

Volume 38

OUR OBJECTIVES

In pursuing our duties in the Truth, we must be actuated by a higher motive than that of present success. Whether men will hear or forbear, through evil report or good report, we must steadily and cheerfully go on. God more frequently than not permits our labour to be fruitless. "How few receive with cordial faith the tidings which we bring!" We think of the labor and expense in our big and little efforts, and the infinitesimal results. Our failures, too, are not confined to the alien. How often is the faithful word of warning, of counsel, of reproof, treated with heartless contempt by professors in the household! Yea, there is now but little success; failure is the rule. Yet so far as the obedient are concerned, it is not really failure, for by means of it inconceivable good is being evolved. This will be apparent when the day arrives for the manifestation of the sons of God. Even the offence given, the misunderstandings created, the enmity and bitterness invoked, aid in developing the sufferings which teach obedience and bring perfection. Christ's service calls for the exhibition of patience and long-suffering. These virtues can only be cultivated by turning a deaf ear to the likes and dislikes of man and performing our duties as unto Christ, who is at the head of affairs, manipulating them as His wisdom sees fit. In our trials, let us think of Jeremiah, Ezekiel, Daniel, and all the prophets, who through their patient endurance have earned the praise of God (Jas. 5:10). Let us pray with Paul that we may be "strengthened with all might, according to His (God's) glorious power unto all patience and long-suffering with joyfulness" (Col. 1:11).

Introduction to Volume 38

I am penning these words in a Jumbo Jet, as it wings its way from London to Los Angeles. The huge plane is a triumph of man's engineering skill, representing the latest advance in modern commercial flying. It is a symbol of progress, and is indicative of the tremendous increase in travel that is a feature of today's civilisation.

For "the cities of the nations" are cluttered with millions of tourists, all gaping with idle curiosity (though little real understanding) at the ware displayed for their interest. Tourism is among the foremost industries of today, fulfilling the words of the prophet: "Many shall run to and fro; and knowledge shall be increased" (Daniel 12:4).

Our presence on the plane is not for personal relaxation or gratification of the flesh, but for the purpose of increasing knowledge (both our own and that of others). It is to fulfil promises made to brethren in various parts of the world to co-operate in the proclamation of the Truth, both within and without the Brotherhood.

It is a service to the Truth to which *Logos* has freely responded since its inception.

Thirty-Eight Years Of Service

For nearly thirty-eight years, through the pages of the Magazine and related activities, we have tried to maintain a consistent service to the Brotherhood by pen and voice, both "in season and out of season" (2 Tim. 4:2). We have done so because we feel that it has been our duty so to do; we have continued to do so in the face of bitter and oft-times unscrupulous opposition.

In spite of that opposition, we believe that our policy is both sound and honest. It is sound because it is based upon the Truth; it is honest because it tries to maintain the principles of the Truth.

As far as the former is concerned, *Logos* has always maintained the spirit of the doctrines proclaimed in the BASF. There has been no deviation from that over the almost thirty-eight years that are behind us. We stood for the Statement of Faith before unity was established in Australia, and have continued to do so since. That has not always been the policy of others, as the records of the past reveal. We did not suddenly embrace the BASF as a policy merely because it was set forth as the basis of unity, but because we have always believed in its teaching and have consistently proclaimed it. The BASF, as set forth in the Unity Book, epitomises the doctrines taught in *Elpis Israel*, *Christendom Astray*, and elsewhere.

As far as honesty is concerned, *Logos* stands for the implementation of the terms of inter-ecclesial unity and fellowship as set forth in the Unity Book. Seeing that it is acknowledged that the Statement of Faith is a true definition of the Truth, and that it forms the basis of

fellowship, does not honesty compel Ecclesias to implement the terms of fellowship? If that policy were followed by all Ecclesias who give lip service to unity much of the discord that disgraces the Ecclesial world today would cease.

But, unfortunately, it is not always followed. We have brethren in prominent positions in Ecclesial affairs who have openly stated to us that they do not endorse the Statement of Faith, though they continue to shelter behind the facade of unity. They allege that they were given an assurance that endorsement of the BASF is not necessary. To us, such an assurance is dishonest, and those who accept it as a counter to the demands of the Unity Book which insists upon acceptance of the BASF are also dishonest. We will not be a party to such chicanery. When signatures are signed to contracts it is the bounden duty of those so signing to scrupulously observe the terms and conditions of the agreement. To accept a contract with reservations is dishonest in the commercial world; how much more so in Ecclesial affairs. God is not mocked. Can He be well pleased with a form of union which lacks the spirit of true unity? Is it honoring to Him when inter-ecclesial fellowship is established upon a lie? Can He, being just, and true, and righteous, condone a situation in which a nominal unity is forged upon the principle of silence when basic truths are not discussed because one does not really accept them? He has declared: "Be ye holy for I am holy," and there is no place for double dealing in relation to the "things of His business."

It is because we have raised our voice against this state of things, that some have become viciously vocal in their opposition. Recognising that they cannot successfully challenge us concerning the veracity of the doctrines proclaimed in *Logos*, nor concerning the way in which they should be implemented, and secretly realising the weakness of their own stand, they have sought to undermine our influence by invective, insinuation and scandal. So it be. It is one of the things we must bear, as better men before us have borne it.

We do not mean that all those who oppose *Logos* are guilty of this form of dishonesty. It would be quite unfair for us to claim this. Those who fit into such a category are relatively few in number, though they make a loud noise. There are others who are genuinely opposed to the policy of *Logos* whom we respect because of their motives. We appreciate the interest of such and welcome their criticism. Let them be free and frank in their comments, for, to their possible surprise, they will find us more susceptible to their criticisms, suggestions and advice than they may have imagined would have been possible.

Thirty-eight years is a long period of time to be engaged in one avenue of service.

It has been made to seem even longer when difficulties have been great, the depressing infirmities of the flesh have taken their toll and man-made problems have risen as a flood.

Thirty-eight years represents the same period of time as Israel sojourned in the wilderness after the spies had returned with their scandalous report on the land (Deut. 2:14). The nation endured thirty-eight years of striving against difficulties until Joshua brought relief by conducting the new generation over the Jordan, and into the Land of Promise. We do not see that as typical of our efforts, of course, but it would be personally pleasing if the antitypical Joshua should make his appearance at the conclusion of our thirty-eight years of service, to bring relief and deliverance to all of like precious faith.

A Glance At The Past

During the past twelve months, we have been compelled to defend ourselves from time to time. We dislike doing so. It is all so negative. Our reason for doing so is similar to that of the Apostle Paul. He was forced to defend himself before the Corinthian believers because he realised that his work among them would suffer otherwise. We have endeavoured to keep such articles to a minimum, but readers will recognise that some defence is necessary, and will bear with us.

Generally speaking, however, we try to answer such attacks by redoubled activity in the Truth. We take a look at ourselves, and try to profit by even negative criticism, thus turning adversity to a profit. We are accountable to One only, and before Him we stand or fall. In view of that fact, the opinions of our fellows are relatively unimportant.

In the publishing field we have maintained the output of books during the past twelve months: *Guide Book To The Gospels* and *Yahweh Flohim: The Memorial Name* being among the latest to come from the press. Some 200,000 copies of the *Herald Of The Coming Age* have been distributed during that period; the *Ecclesial Calendar* has increased in size and circulation; and *Good Company* (a publication for Sunday Schools) has also enlarged its circulation.

Our real answer to our critics is the continuation of these activities. The work has not been easy; in fact, it has been physically more difficult this last twelve months than at any previous period. Nevertheless, we thank God that He has made it possible for us to labor in these fields, and we appreciate the loving co-operation received so willingly from an increasing circle of friends who assist by personal activities and finance to maintain these efforts.

Decline In Circulation Anticipated

Despite the spread of allegations against us during the past twelve months, the circulation of *Logos* has steadily advanced until it has reached a peak of 4,800 copies. We are thankful to Yahweh for this increase in the work, and to the many loyal, faithful friends and critics who have upheld our weary hands in spite of the stigma heaped upon the work by those who, fearing the power of the expounded Word, would like to see *finish* put to it all.

However, we anticipate a drop in circulation this volume. We feel that this is inevitable because of the unscrupulous attacks made upon *Logos*. This has resulted in a minor "clash" within the circles of those who labor for the magazine. Those who supervise the circulation of *Logos* seek to tone down matters of controversy in favor of articles that are more affirmative in their approach to the Word; others, whilst deploring the need of controversy, recognise the responsibility of the Magazine to uphold the Truth, come what may. To them this is more important than circulation. They find it distasteful to be writing upon negative issues, or to take time to defend our basic doctrines against the attacks of those who claim to be Christadelphians. There has been an upsurge of such attacks in recent years, so that today, theories are advanced setting forth the Holy Spirit as a present possession; the existence of an ecclesial eldership possessing a heaven-endowed authority; false ideas concerning the atonement; a new appraisal of prophecy that robs the Apocalypse of power and brings a curse instead of the promised blessing (Rev. 1:3). The vigorous advancement of these theories leaves us no recourse but to defend the Truth, and we ask readers to bear with us in that.

Nevertheless, we hope that during the current volume our space may be given to the more affirmative aspects of Bible exposition. Certainly, we can promise readers, that we will not follow our opponents to the depths to which they have sunk in an attempt to pin upon us the charge of error or worse.

Those who would like to see the influence of *Logos* maintained and extended are invited to co-operate to that end by either of the following avenues:

- (1) **By nominating a non-reader or readers and paying the special introductory subscription rate on their behalf. This is \$1 Australia and New Zealand; \$1.25 America; 50d. England; R1 South Africa. (It will be readily realised that this does not represent any financial gain to us. It costs us almost that amount to mail the magazine for 12 months to overseas subscribers!)**
- (2) **By donating money for the work of the Truth in which we are engaged.**

Our policy for the future is to generally ignore attacks made upon us, and concentrate upon a monthly diet of healthful spiritual food based upon the tried expositions of the pioneer writings. We invite our readers to co-operate with us to that end, so that at the coming of the Lord there might be found a people prepared to receive Him. May Yahweh so bless our efforts that *Logos* may become a channel to that end.

— H. P. MANSFIELD.

