUCING THE CHRISTADELPHIANS—A 4 pp brochure on quality tinted paper, outlining the aims and objectives of the Christadelphians, together with a brief description of the future hope. Can be overprinted with local ecclesial details. Cost \$10 per thousand. Additional quantities \$8.00 thousand.

(Considerable response has been obtained by this means). The whole "kit" is nicely presented with an instruction Sheet and compact in a neat envelope printed as per the illustration. Excellent for door to door distribution and lecture work. Cost: \$3 per 100, \$25 per thousand (plus post).

COME TO SUNDAY SCHOOL — A double-folded card with an attractive block on the cover drawing attention to the Christadelphian Sunday School. Sets out the beliefs of the Christadelphians, as well as a message to parents, and details of S.S. and lectures. Has a tear-off coupon for literature and S.S. details. Can be over-printed with local ecclesial information. Cost: \$2.50 per 100, \$20 per thousand (plus post).

FORTHCOMING EFFORTS

Your Support Will Assist These Ecclesial Efforts (God Willing)

EASTER HOLIDAY ACTIVITIES

April 9th to 12th, 1971

Make the holiday period an opportunity to meet with "those of like precious faith" and to develop in the knowledge of the Scriptures. The following activities throughout Australia are commended to our readers:

IN BRISBANE

Bro. John Knowles is to lead the weekend at **Redcliffe Ecclesia** upon the theme: **THE GOLDEN AGE OF ISRAEL'S HISTORY**, comprising an exposition of the life and writings of Solomon. Details of activities are as follows:

Friday — 3 pm study: "The last words of David, the man after God's own heart." 7 pm study: "Powerful political intrigue as Solomon comes to the throne."

Saturday — 3 pm study: "The secret of Solomon's wisdom and how we can obtain it." 7 pm study: "The greatest day in Solomon's life."

Sunday — 11.15 am Exh: "The Song of Solomon Ch. 1." 3 pm study: "Solomon's assessment of life; Powerful lessons for today." 7 pm Public lect: "Russia, Israel, Christ and You."

Monday — 10.30 am study: "The decline and fall of Solomon and reasons why he failed."

Incorporated in this study will be a display of projects undertaken by young people.

IN SYDNEY

At Yagoona, Bro. J. Ullman (Perth) will lead studies on "Peter's 2nd epistle," and provide other ecclesial activities during the Easter period. Details are as follows:

Thursday — 8 pm study: "Grow in Christ through the Word."

Friday — 3.30 pm study: "Remember the authority of the apostles." Followed by Fraternal Tea. 7.30 pm study: "Apostacy will bring judgment."

Saturday — 7.30 pm study: "Scoffers challenge Christ's coming."

Sunday — 11.15 am Exhort: "A great theme in Genesis; Separation." 3.30 pm Lect.: "Russia, the Vatican, and the Invasion of Israel."

Monday: 10 am study: "Final warning: see clearly and grow spiritually."

A special feature of this effort will be special projects and study lessons for children.

In Adelaide

The Glenlock Easter Camp will commence Friday 9th April at 2.30 pm, and conclude on Monday at 1 pm. It is held on the banks of River Murray in a peaceful setting. A number of improvements to the facilities have been instituted since the last camp at which nearly 600 attended. Study leader is Bro. J. Martin, who will outline "Philippians," an epistle which provides great value in the understanding of the Truth and the binding together of the Ecclesia. For further details write to the Camp Committee, C/- Box 15, Daw Park P.O., SA 5041.

IN TASMANIA

Under the theme of "Valiant Defences of the Truth", **Launceston Ecclesia** will examine Speeches From The Book Of Acts, during a visit of Bro. E. Spongberg. Details are as follows:

Friday, April 9th — 9 pm study: "Peter proclaims the risen Christ" (Acts 2).
7 pm study: "The defence of the martyr Stephen" (Acts 7).

Saturday, April 10th — 3 pm study: "Paul proclaims the truth at Antioch" (Acts 13). 7 pm study: "Paul at Athens; the defeat of Greek philosophy" (Acts 17).

Sunday, April 11th — 11 am Exhort: "The transforming power of Christ" (John 2.3). 7 pm lect: "The divine solution to the world power struggle."

Monday, April 12th — 10 am final study: "Before Gentiles and Kings; An Ambassador in bonds" (Acts 26).

This effort will analyse the outstanding addresses of the apostles upon which the Ecclesias were established in the first century, and demonstrate their effect today. Visitors desiring to join with the Launceston Ecclesia during this holiday period will be most welcome (M.E.C.)

April 24 to 25 — At **Flemington Farm, Waipukurau, New Zealand**

Study weekend is arranged.

May 15 to 23 — At **Rathmines, New South Wales**

22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.

May 24th to 30th — at **Bossley Park Ecclesia, New South Wales**

Fraternal Gathering and Special Study, by leader: Bro. D. Hurn (Perth), under theme: "The Life and Times of Moses." Details next issue.

June 5th to 12th — At **Mount Hawthorn, Western Australia**

Study week on THE LIFE OF THE LORD, tracing the fascinating story of the Gospels, and the impact of the Master's teachings.

June 11th to 14th — at **Coorparoo, Queensland**

Study weekend around "The epistle of Galatians." Leader: Bro. David Pogson (Yagoona).

June 11th to 14th — at **Cumberland, South Australia**

Holiday weekend study upon theme: "The heavens declare the glory of God." Speaker: Bro. S. Snow (Coburg)

June 12 to 14 — at **Launceston, Tasmania**

CYC study weekend, based on "Hebrews Ch. 11."

June 12 to 20 — At **Brighton, South Australia**

Fraternal gathering and effort: "The Visions Of Glory" (Bro. J. Rosser).

August 15 to 26 — at **Woodville, South Australia**

Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).

August 21 to 29—In **New Zealand.**

N.Z. Spring School held at Taurewa, Mt. Ruapehu.

August 28 to September 5, 1971 — at **Rathmines, New South Wales**

23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.

September 11th to 19th — at **Tea Tree Gully, South Australia**

Annual special effort. Theme: "Isaiah, the prophet of glory." Speaker: Bro. J. Dawson (NSW).

October 2 to 3—at **Hobart, Tasmania**

Fraternal Gathering and study weekend. Accommodation can be arranged for those intending to visit, and all such should immediately write the Recorder, Hobart Ecclesia.

December 25 to January 2, 1972 — At **Rathmines, N.S.W.**

24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

December 24, 1971 to January 6, 1972 — In **New Zealand.**

New Zealand Summer School.

May 13 to 21, 1972 — At **Rathmines, New South Wales**


25th Australasian BIBLE SCHOOL (Autumn)

August 26 to September 3, 1972 — At **Rathmines, N.S.W.**

26th Australasian BIBLE SCHOOL (Spring)

December 23, 1972 to January 1, 1973 — At **Rathmines, N.S.W.**

27th Australasian BIBLE SCHOOL (Summer)



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Masters for publication should be received by the Editor
Wark Beach P.O., S.A. 5024, by the 15th of the Month.



Selective Lecture Titles

There is room for great care in the choice of lecture titles. Sensational and misleading headings should be severely banned. By misleading, I mean a title that seeks to entice people with the idea that they are to hear a political address. Naturally, when the true nature of the address is manifested, there is resentment that may lead in some cases to interruption and riot. We want to attract the thoughtful, Bible-loving class, not political firebrands and sensation-seekers. At a free lecture people are willing to accept a certain amount of powder in the jam, but if we advertise only the jam, and supply only the powder, what can we expect? Care needs to be exercised, too, in the typographical arrangements on circulars and posters. Two actual examples will show this. The first was, "The Burning up of the Earth, by Mr. D. Jones"; the fiery title and the name of the brother standing out to the exclusion, at a little distance, of everything else. In the second instance, the Christadelphians were ridiculed in a newspaper comment for advertising, "The wicked shall be turned into Hell. All are welcome." In advertising the precious Truths of God let wisdom reign. It is easy to make people laugh, even in Christadelphian preaching; but it is difficult to get them to repent and believe the Gospel. But nothing else is any good.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

BAPTISMS

Readers will be encouraged by further manifestations of the power of God's Word to transform lives for the Kingdom. We congratulate the following newly-baptised brethren and sisters, and commend them to a faithful walk Zionwards:

Hobart: **Mr. Timothy Stephen Jones**, son of Bro. and Sis. B. D. Jones (April 2).

Mt. Hawthorn: **Mr. & Mrs. S. Marold**, baptised on April 2.

TRANSFERS

To Bateman's Bay: **Bro. Dennis Latta** (from Pennant Hills, April 6th).

To Glenlock: **Sis. Elizabeth West** (from Lower Plenty Ecc, Vic.).

To Lakemba: **Bro. & Sis. W. Collis** (from Sutherland); **Bro. G. Mason** (Bossley Pk).

To Mt. Hawthorn: **Bro. Ron Burke** (from Enfield).

To Mullewa: **Sis. F. Parsons** (from Mt. Hawthorn).

To Riverwood: **Bro. & Sis. T. Shaw** (from Campsie); **Bro. & Sis. B. Lloyd** (from Sutherland).

To Woodville: **Sis. A. & D. Seaman** (from Enfield — 11th April).

MARRIAGES

With pleasure we record the following weddings just conducted, or to occur in the next few weeks (God willing). The thrill and joy of such occasions is shared by all who appreciate the spiritual principles involved. Another marriage is imminent! It will concern each one of us — when the Lord returns to claim "his own." May these anticipations deepen the rejoicing of natural union, as these young people commence life together:

3rd April: **Bro. Robert Herron** and **Sis. Kathy Stephens** (Launceston).

1st May: **Bro. G. Mason** and **Sis. C. Gilmore** (Lakemba).

8th May: **Bro. John Corby** and **Sis. Terrill Moss** (Ballina).

MEMORIES OF A SISTER'S SERVICE

Following upon the report of Sis. V. M. Barnard's death in the April "Calendar" we received the following letter from Sister Edith Lutman (Brisbane, Qld.):

"Thank you for the Logos mentioning the death on March 1st, of my dear sister, Maud Barnard. We were brought up together in the 'Old North London' Ecclesia (mostly of Upper St. Islington), where our young days were spent in the Sunday School, and later as sisters in Christ Jesus. She visited England on several occasions, and her family and mine were very close and were greatly missed when leaving England for Tasmania. Since my arrival in Australia I sent many letters to her and learned she was living quite happily in a rest-home. Our family dates back to the early days of the Truth — to 1869. Now, another link has gone, so we who are left must carry on living the Truth, until our Masters appears at the appointed time."

LARGE GATHERING AT GLENLOCK

The Committee of the Glenlock Bible Camp reports another successful gathering last Easter holidays. Over 500 attended to enjoy the thrilling studies, and to fraternise in the pleasant river-side surroundings. Brethren and sisters came from NSW, Victoria, and S.A. Ecclesias. Bro. J. Martin outlined Paul's letter to the Philippians, which was spiritually beneficial. (W.G.)

ECCLESIAL ACTIVITIES

During MAY 1971 (God willing)

South Australian Ecclesias

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 2—Exh: Bro. R. Flint. Lect: Bro. P. Dunn, "Does it matter what you believe?"
- 4,18—Israel class at home Bro. L. Palmer 7.45 pm: Bro. R. Flint.
- 9—Exh: Bro. A. Grose. Lect: Bro. D. Brumby, "The doctrine of the Trinity unscriptural."
- 11—Daily readings at home Bro. R. Collett: Brn. R. Gates, A. Johnson, J. King (Snr.).
- 16—Exh: Bro. R. Hilton. Lect: Bro. Max Lund, "Death; the wages of sin, not the gateway to glory."
- 23—Exh: Bro. J. Luke. Lect: Bro. D. Palmer, "God guarantees Israel's existence and Russia's extinction."
- 25—Daily readings at home Bro. A. Cheek: Brn. D. Palmer, R. Hilton, N. Grose.
- 29—2 pm Leaflet distr. from Blackwood R'way Station.
- 30—Exh: Bro. J. King Jnr. Lect: Bro. P. Weller, "Sabbath-keeping not binding on christians."

BRIGHTON — Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G Kortman, 20 Tucker St. Sth. Brighton 5048. Tel: 96 7919).

- 2—Exh: Bro. D. Horgan. Lect: Bro. A. Pitcher, "Bodily resurrection; the Only gateway to life."
- 3—"Sign" class at home Bro. G. Kortman: "Acts 11,12."
- 4—Morphet Vale int. friends class: Bro. J. Elton, "The Bible, what it is and how to interpret it."
- 5—Heroes of the Faith study at home Bro. H. Pillion: Brn. C. Leane, G. Mee.
- 8—Young folks activities.
- 9—Exh: Bro. J. King. Lect: Bro. C. Jeffress, "Life or death at the return of Christ; The choice is yours."
- 13—Acts class at home Bro. J. King: Bro. R. Mansfield, "No small

str! Fighting with beasts at Ephesus" (ch. 19:24-41).

- 16—Exh: Bro. A. Pitcher. 3 pm Contacting and leaflet dist. 7 pm Lect: Bro. I. Chalmers (Pascoe Vale), "Baptism, the burial which leads to eternal life."
- 17—"Sign" class at home Bro. Angove: "1 Thess. 1."
- 18—M'Vale int. friends class: Bro. K. McDermott, "God's purpose with the Jews yet to be realized." A.B. meeting at home Bro. H. Pillion.
- 19—Study at home Bro. A. Cowley: Bro. J. Luke, "The conquest of the spirit over flesh."
- 23—Exh: Bro. I. Chalmers (Pas. Vale) 3 pm Contacting. Lect: Bro. B. Luke, "Pentecostalism exposed by the Bible."
- 24—Int. friends class at home Bro. R. Pillion: Bro. A. Pitcher, "The visible return of Christ."
"Two visits to Macedonia; one to
- 27—Study at home Bro. B. Luke: Achæia and a week at Troas"
- 30—Exh: Bro. Max Lund. Lect: Bro. J. Berry, "Watch Israel, for God does!"
- 31—"Sign" class at home Bro. G. Mee: "Heb. 3-5."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel: 76 5669).

- 2—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. Knowles, "The Holy City will always be Jerusalem"
- 3—Int/friends class at 136 Edward St., Clarence Gdns: Bro. J. King, "Is the Devil a fallen angel?"
- 5—Study: "Thessalonians, ch. 2."
- 6—Mutual Imp. Evening.
- 7—Young peoples class: "Hebrews 11."
- 8—2 pm S.S. outing. 7.30 Meeting.
- 9—Exh: Bro. N. Nelson. Lect: Bro. J. Luke, "Jesus Christ; Whose son is he?"
- 10—"Nazareth Revisited" study at 2 Eynesbury Ave., Kingswood.
- 12—Study of "Elpis Israel" (pp. 293-300).
- 13—2 pm Sisters class.

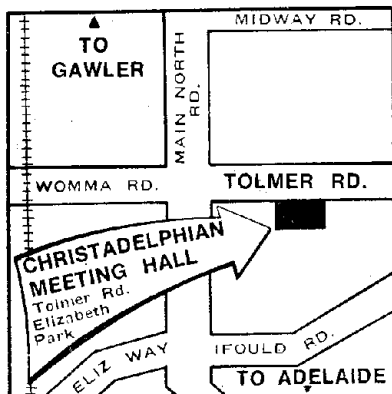
The ECCLESIAL CALENDAR

- 15—Opening of Christadelphian Youth Conference (Victor Harbor).
- 16—Exh: Bro. I. Chalmers. Lect: "Will death end all for you?"
- 19—"Thessalonians ch. 3" study.
- 20—MIC: Bro. K. Stewart, "The purpose of man on earth" (Psa. 119:9).
- 23—Exh: Bro. A. Hollamby. Lect: Bro. Murray Lund, "A new leader for a new world."
- 24-30: Special studies on "The Atonement" (Bro. J. Martin, Enfield).**
- 24—Opening study: "The vital significance of the Atonement; By one man sin entered into the world" (Rom. 5).
- 26—Study: "God manifest in Christ; The answer to the problem of sin" (Mat. 1).
- 28—Study: "The Atonement in Law, Prophecy and Psalms" (Psa. 69).
- 29—Study: "The Atonement in Action and Epistle" (Rom. 8).
- 30—Exh: Bro. J. Martin. Lect: Bro. D. Evans, "The fearful judgement of God is coming."

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112. Tel. 45 4337).

- 2—Exh: Bro. C. Milverton. Lect: Bro. P. Weller, "World's destiny revealed 2,500 years ago by Daniel the prophet."
- 3,17—Family study evening in various homes.
- 6,13,20—Bible class 8 p.m.: "The Atonement" (Bro. R. Stokes, Enfield).
- 9—Exh: Bro. A. Hill. Lect: Bro. I. Danerfield, "Jesus Christ, the centre of God's purpose."
- 10,24—7.45 p.m. Sisters class.
- 15—7.30 pm Social evening.
- 16—Exh: Bro. A. Cobbledick. Lect: Bro. K. Martin, "Numbers in the Bible witness to its Divine authorship."

SUPPLEMENT to LOGOS, MAY 1971



- 23—Exh: Bro. S. Smith. Lect: Bro. D. Smith, "Heaven-going a fiction, not a fact."
- 27—Bible study: Bro. A. Newton (Perth), "The amazing witness of Creation."
- 30—Exh: Bro. K. McDermott. Lect: Bro. D. McColl, "Compelling evidence of the Genesis flood."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 2—Exh: Bro. D. McColl. Lect: Bro. J. Luke, "Clerical theology and Bible religion contrasted."
- 4,18—8 pm Law of Moses study: Bro. J. Martin.
- 5—11 am Sisters class.
- 9—Exh: Bro. Murray Lund. Lect: Bro. R. Hill, "God's promise to David: A World Empire under Christ."
- 11,28—8 pm Life of Christ study: Bro. J. Knowles.
- 14,28—8 pm Youth group study.
- 16—Exh: Bro. D. Evans. Lect: Bro. D. Manser, "Heaven the source, not the place, of man's reward."
- 23—Exh: Bro. D. Manser. Lect: Bro. B. Luke, "The Bible, wholly inspired and totally reliable."

THE VITAL PRINCIPLES OF THE ATONEMENT

This fundamental subject will be the basis of a week's effort at **Cumberland Ecclesia** immediately following the Youth Conference in Adelaide. Bro. J. Martin will present studies as outlined in "Cumberland Calendar," and the attendance of local and interstate members is invited. Accommodation during this period can be arranged by contacting Bro. W. Gurd (Recorder).

30—Exh: Bro. J. Martin. Lect: Bro. A. Dangerfield, "Man's decline; God's judgment impending."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 2—Exh: Bro. I. McLean. 3 pm SS. Lect: Bro. B. G. Hollamby.
- 11, 26—Life of Christ study.
- 16—Exh: Bro. D. McColl (Enfield)
- 18—2.30 pm Dorcas class.
- 23—Exh: Bro. J. Hodges.
- 30—Exh: Bro. R. Hollamby.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 2—Exh: Bro. A. C. Dangerfield. Lect: Bro. F. Russell, "The Bible's challenge to the Anglican — All scripture is given by inspiration."
- 3—A.B. meeting 8 pm at home Bro. B. Pearce.
- 6—Bible study at home Bro. A. Wigzell.
- 9—Exh: Bro. H. P. Mansfield. Lect: Bro. R. Stokes, "The Bible's challenge — Truth, not sincerity, saves."
- 12—10 am Sisters class at hall.
- 13—Eureka class at home Bro. R. Smithers, 8 pm.
- 16—Exh: Bro. D. Horgan. Lect: Bro. J. Berry, "The Bible's challenge — No man has, or can, ascend into heaven."
- 19—8 pm Int. friends class at home Bro. A. Goodwin, "The nature of man."
- 20—8 pm Study at home Bro. C. Hodges.
- 23—Exh: Bro. G. Hyndman. Lect: Bro. S. Kingsbury, "The Bible's challenge — All daughters of Rome will be destroyed at Christ's coming."
- 27—Eureka study at home Bro. G. Hyndman.

30—Exh: Bro. P. Weller. Lect: Bro. B. Luke, "The Bible's challenge — Come out of her my people and be not partakers of her evil deeds."

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 2—Exh & Lect: Bro. G. Kennedy, "Today's problems; pollution & over-population."
- 7,21—Bible disc. evening: Bro. R. Cheek, "Epistle to the Romans."
- 9—Exh: Bro. R. Lines.
- 16—Exh & Lect: Bro. K. McDermott, "Today's problems; war, disease and drugs."
- 23—Exh: Bro. D. Beale.
- 30—Exh & Lect: Bro. J. Martin, "Today's problems; evolution or creation — The Bible's answer."

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- 2—Exh and Lect: Bro. B. Law (South Africa), "World problems to be solved at Christ's coming."
- 3—Teachers meeting.
- 5—Study: Bro. H. P. Mansfield, "Responsibilities of discipleship" (Lk. 17:1-10).
- 7,28—Eureka study: Bro. J. Berry.
- 8—Sunday School outing and evening: "Family night."
- 9—Exh: Bro. B. Steele. Lect: Bro. J. Berry, "What constitutes the Kingdom of God."
- 10—7.30 pm A.B. meeting.
- 11—10.30 am Sisters class: Deut. 28.
- 12—Bible study cont: "The 7th sign: Lazarus raised from the dead" (Jn. 11:1-46).
- 14—Elpis Israel study: Bro. W. Derecki, "The glorious principle of the Elohim" (pp. 181-187).

ACKNOWLEDGMENT

We appreciate the following comment from a S.A. Ecclesia —
 "A cheque is enclosed to assist the work. We find the Calendar particularly helpful to ascertain the activities of other ecclesias and items of interest and benefit which appear in every issue."

- 16—Exh: Bro. M. Lund. Lect: Bro. J. Martin, "The purpose of the Law of Moses and its observance today."
- 17—Home Study class at 4 Lasscock Ave, Findon: "The Bible proved true by history and archaeology."
- 19—Bible study: "The Lord retires to Ephraim to avoid growing opposition" (Jn. 11:47-54).
- 21—MIC: "The virtuous woman." Bro. D. Crocker, "In the home." Bro. P. Mansfield, "As the ecclesia." Essay by Sis. C. Steele, "As an individual."
- 22—3 pm Lit. distribution. 5.30 pm Fraternal tea. 7.30 pm Bible marking: "Divine Names in the book of Exodus."
- 23—Exh: Bro. K. Monterola. Lect: Bro. R. Krygger, "What constitutes a true Christian?"
- 25—Sisters class 10.30 am: 2 Tim. 1.
- 26—Bible study: "Jesus cures ten lepers" (Lk. 17:11-19).
- 30—Exh & Lect: Bro. A. Newton (Perth), "Why Evolution fails to satisfy reason and common-sense."

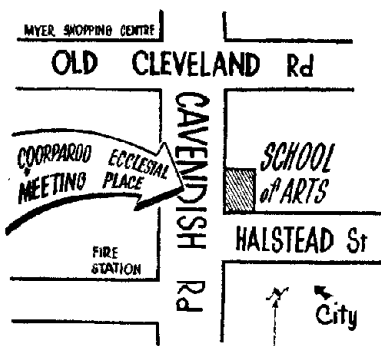
Queensland Ecclesias

Local Representative:

Ecclesias in Queensland requiring assistance in publishing matter or advising information for ECCLESIAL CALENDAR may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Telephone: 49 8562), who will be delighted to assist.

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 2—Exh: Bro. R. Hermann. Lect: Bro. R. Bailey, "The resurrection of Christ; A message of hope".



- 6,20—MIC in Progress Hall, Stanley St. East, Coorparoo, 7.45 pm.
- 9—Exh: Bro. J. Higgs Snr. Lect: Bro. L. Crowther, "Life after death; The Bible's answer."
- 13,27—7.45 pm Song of Solomon study in Progress Hall; Bro. J. Higgs.
- 16—Exh: Bro. C. Bartley. Lect: Bro. T. Dawson, "Why we trust the Bible."
- 23—Exh: Bro. D. McGahey. Lect: Bro. R. Hermann, "God's purpose with the Jews."
- 28—7.45 pm Young peoples evening in School of Arts, Cavendish Rd.
- 30—Exh: Bro. R. Rock. Lect: Bro. J. Higgs, "The Middle East today — and the Gospel."

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501)

- 2—Exh: Bro. R. Rock. Lect: Bro. D. McGahey, "Crisis in the Middle East and the purpose of God."
- 5,19—1st princ. class: Bro. Ray Evans.
- 9—Exh: Bro. C. Brandt. Lect: Bro. R. Bailey, "Ominous moves in Europe; Prelude to Armageddon."

THE SUPERLATIVE SONG

Under this title a special study class is held at Redcliffe Ecclesia to consider the **Song of Songs**. The opening study will be on Sunday 2.30 pm (May 2nd), and thereafter each fortnight. Leader is Bro. R. Rock, and all are invited to attend this class. The study will provide beautiful and intimate features concerning our association with the Divine Bridegroom. In addition, suggestions for Bible marking will be provided. (R.B.)

- 12,26—Revelation class: Bro. J. Barton.
 Bro. R. Hermann, "Need a
 16—Exh: Bro. E. Townsend. Lect: Christian be baptised?"
 23—Exh: Bro. Ron Hazel. Lect: Bro. M. Steel, "The one hundred & forty-four thousand."
 30—Exh: Bro. S. Gallin. Lect: Bro. L. Crowther, "Life after death: The Bible's answer."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

- 2—9 am SS. Exh: Bro. W. Crew. Lect: Bro. P. Dawson, "The Bible devil."
 6,20—Law of Moses study: Bro. Bartley, 7.45 pm.
 8—MIC, 7.45 pm.
 9—SS. Exh: Bro. M. Hoskins. Lect: Bro. R. Evans, "Britain and the 10 tribes of Israel."
 12,26—Sisters class at home Sis. D. Crew, "Ways of Providence."
 13,27—Bible class 7.45 pm: Bro. Hoskins, "Studies in life of Jesus."
 15—SS. picnic at Sherwood Forrest.
 16—SS. Exh: Bro. R. Evans. Lect: Bro. C. Bartley, "Is it rational to deny the existence of God?"
 22—Bible marking class in Wilston Hall, 7.30 pm.
 23—SS. Exh: Bro. C. Bartley. Lect: Bro. W. Crew, "The serpent's lie."
 28—Combined spiritual evening with Coorparoo Ecc. 7.45 pm.
 30—SS. Exh: Bro. R. Evans, M. Pryde. Lect: Bro. C. Venn, "A commonsense view of religion."

- 2—Exh: Bro. J. Richards. (3 pm Cessnock Exh: Bro. K. Whitehead). Lect: Bro. N. Davies, "Agricultural prosperity and freedom from hunger in the Kingdom of God."
 3—A.B meeting.
 5—Ephesians study: Bro. J. Richards, "Exhortation to unity" (Eph. 4:1-16).
 6,20,27—1st principles class.
 8—MIC: Bro. N. Davies, "Elpis Israel" pp. 337-350. Bro. L. Hall: "Christendom Astray Lect: God's purpose with the earth." Bro. S. Lake, "Exhort."
 9—Exh: Bro. S. Lake. 3 pm GES meeting. Lect: Bro. E. Witton, "Universal resurrection exposed as error by Bible truth."
 16—11 am Spec. arrangements. 7 pm Lect: Bro. J. Richards, "Clergymen's hell; figment of their imaginations."
 19—Amos study: Bro. H. Ryan.
 23—11 am Spec. arrang. 7 pm Lect.
 26—Ephesians study: Bro. J. Richards, "The new life" (Eph. 4: 17-32).
 30—Exh: Bro. B. Bowen. 2.00 pm P-moh. distr. 7 pm Lect: Bro. Bowen, "Youth in revolt; the Bible predicts the end."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesial).

- 2—7 pm Lect: Bro. J. Dawson, "Armageddon approaches while the clergy slumber."
 4—8 pm Ezra/Haggai study at 2 Bishop St., Newport: Bro. G. T. Darke.
 9—Lect: Bro. C. Bolstad, "The 3 great covenants."
 16—Lect: Bro. A. J. Russell, "A world in peace or pieces, the Bible explains!"
 18—8 pm Apoc. class at 45 Adams

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teranga Rd. (Rec: Bro. E. Winton, 15 O'Brien St., Gatehead 2290. Tel: 43 2569).

NEWCASTLE CITY HALL LECTURE

Adamstown Ecclesia is arranging a special lecture to be given in the above hall on May 23rd, following the Autumn Bible School. Guest-speaker is to be Bro. A. Newton (Perth), and his subject: **War with Russia is Inevitable**. Vigorous advertising is to be conducted, and the support of visiting and local members is sought. (E.C.W.)

- St, Harboard: Bro. V. Hosking.
 23—Lect: Bro. V. Hocking, "Armageddon and its aftermath."
 30—Lect: Bro. E. Mansfield, "The apostasy exposed."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 2—Exh: Bro. A. Leadbeatter. Lect (Ballina): Bro. C. Hermann, "The Bible, Is it reliable and trustworthy?"
 4—Abraham class at home Bro. K. Wassell.
 5—GES meeting at home Bro. A. Russell.
 7,21—Bible class at home Bro. C. Hermann.
 9—Exh: Bro. A. Smith. Wyrallah meeting Exh: Bro. A. Russell. Lect (Kyogle): Bro. R. Window. "God will bury Russia in Israel."
 11,25—1st princ. class at home Bro. L. Cole.
 12—AB meeting at home Bro. A. Russell.
 16—Exh: Bro. A. Russell. Lect (Lismore) Bro. K. Wassell, "Dramatic signs that Christ's coming is near."
 23—Exh: Bro. A. Roulston.
 28—MIC at home Sis. B. Denford.
 29—Lit. distribution.
 30—Exh: Bro. M. Shaw. Musical evening at home Bro. C. Hermann.

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

- 2—9.30 SS. 11.15 Exh: Bro. B. McClure. 7 pm Lect: Bro. J. Dawson Jnr, "Rome, the modern day Babylon."
 6,20—8 pm Law of Moses (ch. 11) class at 30 Riverview Rd, Fairfield: "Covenant at Sinai (1)."

- 7—7.30 pm Jnr. Bible class (8-12 yrs.) at 22 Kende St, G. Valley: Bro. P. Hudson, "Arise, Peter, kill and eat."
 9—SS. Exh: Bro. G. Hatchell. Lect: Bro. P. Hudson, "The trinity, a heathen dogma."
 13—8 pm Hebrews class at 356 Polding St, Fairfield: Bro. K. Cook, "Heb. 12."
 14—8 pm 1st princ. & Bible marking class at 14 Caloola Rd, Pendle Hill.
 15—Int. Bible class (12 yrs & over) 4.30 pm at 96 Maxwells Ave, G.Valley.
 16—SS. Exh: Bro. R. Pogson. Lect: Bro. S. Evans, "Armageddon approaches while the clergy slumbers."
 23—SS. Exh: Bro. G. O'Neil. Lect: Bro. R. O'Connor, "The devil & satan defined."
25-30 Special Fraternal Gathering & Study: Bro. D. Hurn (Perth), "The Life & Times of Moses."
 25—8 pm study (1), "Moses, the mediator."
 26—Special dorcas class 10.30 am. 8 pm study (2), "Moses the man of destiny."
 27—8 pm study (3), "Moses, the man of God."
 28—8 pm Spec. lect in Liverpool Pres. Hall, Hume H'way: "Middle East tension, past, present and future."
 29—10 am study (4), "Moses, my servant." 12.30 pm lunch & picnic at Cataract Dam.
 30—SS. Exh & Lect: "3 steps to survival; belief, baptism and dedication." Location: Dr. O'Brien Memorial Hall, Community Ctre, Miller, Gr. Valley.

CAMPBIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

SISTERS ASSIST IN GOSPEL PROCLAMATION

The sisters at Ballina ecclesia are proving valuable laborers in the Master's service. Recently, with two brethren, they put out hundreds of invitations on a week-day in Casino (Nth. NSW) for the public lecture. As a result 11 interested friends attended. In addition, some of the sisters have been asked to correspond with contacts in far away places, and are finding the work very stimulating. (F.R.)

- 2—Exh: Bro. D. Shaw. Lect: Bro. E. Spongberg, "Atonement."
 3—A.B. meeting at home Bro. R. Mansfield.
 4—Bible class at home Sis. M. Litter & P. Lowe, 6-61 Colin St, Lakemba: Bro. E. Mansfield, "The life of the Lord."
 9—Exh: Bro. W. Brittain. Lect: Bro. K. Jamieson, "World peace awaits Christ's return."
 12—Sisters' class 10.15 am at home Sis. White, 47 Francis St, Earlwood.
 13,27—Bible study at home Bro. K. Jamieson, 43 Conway Rd., Bankstown: "1st Cor."
 16—Exh: Bro. P. Sawell. Lect: Bro. D. Shaw, "God's 7000 year plan for the earth."
 23—Exh: Bro. D. Pogson. Lect:
 26—Sisters' class 10.15 am at home Sis. Browne, 48 Moratai Ave., R'wood.
 30—Exh: Bro. V. Dawe. Lect: Bro. E. Spongberg, "Atonement."

DORRIGO—Residence of Bro. & Sis. F. G. Darley, Old Coast Rd., Nth. Dorrigo (Rec: Bro. K. L. Crawford). Sunday meetings at the above address, commencing 11 am (Phone Nth Dorrigo 48).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 1—8 pm Home study at 100 Essex St., Epping; Bro. R. Carr, "Parables of Old Testament."
 2—Exh: Bro. G. Russell. Lect: Bro. J. Mansfield, "Jesus Christ; the Truth concerning his teaching."
 12—8 pm Isaiah study: Bro. J. Dawson, "The Lord Jesus Christ; fulfilment of ch. 53:1."
 16—Exh: Bro. B. Gilham. Lect: Bro. B. Etherington, "Jesus Christ; the truth concerning his death and resurrection."
 17—7.30 pm A.B. meeting.

- 23—Exh: Bro. E. Ritchie. Lect: Bro. L. Goodman, "Jesus Christ; the way, truth and life."
 30—Exh & Lect: Bro. B. McClure, "Jesus Christ; future world king."

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. B. Bowen. Lect: Bro. E. Spongberg, "What happens after Armageddon."
 4, 18—Home study class at Bro. Butters: "Elpis Israel."
 9—Exh: Bro. G. Crewes. Lect: Bro. J. Gilmore, "When will Christ return to earth."
 12—Mut. Improvement Class.
 15—Young peoples Bible class: Bro. B. McClure, "Acts."
 16—Exh: Bro. C. McGonigal. Lect: Bro. W. Wolstencroft, "Can we earn immortal life."
 23—Exh: Bro. H. Ceiley. Lect: Bro. B. Stretton, "Trinitarians; worshippers of a false god."
 30—Exh: Bro. C. O'Connor. Lect: Bro. J. Mansfield, "What are the commandments of Christ?"

PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- 1,8,15,22,29—8 pm Elpis Israel class at 140-142 Frederick St, Lalor Pk: Bro. J. Granter.
 2—Exh: Bro. C. O'Connor. Lect: Bro. E. Mansfield, "Our hopeless world and the hope of Israel."
 9—Exh: Bro. D. Shaw. Lect: Bro. J. Granter, "Immortality a promise not a possession."
 11,25—Sisters' Malachi study and marking class 8 pm at 64 Dun-

THE LIFE AND TIMES OF MOSES

Bro. D. Hum (Perth) will outline fascinating features concerning Israel's early deliverer, at **Bossley Park Ecclesia**, during the last week in May. Included in the effort is a special lecture at Liverpool, and the support of Sydney brethren and sisters would be appreciated. Details are listed under "Crossing Park".

- rossil Ave, Carlingford.
- 16—Exh: Bro. R. Croker. Lect: Bro. M. Champion, "The promises to Abraham and Us."
- 23—Exh: Bro. R. Carr. Lect: Bro. E. Spongberg, "Russian intrigue in Europe; Its meaning from the Bible." 3 pm Domain meeting (in conj. with Bossley Pk.).
- 30—Exh & Lect: Bro. V. Hocking, "The Book of Revelation; its relevance for today."