Present Indifference

No one can really love the truth who does not understand it and without love of the truth there cannot be "faith that works by love and purifies the heart." People rarely now "receive the word *with meekness*." What little they acknowledge is mostly in the arrogant spirit of unsubdued Old Man-ism. "Our lips are our own," say they, "who is Lord over us?" — J.T.

DAYS OF FAMINE

(Reading: Jeremiah 14)

By avoiding contact with the source of spiritual life, we endanger our future. Scripture contains many warnings of the effects from a neglect of the Truth, and in these days of gross materialism, which blunts our spiritual perception, the following words of exhortation are pregnant with meaning.

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Dear Brethren and Sisters,

In Jeremiah 14, as in many parts of the prophets, a calamitous state of things is depicted as prevailing in the land of Israel. It is a picture of dearth — no rain, the ground chapt, the gates languishing, a black aspect on everything, Jerusalem and the country round full of mourning — the children of the nobles themselves on the outlook everywhere for water. If we enquire the meaning of it, we are led straight into the heart of instruction. We do not require to go far to get the meaning. It is asked and supplied in the chapter. The question is put why God should thus neglect His people — why He should be as a stranger in the land — why He should let it seem as if He had no power to save. The answer is straight and strong, and it is an answer from God.

“Thus saith the Lord unto this people”

What saith He? Why, that they have loved to wander from Him: they have forgotten Him. What then? “Therefore the Lord doth not accept them: He will now re-

member their iniquity and visit their sins.” This, then, is the explanation of the evil things that befel Israel in their land. It was as Moses told them when they came out of Egypt:

“Beware that thou forget not Yahweh thy God in not keeping His commandments and His judgments and His statutes, which I command thee this day . . . If thou wilt not hearken unto the voice of Yahweh thy God . . . Yahweh shall make the rain of thy land powder and dust . . . Thou shalt not prosper in thy ways” (Deut. 28).

It may be said, this is all ancient history; what has it to do with us? A moment's enlightened reflection will bring the answer. It is ancient history written for us. It is among the “whatsoever things ‘that’ were written for our learning,” of which Paul speaks in Romans. Paul says the same thing about the incidents that happened to Israel on their way from Egypt to Canaan. Referring to such unlikely things as their murmurings, and God's manifested displeasure, he says, “all these things happened unto them for examples: and they are written for our admonition” (1 Cor. 10:11). If this is

true of the events of the Exodus, how much more of the messages of the prophets. They are intended to convey instruction. It is not difficult to see that they do so. If God was displeased with Israel for wandering from Him, will it be any different with us? It is the great crime of the present age that God is ignored and forgotten. It is a crime we were once guilty of. It is a crime into which it is very easy to relapse. Hence the wisdom of reading and studying the prophets, as well as other parts of the Scriptures, that we may come quite into harmony with God's views of human action, and be preserved from those wrong views which only bring misery and destruction at last. In the case of Israel, it was the law of God by Moses they neglected: in our case, it is the same voice speaking from heaven by Christ, and recorded in the apostolic writings and nowhere else. It is this that the whole world neglects and leaves out of account as entirely as if it had never been delivered. It is this into which we may be drawn into forgetfulness, by the influence of other things, and the supreme power of universal example.

How David Despised God

How serious a matter it is to forget the law of the Lord and act in opposition to its prescriptions, few men in our generation realise.

How serious a thing it is we may learn from what God said by Nathan to David, when he sinned in the matter of Uriah.

"Now therefore the sword shall

never depart from thine house because THOU HAST DESPISED ME" (2 Sam. 12:10).

David had no thought of despising God when he sinned the sin which God condemned. He merely yielded to pleasant desire in the first instance, and then sought to screen himself from shame in the second. David feared God exceedingly and had not changed his mind towards God at all. Yet this was God's construction of his act: that in going contrary to the commandment God had given for the guidance of human action David had "despised God."

Men do not think of this when every day in their lives they do the things God has forbidden to be done, and leave undone the things He has commanded to be done. What a fearful accumulation of guilt lies upon the children of disobedience! What a fearful crime for men to despise God. Those despise God who despise His word: and those practically despise His word (in God's estimation) who neglect it or disobey it. They do so with impunity now. No harm seems to come to their negligence. It would be foolish to be misled by appearances. It was so with Israel for a long time. It did not seem to matter whether they observed the law of Moses or not. The sun rose, the rain came, the harvest matured, prosperity reigned as much as when the first generation of their fathers feared the commandments. Yes, for a while; but mark the expression in this chapter:

"He will now REMEMBER their sin."

Look out upon their calamitous history and see what this means.

Look at their desolate land; look at their wandering and down-trodden race, look at their scattered polity, headless and powerless. Now make the application.

It has an application in other directions. See what is said of Rome, respectable and respected Rome, which, notwithstanding her sins which have "reached unto heaven," rears her head in complacent and prosperous authority among the nations of the earth. "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The Book Of Remembrance

These are things long past — deeds and transactions which are ancient and forgotten history with the world — to come up again in divine reckoning and be made the basis of terrible acts of retribution — just as with Israel of the forty-second generation of whom Jesus said that upon them would come "all the righteous blood shed upon the earth from the blood of righteous Abel to the blood of Zecharias" — an imprecation so terribly fulfilled in the destruction of the Jewish state by the Romans.

Men may individually insulate themselves from the guilt of a generation in which they live. Hence, Peter exhorted those who were reasonable to "save themselves from that generation." But men who drift with the stream partake of the guilt of their generation and may find themselves involved in the whirlpool of judgment that will destroy the present wicked world when the time for "remembrance" arrives.

This remembrance acts both ways. Forgotten deeds of evil will be remembered, and so will forgotten deeds of obedience to God. We read:

"A book of REMEMBRANCE was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

What encouragement we have in view of these things to continue *patient* in inconvenient well doing and constantly avoiding convenient evil doing. The days of the issue of things, which is as sure to come as the next eclipse, will shew the supreme wisdom of such a course and the supreme folly of those who allow themselves to be cheated into forgetfulness of God and disobedience of His commandments.

--- Brother Roberts.

The Only Basis For Agreement

For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognize as a first and all pervading principle "the obedience of faith." We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us only war until the judgment.

— J.T.

The Bone-Breaking Ossifrage

"And these are they which ye shall have in abomination among the fowls . . . the ossifrage."

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A Difference And A Division

It was necessary that Israel, after leaving the idolatry, superstition and oppression of Egypt, be educated in the Divine principles of mercy and judgment. Therefore God isolated them from the surrounding nations to give them opportunity for spiritual development. He provided them with a law, which was "holy, just and good." Part of that Law involved certain animals, sea-life and birds — for Yahweh determined to impress the minds of His people with the characteristics in which He delighted.

The Mosaic Law drew attention to a "difference" placed between "clean" and "unclean" creatures (Lev. 11; Deut. 4). This was designed to emphasize the relative positions in God's sight of Israel (a "clean" people), and the nations from which they were separated:

"For thou art an holy (separate) people unto Yahweh thy God: Yahweh thy God hath chosen thee to be a separate people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6).

As God chose Israel above the Gentiles, so He selected certain creatures to be a constant reminder of that fact. Each day, as the Israelite saw about him

various animals, or observed overhead the flight of the birds, he could recall to mind the lessons of nature, and the instruction of the Divine Law, and thereby endeavour to implement Godly principles into his life.

Although all nature silently testifies to the wonderful creative hand of Almighty God, and in many cases reveals a beauty and gracefulness that is breath-taking: yet, at the same time, some creatures possess certain natural but deplorable characteristics. For example, the majestic eagle with so keen a sight, vigorous in action, considerate of its young, also has a tendency to lacerate and tear its prey to satisfy its rapacious appetite for flesh. The cuckoo has a beautiful appearance outwardly, but has also a nature that is voracious and evil in intent.

The creatures which reveal characteristics which God commended to His people were classified as "clean", whilst others whose predominant characteristics were to be deplored were considered "unclean." The Israelites were to avoid contact with the latter, and were to refrain from manifesting similar attitudes in their own way of life.

Why Unclean?

In describing the "unclean"

birds, God commanded:

"These shall ye have in abomination among the fowls" (Lev. 11:13)

The word "abomination" (Heb. *towbah*) signifies "to loathe, to detest," and particularly relates to idolatry, which was considered "an abominable thing" (cp. Ezek. 7:20). The abhorrent characteristics of the "unclean" birds could be seen in the Gentile nations about them. There were prominently displayed the glory of the flesh, idolatry, materialism, unmerciful power and cruelty, viciousness, and kindred attributes.

Israel was to avoid "partaking" of these characteristics.

So should we, who live in an age which is becoming increasingly Gentilistic in outlook. This is an unclean age. The worship of self is exalted, and the manifestation of godly principles deprecated. It is an abominable age. Like the last days of the Noahic period, the "wickedness of man is great in the earth . . . every imagination of the thoughts of his heart are only evil continually" (Gen. 6:5). Like the last days of the Mosaic age, "evil men and seducers wax worse and worse, deceiving and being deceived" (2 Tim. 3:13).

There is, therefore, an urgent, vital need for the godly to "put a difference" (Exod. 11:7) between themselves and the world at large. They will not be seen in the councils of the ungodly, nor in the way of sinners, nor in the seat of the scornful.

Whilst there may be "some good" in "church-people," there can be no co-operation with any who deny the fundamental prin-

ciples of God's righteousness. He is the One to be considered in all our associations with unbelievers. He has declared that He put a difference between Israel and the Egyptians — between clean and unclean. And though most "unclean" birds have some good characteristics, these are outweighed by those which are "abominable." Unless this is recognised, we can fall victim as did the Israelites to the activities of the Canaanites:

"Manasseh did that which was evil in the sight of Yahweh, AFTER THE ABOMINATIONS of the nations, whom Yahweh CAST OUT before the children of Israel . . . Manasseh hath done these ABOMINATIONS and hath done wickedly above all the Amorites which were before him, and hath made Judah also to sin with his idols" (2 Kings 21:2, 11).

Manasseh had followed his natural inclination, as do the "unclean" birds, and this led him to sin. He committed the great trespass of compromising the Word of Truth with the feelings of the flesh.

Why Division?

God declared: "I put a division between you and the Egyptians." There was good reason for this instruction. He wanted them to avoid the contamination that would otherwise eventually destroy them. He wanted to educate them in the divine principles of life that would not be observed in the way of life of their neighbours. As He was holy (separate), so they must manifest a separate outlook, refusing to associate with evil, devoting their life to righteousness.

There must always be division

between error and truth; between evil and good. The two are incompatible. Inevitably one destroys the other.

But whilst God has established the basis upon which division can and must be maintained in order that righteousness and truth are elevated, there is a dire warning to those who would cause division within the ecclesia.

This is illustrated in the natural habits of a strange bird: The Ossifrage!

The Bone-Breaker

The identity of the bird referred to as the "ossifrage" in Lev. 11:13 and Deut. 14:12 has been disputed by commentators. It is, perhaps, one of the most difficult of all the birds in the list to identify with accuracy. The Septuagint and Vulgate read it as "vulture", and most modern versions concur in this reading. Others think it denotes the black eagle, or the falcon; whilst Dr. Driver considers it is the "bearded vulture."



THE LAMMERGEIER

It seems to us that the bird can be identified as the *Gypaetus barbatus*, commonly known as the Lammergeier, a most magnificent bird, with wings stretching ten feet across and a body approximately

four feet in length — the size of an eagle. It resembles a giant falcon, with long, narrow wings and diamond-shaped tail. Authorities state that the Lammergeier lives on offal and garbage, and that at times it attacks living creatures. Usually it does not compete with the larger groups of griffons, but comes in when they have finished, to pick over the bones of the victim. It breeds early in the year, the nest being placed on an inaccessible ledge of rock amongst the gorges it frequents. The species has a wide distribution, extending across Europe and Asia.

To the Hebrews, the bird was known as the *perec*, a name derived from a word meaning "to break in pieces" (i.e. usually without violence), thus to split, distribute, divide. An associated word has been translated "deal, divide, part, tear."

The name indicates a natural characteristic of the ossifrage. It is a bird fond of bones, which, when small, are swallowed, but when large, are said to be carried aloft and from a height dropped on a rock so shattering them in pieces, to expose their marrow. Snakes and tortoises are subjected to the same treatment. Thus, by dividing its prey, it consumes it. In Spain, where they live on high cliffs, they are known as *Quebrantahuesos* - 'bone-breakers'.

The *Encyclopedia Biblica* suggests that it is one of the three swiftly-flying birds grouped together by the Mosaic Code, and referred to by Job in ch. 9:25:

"Now my days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships: as the eagle that hasteth to the prey."

The *Biblica* maintains that the word translated "post" should be "ossifrage" (the Hebrew word *rawts* in this verse signifies "to break down, divide speedily, transmit as a messenger," and is thus closely related to the word *perec* in meaning), and the "swift ships" refers to the "osprey." Together with the eagle, they represent the powerful birds of the heavens in speedy flight.

Thus, the ossifrage is noted for its majestic appearance, its sweeping flight as it streaks across the skies, and its habit of dropping its prey to divide it before consuming it.

Imitators Of The Ossifrage

There are men who imitate the characteristics of this strange bird. They appear from time to time in the ecclesial heavens, parading themselves majestically as leaders and shepherds, but are intent upon converting their listeners to their manner of life! They are, in fact, "bone-breakers," ingratiating themselves upon the weaker, and effectively dividing asunder those who fall prey to their clutches. But the ossifrage, unlike the osprey (see vol. 37, p.448), is not noted for its violence. It does not usually ravage its prey, but contents itself with "dividing and devouring." There is a class of brethren, who, whilst professing a care for the flock of God, by their actions they destroy the influence of the Truth upon others. Their influence is insidious, for they may not be loud-mouthed in their pro-

nouncements, but rather "smooth-tongued," in a beguiling and treacherous way.

This was the curse of the first-century ecclesia.

There appeared teachers who "tickled the ears" of the weak-minded, turning them away from the truth (2 Tim. 4:3-4). They effectively divided the ecclesia and destroyed the sanctifying power of the Word, because they encouraged a lack of sound doctrine (v.3). The brethren and sisters, neglecting the developing influence of the Truth, had spiritually become merely "skin and bones", and thus attracted the interest of such as feed upon such food! The ossifrage gathered around to divide and devour! The presence of the ecclesial bone-breaker was felt, and as a result of the work of such evil men, the ecclesia was divided and devoured until no life remained! (Rev. 3:1-2).

"Is Christ divided?" exclaimed Paul to the Corinthian Ecclesia. It had permitted the play of personalities to such an extent that the truth was becoming of no effect amongst them. The contentions that racked the ecclesia were leading to division and destruction. Paul observed the workings of spiritual ossifrages, and countered them with the divine prophecy:

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:19).

While he would vigorously defend the Truth against error, Paul would not indulge in smooth-tongued hypocrisy, nor maintain his personal position at the expense of others, nor seek to bone-

break his brethren for the sake of self-advancement. His attitude was one of Godliness:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (ch. 2:4-5).

By indulging in the wisdom of the world, the brethren would imitate the practices of Manasseh and his idol-worshipping nation of Judah. They would become an "abomination" before God, for He refuses to associate with the "wise men after the flesh" (ch. 1:26), or the "princes of this world" (ch. 2:8), or the "natural man" (v. 14).

The basis of association with God is in an acknowledgement and forsaking of error, and a manifestation of divine wisdom. This will recognise the necessity for the division from error, but will also avoid fracturing an ecclesia for the cause of personalities.

Having therefore separated ourselves from the world in its aims and objects, we must refuse to align ourselves with the ossifrages that sometimes appear, and en-

deavour to cement the unity and purity of the truth we have espoused. Paul warns us:

"There should be no schism in the body; but that the members should have the same care one for another" (ch. 12:25).

There is greater need for this care to be exercised today, as we witness evidence of bone-breaking and soul-destroying within our community. Whilst prophecy reveals a general declension from the truth in the days preceding the advent of the Lord, and the spiritual starvation that some subject themselves to will add to this problem and to the increased action of the "ossifrages," nevertheless, there remains a duty to manifest characteristics of honesty and righteousness that will strengthen the ecclesia and not destroy it. Let all strong-minded brethren, observing the danger of this generation and the influence of spiritual ossifrages, stir themselves to "care for one another" and so preserve the separation of our community from the world about us.

— G.E.M.

CORRECTION

We wish to correct typographical errors which occurred in the Editorial, Vol. 37, No. 12 (Sept., 1971). The statement, "wild rebuke" on p.474, line 40b, should be read "mild rebuke." On p.480, line 52b, the word "sin" should be "sick."

Explanation

On page 415 of *Logos*, Vol. 31 (Aug. 1971), it was stated: "Recently the Toowoomba Ecclesia extended fellowship to A. R. Moye, of Hurstville (see *Intelligence in March Shield*)." To clarify, we are asked to advise readers that A. R. Moye is not a member of Hurstville Ecclesia. His address is more accurately stated as Gympie, and not Hurstville.

— Editor.

FIVE REASONS AGAINST A PERMANENT HOLY SPIRIT GIFT

Two Views Of The Pentecostal Outpouring

The events on the day of Pentecost were dramatic and important. There was the rushing mighty wind, the cloven tongues of fire, the filling of the apostles with the Holy Spirit, and Peter's teaching regarding forgiveness of sins in Jesus Christ. Thus was the ministration of the New Covenant by the apostles initiated, and the effects continued through the New Testament. The importance of the Pentecostal events may be gauged, too, by the prophecies that had been put on record centuries before. In Psalm 68:18, the "gifts for men" are associated with the resurrection of Jesus and his ascension to the Father; in Joel 2:28-32 the prophesying, signs and wonders through the outpouring of the Spirit are the outstanding events just before the ending of the Mosaic economy — the turning of the sun into darkness and the moon into blood.

A General Gift

Today there are two views of this pentecostal outpouring. The one view sees it as the beginning of a new era. Putting aside the miraculous aspects, which are regarded as only temporary, it is believed that from the day of Pentecost the Holy Spirit gift is received by every believer in Christ at baptism. This is part

of the grace that is by Jesus Christ; part of the gospel. The experience and blessing of the personal presence of the Spirit is regarded as one of the distinctive features of the New Covenant, and contrasts with the Old Covenant, a contrast that, it is said, Paul expresses in 2 Cor. 3:

"So, in contrast to God's giving of the Law at Sinai, which was in relation to sinful men a dispensation of condemnation and death, the New Covenant is described by Paul as 'the dispensation of the Spirit.' Its power to make men live as they should, lies 'not in a written code but in the Spirit; for the written code kills, but the Spirit gives life' (2 Cor. 3:5-9 RSV). The Holy Spirit, given through the gospel, makes possible for us holy and victorious living, springing from the experience of divine grace into which He leads us. It is in the character of the Christian gospel as 'the dispensation of the Spirit' that its supreme glory lies."

The essential of this view is that the Holy Spirit gift was intended for every believer in Christ from the day of Pentecost onward through the centuries.

A Specific Gift

The other view believes that the Holy Spirit gift was a special and limited activity, special to the task of establishing the teaching of the New Covenant; limited to certain men and in time. It is believed that the Holy Spirit gift was given to carry out four tasks.

(1) *The final witness against the Jewish state.* This witness had already developed at the end of Jesus' ministry, as in the long indictment of Matthew 23, and it was the work of the apostles to complete this witness through the Holy Spirit.

"But if I depart, I will send him (the Comforter) unto you. And when he is come, he will reprove the (Jewish) world of sin and righteousness and of judgment: of sin, because they believe not on me; of righteousness because I go to my Father and ye see me no more; of judgment, because the prince of this world (the rulership of the Jewish world) is judged (condemned)" (John 16:7-11).

The early chapters of the Acts record the apostles carrying out this witness against the rulers, and being persecuted for it. They fulfilled the words of Jesus:

"And ye shall be brought before governors and kings for my sake. Take no thought what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh into you" (Matt. 10:18-20).

(2) *The establishing of the new doctrine in Jesus Christ.* The teaching of forgiveness of sins through baptism into the name of Jesus Christ, and the recognition of Mosaic things as but shadows of good things to come, needed the authority and convincing power of the Spirit to satisfy the devout Jews. The Holy Spirit made the apostles infallible teachers:

"But 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 told you" (John 14:26).

The miracles they did gave adequate support to justify their new teaching.

(3) *The preaching of the true God amongst the Gentiles...* The outpouring of the Spirit on those assembled in the house of Cornelius as Peter started speaking is well known. The preaching of Paul amongst the Gentiles is characteristically reported in Acts 14:3:

"Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the Word of his grace, and granted signs and wonders to be done by their hands."