PT. HACKING—Community Ctr., Gymea Bay Rd., Gymea (Rec: Bro F. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528-7571).

- 2—Exh: Bro. J. Muir, Lect: Bro. B. McClure, "Family night."
- 9—Exh: Bro. R. Lapham, Lect: Bro. D. Bones, "What hope for the world?"
- 16—Exh: Bro. E. Roberts. Lect: Bro. V. Dawe, "Modern Israel and Bible prophecy."
- 23—Exh: Bro. C. Lanham. Lect: Bro. R. Kirkwood, "What is a saint?"
- 30—Exh: Bro. D. Kirkwood. Lect: Bro. L. Ryan, "Jerusalem, future world capital."

RIVERWOOD — 265 Bonds Road (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 2—Exh: Bro. V. Dawe. Lect: Bro. D. Yearsley, "Can a divided Christendom save?"
- 5—8 pm Bible class: Bro. J. Rosser, "Epistle of James; Trials and their purpose" (ch. 1:1-19).
- 9—Exh: Bro. J. Rosser. Lect: Bro. V. Hocking, "Russia's policy in the Middle East; Does it mean war?"
- 12—Bible class: Bro. J. Rosser, "Be ye doers of the Word" (James 1:20-27).
- 16—Exh: Bro. P. Russell. Lect: Bro. V. Dawe, "The Bible doctrine of the Holy Spirit."
- 19—Bible class cont: "Respect of persons" (James 2:1-13).
- 23—Exh: Bro. W. Lapham. Lect: Bro. D. Gilmore, "After death; what?"
- 26—Young brethren's night 8 pm: Bro. D. Yearsley, "The Most

Holy Place." Bro. G. Gilmore, "Lect." Bro. G. Steel, "Rev. 14:13."

- 30—Exh: Bro. E. Spongberg. Lect: Bro. G. Russell, "Who are the Christadelphians."

SHAFTESBURY RD. — Burwood (Rec: Bro. W. James, 7 Clanalpine St., Eastwood 2122. Tel: 85 1820).

- 2—Exh: Bro. B. Court. Lect: Bro. J. Drake, "Resurrection; an approaching reality."
- 5—Bible class: Bro. H. Littler, "Jesus Christ pre-existent; in what way?"
- 9—Exh: Bro. E. Russell. Lect: Bro. F. Ryan, "Message from Malachi."
- 12—Quarterly busin. meeting
- 16—Exh: Bro. A. G. Russell. Lect: Bro. A. Peden, "Salvation by faith or works?"
- 19—Bible class: Bro. J. Court, "Greek thought and Christianity."
- 23—Exh: Bro. M. Morgan. Lect: Bro. J. Mansfield, "Church creeds or Christ?"
- 26—Bible Class: Bro. H. Pearce, "A study of Isaiah; his times and message."
- 30—Exh: Bro. E. Mansfield. Lect: Bro. H. Pearce, "Signposts aloft" (film evening).

SUTHERLAND—77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2—Exh: Bro. N. Rice. Lect: Bro. B. Philp, "The Mercy of God" (Psa. 5).
- 4—8 pm AB meeting.
- 5,19—8 pm Apocalypse class: Bro. R. Pogson.
- 9—Exh: Bro. B. Philp. Lect: Bro. B. Bowen, "Blessings for mankind."
- 12—8 pm Elpis Israel class at home Bro. M. Kirkwood.
- 14—8 pm CYC at home Bro. E. Ritchie.
- 16—Exh: Bro. E. Ritchie. Lect: Bro. J. Quill, "The Vengeance of God" (Psa. 75).
- 23—Exh: Bro. J. Quill. Lect: Bro. G. Russell, "Jerusalem and its future."

- 26—8 pm Mut. Improvement
 28—8 pm CYC study at home Bro. L. Brennan.
 30—Exh: Bro. K. Cook. Lect: Bro. J. Quill, "My peace I give unto you."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- All lectures commence 3.30 p.m.
 1—7.15 pm Young peoples Daniel class: Bro. P. Rush.
 2—Exh: Bro. B. McClure. Lect: Bro. D. Elliot, "Holy spirit gifts not available today."
 4,18—MIC.
 6.20—Job study: Bro. E. Sponberg.
 9—Exh: Bro. B. McKinlay. Lect: Bro. R. Pogson.
 13,27—1st princ. class: Bro. D. Pogson.
 16—Exh: Bro. D. Pogson. Lect: Bro. D. Carroll, "Bible proved true by archaeology & history."
 23—Exh: Bro. R. Pogson. Lect: Bro. B. McKinlay, "Immortality; a promise to some; not a possession of all."
 30—Exh: Bro. S. Evans. Lect: Bro. J. Dawson, "Man has no right to worship as he pleases."

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

- 2,16,30—10.30 am Exh: Bro. K. Digney.
 6,13,20,27—8 pm Tape study.
 9,23—Exh: Bro. L. Harrison.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West. 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 2—Exh: Bro. A. Harrison. Lect: Bro. G. King, "The apostles preached the resurrection of the body."
 3—A.B. meeting.
 7.21—Elpis Israel class.
 9—Exh: Bro. D. Stempel. Lect: Bro. J. John, "World destiny revealed by the prophet Daniel."

- 14,28—Bible class.
 16—Exh: Bro. A. Payton. Lect: Bro. W. Excell, "Israel past, present and future; Fulfilment of Bible prophecy."
 23—Exh: Bro. J. John. Lect: Bro. H. West, "Russia and the Vatican will unite in the bid for world dominion."
 30—Exh: Bro. W. Excell. Lect: Bro. B. Hayles, "The book of Genesis; foundation of all truth."

PERTH — 62 Canning Highway, Victoria Pl. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

- 1—MIC 8 pm.
 2—Exh: Bro. D. Hurn. Lect: Bro. S. Hawkins, "Christ taught that he will literally return to the earth."
 5—Daniel study: Bro. A. Hayles, "The most High ruleth in the kingdom of men."
 7,21—Elpis Israel & Law of Moses home studies.
 9—Exh: Bro. J. Ullman. Lect: Bro. T. Stagg, "Sabbath-keeping unnecessary today; What was its purpose?"
 11—Sisters study 11.45 am: "Cured by touching Christ's garment" (Story of Bible p. 91).
 12,26—Eureka study: Bro. G. Hawkins.
 16—Exh: Bro. A. Haustorfer. Lect: Bro. G. Hawkins, "Australia's destiny in the light of Bible prophecy."
 19—Study: Bro. B. Hayles, "Out of Egypt have I called my son."
 23—Exh: Bro. S. Fergusson. Lect:



- Bro. P. Duperouzel, "The one God of Israel in contrast to the trinity of the churches."
 30—Exh: Bro. G. Hawkins. Lect: Bro. A. Hayles, "The hope of eternal life."

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).
 2—9.30 am SS & Snr Study. 11 am Exh: Bro. B. Brewer. 3.30 pm Lect: Bro. T. Parsons, "Prophecy

- demands that Christ's second coming is imminent."
 9—SS & Study. Exh: Bro. B. Williams. 7 pm Statement of Faith class.
 14—Tape night at home Bro. W. Dodson, 9 Littlewood St, Hampton.
 16—SS & Study. Exh: Bro. H. Islip. 7 pm S. of F. class.
 23—SS & Study. Exh: Bro. N. Styles. 7 pm S. of F. class.
 26—Elpis Israel study at home Bro. H. Hall (above)
 30—SS & Study. Exh: Bro. K. Fotheringham. 7 pm S. of F. class.

MINISTRY OF THE MASTER

Incorporating Outstanding Events in the Life of the Lord
 And Their Significance to the Believer

Under the above theme, **Mount Hawthorn Ecclesia** is to conduct a special week's study from June 5-13. The following meetings are planned, and an invitation to all brethren and sisters in Perth is extended.

- Saturday, June 5: Fraternal — **In the Footsteps of the Master.** The whole recorded ministry will be traced out, with diagrammatic charts, providing a basis for an easy-to-remember guide to the Lord's life.
 Sunday 6th: Sunday School (Perth Central)—**Sending out the Seventy.** Exhort (Central)—**The Man of the Night.** Lect—**Communism or Christ; The Challenge of the Last Days.** How the fantastic growth of international communism is prophesied in Scripture, and the developing crisis!
 Monday 7th: Afternoon — **Synchronising the Gospels.** How the Gospel records for quick reference to chronological sequences. An interesting activity for young and old. Evening study — **Discipleship and its Responsibilities.** The instruction Christ gave to the "twelve", and its application today.
 Tuesday 8th: Study — **Teaching by Miracle.** Five miracles that reveal the developing plan of salvation as it concerns both individuals and ecclesias.
 Wednesday 9th: Study — **The Parable of the Rich Fool.** How Christ describes the man-of-the-world, and demonstrated the attitude that would be particularly manifested at the "end of time"; how the experience of David (1 Sam.25) lays the basis for the Lord's parable.
 Thursday 10th: Study — **A Grand Vision Of Glory.** The amazing background to the Transfiguration, and its impression particularly upon Peter!
 Friday 11th: Study — **The Lord Outlines the Future.** The remarkable Olivet prophecy as a personal message from Jesus to his disciples; the reason for its pronouncement and its impending fulfilment.
 Saturday 12th: Study — **The Intercalary Prayer of the Lord.** The wonderful, intimate expressions uttered by Jesus as he and his disciples approached Gethsemane.
 Sunday 13th: Sunday School— **The Five Parables of Redemption.** Exhort — **The Last Hours.** Lect — **A Crucified Savior; Earth's coming King.** The testimony of the repentant thief, and the significant statement made by the Lord concerning his coming kingdom.

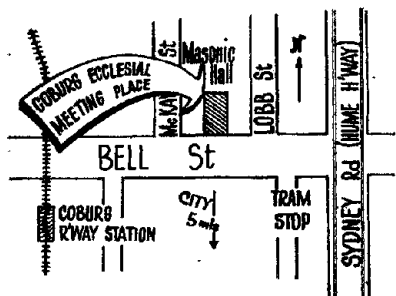
THE EFFORT IS DESIGNED TO OUTLINE A VARIETY OF ASPECTS AS RECORDED IN THE GOSPELS WITH PARTICULAR EMPHASIS UPON PRESENT-DAY APPLICATION.

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwin St.,
Templestowe 3106. Tel: 84 61458)

- 1,15—Romans study at 72 Wood St, Templestowe.
- 2—Exh: Bro. R. Hyndman. 9.30 am SS & Elpis Israel class. Lect: Bro. A. Brewer, "God guides the destiny of nations."
- 4—Bible class at 2 Horton St, Reservoir: Bro. B. Dodson, "Healing the palsied Gentile" (Lk. 7: 1-10).
- 9—SS & El. Exh: Bro. P. Cresswell.
- 13,27—Eureka class at 47 Finlayson St, Doncaster W.
- 16—Exh: Bro. R. Magennis. Lect: "A world in turmoil, the Divine solution."
- 18—Bible class: Bro. E. Crouch, "Compassion on the widow; her dead son raised" (Lk. 7:11-17).
- 23—Exh: Bro. S. Mansfield.
- 28-30: Special study weekend: Bro. D. Case (L'ton),

Note: studies to be held at 72 Wood St, Templestowe.

- 28—8 pm Study (1), "Preparation for the journey" (Num. 1:1-10: 10).
- 29—3 pm study (2), "The journey" (Num. 10:10-21). 7.30 pm study (3), "At the gates of the land" (Num. 22-36).
- 30—Exh: Bro. D. Case. Lect: "The hope of Israel, the only hope!"



LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd, Kilsyth
(Rec: Bro. C. Drewitt, Lot 17, Alfred Street, Lilydale 3140).

- 2—Exh: 11.15 am: Bro. M. Clark. 7.15 pm Worship evening.
- 6—Bible class at home Bro. R. Blackbourne, Clematis Rd, Mt. Evelyn: Bro. R. Goodman, "Hebrews 3."
- 9—Exh: Bro. S. Snow.
- 16—Exh: Bro. C. Drewitt. 7.15 pm Gospel Addr: Bro. R. Hyndman, "Russia, a world-wide empire."
- 20—8 pm Bible class at home Bro. R. Goodman, Sebire Ave, Wandin Nth: Bro. R. Saxon, "Hebrews 4."
- 23—Exh: Bro. R. Blackbourne.
- 30—Exh: Bro. A. Fletcher.

MOE — Library Hall, Yallourn.
(Rec: Bro. G. S. Howe, Box 59,
Yarragon. 3823. Tel. Yarragon 141).

- 2—1.30 pm Exh: Bro. H. Islip.
- 4—2 pm Bible class at home Bro. G. Howe, Yarragon: "The four faces of Christ."
- 7,12,21,26—8 pm Bible class at home Bro. Burrage, 6 Langford St.
- 16—1.30 pm Exh: Bro. J. White. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyres, "Elpis Israel."
- 18—2 pm Bible class at home Bro. Howe: "The birth of John Baptist."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

- 2—Exh: Bro. D. Goodman. Lect: Bro. R. Russell, "Old Testament foretold Christ's first advent."
- 9—Exh: Bro. J. Saliba. Lect: Bro. Hosie, "Why did Christ die?"
- 11—Bible class at 670 Pascoe Vale Rd, Glenroy: Bro. I. Chalmers, "Zechariah; Israel restored."
- 16—Exh: Bro. J. Mullin. Lect: Bro.

THE BOOK OF NUMBERS

Under the above theme, a special weekend is to be held at the end of this month, under the leadership of Bro. D. Case, of Launceston. See details in Coburg Calendar.

- D. Goodman, "Christ will return bodily and visibly."
 23—Exh: Bro. C. Gee. Lect: Bro. R. Hyndman, "World-shaking events at Christ's return."
 25—Zechariah class: Bro. P. Kenney, "False shepherds rejected."
 30—Exh: Bro. R. Levett. Lect: Bro. E. Perry, "His millennial reign on earth."

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 am SS. Exh: Bro. I. F. Butler. Lect: Bro. R. A. Yeomans, "Is baptism really necessary?"
 4—7.45 pm Bible class: Bro. S. J. Taylor, "A false witness that speaketh lies."
 6,20—Home study: "Nazareth revisited."
 7—Snr. CYC 7.15 pm, "Significance in colors and numbers — 9, 12, White."
 9—SS. Exh & Lect: Bro. J. H. Footitt (Mt. Waverley), "Should we obey God or man?"
 11—Bible class: Bro. H. E. Taylor, "He that soweth discord among brethren."
 13,27—Home study: "Revelation."
 14—Jnr. CYC 7 pm: "David and Goliath."
 16—SS. Exh & Lect: Bro. J. Duckworth (L'ton Sub), "Is God a myth or a reality?"
 18,25—Bible class (cont.).
 21—Snr. CYC 7.15 pm, "Significance in the ram as a burnt offering."
 23—SS. Exh & Lect: Bro. M. F. Wright (L'ton), "Are the 10 commandments binding today?"

- 26—Dorcas class.
 28—Jnr. CYC 7 pm, "God's covenant with David."
 30—SS. Exh: Bro. R. A. Yeomans. Lect: Bro. D. P. Taylor, "What can we learn from the exodus of Israel?"

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 1,15,29—Jnr & Snr. CYC.
 2—9.30 am SS & Snr Law of Moses class. 11 am Exh: Bro. D. Case. 7 pm Lect: Bro. C. Blanch, "Christ is coming and must come soon!"
 5—7.45 pm MIC: Bro. R. Bracey (Lect), "Jerusalem, metropolis of the world."
 6,20—7.45 pm Dorcas class.
 7,21—7.45 pm Study of "Temple of Ezekiel's Prophecy."
 9—SS & Snr. study. Exh: Bro. H. Day. Lect: Bro. D. Case, "Infallibility of Pope a rash claim."
 12—Bible class: Bro. F. Onley, "Living the truth series; Parents and children."
 14,28—7.45 pm Study, "Last days of Judah's commonwealth."
 16—SS & Study. Exh: Bro. M. Wright. Lect: Bro. F. Onley, "Earth's creation; Divine work, or chance."
 19—MIC: Bro. R. Herron Snr, "Incline your ear" (Isa. 55.3). Bro. D. Day, "Uncircumcised lips" (Exod. 6:12).
 23—SS & Study. Exh: Bro. J. Kershaw. Lect: Bro. K. Niejalke, "God's true witnesses."
 26—7.45 pm Bible class: Bro. J. Kershaw, "The emmanuel prophecies."
 30—SS & Study. Exh: Bro. G. Dangerfield. Lect: "The real truth about 'The Plain Truth'."

ANGLESEA BIBLE WEEK

To be held at Camp Wilkin, Anglesea, Victoria — August 21-28

This is the second gathering of this nature at Anglesea, and the Camp is known for its convenient and comfortable amenities. A spiritually rewarding gathering is anticipated, and applications to attend can be submitted either to Bro. R. HOSIE, 28 Pyalong Ave., Rosanna 3084, or Bro. R. HYNDMAN, 70 Moonee Blvd., Glenroy 3046. (R.H.)

FORTHCOMING EFFORTS

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

Your Support Will Assist These Ecclesial Efforts (God Willing)

- May 15 to 23 — At Rathmines, New South Wales**
22nd Australasian Bible School (Autumn) sponsored by Brighton (S.A.) Ecclesia.
- May 24th to 30th — at Bossley Park Ecclesia, New South Wales**
Fraternal Gathering and Special Study, by leader: Bro. D. Hurn (Perth), under theme: "The Life and Times of Moses." Details next issue.
- June 5th to 12th — At Mount Hawthorn, Western Australia**
Study week on THE LIFE OF THE LORD, tracing the fascinating story of the Gospels, and the impact of the Master's teachings.
- June 11th to 14th — at Coorparoo, Queensland**
Study weekend around "The epistle of Galatians." Leader: Bro. David Pogson (Yagoona).
- June 11th to 14th — at Cumberland, South Australia**
Holiday weekend study upon theme: "The heavens declare the glory of God." Speaker: Bro. S. Snow (Coburg)
- June 12 to 14 — at Launceston, Tasmania**
CYC study weekend, based on "Hebrews Ch. 11."
- June 19th to 27th — At Brighton Ecclesia, South Australia**
Fraternal gathering and effort: "The Visions Of Glory" (Bro. J. Rosser).
- August 15 to 26 — at Woodville, South Australia**
Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).
- August 21 to 29 — In New Zealand.**
N.Z. Spring School held at Taurewa, Mt. Ruapehu.
- August 28 to September 5, 1971 — at Rathmines, New South Wales**
23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.
- September 11th to 19th — at Tea Tree Gully, South Australia**
Annual special effort. Theme: "Isaiah, the prophet of glory." Speaker: Bro. J. Dawson (NSW).
- October 2 to 3 — at Hobart, Tasmania**
Fraternal Gathering and study weekend. Accommodation can be arranged for those intending to visit, and all such should immediately write the Recorder, Hobart Ecclesia.
- October 8th to 10th — In Brisbane, Queensland**
A combined study weekend conducted jointly by Wilston, Redcliffe and Coorparoo Ecclesias. Leader: Bro. Graham Hill (Rockhampton).
- December 25 to January 2, 1972 — At Rathmines, N.S.W.**
24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.
- December 24, 1971 to January 6, 1972 — In New Zealand.**
New Zealand Summer School.
- May 13 to 21, 1972 — At Rathmines, New South Wales**
25th Australasian BIBLE SCHOOL (Autumn)
- August 26 to September 3, 1972 — At Rathmines, N.S.W.**
26th Australasian BIBLE SCHOOL (Spring)
- December 23, 1972 to January 1, 1973 — At Rathmines, N.S.W.**
27th Australasian BIBLE SCHOOL (Summer)

We can do nothing but work away in our own obscure channel till the coming of the Lord — now at the door — meanwhile preparing ourselves for that event, and as many as we can induce to listen to the truth. (R.R.)

Men of unfinished purposes are always a failure. God requires it of you that in all things you endure "unto the end."

BOOKLETS AVAILABLE

AN EXCITING NEW ISSUE!

The Lord's Prayer

Possibly the best known Scriptural passage to the world about us, is that commonly termed "**The Lord's Prayer.**" It has been repeated for centuries by young and old. It is recited to children in Sunday schools. It is mumbled from Parliamentary platforms at the beginning of sessions. It is upheld as the "grandest prayer" for mankind.

But rarely, is its real significance considered.

Some use it as a "prayer for the present"! But is its fulfilment seen in the current preparations for warfare? Or in the food-shortage of under-nourished nations, which lack "daily bread"? Or in the hypocritical policies of world-governments, which frustrate God's "will on earth"? Or in the abortive United Nations? Or in the divergence of Christendom's doctrines?

A Practical Examination

The real meaning of **The Lord's Prayer** is outlined in the latest "Herald" booklet, under that title. In a straight-forward, practical manner, the principles involved in each statement of the **Prayer** are contrasted with current world conditions. It reveals that the **Prayer** is a prophecy that awaits fulfilment at Christ's coming.

Order Your Supplies Now

It is felt that this booklet will have tremendous public appeal, and we have therefore printed additional quantities. However, we recommend that readers and ecclesias immediately order their increased requirements, to avoid later disappointment. The booklet will provide an interesting addition to ecclesial literature stands, as well as being invaluable for personal study!

The booklet is available at 6c each; 10 for 50c; 50 for \$2.50; 250 for \$9; 1000 for \$33.33 (plus post). Regular orders are supplied post free.

Orders received immediately will be supplied free of postage charges.

Advertising Program

In conjunction with GPA, it is intended to feature the new booklet in large scale advertisements in main city newspapers. Because of its unusual nature, and supported with outstanding illustrations and crisp commentary, it is expected that the advertising will attract considerable enquiries for the "free book offer." This interest will then be diverted to nearby ecclesias for personal attention.

Readers and ecclesias may desire to co-operate in this venture.

This can be done by financial assistance—by displaying the booklet on ecclesial stands—by advertising it in local papers. Additionally it may be desired to supplement the intended newspaper advertising in your area, with public lectures. We welcome the interest and enquiries of ecclesias to this end, and as we desire to proceed quickly with the above program, the prompt consideration by ecclesias would be appreciated.

MAY "THE LORD'S PRAYER" BECOME SINCERELY AND PROPERLY UNDERSTOOD BY "GOOD AND HONEST HEARTS" Ere He Returns To Bring The Prayer To Its Fulfilment!

PLAY YOUR PART IN EXTENDING THE KNOWLEDGE OF THE TRUTH WHILE THE OPPORTUNITY REMAINS!

HERALD OF THE COMING AGE is a 16 pp booklet designed to present the Gospel message in a clear, direct, forthright manner. Each issue deals with a specific subject, and contains a special "reply-coupon" inviting readers to apply for further literature — thus providing a means of more effectively introducing the Truth to such, by personal follow-up work.

Being of convenient size and attractive appearance, the "Herald" creates immediate interest. It is therefore of inestimable benefit when used to extend the Truth, and can be utilised in ways such as the following:

☆ **Door-to-door calling** ☆ **Newspaper and circular advertising** ☆ **Regular mailing to interested people** ☆ **Displayed on ecclesial bookstands** ☆ **For answering specific questions raised by those interested** ☆ **Mailing to people in isolation where personal distribution is not possible.**

These are but few of the varied avenues in which 'Herald' is already being employed.

The following titles are currently available from **Logos Office, P.O. West Beach, S.A. 5024 (Tel. 56 2278)**, or from: **Bro. J. Mansfield, 1 Melville Ave., Strathfield, N.S.W. 2135 (Tel. 76 6540)**, or **Bro. R. Bailey, 31 Mourilvan St., Mansfield, Qld. 4122.**

SPIRIT GIFTS NOT NOW AVAILABLE

The claims of miraculous cures, and speaking in tongues, considered in the light of Bible teaching — The two predicted outpourings of the Spirit explained.

THE RESURRECTION OF CHRIST

Showing the resurrection of Jesus Christ to be irrefutable, and thus challenging those who would challenge the Bible! Sets out the basis of the Christian hope.

THE KINGDOM OF GOD: PAST, PRESENT AND FUTURE

An exposition of the Divine Covenant made to King David, demonstrating the eternal veracity of this promise, how it affects every individual. The third important promise of God to humanity explained.

WAR WITH RUSSIA IS INEVITABLE

A most popular title. Russian policy is inexorably drawing all nations towards World War Three, and no matter how world-leaders strive for peace it evades them. This book will show what Russia will do in the near future, and describes the only satisfactory solution to current problems.

BIBLE SCHOOL NEWS

Spring School - - Aug.-Sept., 1971

**24th AUSTRALASIAN BIBLE SCHOOL—At Lake Macquarie,
Rathmines, NSW.**

Sponsored by Sutherland Ecclesia

APPLY NOW FOR SPRING SCHOOL

The Bible School at Rathmines offers uncomparable conditions for fraternal association and Scriptural study. Set in delightful surroundings, overlooking peaceful Lake Macquarie, and separated from the hum drum of normal life, the Bible School becomes an oasis in the spiritual pathway. There is an opportunity to meet those of "like precious faith" from other parts of the Continent, and overseas; to consider in study meetings the treasures expounded from the Word of Life; to enjoy the variety of evening programs; and to participate in the lighter side of the Bible School activities.

Make The Bible School This Spring

Already preparations are in hand to make this forthcoming School outstanding. The studies will be presented by prominent, respected brethren, well-versed in their particular subjects. These will be announced in our next issue (God willing).

Teenagers and young people will be treated to a program of Bible studies, Bible marking and fascinating projects. These sessions have proved extremely interesting in the past, and it is hoped to improve even further in this regard.

Included in the week's activity are the Bible School picnic, slide evenings, afternoon sessions, and other recreational arrangements.

You and your family will find the experience of the Bible School most rewarding, and by your attendance, you will play your part in strengthening and encouraging others towards the Kingdom.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

**YOU HELP YOURSELF WHILST YOU HELP OTHERS BY YOUR
ATTENDANCE AT THE RATHMINES BIBLE SCHOOL.**

G.P.A. NEWS

Public Interest Continues

It is encouraging to report to the Brotherhood that nearly 50 enquiries for literature are received each week from all over Australia. With the excellent facilities of **GPA**, immediate attention is given to all applications, and follow up personal contacting is pursued. During the past few weeks, "**The Millennium**" was the most popular booklet requested.

We anticipate that the impending advertising for the new "**Herald**," "**The Lord's Prayer**" will create considerable response, and **GPA** is preparing for such results (see details elsewhere this issue).

APPLICATION FORM FOR 23rd BIBLE SCHOOL —

AUGUST 28 to SEPTEMBER 5, 1971

**MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE
BEST ARRANGEMENTS FOR YOUR COMFORT**

Complete the following details, and mail immediately to: The Bible School, West
Beach Post Office, South Australia, 5024. Please enclose \$2 deposit for every reservation
required over five years of age.

Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
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Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A—30-39 years; B—40-49 years; C—50-59 years; D—60 years and over.

A Deposit of \$2 is required with your application for each person over 5 years of age.
Accommodation Costs: N.S.W.: \$19.00; Vic., S.A., Southern Qld.: \$17.00; elsewhere, \$10.00. Children under 5 free; from 5 to under 14 years, \$10.00.

The ECCLESIAL LIBRARY

These books, available from Ecclesial Libraries, or the following distributors, can assist in the general understanding of the Scriptures, as well as providing comment on the current daily readings.

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).

West Aust: Bro. T. Stagg, Doongalla Rd., Attadale 6156.

or direct from Logos Office, P.O., West Beach 5024. (Write for Catalogue of Books available).

***To The Elect Of God In A Time Of Trouble.** Five letters by Bro. Roberts at a time of ecclesial distress, offering words of encouragement and comfort to those depressed. An excellent meditative and thought-provoking book. Price: 65c (paper), \$1.20 (bound).


***Phanerosis.** A treatise on the fundamental subject of God Manifestation. Herein, Bro. Thomas expounds the principles involved, and shows the glory and beauty of the Divine revelation. Price: 85c (paper); \$1.20 (cloth).

***Story of the Bible.** Bi-monthly magazine tracing the acts of the Apostles in a detailed and informative manner. Interesting background matter adds color and drama to the narrative. Price: \$1 p.a.

"TOMORROW'S NEWS . . . TODAY!"

An interesting news-commentary drawing attention to fulfilling prophecy in our times, and heralding the near approach of the Lord. Designed specifically for general distribution, and available \$10 per thousand (plus post). It consists of four pages concluding with a free book offer coupon. Sample copies will be forwarded on request.

READ THE SCRIPTURES DAILY IN MAY 1971							
Saturday	1	Deuteronomy	18	—Ecclesiastes	10	The Acts	9
Sunday	2	.....	19	.....	11	.....	10
Monday	3	.....	20	.....	12	.....	11, 12
Tuesday	4	.....	21	Song Solomon	1	.....	13
Wednesday	5	.....	22	.....	2	.....	14, 15
Thursday	6	.....	23	.....	3	.....	16, 17
Friday	7	.....	24	.....	4	.....	18, 19
Saturday	8	.....	25	.....	5	.....	20
Sunday	9	.....	26	.....	6	.....	21, 22
Monday	10	.....	27	.....	7	.....	23, 24
Tuesday	11	.....	28	.....	8	.....	25, 26
Wednesday	12	.....	29	Prophecy-Isaiah	1	.....	27
Thursday	13	.....	30	.....	2	.....	28
Friday	14	.....	31	.....	3, 4	Colossians	1
Saturday	15	.....	32	.....	5	.....	2
Sunday	16	.....	33, 34	.....	6	.....	3, 4
Monday	17	Joshua	1	.....	7	1 Thessalonians	1, 2
Tuesday	18	.....	2	.....	8	.....	3, 4
Wednesday	19	.....	3, 4	.....	9	.....	5
Thursday	20	.....	5, 6	.....	10	2 Thessalonians	1, 2
Friday	21	.....	7	.....	11	.....	3
Saturday	22	.....	8	.....	12	1 Timothy	1, 2, 3
Sunday	23	.....	9	.....	13	.....	4, 5
Monday	24	.....	10	.....	14	.....	6
Tuesday	25	.....	11	.....	15	2 Timothy	1
Wednesday	26	.....	12	.....	16	.....	2
Thursday	27	.....	13	.....	17, 18	.....	3, 4
Friday	28	.....	14	.....	19	Epistle Titus	1, 2, 3
Saturday	29	.....	15	.....	20, 21	Book of Philemon	
Sunday	30	.....	16	.....	22	Hebrews	1, 2
Monday	31	.....	17	.....	23	.....	3, 4, 5



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.



Hints For Speakers

Without some advice, one could easily become a platform nuisance, and that, too, without realizing it, unless one's attention be drawn to the fast emptying benches, or by the painful and humiliating admonition of some candid friend. But there is something far better than "empty benches" and "candid friends" for a training school for prospective platform speakers, and that is two or three years' drilling in some good Mutual Improvement Class of at least twenty attendants, made up of brethren of experience and non-experience, so that one can have both positive and negative instruction. Such experience leads to the individual seeing himself more or less as others see him; and, if he is rightly exercised by the criticisms, he will either turn out a profitable speaker, or be driven into some other channel more befitting his qualifications. Unless, alas, he is both blind and deaf to all reproof, in which event he will, in his self-approbation and vain conceit, lose no opportunity that presents itself of forcing his platitudes and diatribes, or something worse, gratuitously upon his unwilling hearers, until the limits of endurance be reached.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

BAPTISMS

We commend to the Father's loving care and guidance, the following newly-baptised brethren and sisters, urging upon them a faithful continuance in well-doing during the days of probation.

Collie: **Mrs. S. B. Forner** (May 1st). Brn. S. Fergusson and B. Hayles of Perth, journeyed to Collie to conduct the examination and baptism.

The "right hand of fellowship" was extended on the following Sunday. Coorparoo: **Mr. Raymond Miller** (25th April), son of Bro. & Sis. E. Miller.

Cumberland: **Mr. Barry Kenneth Thomas** (9th May), second son of Bro. & Sis. Eric Thomas, of Moorlands. **Mrs. Gwenyth Glastonbury** (22nd May).

Granville: **Mr. D. West** (24th April).

Hobart: **Miss Valmai Evelyn Billing** (12th April), who has been attending meetings for the past 12 months.

Wilston: **Miss Averil Murfin** (11th May), daughter of Sis. Murfin.

TRANSFERS

A number of brethren and sisters have changed residence, and now meet in new ecclesial surroundings:

To Adamstown: **Sis. Robyn Skelton** (from Granville)

To Blackwood: **Bro. Graeme Roulston** (from Ballina)

To Brighton: **Sis. Kathleen Moss** (from Sutherland)

To Coorparoo: **Sis. Ailsa Herring**.

To Granville: **Sis. A. Weise** (from Sydney Central); **Sis. G. Cashman** (from Pennant Hills).

To Mackay: **Bro. & Sis. A. Taylor** (from Upper Hunter)

To Mos: **Sis. Shona Stewart** (from Coburg)

To Perth: **Bro. Colin Bailye** (from Katanning).

To Riverwood: **Bro. James Shaw**; **Sis. Macarthur** (both from Campsie).

To Woodville: **Sis. Naomi Krygger** (from Coburg).

To Yagoona: **Bro. Owen Offerd** (from Lakemba).

ENGAGEMENTS

We have pleasure in announcing the following engagements, and extend our best wishes to the young couples, as they plan their approaching marriage.

Bro. Malcolm Smith (Woodville) and **Sis. Beverley Salmon** (Granville).

Bro. Ken Window and **Sis. Sue Russell** (Bossley Pk).

MARRIAGES

Our congratulations are extended to the following couples, who have recently been united in marriage. The excitement of the occasion is a token of the greater 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 18th: **Bro. Philip Saxon** and **Sis. Dianne Little** (at Kilsyth, Vict.)

May 7th: **Bro. A. Hayles** and **Sis. Daphne Dryden** (Perth).

May 8th: **Bro. V. Jurevicious** (Cumberland) and **Sis. Cheryl Kennedy** at Bordertown Institute. Many brethren and sisters journeyed from Adelaide to enjoy the atmosphere and joyous occasion, which was conducted by Bro. L. J. Colquhoun.

DEATHS

We regret to advise the sudden death of **Bro. Geof Shields** (Sutherland Ecc.) on April 14th. Sympathy is extended to his sister-wife Barbara and two young children, who suffer such loss, and appreciation is mentioned of ecclesias and brethren who have assisted in a real and practical way to the immediate needs of the saddened family. A special "Welfare Fund" has been established by the Sutherland Ecclesia for her continuing needs. (Bro. E.R.)

Bro. Cec. Wootton (Riverwood) died on May 8th, aged 72 years. He had served as a member of the ecclesia for some time, and his absence is greatly missed. (Bro. D.G.)

Such occasions bring to attention the need of our Redeemer, the Lord Jesus Christ, who having overcome the power of the grave in himself, has extended this hope to those "in him." As the "resurrection and the life," he can temper the cruel hand of death, and points the way to a glorious future. May our brethren, now "in sleep", soon be restored to life again!

BIBLE SCHOOL NEWS

Spring School - - Aug.-Sept., 1971

23rd AUSTRALIAN BIBLE SCHOOL—At Lake Macquarie, Rathmines, NSW
Sponsored by Sutherland Ecclesia
APPLY NOW FOR SPRING SCHOOL

The Bible School at Rathmines offers uncomparable conditions for fraternal association and Scriptural study. Set in delightful surroundings, overlooking peaceful Lake Macquarie, and separated from the humdrum of normal life, the Bible School becomes an oasis in the spiritual pathway. There is an opportunity to meet those of "like precious faith" from other parts of the Continent, and overseas; to consider in study meetings the treasures expounded from the Word of Life; to enjoy the variety of evening programs; and to participate in the lighter side of the Bible School activities.

Make The Bible School This Spring

Already preparations are in hand to make this forthcoming School outstanding. The studies will be presented by prominent, respected brethren, well-versed in their particular subjects.

Teenagers and young people will be treated to a program of Bible studies, Bible marking and fascinating projects. These sessions have proved extremely interesting in the past, and it is hoped to improve even further in this regard.

Included in the week's activity are the Bible School picnic, slide evenings, afternoon sessions, and other recreational arrangements.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

YOU HELP YOURSELF WHILST YOU HELP OTHERS BY YOUR ATTENDANCE AT THE RATHMINES BIBLE SCHOOL.

Comment

"We are sorry to be missing the **May Bible School** as we have a continuing live interest in the School. The benefit that we have experienced spiritually in the past has been quite significant, and the assistance given to the spiritual development of our children cannot be equalled in any other sphere of activity in the Truth" (Bro. & Sis. G.D.)

**APPLICATION FORM FOR 23rd BIBLE SCHOOL —
AUGUST 28 to SEPTEMBER 5, 1971**

**MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE
BEST ARRANGEMENTS FOR YOUR COMFORT**

Complete the following details, and mail immediately to: The Bible School, West Beach Post Office, South Australia, 5024. Please enclose \$2 deposit for every reservation required over five years of age.

Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
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Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A—30-39 years; B—40-49 years; C—50-59 years; D—60 years and over.

A Deposit of \$2 is required with your application for each person over 5 years of age.
Accommodation Costs: N.S.W.: \$19.00; Vic., S.A., Southern Qld.: \$17.00; elsewhere, \$10.00. Children under 5 free; from 5 to under 14 years, \$10.00.

The ECCLESIAL LIBRARY

BOOKS advertised in this ECCLESIAL CALENDAR are available from ecclesial librarians, whilst comprehensive stocks are maintained in the following centres:

South Australia: Logos Publications, P.O. West Beach 5024. (Tel: 56 2278).

Queensland: Bro. R. Bailey, 31 Mourivan St., Mansfield 4122. (Tel: 49 8562).

Victoria: Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156. (Tel: 758 3882).

New South Wales: Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135. (Tel: 76 6540).

West Australia: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. (Tel: 30 4199).

Tasmania: Bro. R. Bracey, 32 Legana Beach Rd., Legana 7251. (Tel: 30 1326).

Supplement your Bible Readings with these sterling expositions —

***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 postage)

***Ministry of the Prophets.** A general exposition of the glorious prophecy of **Isaiah**. It systematically expounds, chapter by chapter, the message of **Isaiah** and is equipped with a subject verse index for ready reference. (\$2, plus post).

***Story of the Bible (Vol. 13).** Nicely bound in blue, with the title in gold on the spine. The volume considers in detail the dramatic events of Arts, the preaching of the apostles, and the establishment of the early ecclesias. Written for young and old. (\$2.50, plus post).

***Verse-by-verse Expositions.** Valuable when endeavouring 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" (**Revelation**). Paper back: 50c, plus post. Cloth bound: \$1, plus post.

Write to Logos Publications for a Catalogue of Books Available.

OBTAIN THESE TITLES WHILE STOCKS LAST

Limited supplies of the following booklets are available only from Bro. J. Mansfield (see above). Cost: 6c copy; \$2.50 for 50; \$9 for 250.

The Spirit Gifts: Not Now Available

A careful examination of relative Scriptures and a clear discrimination between what constitutes the gifts of the Spirit, and the modern claims of miraculous healing. In view of the progress being made by Pentecostal and related communities, this title should be in the hands of all Christadelphians.

The Resurrection of Christ: Its Certainty and Significance

The resurrection of Christ reasoned from the unimpeachable fact of history and testimony of eye-witnesses, showing that it can be accepted with every confidence, and what this means to the believer today.

The Kingdom of God: Past, Present and Future

It existed in the days of David, the elements of it are being gathered together today, its full glory will be manifested in the future. This book outlines the covenant of promise made to David, and shows the significance of world events in the light of it.

A Sure Hope For a Distressed World

This is a very popular theme. It outlines some of the marvels of past prophecy demonstrating that every confidence can be placed upon the prophetic Scriptures and then outlines the shape of things to come.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

KEEP THIS CALENDAR HANDY FOR READY REFERENCE

- June 5th to 12th — At Mount Hawthorn, Western Australia**
Study week on THE LIFE OF THE LORD, tracing the fascinating story of the Gospels, and the impact of the Master's teachings.
- June 11th to 14th — at Coorparoo, Queensland**
Study weekend around "The epistle of Galatians." Leader: Bro. David Pogson (Yagoona).
- June 11th to 14th — at Cumberland, South Australia**
Holiday weekend study upon theme: "The heavens declare the glory of God." Speaker: Bro. S. Snow (Coburg)
- June 12 to 14 — at Launceston, Tasmania**
CYC study weekend, based on "Hebrews Ch. 11."
- June 19th to 27th — At Brighton Ecclesia, South Australia**
Fraternal gathering and effort: "The Visions Of Glory" (Bro. J. Rosser).
- July 17th to 18th — at Granville Ecclesia, New South Wales**
Special study weekend to introduce fortnightly Bible class upon the theme: THE BOOK OF JUDGES (Bro. Basil McClure). 1st Bible class: Wed. July 21st.
- August 15 to 26 — at Woodville, South Australia**
Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).
- August 21st to 29th — In New Zealand**
N.Z. Spring School to be held at Taurewa, Mt. Ruapehu. Leader: Bro. E. Spongberg. VALIANT DEFENCES OF THE TRUTH (A consideration of speeches from the book of Acts). Enquiries: Bro. D. Archer, P.O. Box 2164, Wellington, N.Z.
- August 28 to September 5, 1971 — at Rathmines, New South Wales**
23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.
- September 11th to 19th — at Tea Tree Gully, South Australia**
Annual special effort: Bro. J. Dawson (NSW). "BEHOLD, MY SERVANT". A study based on the prophecy of Isaiah.
- October 2nd to 3rd — at Hobart, Tasmania**
Fraternal Gathering and study weekend, on THE ATONEMENT (Bro. P. Cresswell, Coburg). Accommodation can be arranged for visitors by immediately writing the Recorder, Hobart Ecclesia.
- October 8th to 10th — In Brisbane, Queensland**
A combined young peoples study weekend conducted jointly by Wilston, Redcliffe and Coorparoo Ecclesias. Leader: Bro. Grabam Hill (Rockhampton). Young and old are welcomed to attend.
- December 25 to January 2, 1972 — At Rathmines, N.S.W.**
24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.
- December 24th to January 6th 1972 — In South Island, New Zealand**
N.Z. Summer School: Bro. J. Martin, THE EPISTLE TO JAMES. Enquiries: The Secretary, Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.
- January 8th to 17th, 1972 — at Launceston, Tasmania.**
7th Tasmanian Bible Campaign, being held at Hillcrest Hall. Leaders: Brn. J. Knowles, J. Ullman, H. P. Mansfield. Enquiries: Bro. M. Wright, 133 West Tamar Rd., Launceston 7250.
- May 13 to 21, 1972 — At Rathmines, New South Wales**
25th Australasian BIBLE SCHOOL (Autumn)
- August 26 to September 3, 1972 — At Rathmines, N.S.W.**
26th Australasian BIBLE SCHOOL (Spring)
- December 23, 1972 to January 1, 1973 — At Rathmines, N.S.W.**
27th Australasian BIBLE SCHOOL (Summer)

ECCLESIAL ACTIVITIES

During JUNE 1971 (God willing)

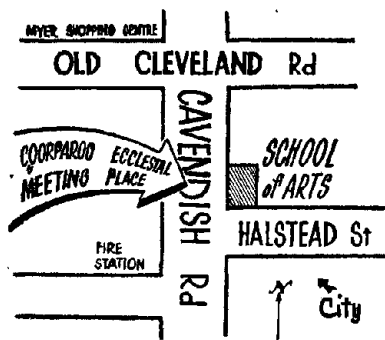
VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

Queensland Ecclesias

Local Representative:

Ecclesias in Qld. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel.: 49 8562).



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—7.45 pm MIC in Progress Hall, Stanley St. East.

6—Exh: Bro. S. Arthur. Lect: Bro. D. McGahey, "Modern sabbath observance not of God."

Special Studies 11th-14th: Bro. David Pogson—Galatians (see details this issue).

20—Exh: Bro. L. Crowther. Lect: Bro. R. Rock, "The kingdom of God is not the church."

24—7.45 pm Song of Solomon study: Bro. J. Higs.g

25—Young folks evening: Bro. R. Bailey, "He cometh at an hour when ye think not."

27—Exh: Bro. R. Bailey. Lect: Bro. S. Arthur, "The Jews, God's witnesses."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tce., Windsor 4030. Tel: 57 4038).

3, 17—7.30 pm Bible class: "Law of Moses."

5—MIC. 7.30 pm. Speakers: Brn. R. Wheeler, P. Evans.

6—SS 9 am. Exh: Bro. C. Venn. Lect: Bro. J. Barton, "The future of Rome and Jerusalem."

9, 23—10.30 am Sisters class at home Sis. Crew, "Ways of Providence."

10, 24—Bible class study: "The life of Jesus."

13—SS. Exh: Bro. K. Kilgus. Lect:

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- Bro. R. Evans, "Signs of Christ's return."
 20—SS. Exh: Bro. A. Oliver. Lect: Bro. R. Hermann, "God's purpose with the Jews."
 26—7.30 pm Bible marking class.
 27—SS. Exh: Bro. C. Venn. Lect: Bro. C. Bartley, "God's gift of eternal life."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2, 16, 30—Amos study: Bro. H. Ryan.
 3, 10, 17, 24, 31—1st princ. class.
 6—Exh: Bro. K. Whitehead. (3 pm Cessnock exh: Bro. S. Lake). Lect: Bro. G. Alchin, "Christ's kingdom will dissolve the 'Mother Church'."
 7—A. B. meeting.
 9—Study: Bro. J. Richards, "Darkness and light" (Eph. 5:1-20).
 12—MIC: (1) Elpis Israel pp. 351-354; Bro. F. Ryan. (2) "Christendom Astray; Jerusalem, city of the Great King", Bro. K. Whitehead. (3) Exhort: Bro. R. McRae.
 13—Exh: Bro. B. Butters. 3 pm GES meeting. Lect: Bro. B. Butters, "Claims to present possession of Spirit Gifts a fraud, fable, and fantasy."

- 20—Exh: & Lect: Bro. E. Ritchie, "Jesus Christ, son of God, but not a pre-existent angel."
 23—Ephesians study: "Submission to Divine principles" (ch. 5:21-6:9).
 27—Exh: Bro. H. Ryan. 2.30 pm Pamphlet distribution. Lect: Bro. R. Witton, "Belief and baptism; Essential steps to salvation."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 1, 29—8 pm Ezra/Haggai study at 2 Bishop St., Newport: Bro. G. T. Darke.
 6—7 pm Lect: Bro. G. T. Darke, "Jerusalem, the only eternal city."
 13—Lect: Bro. R. Whitehead, "The world's last chance."
 15—8 pm Apocalypse class at 45 Adams St., Harbord; Bro. V. Hocking.
 20—7 pm Lect: Bro. L. Etherington, "Is part of man immortal?"
 27—Lect: Bro. J. Mansfield, "God rules in the kingdoms of men."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 1, 15—Abraham class at home Bro. K. Wassell.
 2—GES meeting at home Bro. A. Russell.

THE APOSTLE'S FORTHRIGHT EPISTLE AGAINST ERROR

During this month, **Coorparoo (Qld) Ecclesia** will consider the dynamic message of Paul "**To The Galatians**". The epistle was written at a time of error, which caused many to forsake the principles of the Truth. To expound the following subjects, Bro. David Pogson will be present:

- Fri., June 11—7.45 pm: **Though we or an angel** (ch. 1). Paul states the utmost importance of his message.
 Sat., June 12—3 pm: **Crucified with Christ** (ch. 2). The principles forgotten by Judaisers, and sometimes by Belivers! ● 7 pm: **The Just shall live by Faith**. What these terms really mean.
 Sun., June 13—Exh: **Through infirmity of the Flesh** (ch. 4). An appeal to "fellowship his sufferings" on our behalf. ● Lect: **Middle East Tension, Sure sign of Armageddon and Christ's return**. A review of current world trends and the prophetic Word. To be supported by extensive advertising through newspaper and distribution.
 Mon., June 14—10 am Concluding study: **We wait for the hope of Righteousness** (ch. 5,6). Some of the wonderful characteristics which should be emulated by all believers. (R.B.)

- 4,18—Bible class at home Bro. A. Russell.
- 6—Exh: Bro. C. Hermann. Lect. (Ballina): Bro. K. Wassell, "Why the Bible emphasises the promises to Abraham."
- 8,22—1st princ. class at home Bro. L. Cole.
- 9—AB meeting at home Bro. C. Hermann.
- 11—Bible class at home Bro. C. Hermann.
- 13—Exh: Bro. K. Wassell. Wyrallah meeting. Exh: Bro. C. Hermann. Lect (Kyogle): Bro. A. Russell, "God will bury Russia in Israel."
- 20—Exh: Bro. R. Window. Lect (Lismore): Bro. K. Wassell, "Dramatic signs that Christ's coming is near."
- 25—MIC at home Sis. B. Denford.
- 26—Literature dist.
- 27—Exh: Bro. A. Russell.

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1—10.30 am Dorcas class at 14 Caloola Rd., Pendle Hill: "The parables of the Messiah."
- 3—8 pm Law of Moses class at 30 Riverview Rd., Fairfield: Bro. G. Hatchell, "Covenant of Sinai Part 2" (ch. 11).
- 4—7.30 pm Jnr Bible class at 22 Kende St., G. Valley: Bro. W. E. Sawell, "Deberah and Joel" (Jud. 4).
- 6—9.30 am SS. 11.15 Exh: Bro. B. McClure. 7 pm Lect: Bro. R. Pogson, "False doctrines unite Protestants with Rome."
- 10,24—Hebrews class 8 pm at 356 Polding St., Fairfield: Bro. K. Cook (ch. 12).
- 11,25—1st princ & Bible marking class 8 pm at 14 Caloola Rd., Pendle Hill: Bro. B. McClure, "The Atonement."
- 12,26—Int. Bible class 4.30 pm at

- 96 Maxwells Ave, G. Valley (12 yrs. and over).
- 13—SS. Exh: Bro. R. O'Connor. Lect: Bro. K. Jamieson, "Today's unrest and troubles herald Christ's return."
- 17—Law of Moses class 8 pm cont: Bro. P. Hudson, "Allegorical transactions at Sinai" (ch. 12).
- 20—SS. Exh: Bro. S. Evans. Lect: Bro. N. Rice, "Russian confrontation of Israel; then Divine intervention."
- 27—SS. Exh: Bro. O. Van Rensburg. Lect: Bro. W. Munro, "Divine worship in the Age to come."

CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

- 1, 15, 29—Bible class 8 pm.
- 6—Exh: Bro. J. Granter. Lect: Bro. Jn Mansfield, "Israel and Egypt; their past, present and future relationships."
- 9, 23—Sisters class, 10.15 am
- 13—Exh: Bro. K. Cook. Lect: Bro. R. Pogson, "Present moral decline preceeds God's Judgement."
- 20—Exh: Bro. R. Mansfield. Lect: Bro. D. Pogson, "Christendom's tragic error; The immortal soul theory."

DORRIGO—Residence of Bro. & Sis. F. G. Darley, Old Coast Rd., Nth. Dorrigo (Rec: Bro. K. L. Crawford).

Sunday meetings at the above address, commencing 11 am (Phone Nth Dorrigo 48).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2, 16, 30—10 am Dorcas class. 8 pm Workshop class: Bro. B. Bowen.
- 5—8 pm Parables of the O.T.: Bro. R. Carr. Held at 100 Essex St., Epping.
- 6—11 am Exh: Bro. G. O'Neill. 7

CONSIDER!

God has so constituted the universe as to require the co-operation of His creatures in the accomplishment of His ends. Those who co-operate are valuable to Him. Those who merely talk or wait to be served belong at last to the useless lumber.

- pm Lect: Bro. W. Wolstoncroft, "Israel, the fulfilment of Bible prophecy."
 9, 23—8 pm Isaiah study: Bro. J. Dawson.
 12—8 pm Eureka class: Bro. M. Bonner. Held 48 Lockerbie Rd., Thornleigh.
 13—11 am Exh: Bro. B. Philp. Lect: Bro. G. Russell, "The book of Genesis; foundation of Truth."
 18—8 pm Thessalonians study: Bro. R. Croker. Held at 10 George St., Pennant Hills.
 20—Exh: Bro. V. Hocking. Lect: Bro. B. Bowen, "A new heaven and a new earth."
 23—8 pm Isaiah study: Bro. J. Dawson.
 27—Exh: Bro. D. Shaw. Lect: Bro. J. Gilmore, "The importance of correct doctrine."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- 2—Habbakuk study: Bro. A. Archer, "The just shall live by faith."
 Held 8 pm at 32 Albion St.

Special weekend study: Bro. E. Mansfield—Daniel The Prophet

- 5—3 pm study: "Daniel assures our hope in the kingdom of God."
 ★ 5.30 pm Fraternal buffet tea.

- ★ 7 pm study: "Daniel assures the nearness of Christ's coming."
 6—Exh: "Daniel, the man greatly loved of God." Lect: "Middle East and world crisis foretold by the prophet Daniel."

Further studies—16th June, etc.

- 8, 22—8 pm Sisters' Bible study and marking class, at 64 Dunrossil Ave., Carlingford.
 9, 23—1st princ. class 8 pm at 66 Manor Rd., Hornsby: Bro. Colin Byrnes.
 12, 19, 26—8 pm Elpis Israel class 140/142 Frederick St., Lalor Pk: Bro. J. Granter.
 13—Exh: Bro. J. Granter. Lect: Bro. W. Britain, "Why peace eludes the world."
 16—8 pm Daniel class at 32 Albion St; Bro. E. Mansfield, "Introduction and background to the prophecy."
 20—Exh & Lect: Bro. G. O'Neill, "Atheism answered from Genesis."
 27—Exh: Bro. B. Philp. Lect: Bro. E. Mansfield, "Why God allows suffering."

PT. HACKING — Community Ctr., Gynea Bay Rd., Gynea (Rec: Bro F. Ryan, 51 Caravan Head Rd., Oyster Bay 2225. Tel. 528-7571).

- 6—Exh: Bro. B. Philp. Lect: Bro. W.

At Pennant Hills —

THE DRAMA OF DANIEL

A week-end effort to introduce a new Study at Pennant Hills (NSW) Ecclesia, during which Bro. E. Mansfield will outline the wonderful prophetic message of Daniel. The following meetings are planned, and it would be greatly encouraging to the Ecclesia, if brethren and sisters would endeavour to support this special weekend:

- Sat., June 5th—3 pm study: **Daniel assures our hope in the Kingdom of God.** The personal message of a captive in Babylon regarding the glorious future ● 5.30 pm Fraternal buffet tea. ● 7 pm study: **Daniel assures the nearness of Christ's coming.** The grand prophetic utterances concerning Messiah.
 Sun., June 6th—Exh: **Daniel, the man greatly beloved of God.** The wonderful example of a man in adversity, who remained faithful to his calling. ● Lect: **Middle East & world crisis foretold by the prophet Daniel.** An examination of the current political situation as seen in the prophets.

THIS EFFORT WILL INTRODUCE A SERIES OF STUDY EVENINGS UPON "DANIEL" (See Pennant Hills Calendar each month).

Lapham, "If a man die will he live again?"

- 13—Exh & Lect—Bro. E. Mansfield, "The warning of Ezekiel."
- 20—Exh: Bro. J. Mansfield. Lect: Bro. F. Ryan, "The Bible and its critics."
- 27—Exh: Bro. S. Stokes. Lect: Bro. D. Kirkwood, "Seek ye the Lord."

RIVERWOOD — 265 Bonds Road
(Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

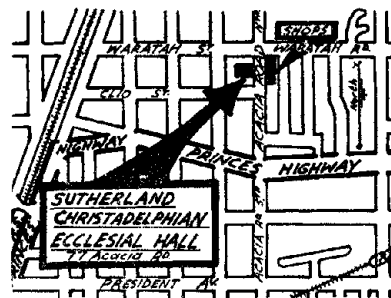
- 2—8 pm Bible class: Bro. V. Dawe, "Faith without works is dead" (Jas. 2:14-26).
- 6—Exh: Bro. J. Gilmore. Lect: Bro. W. Munro, "Does it matter what we believe?"
- 9—Bible class: Bro. F. Hulks, "Control of the tongue" (Jas. 3:1-12).
- 13—Exh: Bro. K. Dennes. Lect: Bro. J. Rosser, "Approaching end of the age."
- 16—Bible class: Bro. K. Dennes, "Jealousy and contention" (Jas. 3:13 to 4:10).
- 20—Exh: Bro. V. Hocking. Lect: Bro. E. Spongberg, "Jerusalem, the new world's capital."
- 23—Young brethren's night: Bro. C. Russell, "Ye shall do my judgments;" Bro. R. Bradley, Exhort; Bro. D. Yearsley, "Reconciliation" (2 Sam. 24:24; 1 Chron. 21:25).
- 27—Exh: Bro. C. Russell. Lect: Bro. C. Lanham, "Satan and the devil defined."
- 30—Quarterly business meeting.

SHAFTESBURY RD. — Burwood.
(Rec.: Bro. W. James, 7 Cranaline St., Eastwood 2122. Tel: 85 1820).

- 2,9—Bible class: Bro. H. Pearce, "A study of Isaiah."
- 6—Exh: Bro. W. Pearce. Lect: Bro. W. R. Pearce, "Jesus rules the nations; now and to come."
- 13—Exh: Bro. M. Bonner. Lect: Bro. E. Russell, "Evolution; a modern hoax."
- 16—Bible class: Bro. J. Drake, "The burden of love; a discussion of John's epistles."
- 20—Exh: Bro. W. Britain. Lect: Bro. W. Pearce, "Who on earth are Christadelphians?"
Two other speakers: "What we stand for."
- 23—Bible class: Bro. J. Henry, "Moab in history and prophecy."
- 27—Exh: Bro. J. Henry. Lect: Bro. B. Court, "Papal power enveiled in 2500 year old prophecy."
- 30—Bible class: Bro. J. Doble, "The status of Paul as a Roman Citizen and as a member of the Sanhedrin."

SUTHERLAND — 77 Acacia Rd.
(Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1,29—A.B. meeting 8 pm.
- 2,16,30—8 pm Apocalypse class: Bro. R. Pogson.



TAXATION EXEMPTION FOR ECCLESIAL PURCHASES

We have received **Explanatory Notes** from the Commonwealth Taxation Office designed as guidance concerning benefits available under the Sales Tax Legislation for purchases of equipment and articles for use in Ecclesial services. These pro-

vide details of what may or may not be claimed as "tax exempt," and will be of particular interest to finance brethren, as well as to others concerned with these matters. These **Notes** have been made available to this **Office** for distribution, and we will be pleased to forward copies to all enquiries.

The ECCLESIAL CALENDAR

- 6—Exh: Bro. E. Spongberg. Lect: Bro. E. Mansfield, "The divine deliverer."
 9—8 pm Elpis Israel class at home Bro. M. Kirkwood.
 11—8 pm CYC at home Bro. E. Ritchie.
 13—Exh: Bro. B. Bowen. Lect: Bro. M. Bonner, "Discerning the times."
 20—Exh: Bro. J. Green. Lect: Bro. K. Dennes, "For the hope of Israel I am bound with this chain" (Acts 28).
 23—8 pm Mut. Improvement.
 25—8 pm CYC at home Bro. L. Brennan.
 27—Exh: Bro. B. Hocking. Lect: Bro. J. Ceiley, "The christian's attitude to war."

UPPER HUNTER, N.S.W.

We regret to advise that due to an accident affecting the family of Bro. & Sis. Thomas, whose son is in Newcastle Hospital, the Ecclesia is unable to gather together for the time being. Bro. & Sis. Taylor have moved to Mackay, Qld.

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel.: 649 9483).

All lectures commence 3.30 p.m.

- 1, 15, 29—M.I.C.
 3—Job study: Bro. E. Spongberg, "Bildad's first speech and Job's reply" (ch. 8-10).
 5—7.15 pm Young peoples Daniel class: Bro. P. Rush.
 6—Exh: Bro. B. McKinlay. Lect: Bro. C. O'Connor, "Salvation depends on the second coming of Christ."
 8,22—Elpis Israel class: Bro. R. Pogson, "Part 2, ch. 1."
 11,25—1st princ. class: Bro. R. Pogson.
 13—Exh: Bro. B. Stretton. Lect: Bro. J. Mansfield, "The miracle of modern Israel."
 17—Job study cont: "Zophar's first

SUPPLEMENT to LOGOS, JUNE 1971

- speech and Job's reply" (ch. 11-12).
 19—7.30 pm Young peoples evening and class.
 20—Exh: Bro. G. Alchin. Lect: Bro. B. Philp, "Evolution, the hoax of the 20th century."
 27—Exh: Bro. G. Russell. Lect: Bro. D. Carroll, "The Bible proved true by archaeology and history."

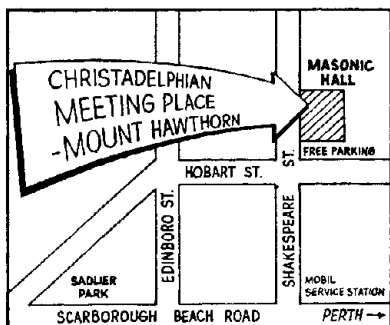
Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel.: 532).

- 3, 10, 17, 24—8 pm Tape study.
 6, 20—10.30 am Exh: Bro. L. Harrison.
 13, 27—Exh: Bro. K. Digney.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Meltourne Way, Morley 6052. Tel. 76 5041).

- 3—Pamphlet distribution.
 4, 18—Elpis Israel class.
Special Effort: 5th to 13th—Speaker: Bro. G. Mansfield, "The Ministry of the Master (see details this issue)
 14—A. B. meeting at home Bro. D. Strempele.



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7-30 PM.

Novices In Ecclesial Life

When Paul forbade a novice being selected for eldership he recognized the necessity for giving those newly immersed time for growth in the Scriptures and obtaining experience in the Truth (1 Tim.3:6; 5:32). Those to whom Paul's words apply should be willing to submit and not get offended.

- 20—Exh: Bro. G. King. Lect: Bro. A. Newton, "Man is mortal and in need of redemption."
 25—Bible class: Bro. A. Harrison, "John the Baptist, Forerunner and prophet." Bro. D. Moore, "Zacharias." Held at home Bro. D. Stempel.
 27—Exh: Bro. A. Payton. Lect: Bro. D. Moore, "Baptism requires belief and complete immersion in water."
 28—GES meeting at home Bro. J. John.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1—12 am Sisters class: "Story of the Bible p. 95; Jairus' daughter raised from the dead."
 2, 16, 30—Daniel study 8 pm: Bro. A. Hayles.
 4, 18—Elpis Israel study classes and Law of Moses class.
 6—Exh: Bro. G. E. Mansfield (Woodville). Lect: Bro. J. Ullman, "The hope of eternal life."

At Mount Hawthorn (W.A.)—

MINISTRY OF THE MASTER

Incorporating Outstanding Events in the Life of the Lord
 And Their Significance to the Believer

Under the above theme, **Mount Hawthorn Ecclesia** is to conduct a special week's study from June 5-13. The following meetings are planned, and an invitation to all brethren and sisters in Perth is extended.

- Saturday, June 5: Fraternal — In the Footsteps of the Master.** The whole recorded ministry will be traced out, with diagrammatic charts, providing a basis for an easy-to-remember guide to the Lord's life.
Sunday, 6th: Sunday School (Perth Central)—Sending out the Seventy. Exhort (Central)—**The Man of the Night.** Lect—**The Lord's Prayer: A prophecy of the Divine solution to current world crises.**
Monday 7th: Afternoon — Synchronising the Gospels. How to mark the Gospel records for quick reference to chronological sequences. An interesting activity for young and old. Evening study — **Discipleship and its Responsibilities.** The instruction Christ gave to the "twelve", and its application today.
Tuesday 8th: Study — Teaching by Miracle. Five miracles that reveal the developing plan of salvation as it concerns both individuals and ecclesias.
Wednesday 9th: Study — The Parable of the Rich Fool. How Christ describes the man-of-the-world, and demonstrated the attitude that would be particularly manifested at the "end of time"; how the experience of David (1 Sam.25) lays the basis for the Lord's parable.
Thursday 10th: Study — A Grand Vision Of Glory. The amazing background to the Transfiguration, and its impression particularly upon Peter!
Friday 11th: Study — The Lord Outlines the Future. The remarkable Olivet prophecy as a personal message from Jesus to his disciples; the reason for its pronouncement and its impending fulfilment.
Saturday 12th: Study — The Intercessory Prayer of the Lord. The wonderful, intimate expressions uttered by Jesus as he and his disciples approached Gethsemane.
Sunday 13th: Sunday School — The Five Parables of Redemption. Exhort — **The Last Hours.** Lect — **A Crucified Savior; Earth's coming King.** The testimony of the repentant thief, and the significant statement made by the Lord concerning his coming kingdom.

THE EFFORT IS DESIGNED TO OUTLINE A VARIETY OF ASPECTS AS RECORDED IN THE GOSPELS WITH PARTICULAR EMPHASIS UPON PRESENT-DAY APPLICATION.

The new book, **GUIDE-BOOK TO THE GOSPELS**, will be available during the course of the effort.

- 8—Study: Bro. G. Mansfield, "Teaching by miracle."
- 9—Study: Bro. G. Mansfield, "The parable of the rich fool."
- 13—Exh: Bro. B. Hayles. Lect: Bro. P. Higgs, "Christ did not exist before he was born."
- 20—Exh: Bro. S. Fergusson. Lect: Bro. D. Hurn, "The one God of Israel in contrast to the trinity of the churches."
- 23—Eureka study: Bro. G. Hawkins, "The sackcloth period of witness."
- 27—Exh: Bro. A. Newton. Lect: Bro. G. Hawkins, "Israel exists! Dramatic sign of Christ's coming."

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

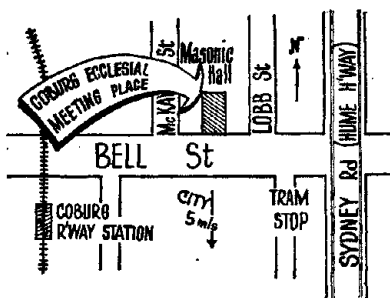
- 2,18,30—8 pm Bible marking at home Bro. S. Finnin, 47 Wordsworth Ave., Clayton.
- 6—9.30 am SS and Snr. study. 11 am Exh: Bro. K. Fotheringham. 7 pm Statement of faith study: Bro. H. Hall.
- 11—8 pm Elpis Israel, at home Bro. W. Dodson, 9 Littlewood St., Hampton.
- 13—SS. Exh: Bro. S. Finnin. 7 pm S. of F. class: Bro. H. Hall.
- 20—SS. Exh: Bro. P. Islip. 7 pm: S. of F. class.
- 23—Elpis Israel at home Bro. B. Stevenson, 41 Littlewood St., Hampton.
- 27—SS. Exh: Bro. R. Galbraith. 7 pm S. of F. class.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 1—Bible class "In the steps of the Master," held 2 Horton St., Reservoir: Bro. M. Islip, "John in prison; the trial of the great prophet" (Lk. 7:18-25).
- 5—Romans study at 72 Wood St., Templestowe.
- 6—9.30 am SS & Elpis Israel class. Exh: Bro. B. Williams.
- 10, 24—Eureka class at 47 Finlayson St., Doncaster West.
- 13—9.30 SS & El. Exh: Bro. H. C. Hughes.
- 15—Bible class cont.: Bro. J. Mullin, "Punishment to the proud; rest to the righteous" (Mat. 11:20-30).

Study weekend upon The Glory of the Song of Songs: Bro. P. Cresswell, see details elsewhere this issue.

- 27—9.30 am SS & El. Exh: Bro. S. J. Mansfield. 7 pm Lect: Bro. D. Brewer, "Resurrection; a fact not a fantasy."
- 29—Bible class cont.: Bro. S. J. Mansfield, "The Pharisee and



At Coburg—

THE SONG OF ETERNITY

Bro. Paul Cresswell will present three studies upon **The Glory of the Songs of Solomon** at Coburg Ecclesia, on the following occasions:

- Fri. June 18th—**Love's Devotion.** The ardent longing of the Bride for her Beloved reveals the characteristics which should be manifested by believers.
- Sat. June 19th—**The Bridegroom Cometh.** The joyous anticipation of the Bride as signs of his coming are evident. **The Bride and Her Beloved.** The mutual love one for the other, and the characteristics which have formed it.
- Sun. June 20th—**The Joy of the Marriage.** A wonderful vision of the future union.

the alabaster Box of faith" (Lk. 7:36-50).

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd., Kilsyth (Rec: Bro. C. Drewitt, Box 35, P.O., Lilydale 3140)

- 3—Bible class at home Sis. M. Germaine, Valley Ho, Chernside Pk: Bro. R. Blackburne, "Hebrews 5."
6—Exh: Bro. R. Goodman. 7.15 pm Worship evening.
13—Exh: Bro. R. L. Saxon.
17—Bible class at home Bro. R. L. Saxon, 90 Victoria Rd. Bro. D. Smillie, "Hebrews ch. 6."
20—11.15 am Exh: Bro. I. Chalmers. Gospel add: Bro. K. Miles, "Divine intervention; or nuclear annihilation."
27—Exh: Bro. M. Clark.

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 1—2 pm Bible class at home Bro. G. Howe: "The Life of Christ; The promise of the birth of John."
4,9,18,23—8 pm Bible class at

home Bro. Burrage, 6 Langford St.

- 6—1.30 pm Exh: Bro. J. Ratcliffe.
15—2 pm Life of Christ study cont: "The angel's announcement to Mary."
20—1.30 pm Exh: Bro. J. Day. 4 pm Youth fellowship class at home Bro. O. Smith, Glengarry: "Elpis Israel."
29—2 pm Life of Christ study cont: "The prophecy of Immanuel."

PASCOE VALE — Progress Hall, Hampstead Rd, Werribee 3030) Park St. (Rec: Bro. P. Kenney, 43

- 6—Exh: Bro. P. Kenney. Lect: Bro. P. Islip, "God is not dead."
8—Bible class at 670 Pascoe Vale Rd., Glenroy: Bro. E. Crouch, "Jerusalem, a burdensome stone."
13—Exh: Bro. J. Ikin. Lect: Bro. C. Gee, "God's purpose with the earth."
22—Bible class on "Zechariah": Bro. F. Karpala, "A vision of future glory."
27—Exh: Bro. C. Drewitt. Lect: Bro. S. Stevenson, "H. W. Armstrong: facts and fiction."

BIBLE MARKING TAPES

A complete 12-month series of recording tapes upon the fundamental principles of the Truth is now available. Subscribers to the scheme receive a tape each month, which takes them through such subjects as the **Unity of God; the Manifestation of the Father; and the Mortality of the Soul**, etc. The tapes are designed to assist in Bible marking, and explain difficult passages of the Bible associated with these doctrines. These are supplemented with special notes which help in the explanation of the subjects.

The scheme is particularly suited to group study, where a number gather together, and mutually assist each other, with the aid of the tapes and notes, in the pleasure of Bible marking.

Brethren and sisters in isolation will also find the Bible Marking Tape Service a stimulating and welcome visitor each month.

The costs of this service have been kept at a minimum, and are only \$9 yearly.

You Can Enjoy A Trial Tape!