When writing to the Corinthian brethren, Paul speaks of this power among the Gentiles:

"Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds" (2 Cor. 12:12).

The power and wisdom of the Spirit were necessary to bring the truth of the God of Israel to the pagan world. And when ecclesias were established, the Holy Spirit gift was granted for the guidance of the childhood state, as Paul fully explains in 1 Cor. 12. A Spirit-aided eldership was formed in each ecclesia:

"Take heed unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the flock of God" (Acts 20:28).

() *"An earnest of our inheritance"* — So Paul describes the Holy Spirit. It was a foretaste of the future. He puts this more clearly in Hebrews 6:4-6:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come . . ."

So the Holy Spirit gift introduced mortal men to the nature of things to come; it was "an earnest" — a word little used now, meaning a pledge or token of more to come.

In these several ways the Holy Spirit gift accomplished a unique work in the time of the apostles, as they brought into operation the New Covenant, and declared the Old Covenant decaying and ready to vanish away.

The Holy Spirit was needed for the start of this new dispensation, just as the Holy Spirit had been similarly used in the beginning of the Mosaic dispensation. And as this presence of the Holy Spirit had ceased after Moses and Joshua, so we would expect a cessation after the time of the apostles. When the foundation work of a new era had been accomplished, the Spirit power was not needed. Moses used Holy Spirit power to witness against the Egyptian rulers; Holy Spirit power wrought miracles continually amongst Israel in the wilderness, providing them with daily meat and drink; it clothed seventy elders with wisdom and the spirit of prophecy to help Moses in the government of the ecclesia in the wilderness (Num. 11:17,25); it gave wisdom and skill of hand to Bezaleel and Aholiab, for the construction of the tabernacle and furniture (Exod. 35:31); it provided them with an earnest of the powers to come. In both cases, in the time of Moses and in the time of the apostles, there was a definite and limited work to be done, and after the new order of things had been established, the

Spirit gift ceased.

Such is the second view on the Holy Spirit gift of the first century.

The Two Views Examined

The first view which we have already described does not deny the special tasks of the Holy Spirit in the time of the apostles, but makes them relatively unimportant, and makes the main purpose of the Holy Spirit gift the leading of every Christian into holiness of life and giving victory over sin; a gift which, it is claimed, is received now, as in the time of the apostles.

Which of the two views outlined above is the correct one? We give five reasons *against* the correctness of the first view, under the following heads:

1. Believers before Christ were sanctified without the Holy Spirit gift.

2. The scripture attributes sanctification of the working of the Word of God, and not the Holy Spirit gift.

3. The claim that the gift was received by all in the first century is not true.

4. The claim that only the miraculous aspect of the gifts ceased, is not true.

5. A study of Acts 2 proves that the outpouring was limited and special.

1. Believers Before Christ Were Sanctified Without The Holy Spirit Gift

The words "Spirit" and "Holy Spirit" occur frequently in the New Testament, and are often associated with our moral development. Paul writes:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which he that given us" (Rom. 5:5).

And again in ch. 15:13 —

"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."

And Peter declares —

"Seeing ye have purified your souls in obeying the truth through the unfeigned love of the brethren" (I Pet. 1:21).

Now if where "Spirit" and "Holy Spirit" occur we assume this is referring to a Holy Spirit gift to every believer, then indeed in N.T. times it appears that our sanctification and overcoming depend upon the possession of this gift; and this gift is seen as part of the gospel of Jesus Christ, and the glory of the New Covenant.

But such assumptions bring us to a problem. What of the sanctification of believers in Old Testament times? Not having this Holy Spirit gift, their sanctification could not be as complete as those in New Testament times! Or, if one says their sanctification was as complete, how then is the Holy Spirit gift an essential to the New Testament times? For if Old Testament believers could be perfected without the Holy Spirit gift, why could not New Testament believers also be perfected without the Holy Spirit gift? This poses an unanswerable dilemma for those who believe in the present possession of the Holy Spirit gift. Of course, for "christians" in the churches this is not a problem. They will cheerfully say that the standards of righteousness attain-

ed in the time before Christ were inferior to those after. For them, the christian dispensation is of a higher quality than that under the Law and the Prophets. But for brethren and sisters, believing that all the faithful from the beginning are all saved in Jesus Christ, are all partakers of the promises made to Abraham, will all inherit the earth and possess divine nature, will all be part of the 144,000 in whom is no guile and who are faultless before the throne — for us believing the Truth there can be no discrimination between those living before and those after Christ. In fact, the Bible emphasis is on the excellence of those of early times. Certainly they were fully sanctified — and without the possession of the Holy Spirit gift.

Consider the record of three of God's great men:

"Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9).

"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 2:3).

"Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. 26:5).

We know that these men are the towering trees of the kingdom. None would dare say that they were not fully sanctified. They are held out to us by Paul in Hebrews 11 as our examples. God perfected their characters by the power of His Word, and angelic supervision of their lives; and this being so, why should there now be a further essential — the Holy Spirit gift — to accomplish this

sanctification in our lives?

The fact is that all the virtues spoken of by the New Testament writers were known and manifested in Old Testament times. As the wise man said:

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thy ear unto wisdom, and apply thy heart to understanding . . . then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou

understand righteousness, and judgment, and equity; yea, every good path" (Prov. 2:1-9).

"My son, forget not my law; but let thine heart keep my commandments: let not mercy and truth forsake thee: biud them about thy neck; write them upon the table of thine heart" (Prov. 3:1-3).

The process of sanctification in the Old and New Testament is the same, and this destroys the theory that we need the Holy Spirit gift today to lead us into sanctification. A consideration of the believers before the time of Christ reveals a fundamental weakness in the theory.

— G. Pearce (England).

It is intended to consider further reasons in the next issue, God willing.

Do Not Doubt Miracles

Jericho was a mighty city and seemingly impregnable. God, however, decreed its fall, and fell it did — by the most unmilitary operation, as Bro. Roberts once said, that ever took place. Its fall was achieved by miracle. When God wills the doom of a city, high walls and valiant solders are of no avail. The inspired narrative is ridiculed by professors of divinity — whose number is increasing. Let us take care lest we become tainted with their scepticism in regard to miracle. Like Rahab, let us believe God and His Word. Christ endorsed the Bible account.

Atheists And The Bible

In the numerous public debates that I have held with leading Secularists, I have been astonished at the ignorance of Scripture displayed by my opponents. Again and again when I have challenged the accuracy of a quotation, my antagonist has not known in what part of the book to look for it. The Bible, in fact, is, as a rule, never read as a whole. Passages which appear to suit the sceptic's purpose are quoted glibly enough — seldom correctly, however — or they may be marked in the Bible which he employs, but he has learned of the existence of these from other infidel teachers, not from his own study of the volume in which they are found. And if this be true of the Priests and Prophets of Darkness, what can we expect of their disciples? Few infidel homes contain a Bible at all; and those that do have it as an heirloom or an ornament, not for the purpose of reading its pages or studying its contents. Often when opposition has been offered at the close of a lecture, and a passage has been wrongly quoted, I have handed my Bible to the objector, and asked him to read the text in question, when the look of blank astonishment that has come over his face has been perfectly amusing. His general reply is: "Oh, you know it is there!" And when I have replied, as I frequently have had to do: "I know it is not there at all, as you have quoted it." he has looked perfectly dumbfounded!

— G.S.

The Saints versus Satanism

"For yet a while, and the wicked shall not be . . . But the meek shall inherit the earth . . . The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming" (Psa. 37:10-13).

A State Of War

In the eyes of Yahweh, only two classes of people exist upon the earth: The saints, and the seed of the serpent.

The former are the product of the Truth; the latter are satan's progeny, the thinking of the flesh.

Moreover, in accordance with the warning of the Word, these two classes are at war with one another. And this will continue until Christ, the conqueror of sin, grants a final and complete victory at his return.

This is a vital axiom in understanding divine Truth. It is an aspect of Christadelphian belief which was understood and avouched without compromise by our pioneer brethren.

But it is a teaching often played down by this present generation.

Today, too little emphasis is placed upon the state of antagonism which should exist between these two diametrically opposed parties.

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (2 Cor. 6:14-16).

Five is the scriptural number to

express grace and restoration. Therefore, Paul chose to set down five unambiguous parallels by which he might make clear to the Corinthians the way to grace and restoration. There is a need to establish a clear-cut line of demarcation between the seed of the woman and the seed of the serpent, and the apostle's five parallels are explicit. In each case, the positive and negative is clearly incompatible; and that is the absolute conclusion Paul desires us to acknowledge, as we ponder this apostolic counsel.

Before setting down his five parallels, Paul introduced them with a reference to the teaching of the Law: "Be ye not unequally yoked together with unbelievers" — a statement of direct reference to the book of Deuteronomy: "Thou shalt not plough with an ox and an ass together" (22:10). One of these animals was "clean" and the other "unclean," under the terms of the Law.

Consecrated And Separated

The idea of not being "unequally yoked together" with unbelievers, would be clearly established in the mind of the spiritual Israelite:

"I am Yahweh your God, which

have separated you from other people. Ye shall therefore put difference between clean beasts and unclean . . . And ye shall be holy unto me: for I Yahweh am holy, and have severed you from other people, that ye should be mine" (Lev. 20:24-26).

The apostle, whilst quoting directly Old Testament references such as this (See I Pct. 1:-6, etc.) often used their own forms of descriptive language to indicate that these Old Testament principles, which demand separation by God's people from the seed of the serpent, have not been in any sense abrogated with the introduction of the Son of God into the world. James, for example, approved the conclusion of Peter: "God at first did visit the Gentiles, to *take out* of them a people for His name" (Acts 15:14); whilst Paul affirmed that those who remain identified with the seed of the serpent, are "without Christ, aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Christ's own words: "Without me ye can do nothing. If a man abide in me, he is cast forth as a branch, and is withered . . ." (Jn. 15:5-6).

An Israelite was to be "yoked" to the Law of Yahweh, and he was to clearly understand that an unenlightened Gentile could not think or act in conformity with the requirements which the Law demanded. A dedicated Israelite could not, therefore, share a common hope, goal, or purpose with the Gentiles, for the Law demanded consecrated separation.