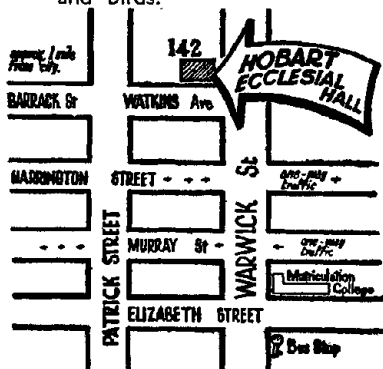
We would like you to listen to the first tape in the series. This offer is without obligation and will cost you nothing. We make this offer, because we are sure that you will enjoy listening to the tape, and that it might help you in the further marking of your Bible. After hearing this first tape, you may desire to continue to receive this system of tapes each month, and we will be very pleased to arrange this for you.

Write today to: Bible Tape Service, Logos Office, P.O. West Beach S.A. 5024.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

- 1,8,15,22,29—Bible class 7.45 pm.
- 3,17,31—Home study 7.45 pm: "Nazareth revisited."
- 4—Snr CYC 7.15 pm: "Parables of the Messiah; Candle and bushel."
- 5—Ecclesial family evening.
- 6—SS 9.30 am. Exh: Bro. E. Harrington. Lect: Bro. I. F. Butler, "Why did Jesus teach by parables?"
- 9,23—10 am Dorcas class.
- 10,24—"Revelation" study class.
- 11—7 pm Jnr. CYC: "Bible animals and birds."



- 13—SS. Exh & Lect: Bro. G. E. Bowers (L'ton), "Will God reign on earth?"
- 18—Snr CYC 7.15 pm: "Parable of the Good Samaritan."
- 20—SS. Exh: Bro. J. Scull. Lect: Bro. H. E. Taylor, "Today's significance of the Law of Moses."
- 25—Jnr CYC 7 pm: "Bible rivers."

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel.: 44 2207).

- 2—7.45 pm MIC: Bro. D. Seaman, "A nail in a sure place" (Isa. 22:25); Bro. A. Ansell, "Gideon, the hewer-down."
- 3,17—7.45 pm Dorcas class.
- 6—9.30 am SS & Snr class. 11 am Exh & 7 pm Lect: Bro. S. Mansfield (Coburg), "Jerusalem, city of destiny."
- 9—7.45 pm Bible class: "Key words in the N.T." Bro. A. Ansell, "Parousia; The Coming." Bro. C. Blanch, "Apocalupis; The Revelation."
- 12—CYC study on Heb. 11: Brn. P. Pickering, G. Dangerfield.
- 13—SS & Snr study. Exh. Bro. R. Yeomans (Hobart). Lect. Bro. P. Pickering (Coburg), "What do you think—Is death final?"
- 14,26—CYC.
- 16—MIC. Bro. C. Blanch, "Preaching the truth." Bro. D. Day, "Pre-existence of Christ."
- 19—7.30 pm special evening for "Youth Aliyah": Bro. F. Onley.
- 20—SS & Snr Class. Exh: Bro. F. Onley. Lect: Bro. M. Wright, "What do you think; Do we go to heaven?"
- 23—7.45 pm Bible class: Bro. J. Kershaw, "The Emmanuel prophecies."
- 27—SS & Snr. study. Exh: Bro. M. Wright. Lect: Bro. C. Blanch, "What do you think; Is there a hell?"
- 30—MIC. Bro. R. Herron Snr, "Caleb, son of Jephunneh." Bro. D. Kitto, "Stephen, a man of faith and the Holy Spirit" (Acts. 6:5).

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

How To Help Your Ecclesia Progress

Try to be a servant of the ecclesia, and do not endeavour to inverse this position. An occupied chair is a help alike to the brethren and the stranger. A hearty shake of the hand and a cheery sentence or two may convey more comfort than half an hour's declamation from the platform. Happiness and satisfaction come from service to others not from self-centered thought.

South Australian Ecclesias

Local Representative:

Ecclesias in S.A. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. G. E. Mansfield, at Logos Office (Tel. 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 1, 15, 29—Israel class at home Bro. L. Palmer 7.45 pm: Bro. R. Flint.
- 6—Exh: Bro. A. Johnson. Lect: Bro. J. King Snr: "The house of prayer for all nations."
- 8—Daily readings at home Bro. B. Palmer, 7.45 pm: Brn. A. Cheek, R. Palmer, P. Dunn.
- 13—Exh: Lect: Bro. A. Johnson, "Bible ignorance; fashionable but fatal."
- 20—Exh: Bro. M. Lund. Lect: Bro. D. Wauchope, "Hell torment—fallacy, fiction and fraud."
- 22—Daily readings at home Bro. D. Palmer 7.45 pm: Brn. A. Grose, D. Cotter, D. Brumby.
- 26—2 pm Leaflet dist. from Blackwood R'way Station.
- 27—Exh: Bro. D. Palmer. Lect: Bro. R. Flint, "The vital significance of Christ's death and resurrection."

BRIGHTON—Dover Sq. Community Hall, Broadway, 5th Brighton (Rec: Bro. G. Kortman, 4 Young St., Seaclyffe 5049)

- 1—M/Vale Int. friends class: Bro. S. Kingsbury, "The amazing witness of God in creation."
 - 2—Study: Bro. J. Berry, "The joyful songs of Christ and the Ecclesia." Held at home Bro. N. Angove.
 - 4—A. B. meeting.
 - 5—Young folks evening.
 - 6—Exh: Bro. Murray Lund. Lect: Bro. R. Mansfield, "The book of Revelation, an unfolding record of 3000 years of history."
 - 8—Business meeting at home Bro. J. Mansfield.
 - 10—Acts class: Bro. B. Luke, "The raising of Eutychus and the trip to Miletus" (ch. 20:8-18). Held at home Bro. H. Pillion.
 - 13—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Lunn, "Bible answers to the false teaching of Jehovah's Witnesses."
 - 14—Sign class at home Bro. N. Angove: Isa. 38.
 - 16—Study: Bro. J. Berry, "To the Jew first; The order of desire and devotion of the Bride for the coming Groom." Held at home Bro. G. Kortman.
 - 17—Literature distribution.
- Annual Special Effort: Bro. J. Rosser —The Visions of Glory. June 19th—**

At Brighton (S.A.) —

THE VISIONS OF GLORY

Based upon the revelation of the Melchisedek King-Priest in glory, **Bro. J. Rosser** (NSW) will present a series of studies at **Brighton Ecclesia**. The Sunday meetings will be held in Pioneer Hall, Cnr. Morphett/Sturt Rds., Warradale. Other details are as follows:

- Sat., June 19th—Opening fraternal evening in Marino Community Hall, 42 Newland Ave., Marino: **The King Priest in glory**. A study of Isaiah 6.
- Sun., June 20th—In Pioneer Hall 11 am Exh: **The discourse with Nicodemus**. The Lord reveals the means to future glory. ● Lect: **The coming world peace**.
- Tue., June 22nd—Study on Zech. 3: **The coronation of the priests**.
- Thurs., June 24th—Study on Zech. 6: **The priest crowned as King**.
- Sat., June 26th—Special young folks evening in Marino Community Hall: **The house of prayer for all nations**. The effect of world-wide worship of the coming generation (Isa. 56)
- Sun., June 27th—Evh: **How to attain glory**. Lect: **Sodom and Gomerrah, A warning to this generation**. An illustrated address on the comparison of two ages.
- Mon., June 28—Int. friends class: **The fall of Russia foretold 2,000 years ago**.

27th (see details this issue).

30—Study: Bro. J. Berry. "The joyful songs of Christ and the ecclesia to the Jew first." Held at home Bro. S. Bailye.

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- 2—Bible marking on "3rd illustrious covenant with King David" (2 Sam. 7).
- 3—MIC: Bro. J. Riddle, "Romans 9", followed by questions.
- 4—Young peoples Hebrews class: Bro. J. Sivor, "Joseph, man of faith" (ch. 11).
- 5—2 pm SS outing and evening.
- 6—Exh: Bro. P. Weller. Lect: Bro. R. Abel, "The miracle of resurrection."
- 7, 21—Nazareth revisited study at home Bro. A. Gibbins, 2 Eynesbury Rd., Kingswood.
- 9—Elpis Israel study: Bro. Max Lund, "The 12 tribes constituted the kingdom of God."
- 10—2 pm Sisters class.

Special study effort 11th-14th: Bro. S. Snow—The Heavens declare the Glory of God. (See details this issue).

- 16—Commencement study 2nd Thess. 1.
- 17—MIC: Bro. E. Wigzell (lect) "Will the earth be burnt up?" Bro. C. Jeffress: Exh.
- 18—Young peoples Hebrews class: "Moses, man of faith" (ch. 11).
- 19—2 pm leaflet dist. 8 pm Suburban young peoples class.
- 20—Exh: Bro. W. Gurd. Lect: Bro. H. P. Mansfield, "Christ will crush the Catholic-Communist Confederacy."
- 23—Elpis Israel study: Bro. P. Weller, "The kingdom and throne of David."
- 24—2 pm Sisters class. 8 pm A.B. meeting.
- 26—Young folks outings.
- 27—Exh: Bro. J. Luke. Lect: Bro. D. Manser, "Why we should trust the Bible."
- 28—Int. friends class at home Bro. Woodward, 136 Edward St., Cl. Gardens, "Repentance, and baptism essential for salvation."
- 30—Study: 2nd Thess. 2.

THE HEAVENS DECLARE GOD'S GLORY

Under the above theme, Cumberland (SA) Ecclesia will conduct the following effort, at which Bro. S. Snow will speak:

- Fri., June 11—8 pm Opening study: **The wonders of the Universe, a Witness to an Architect Supreme.** Some of the fascinating facts of the creation about us and their spiritual lessons.
- Sat., June 12—3.30 pm: **The Sun, Monarch of the heavens.** The great King of Light, and His influence upon the earth. ● 5.30: Basket fraternal tea. ● 7.30 pm: **Stars of Divers glory.** The luminaries of the heavens and the glory they reveal.
- Sun., June 13—Exh: **The Phasing Moon, a faithful witness in heaven.** The silvery orb and its ecclesial counterpart. Lect: **The Evolution theory, the most flagrant fraud of our times.** The foolishness of human reasoning.
- Mon., June 14—Picnic in conjunction with Glenlock SS & Ecclesia to be held at Blanchetown Caravan Park. 2 pm meeting: **The heavens in Christ.** An exposition of Ephesians 1:3 ● 5.45 pm: Concluding study in the Blanchetown Institute: **The 3 Heavens in scripture.** Divine glory in the past and future.

An uplifting and thrilling series of meetings is anticipated, and it is hoped many brethren and sisters will take the opportunity to attend. Particular attention is directed to the concluding activities on Monday, and the joint-ecclesial picnic planned. To assist, members are asked to bring Bibles, hymn books and seating to the picnic. The early final study will permit an easy return to Adelaide.

W.G.

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112. Tel. 45 4337).

- 3, 10—Bible class: Bro. A. C. Dangerfield, "The Revelation."
- 5—8 pm M.I.C.
- 6—Exh: Bro. D. Smith. Lect.
- 7, 21—Family study evening in various homes.
- 13—Exh: Bro. R. Hornsby. Lect: Bro. B. Luke, "Egypt's present and future foretold in Bible prophecy."
- 14, 28—7.45 pm Sisters class.
- 17, 24—Bible class: Bro. P. Weller, "The Gospel of Mark."
- 19—7.45 pm Family social evening.
- 20—Exh: Bro. K. Provis. Lect: Bro. R. Hornsby, "Current religion a failure; The Bible's challenge to it."
- 27—Exh: Bro. J. Roberts. Lect: Bro. J. Luke, "The clear Scriptural teaching concerning the Atonement."

ENFIELD—344 Hampstead Road, Clearview. (Rec: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 1, 15, 30—8 pm Law of Moses study: Bro. J. Martin.
- 2—11 am Sisters class.
- 6—Exh: Bro. A. Valkenburg. Lect: Bro. J. Martin, "Tomorrow's News today, in Bible prophecy."
- 8, 22—Life of Christ study 8 pm: Bro. J. Knowles.
- 11, 25—8 pm Youth group study.
- 13—Exh: Bro. Max Lund. Lect: Bro. A. Valkenburg, "The world in chaos; God's way out."
- 20—Exh: Bro. J. Knowles. Lect: Bro. R. Stokes, "Belief of the truth; the test of sincerity."
- 27—Exh: Bro. A. Cheek. Lect: Bro. H. P. Mansfield, "Modern Christendom has destroyed Christianity."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 6—Exh: Bro. I. Dangerfield (Adel.). Sunday School 3 pm. Lect: Bro. J. Hodges.
- 9, 23—8 pm Life of Christ study
- 13—Exh: Bro. M. S. Lunn
- 15—3 pm Sisters Dorcas class.
- 20—Exh: Bro. J. Lunn.
- 27—Exh: Bro. B. G. Hollamby.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 3—Study class at home Bro. A. Goodwin: "Balaam's prophecy." (Bro. S. Kingsbury)
- 6—Exh: Bro. J. Berry. Lect: Bro. R. Smithers.
- 7—A. B. meeting at home Bro. B. Pearce.
- 10—Eureka class at home Bro. C. Wigzell: Bro. B. Pearce.
- 20—Exh: Bro. S. Kingsbury. Lect: Bro. G. Wigzell.
- 23—Int/friends class at home Bro. A. Goodwin: Bro. A. Wigzell.
- 27—Exh: Lect: Bro. A. Valkenburg.

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 4, 18—Bible disc. class: Bro. R. Cheek, "Epistle to Romans."
- 6—Exh: Bro. H. Mansfield.
- 13—Exh & Lect: Bro. R. Palmer, Archaeology's witness to the Bible."
- 20—Exh: Bro. D. Wauchope.
- 27—Exh & Lect: Bro. K. Provis, "Divine light for the Age of Darkness."

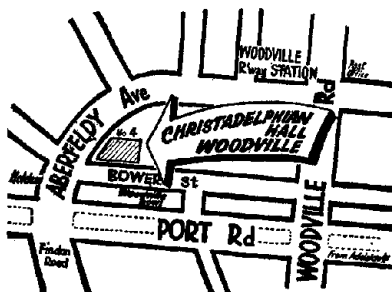
RESULTS OF BRIGHTON CITY HALL PUBLIC LECTURE

The recent lecture by Bro. J. Martin upon "Armageddon, Certain and Near," brought considerable interest. 53 interested people attended, and many discussions followed. The Brighton Ecclesia wish to express their appreciation for the support given by members of local ecclesias, and feel that the heavenly blessing rested upon this activity. It is hoped to report further progress with the various contacts made, in due course.


WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

- 2—Life of Christ study: Bro. H. P. Mansfield, "Parable of the Pharisee and publican" (Lk. 18:9-14).
- 4—Elpis Israel class: Bro. W. McAllister, "A review of Part 1."
- 5—SS Outing 2.30 pm and evening.
- 6—Exh: Bro. A. Dangerfield. Lect: Bro. J. Berry, "The fatherhood of God and His family on earth."
- 9—Life of Christ study: "Instruction concerning marriage, divorce and celibacy" (Mk. 10:1-12).
- 11—M.I.C.
- 13—Exh: Bro. C. Wigzell. Lect: Bro. B. Steele, "The Name of God and its future development."
- 14—7.30 pm A.B. meeting.
- 16—Study cont.: "Discussions on riches" (Mk. 10:13-22).
- 18—Eureka class: Bro. J. Berry.
- 19—Young peoples evening.
- 20—Exh: Bro. R. Gore. Lect: Bro. J. Berry, "The coming kingdom of God."
- 21—Home discussion class at 4 Lasso-cock Ave., Findon: "The Gospel explained."


- 22—10.30 am Sisters class: "Isaiah 46-47"
- 23—Study cont.: "Rewards for those who deny themselves; The parable of the laborers" (Mat. 19:27 to 20:16).
- 25—Elpis Israel class: Bro. W. Der-ecki, "The Gospel relating to Israel and the Gentiles" (pp. 188-198).
- 26—**Special Youth Aliyah Sunday**—Exh: Bro. F. King. Lect: Bro. Murray Lund, "God's will on earth, past, present and future."
- 30—Study cont.: "The Lord turns towards Jerusalem and warns his disciples of his impending death" (Lk. 18:31-34).



READ THE SCRIPTURES DAILY IN JUNE 1971			
Tuesday	1	Book of Joshua	18
Wednesday	2	19
Thursday	3	20, 21
Friday	4	22
Saturday	5	23, 24
Sunday	6	Book of Judges	1
Monday	7	2, 3
Tuesday	8	4, 5
Wednesday	9	6
Thursday	10	7, 8
Friday	11	9
Saturday	12	10, 11
Sunday	13	12, 13
Monday	14	14, 15
Tuesday	15	16
Wednesday	16	17, 18
Thursday	17	19
Friday	18	20
Saturday	19	21
Sunday	20	Book of Ruth	1, 2
Monday	21	3, 4
Tuesday	22	1 Samuel	1
Wednesday	23	2
Thursday	24	3
Friday	25	4
Saturday	26	5, 6
Sunday	27	7, 8
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The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS 

Matters for publication should be received by the Editor
West Beach P.O., E.A. 2024, by the 15th of the Month.

Preparing A Lecture

Having decided that we shall be doing our duty in accepting the invitation of the ecclesia to lecture for the enlightenment of others, and having sought in prayer the blessing and help of our Heavenly Father, our next step is to PREPARE WELL BEFOREHAND. Do not let us think that because Bro. Thomas or Bro. Roberts (who have been steeped in "the Word" and always at "the Work") were never at a loss for spiritual food, that we (who are nearly all our time earning bread and butter, and perhaps a fortnight's holiday as well) are equally able to speak profitably in public on the spur of the moment. Disabuse yourself of such a nonsensical idea — the sooner the better! I daresay we have all met young brethren, mere babes in Christ, or what Paul describes as "novices" who have fallen into that mistake. A little knowledge has been to them a dangerous thing. The mistake of such is evidenced by their continually wishing to point out how they have been "misunderstood." This fact alone ought to make them see that their place is in among the listeners and not on the platform. A capable speaker, who understands his subject, is not everlastingly explaining what he "meant to say," and jumping up after every critic to "remove wrong impressions." The need for such is the result of one of three things. Either he has not read enough; or, he has read more than he has understood; or, he does not know how to express himself intelligibly. A.J.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

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.

Ballina: **Mr. James Hartley**, an interested friend (June 3rd).

Cumberland: **Mr. Daryl Mansfield**, son of Bro. & Sis. Jack Mansfield;

Mr. John Glennie, son of Bro. & Sis. A. Glennie (both on June 8th).

Elizabeth: **Miss Helen Dowling**, after education in Truth for the past two years (May 9th).

Enfield: **Mr. Philip Anderson**, a Sunday School scholar and son of Sis. Susan Anderson (June 3rd).

Riverwood: **Miss Carol** and **Mrs. Christine Greenshields**, daughter and daughter-in-law of Bro. & Sis. Ted Greenshields (June 3rd).

Wilson: **Miss Stephanie Evans**, daughter of Bro. Ray Evans (May 22nd).

TRANSFERS

Altered circumstances have caused the following members to take up new ecclesial associations:

To Ballina: **Bro. & Sis. Ken Window** (from Bossley Pk.; recently married)

To Brighton: **Sis. Veronica Moorhouse** (from Barnley, NSW)

To Enfield: **Sis. Shona Stewart** (from Conurg)

To Granville: **Sis. Ruth Newton** (from Yagoona)

To Hobart: **Bro. W.D. Fleming** (from Launceston)

To Lilydale-Kilsyth: **Bro. & Sis. P. Morrison**.

To Ringwood: **Bro. & Sis. D. Galna** (from Launceston)

To Riverwood: **Bro. & Sis. D. Shaw** (from Campsie)

To Sutherland: **Bro. Colin Lean; Sis. Joy Shields** (both of Brighton)

To Yagoona: **Sis. R. Newton** (from Granville)

VISITING

Bro. C. Leane (Brighton) is moving to NSW area, and is commended to the brethren in that State. **Sis. Ruth Lunn** and **Sis. Patricia Lenton**, both of Brighton ecclesia, are travelling overseas, and we trust the Divine Blessing will rest upon them both.

DISFELLOWSHIP

We regret to inform the Brotherhood of the following advice received from Granville Ecclesia: We have been forced to withdraw fellowship from **Bro. Ron Carr**, for long continued absence from the Memorial Meetings, and from **Sis. L. Maher**, for the promulgation of erroneous doctrine. It is hoped that our brother and sister will be so influenced as to seek to rejoin the ecclesia in fellowship upon the basis of the Truth, before the Master returns. (H.H.)

ENGAGEMENTS

Our best wishes are extended to **Bro. Joe Stolzenburg** (Portland, Vic.) and **Sis. Sue Noble** (Glengarry) on their recent engagement. We hope that the Divine blessing will rest upon their preparations for marriage.

MARRIAGE

The following weddings were conducted on June 12th, and to each one we extend our warmest congratulations. It is delightful to hear of such incidents, as they are a token of the greater unity to come!

Bro. Ken Window and **Sis. Sue Russell** (Bossley Pk.) were married in Sydney, and are now living in Ballina, N.S.W.

Bro. Robert Etherington (Granville) and **Sis. Sue Cook** (Lakemba) were married at Lakemba Ecclesial Hall.

Bro. Ron Hollamby and **Sis. Elizabeth West** were married at Glenlock, the service being conducted by Bro. D. McColl.

DEATHS

Once again the sorrow of death is felt amongst the Household of Faith. Whilst we are saddened at the loss of companionship in such circumstances, the comfort derived from the Word of Life can temper the unhappiness, 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."

Suddenly, on May 19th, **Sis. Thelma Sunderland**, wife of Bro. Horrie Sunderland (Glengarry Eccl., Gippsland) died. Our Sister was in much ill-health, yet her example was such as became a "mother in Israel." Sympathies are also expressed by Bro. C. Milverton on behalf of the Elizabeth Ecclesia, and by Bro. G.S. Howe (Moe).

On June 4th, **Sis. Daisy Roberts** (Enfield), died, aged 83 years. Sis. Roberts was a foundation member of the Enfield Ecclesia, and was regularly in attendance at the Memorial Meetings even to the Sunday before her death.

Ballina Ecclesia advises the sudden, unexpected death of **Bro. Des Moss**, and extends sympathy to his wife, Sis. Thelma Moss and young family. Bro. Moss had been in poor health for some years, but his presence will be greatly missed.

May the day soon come, when all who are worthy, whether of the "quick or the dead" will be given new life, unaffected by the sickness and weakness of mortality, and able to rejoice in the vigor of immortality for evermore.

LARGEST ADVERTISEMENT EVER PLACED IN PERTH NEWSPAPER

Combined lectures sponsored by Perth Central and Mt. Hawthorn Ecclesias were held on 6th June. Speakers were Brn. J. Ullman and G. Mansfield, and the lectures were entitled:

The Lords Prayer: A Prophecy of God's Coming Kingdom on Earth. The lectures formed part of the Annual Special Effort conducted by Mt. Hawthorn Ecclesia, and considerable advertising was undertaken.

10,000 leaflets supplied by GPA were distributed prior to the effort, and a large, compelling advertisement was inserted in **The West Australian** for Sat. 5th June, drawing attention to current world problems and their relation to **The Lord's Prayer**. The advertisement was placed in a prominent section of the newspaper, full page length, and was the largest ever inserted in a Western Australian paper.

The effort drew over 70 enquiries, and quite a number of friends attended the lectures. It was felt that a valuable witness to the Truth was thus presented to the people of Perth.

ATTEND THE SPECIAL "JUDGES" STUDIES UNDERTAKEN AT GRANVILLE ECCLESIA - July 17-21st - LED BY BRO. B. McCLURE (See details in Granville Calendar).

Helping Or Hindering

It is easier to destroy than to make. It is easier to find fault than to correct. The censorious are rarely faultless; and in the history of the world, the men who have lived to any purpose are those who have looked pitifully on weakness and have been severest on their own shortcomings.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

KEEP THIS CALENDAR HANDY FOR READY REFERENCE

July 17th to 18th—at Granville Ecclesia, New South Wales

Special study weekend to introduce fortnightly Bible class upon the theme:
THE BOOK OF JUDGES (Bro. Basil McClure). 1st Bible class: Wed.
July 21st.

August 15 to 26 — at Woodville, South Australia

Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).

August 21st to 29th—In New Zealand

N.Z. Spring School to be held at Taurewa, Mt. Ruapehu. Leader: Bro. E. Spongberg, **VALIANT DEFENCES OF THE TRUTH** (A consideration of speeches from the book of Acts). Enquiries: Bro. D. Archer, P.O. Box 2164, Wellington, N.Z.

August 28 to September 5, 1971 — at Rathmines, New South Wales

23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.

September 11th to 19th — at Tea Tree Gully, South Australia

Annual special effort: Bro. J. Dawson (NSW), "BEHOLD, MY SERV-
ANT". A study based on the prophecy of Isaiah.

October 2nd to 3rd—at Hobart, Tasmania

Fraternal Gathering and study weekend, on **THE ATONEMENT** (Bro. P. Cresswell, Coburg). Accommodation can be arranged for visitors by immediately writing the Recorder, Hobart Ecclesia.

October 8th to 10th—In Brisbane, Queensland

A combined young peoples study weekend conducted jointly by Wilston, Redcliffe and Coorparoo Ecclesias. Leader: Bro. Graham Hill (Rockhampton). Young and old are welcomed to attend.

December 25 to January 2, 1972 — At Rathmines, N.S.W.

24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

December 24th to January 6th 1972—In South Island, New Zealand

N.Z. Summer School: Bro. J. Martin, **THE EPISTLE TO JAMES**. Enquiries: The Secretary, Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.

January 8th to 17th, 1972 - - at Launceston, Tasmania.

Seventh Tasmanian Bible Campaign, being held at Hillcrest Hall. Leaders: Bro. J. Knowles, H.P. Mansfield. Enquiries: Bro. M. Wright, 133 West Tamar Rd., Launceston, Tas. 7250.

May 13 to 21, 1972 — At Rathmines, New South Wales

25th Australasian BIBLE SCHOOL (Autumn)

August 26 to September 3, 1972 — At Rathmines, N.S.W.

26th Australasian BIBLE SCHOOL (Spring)

December 23, 1972 to January 1, 1973 — At Rathmines, N.S.W.

27th Australasian BIBLE SCHOOL (Summer)

AUSTRALASIAN BIBLE SCHOOL

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

**YOU HELP YOURSELF WHILST YOU HELP OTHERS BY YOUR
ATTENDANCE AT THE RATHMINES BIBLE SCHOOL.**

BIBLE SCHOOL NEWS

23rd AUSTRALIAN BIBLE SCHOOL—At Lake Macquarie, Rathmines, NSW
Sponsored by Sutherland Ecclesia

Already preparations are in hand to make this forthcoming School outstanding. The studies will be presented by prominent, respected brethren, well-versed in their particular subjects.

BALAAAM'S PROPHECY OF THE LAST DAYS

— The Man Who Tried to Frustrate The Divine Purpose!

In collaboration with Israel's enemies, Balaam endeavoured to curse the nation for pecuniary reward. His failure to destroy it by words brought intense frustration to the conspiracy, leading to his evil counsel which ultimately caused deterioration in the ranks of Israel. Yet his prophetic utterances spoke of Israel's coming greatness. They reveal that though man may desire to frustrate the Divine purpose, God will ultimately move to establish His way upon earth. The continuing battle between Truth and error will climax in the national contest at Armageddon.

— Speaker: Bro. J. Mansfield (Sydney).

JOSHUA: ISRAEL'S GREAT MAN OF FAITH

— The Grand March To Victory In The Promised Land!

The first introduction of Joshua in the pages of Scripture is sudden and dramatic. Throughout the later history of this outstanding leader, these characteristics are continued. It was Joshua who led the people, drawn from Egypt, over the swiftly-flowing Jordan into the Promised Land. It was Joshua who mediated in the unfortunate incident of Achan's sin. It was Joshua who commanded the warriors of God in their dramatic conquests of the enemies' territories, finally providing the means for Israel's life in the land. The drama and principles of this study will be of personal application.

— Speaker: Bro. J. Ullman (Perth).

THE WORD MADE FLESH

— John's Dramatic Exposition Concerning The Son Of God!

Many misunderstand the expressions used in the Gospel of John relating to the mission and position of the Lord Jesus Christ. The most profound of the Gospel records, however, provides a compelling insight into the wonderful characteristics of the Savior. The writer speaks of him as "The Word made flesh," as the "manifestation of God's glory," as the "Word of life," and shows that the "Father's house" is built upon that Word, and believers who would share a position in that abode, must be "born again through the word." What do such phrases mean? How can they be applied to our individual walk of faith? These are some of the principles that will be considered in this meditative study.

— Speaker: Bro. M. Lund (Cumberland).

PAUL'S COMFORT EPISTLE

--The Epistle For A Troubled Ecclesia!

Second Corinthians is an intensely autobiographical epistle in which more is recorded about Paul himself than in any other Epistle. Affliction, weakness and comfort are key words conveying the "fighting without and fears within" which characterize the contents of the epistle. This is a timely study to "strengthen the things that remain," and to encourage the casting of the gospel nets.

-- Speaker: Bro. R. Abel (Canada)

Teen Age Class

An outstanding series has been planned for this group, as well as added facilities at the School. The teaching staff appointed is:

Bro. S. Kingsbury: THE WONDERS OF CREATION.

Bro. R. Abel: THE WONDERS OF THE PROPHETIC WORD (Rev. 16).

Bro. G. Alchin: BIBLE MARKING PROJECT (Revelation Ch. 16).

Spring School - - Aug.-Sept., 1971

APPLICATION FORM FOR 23rd BIBLE SCHOOL —

AUGUST 28 to SEPTEMBER 5, 1971

**MAIL THIS IMMEDIATELY — SO THAT WE MAY MAKE THE
BEST ARRANGEMENTS FOR YOUR COMFORT**

Complete the following details, and mail immediately to: The Bible School, West Beach Post Office, South Australia, 5024. Please enclose \$2 deposit for every reservation required over five years of age.

Would you please make reservations for accommodation at the Forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
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Key To Determine Age-Group: Your age is required between 14 and 30 years. If over indicate group: A—30-39 years; B—40-49 years; C—50-59 years; D—60 years and over.

A Deposit of \$2 is required with your application for each person over 5 years of age.
Accommodation Costs: N.S.W.: \$19.00; Vic., S.A., Southern Qld.: \$17.00; elsewhere, \$10.00. Children under 5 free; from 5 to under 14 years, \$10.00.

G.P.A. NEWS

Digest Of Truth No. 153

This outstanding leaflet has been designed to co-ordinate with Ecclesial efforts during July upon **The Lords Prayer**. The leaflet is attractively set out with appropriate blocks, presenting an appealing and instructive invitation to the reader. Various features of The Lord's Prayer are commented upon, with a view to creating further interest.

For supplies (available with reply-paid cards if desired) contact: Bro. P. Weller, GPA, P.O. West Beach 5024.

Literature Results

GPA continues to receive many enquiries and applications for further Christadelphian literature. During June 347 enquiries were received from all States in Australia, N.Z., and overseas. Most popular "Herald" requested was "The Millenium."

Interesting Coment

Amongst the GPA mail recently, was the following comment from **E. Dieter**, Ontario, Canada: "I have indeed enjoyed reading your Heralds on Bible truth. Please send me 'Russia's Policy in Middle East'. I am hungry for truth, and time, I believe, is running out. I would like other helpful literature to distribute to my family and friends."

Such encouraging results are being attended to, and the ecclesias nearby advised of the interest.

TAXATION EXEMPTION FOR ECCLESIAL PURCHASES

We have received **Explanatory Notes** from the Commonwealth Taxation Office designed as guidance concerning benefits available under the Sales Tax Legislation for purchases of equipment and articles for use in Ecclesial services. These pro-

vide details of what may or may not be claimed as "tax exempt," and will be of particular interest to finance brethren, as well as to others concerned with these matters. These **Notes** have been made available to this **Office** for distribution, and we will be pleased to forward copies to all enquiries.

SEVENTH TASMANIAN BIBLE CAMPAIGN

January 8th to 17th, 1972 (God willing).

At Hillcrest Hall, Launceston

Two important studies are planned. Brother H. P. Mansfield will outline **THE NINE EPISTLES OF PAUL**, revealing the development in the Apostolic Exposition, and the remarkable way in which the canon of Scripture has been formed. Details will be published next issue (God willing). Bro. John Knowles will lead the studies from **THE PROPHECY OF EZEKIEL**, and details are as follows:-

1. The Glory - Ch. 1.
2. The Commission of the Watchman - Chs. 2,3.
3. The Nazarite Nation and the Broken Vow - Chs. 4,5.
4. The Image of Jealousy - Chs. 8-11.
5. The Boiling Pot and the Mourning Prophet - Ch.24
6. The Prophecy against Edom - Ch. 35.

Bro. Bruce Philp Snr. is to lead studies and activities for all young people (under 16 years). Particularly interesting features are planned to make this an outstanding occasion for all attending.

Full board for the nine days at Hillcrest Hall is \$45 (half-price for children 12 years and under). **Travel:** Block bookings on the Bass Strait Ferries are available; and brethren and sisters will be able to spend up to three weeks in Tasmania. Concession rates will be available for both sea and air travel. **Enquiries:** To Bro. Malcolm Wright, 133 West Tamar Rd., Launceston 7250. A deposit of \$5 per person is required for all bookings. Please make all cheques payable to the Launceston Christadelphian Ecclesia. M.W.

ECCLESIAL ACTIVITIES

During JULY 1971 (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).

- 1,8,15,22,29—8 pm Tape study.
- 4,18—Exh: Bro. L. Harrison, 10.30 am.
- 11,25—Exh: Bro. K. Digney, 10.30 am.

MT. HAWTHORN—Masonic Hall, cor. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 2,16,30—Elpis Israel class in homes.
- 4—Exh: Bro. A. Harrison. Lect: Bro. D. Moore, "The basis for divine mercy — obedience to God's Word."
- 5—AB meeting at home Bro. H. West.
- 9—Life of Lord class: Bro. A. Harrison, "John, in the spirit and power of Elijah." Bro. D. Moore "Elizabeth". To be held at home Bro. J. Kerr, 79 Banksia Street, Joondanna.
- 11—Exh: Bro. H. West. Lect: Bro. G. King, "Prayers for peace, futile. Armageddon is coming."
- 18—Exh: Bro. B. Evans. Lect: Bro. W. Excell, "A future Temple in Jerusalem; a House of Prayer for all nations"
- 23—Life of Christ study: Bro. D. Stempel, "Jesus Christ, the substance of the Law." Bro. D. Bond, "A prophet like unto Moses." Held at home Bro. A. Payton, 6 Sylvia Way, Eden Hill.
- 25—Exh: Bro. D. Stempel. Lect Bro. H. West, "Russia's destiny; Victory in Europe, Defeat in Israel."
- 26—G.E.S. Meeting.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 2,16,30—Elpis Israel & Law of

- Moses home study classes.
- 3—Mutual Imp. class.
- 4—Exh: Bro. T. Stagg. Lect: Bro. B. Hayles, "Britain is not Israel; Britain's true place in prophecy."
- 7—Eureka study: Bro. G. Hawkins, "The papal god and his armies."
- 11—Exh: Bro. D. Hurr. Lect: Bro. R. Davis, "First century christianity; the urgent need for today."
- 13—12 noon: Sisters' class, "Story of the Bible Vol. 9 p. 97; Miracles in Capernaum."



- 14—Daniel study: Bro. A. Hayles, "The rise of Greece."
- 18—Exh: Bro. R. Hunter. Lect: Bro. A. Newton, "The plain truth; Not from Armstrong but from the Bible."
- 21—Eureka study: Bro. G. Hawkins, "War in the spiritual heavens."
- 25—Exh: Bro. J. Ullman. Lect: Bro. T. Stagg, "Jesus said, Salvation is of the Jews; What did he mean?"
- 28—Daniel study cont: "A king of fierce countenance shall stand up."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 4—Exh & Lect: Bro. E. Mansfield, "The Bible is infallible." 3 pm Cessnock Exh.

- 5—A.B. meeting.
- 7—Study: Bro. J. Richards, "Ephesians 6:10-20."
- 8,22,29—1st princ. class.
- 10—M.I.C.
- 11—Exh: Bro. N. Davies. 3 pm GES meeting. Lect: Bro. S. Lake, "The God of the Bible still unknown to the churches."
- 14—Isaiah study: Bro. E. Witton, "Cease ye from man" (ch. 2).
- 18—Exh: Bro. R. Witton. Lect: Bro. J. Richards, "Israel's progress unmistakable proof that Christ's return is near."
- 21—Ephesians study: Bro. J. Richards, "The Ephesians in the Apocalypse."
- 25—Exh: Bro. G. Alchin. 2.30 pm Pamphlet dist. Lect: Bro. K. Whitehead, "Adam and Eve; the first humans to need salvation".
- 28—Isaiah study: Bro. E. Witton, "They declare their sin as Sodom (ch. 3)."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).
Lectures to commence at 4.30 pm

Sundays, for trial period.

- 4—4.30 pm Lect: Bro. A. Archer, "Why Christ was raised from the dead."
- 11—Lect: Bro. C. Bolstad, "20th century religion lacks 1st century truth."
- 13—Apocalypse class 8 pm at 45 Adams St, Harboard: Bro V. Hocking.
- 18—Lect: Bro. B. Butters, "Thy kingdom come . . . ON EARTH!"
- 25—Lect: Bro. G. T. Darke, "Man mortal through sin."
- 27—Ezra/Haggai study at 2 Bishop St, Newport: Bro G. T. Darke.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 2,16—Bible class at home Bro. C. Hermann: "In the footsteps of the Master."
- 4—Exh: Bro. C. Leeson. Lect (Ballina): Bro. R. Window, "The Millenium; Christ's 1000 year reign on earth."
- 6,20—1st princ. class at home Bro. L. Cole.

CAMPSIE ECCLESIAL HALL OPENING EFFORT

Campsie Ecclesia has recently acquired a hall in a most prominent section in Campsie, cornering on Beamish Street. The hall is being modified from its original use for Ecclesial purposes, and it is proposed to conduct a special Hall Opening Effort (God willing) on the weekend of July 3rd.

Bro. H.P. Mansfield will be guest-speaker for the occasion, and will speak to the theme of **God Manifestation**. For the Sunday evening, a public lecture will be entitled: **Seven Clear Reasons Why We Believe That Christ's Coming Is Sure And Imminent**. A book entitled **Yahweh Elohim; The Memorial Name**, written by Sis. E. Lasius (daughter of J. Thomas), is being produced for the occasion.

Campsie Ecclesia will be meeting in its new location, and invites others to share this facility with them.

INTEREST MANIFESTED AT LECTURES

A very interesting and instructive series of addresses upon "Moses: The Man of God" was presented last month by Bro. D. Hurn at Bossley Park Ecclesia. Three interested friends attended the second lecture conducted, and returned again the following Sunday. It is hoped that this interest may be continued to the Father's glory.

Special Study At Bossley Park

At the conclusion of the current study of Hebrews, the regular Ecclesial fortnightly class held on **Thursdays** will commence a detailed consideration of **THE GOSPEL OF LUKE**. Study leader is to be Bro. E. Mansfield, and the Venue: Home of Bro. & Sis. J. Pogsen, 22 Kendee Street, Green Valley, Brethren and sisters are warmly welcomed to attend.

W.E.S.

The ECCLESIAL CALENDAR

- 7—GES meeting at home Bro. A. Russell.
9,23—Bible class at home Bro. A. Russell: "Song of Solomon" (Leader: Bro. R. Window).
11—Exh: Bro. C. Hermann, Wyrallah meeting Exh: Bro. K. Wassell. Lect (Casino): Bro. A. Russell, "The doctrine of the trinity not taught in the Bible."
13,27—Abraham class at home Bro. K. Wassell.
14—A.B. meeting at home Bro. C. Hermann.
18—Exh: Bro A. Leadbeatter. Lect. (Lismore): Bro. C. Hermann, "Is it reasonable to believe in God?"
25—Exh: Bro. A. Russell.
30—MIC. at home Sis. B. Denford.
31—Literature distribution

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

- 1,15,29—8 pm Law of Moses class at 30 Riverview Rd., Fairfield: Bro. P. Hudson, "Allegorical transactions at Sinai (ch. 12)."
2—7.30 pm Jnr. Bible class at 22 Kendee St, G. Valley: Bro. J. Pogson, "Philemon."
4—9.30 am SS. 11.15 am Exh: Bro. B. McClure. 7 pm Lect: Bro. J. Green, "God's purpose in creation" (illust. by slides).
8—8 pm Hebrews class at 356 Polding St, Fairfield: Bro. K. Cook, "The new covenant (ch. 12)."
9,23—1st princ. & B'marking class at 14 Caloola Rd, Pendle Hill: Bro. B. McClure, "The Atonement."
10,24—Int. Bible class 4.30 pm.

SUPPLEMENT to LOGOS, JULY 1971

- (over 12 yrs) at 96 Maxwells Ave.
11—SS. Exh & Lect: Bro. G. Alchin, "The fear of God is the beginning of wisdom."
18—SS. Exh: Bro. C. Byrnes. Lect: Bro. G. Russell, "By sharing God's promises to the fathers is our only hope."
22—Hebrews class cont: "Keeping the commandments (ch. 13)."
25—SS. Exh: Bro. E. Mansfield. Lect: Bro. P. Hudson, "The exodus, A vital lesson for today."

CAMPSIE — Masonic Hall, Amy St. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158. Tel: 651 1828).

DORRIGO—Residence of Bro. & Sis. F. G. Darley, Old Coast Rd., Nth. Dorrigo (Rec: Bro. K. L. Crawford). Sunday meetings at the above address, commencing 11 am (Phone Nth Dorrigo 48).

GRANVILLE — 26 The Avenue. (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

Lectures to be conducted at 3.30 p.m. during July-August.

- 3—"Parables of the O.T." class at 100 Essex St, Epping: Bro. Ray Carr.
4—Exh: Bro. R. Pogson. 3.30 pm Lect: Bro. J. Gilmore, "Immortality of the soul the foundation of error."
7—Isaiah study 8 pm: Bro. J. Dawson.
9—8 pm Special Bible class: Bro. L. Goodman.
10—8 pm Eureka study at 48 Lock-

ACKNOWLEDGEMENT

The ECCLESIAL CALENDAR is maintained by voluntary donation as a supplement to LOGOS. We therefore gratefully acknowledge assistance provided by readers and ecclesias to this end. From Coburg (Vict.) Ecclesia comes the following encouragement:

"At the last meeting of our Arranging Brethren it was decided to send a donation towards the cost of producing **The Ecclesial Calendar**. The **Calendar** is a most welcome addition to **Logos** in keeping us informed of activities in other areas and also publicizing our own functions. We have received a welcome number of visitors as the result of our regular entry. May Yahweh bless our associations around His Word in these last days that we may be prepared as jewels to be desired by the Bridegroom."

- erbie St, Thornleigh: Bro. M. Bonner.
- 11—Exh & Lect: Bro. M. Bonner, "Decline and fall of this civilisation."
- 14,28—10 am Dorcas class. 8 pm Workshop class: Bro. B. Bowen.
- 17—3 pm 1st study "Judges": Bro. B. McClure. 5.30 pm Fraternal Tea. 7 pm 2nd study.
- 18—Exh & Lect: Bro. B. McClure, "Was there really a flood in Noah's day?"
- 19—7.30 pm AB meeting.
- 21—"Judges" study: Bro. B. McClure.
- 23—8 pm Special Bible class: Bro. G. T. Darke.
- 25—Exh: Bro. J. Dawson. Lect: Bro. V. Hocking, "Bible ignorance fashionable but fatal."
- 29—8 pm Quarterly business meeting.

LAKEMBA — 232 Lakemba Street.
(Rec.: Bro. M. J. Gilmore, 118

57 6986).

- 3—Young peoples class at home Bro. B. McClure; Bro. R. Pogson, "The kings."
- 4—Exh: Bro. K. Dawes. Lect: Bro. B. McClure, "Why God allows suffering."
- 7—Mut. Improvement class.

- 11—Exh: Bro. N. Rice. Lect: Bro. J. Mansfield, "What is the hope of Israel?"
- 13,27—Home study class at Bro. Butters: "Elpis Israel."
- 14,21,28—Bible class: Bro. R. Pogson, "Creation and Fall; The atonement."
- 17—Young peoples class: Bro. B. McClure, "Acts".
- 18—Exh: Bro. J. Rosser. Lect: Bro. M. Harris, "Modern religion has destroyed Christianity."
- 25—Exh: Bro. W. Wolstencroft. Lect: Bro. R. Munro, "Why peace eludes the world."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

PT. HACKING — Community Ctr., Gynea Bay Rd., Gynea (Rec: Bro F. 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).

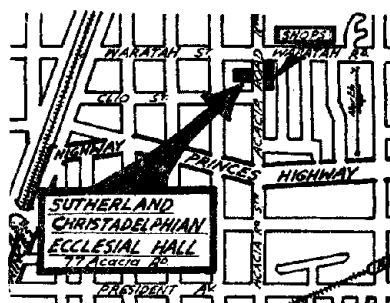
- 4—Exh: Bro. D. Yearsley. Lect: Bro. N. Rice.
- 7—8 pm Bible class: Bro. G. Russell, "Uncharitable gossip and

ENJOY THESE STUDY CLASSES IN MELBOURNE

Readers are welcome to attend any of the following classes, at which they will receive sound exposition, and warm fraternization.

- **BIBLE CLASS** held at 2 Horton St., Reservoir. A most interesting excursion through the life of Christ, portraying vividly his activities and teaching. Study notes are available. The study is currently considering the Master's work in Galilee (Luke 7).
Dates: Tuesdays, July 13th, 27th.
- **EUREKA CLASS** held at 47 Finlayson St., West Doncaster. Having considered the fall of Babylon in Revelation 14, the study is moving through the third angel's proclamation and considering what is meant by "the patience of the saints." Leader: Bro. Stan Snow.
Dates: Thursdays, July 8th, 22nd.
- **ROMANS CLASS** held at 72 Wood St., Templestowe. This fundamental epistle on the redemption of mankind is vital to our personal understanding. Consider the practical expressions of the Apostle in the light of our individual experiences. Leader: Bro. Peter Pickering.
Dates: Saturdays, July 3rd, 17th.
- **ELPIS ISRAEL CLASS** at Masonic Hall, Bell St., Coburg. Dealing with the section "Gog and Magog," in which the remarkable anticipations of Brother Thomas have been wonderfully vindicated in recent years. Leader: Bro. Stan Snow. Dates: Sunday mornings, 9.30 a.m.

- fault finding (Jas. 4:11-12)."
 11—Exh: Bro. J. Mansfield. Lect: Bro. B. Shaw.
 14—Bible class: Bro E. Spongberg, "Presumptuous speaking (Jas. 4: 13-17)."
 18—Exh: Bro. D. Gilmore. Lect: Bro. P. Russell.
 21—James study: Bro. E. Spongberg, "Abuse of wealth and worldly status (ch. 5:1-12)."
 25—Exh: Brn. R. Bradley, G. Steel. Lect: Bro. D. Shaw.
 28—Young brethren's evening: Bro. G. Steel, "Not without blood." Bro. G. Coates, "Exhort." Bro. R. Bradley, "Psalm 106:37 — Explain 'devils' in Old Testament."



SUTHERLAND — 77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 4—Exh & Lect: Bro. B. Bowen, "East-west confrontation; Prelude to peace."
 7—Elpis Israel class at home Bro. M. Kirkwood, 8 pm.
 9—CYC class at home Bro. E. Ritchie, 8 pm.
 11—Exh: Bro. J. J. Rosser. Lect: Bro. D. Collins, "Trust the Lord."
 13,27—8 pm AB meeting.
 14,28—Apocalypse class 8 pm: Bro. R. Pogson.
 18—Exh: Bro. J. O'Neill. Lect: Bro. J. Quill, "The Old Testament essential foundation to the New."
 21—Mut. Improvement class, 8 pm.
 23—CYC class 8 pm at home Bro. L. Brennan.
 25—Exh: Bro. K. Jamieson. Lect: Bro. F. G. O'Neill, "The religion Jesus taught."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 1—Job study: Bro. E. Spongberg, "Job turns away from man and appeals to God (ch. 13,14)."
 3—7.15 pm Young peoples Daniel class: Bro. P. Rush.
 4—Exh: Bro. J. Granter. Lect: Bro. W. Lapham.
 6,20—Elpis Israel class: Bro. R. Pogson, "Pt. 2, Ch. 2".
 9,23—1st princ. class: Bro. R. Pogson.
 11—Exh: Bro. B. Philp. Lect: Bro. D. Shaw.
 13,27—Mutual Imp. class.
 15—Job study cont: "Eliphaz 2nd speech and Job's reply (ch. 15, 17)."
 17—7.30 pm Young Peoples evening and class.
 18—Exh: Bro. E. Roberts. Lect: Bro. B. Philp.
 25—Exh: Bro. K. Cook. Lect: Bro. E. Spongberg.
 29—Job study cont: "Bildad's 2nd speech and Job's reply (ch. 18, 19)."

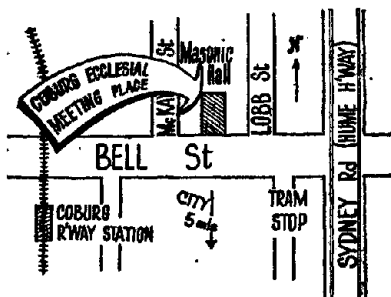
ANGLESEA BIBLE WEEK IN VICTORIA

The Bible Week is scheduled for August 21-28 at Camp Wilkin, Anglesea, Victoria. The following speakers will provide studies: *Bro. K. Dawes, "Seeing his glory (A study from John's Gospel)." *Bro. R. Abel, "Nehemiah, lessons in the revival of God's people." *Bro. I. Chalmers, "Sacrifice and saintship (A consideration of the two covenants)." Costs are \$20 (adults), \$10 (children 12 yrs. and under), Free (children 4 yrs. and under). Application forms are available from Bro. R. Hosie, 28 Pyalong Ave., Rosanna, Victoria. It is anticipated a most enjoyable and spiritually uplifting gathering will be conducted, to the glorification of our Heavenly Father.

- Bro. R. Hyndman

"Preaching in Galilee; The problem of Satan (Lk. 8:1-3)."

- 25—SS & El. Exh: Bro. P. Cresswell. Lect: Bro. S. J. Mansfield, "A sure hope for a troubled world"
- 27—Bible class: Bro. M. Islip, "The type of the prophet Jonas; the problem of kinship (Mat. 12:38-50)."



LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd., Kilsyth (Re.: Bro. C. Drewitt, Box 35, P.O., Lilydale 3140)

- 1—Bible class at home Bro. C. Drewitt, Lot 17 Alfred Rd.: Bro. R. L. Saxon, "The two covenants (Heb. 8:1-13)."
- 4—Exh: Bro. S. Jones. 7.15 pm Worship evening.
- 11—Exh: Bro. J. Moon, 11.15 am.
- 15—Bible class at home Bro. R. L. Saxon, 92 Victoria Rd: Bro. R. Goodman, "The sacrifice of Christ and the 2nd covenant (Heb. 9:1-18)."
- 18—Exh: Bro. R. Blackbourne.
- 25—Exh: Bro. C. Drewitt. Gospel address: Bro. D. Walker, "Has God forsaken the world?"
- 29—Bible class at home Sis. M. Germaine: Bro. M. Clarke, "Triumphant achievement (Heb. 10, 11)."

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 2—Elpis Israel at home Bro. B. Stevenson, 41 Littlewood St., Hampton.
- 4—9.30 am SS & Snr. study. 11 am Exh: Bro. A. Brewer. 7 pm Lect: Bro. S. Finnin, "What the Bible teaches about your immortal soul"
- 9,23—Bible marking at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
- 11—SS & Snr study. Exh: Bro. I. Chalmers. 7 pm Home Bible study.
- 16—Elpis Israel at home Bro. H. Hall.
- 18—SS. Exh: Bro. R. Magennis. Lect: Bro. H. Hall, "Salvation is of the Jews."
- 25—SS. Exh: Bro. E. Pickering. 7 pm Study.
- 30—Elpis Israel at home Bro. W. Dodson, 9 Littlewood St., Hampton.

COBURG — Masonic Hall, Bell St. (Re: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 3,17—Romans study at 72 Wood St, Templestowe: Bro. P. Pickering.
- 4—9.30 am S. School & Elpis Israel class. Exh: Bro. P. Pickering.
- 8,22—Eureka class at 47 Finlayson St, Doncaster W.: Bro. S. Snow.
- 11—SS & El. Exh: Bro. K. Quixley. Lect: Bro. R. Hyndman, "The Spirit Gifts are not available today."
- 13—Bible class at 2 Horton St, Reservoir: Bro. P. Cresswell,

HOBART BRETHREN TO CONDUCT COUNTRY EFFORT

During October and November a special speaking effort will be undertaken at Stanford, about 20 miles from Hobart, on alternate Thursday evenings. Further details will be published as they come to hand, and the support of any in Tasmania during that period would be appreciated. H.E.T.

Make The Bible School This Spring

**MOE -- Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel. Yarragon 141).**

- 2—8 pm Life of Christ class at home Bro. Burrage, 6 Langford St: "The policy speech of the king; The Beatitudes."
- 4—1.30 pm Exh: Bro. John Byrt.
- 7,21—8 pm Bible class at home Bro. Burrage.
- 13—2 pm Life of Christ class at home Bro. G. Howe, Yarragon: "The Emmanuel prophecy."
- 16—8 pm Life of Christ class at home Bro. Burrage: "Jesus' teaching in relation to the Law and Prophets."
- 18—1.30 pm Exh: Bro. Garth Howe.
- 4 pm Youth fellowship class at home Bro. Howe: "Elpis Israel".
- 27—2 pm Life of Christ class at home Bro. Howe: "Emmanuel prophecy."
- 30—8 pm Life of Christ class at home Bro. Burrage: "The background to the Lord's prayer."

**PASCOE VALE -- Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd, Werribee 3030)**

- 4—Exh: Bro. I. Chalmers. Lect: Bro. P. Kenney, "The 144,000."
- 6—Bible class at 670 Pascoe Vale Rd, Glenroy: Bro. D. Goodman, "The Mt. Olivet earthquake."
- 11—Exh & Lect: Bro. A. Fletcher, "Rome as revealed in the Revelation."
- 18—Exh & Lect: Bro. P. Pickering, "Armageddon (Rev. 16)."

- 20—Bible class: Bro. P. Kenny, "Haggai."
- 25—Exh: Bro. E. Crouch. Lect: Bro. D. Goodman, "The new Jerusalem."

Tasmanian Ecclesias

**HOBART—Christadelphian Hall, 142
Warwick St. (Rec.: Bro. H. Taylor,
Box 800H, G.P.O., Hobart 7001.
Tel: 72 7450).**

- 1—Home study 7.45 pm at 18 Hamel St, Moonah: "Nazareth revisited."
- 2,16,30—7.15 pm Snr. CYC.
- 4—SS 9.30 am. Exh: Bro. R. A. Yeomans. Lect: Bro. J. Scull, "What were the promises made to Abraham?"
- 6,13,20,27—Bible class 7.45 pm.
- 7,21—10 am Dorcas class.
- 8—"Revelation" study 7.45 pm at 5/309 Davey St, Sth. Hobart: Bro. H. E. Taylor.
- 9—7 pm Jnr. CYC at 19 Pottery Rd, Lenah Valley, "Bible animals and birds."
- 11—SS. Exh & Lect: Bro. D. Harvey (L'ton Sub), "Will Christ return to this evil world?"
- 15—"Naz. revisited" study at 14 Rialannah Rd, Mt. Nelson.
- 18—SS. Exh: Bro. H. E. Taylor. Lect: Bro R. A. Yeomans, "Is there any life after death?"
- 22—Revelation study at 2 Stapleton St, Glenorchy: Bro. H. E. Taylor.

REPORT ON STUDY CLASSES AT HOBART

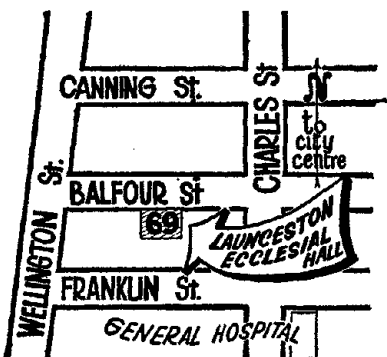
The Ecclesial Study Classes are receiving good support. On Tuesday evenings, a recently commenced study of the Minor Prophets is conducted. The Prophecy of Joel is currently receiving attention, assisted with notes prepared by Bro. E. Spongberg. The basic lessons of judgement and repentance are being examined, which focus consideration upon the great day soon to be manifested when Yahweh will vindicate Himself against an evil and Godless world.

On Thursday evenings, a Revelation study is conducted. This has featured the atonement of the Lord Jesus Christ: the Lamb who is able to open the book, and the seals of Divine judgment and glory. This has underlined the principles of sacrifice and obedience as revealed in Christ.

In the "Nazareth Revisited" class (see Calendar for details) the life of Christ is being traced, providing exhortation and encouragement in the constant study of the Word to challenge the evil generation of these times.

All who attend the classes have been enthralled by the wonders of the Word, and an invitation is extended to others to similarly benefit.

- 23—7 pm Jnr. CYC at 13 Barossa Rd, Glenorchy: "Bible rivers."
- 25—SS, Exh: Bro. D. P. Taylor. Lect: Bro. S. J. Taylor, "What can we learn from the exodus of Israel?"
- 29—Naz. revisited study at 27 Corinda Grove, Springfield.



LAUNCESTON — 69 Balfour St.
 (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

- 4—9.30 am SS & Snr. class. 11 am Exh & 7 pm Lect: Bro. H. Taylor, "Message of Matthew for today."
- 7—7.45 pm Bible class: Bro. G. Bowers, "The song of Moses (Exod. 15:11-19)."
- 10—2.30 pm Jnr CYC. 7.30 pm Snr. CYC: Bro. R. Herron, "Abigail's wisdom (1 Sam. 22,26)," Bro. A. Beasley, "David without the camp (1 Sam. 27-30)."
- 11—SS & Snr. Class. Exh: Bro. H. Day. Lect: Bro. K. Niejalke, "Message of Mark for today."
- 14—7.45 pm MIC: Bro. R. Herron Jnr, "The tradition of the elders (Mt. 15:2)," Bro. G. Dangerfield, "The lost sheep of Israel (Mt. 15:24)."
- 15,29—7.45 pm Dorcas class.
- 18—SS & Snr. class. Exh: Bro. M.

- Wright. Lect: Bro. F. Onley, "Message of Luke for today".
- 21—7.45 pm Bible class: Bro. J. Kershaw, "Andrewism; Rebellious man defies God."
- 24—2.30 pm Jnr. CYC. 7.30 pm CYC: Bro. F. W. Onley, "The Maccabees".
- 25—SS & Snr. class. Exh: Bro. K. Niejalke. Lect: Bro. M. Wright, "Message of John for today."
- 28—7.45 pm MIC. Bro. R. Herron Snr, "The work of the Potter." Bro. D. Seaman, "My people have forgotten me".

South Australian Ecclesias

Local Representative:

Ecclesias in S.A. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. G. E. Mansfield, at Logos Office (Tel. 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 4—Exh: Bro. Murray Lund. Lect: "Modern Israel, a miracle of Bible prophecy."
- 6—Daily readings at home Bro. R. Collett; Brn. R. Hilton, B. Palmer, A. Johnson.
- 11—Exh: Bro. D. Wauchope. Lect: Bro. A. Dangerfield, "The Lord's prayer; a prophecy of God's Kingdom on Earth."
- 13,27—Israel class at home Bro. L. Palmer 7.45 pm: Bro. R. Flint.
- 18—Exh: Bro. P. Weller. Lect: Bro. J. Luke, "Man walks on the moon; Starves on the earth." (il-lust.).
- 20—Daily readings at home Bro. A. Cheek; Brn. N. Grose, R. Palmer, D. Brumby.
- 25—Exh: Bro. D. Brumby. Lect: Bro. J. King Snr: "Christ rose from the dead — will you?"

ANNUAL SOUTHERN CAMPAIGN

The campaign is conducted by Brighton Ecclesia, and will be held (God willing), Oct. 4-10. It is intended for those participating to stay in the area for the week of preaching and contact activity. Further details will be announced later.

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth Brighton (Rec: Bro. G. Kortman, 4 Young St., Seacliffe 5049 Tel: 96 7919

- 4—Exh: Bro. J. Luke. Lect: Bro. D. Manser, "The book of Revelation. The Seals: Pagan Rome superceded by State religion."
- 8—Acts class at home Bro. J. Mansfield: Bro. B. Luke, "To the elders at Ephesus, You shall see my face no more" (ch. 20:28-38).
- 11—Exh: Bro. R. Stokes. Lect: Bro. K. McDermott, "The Lord's Prayer; a prophecy of God's Kingdom on earth."
- 12,26—Sign class at home Bro. A. Pitcher: "Matt. 13".
- 14,28—Study: Bro. J. Berry, "The joyful songs of Christ, the Ecclesia and Gentiles."
- 18—Exh: Bro. R. Mansfield. Lect: Bro. J. Berry, "The book of Revelation; Triumph of the Lamb over Rome."
- 19—Int. friends class: Bro. P. Weller, "Who is the devil?"
- 20—AB meeting at home Bro. J. Elton.
- 22—Acts class: Bro. R. Mansfield, "He stedfastly set his face to Jerusalem" (ch. 24:1-14).
- 25—Exh: Bro. B. Luke, Lect: Bro. J. Knowles, "The book of Revelation; New Jerusalem, the final scene."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panoram. 5041. Tel: 76 5669).

- 1—MIC: Bro. J. Riddle, "Romans 9:18-23." Questions and comments to follow.
- 2—Young peoples class: "Life of Moses."
- 3—Literature distribution.
- 4—Exh: Bro. Max Lund. Lect: Bro. J. Siviour, "The Genesis flood and its warning for today."
- 5,19—Nazareth Revisited class at home Bro. A. Gibbons.
- 7—Bible marking: "The Davidic covenant; Kingship and victory over the nations."
- 8—2 pm Sisters class.
- 10—2 pm S.S. outing; 7.30 pm Evening on lessons.
- 11—Exh: Lect: Bro. D. Brumby, "The Lord's Prayer; a prophecy of God's coming Kingdom on Earth."
- 14,28—Study of Jonah: Bro. I. Jackson.
- 15—MIC: Lect: Bro. G. Jolly, "Can moral goodness save?" Exh: Bro. S. Bailye.
- 16—Young peoples Hebrews class: "By faith Moses kept the Pass-over."
- 17—Young folks hike around Inman Valley. Evening address on daily readings: Bro. R. Thiele.
- 18—Exh: Bro. Murray Lund. Lect:

COMBINED PUBLIC LECTURES IN ADELAIDE ON "THE LORD'S PRAYER"

As mentioned in our May issue (p.16-17), special plans have been made for a large-scale combined public witness in Adelaide during July. The suburban ecclesias are sponsoring lectures under a common title, and these will be advertised in a large notice in the daily press. The title to be used is: **THE LORD'S PRAYER: A PROPHECY OF GOD'S COMING KINGDOM ON EARTH**

Speakers for this effort are as follows:

- Blackwood: Bro. A.C. Dangerfield. ●Brighton: Bro. K. McDermott.
- Cumberland: Bro. D. Brumby. ●Elizabeth: Bro. G.E. Preston. ●Enfield: Bro. P. Weller. ●Tea Tree Gully: Bro. P. Scott. ●Woodville: Bro. C.C. Wigzell.

In addition to the Press Advertising, wide-scale distribution of the GPA leaflet on **The Lord's Prayer** will be undertaken. This will draw attention both to the public lecture, and the "Herald" offer on this subject.

It is anticipated that this activity will provide a valuable and needed witness to a generation that mis-understands and mis-interprets this well-known Scripture.

- Bro. P. Weller, "What is true repentance?"
- 21—Elpis Israel study.
- 22—2 pm Sisters class. 8 pm A.B.
- 24—Suburban Young folks class: "Consideration of 1st century ecclesia."
- 25—Exh: Bro. J. Martin. Lect: Bro. A. Dangerfield, "The original Gospel."
- 26—Int. friends class at home Bro. R. Woodward, 138 Edward St, Clar. Gardens: Bro. J. Luke, "Questions and answers on Bible subjects."
- 29—MIC.
- 30—Young peoples study: "By faith Israel passed through the Red Sea."
- 31—Young peoples outing. Evening meeting: "Israel in symbol" — Bro. R. Edgecombe, "The fig tree." Bro. A. Johns, "The vine."

ELIZABETH PK — Tolmer Rd. (Sec: Bro. C. Milverton, P.O. Box 22, Elizabeth 5112. Tel. 45 4337).

- 1—8 pm Bible class: Bro. P. Weller "Gospel of Mark."
- 3—8 pm M.I.C.
- 4—Exh: Bro. J. Mercer. Lect: Bro. Max Lund, "The true Bible teaching concerning the sabbath."
- 5,19—Family study evening.
- 8,22—Study: Bro. D. McColl, "Revelation."
- 11—Exh: Bro. F. Russell. Lect: Bro. G. E. Preston "The Lord's Prayer; A prophecy of God's coming Kingdom on earth."
- 12,26—7.45 pm Sisters class.
- 15—8 pm Bible class: Bro. A. Hill, "Witness of Faith, Abel."
- 17—7.45 pm Family social evening.
- 18—Exh: Bro. F. King. Lect: Bro. M. Lund, "The book of Revelation; 2000 years of Gentile history."
- 25—Exh: Bro. J. Martin. Lect: Bro.

- R. Stokes, "Rome's destruction of Jerusalem; God's warning for today."
- 29—Study: Bro. A. Hill, "Witness of Faith: Enoch."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 4—Exh: Bro. R. Stokes. Lect: Bro. J. Knowles, "Tomorrow's news today in Bible prophecy."
- 6,20—8 pm Life of Christ study: Bro. J. Knowles.
- 7—11 am Sisters class.
- 9,23—8 pm Youth group study.
- 11—Exh: Bro. J. Luke. Lect: Bro. P. Weller, "The Lord's Prayer; A prophecy of God's coming kingdom on earth."
- 13,27—Law of Moses class 8 pm: Bro. J. Martin.
- 18—Exh: Bro. H. P. Mansfield. Lect: Bro. D. Manser, "Why Europe must confederate with Russia."
- 25—Exh: Bro. K. Martin. Lect: Bro. D. Evans, "Modern Israel; a testimony to God's faithfulness."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Waik. 352).

- 4—Exh: Bro. C. Shugg. 3 pm S. School. 7 pm Lect: Bro. J. Lunn.
- 7,21—Life of Christ study.
- 11—Exh: Bro. A. McLean.
- 18—Exh: Bro. C. Hollamby.
- 20—2.30 pm Dorcas class.
- 25—Exh: Bro. J. Schipper.

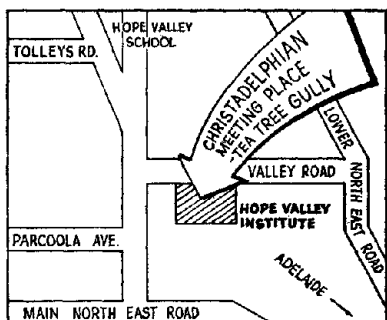
TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 1—8 pm Study at home Bro. B. Pearce: Bro. S. Kingsbury, "Balaam's prophecy."
- 4—Exh & Lect: Bro. A. Cheek, "France in Bible prophecy."
- 8—Eureka class at home Bro. D.

ATONEMENT STUDIES AT CUMBERLAND

Attendances of up to 275 were present at a series of addresses by Bro. J. Martin at Cumberland on: "The Vital Significance of the Doctrine of the Atonement for the Brotherhood Today." The positive and negative aspects of the Atonement were outlined, as a basis for a proper understanding of this important subject.

- Matthews, "Letters to the 7 ecclesias."
- 11—Exh: Bro. K. McDermott. Lect: Bro. P. Scott, "The Lord's prayer; Prophecy of God's kingdom on earth."
- 14—10.30 am Sisters class at hall.
- 15—8 pm Study at home Bro. S. Kingsbury, "Balaam's prophecy."
- 18—Exh: Bro. D. McColl. Lect: Bro. D. Evans, "Egypt and Arabs in Bible prophecy."
- 22—8 pm Eureka class cont at home Bro. R. Weldon.
- 25—Exh: Bro. A. Wigzell. Lect: Bro. R. Smithers, "Israel in Bible prophecy."
- 29—8 pm Study at home Bro. W. Temple; Bro. S. Kingsbury, "Balaam's prophecy."



FREE PUBLIC LECTURES - SUNDAYS 7 P.M.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel.: 67 1096).

- 2,16—8 pm Bible discussion on "Romans": Bro. W. Stephenson.
- 4—Exh: Bro. L. Russell.
- 11—Exh & Lect: Bro. S. Lund, "The sabbath law and Gentiles."
- 18—Exh: Bro. G. Brown.
- 25—Exh. & Lect: Bro. S. Cattermole, "What is Truth? The Bible's answer."

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel.: 56 2278).

Sunday lectures based upon THE LORD'S PRAYER.

- 2,23—MIC.
- 4—Exh: Bro. J. Berry. Lect: Bro. A. Dangerfield, "God's provision of 'daily bread' both natural and spiritual."
- 5—SS Teachers meeting.
- 6—11 am Sisters class: Sis. J. Monterola, "Isaiah 62."
- 7—Life of Christ study: Bro. H. P. Mansfield, "The Lord prepares for Jerusalem."
- 9,30—Eureka study: Bro. J. Berry.
- 10—2.30 pm SS outing and evening
- 11—Exh: Bro. L. Colquhoun. Lect: Bro. C. Wigzell, "The Lord's prayer; A prophecy of God's coming Kingdom on earth."
- 12—7.30 pm A.B. meeting.
- 14—Life of Christ study: Bro. G. E. Mansfield, "Christ rebukes the Apostles (Mk. 10:35-45)."
- 16—Elpis Israel study: Bro. R. Jerrow, "Apostolic succession" (pp. 209-218).
- 18—Exh: Bro. G. Mansfield. Lect: Bro. R. Gore, "How sins can be forgiven and those that can't!"
- 19—Home study at 4 Lasscock Ave, Findon: "Russia, Israel, Christ, and your hope!"
- 20—11 am Sisters class: Sis. F. Pitt, "Matthew 21".
- 21—Life of Christ study cont: "A blind man cured outside Jericho (Lk. 18:35-43)."
- 24—3 pm Literature dist. 5.30 pm Fraternal Tea. 7.30 pm Bible marking, "Fundamental principles," "Divine Titles in Exodus."
- 25—Exh: Bro. K. McDermott. Lect: Bro. F. King, "The hand of Providence which delivers from evil."
- 26—Quarterly business meeting 7.45
- 28—Bible study: Bro. G. Mansfield, "The commendation of Zachaeus (Lk. 19:1-10)."

TOOGOO LAHAW SPECIAL LECTURE PROPOSED

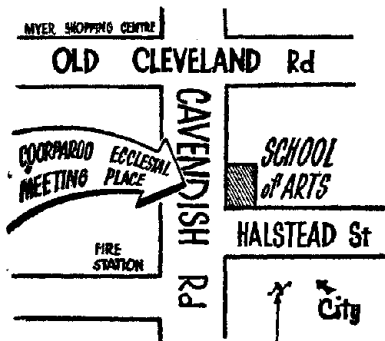
On July 18th a special lecture will be given at the Toogoolawah Ecclesial Hall, 7 p.m., by Bro. Barry Oliver (Redcliffe). Support will be provided by the Coorparoo, Wilston and Redcliffe Ecclesias, and brethren and sisters are asked to wholeheartedly support this vital activity.