This aspect of the Truth was distinctly set forth by the apostles,

in the case of such expression as "fellowship . . . communion . . . concord . . . part . . . agreement . . ." Where does the saint of God stand in relation to the Gentile world? He has no basis of unity with the seed of the serpent. "The whole world lieth in wickedness" is John's summary of the *kosmos* in which he dwelt.

Hosts Arrayed Against Us

David, centuries earlier, expressed himself in similar fashion.

Many times in the book of Psalms, he set out, with deep feeling, the contrast between the two seeds:

"Many are the afflictions of the righteous: but Yahweh delivereth him out of them all . . . Evil shall slay the wicked: and they that hate the righteous shall be desolate" (Psa. 34:19-21).

And was not the Lord Jesus — as the true, anti-typical David — aware of the same gulf which made the two seeds utterly incompatible? He described the serpent's offspring as "they that hated me without a cause . . ." He pleaded with his Father: "Let me be delivered from them that hate me . . ." (Psa. 69:4,14).

Men such as David, John, Paul — and, above all, the Lord Jesus Christ — found themselves in complete opposition to the ecclesiastical and civil systems about them. The Truth set up a conflict between sin and righteousness, which motivated two seeds in opposite directions: "Through thy precepts I get understanding: therefore I *hate* every false way" (Psa. 119:104).

Such a situation has ever been in evidence, wherever the two

seeds have been manifested together, in a similar environment.

Paul, deeply aware of the grave dangers confronting the ecclesia at Ephesus, warned that the brethren of that city should remain conscious of the evil influence then rampant which could destroy them. The ecclesia was to remember the state of enmity which must exist between the two seeds. He wrote:

“ . . . Stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with the despotism, the empires, the forces that control and govern this dark world — the spiritual hosts of evil arrayed against us in the heavenly warfare” (Eph. 6:11-12, Wey.).

These searchingly descriptive words provide a clear-cut acknowledgement of the principle of the two seeds, as stated in Eden:

“I will put enmity between thee (serpent) and the woman, and between thy seed and her seed . . .” (Gen. 3:15).
Two Witnesses — And A Third Party

In treating with the “two witnesses” of the Apocalypse, Brother Thomas wrote:

“But there is a third party, which, although it has the deep-rooted enmity of truth against every form of Satanism in Church and State, Papal and Protestant; and wishes success to the Two Witnesses in their war with civil and ecclesiastical tyranny, yet it is distinct from them both. It is that party described by the apostle in the passage above quoted. It is composed of the saints of God in the highest sense of the word. It is the One Body of Christ, having the one faith, the one hope, one Lord, one spirit, one baptism, and one God and Father. It is styled “the holy city” in the Apocalypse; and is trodden under foot of the gentiles for forty-two months of years, till the Ancient of Days appears. It is by this class that “the faith once for all delivered to the

saints” is preserved from being entirely lost. In the twelfth of Revelation they are termed ‘the remnant of the woman’s seed, who keep the commandments of God, and have the testimony of Jesus Christ’. They are the people who believe the gospel of the kingdom of God and the things of Christ’s name as set forth in ‘the law and the testimony’; for ‘the testimony of Jesus is the spirit of the prophecy’. They are also an immersed people; for they keep the commandments of God as well as believe His word. It is their mission to ‘contend earnestly for the faith’. Hence they come into collision with all parties; being antagonistic to ‘every high thought that exalts itself against the knowledge of God’.” (Elpis Israel, p.342).

How well these words reflect the vigor of conviction which burned so brightly in the hearts of pioneer Christadelphians. Their fervent zeal for divine Truth was manifested in an unyielding policy of single-minded loyalty to the things of Yahweh.

Is such an uncompromising ardour for Truth so readily discernible in the Brotherhood in this present generation?

The words quoted above are worthy of the closest examination. The “third party” — the true saints of God — exhibit a “deep rooted enmity of truth against every form of Satanism in Church and State, Papal and Protestant.” Alas, if only it were possible to joy in humble thanksgiving that such a stand remains eloquently expressed and openly exhibited within our Community today! But such is not the present state of affairs. Not only have many been dissuaded from that original position, but forces are strongly at work within our Community at the

present time to suppress such loyalties to Truth and to constrain brethren towards liberal and truth-nullifying attitudes.

Appeal For Truth

There is to exist a class of people upon the earth who do not desire, by a process of mutual concession, a settlement of differences with the forces of evil; however such might be manifested, whether in doctrine of practice.

Such a class cherish Truth, and refuse to renounce it — under any pretext whatsoever. Through them “the faith, once for all delivered to the saints,” the truth concerning the “one faith, one hope, one Lord, one spirit, one baptism, and one God and Father,” is preserved from being entirely lost. Brother Thomas, in making his appeal for purity of Truth, reminded readers that faithful saints are described in the Scriptures as “the remnant of the woman’s seed, who *keep the commandments* of God, and have the testimony of Jesus Christ.” They are those who are prepared to “contend earnestly for the faith.”

How will we respond to the demands which the word of Truth makes upon us?

If need be, wrote Brother Thomas, the servants of God who prize His word and His integrity, will “come into collision with all parties.” Why? Because the word has implanted into them a state of being “antagonistic to every high thought that exalts itself against the knowledge of God.” In other words, an awareness of the enmity which has existed between

the two seeds since the days of Eden will be instrumental in engendering a spirit of wholehearted dedication to the cause of Yahweh.

Truth Must Be Preserved

Paul exhorted the Corinthians to appreciate more fully the exclusiveness of their calling (2 Cor. 6). He besought them to preserve themselves from the contamination of the flesh through serpent-influences permeating their defences. Such incompatible terms as “light and darkness”, “righteousness and unrighteousness”, make the position unmistakably clear. And throughout these few verses it is evident that the mind of the apostle continued to work around the basic starting point of his argument: the Law. “Be ye not unequally yoked together with unbelievers.” For, his final thought, like the first, is taken from the Law: “Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing . . .”

“Be ye separate” should remind Paul’s readers of the point made in Leviticus, twice stated:

“I am Yahweh your God, which have separated you from other people . . . And ye shall be holy . . . for I have severed (the same word as ‘separated’) you from other people, that ye should be mine . . .”

Then follows the apostolic instruction: “and touch not the unclean thing.” This appears to be a clear allusion to another passage in Leviticus, dealing with the same question of clean and unclean animals:

“Of their flesh shall ye not eat, and their carcase shall ye not touch; they

are unclean to you" (Lev. 11:8).

An Israelite who touched anything unclean under the Law, was guilty of sin. Is it any wonder, then, that the man of the spirit declares: "Through they precepts I get understanding; therefore I hate every false way!" (Psa. 119:104).

The saints versus satanism is a long drawn-out warfare, which will not conclude until those who have stood firmly by the principles of Truth are relieved from their struggle either by death, or by the advent of their King.

Satanism Within The Ecclesia

But what transpires when the defences are lowered within the Ecclesias? When the philosophies and practices of a corrupt Gentile world are allowed to gain a foothold within the household of Christ?

The principles do not change, because divine Truth does not change. Christ's summary of conditions within one of the Ecclesias at Philadelphia provides an authentic example of what may actually occur.

There were two Ecclesias in Philadelphia (Rev. 3:9). But one of the Ecclesias was indicted by Christ. They claimed to be "Jews" but were "not.". Their claim could not be substantiated in view of what Christ observed in

that Ecclesia. What was happening within that Ecclesia? They held meetings. They broke bread. They spoke of Jesus. They gave Public Addresses. They contributed money to the work of "the Truth."

What, then, was wrong?

Truth had not prevailed. Purveyors of error were in ascendancy in that Ecclesia.

There were two Ecclesias in Philadelphia. But one was, in reality, the "synagogue of satan." They had, in fact, sold their birth-right for a mess of pottage. They had exchanged Truth for error — and therefore, in spite of their claims to the contrary, had become an extension of the seed of the serpent.

Where will Ecclesias stand today when faced with vital issues of choosing between saintship or satanism?

It is a question which every Ecclesia must decide for itself.

But only those who make the right decision will have truly answered the call: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

— J.U. (Perth, W.A.).

Courage And Determination

Some brethren cannot stand a bold exposure of the unfaithfulness of Christendom. It was of such that Bro. Thomas wrote: "Their faith and comprehension of the Truth is so faint and feeble that they cannot discern the broad distinctive line, or great gulf rather, that divides Immanuel's ground from Satan's. They have too great a sympathy for the flesh."

GOLIATH

The Challenge

The Psalms, eloquent with meaning, are not only in so many cases a record of things to come, but also by their very emphasis of the events from which they sprang (and which themselves were prophetic), point to the glory of the Divine Age. This dual aspect of prophecy is nowhere more strikingly presented than in the narrative of David's overthrow of the giant Goliath.

Intermingled with these forecasts of spiritual joy, are expressions of praise and thanks for the many deliverances which Yahweh gave His anointed. Maybe, in after years, when the quiet days in Jerusalem rewarded his work and zeal for the mighty God of Israel, David felt the Divine urge and wrote those exquisite, prophetic songs which have comforted the hearts of so many ever since:

*"He shall wound the heads over many countries;
He shall drink of the brook in the way,
Therefore he shall lift up the head"
(Ps. 110:7).*

It was all prophetic, of course; but what of the events which gave them utterance? What were David's thoughts and emotions as he clambered across the brook, and stalked the champion of Gath for a favourable moment to sling the fatal stone without it being

intercepted by the covering shield?

*"Through Elohim we shall do valiantly,
For He it is that treadeth down our enemies" (Ps. 60:12).*

David met the lying bigotry of his foe with the calm, self-possessed earnestness of one who knew his place in the Lord's service. Youthful, ruddy and of a fair complexion, David appeared to Goliath as a mere plaything for Israel to send against him. And many in Israel appeared to share the same thought.

"Am I a dog that thou comest to me with staves? Come to me and I will give thy flesh unto the fowls of the air and to the beasts of the field."

David's confidence was in the things he knew. Instead of the untried and unproved, he chose the sling and the stone: a weapon of deadly precision in his skilled hands. He put off the proffered gift of Saul's brazen armour (that armour which failed to save the King on Gilboa's stricken field), and kept instead the simple device which had so often saved his father's sheep. The more showy and popular arms of human wit he declined. He wrought as to the Lord and not to man, meeting the champion's boasts and curses with spiritual weapons. David was in nothing terrified by this eleven-foot adversary, but was enabled to stand against his wiles.