R.B.

Queensland Ecclesias

Local Representative:

Ecclesias in Qld. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel.: 49 8562).



COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 1,15,29—7.45 pm MIC in Progress Hall, Stanley St, East Coorparoo.
- 4—Exh: Bro. T. Dawson. Lect: Bro. L. Crowther, "Have you considered the purpose of life?"
- 8,22—7.45 pm "Song of Solomon" study in Progress Hall: Bro. J. Higgs.
- 11—Exh: Bro. R. Hermann. Lect: Bro. R. Bailey, "Have you considered the problem of sin, suffering and death."
- 18—Exh: Bro. J. Higgs Snr. Lect: Bro. T. Dawson, "Have you considered whether mankind has any future?"

23—7.45 pm Young people's evening in Eccl. Hall; Bro. R. Rock, "Proverbs."

25—Exh: Bro. R. Rock. Lect: Bro. R. Hermann, "The responsibility for sin: Yours or the devils?"

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawn-Marine Drive, Oatley 2223. Tel.: 49 4501)

4—Exh: Bro. L. Crowther. Lect: Bro. R. Herman, "The responsibility for sin is yours or the devils."

7,21—Revelation study.

11—Exh: Bro. R. Rock. Lect: Bro. R. Elton, "Can Christendom save?"

13,24—1st princ. class: Bro. Ray Evans.

18—Exh: Bro. A. Oliver. Lect: Bro. R. Hazel, "The earth; Promised to Abraham and you."

25—Exh: Bro. E. Townsend. Lect: Bro. D. McGahey, "Modern sabbath observance not of God."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tee., Windsor 4030. Tel: 57 4038).

1,15,29—Bible class: Bro. C. Bartley, "The law of Moses."

4—9 am SS. Exh: Brn. R. Evans, O. Kelly. Lect: Bro. J. Cowie, "Three Gods or one?"

7,21—Sisters class at home Sis. Crew, "Ways of Providence."

10—SS picnic 10 am at Sherwood Forest. 7.30 pm MIC in Paddington Hall.

11—SS. Exh: Bro. R. Plant (Redcliffe). Lect: Bro. C. Venn, "Jerusalem, the throne of the Lord."

18—SS. Exh: Bro. Kilgus. Lect: Bro. Evans, "The gifts of the Spirit."

22—Bible class: "Daily readings".

25—SS. Exh: Bro. C. Venn. Lect: Bro. C. Bartley, "The devil and the sacrifice of Christ."

QUEENSLAND REPORT

The Ecclesias in Brisbane were uplifted by the recent studies presented by Bro. D. Pogson, on "Epistle to Galatians," held June 11-15. The eternal principles of the Law were demonstrated, revealing its power, not as a set of rules, but as a guide to God manifestation. A good attendance at all meetings was sustained. The large public advertisement through newspaper and circular distribution attracted 13 persons to the Coorparoo Hall. Supporting addresses in the Redcliffe and Wilston halls were attended by four friends at each. These contacts are now being followed-up by brethren.

R.B.

The ECCLESIAL LIBRARY

BOOKS advertised in this ECCLESIAL CALENDAR are available from ecclesial librarians, whilst comprehensive stocks are maintained in the following centres:

South Australia: Logos Publications, P.O. West Beach 5024. (Tel: 56 2278).

Queensland: Bro. R. Bailey, 31 Mourilvan St., Mansfield 4122. (Tel: 49 8562).

Victoria: Bro. H. Hall, 1 Cenerea Ave., Ferntree Gully 3156. (Tel: 758 3882).

New South Wales: Bro. J. Mansfield, 1 Melville Ave., Strathfield 2135. (Tel: 76 6540).

West Australia: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. (Tel: 30 4199).

Tasmania: Bro. R. Bracey, 32 Legana Beach Rd., Legana 7251. (Tel: 30 1326).

Supplement your Bible Readings with these sterling expositions —

● **The Ministry Of Jeremiah** -- Bro. C.C. Walker provides an interesting commentary in chapter sequence to the whole prophecy. This edition contains a helpful subject/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 Matthew, and will be found valuable for study. Priced at \$1.60 plus post.

● **Guidebook To The Gospels** -- A new release outlining many intensely interesting features of the Gospels, including a Dictionary of Personalities, a complete chronological outline of the life of Christ, and a series of maps depicting his travels. Available in two editions: paper cover (\$1.20) and cloth bound (\$1.80).

***Ministry of the Prophets.** A general exposition of the glorious prophecy of **Isaiah**. It systematically expounds, chapter by chapter, the message of Isaiah and is equipped with a subject verse index for ready reference. (\$2, plus post).

READ THE SCRIPTURES DAILY IN JULY 1971

Thursday	1	1 Samuel	13	Isaiah	56, 57	Revelation	21, 22
Friday	2	.....	14	.....	58	Matthew	1, 2
Saturday	3	.....	15	.....	59	.....	3, 4
Sunday	4	.....	16	.....	60	.....	5
Monday	5	.....	17	.....	61	.....	6
Tuesday	6	.....	18	.....	62	.....	7
Wednesday	7	.....	19	.....	63	.....	8
Thursday	8	.....	20	.....	64	.....	9
Friday	9	.....	21, 22	.....	65	.....	10
Saturday	10	.....	23	.....	66	.....	11
Sunday	11	.....	24	Jeremiah	1	.....	12
Monday	12	.....	25	.....	2	.....	13
Tuesday	13	.....	26, 27	.....	3	.....	14
Wednesday	14	.....	28	.....	4	.....	15
Thursday	15	.....	29, 30	.....	5	.....	16
Friday	16	.....	31	.....	6	.....	17
Saturday	17	2 Samuel	1	.....	7	.....	18
Sunday	18	.....	2	.....	8	.....	19
Monday	19	.....	3	.....	9	.....	20
Tuesday	20	.....	4, 5	.....	10	.....	21
Wednesday	21	.....	6	.....	11	.....	22
Thursday	22	.....	7	.....	12	.....	23
Friday	23	.....	8, 9	.....	13	.....	24
Saturday	24	.....	10	.....	14	.....	25
Sunday	25	.....	11	.....	15	.....	26
Monday	26	.....	12	.....	16	.....	27
Tuesday	27	.....	13	.....	17	.....	28
Wednesday	28	.....	14	.....	18	Romans	1, 2
Thursday	29	.....	15	.....	19	.....	3, 4
Friday	30	.....	16	.....	20	.....	5, 6
Saturday	31	.....	17	.....	21	.....	7, 8



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. 5084, by the 15th of the Month.

Right Men in Right Places

If you are the right man in the right place on the ecclesial platform, you won't need self-praise to get your diary filled. In any case, keep it empty rather than get appointments by self-recommendation. That sort of thing may result in a surrounding of young admirers, unwisely zealous, and always ready for revolutionary tactics and excitement, but as the latter grow in wisdom you will note how they fall off one by one, until all that remains is an unemployed few, anxious to see "the tail wag the dog," and not the dog wag the tail. Therefore, when you find the younger element of an audience patting you on the back, and saying what a fine speaker you are, what a beautiful lecture you have delivered; and especially when you agree with their flatteries and are beginning to really think you are a second Bro. Roberts; or that his mantle, or that of Bro. Thomas, has fallen upon your shoulders, then consider that your platform-damnation draweth nigh, unless you do what is necessary, wake up to the fact that it is absolutely necessary that you should at once do the right thing and exclaim to your sycophants, "Get thee behind me, Satan."

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS OF GENERAL INTEREST BY THE 13TH MONTH

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 . . ."

Ballina: **Mr. & Mrs. Hubert Chapman** (June 24), interested friends, who first made contact with the Truth through letterbox distribution.

Brighton: **Rosemary Cryer** (June 21), an interested friend.

Lakemba: **Richard Crewes; Paul Niven** (both on July 10), - Sunday School scholars.

Perth: **Mrs. M. Mills** (June 30); **Mr. Robert Hurn** (July 10), son of Bro. & Sis. David Hurn.

Riverwood: **Mr. Kevin Casey** (June 15).

TRANSFERS

We commend the following to their new ecclesial associations, and exhort them, in their new surroundings, to "occupy" till he comes.

To Adelaide: **Bro. & Sis. Russell Palmer** (Jnr.), from Blackwood.

To Mt. Hawthorn: **Sis. E. Hodges**, from Tea Tree Gully.

To Tea Tree Gully: **Bro. & Sis. P. Scott**, from Woodville.

To Woodville: **Sis. Gore Snr.**, from Adelaide.

ENGAGEMENT

We are delighted to report the recent engagement of **Bro. Colin Lean** and **Sis. Joy Shields** (of Sutherland), and extend our congratulations. May Yahweh bless them during this time of preparation for the marriage - - and onward to the glory of His kingdom.

DEATHS

We are saddened to learn of the incident of death in the Brotherhood, both at home and abroad. It reminds us of the need for each brother and sister to apply 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. H. Russell (Burwood) died on 5th June. He was the father of Sis. D. Witton (Adamstown), Bro. G. Russell (Riverwood), Bro. F. Russell (Ballina), Bro. E. Russell (Sh. Rd.), and Brn. F., R., D., & L. Russell (Adelaide).

Sis. Edith Topliss (Blackburn, UK) died recently. Sis. Topliss was a member of Launceston Ecclesia whilst temporarily residing in Tasmania some years ago, and the ecclesia desires to extend their sympathy to her husband, Bro. Frank Topliss.

The encouraging "signs of the times" indicate that the Lord of Life is about to appear. He will gather together his servants, that he may inspect their work in his vineyard. May it be the happy position of the above members, as with we who remain, to enter into life for evermore!

Personal Notes

A brother desires to obtain a set of the DEBATE RECORDS which record meetings held between Bro. H. P. Mansfield and Mr. D. Lee (Church of Christ). Any who are able to assist, are asked to provide details of costs, etc: to "Bro. L." C/- Ecclesial Calendar, P.O. West Beach 5024.

HAVE YOU REGISTERED FOR THE NEXT BIBLE SCHOOL?
23rd AUSTRALIAN BIBLE SCHOOL—At Lake Macquarie, Rathmines, NSW

ECCLESIAL ACTIVITIES

During AUGUST 1971 (God willing.)

The following events 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). • The facilities of these columns are available to all ecclesias based on the BASF.

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1—Exh: Bro. H. Ryan. (3 pm Cessnock Exh: Bro. J. Richards). Lect: Bro. E. Witton, "Hell, the common destiny of all mankind."
- 2—A.B. meeting.
- 3—Parables study: Bro. N. Davies, "The key of all parables (Mat. 13:3-9, 18-23)."
- 8—Exh & Lect: Bro. R. Pogson, "Christ will reign for 1,000 years on earth." (3 pm GES meeting).
- 11—Isaiah study: Bro. E. Witton, "Zion's future glory!"
- 14—M.I.C. Epis Israel p. 363-368: Bro. J. Richards, "The 7th Trumpet." Christendom Astray: Bro. L. Hall, "Jesus Christ, as earth's king, man's only hope." Exh: Bro. S. Lake.
- 15—Exh: Bro. F. Ryan. Lect: Bro. N. Davies, "The holy spirit — neither possession, nor a person, but Divine power."
- 18—Parables study cont: "False brethren within (Mat. 13:24-30; 36-43)."
- 22—Exh: Bro. S. Lake. Lect: Bro. H. Ryan, "God's promise to Abraham is the world's only hope."

- 25—Isaiah study cont: "The parable of the vineyard" (ch. 5).
- 29—Special arr. Lect: Bro. F. Ryan, "Christendom is astray — Jesus Christ will rule national Israel from Jerusalem."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

Lectures commence at 4.30 pm.

- 1—Lect: Bro. B. Etherington, "Bible ignorance, fashionable but fatal."
- 8—Lect: Bro. B. Gilham, "Christening, a parody on baptism."
- 10—8 pm Apocalypse class at 45 Adams St, Harboard: Bro. V. Hocking.
- 15—Lect: Bro. L. Goodman, "The Jews, God's true witnesses."
- 22—Lect: Bro. J. Green, "Watch Israel."
- 24—8 pm Study, Ezra/Haggai, at 2 Bishop St, Newport: Bro. G. T. Darke.
- 29—Lect: Bro. A. J. Russell, "Key to the understanding of the Scriptures."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. I. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 1—Exh: Bro. J. Corby. Lect (Ballina): Bro. A. Russell, "Britain and America are not the lost tribes of Israel."
- 3,17,31—1st princ. class at home

ADAMSTOWN SPECIAL LECTURE

Bro. Ron Abel will present a public address at Adamstown on Sunday, Sept. 5, immediately following the Spring Bible School. It is anticipated the subject matter will outline some interesting features concerning the CHALLENGE OF SCRIPTURE TO THE THEORY OF IMMORTAL-SOULISM. This lecture will be held (God willing) in the Masonic Hall, Adamstown, at 7.00 p.m.. As the author of the book, "Wrested Scriptures," Bro. Abel is well qualified for such an address, and it is hoped members of the Bible School, and local brethren will support the meeting.

- Bro. L. Cole.
 4—GES meeting at home Bro. A. Russell.
 6,20—Bible class "In the footsteps of Christ," home of Bro. C. Hermann.
 8—Exh: Bro. A. Roulstone. Wyrallah meeting Exh: Bro. A. Russell. Lect (Casino): Bro. K. Wassell, "Christ coming! Why! Where! When!"
 10,24—Abraham class at home Bro. K. Wassell.
 11—A.B. meeting at home Bro. A. Russell.
 13—Bible study at home Bro. K. Wassell: "Song of Solomon."
 15—Exh: Bro. R. Window. Lect (Lismore): Bro. K. Wassell, "Christ's earthly reign soon to begin."
 22—Exh: Bro. K. Wassell.
 27—MIC at home Sis. B. Denford.
 28—Literature distribution.
 29—Exh: Bro. M. Shaw. Musical evening at home Bro. C. Hermann.

BOSSLEY PK.—Progress Hall, Cor. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 1—SS 9.30 am. Exh 11.15: Bro. P. B. Sawell. Lect 7 pm Bro. C. O'Connor, "The wilderness wanderings; A warning for today."
 5,19—8 pm Hebrews class at 356 Folding St, Fairfield: Bro. K. Cook, "Faithful, obedient walk in Christ (ch. 13)."
 6,20—8 pm 1st princ. & Bible marking class at 14 Caloola Rd, Pendle Hill: Bro. B. McClure, "Atonement."
 8—SS. Exh: Bro. J. J. Rosser. Lect: Bro. W. E. Sawell, "God's great covenant with King David."
 9—AB meeting 7.30 pm at 3 Hemingway Cres, Fairfield.
 12,26—8 pm Law of Moses class at 30 Riverview Rd; Bro. G. Hat-

- chell, "Covenant at Sinai, ch. 11 (pt. 2)."
 13—Jnr Bible class (8-12 yrs.) 7.30 pm at 22 Kendee St, G. Valley.
 14,28—Intermed. class (over 12 yrs.) at 96 Maxwells Ave, G. Valley, 4.30pm.
 15—SS. Exh: Bro. N. Rice. Lect: Bro. B. Bowen, "The future work of Eijjah the prophet with Israel."
 22—SS. Exh: Bro. V. Dawe. Lect: Bro. P. B. Sawell, "The risen Christ assures resurrection from the dead."
 29—SS. Exh: Bro. P. Hudson. Lect: Bro. A. Baird, "God's forgiveness and mercy available through Christ."

CAMPSIE-Cnr Beamish & Fletcher Sts, (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 1—Exh: Bro. E. Mansfield. Lect: Bro. G. Russell, "An outline of the prophecy of Malachi."
 4,18—10.15 am Sisters class (Tel. for details).
 5—Bible study: Bro. C. Jamieson, "Tempting Christ (1 Cor. 10: 6-19)." Bro. J. Mansfield, "Providence and temptation (1 Cor. 10:11-14)."
 8—Exh: Bro. K. Cook. Lect: Bro. K. Jamieson, "A divided Christendom cannot save."
 10,24—Life of the Lord study: Bro. E. Mansfield, "The last six days of Christ's ministry."
 15—Exh: Bro. J. J. Rosser. 3 pm Leaflet distr. Lect: Bro. C. O'Connor, "God's word, a shining light in a dark world."
 19—Bible study: Bro. R. Croker, R. Mansfield. "Fellowship with devils (1 Cor. 10:15-22)."
 22—Exh: Bro. J. Mansfield Snr. Spec. Lect: Bro. E. Sponberg, "Jesus Christ; Earth's future king, soon to return."
 29—Exh: Bro. V. Dawe. Lect: Bro.

GOSPEL OF LUKE — A STUDY AT BOSSLEY PARK

Following completion of the Hebrews Class, a new series upon the Life of Christ is to be undertaken. Leader will be Bro. E. Mansfield, and the first meeting is scheduled for 8 p.m. 2nd September, at 22 Kendee St. Green Valley. Supper will be served after the evening, and a warm invitation is given to all in Sydney to attend. (W. E. S.)

C. Jamieson, "Infant sprinkling is not true baptism."

DORRIGO—Residence of Bro. & Sis. F. C. Darley, Old Coast Rd., Nth. Dorriggo (Rec: Bro. K. L. Crawford). Sunday meetings at the above address, commencing 11 am (Phone Nth Dorriggo 48).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelstior St., Guildford 2161).

- 1—Exh: Bro. E. Spongberg. 3.30 pm; Lect: Bro. B. Butters, "Thy Kingdom come — on earth."
- 4,18—8 pm Judges study: Bro. B. McClure.
- 7—8 pm Parables of O.T. class at 100 Essex St, Epping: Bro. R. Carr.
- 8—Exh: Bro. A. Archer. Lect: Bro. J. Mansfield, "Has God ever r'ed on earth?"
- 11—10 am Dorcas class. 8 pm Workshop class: Bro. B. Bowen.
- 14—8 pm Eureka class, 48 Lockerie Rd, Thornleigh: Bro. M. Bonner.
- 15—Exh: Bro. G. Russell. Lect: Bro. J. Granter, "Why we should investigate Christadelphian teachings."
- 16—7.30 pm AB meeting.
- 20—8 pm Thessalonians study at 10 George St, Pennant Hills: Bro. R. Croker.
- 22—Exh: Bro. D. Elliott Lect: Bro. E. Mansfield, "Destiny of nations foretold in the Bible."
- 25—10 am Dorcas class. 8 pm Re-commencement of Elpis Israel class.
- 29—Exh: Bro. G. T. Darke. Lect: Bro. C. Bolstad, "Your Bible, your guide to your salvation."

LAKEEMBA—232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1—Exh: Bro. W. McKinlay. Lect: Bro. E. Mansfield, "The whole truth about resurrection."
- 4—MIC.
- 7—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The kings."
- 8—Exh: Bro. E. Spongberg. Lect: Bro. B. Crewes, "Israel is the promised land."
- 10,24—Home study at Bro. Butters: "Elpis Israel."
- 11,18,25—Bible class.
- 21—Young peoples Bible study: Bro. B. McClure, "The Acts."
- 22—Exh: Bro. P. Niven. Lect: Bro. N. Rice, "Man's most urgent need; The return of Jesus Christ."
- 29—Exh: Bro. A. G. Russell. Lect: Bro. B. Stretton, "Atheism answered from Genesis."

PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

PT. HACKING—Community Ctr., Gynea Bay Rd., Gynea (Rec: Bro F. 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).

- 1—Exh: Bro. D. Yearsley. Lect: Bro. C. Russell, "Does it matter what we believe?"
- 4—Bible class: Bro. E. Spongberg: "Conduct in sickness and healing" (James 5:13-18).

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

SITE CONFIRMED FOR NEW ZEALAND SCHOOL

We are pleased to advise that the New Zealand Summer School (scheduled for Dec. 24-Jan. 6) will be conducted at the RANGIORA DISTRICT HIGH SCHOOL, just 20 miles north of Christchurch, and connected thereto by an efficient daily bus service. Amenities at the site include an 80-bed dormitory block. Application forms are being produced, and will be shortly available. Meanwhile enquiries can be directed to: P.O. Box 2164, Wellington, New Zealand. The School will be led by Bro. J. Martin, upon "The Epistle of James."

- 8—Exh: Bro. P. Russell. Lect: Bro. B. McClure, "Earth's destiny as foretold by God's prophet Daniel."
- 11—Bible class: Bro. D. Gilmore, "Responsibilities to erring brethren" (James 5:19-20).
- 14—Young peoples Bible class.
- 15—Exh: Bro. V. Dawe. Lect: Bro. E. Spongberg, "The Holy Spirit is divine power."
- 18—Bible class: Bro. E. Spongberg, "Background and analysis of the Acts of Apostles."
- 21—Bible workshop class.
- 22—Exh: Bro. J. Rosser. Lect: Bro. V. Hocking, "God's judgments to come."
- 25—Young brethren's night: Bro. V. Hocking, "Holiness to Yahweh." Bro. W. Rosser: Exhort. Bro. P. Russell: "Isaiah 9:6."
- 29—Exh: Bro. C. Lanham. Lect: Bro. D. Yearsley, "Earth's coming king."

SUTHERLAND — 77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1—Exh: Bro. W. Lapham. Lect: Bro. J. Ceiley, "Why read the Bible?"
- 4—Elpis Israel class at home Bro. M. Kirkwood.
- 6—CYC at home Bro. E. Ritchie.
- 8—Exh: Bro. B. Philp. Lect: Bro. J. O'Neill, "Can you afford to be an atheist?"
- 10,24—AB meeting.
- 11,25—Apocalypse class: Bro. R. Pogson.
- 15—Exh: Lect: Bro. M. Bonner,

- "The decline of a civilisation; A warning from the past."
- 18—Mut. Improvement class, 8 pm.
- 20—CYC at home Bro. L. Brannan.
- 22—Exh: Bro. D. Collis. Lect: Bro. B. Philp, "Is honest government possible, or do all leaders lie?"
- 29—Exh: Bro. R. Steel. Lect: Bro. B. Hocking, "The devil; Man's invented excuse."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- Note: Lectures commence 3.30 pm.**
- 1—Exh: Bro. D. Elliot. Lect: Bro. W. Munro, "Salvation depends on the 2nd coming of Christ."
 - 3,17,31—Elpis Israel class: Bro. R. Pogson, "Pt.2, ch.1"
 - 6,20—1st princ. class: Bro. R. Pogson.
 - 7—7.15 pm Young peoples Daniel class: Bro. P. Rush.
 - 8—Exh: Bro. C. O'Connor. Lect: Bro. W. Wolstonecroft, "Salvation by works or faith?"
 - 10,24—MIC.
 - 12—Job study: Bro. E. Spongberg, "Zophar's 2nd speech and Job's reply (ch. 20,21)."
 - 15—Exh: Bro. R. Pogson. Lect: Bro. P. Hudson, "True Christians are strangers and pilgrims."
 - 22—Exh: Bro. G. O'Neill. Lect: Bro. J. Mansfield, "Noah's warning for this generation."
 - 26—Job study cont: "Eliphaz' 3rd speech and Job's reply" (ch. 22-29)
 - 29—Exh: Bro. S. Evans Lect: Bro. D. Pogson, "Scriptural teaching in overcoming sin and death."

ADVERTISING THE TRUTH IN AVOCA BEACH

Two special lectures were held during the past weeks in the Avoca Beach district, NSW. The first, on June 13th, was supported by 7,500 "Lord's Prayer" leaflets, a 7 column, 3 inch advertisement in the local newspaper, "The Gosford Star," and 158 personal invitations with a "Herald," posted out by local brethren. Five friends attended the lecture, which was given upon the theme of "Thy Kingdom Come," by Bro. G. Alchin. A well-documented and intensely interesting address was presented by Bro. Alchin, and we regret that public interest was not generally forthcoming. However, the interest revealed by those that did attend was most encouraging.

The next lecture was arranged for July 11th, supported by Lakemba Ecclesia, with Bro. B. Stretton as lecturer. It was held at Umina Beach, and a further 7,000 leaflets and Newspaper advertisements were used to publicise the effort. Results were not to hand at the time of printing, nevertheless the witness has been made, and it is in the Father's hand to provide the blessing!

Victorian Ecclesias

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 1—9.30 SS & Srr. study. 11 am Exh: Bro. R. Terrell. 7 pm Lect: Bro. W. Dodson, "The Bible and modern thinking."
 6—8 pm Elpis Israel at 1 Serica Court, Waverly Meadows.
 8,27—SS. Exh: Bro. M. Freeman. 7 pm Home Bible study.
 13—8 pm Bible marking at 17 Wordsworth Ave, Clayton.
 15—SS. Exh: Bro. B. Stevenson. Lect: Bro. T. Parsons, "What must you do if you desire salvation?"
 20—8 pm Elpis Israel at 9 Littlewood St, Hampton.
 22—SS. Exh: Bro. H. Hall. 7 pm Home study.
 29—SS. Exh: Bro. S. Finnin. 7 pm Home study.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 1—9.30 am SS & E.I. class. 11.05 am Exh: Bro. A. Brewer 7 pm Lect: Bro. S. J. Mansfield, "A sure hope for a troubled world."
 5,19—8 pm Eureka class at 47 Finlayson St, Doncaster W.: Bro. S. Snow.
 8—SS & E.I. Exh: Bro. P. Pickering. Lect: Bro. M. Islip, "Jesus did not pre-exist."
 10—8 pm Bible class at 2 Horton St, Reservoir; Bro. B. Dodson, "The Power of Parables (Lk. 8:4-18) — The seed and the light; The significance of parables."
 14,28—8 pm Romans class at 72

Wood St, Templestowe: Bro. P. Pickering.

- 15—SS & E.I. Exh: Bro. E. King. Lect: Bro. E. Pickering, "The doctrine of the trinity; Unscriptural!"
 24—8 pm Bible class: Bro. P. Kenney, "The parable of the tares; Wheat in disguise (Mat. 13: 24-30)."
 29—SS & E.I. Exh: Bro. P. Cresswell.

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd., Kilsyth (Rec.: Bro. C. Drewitt, Box 35, P.O., Lilydale 3140)

Gospel Addresses given at 3.30 pm

- 1—SS 9.30 am. Exh 11.15 am: Bro. S. Jones.
 5—Bible class at home Bro. R. Blackbourne, Clematis Rd, Mt. Evelyn; Bro. D. Smiley, "A call to serve God acceptably (Heb. 12:1-29)."
 8—SS. Exh: Bro. R. L. Saxon. 7.15 pm Worship evening (Venue on request).
 15—SS. Exh: Bro. R. Goodman.
 19—Bible class at home Bro. R. Goodman, Sebire Ave, Wandin Nth: "Additional exhortation & conclusion (Heb. 13)."
 22—SS Exh: Bro. C. Whammond. Gospel Ad: Bro. D. MacCallum, "The challenge of Bible prophecy."
 29—SS Exh: Bro. M. Clarke. 7.15 pm Worship evening.

MOE — Library Hall, Yalloura. (Rec.: Bro. G. S. Howe, Box 59, Yarragon 3823. Tel. Yarragon 141).

- 1—1.30 pm Exh: Bro. S. James.
 4—8 pm Bible class at home Bro. Burrage, 6 Langford St: "The temple of Ezekiel's prophecy."
 10,24—2 pm Life of Christ class at home Bro. G. Howe, "The

ACKNOWLEDGEMENT

The support of ecclesias and readers in the issuance of **The Ecclesial Calendar** is appreciated, particularly in view of the difficulties now facing the Brotherhood in Australia. Assistance and encouragement to continue the work is provided in such as the following:

"Please find enclosed a donation towards the work of producing **The Ecclesial Calendar**. We take this opportunity to thank you for assistance in printing details of this Ecclesia's activities in the past, and pray that the work will receive our heavenly Father's blessing" (Pennant Hills Ecclesia).

The ECCLESIAL CALENDAR

- Emmanuel prophecy."
13—8 pm Life of Christ class at home Bro. Burrage, "Principles in judging others."
15—1.30 pm Exh: Bro. Raymond Smith, 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers: "Eipis Israel."
18—8 pm Temple class cont: "Outline of the Building."
27—Life of Christ class at home Bro. Burrage: "Teaching Peter the principles of true discipleship."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

- 1—Exh: Bro. D. Goodman, Lect: Bro. I. Chalmers, "A life in Christ, Re-creation."
3—Bible class at 670 Pascoe Vale Rd, Glenroy: Brn. D. Crouch, C. Gee, "The marriage feast and the ten virgins."
8—Exh: Bro. K. Chalmers, Lect: Bro. D. Goodman, "A life in Christ; Work."
15—Exh: Bro. J. Mullin, Lect: Bro. K. Quixley, "A life in Christ; Family."
17—Bible class cont: Brn. K. Chalmers, R. Hyndman, "The sower, the wheat and the tares."
22—Exh & Lect: Bro. S. Snow, "A life in Christ; Ministry."
29—Exh: Bro. R. Hyndman, Lect: Bro. H. Hughes, "A Christian's attitude to the State."
31—Bible class cont: Brn. F. Karpala, D. Goodman, "The 2 sons and the great supper."

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 7001. Tel.: 72 7450).

SUPPLEMENT to LOGOS, AUGUST 1971

- 1—9.30 am SS. Exh: Bro. S. J. Taylor, Lect: Bro. E. Harrington, "Will Christ return to this evil world?"
3—7.45 pm Bible class: Bro. S. J. Taylor, "Character study of Elisha."
4,18—10 am Dorcas class.
5,19—Revelation study 7.45 pm at 14 Rialannah Rd, Mt. Nelson.
6,20—Jnr. CYC 7 pm at 14 Rialannah Rd: "Bible shepherds".
8—SS. Exh: Bro. J. H. Scull, Lect: Bro. H. E. Taylor, "Why is God mindful of man?"
10—Bible class cont: Bro. D. E. Butler, "Hear this word O house of Israel (Amos):"
12,26—Nazareth Revisited study 7.45 pm at 14 Rialannah Rd.
13,27—Snr. CYC 7.15 pm.
15—SS. Exh: Bro. R. J. Herron (L'ton), Lect: Bro. D. P. Taylor, "What is baptism?"
17—Amos study: Bro. D. P. Taylor, "Woe unto them at ease in Zion."
22—SS. Exh: Bro. E. Harrington, Lect: Bro. J. H. Scull, "Can we believe the Bible?"
24—Bible study cont: Bro. P. McKinlay, "Character study of Gideon."
29—SS. Exh & Lect: Bro. D. Kitto (L'ton), "The wages of sin is death."
31—Bible class: Bro. W. D. Fleming, "Amos ch. 7."

LAUNCESTON — 69 Balfour St. (Rec: Bro. M. E. Coombe, 12 Mulgrave St, Launceston, 7250. Tel: 44 2207).

- 1—9.30 am SS & Snr. class. 11 am Exh: Bro. C. Blanch, 7 pm Lect: Bro. D. Case, "Archaeology proves the Bible true."
4—7.45 pm Bible class (Living the

1972 FRATERNAL GATHERING & CONFERENCE

The Publicity Committee of the Conference invites brethren and sisters to compose a hymn of four verses centred on the Conference Theme, **Thy Kingdom Come**. The chosen hymn will be sung during the Conference, and can be set to a hymn tune in the Ecclesial Hymn Book, if so desired. All compositions must be returned to the Secretary, Box 881G, GPO, Adelaide 5001, by December 31st. (D. B. S.)

- Truth series): Bro. H. Day, "Masters and servants."
 6,20—Study: "Last days of Judah's commonwealth."
 7,21—Jnr. and Snr. CYC.
 8—SS. Exh: Bro. D. Case. Lect: Bro. H. Day, "Destiny of nations foretold; Egypt."
 11—7.45 pm MIC: Exh, Bro. A. Ansell.
 12,2c—Dorcas class, 7.45 pm.
 13,2b—Study: "The temple of Ezekiel's prophecy."
 15—SS Exh: Bro. G. Dangerfield. Lect: Bro. J. Kershaw, "Destiny of nations foretold; Persia."
 18—7.45 pm Bible class (Key words of the N.T.): Bro. G. Dangerfield, "Mesites; the mediator, or one between." Bro. D. Seaman, "Ecclesia; the called out ones."
 22—SS. Exh: Bro. F. Onley. Lect: Bro. C. Blanch, "Destiny of nations foretold; Israel."
 25—MIC 7.45 pm: Bro. R. Bracey, "The work of the saints (1 Cor.

- 6:2)." Bro. D. Day, "The sword of the Lord (Jer. 47:6)."
 29—SS. Exh & Lect: Bro. F. Fotheringham (Mt. Waverley), "Armageddon explained by the Bible."

South Australian Ecclesias

Local Representative:

Ecclesias in S.A. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. G. E. Mansfield, at Logos Office (Tel. 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 1—Exh: Bro. R. Collett. Lect: Bro. N. Grose, "Spirit gifts not now available."
 3—Daily readings at home Bro. D. Palmer 7.45 pm; Brn. J. King, R. Collett, P. Dunn.

SEVENTH TASMANIAN BIBLE CAMPAIGN

January 8th to 17th, 1972 (God willing) - - At Hillcrest Hall, Launceston

An outline of the study upon THE PROPHECY OF EZEKIEL, to be undertaken by Bro. J. Knowles, was published last issue (see p. 7). A further study will be given by Bro. H. P. Mansfield, under the theme:

The Nine Epistles of Paul To The Ecclesias

1. Romans: Christ, the Power of God to us (Justification by Faith).
2. 1 Corinthians: Christ, the Wisdom of God (Sanctification through Faith).
- 2 Corinthians: Christ, the Comfort of God (Consolation in Hope).
3. Galatians: Christ, the Righteousness of God (Liberation from Sin).
4. Ephesians: Christ, the Riches of God to us (Exultation in Anticipation).
5. Philippians: Christ, the Sufficiency of God (Exultation in Glory).
 Colossians: Christ, the Fulness of God (Completion in his Presence).
6. 1 Thessalonians: Christ, the Promise of God (Translation at the Coming).
 2 Thessalonians: Christ, the Victory of God (Compensation in the Kingdom).

Youth Activities

These will be well catered for, under the supervision of Bro. Bruce Philip Snr., and young people under 16 years will be provided with studies that will be of intense interest to them.

Costs And Details

Full board for the nine days at Hillcrest Hall is \$45 (half-price for children 12 years and under). **Travel:** Block bookings on the Bass Strait Ferries are available, and brethren and sisters will be able to spend up to three weeks in Tasmania. Concession rates will be available for both sea and air travel. **Enquiries:** To Bro. Malcolm Wright, 133 West Tamar Rd., Launceston 7250. A deposit of \$5 per person is required for all bookings. Please make cheques payable to the Launceston Christadelphian Ecclesia. (M. W.)

The ECCLESIAL CALENDAR

August lectures based upon the theme: "20th Century Religion Lacks 1st Century Truth."

- 8—Exh: Bro. J. Luke. Lect: Bro. D. Palmer, "God is one, not three."
10,24—Israel class at home Bro. L. Palmer, 7.45 pm: Bro. R. Flint.
15—Exh: Bro. A. Dangerfield. Lect: Bro. A. Johnson, "Immortality of the soul unscriptural."
17—Daily readings at home Bro. D. Brumby, 7.45 pm.
22—Exh: Bro. P. Dunn. Lect: Bro. J. Knowles, "The Devil, human nature, not a fallen angel."
29—Exh: Bro. Max Lund. Lect: Bro. R. Collett, "1st century baptism, not christening, essential to salvation."
31—Daily readings at home Bro. B. Palmer, 7.45 pm: Bro. D. Cotter, R. Hilton, L. Palmer.

BRIGHTON—Dover Sq. Community Hall, Broadway, 5th Brighton (Rec: Bro. G. Kortman, 4 Young St., Seaclyffe 5049 Tel: 96 7919)

- 1—Exh: Bro. P. Weller. Lect: Bro. C. Jeffress, "One Bible, many churches; Does it matter what we believe?"
4—Acts class, home Bro. K. Stewart: Bro. R. Mansfield, "Paul with the Jerusalem Ecclesia" (ch. 21:15-26).
7—Young peoples evening.
8—Exh: Bro. S. Cattermole. Lect: Bro. G. Mee, "Creation's silent and permanent answer to evolution."
9—Sign class, home Bro. R. Atkins, "Jeremiah 30."
11—Zechariah study, home Bro. J.

SUPPLEMENT to LOGOS, AUGUST 1971

- Mansfield: Bro. J. King, "Turn ye into me; Yahweh's appeal to His people."
13—Contacting int. friends.
15—Exh: Bro. L. J. Colquhoun. Lect: Bro. A. Dangerfield, "Israel today; positive proof that the Bible is true."
16—Int. friends class: Bro. R. Mansfield, "World peace through Christ, not by men".
17—A.B. meeting, home Bro. G. Kortman.
18—Acts class, home Bro. R. Mansfield: "Tumult in Jerusalem" (ch. 21:27-40).
22—Exh: Bro. D. Horgan. Lect: Bro. G. Jolly, "Abraham, the man who was promised the world."
23—Sign class, home Bro. N. Angove, "Jeremiah 44."
25—Zechariah study, home Bro. T. Cowley: Bro. J. King, "Yahweh Shammeh; the glory in Zion."
29—Exh: Bro. K. Hill. Lect: Bro. A. Cowley, "Christ will soon return literally and visibly to the earth" (1st of series upon **Why We Believe**).

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel.: 76 5669).

- 1—Exh: Bro. A. Hill. Lect: Bro. F. Flint, "Christ's last message to his servants."
2,16,30—Nazareth Revisited class at home Bro. A. Gibbins (Kingswood).
4,10—8 pm Elpis Israel class: Bro. P. Weller, "Wherefore then ser-

FULL-PAGE ADVERTISEMENT IN SUNDAY PAPER

To advertise the latest "Herald" on **The Lord's Prayer**, a full-page advert was placed with the Adelaide paper, "The Sunday Mail" on July 11th. This was well presented, with immediate impact upon readers. The advert drew attention to world conditions of poverty, crime, and warfare -- and asked the question: Is the fulfilment of the Lord's Prayer seen in such circumstances? An outline of the Scripture was given, and enquiries for the new Herald invited.

To date over 60 replies have been received, and coupons are still coming in! Irrespective of results, however, the advertisement provides a witness against this Noachic age, and is undertaken in the terms of the Lord's command: "Occupy (do business, trade) until I come."

Supporting the advertisement, the Adelaide suburban ecclesias combined in special public lectures in the various halls on the Sunday evening.

- ...veth the Law?"
- 5—2 pm Sisters class.
 - 7—SS outing, 6 pm Fraternal tea. 7.30 pm Meeting.
 - 8—Exh: Bro. L. J. Colquhoun. Lect: Bro. J. Knowles, "The pagan Christian confederacy."
 - 11—Bible marking night on "The certainty of the fulfilment of Davidic promises."
 - 12—AIC: Exh, Bro. B. Dangerfield. Lect: Bro. G. Palmer, "Is spirit possession necessary for belief."
 - 13,27—3 pm Young peoples Hebrews class: "The many worthy and faithful in God's purpose."
 - 15—Exh. Lect: Bro. J. Luke, "The papacy and the French revolution."
 - 19—2 pm Sisters class. 8 pm AB meeting.
 - 21—2 pm Leaflet distribution.
 - 22—Exh: Bro. N. Nelson. Lect: Bro. J. King, "The coming of Christ and Armageddon."
 - 23—8 pm Int. friends class at 138 Edward St, Cl. Gardens: Bro. Murray Lund, "How God views this permissive society."
 - 25—Study: Bro. I. Jackson, "Jonah sacrifices, prayer and deliverance (ch. 2)."
 - 26—MIC: Exp, Bro. C. Story, "The Scriptural requirements of serving brethren." Bro. M. Brumby, "The God of the Bible."
 - 28—Young people's outing.
 - 29—Exh: Bro. A. Hollamby. Lect: Bro. D. Evans, "King-priests to reign on earth."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 1—Exh: Bro. D. Horgan. Lect: Bro. J. Berry, "Salvation from death the promise of the Bible."
- 3,17,31—Life of Christ class 8 pm: Bro. J. Knowles.
- 4—11 am Sisters class.

- 6,20—Youth group study 8 pm.
- 8—Exh: Bro. J. Berry. Lect: Bro. Max Lund, "The trinity is not the God of the Bible."
- 10,24—Law of Moses study 8 pm: Bro. J. Martin.
- 15—Exh: Bro. G. Churches. Lect: Bro. A. Cheek, "Israel, the land of God's choice."
- 22—Exh: Bro J. Martin. Lect: Bro. J. Luke, "Why man cannot bring peace on earth."
- 29—Exh: Bro. Max Lund. Lect: Bro. R. Edgcombe, "Adult baptism essential for salvation."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 1—Exh: Bro. K. Gore. 3 pm SS. Lect: Bro. J. Lunn.
- 8—Exh: Bro. B. G. Hollamby.
- 15—Exh: Bro. I. McLean.
- 17—2.30 pm Dorcas class.
- 22—Exh: Bro. W. Gurd.
- 29—Exh: Bro. J. Hodges.

SALISBURY-R. A. O. B. Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel: 45.4337).

- Sunday meetings at the above address, commencing 11 am
- 4,18—8 pm Int. friends class
 - 11,25—Elpis Israel home study

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 1—Exh: Bro. B. Luke. Lect: Bro. D. Manser, "The devil and the sacrifice of Christ."
- 2—7.30 pm AB meeting at home Bro. C. Kempster.
- 5—8 pm Eureka class at home Bro. R. Smith: Bro. B. Pearce.
- 8—Exh: Bro. C. Kempster. Lect: Bro. A. Wiggzell, "You do not go to heaven at death".
- 11—10.15 am Sisters class at hall.

Murmurers, complainers, critics, carpers, fault-finders, croakers, busybodies — all belong to one baleful brood for whom no place waits in the glorified family of God.

- 12—Bible study at home Bro. G. Wigzell.
- 15—Exh: Bro. M. Lund.
- 18—8 pm Int. friends class at home Bro. A. Goodwin.
- 19—Eureka study cont at home Bro. A. Wigzell.
- 22—Exh: Bro. R. Smithers. Lect: Bro. J. Martin, "The gospel is the hope of Israel."
- 26—Bible study cont. at home Bro. C. Kempster.
- 29—Exh: Bro. B. Pearce. Lect: Bro. D. Matthews.

VICTOR HARBOR — Masonic Hall (Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 1—Exh: Bro. P. Wilson.
- 8—Exh & Lect: Bro. W. Stephenson, "The Gospel, belief and baptism."
- 13,27—8 pm Bible discussion: Bro. W. Stephenson, "The epistle to Romans."
- 15—Exh: Bro. F. Tucker.
- 22—Exh & Lect: Bro. P. Hurn, "Jerusalem, city of promise and peace"
- 29—Exh: Bro. R. Russell

**WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).
Lecture Series: "The Lord's Prayer" (concluding).**

- 1—Exh: Bro. J. Martin. Lect: Bro. J. Knowles, "What is temptation and from whence does it come?"
- 2—SS Teachers meeting.
- 3—11 am Sisters' class: Sis. Avenall, "Romans 12."
- 4—Bible study: Bro. G. Mansfield, "Jesus' triumphant entry into Jerusalem (Lk. 19:28-44)."
- 6—Elpis Israel study.
- 8—Exh: Bro. C. Wigzell. Lect: Bro. J. Martin, "The kingdom, power and glory of God, soon to be revealed."
- 9—A.B. meeting 7.30 pm.
- 11—Bible study cont: "The fig tree cursed, and the temple cleansed (Mat. 21:18-19; 12-14)."
- 13—MIC.

14-24: Special Ecclesial Effort—See details elsewhere this issue.

- 29—Exh: Bro. B. Steele. Lect: Bro. G. Mansfield, "When the glory of God shall cover the earth."

Queensland Ecclesias

Local Representative:

Ecclesias in Qld. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel.: 49 8562).

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halsead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

- 1—Exh: Bro. D. McGahey, Lect. 7 pm: Bro. J. Higgs Snr, "A world in turmoil, the Divine solution."
- 5,19—7.45 pm Song of Solomon class in Progress Hall, Stanley St. East: Bro. J. Higgs.
- 8—Exh. Lect: Bro. S. Arthur, "The Bible proved true by history."
- 12,26—7.45 pm MIC in Progress Hall.
- 15—Exh: Bro. D. Evans. Lect: Bro. R. Rock, "The Bible proved true by archaeology."
- 22—Exh: Bro. S. Arthur. Lect: Bro. R. Evans, "Israel dominates the headlines, and the Bible explains why!"
- 27—7.45 pm Young people's evening: Bro. D. Evans, "He that is faithful in that which is least is faithful also in much."
- 29—Exh: Bro. R. Bailey. Lect: Bro. D. McGahey, "Life after death; possible only by resurrection."

REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawn-Marine Drive, Oatley 2223. Tel: 4501)

- 1—Exh: Bro. R. Plant. Lect: Bro. B. Oliver, "Where is your reward; Heaven, hell, or here?"
- 4,18—Revelation class: Bro. J. Barton.
- 8—Exh: Bro. C. Brandt. Lect: Bro. L. Crowther, "God's true witness"

- ses; Who are they?"
 10,24—1st principles class: Bro. Ray Evans.
 15—Exh: Bro. Rod Hazel. Lect: Bro. J. Barton, "The Lord our God is one Lord, not a trinity."
 22—Exh: Bro. S. Gallier. Lect: Bro. R. Herman, "God's purpose with the Jews."
 29—Exh: Bro. E. Townsend. Lect: Bro. R. Rock, "The kingdom of God is not the church."

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tee., Windsor 4030. Tel: 57 4038).

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

Sunday Memorial meetings commence 10.30 am.
 Each Thursday evening 8 pm, a Tape study is conducted. Visitors would be most welcome.

MT. HAWTHORN—Masonic Hall, cor. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 1—Exh: Bro. J. John. Lect: Bro. H. West, "Jesus said, Salvation is of the Jews; What did he mean?"
 2—A.B. meeting at home Bro. A. Harrison.
 6—Life of Christ class at home Bro. D. Strempel, 40 West Coast Hwy, City Beach: Bro. W. Excell, "Jesus Christ, the man of the Psalms" Supplementary study: Bro. J. Milverton, "The Son of David."
 7—Ecclesial business meeting.
 8—Exh: Bro. J. Ullman. Lect: Bro. A. Harrison, "Death, God's punishment for man's disobedience."
 12—Pamphlet distribution.
 13,27—Elpis Israel class.
 15—Exh: Bro. W. Excell. Lect: Bro. D. Moore, "God's kingdom cannot exist until Christ returns."
 20—Life of Christ study, home Bro.

- J. Kerr, 79 Banksia St, Joondanna: Bro. G. King, "Jesus Christ, the fulfilment of the prophets." Supplementary study: Bro. A. Payton, "Jeremiah, a suffering servant."
 21—Family outing.
 22—Exh: Bro. A. Harrison. Lect: Bro. D. Hurn, "Britain is not Israel; Britain's true place in prophecy."
 29—Exh: Bro. D. Moore. Lect: Bro. D. Strempel, "Sabbath-keeping unnecessary today; What was its purpose?"
 31—GES meeting, home Bro. J. John.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel: 30 4199).

- 1—Exh: Bro. G. Hawkins. Lect: Bro. R. Taylor, "The devil is not a super-natural being; Who is he?"
 4—8 pm Eureka study: Bro. G. Hawkins, "The two witnesses and their effect upon the world."
 7—7.30 pm M.I.C.
 8—Exh: Bro. H. Hawkins. Lect: Bro. J. Ullman, "Will pollution destroy civilisation? The Bible answer."
 10—12 noon Sisters' class: "A final preaching tour of Galilee — Story of Bible p.100."
 11—8 pm Daniel study: Bro. A. Hayles, "Babylon's night of revelry."
 13,27—Elpis Israel home study and Law of Moses class.
 15—Exh: Bro. A. Hayles. Lect: Bro. G. Hawkins, "God's kingdom cannot exist until Christ returns."
 18—Eureka study cont: "The papal enemy succeeds for a limited time."
 22—Exh: Bro. P. Duperouzel. Lect: Bro. D. Hurn, "No hope without baptism in water."
 25—Daniel study cont: "Babylon is fallen."
 29—Exh: Bro. J. Smith. Lect: Bro. A. Hayles, "Russia will dominate Germany and Europe."

Annual Ecclesial Fraternal Effort -- At Woodville, S.A.

THE SONGS OF DEGREES

Psalms 120-134

Guest-Speaker: Bro. P. Cresswell

The fifteenth special Psalms, selected by King Hezekiah, will form the basis for a series of studies, exhortations and lectures, during the visit of Brother Paul Cresswell to Adelaide: **August 14th to 23rd** (God willing). These Psalms are outstanding in their compelling appeal, encouragement and comfort, and, relating as they do to a particular period in the life of Hezekiah, they provide the promise of hope and exaltation.

A warm invitation is extended to all brethren, sisters and young people to co-operate in this effort. Their support and interest will be deeply appreciated by the Woodville Ecclesia, and will assist to inspire each one attending with the value and the virtue of our Hope.

The Program

FRATERNAL EVENINGS:

● **Sat. Aug. 14th - 7.45 p.m.** To open the effort, Bro. Cresswell will expound the grand features of the Psalms as they extol the majesty and power of Yahweh. He will speak upon "The Psalms in Praise of Yahweh," and during the course of the evening, musical items based upon the Psalms will be rendered. Light refreshments will conclude the evening. The Fraternal is designed to give opportunity for all of "like precious faith" to combine around the Word of Truth, in an age which desperately needs this power! This will be an evening of great encouragement.

● **Sat. Aug. 21st - 7.30 p.m.** A special 'Family evening,' in which the voice of young and old will be blended together! A varied and interesting program is planned, with a number of items and a display of Sunday School activities. Bro. Cresswell will give an informal chat upon "The World About Us," and point to the problems that surround every person. It is felt that this evening will be a highlight of the effort!

EXHORTATIONS:

● **Sun. Aug. 15th - 11 a.m.** Dealing with the appealing Psalm 23, the speaker will show the principles of the "Shepherd of Israel." Paul warned against "grievous wolves which destroy the flock" (Acts 20:29), thus revealing a vital need to appreciate our individual and communal responsibilities in the Sheepfold.

● **Sun. Aug. 22nd - 11 a.m.** The concluding exhortation will be upon *Psa. 130-131*, entitled: "Israel's Hope, the Mercy of Yahweh." The overriding hand of providence in all the activities of God's people will be outlined, giving us hope for the future.

LECTURES:

● **Sun. Aug. 15th - 7 p.m.** The first two lectures on the Psalms is entitled: "The Nations Challenge God!" and will expound *Psalm 2*. The dramatic international moves today being conducted will be aligned to the prophetic Word, and the signs of the times applied.

● **Sun. Aug. 22nd - 7 p.m.** Concluding the public witness, Bro. Cresswell will speak upon *Psalm 68*, "Christ's Conquest of the Nations: His triumphal march." The interesting and fascinating moves of the Saints (The Rainbow Angel) will be clearly and forthrightly set forth with charts and illustrations.

STUDY EVENINGS:

● **Mon. Aug. 16th - 7.45 p.m.** "Hezekiah, the man strengthened by Yahweh." This opening study will provide the background to the times, and show why the songs Of Degrees were chosen by the king. A study with personal application!

● **Wed. Aug. 24th - 7.45 p.m.** "Our Trust, the Protection of Yahweh." Outlining Psa. 120-125, the consolation of our position in Christ will be demonstrated, and the Messianic nature of the Psalms revealed.

● **Fri. Aug. 20th - 7.45 p.m.** "Children; the Heritage of Yahweh." In a section of the Songs dealing with the grand vision of redemption and liberation (Psa. 126-129), the effect in the life of Hezekiah will be expounded, and its application today.

● **Tue. Aug. 24th - 7.45 p.m.** "The Unity of Brethren; the Blessing of Yahweh" (Psa. 132-134). Perhaps at no time in Ecclesial history has this matter been needed more than at the present. The appeal of the Psalms will be made to individuals and communities! A short "Farewell Meeting" will conclude the effort.

The Psalms are designed to encourage and uplift the servants of God in whatever circumstances they find themselves. The Woodville Ecclesia hopes, in sponsoring this effort, that a consideration of this subject will be helpful to the faithful in the "time of the end." The support of all brethren, sisters and young people is invited to the above meetings.

"Behold, bless ye Yahweh, all ye servants of Yahweh, which by night stand in the house of Yahweh, lift up your hands in the sanctuary, and bless Yahweh, Yahweh that made heaven and earth bless thee out of Zion." -- The conclusion of the Songs of Degrees.

ECCLESIAL EFFORTS IN RETROSPECT

Brighton SA—A most stimulating effort was conducted in June, with Bro. J. Rosser (Riverwood). His theme was "The Visions of Glory," and all attending, thrilled to the expositions of the majesty, glory and holiness of God, which was contrasted to the pettiness of man, and the impertinent absurdity of human pride. (G. K.)

Cumberland S.A. -- Bro. S. Snow (Coburg) recently expounded the Scriptural principles of the "Sun, moon, and stars," showing the vastness of the universe, and the spiritual significance of the heavenly bodies. During the effort a combined picnic and meeting was held with Glenlock Ecclesia at Blanchetown on the River Murray, where over 100 attended to hear the final study on "The Three Heavens of the Scriptures." (W. G.)

Moe Vic. -- In co-operation with Coburg Ecclesia, the Moe brethren and sisters enjoyed a special weekend study upon The Atonement, during July. Speaker was Bro. Paul Cresswell, who outlined the basis upon which God's mercy is extended, and the need for individual submission and obedience to the Divine requirements. The principles of Redemption were presented, and individual responsibilities stated. All greatly enjoyed and profited by the study. (G. S. H.)

Mt. Hawthorn W.A. -- An outstanding effort was held during the visit of Bro. G. Mansfield (Woodville), who outlined in a week's program of 14 meetings, "The Ministry of the Master." This included special Sunday School activities, and Bible Marking afternoon. Attendances at each meeting remained constantly encouraging, despite the intensive nature of the effort. (H. W.)

Make The Bible School This Spring

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS (God willing)

August 15 to 26 — at Woodville, South Australia

Annual Fraternal Effort. Theme: "The Psalms of David." Leader: Bro. P. Cresswell (Coburg).

August 21st to 29th—In New Zealand

N.Z. Spring School to be held at Taurewa, Mt. Ruapehu. Leader: Bro. E. Spongberg, **VAIANT DEFENCES OF THE TRUTH** (A consideration of speeches from the book of Acts). Enquiries: Bro. D. Archer, P.O. Box 2164, Wellington, N.Z.

August 28 to September 5, 1971 — at Rathmines, New South Wales

23rd Australasian Bible School (Spring) sponsored by Sutherland Eccl.

September 11th to 19th — at Tea Tree Gully, South Australia

Annual special effort: Bro. J. Dawson (NSW), "BEHOLD, MY SERV-
ANT". A study based on the prophecy of Isaiah.

October 2nd to 3rd—at Hobart, Tasmania

Fraternal Gathering and study weekend, on **THE ATONEMENT** (Bro. P. Cresswell, Coburg). Accommodation can be arranged for visitors by immediately writing the Recorder, Hobart Ecclesia.

October 8th to 10th—In Brisbane, Queensland

A combined young peoples study weekend conducted jointly by Weston, Redcliffe and Coorparoo Ecclesias. Leader: Bro. Graham Hill (Rockhampton). Young and old are welcomed to attend.


December 25 to January 2, 1972 — At Rathmines, N.S.W.

24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

December 24th to January 6th 1972—In South Island, New Zealand

N.Z. Summer School: Bro. J. Martin, **THE EPISTLE TO JAMES**. Enquiries: The Secretary, Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.

READ THE SCRIPTURES DAILY — IN AUGUST 1971							
Sunday	1	2 Samuel	18	Jeremiah	22	Romans	9
Monday	2	.....	19	.....	23	.....	10, 11
Tuesday	3	.....	20, 21	.....	24	.....	12
Wednesday	4	.....	22	.....	25	.....	13, 14
Thursday	5	.....	23	.....	26	.....	15, 16
Friday	6	.....	24	.....	27	Gospel of Mark	1
Saturday	7	1 Kings	1	.....	28	.....	2
Sunday	8	.....	2	.....	29	.....	3
Monday	9	.....	3	.....	30	.....	4
Tuesday	10	.....	4, 5	.....	31	.....	5
Wednesday	11	.....	6	.....	32	.....	6
Thursday	12	.....	7	.....	33	.....	7
Friday	13	.....	8	.....	34	.....	8
Saturday	14	.....	9	.....	35	.....	9
Sunday	15	.....	10	.....	36	.....	10
Monday	16	.....	11	.....	37	.....	11
Tuesday	17	.....	12	.....	38	.....	12
Wednesday	18	.....	13	.....	39	.....	13
Thursday	19	.....	14	.....	40	.....	14
Friday	20	.....	15	.....	41	.....	15
Saturday	21	.....	16	.....	42	.....	16
Sunday	22	.....	17	.....	43	1 Corinthians	1, 2
Monday	23	.....	18	.....	44	.....	3
Tuesday	24	.....	19	.....	45, 46	.....	4, 5
Wednesday	25	.....	20	.....	47	.....	6
Thursday	26	.....	21	.....	48	.....	7
Friday	27	.....	22	.....	49	.....	8, 9
Saturday	28	2 Kings	1, 2	.....	50	.....	10
Sunday	29	.....	3	.....	51	.....	11
Monday	30	.....	4	.....	52	.....	12, 13
Tuesday	31	.....	5	Lamentations	1	.....	14



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. 3004, by the 15th of the Month.

Upon the Platform

A wise course for all lecturing brethren is to deal with the subject, and stick to it! You will do this if you have carefully prepared beforehand, but not if you leave preparation until you get upon the platform. Always ascertain what the previous lecturer has spoken upon, and what the speaker following you will speak upon, because, if your lecture is one of a series, you should scrupulously avoid trespassing on their ground, for many reasons. First, because to go over the previous speaker's ground is an insult to him or the audience. It implies that either he did not make it plain, or they were too dense or inattentive to understand him. Then, too, by trespassing upon the ground of the speaker to follow, you commit him to possible arguments which may not be in keeping with some things he may wish to urge on allied texts. I knew a lecturer — or rather a brother who considered himself an orator of the first order, but who could no more stick to his subject than a snowflake can to a hot window. The reasons were many. The principal one was an altogether exaggerated estimate of his lecturing abilities. He told me "he needed no preparation." "His mind was full of the Truth." He was "always thinking about it." Preparation in his case was "no more necessary than was preparation to eat one's dinner." But he was confusing things that differ. The lecturer should rather be like the cook, who, if he understands his profession, devotes much time, thought, and care, in preparing the dinner; and, failing which, the diners would soon have to resort to the doctor. The lecture-hall is really the dining-room, and our study is the kitchen. And just as the dining-room is not the place for kitchen-work, so the platform ought not to be used as a place to form conclusions, but to announce them when formed. (F. G.)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

We are happy to report the following baptisms into the sin-covering Name of the Lord Jesus Christ, desiring that the Heavenly Father will guide each one towards His kingdom:

Cooparoo: **Mr. & Mrs. N. Pearson** (Aug. 7th).

Cumberland: **Mr. Harry John Watson** and **Mrs. May Audrey Watson** (July 31st) both of whom first attended two special lectures on the prophecy of Ezekiel given by Bro. J. Knowles in April 1970, and since then have shown continued interest culminating in the joyous occasion of baptism.

Perth: **Mr. Kevin Fergusson**, son of Bro. & Sis. Gordon Fergusson (July 23rd)

Mr. Jonathon Carder, son of Bro. & Sis. John Carder of Northam, W.A. (Aug. 14th).

TRANSFERS

We advise the transfer of the following brethren and sisters to other ecclesias, trusting that such will result in the strengthening of the Truth in a further avenue of the Master's service:

To Adelaide: **Bro. Ray Vickery** (from Enfield).

To Campsie: **Bro. & Sis. G. C. Alchin** (from Sutherland).

To Launceston: **Sis. Mary Day** (from Cumberland).

To Yagoona: **Bro. & Sis. C. Rowney** (from Pemberton, W.A.).

ENGAGEMENTS

We are delighted to announce the following engagements, and extend our best wishes to the couples in the impending days of preparation:

Bro. Peter Brewer (Coburg) and **Sis. Naomi Krygger** (Woodville)

Bro. Alan Thompson (Enfield) and **Sis. Christine Wigzell** (Woodville)

JOINED IN MARRIAGE

We extend our congratulations to the following brethren and sisters as they unite in marriage, trusting that their walk to the Kingdom will be guided by the Father, and accompanied by mutual happiness now, as well as anticipation of the future.

Sept. 4th: **Bro. Ron Burke** and **Sis. Sue Moore** (both of Mt. Hawthorn, W.A.); the first wedding to be conducted by the Mt. Hawthorn Ecclesia.

Sept. 25th: **Bro. Gary Kohler** and **Sis. Coralie Davidson** (both of Woodville).

GENERAL NOTES

● Bro. Gordon Russell (Riverwood) has been appointed marriage celebrant for the conducting of wedding ceremonies within the Brotherhood. (D. G.)

HAVE YOU A TAPE RECORDER?

If you have, and would like to enjoy a fascinating study of various subjects by means of tapes, we would be delighted to forward you details of the special Bible Marking Service being conducted. For the annual cost of \$9 a monthly tape will be sent you, together with supplementary notes, that will assist you in the understanding of the Scriptures. A number of subjects are available, and enquiries are welcomed to Bro. H. Smith, Bible Marking Service, P.O. West Beach, SA 5024.

ECCLESIAL ACTIVITIES

During SEPTEMBER 1971 (God willing)

The following events 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). ● The facilities of these columns are available to all ecclesias based on the BASF.

Victorian Ecclesias

BALLARAT-305 Ascot St. (Rec: Bro. J. Stewart, 25 Cambridge St., Wendouree, Ballarat 3358)

General — Having recently arrived in Ballarat intending to reside in that city, Bro. Stewart recommenced ecclesial activities and meetings. At present six meet each Sunday 11.00 am, supported by the Melbourne Ecclesias. Visitors would be most welcome.

- 5—Exh: Bro. R. Noakes (Canterbury).
- 12—Exh: Bro. K. Pearson (Mt. Waverley).
- 19—Exh: Bro. E. Fletcher (Clayton)
- 26—Exh: Bro. H. Islip (Clayton).

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cnerea Ave., Ferntree Gully 3156. Tel: 758 3882).

- 3,17—8 pm Bible marking at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
- 5—9.30 SS & Snr study. 11 am Exh: Bro. T. Parsons. 7 pm Home Bible study.
- 10—8 pm Elpis Israel at home Bro. B. Stevenson, 41 Littlewood St, Hampton.
- 12—SS. Exh: Bro. W. Dodson. 7 pm Study.
- 19—SS. Exh: Bro. P. Islip. 7 pm Lect: Bro. B. Stevenson, "Will everybody live forever?"
- 24—Elpis Israel study at home Bro. T. Parsons, 1 Serica Court, Waverly Meadows.
- 26—SS. Exh: Bro. N. Styles. 7 pm Home Bible study.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- 2,16,30—Eureka class at 72 Wood St, Templestowe: Bro. S. Snow, "Rev. 15,16."
- 5—9.30 am SS & Elpis Israel. Exh: Bro. B. Williams. 7 pm Lect: Bro. P. Pickering, "Egypt and the Arabs in Bible prophecy."
- 7—Bible class at 2 Horton St, Reservoir: Bro. R. Magennis, "The parables of the growing seed; Embryo of the kingdom" (Mk. 4:26-32).
- 9,23—Romans class at 27 Fricker Ave, Greensborough: Bro. P. Pickering, "Romans 12."

Special Weekend Study on JOEL: PROPHET OF GLOOM AND GLORY:

See details below.

- 18—Combined Ecclesial fraternal in Brighton Town Hall. Meeting: 2.45 pm. Tea: 4.30 pm.
- 19—SS & El. Exh & Lect: Bro. I. Chalmers, "A house of prayer for all nations."
- 21—Bible class: Bro. E. Crouch, "I will open my mouth in parables; The leaven, tares and treasure" (Mat: 13:33-44).
- 26—SS & El. Exh: Bro. A. Brewer.

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd., Kilsyth (Rec: Bro. C. Drewitt, Box 35, P.O., Lilydale 3140)

Gospel Addresses given at 3.30 pm

- 2—Bible class at home Bro. C. Drewitt, Lot 17, Alfred Rd: Bro. R. Blackbourne, "The blood of Christ."
- 5—11.15 am Exh: Bro. R. Hosie.
- 12—Exh: Bro. H. Fletcher.
- 16—Bible class at home Bro. Saxon, 92 Victoria Rd: Bro. R. Goodman, "Sermon on the Mount."

- 19—Exh: Bro. K. Miles. 3.30 pm Gospel Ad: Bro. R. Bray, "Can I live for ever; and would it be worthwhile?"
 26—Exh: Bro. R. Blackbourne.
 30—Bible class at home Sis. M. Germaine, Valley Ho: Bro. R. L. Saxon, "The Lord's prayer."

MOE — Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 1—8 pm Temple study at home Bro. Burrage, 6 Langford St: "Relationship of Israel to the temple."
 5—1.30 pm Exh: Bro. E. Fletcher.
 7—2 pm Life of Christ class at home Bro. G. Howe, Yarragon, "The Emmanuel prophecy."
 10,24—8 pm Life of Christ class at home Bro. Burrage, "The healing of the impotent man."
 15—Temple study cont: "The time of the vision."
 19—1.30 pm Exh: Bro. J. White. 4 pm Youth fellowship class at home Bro. O. Smith, Glengarry, "Eipis Israel."
 21—2 pm Life of Christ class at home Bro. Howe: "Mary's song of thanksgiving."
 29—Temple class cont: "The builder and maker."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

- 5—Exh: Bro. C. Gee. Lect: Bro. D. Goodman, "Predestination."
 12—Exh & Lect: Bro. J. J. Ratcliffe, "Sou's under the Altar."
 14—Bible class at 670 Pascoe Vale Rd, Glenroy: Bre. E. Crouch, I. Chalmers, "The Unforgiving Creditor; Rich man and Lazarus."
 19—Exh & Lect: Bro. J. Footitt, "Angels and the devil."
 26—Exh: Bro. P. Kenny. Lect: Bro. K. Chalmers, "House of many mansions."
 28—Bible class: Bre. D. Crouch, E. Nichol, "Good Samaritan; The talents."

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 "Nazareth revisited" study at 52 Creek Rd, Lenah Valley.
 3,17—Jnr. CYC, 7 pm.

STUDY WEEKEND AT COBURG, ON "JOEL'S PROPHECY"

During the weekend of **Sept. 11-12**, Bro. M. Wright (Launceston) will present five talks based upon the prophecy of Joel. The weekend will combine exhortation, study and public address -- and special arrangements will be made to care for children. Brethren and sisters are invited to the following activities:

Saturday 11th -- at home of Bro. & Sis. P. Pickering, 27 Fricker Ave., Greensborough. ● 6 p.m. study: "Ecclesial apathy, the cause of impending judgement" (ch. 1). ● 8 p.m. study: "Heartfelt repentance, the way to Divine favour" (ch. 2:1-17).

Between these two sessions there will be an interval, during which light refreshments will be served.

Sunday 12th -- held at Masonic Hall, Bell St., Coburg. ● 11 a.m. Memorial meeting: "The power to overcome" (Lk. 4:1-13). ● 4 p.m. study "Restitution of all things: Yahweh blesses His people" (Joel 2:18-32). ● 5.30 p.m. Basket tea. Tea, milk and sugar provided. ● 7 p.m. Lecture: "God's coming judgement upon the nations" (ch. 3).

Appeal

Judgement came upon Israel because their religion was merely external formalism without true contrition of heart. The prophet declared: "rend your heart, and not your garments" (ch. 2:13). His message is timeless, and his warnings and admonitions are valuable in our day -- as divine judgement again threatens!

- 5—9.30 SS. Exh: Bro. R. A. Yeomans Lect: Bro. S. J. Taylor, "The gift of God is eternal life."
 7—7.45 pm Bible class: Bro. H. E. Taylor, "Thus hath the Lord God showed unto me" (Amos 7).
 8,22—10 am Dorcas class.
 9—Revelation study 7.45 pm at 18 Himel St, Moonah.
 10—Senior CYC, 7.15 pm: "The first passover."
 12—SS. Exh: Bro. H. E. Taylor. Lect: Bro. E. Harrington, "How can we be saved?"
 14—Bible class cont: Bro. J. Scull, "A basket of summer fruit" (Amos 8).
 16—Nazareth revisited study cont. at Flat 5, 309 Davey St, 7.45 pm.
 19—SS. Exh: Bro. D. P. Taylor. Lect: Bro. R. A. Yeomans, "The kingdom of God on earth; a reality."
 21—MIC: Bro. B. D. Jones, "Exhortation."
 23—Revelation study at 14 Ria'anah Rd, Mt. Nelson.
 24—Snr CYC, 7.15 pm: "The history of Babylonia and the Jews."
 25—Slide evening: Bro. F. W. Onley (L'ton).
 26—SS. Exh & Lect: Bro. F. W. Onley, "The devil is not a supernatural being."
 23—Bible class cont: Bro. R. A. Yeomans, "I saw Yehweh standing upon the altar."
 30—Nazareth revisited study at 2 Stapleton St, Glenorchy.

LAUNCESTON — 69 Balfour St. (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

- 3,17—Study: "Last days of Judah's commonwealth."
 4,18—Jnr & Snr CYC.
 5—9.30 am SS & Snr. Class. 11 am Exh: Bro. J. Kershaw. 7 pm Lect: Bro. K. Nieja ke, "The coming world empire."
 8—7.45 pm MIC. Bro. C. Blanch, "Caught up into paradise" (2 Cor. 12:4). Bro. J. Bracey, "My strength is made perfect in weakness" (2 Cor. 12:9).
 9,23—7.45 pm Dorcas class.
 10,24—Study: "Temple of Ezekiel's prophecy."
 12—SS & Snr class. Exh: Bro. M. Wright. Lect: Bro. F. Onley, "Resurrection, gateway to life."
 15—7.45 pm Bible class (Key words of the N.T.). Bro. A. Anzell, "Amen: So be it." Bro. F. Onley, "Kurios; Lord; Supreme authority."
 19—SS & Snr class: Exh: Bro. H. Day. Lect: Bro. M. Wright, "Baptism, essential to salvation."
 22—7.45 pm MIC: Bro. A. Beasley, "Lecture."
 26—SS & Snr. class. Exh: Bro. G. Dangerfield. Lect: Bro. H. Day, "Does it matter what we believe?"
 29—Bible class: Bro. M. Wright, "A comparison: The songs of Hannah and Mary."

NEW STUDY ARRANGEMENTS IN MELBOURNE

Eureka Class — Now held at home Bro. B. Williams, 72 Wood St., Templestowe. Bro. S. Snow is leading the study through a consideration of the Outpouring of the Vials (Rev. 17), and particularly thrilling evenings assured. Dates: 8 p.m. Thurs., Sept. 2, 16, 30.

Romans Class — At home Bro. P. Pickering, 27 Fricker Ave., Greensborough. Detailed study is being given to the practical application of the Atonement, as revealed in Romans 12. Dates: 8 p.m. alt. Thurs., Sept. 9, 23.

Bible Study — At 2 Horton St., Reservoir, studying the Life of Christ, and particularly the Power of the Parables. Dates: Alt. Tues., Sept. 7, 21.

Elpis Israel — Held at Masonic Hall, Bell St., Coburg each Sunday morning. The leader, Bro. S. Snow, is outlining Part 3, concerning the great drama of world conflict.