Goliath was the chosen repre-

representative of Israel's enemies. Though no Philistine himself, he championed the cause of this remnant of the Peoples of the Sea, which, after failing to seize the Egyptian delta some three centuries before, settled in the fine fertile tract of the five-city confederacy. Here they developed in to a strong military power, which in the times of the Judges harassed Israel. Israel faced an implacable foe, a formidable array of veteran infantry and chariot troops. This was the background to the contest with Goliath. Right down to the day that David wrested victory from them, the Philistines showed by their campaigns to have been a well organised and socially developed people.

Type And Antitype

Gath was the native place of Goliath. And on the field of Ephesdammin (*The Boundary of Blood Drops*) hard by the city, David unaided save by God, "trode the winepress alone," and overthrew his people's enemies. He thus typified his greater Son who is now almost due to appear on another and vaster field of conflict, and to reduce for ever to a heap and confusion the foes of Yahweh (Isa. 63:3; Rev. 19:15). For the name Gath means a winepress, and the importance of the victory to Israel is obvious when it is remembered that Goliath was no mere country lout put up for his size to do battle. He was panoplied in all the armourer's art of those days, and must have presented a terrifying figure, having been, as Saul said, "a man of war from his youth." He was a

professional soldier in the service of this powerful, highly civilised nation of traders who held the market routes which ran through Palestine and connected Egyptian commerce with the great nations in the Euphrates valley.

David met a challenge ruthless and cruel. It was a struggle to the death as his choice of missiles shows: five stones, one for each city of the Philistine confederacy. The contest was between truth and falsehood, between Yahweh and Dagon. Israel had reached one of those crucial moments of its history. It must win — or perish. The moment was of God; and God provided the man. And the stone flashing into the skull of Goliath proved the giant's boast a mere empty threat in a Divinely controlled situation. Goliath was a soothsayer, a liar:

"Thou comest to me," cried David, "with a sword, and with a spear, and with a shield; but I come to thee in the Name of Yahweh of Armies of Mighty Ones of Israel, whom thou hast defied" (1 Sam. 17:45).

Both action and words were prophetic. Assuredly as Goliath fell a sprawled heap on the plain separating the two armies, even so will Christ crush and grind to powder that proud, lying, boastful civilisation upon which he will fall (Luke 20:18; Dan. 2:44). In that day of Yahweh, he will constitute with all his saints the Yahweh Elohim of the Armies of Israel.

It is of interest to note that here the stone crashes into the head of the giant, whereas in the parallel vision in Daniel, it strikes the Babylonian Image on the feet. The logical presentiment of these

two illustrations of the same events is harmonised when it is remembered that the prophet's record is mainly historical, whereas the version in Samuel combines that aspect with a profound doctrinal significance. The Babylonian civilisation is to be reduced to heaps (Jer. 51:37), a fate seen in the end of the original city, which itself is a guarantee of the destiny of that which is symbolised, the latter-day kingdoms of men.

Christ is not only the Stone King to utterly annihilate the lying and boastful institutions of men, to destroy their carnal confidence and the greatness of their civilisation; he is also the seed of the woman with the Divine mission to crush the serpent's head. Hence, in this Davidic prophecy, the stone "smote the giant in the forehead," and Goliath "fell upon his face to the ground."

David slung only one stone. The writer to the Hebrews says of Jesus, "now *once* in the end of world hath he appeared to put away sin" (Ch. 9:26). Also, as Peter says (1 Eph. 3:18), "Christ hath once suffered." That one life which began in the caravan-serial in the city of David and ended on Calvary, was sufficient in the Divine purpose to send satan reeling out of the political heavens (Luke 10:18). In these records, the dry historical details come to life in living analogy in the doctrinal truths entwined in the Divine purpose. Indeed, these historical details and the doctrinal truths are indissolubly allied. "There is *none* other Name under heaven," asserts Peter (Acts

4:10-12); thus harmonising Scripture historically and prophetically with the personality of Jesus the Anointed, the Stone King who becomes the head of the corner.

The Destroying Might Of Divine Vengeance

And so God, working through the instrumentality of David, effected His purpose then to deliver Israel, and to set on record through word and deed His unalterable design:

"This day," said the shepherd of Bethlehem, "will Yahweh deliver thee into mine hand; and I will smite thee and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is Elohim in Israel."

The slaughtered hosts of Gath and its sister-cities fulfilled David's words; but there is an even yet greater day to come, when the fowls of the air will be invited to the supper of the great God" (Rev. 19:17).

In *The Ways Of Providence* (Ch. 12), Brother Roberts wrote:

"Where men despise the goodness of God or arrogantly make use of the powers bestowed upon them, sooner or later God may work against them and impel them into courses that will bring about their own destruction."

The life and experience of David were no lying oracle, but an emphatic declaration of the Truth of Yahweh of Israel, and are satisfied in the appearing of His Son, Jesus the Christ, the "living stone, disallowed indeed of men, but chosen of God and precious" (1 Pet. 2).

When it is understood that the name Goliath can be translated

a heap or a soothsayer, the exquisite meanings of these events are seen at once. Soothsaying is a fraudulent misrepresentation. The soothsaying kingdoms of men become literal heaps in the day of Christ. He will take their head from them and utterly destroy their armies. The promise to Israel is that "their enemies shall be found liars" unto them, that "the tokens of liars" shall be frustrated, and that their witchcrafts shall be cut off out of their land and they shall "have no more soothsayers" (Deut. 33:29; Isa. 44:25; Mic. 5:12). It is deeply significant that in His last message, Jesus bracketed "sorcerers and liars" in the destruction of the second death (Rev. 21:8). History is one long preparation for the Kingdom of God; and in that record Goliath stands a divinely placed symbol of what Brother Roberts has called the pretty prosperity of the present order (*Seasons of Comfort*, p.49). Men swagger in intoxicated fascination of their works, and like the Champion of Gath boast in their pride. The fall of Goliath is prophetic — the dramatisation of future events in which David's greater son takes the leading role. Then, "the nations freed from the dominion of thieves and robbers and enlightened in the truth . . . will be permitted to enter into the covenant of the Most Holy, and thus to be joined to Yahweh, and to become His people in fellowship with Israel" (*Eureka*, vol. 3, ch. 15, sec. 10).

A soothsayer is a liar; that is the craft of his profession. Goliath prophesied the destruction of

David, but was destroyed himself. Israel exalts in victory, and her maidens sing the glories of *Doved*, "the beloved." Throughout the diaspora the cry has been, Destroy Israel! But the message of the prophets show that in the end the enemies of Israel are taken in the very net they themselves have set as a snare (Ps. 35:8). And in that day the true virgins of the house of Israel will sing the mighty song of praise to their Saviour (Rev. 15:3).

David's Song Of Triumph

In the Septuagint version, Psalm 144 is entitled *against Goliath*. It expresses many beautiful thoughts applicable to this episode in David's life. The sweet singer recounts the vanity of man, and sets the contrast in the salvation of the God of Israel. That version closes the Psalter with a composition (No. 151) which, while following the facts of the story, yet somehow lack in their detail that ring of sincerity and inspiration so powerfully present in all Biblical records.

Man's days, says David, are as a shadow that passes away. Perhaps the allusion here (Psalm 144) is to the forty days of empty strutting of the Philistine braggart in defiance of the armies of Israel. If so, again the note of prophecy carries forward to the time when Yahweh, in accordance with the corresponding time-period in the Exodus, will show a marvellous and signal deliverance in which the nations in the latter days shall be utterly confounded (Mic. 5:7). It is very suggestive that the overthrow of Goliath did not take

place until the fortieth day. This points to the work of the Lord Jesus, who effects a similar overthrow at the end of the forty day year-period, of which David's exploits were typical.

Christ is conspicuously foreshadowed in these events. As David joined his brethren in the army, the host "shouted for the battle." Now in Numbers 23:21, God placed a message in the mouth of Balaam. The soothsayer is divinely constrained to tell the king of Moab the truth — that in the camp of Israel "there is the shout of a King." The picture of this king is likewise given in Revelation 5, and it also tells of the shout (or song) of those who have been made kings and princes to reign for ever upon the earth. These constitute the "Elohim of the Armies of Israel," and are again depicted in Revelation 19, where the heavenly host follow the King sitting upon the white horse. It is emblematic of the King foreshadowed to Balak.

An Analogy Of The Future

In this showing forth in prophecy of matters which form a mere human viewpoint appear to be entirely natural political affairs, God declares His eternal purpose with the nations. The innate evil in the world, the capricious willfulness of human action, the lust for power and glory, are just mere tools in the divine hand for the execution of His purpose. "Some trust in chariots and some in horses," wrote David, "but we will remember the Name of Yahweh our Elohim" (Ps. 20). David recognised this unalterable purpose;

Christ made it the first petition in his pattern prayer. But besides the political, it must always be observed that these events involve a deep spiritual significance. Goliath championed those who opposed the God of Israel. Now in those days, the heathen nations in Palestine worshipped Sar-rabu (meaning *the great king*), a god originally from Sumerian culture, and one who bore the blasphemous title *king of heaven*. Cuneiform records say that he was the champion of the gods. Hence Goliath's impious forty days' strutting and hurling defiance at the God of Israel, assumes a deeper meaning than the record carries upon the face of it. The contest foreshadows the final exaltation of the Name of Yahweh and the extinction of every fleshly hero.

At this point, it is interesting to note that Balaam was slain in the campaigns recorded in Joshua (Ch. 13:22). All is thus analogous of Jesus, the El-Gibbor of Isaiah's vision (Ch. 9:6); and the destroyer of the sinners from off the face of the earth (Ps. 101:8). Confirmatory evidences are drawn from the burden of Babylon: "Behold the day of the Lord cometh cruel with wrath and fierce anger to lay the land desolate, and He shall destroy the sinners thereof out of it." Next, the prophet tells how "the stars of heaven and the constellations thereof shall not give their light." As Goliath, the star of the Philistine heavens, fell in the midst of his boasting, even so in the greater day of which it is an eloquent type, God will "punish the world for their evil, and the wicked for their iniquity." He

"will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible" (Isa. 13).