● All brethren and sisters in the Melbourne area, are invited to participate in the above meetings.

South Australian Ecclesias

Local Representative:

Ecclesias in S.A. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. G. E. Mansfield, at Logos Office (Tel. 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 5—Exh: Bro. R. Flint. Lect: Bro. D. Palmer, "Should Christians pray for world peace?"
 7,21—7.45 pm Israel class at home Bro. L. Palmer: Bro. R. Flint.
 12—Exh: Bro. A. Grose. Lect: Bro. P. Weller, "Will only 144,000 inherit the kingdom of heaven?"
 14—Daily reading at home Bro. R. Collett 7.45 pm: Brn. A. Johnson, N. Grose, A. Grose.
 19—Exh: Bro. J King jnr. Lect: Bro. D. Brumby, "Beware! Middle East cease-fire cannot last."
 26—Exh: Bro. A. Johnson. Lect: Bro. Max Lund, "Evolution and the Bible: incompatible!"
 28—Daily readings at home Bro. A. Cheek, 7.45 pm: Brn. D. Brumby, J. King, R. Hilton.

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth Brighton (Rec: Bro. G. Kortman, 4 Young St., Seaclyffe 5049 Tel: 96 7919)

- 1—Acts class at home Bro. N. Angove: Bro. B. Luke, "Paul's defence to the Jews" (ch. 22:1-15).
 4—1.30 pm Literature dist. for Southern Campaign.
 5—Exh: Bro. J. Martin, 2 pm Contacting and distribution. Lect:

Bro. A. Pitcher, "Salvation is of the Jews."

- 6—Sign class at home Bro. S. Baileye: "2 Kings 11,12."
 7—Prophets study at home Bro. J. King: "Zechariah, the triumph of light; Not by might, but by spirit."
 12—Exh: Bro. B. Luke. 2 pm Contracting. Lect: Bro. J. Lunn, "Belief and baptism essential for salvation."
 13—Int. friends class: Bro. M. Lund, "Creation; God's word is true."
 15—Acts class at home Bro. A. Cowley, "They gave him audience to the Word" (ch. 22:16-30).
 19—Exh: Bro. J. Luke. Lect: Bro. D. Manser, "Russia's doom foretold in the Bible."
 20—Sign class at home Bro. A. Cowley: "1 Chron. 3."
 21—AB meeting at home Bro. B. Luke.
 22—Prophets class at home Bro. K. Gore: Brn. S. Baileye, D. Beale, "Heroes of the Faith."
 26—Exh: Bro. Max Lund. Lect: Bro. R. Mansfield, "God lives; you are responsible to Him."
 29—Acts class at home Bro. T. Cowley: Bro. R. Mansfield, "Paul's defence before the Council, the Sadducees v. Pharisees!"

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panorama 5041. Tel: 76 5669).

- 1—Elpis Israel: Bro. P. Weller, "Wherefore then serveth the Law."
 4—2 pm SS outing. 6 pm Fraternal Tea. 7.30 pm Review of SS lessons.
 5—Exh: Bro. P. Weller. Lect:

WELCOME TO HOBART!

Visiting brethren and sisters who can attend forthcoming activities at the island ecclesia at Hobart will be made most welcome. Accommodation can be arranged by Bro. H. Taylor (see Hobart Calendar), for the following efforts:

- October 2-3, during which Bro. P. Cresswell will outline "The Atonement."
- November 13 (Saturday), a Fraternal evening to expound the scriptural principles of "Fellowship." @ At the end of October, a country preaching effort will be held at New Norfolk, a small town about 20 miles from Hobart, and a lecture entitled "Russia and the Middle East" will be presented. (H. T.)

- "Where are the dead?"
- 8—Jonah study: Bro. I. Jackson, "Jonah preaches to Nineveh."
- 9—MIC: Lect. Bro. K. Pearson: "Is sabbath-keeping necessary for salvation?" Exh: Bro. J. Riddle.
- 10—Young peoples Hebrews class at home Bro. B. Wiggell, Price St, Edwardstown.
- 12—Exh: Bro. J. Luke. Lect: Bro. Max Lund, "The plain truth about the identity of Israel."
- 13,27—Nazareth Revisited study at home Bro. A. Gibbins, 2 Lynesbury Ave, Kingswood.
- 15—Bible marking: "The covenants of promise; The Davidic prophecy of the kingdom."
- 16—2 pm Sisters class. 8 pm AB meeting.
- 18—Suburban Young peoples class (see Enfield).
- 19—Exh: Bro. S. Cattermole. Lect: Bro. A. Hill, "Must we keep the sabbath."
- 20—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward St, Clarence Gdns, "Why does God permit war and suffering?"
- 22—Jonah study cont: "Repentance of Ninevah."
- 23—MIC: Exposition I Cor. 15:45-47, "The first Adam": Bro. A. Johns.
- 24—Young peoples Hebrews class.
- 25—Young folks outing.
- 26—Exh: Bro. A. Hill. Lect: Bro. Murray Lund, "Are the Holy Spirit gifts available today?"
- 29—Elpis Israel class: Bro. Max Lund, "Possessing the inheritance."
- 30—2 pm Sisters' class.

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

- 5—Exh: Bro. J. Schipper. Lect: Bro. S. Smith, "Keeping the Lord's last supper is important for salvation."
- 12—Exh: Bro. P. Hurn. Lect: Bro. D. Manser, "Why Russia and Europe must confederate"
- 19—Exh: Bro. H. Muggleton. Lect: Bro. I. Dangerfield, "How Christ's resurrection effects you."
- 26—Exh: Bro. J. Roberts. Lect: Bro. K. Risley, "The establishment of the Kingdom of Israel under Christ."

ENFIELD—344 Hampstead Road, Clearview. (Rec: Bro. D. Horgan, 88 Tait St., Renown Park. 5008).

- 1—11 am Sisters class.
- 2—Eureka class 8 pm at home Sis. J. Zwar, 17 Blueberry Rd, Parafield Gdns.
- 3,17—Youth group study 8 pm.
- 5—Exh: Bro. D. McColl. Lect: Bro. Ron Cowie, "God's kingdom on earth the true Christian hope."
- 7,21—Law of Moses class 8 pm: Bro. J. Martin.
- 12—Exh: Bro. Murray Lund. Lect: Bro. B. Luke, "The Bible inspired; The witness of Christ's resurrection."
- 14,28—Life of Christ class 8 pm: Bro. J. Knowles.
- 19—Exh: Bro. D. Evans. Lect: Bro. D McColl, "The Bible inspired; The witness of archaeology"
- 26—Exh: Bro. Des Manser. Lect: Bro. R. Stokes, "Acceptance of Bible truth; the test of sincerity."

SOUTHERN CAMPAIGN BY BRIGHTON ECCLESIA

This will be held (God willing) from Sept. 4-11 in the Port Noarlunga Institute, south of Adelaide, S.A. Over 20 brethren and sisters will reside at the Caravan Pk. and locally to assist the Campaign. Early activities will involve door-to-door contacting, distribution and lecture invitations. On Wed. 8th to Fri. 10th, the Bible Exhibition will be on display throughout the day, attended by various members. On Wednesday, at 8.15 p.m. Bro. J. Knowles will deliver a lecture: "Nebuchadnezzar's Image; An outline of world destiny." This will be followed by a further lecture on Friday evening by Bro. J. King, "The Bible; Believe it or Perish." The support of others, either by attending the full period, or during the course of the Campaign, would be appreciated. Why not spend a week's holiday in this lovely, sea-coast locality, and assist in the Truth's labours? (G. K.)

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 5—Exh: to be appointed. 3 pm Sunday School.
- 12—Exh: Bro. P. Hurn.
- 19—Exh: Bro. C. Hollamby.
- 26—Exh: Bro. J. Lunn.

SALISBURY-R. A. O. B. Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel: 45 4337).

- Memorial meetings: 11 am.
- 1,15,29—E:pis Israel home study.
- 8,22—Int. friends class 8 pm at 9 Lynne St, Brahma Lodge.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

- 2—8 pm Eureka class at home Bro. R. Smithers: Bro. B. Pearce.
- 5—Exh: Bro. R. Stokes. Lect: Bro. J. Knowles, "Noah's warning to this generation."
- 6—7.30 pm AB meeting at home Bro. F. Russell.
- 9—8 pm Bible study at home Bro. G. Hyndman: Bro. P. Scott, "Matthew 5."

11th to 19th: Annual Special Effort: Bro. J. Dawson, "The prophecy

- of Isaiah" (see details below).
- 23—"Matthew 5" study cont at home Bro. C. Wigzell.
- 26—Exh: Bro. D. Manser. Lect: Bro. C. Kempster, "Many are called, but few chosen; Why?"
- 27—7.30 pm Business meeting.
- 30—Eureka study 8 pm at home Bro. A. Goodwin: Bro. B. Pearce.

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- 5—Exh & Lect: Bro. B. King, "Pre-existence of Christ unscriptural."
- 10,24—Bible discussion: Bro. W. Stephenson, "Epistle to the Romans."
- 12—Exh: Bro. F. Hermann.
- 19—Exh & Lect: Bro. M. Ide, "Divine covenants of promise."
- 26—Exh: Bro. D. Seaman.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- 1—Bible study: Bro. G. Mansfield, "The Passover Lamb presented for inspection".
- 3,24—Eureka class: Bro. J. Berry, "Volume 2."
- 5—Exh: Bro. A. Dangerfield. Lect:

SPECIAL EFFORT: TEA TREE GULLY, S.A.

A series of talks upon the Prophecy of Isaiah, will be delivered by Bro. J. Dawson during the annual ecclesial effort at Tea Tree Gully Ecclesia, in the northern suburbs of Adelaide. Details are as follows:

Sat. Sept. 11th - 7.30 p.m. Fraternal. Subject: "Isaiah, the political drama of his times." This particularly interesting and compelling address will be supplemented with musical items from local ecclesias.

Sun. Sept. 12th - Exh: "Isaiah 38." Lect: Bro. G. Wigzell, "Why you should investigate Christadelphian teaching."

Tues. Sept. 14th - 1st study at home Bro. R. Smithers 8 p.m.: "The strong arm of Yahweh revealed in weakness."

Wed. Sept. 15th - Special public lecture at Tea Tree Gully Civic Centre: "The Middle East crisis heralds God's kingdom on earth." Supported by leaflets and radio advertising.

Thurs. Sept. 16th - 2nd study at home Bro. R. Smithers 8 p.m.: "Bearing the infirmities of the weak" (Isa. 53).

Sat. Sept. 18th - To be held at home Bro. A. Goodwin: 5.30 p.m. Ecclesial tea. 8 p.m. 3rd study, "The servant as a shepherd and a lamb."

Sun. Sept. 19th - Exh: Bro. J. Dawson, "Labour to enter into the rest." Special lecture.

Bro. P. Mansfield, "Why we believe the Bible."

- 6—S.S. teachers meeting.
 8—Bible study: "The Barren Fig-Tree and the Lord's condemnation."
 10—Elpis Israel class.
 11—Sunday School Outing and evening.
 12—Exh: Bro. A. Cheek. Lect: Bro. R. Krygger, "The Bible's teaching about Warfare and National Service."
 13—7.30 pm A.B. meeting.
 14,28—11 am Sisters class.
 15—Bible class 7.45 pm: "Jesus' authority challenged by the priests."
 17—Mutual Improvement Class: "Ascending unto the fulness of Christ Jesus" (Psa. 1,24).
 18—Young peoples evening.
 19—Exh: Bro. R. Gore. Lect: Bro. F. King, "The Bible's teaching concerning the Priesthood."
 20—Home discussion class at 4 Lascrook Ave, Findon: "Why is Christendom divided?"
 22—Bible study: "Three parables of warning for the Jews."
 25—4 pm Wedding: Bro. G. Kohler and Sis. C. Davidson.
 26—Youth Aliyah Sunday. Exh: Bro. G. Wigzell. Lect: Bro. J. Martin, "What the term, The Hope Of Israel, really means."
 29—Bible study cont: "Parable of the Marriage Feast" (Mat. 22: 1-14).

Queensland Ecclesias

Local Representative:

Ecclesias in Qld. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. R. F. Bailey, 31 Mourilyan St., Mansfield 4122 (Tel.: 49 8562).

COORPAROO — School of Arts, Car. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 2,30—7.45 pm Song of Solomon study in School of Arts Hall: Bro. J. Higgs.
 4—7 pm Young peoples chart marking evening at home Bro. T. Dawson.
 5—Exh: Bro. L. Crowther. Lect: Bro. T. Dawson, "20th century religion lacks first century truth".
 9—7.45 pm MIC in School of Arts Hall.
 12—Exh: Bro. R. Evans. Lect: Bro. Bailey, "God's word has the only answer to pollution."
 19—Exh: Bro. T. Dawson. Lect: Bro. L. Crowther, "Why it matters what we believe."
 24—7.45 pm Young peoples evening: "Question night."
 26—Exh: Bro. L. Crowther. Lect: Bro. R. Hermann, "Eternal life, God's future gift, not a present possession."

PUBLIC LECTURE IN RIVER-TOWN

Glenlock Ecclesia is assisting two special lectures in Mildura, the centre of the "Sunraysia" district on the R. Murray. The lectures will be held on Thursday, 2nd Sept. (Bro. J. Berry, "Russia, Israel, Christ and You"), and on the following Saturday (Bro. C. Hollamby, "God's coming 1,000 year kingdom on earth: Will you be there?") Both addresses, which will be illustrated, will be in the CWA Hall, Deaken Ave. 4000 leaflets with reply paid cards are being distributed throughout the area. Radio adverts are being transmitted over station 3MA (the only station in the Sunraysia district), and it is hoped to obtain some response from the 35,000 inhabitants in the area. "Survival Kits" are being featured with the second lecture. Any readers who can support this activity would provide considerable encouragement to the organisers. (C. H.)

APPLY FOR FREE COPIES OF "INDEX RERUM"

THE ECCLESIAL CALENDAR

REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawn-Marine Drive, Oatley 2223. Tel: ion 4501)

- 1,15,29—Revelation class: Bro. J. Barton.
- 5—Exh: Bro. B. Oliver. Lect: Bro. C. Brandt.
- 7,21—1st princ. class: Bro. R. Evans.
- 12—Exh: Bro. M. Steel. Lect: Bro. P. Dawson.
- 19—Exh: Bro. R. Herman. Lect: Bro. R. Hazel.
- 26—Exh: Bro. A. Oliver. Lect: Bro. R. Elton.

WILSTON—Council Hall, Hewitt St. (Rec: Bro. W. Crew, 35 Green Tee, Windsor 4030. Tel: 57 4038).

- 1,15,29—Sisters class at home Sis. Crew, "Ways of Providence."
- 2,16,30—Bible class: Bro. J. Cowie, "The parables of Jesus."
- 4—Chart marking at home Bro. Dawson.
- 5—9 am SS. Exh: Bro. W. Crew. Lect: Bro. R. Evans, "Sincerity alone cannot save."
- 9,23—Law of Moses study: Bro. C. Venn.
- 11—MIC at Paddington Playground Hall.
- 12—SS. Exh: Bro. R. Rock. Lect: Bro. J. Cowie, "The devil, fallen angel or human nature."
- 19—SS. Exh: Bro. O. Kelly, C. Venn. Lect: Bro. R. Bailey, "God's Word, the answer to pollution"
- 26—SS. Exh: Bro. J. Barton. Lect: Bro. R. Evans, "The trinity defined by Scripture."

SUPPLEMENT to LOGOS, SEPTEMBER 1971

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

Sunday Memorial meetings commence 10.30 am. Each Thursday evening 8 pm, a Tape study is conducted. Visitors would be most welcome.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5044).

- 3—Life of Christ class at home Bro. D. Stempel, 40 West Coast Hwy, City Bch: Bro. D. Stempel, "The birth and youth of Jesus." Supplementary, Bro. J. John, "Mary."
- 4—Wedding of Bro. R. Bourke & Sis. S. Moore.
- 5—Exh: Bro. A. Newton. Lect: Bro. G. King, "Israel will survive! The Bible predicts it."
- 6—AB meeting at home Bro. J. John.
- 10,24—Elpis Israel classes.
- 12—Exh: Bro. H. West. Lect: Bro. B. Hayles, "Christ's gospel proclaims God's kingdom on earth."
- 17—Life of Christ study at home Bro. J. Kerr, 79 Banksia St, Joondanna, Bro. W. Excell, "Baptism of the Lord Jesus Christ." Supplementary, Bro. H. West, "Joseph."
- 18—Special family night: Bro. D. Stempel, "In Isaac shall thy

LECTURE PLANNED AT COUNTRY CENTRE

Following upon Gospel proclamation activity in Whyalla, an industrial centre some 200 miles from Adelaide, Enfield Ecclesia proposes further work in that district. A special lecture will be delivered (God willing) on Sunday, November 7th. The previous weekend will be used for a distribution, and the assistance of brethren and sisters would be appreciated. Details can be obtained from Bro. R. Stokes and Bro. G. Franklin, of Enfield Ecclesia.

Recognise Your Part

There are things you can do and things you cannot do. God expects you to do the one and He will do the other. "Fellow-workers with God" is the beautiful rule of His administration. You cannot make flax and corn; but you can get ready the spindle and the mill. Recognise your part, and do it. R.R.

- seed be called . . . "
- 19—Exh: Bro. G. King. Lect: Bro. H West, "How to understand the Bible."
- 23—Pamphlet distribution.
- 26—Exh: Bro. A. Hayles. Lect: Bro. W. Excell, "Christ did not exist before he was born."
- 28—GES meeting at home Bro. J. John

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1,15,29—8 pm Eureka Study: Bro. G. Hawkins.
- 4—7.30 pm Mut. Improvement class.
- 5—Exh: Bro. B. Hayles. Lect: Bro. S. Fergusson, "Christ will return and change the world."
- 8—Daniel study: Bro. A. Hayles, "Daniel pleads for his people."
- 10,24—Elpis Israel & Law of Moses study classes in homes.
- 12—Exh: Bro. S. Fergusson. Lect: Bro. A. Newton, "Only man created in God's likeness; Why?"
- 14—12 noon Sisters' class: "Jesus seeks help; A final preaching tour of Galilee" (Story of Bible p. 102).
- 19—Exh: Bro. D. Stempel. Lect: Bro. P. Duperozuel, "God, Creator and Sustainer; Evolution a fallacy."
- 22—Daniel study: Bro. A. Hayles, "Seventy weeks are determined upon thy people."
- 26—Exh: Bro. A. Newton. Lect: Bro. B. Hayles, "Christ's body rose from the dead."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Ter-aiba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 5—7 pm Spec. lecture: Bro. R. Abel, "The Bible declares man is mortal."
- 6—AB meeting.
- 8—Bible study on "Parables": Bro. N. Davies, "The day of small things" (Mat. 13:31-50).
- 11—MIC: (1) Elpis Israel p. 368-375, Bro. F. Ryan. (2) Christendom Astray lect. 14, Bro. S. Lake. (3) Exh: Bro K. Whitehead, "Fellowship."
- 12—Exh: Bro. P. Sawell. 3 pm GES meeting. Lect: Bro. P. Sawell, "The Genesis flood, an indisputable warning to this generation."
- 15—Isaiah Study: Bro. E. Witton, "The call of Isaiah the prophet." (Ch. 6).
- 19—Exh: Bro. J. Richards. Lect: Bro. G. Alchin, "No man has an immortal soul; A plain fact of Bible truth."
- 22—Parables study: Bro. N. Davies, "Restoring straying brethren" (Lk. 10:25-37).
- 26—Exh: Bro. K. Whitehead. 2.15 pm Pamphlet dist. Lect: "What sin really is and the divine plan for its elimination."
- 29—Annual business meeting.

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

STUDY OF "HEBREWS" COMMENCING AT ALLAMBIE HEIGHTS

Following conclusion of the Ezra/Haggai study, a special day will be held (God willing) at the home of Sis. E. Renshaw, 2 Bishop St., Newport, on **Saturday, 18th Sept.**, to introduce the forthcoming study of **The Epistle to Hebrews**. Bro. B. Etherington will expound this epistle, to the end that the brethren will "be not slothful but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

The ECCLESIAL CALENDAR

- 5—4.30 pm Lect: Bro. C. Salmon, "World dictatorship inevitable."
7—8 pm Apocalypse class, 45 Adams St, Harbord: Bro. V. Hocking.
12—4.30 pm Lect: Bro. R. Whitehead, "First steps to salvation."
18th: Special Introductory Evening (see details below).
19—4.30 pm Lect: Bro. A. Archer, "The trinity, a 4th century false doctrine."
21—8 pm Hebrews study at 2 Bishop St, Newport: Bro. B Etherington.
26—Lect: "Your Bible, the Guide to your salvation."

BALLINA — Masonic Hall, Cur. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 1—GES at home Bro. A. Russell.
3,17—"Song of Solomon" class at home Bro. K. Wassell: Bro. R. Window.
5—Exh: Bro. C. Hermann. Lect (Ballina): Bro. K. Wassell, "Resurrection and judgment before exaltation."
7,21—Abraham class at home Bro. K. Wassell.
8—AB meeting at home Bro. C. Hermann.
10—Bible class at home Bro. C. Hermann: "In the footsteps of the Master."
12—Exh: Bro. A. Russell, Wyrallah meeting Exh: Bro. J. Corby. Lect (Casino): Bro. R. Window, "What do we have to believe to be saved."
14,28—1st princ. class at home Bro. L. Cole.
19—Exh: Bro. K. Wassell. Lect (Lismore): Bro. R. Window, "Egypt in Bible prophecy."

SUPPLEMENT to LOGOS, SEPTEMBER 1971

- 24—MI Class at home Sis. B. Denford.
26—Exh: Bro. R. Window.

BOSSLEY PK.—Progress Hall, Cur. Mimosa Rd. & Quarry Rd. (Rec.: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel.: 72 9765).

- 5—9.30 am SS. 11.15 Exh: Bro. R. W. Sawell. Lect: Bro. G. Hatchell, "The Bible devil; Sin in all its forms among men."
12—Exh: Bro. J. Mansfield snr. Lect: Bro. R. Croker, "Baptism; Its meaning and importance."
19—Exh: Bro. G. T. Darke. Lect: Bro. B. Philp, "Sin; Where it came from and how God will destroy it"
26—Exh: Bro. C. O'Connor. Lect: Bro. K. Jamieson, "Israel is a nation again; Its Bible implications."

CAMPBIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651 1828).

- 3—Exh: Bro. R. Pogson. Lect: Bro. V. Dawe, "Israel though evil, still loved by Yahweh" (Mal. 1:2-9).
7,21—Bible class on Life of the Lord: Bro. E. Mansfield.
8,10—Special study on "Nehemiah" Bro. R. Abel.
12—Exh: Bro. R. Abel. Lect: Bro. B. McClure, "Deborah; when a woman had to lead Israel" (Judges study).
15,29—10.15 am Sisters class.
16—Bible study on 1 Corinthians: Brn. J. Mansfield, G. Jamieson, "The sisters veil of humbleness" (ch. 11:1-16).
19—Exh: Bro. E. Spongberg. Lect: Bro. E. Mansfield, "The judgement seat and its purpose."

COMBINED ECCLESIAL STUDY IN SYDNEY

Riverwood and Campsie Ecclesias are to co-operate in a special "hall opening anniversary study effort" from **7th to 11th September** (God willing). Guest-speaker is **Bro. R. Abel**, who will shortly afterwards leave for overseas. Study theme will concern **The Prophecy of Nehemiah**, and evenings are scheduled: * Riverwood Hall: Tues., Thurs., Sat. afternoon and evening. * Campsie Hall: Wed., Frid. Actual details of studies will be available in circular-form to ecclesias. (D. G.)

- 26—Exh: Bro. J. Gilmore. Lect: Bro. R. Mansfield, "Jerusalem the eternal city; Not Rome."
 30—Corinthians study cont: Bro. R. Mansfield, "Division at the fraternal dinner" (ch. 11:17-22); Bro. K. Jamieson, "The Lord's supper" (v. 23-29).

DORRIGO—Residence of Bro. & Sis. F. G. Darley, Old Coast Rd., Nth. Dorrigo (Rec: Bro. K. L. Crawford).

Sunday meetings at the above address, commencing 11 am (Phone: Nth. Dorrigo 48).

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelstor St., Guildford 2161).

- 1,15—8 pm Judges study: Bro. B. McClure.
 4—8 pm Parables of the Old Testament study at 100 Essex St, Epping: Bro. R. Carr.
 5—11 am Exh: Bro. J. Green. Lect: Bro. B. Gilham, "Christening, a parody on baptism."
 8—10 am Dorcas class. 8 pm Elpis Israel class.
 11—8 pm Eureka class at 48 Lock-
 erbie Rd, Thornleigh: Bro. M. Bonner.
 12—Exh: Bro. C. O'Connor. Lect: Bro. J. J. Rosser, "Sin originates in man, not in the devil."
 15—8 pm Judges study: Bro. B. McClure.
 17—8 pm Thessalonians study at 10 George St: Bro. R. Croker.
 19—Exh: Bro. N. Rice. Lect: Bro. L. Goodman, "The Jews, God's true witnesses."
 20—7.30 pm Monthly AB meeting.
 22—8 pm Elpis Israel class.
 26—Exh: Bro. E. Mansfield. Lect: Bro. G. Russell, "World tensions; Signs of the times."

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 5—Exh: Bro. C. McConiqal. Lect: Bro. W. Lapham, "God's remedy for a chaotic world."

- 12—Exh: Bro. F. Ryan. Lect: Bro. W. Wolstencroft, "Israel today proves the Bible inspired."
 19—Exh: Bro. G. Denford. Lect: Bro. C. O'Connor, "Present possession of spirit gifts unscriptural."
 26—Exh: Bro. J. Mansfield. Lect: Bro. B. Bowen, "The devil and satan defined."

PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- 1,15—1st principles class at 66 Manor Rd, Hornsby 8 pm: Bro. C. Byrnes.
 4,18—8 pm Elpis Israel class, 142 Frederick St, Lalor Pk: Bro. J. Granter.
 5—11.15 am Exh: Bro. R. Carr. 7 pm Lect: Bro. C. Byrnes, "The Bible, what it is and how to interpret it."
 6,13,20,27—Int. friends class at 64 Dunrossil Ave, Carlingford: Bro. J. Granter.
 8—8 pm Daniel class at 32 Albion St: Bro. E. Mansfield, "Nebuchadnezzar's vision" (ch. 4:1-18).
 12—11.15 am Exh & 7 pm Lect: Bro. M. Bonner, "Who will rule the world: Communism, Catholicism or Christ?"
 14,28—Sisters "Daniel" class 8 pm, 64 Dunrossil Ave.
 19—Exh: Bro. R. Pogson. Lect: Bro. D. Carroll, "The human race; By evolution or creation?"
 22—Daniel class cont: "Heathen pride judged" (ch. 4:19-37).
 26—Exh & Lect: Bro. E. Spongberg, "The Atonement; or Why Christ had to die."

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 1—Bible class: Bro. D. Shaw, "Prepared and commissioned" (Acts 1).
 5—Exh: Bro. D. Shaw. Lect: Bro.

Wisdom

A man who has in his pocket the Proverbs of Solomon has more brains in his pocket than the world generally have in their heads.

The ECCLESIAL CALENDAR

- G. Russell, "War with Russia Inevitable."
8,15—Bible class: Bro. V. Hocking, "Miracle, witness, response" (Acts 2).
12—Exh: Bro. V. Hocking, Lect: Bro. R. Abel, "The Lord's Prayer".
19—Exh: Bro. D. Shaw. Lect: Bro. C. Lanham, "The soul that sinneth, it shall die"
22—Young brethren's night: Bro. P. Russell, "Passover." Bro. L. Ebers, "Exhort". Bro. B. Shaw, "Josh. 21:43-45."
26—Exh: Bro. K. Dennes. Lect: Bro. J. O'Neil, "The doctrine of the Trinity unscriptural."
29—Quarterly business meeting.

SUTHERLAND — 77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1,29—Elpis Israel class at home Bro. M. Kirkwood.
3—CYC at home Bro. E. Ritchie.
5—Special arrangements (contact Recorder for details).
7,21—AB meeting.
8,22—Apocalypse class: Bro. R. Pogson.
12—Exh: Bro. B. Philp Snr. Lect: Bro. E. Ritchie, "Suffering hu-

SUPPLEMENT to LOGOS, SEPTEMBER 1971

- manity; Does God really care?"
15—Mut. Improvement class, 8 pm.
17—CYC at home Bro. L. Brennan.
19—Exh & Lect: Bro. E. Baird, "What prophecy reveals concerning church unity."
26—Exh: Bro. E. Ritchie. Lect: Bro. J. Quill, "Born to die, yet shall I live."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 5—Exh: Bro. D. Pogson. Lect: Bro. J. Ceiley, "Peace and safety; then sudden destruction."
7,21—M.I. class.
12—Exh: Bro. E. Spongberg. Lect: Bro. B. McKinlay, "Israel; One word proof of the Bible's truth."
14,28—Elpis Israel class: Bro. R. Pogson.
17—Job study: Bro. E. Spongberg, "Bildad's second speech" (ch. 18).
19—Exh: Bro. B. McClure. Lect: Bro. K. Cook, "Angels, their unseen activity in the present world."
26—Exh: Bro. J. Gilmore. Lect: Bro. N. Rice, "Britain and USA are not the ten tribes of Israel."

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

LEAFLETS for DISTRIBUTION

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SURVIVAL KIT

SURVIVAL KIT —
A new and different way to preach the Truth! The "kit" comprises 24 cards outlining the fundamental doctrines in sequential steps, together with appropriate scripture quotations. It concludes with brief exhortational message, and reply coupon for further literature.

Keep this Calendar in Your Bible for Ready Reference!

BIBLE SCHOOL NEWS

Following a very successful Spring School, at which many brethren and sisters from all parts of the country attended, plans are already in hand for the **SUMMER SCHOOL**. This will be held (God willing), from Saturday, December 25th to January 2nd, and the sponsoring Ecclesia is **SUTHERLAND (NSW) ECCLESIA**.

Usually the Summer School is booked out well in advance, and readers are recommended to make immediate bookings for this 24th School.

The excellent speaking staff and subjects will be announced in our next issue, together with other items of general interest.

Spend a holiday without anxiety at the Bible School, Lake Macquarie, Rathmines, NSW, this Summer, and enjoy the wonderful fraternal spirit at the School.

Applications should be sent to **The Bible School, P.O. West Beach, S.A. 5024**, and include a \$2 deposit for every person 5 years and over.

YOU HELP YOURSELF WHILST YOU HELP OTHERS BY YOUR ATTENDANCE AT THE RATHMINES BIBLE SCHOOL.

G.P.A. NEWS

Applications Flow In!

During the 4 weeks to 6th August, GPA received 300 applications for further literature from many parts of the Continent. This represents a weekly average of approx. 74 requests, all of which were immediately attended to, so that follow-up activities can be speedily progressed. Of these, 130 requests were for the new "Herald," **The Lord's Prayer**, indicating the considerable public interest in this booklet.

New Digest Available

"Digest No. 154" has been released and is available for distribution. Costs are \$12 per 1000, and associated "Reply paid cards" can be obtained \$6 per 1000 (freight included). With an unusual format, the "Digest" focuses attention upon the great issues of life and death, and presents the only satisfactory solution to one's personal future. It also advertises the new "Herald," **Are You Dying To Live?** and therefore should have considerable appeal.

Supplies are immediately available, and enquiries can be addressed to: P. Weller, GPA, P.O. West Beach 5024.

Printer's Blocks Useful

These blocks are suitable for inclusion in newspaper and pamphlet advertising, and assist to draw the attention of readers. Many different titles are available, featuring various "Herald" covers. An endeavor is being made in the Queensland area to more prominently advertise the truth, and the following request was received:

"It has come to my notice in **The Ecclesial Calendar** that you are making available blocks of **Herald** titles for advertising the Truth. In the near future it is hoped that this can be used in two local newspapers. Can you forward two of the most regularly asked for blocks, and a supply of the relevant **Herelds**. Could you also include suggestions for the designing of advertisements and circulars to suit our environment here in South-West Queensland. This is a new venture on the part of some of us, and any assistance would be most appropriate." (Bro R. H.)

GPA is happy to assist such endeavors.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

- September 11th to 19th** — at Tea Tree Gully, South Australia
Annual special effort: Bro. J. Dawson (NSW), "BEHOLD, MY SERV-
ANT". A study based on the prophecy of Isaiah.
- October 2nd to 3rd** — at Hobart, Tasmania
Fraternal Gathering and study weekend, on THE ATONEMENT (Bro.
P. Cresswell, Coburg). Accommodation can be arranged for visitors by
immediately writing the Recorder, Hobart Ecclesia.
- October 8th to 10th** — In Brisbane, Queensland
A combined young peoples study weekend conducted jointly by Wilston,
Redcliffe and Coorparoo Ecclesias. Leader: Bro. Graham Hill (Rock-
hampton). Young and old are welcomed to attend.
- OCTOBER 29th to 30th, at SUTHERLAND, N.S.W.** — Weekend study by
Bro. Garnet Alchin upon 1st Thessalonians, entitled: "The Power that
Turned the World upside Down."
- OCTOBER 29th to 31st, at COBURG, VICTORIA** — Special weekend around
theme: "Hast Thou Considered My Servant, Job?" Leader Bro. E. S.
Spongberg. Outlining the purpose of suffering and the means to glory.
Public lecture will be given on "The rise and fall of Communism."
- NOVEMBER 20th to 21st, at MT. HAWTHORN ECCLESIA (Perth, W.A.)**
— Special study weekend. Speaker: Bro. George Hawkins.
- NOVEMBER 27th to 28th, at COBURG, VICTORIA** — Weekend effort
with Bro. F. Onley (Launceston) on "The Creation Chapter." A prophecy
in type of the whole purpose of God.
- DECEMBER 25th to JANUARY 2nd, 1972, at RATHMINES, N.S.W.** —
24th Australasian Bible School (Summer) sponsored by Sutherland (NSW)
Ecclesia.

READ THE BIBLE DAILY — IN SEPTEMBER, 1971							
Wednesday	1	2nd Kings	6	Lamentations	2	1 Corinthians	15
Thursday	2	.....	7	.....	3	.....	16
Friday	3	.....	8	.....	4	.....	1, 2
Saturday	4	.....	9	.....	5	2 Corinthians	3, 4
Sunday	5	.....	10	Ezekiel Prophecy	1	.....	5, 7
Monday	6	.....	11, 12	.....	2	.....	8, 9
Tuesday	7	.....	13	.....	3	.....	10, 11
Wednesday	8	.....	14	.....	4	.....	12, 13
Thursday	9	.....	15	.....	5	Gospel of Luke	1
Friday	10	.....	16	.....	6	.....	2
Saturday	11	.....	17	.....	7	.....	3
Sunday	12	.....	18	.....	8	.....	4
Monday	13	.....	19	.....	9	.....	5
Tuesday	14	.....	20	.....	10	.....	6
Wednesday	15	.....	21	.....	11	.....	7
Thursday	16	.....	22, 23	.....	12	.....	8
Friday	17	.....	24, 25	.....	13	.....	9
Saturday	18	1st Chronicles	1	.....	14	.....	10
Sunday	19	.....	2	.....	15	.....	11
Monday	20	.....	3	.....	16	.....	12
Tuesday	21	.....	4	.....	17	.....	13, 14
Wednesday	22	.....	5	.....	18	.....	15
Thursday	23	.....	6	.....	19	.....	16
Friday	24	.....	7	.....	20	.....	17
Saturday	25	.....	8	.....	21	.....	18
Sunday	26	.....	9	.....	22	.....	19
Monday	27	.....	10	.....	23	.....	20
Tuesday	28	.....	11	.....	24	.....	21
Wednesday	29	.....	12	.....	25	.....	22
Thursday	30	.....	13, 14	.....	26	.....	23