Peter at Pentecost referred to this very same era of the Lord's indignation: "the sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come." The champion's destruction removed a threat from Israel. Even so, in its latter day counterpart, when Christ triumphs, whosoever shall call on the Name of Yahweh shall be saved (Acts 2). Goliath was representative of the civil and religious order of his day. Christ, in his impact upon the nations as the Stone of Israel, likewise is to destroy both the secular arm and the ecclesial superstitions that now curse the world. This fine golden thread of the divine purpose running in analogy through the Davidic narrative, leads to the crisis in which the enemies of Jesus are broken before his footstool (Ps. 110; Exod. 15:6).

The overthrow of the nations runs as a persistent foreboding through all prophecy, whether spoken or enacted in the drama of human society as reflected in Scripture. David's words are linked with the prediction of his own actions: combined, they constitute the shadows of coming events. In Ps. 68 occurs a passage of conspicuous revelency. "But Elohim shall smite through the head of his enemies." Elsewhere is reflected the same idea, "he shall fill the places with dead bodies. He shall wound the Heads over many countries." This is decisive.

It is very easy to follow this train of thought through the entire narrative. From the moment of David's triumph, the Alien armies of the confederacy broke into headlong rout, fleeing in terror among the foothills marking the frontier between Judea and Philistia. The stretch of rough country was called Ephes-Dammin, an ominous name, the *boundary of blood*. Israel, in hot pursuit, must have taken a ghastly toll, a stern reminder of the still more terrible exploit of the Greater Son of David who is yet to plead with fire and sword, and the slain shall be many (Isaiah 66:16). That is the day of which Zephaniah sings:

"Shout, O Israel: be glad and rejoice with all the heart. The Lord hath cast out thine enemies, the King of Israel, even Yahweh, in in the midst of thee: thou shalt not see evil any more" (Chapt. 3).

This same area is within the coming field of Armageddon.

So from a past which the world dismisses as myth, and the higher critic riddles with contempt at what he styles "inconsistency," Yahweh yet speaks to His people. The surety of the future is guaranteed by a Divinely controlled past made to speak of events to happen a millennia later. Nathan was directed by God to call Bathsheba's child Jedidiah, a name meaning "that Yah was a friend" to this son of David, a foreshadowing of an even greater relationship which was to eventuate in the appearance of Jesus "this is my beloved Son" (Mark 9:7). The subsequent change of this name to that of Solomon is therefore profoundly significant. The name is

found in very old Semitic records, and was the name of the "God of Peace." It is true David did ultimately sit at rest within the walls of his new capital, Jerusalem; but the entire idea of peace, when he had rest from his enemies on every side, is emblematic of the great grandeur and unprecedented splendour of the Divine Age.

Fear And Rejoicing In Israel

This line of thought brings the focus of Prophecy to events even now impending in the earth. The narrative teems with points of profound interest. First of all, how did these things re-act on Israel of those days? It is quite obvious that a terrible fear gripped the whole nation. Goliath thundered his challenge across the intervening valley: "I defy the armies of Israel this day." And Saul and all Israel were greatly afraid. This terrible shadow had hung over Israel ever since the days of the Judges. That was the background of the crisis.

Goliath represented the oppressor. He was of the race Rephaim, of whom a scattered remnant took refuge with the Philistines after their defeat and almost extermination by the Ammonites (Deut. 2:20-21; 2 Sam. 21:22). The great caves near Gath are the reputed old habitations of these giants. There is no mistaking the reality of the events; there is equally no mistaking the things

they portend.

Israel is mustered in the land today. There is a cry among them — at the moment, maybe a confused clamour. But already there is a rising, fierce demand for arms to strengthen the people, for the leaders in Israel see the dangers that threaten. The crisis darkens; enemies gather on every side. The tenseness of the situation is shown in the public uneasiness which prevails.

Thus, fear stalks in the Holy Land. Perplexity, too, for many can see the things that are coming on the earth. Insecurity is a dark shadow overhanging all, from Dan to Beersheba. It is a fear, not of the Arabs, but of Russia. The terrible events of Zechariah 14 are even now taking shape on the political horizon over the resurrected bones of the Israelitish nation.

It is the decision of the Lord God Almighty. Soon the greater Son of David will appear to take up the challenge. Soon, Israel will shout for the battle, for the Deliverer will be in their camp. "Yahweh will rise up unto David a righteous branch, and a King shall reign and prosper, and he shall be called 'Yahweh our Righteousness'" (Jer. 23:5-6). And Yahweh will cover his head in the day of battle (Ps. 147:8). For then there will again be "the shout of a King in Israel."

— H.D.

Our Contemporaries

We know not who are who. We must leave that to the Judge of all the earth. Who will do right. We must, in the dullness and bitterness of the time, do our duty, even unto kindness to the unthankful and the evil, in the full prospect of that day when, if we thus sow to the Spirit, we shall reap life everlasting and everlasting joy.

(R.R.).

Correspondence

Encouraged At A Difficult Time.

"It am writing to you because of the help, comfort and encouragement to carry on in the Truth, against all odds, which your compiled book, *Letters to The Effect Of God In Time Of Trouble*, has given me. A young brother, who was very "taken" with the 'Marriage of the Lamb', passed the book on to me that I could read it, and I went on to read the chapters which help the depressed . . . somehow your letter and the way Brother Roberts expresses himself, were just the right combination to get through to me at that moment, when I needed it. I realise how quick people are to criticize and accuse, but how slow to appreciate and let known their gratitude, so I thought I would let you know that there are many here who appreciate so much all the work being done."

— (Sis. S. T., New Zealand).

An Appeal For Unity.

"Having read your editorial for August, *Unity In Australia*, I hasten to add my voice in support for your proposals for unity amongst the Brotherhood. Every brother and sister who cares for the things of God is watching with anxious heart, the developing crisis that threatens to divide the ecclesia in this country. None desire it [to happen]. Yet they share diverse views as to how to best preserve the unity of the household in Australia.

"Some believe that the issue will 'die out' if it is left alone, and thus obviate the necessity for any action at all. This is a vain hope. Wherever do we read in the divine history book that error 'dies out' because it is left alone! To the contrary, the reverse has ever been the case.

"Others maintain that there is no problem whatever. They feel that there are merely matters of 'minor disagreement'. I am convinced that such brethren do more for disunity than they may realise, unless they quickly see the issue for what it really is, and act to implement our basis of

fellowship before it is too late. To cry 'peace' when there is no peace, is like daubing the wall of a leprous house with 'untempered mortar' (Ezek. 13:10). Covering the fretting condition of the wall will not save the house. What is urgently needed is the removal of the bricks too badly affected for reclamation before they in turn ruin what is left in the building (Lev. 14:38-42). Already the condition in some areas has reached to the foundation, making 'shipwreck of the faith'.

"As you correctly state in your editorial, what is necessary is that brethren implement the terms of our basis of fellowship with 'faith' and 'courage'. May I add another virtue that is going to be necessary if these will be implemented: humility! It seems to me that ancient antipathy over matters not fundamental are proving a stumbling block of pride against the possibility of brethren in agreement on fundamentals uniting together in a cause really worth fighting for. If 'Jesus Christ and him crucified' is not enough to constrain us to forget differences of relative minor importance, then I despair of the situation.

"May I make an appeal to all brethren to make a realistic appraisal of the situation, and in the light of those facts that you have already listed in the editorial, observe that there is a desperate situation requiring urgent correction. To do otherwise will be spiritual suicide. Let us heed the warning sounded so many years ago, but terribly relevant today:

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace: when there is no peace" (Jer. 6:14).

"In making this appeal we do not ask that everyone under suspicion be rejected as a heretic, but that those glaring departures from sound doctrine be dealt with forthwith. When these causes of division are removed, then we can begin to clear up uncertainties in the minds of those sadly affected by error.

"Surely the lesson of history must impress us with the fearful consequences of procrastination and compromise. Why is that so much love and toleration is shown to one whose views are so far astray from the truth, and who refuses to be corrected, when in the interim he leaves behind him a trail of shattered faith, broken hearts, and divided ecclesias! Just how long are faithful brethren going to stand by and do nothing when they see the 'grievous wolves' moving unhindered among the flock? Ecclesias have been asked to exercise 'brotherly restraint' and to await for a 'reasonable settlement' when these discussions have been going on for six years! In that time the controversy has widened, and now involves many brethren and sisters, many of them ignorant of the real issue and who go to bed at night to shed tears of misery.

"But when these things are pointed out, we are accused of 'extremism', and blame is laid at our feet. Surely, the fault lies not with those who point to error, but with those who propound it, and their companions who encourage them by their continued toleration. Remember the sad history during the

reign of foolish Ahab, who permitted 'that woman Jezebel' to infiltrate into Israel with her pernicious teaching. Who did the people blame for that? Of course, Elijah! 'Art thou he who troubleth Israel?' (1 Kings 18:17).

"His answer:

"I have not troubled Israel; but thou and thy Father's house . . ." (v.18).

"How much bloodshed would have been avoided if only they had learnt the lesson of Mt. Carmel. How shall we escape if we neglect the warning of the Lord: Rev. 2:20.

The time is long overdue to implement the terms of our Unity agreement. Faith without works is dead, and so is a Statement of Faith without the determined resolution to see that it is carried out in practice.

"Whilst I regret the need to occupy space in your magazine with negative material, I hope that truth will prevail, and the courage will come to do valiantly for the Truth, so that when purity is established, we can immerse ourselves in the delightful task of expounding the positive powers of the Living Word."

— Bro. J. Martin (S.A.).

Evidence Of Separation?

Many weary of the restrictions of the Truth and give in. Under the influence of evil counsels they are found smoking where from a desire for holiness they had given it up; reading novels, where they had turned away from all forms of spiritual enervation; attending theatres, where they had separated themselves from the pollutions of the world, and generally doing things "they never thought they could have done."

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Warning Signs Abroad!

We entreat our brethren not to slumber at this eventful time, nor be blind to the signs that are gathering around us. There is imminent danger now. Great and terrible as the day of the Lord will be, it will come as a snare on all the world. The believer is faithfully warned by his Lord not to be caught in the snare. Let us heed His counsel and awake to righteousness — gird on anew the whole armour of truth, and work faithfully for our own and the salvation of others, during the short period that may be allotted to us for this work of grace.

FROM EAST TO WEST

Our El Al plane from South Africa stopped briefly at Nairoubi to take on passengers. As we alighted for the 30 minutes' stop-over, local troops, armed with tommy-guns, stood on guard around the plane. This, obviously, was protection against terrorist activities. The determined expressions they wore indicated that should any trouble arise they would probably shoot first and talk afterwards.

Meanwhile, we were conveyed by bus to the terminal, but were not allowed to leave it. There was an air of tension apparent and a sense of relief when our plane was loaded and made ready to leave.

Certainly the passengers shared that sense of relief at being back on the plane.

It was now crowded with tourists, among them being a large company of Americans who were about to tour Israel after visiting parts of Africa. They were very excited at the prospect, and filled the plane with a medley of noise as they spoke one to the other at the top of their voices.

We found Israel a hive of activity, and upon the crest of a wave as far as tourism is concerned. All hotels are booked to capacity, and over 100,000 visitors are expected during July. We took a taxi from Tel Aviv to Jerusalem, passing by the valley of Ajalon where Joshua completed the rout of the confederacy of kings who opposed the Gibeonites (Josh. 10:12), and onwards up the winding road to Jerusalem. With us in the taxi were a South African couple who were building a flat in Jerusalem, and hoped to migrate there. He was a reporter on the *Johannesburg Mail*, but hoped to do freelance reporting in the Middle East. "Jerusalem is the centre of world news today," he declared, "and I like to be on the spot to report it."

The other passenger was a young

Jew, whose beard indicated that he was a "religious" Jew. He was returning to his family for a short visit, and the taxi ultimately dropped him at his place of abode.

Jerusalem was busy with tourists. Among the guests at the Pilgrim's Palace, where we stayed, was a large company of Nigerians, who were returning home from a visit to Rome via the Holy City. They mingled with other visitors from all parts of the world, intent upon seeing as much as possible of this, the most interesting city of the world. Even today, Jerusalem draws all people to its fold. We took the opportunity of taking a bus tour of historic Jerusalem to compare it with those we have conducted, and afterwards of exploring the city for ourselves, in search of new ideas for the proposed visit scheduled for next year.

In Tel Aviv we did likewise, calling upon Peltours Ltd. to personally discuss details of the proposed 1972 tour with these people.

We were domiciled in the ancient city of Joppa, the place from whence Jonah tried to evade the duty of proclaiming the Truth to Gentiles, and where, later, Peter met the messengers of Cornelius, who became the first Gentile convert. That evening, in search of a meal, we were directed to a restaurant that proved to be a rendezvous for Arabs. It was tucked away in a narrow, dark street, and looked far from prepossessing on the outside. Inside, it was open to the sky, with tables dimly lit, and with dark-visaged Arabs waiting thereon. Strange food was placed before us, but we found it was beautifully prepared, and delightful to the taste.

To Greece

Our plane flew us to Athens in Greece. We looked down upon the city stretching away in the distance,

with the Acropolis standing boldly up in the centre. Here, also, we interviewed people who may be of help to us regarding the proposed tour for 1972 (God willing). We also visited some of the sights of the city: the ruins of temples and theatres that dot the city. It was a particular thrill to stand again on Mars Hill and recall the words of Paul. Immediately above us was the Acropolis (meaning *The Top of the City*) upon which stands the ruins of the Parthenon and other Temples. The Parthenon was dedicated to the goddess Athena, the goddess of Wisdom and War. Mars Hill, or the Areopagus (the *Hill of Ares*, the god of war), is a rocky knoll, used in Paul's times as an open air court. When he stood up and declared: "The Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath, and all things" (Acts 17:24-25), he must have been conscious of the frowning Temples above, and the statues to the gods that cluttered the city in every direction. He flung the gauntlet of wisdom and war in the face of Athena, and set before her devotees a more excellent way.

We also took a bus trip to Corinth. This, too, was packed with interest. On our way we visited a church at Daphni. It is celebrated for its wall and ceiling mosaics which illustrate Bible stories, or legends introduced by a corrupt Christianity. One such mosaic depicts the legend of angels announcing the impending birth of the virgin Mary to her parents.

I was idly listening to the patter of the guide and observing the gaping interest of the group of tourists, when I was startled to hear one of them ask from where the story was derived. Taken aback, the guide replied: "From the Bible." "What part of the Bible?" pursued the tourist, a woman. "The New Testament, of course," replied several other tourists. I thought it time to enter the debate. "I have read the Bible carefully," I declared, "but have never found that story in it. Show it to me in the Bible and I will give you a new one."

The guide (also a woman), now completely out of her depth, hurriedly drew us into another part of the church to divert attention to some other feature of architecture.

As I was listening and observing, I heard a voice in my ear: "Do you believe the Bible?" It was the woman who had caused the interruption. I told her that I did, and explained something of our beliefs.

Next we stopped at the site of ancient Elcusus: a beautiful place, from whence can be seen the island of Salamis standing boldly out of the blue waters of the Aegean Sea. The guide commenced to tell the story of the place, the ancient mysteries associated with the pagan worship, the temples that were devoted to pagan gods, and the historic clash between Persians and Greeks that took place at Salamis.

But again, I was interrupted in my contemplation of the site. Again I heard a voice asking me for further information about the Bible. It was the woman, who was now deeply interested in our beliefs. I therefore took her apart, and explained more in detail some of the things we believed, suggesting that if she were interested, she should write her name on a piece of paper for me, and I would send her literature. She did so, and proved to be an American woman at present resident in Pakistan. Arrangements have been made to forward her literature.

The road along the Isthmus to Corinth is very lovely, skirting the Ocean. It is undulating country, and as we moved swiftly and comfortably along in the bus, my mind went to Paul who walked along the same route from Athens to Corinth to proclaim the Gospel message. Travel was much slower then, but how much more did those men of faith accomplish!

Corinth is situated about 1½ miles south of the Isthmus, and in Paul's day had two ports connecting it with the east and west: Cenchrea and Lechaemo. Today, the Corinthian Canal links these two places, so that ships can sail directly through from the Aegean to the Mediterranean Sea. In ancient times, ships were sometimes conveyed from one port to the other

by land.

Corinth is situated on a glorious plain at the foot of mountains, with the blue water of the ocean in front. A lovely climate, a fertile countryside, and, in Paul's day, an active market, made it an extremely busy and wealthy city. It was given to pleasure and licentiousness, both of which were helped by the geographical environment of the site. We visited the ruins of the ancient city, including the Bema, or Judgment Seat in the Market Place, where the Roman proconsul sat in state to give decisions for matters that came up before him for judgment. It was to this spot that the Jews brought Paul and accused him before Gallio. Without giving Paul opportunity to defend himself, Gallio ignominiously dismissed the whole case as too trivial for his concern. Then the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat, but Gallio ignored this also.

And now, in the passage of time, we stood there, with many other tourists, hearkening to the guide and observing the site of this dramatic incident in the preaching of the gospel. The Corinthian Ecclesia was established through the efforts of Paul; an ecclesia that gave him great concern, but for whose wayward sons he had the greatest affection (2 Cor. 7:3). The ecclesia has long since ceased; the lampstand has flickered out. But Paul's wonderful work still bears fruit in Ecclesias that have been established and strengthened by the same words that he wrote to establish and to strengthen those of nineteen hundred years ago.

We wandered through the ancient market place, along the one time streets of the city edged with the ruins of the dwelling-places and temples that stood there in the days of the Apostles. We looked with curiosity and interest at the contents of glass cases in the Corinthian museum, and were impressed with the beauty of the pottery and statuary of ancient Corinth.

To be on the site, to wander among the ruins, to observe the beauty of the landscape, to think of the past certainly helped us to visualise the labours

of the beloved Apostle, who was so dedicated to the truth, and whose work and influence lingers long to this present time.

In England

The few hours that we spent in Britain were fully occupied in a variety of duties. We called on the Christadelphian Office to discuss publishing and other matters, and to enjoy a most helpful discussion on Ecclesial problems with Brethren Nicholls and Marshall. We found that an entirely false conception of the Truth in Australia has gained currency throughout the Ecclesial world, due to the circulation of *The Believer*. We are appalled at the extent to which some brethren will extend themselves to blacken the reputation of others. We experienced the embarrassment in England of having a brother, who has scandalised our name and work in the pages of *The Believer*, attend a meeting at which we spoke, and with hearty manner, and pleasant smile, extend a warm handclasp, and greet us in the Name of the Lord.

Surely, fellowship means much more than that; surely a handclasp is hypocritical under such circumstances.

This occurred at a meeting convened for the only evening we were in the Birmingham area. A splendid and enthusiastic audience filled the Suffolk Street Ecclesial Hall, to hearken to a talk entitled: "*Christ's Message To This Generation*." We based it upon Bible prophecy and the writings of the pioneers, drawing upon our experiences in travel to illustrate fulfilling Bible prophecy.

Our stay in Britain was brief but pleasant; and as is invariably the case when we visit that country, we came away stimulated and encouraged in the work of the Truth. The warmth of fellowship that we experienced was both humbling and encouraging, and we thank Yahweh for the refreshment.

Back in London, in company with some three hundred other passengers, we caught a Jumbo Jet for Los Angeles. It was a remarkable experience. The huge plane is like the deck of a Sydney Harbour ferry, and occasionally the captain strolled down the

passage ways speaking to the passengers. The scenery was spectacular. God's handiwork was seen in the glaciers of Iceland, and the hundreds of icebergs that could be seen flouting out to sea, gleaming with the reflected brilliance of the sun. We looked down upon huge, rugged mountains, harsh and dark against the white of snow and ice, and the deep blue of the ocean. Then we passed over the huge mass of the American continent, over the Great Salt Lake to Utah, then over the high mountains and steep valleys of Nevada until we saw below the Colorado River, and a little later the haze of smog that indicated the approach to Los Angeles.

Over 5,500 miles had been traversed without stop. At Los Angeles we were met by Brother and Sister F. Brinker-

hoff and Brother D. Tunnell, and accommodated for the night by Brother and Sister Lloyd. On the morrow, it being Sunday, we were conveyed to the site of Idyllwild, where the Bible School is held, and that evening gave the word of exhortation.

Thus, within the compass of a week, we had exhorted in South Africa, visited Israel and Greece, spoke in Birmingham, and exhorted in Los Angeles.

We live in remarkable times, when, in the words of the Revelation, "the isles are no more," or the isolation that once existed between nations is bridged. But it is an evil age of materialistic unbelief and permissive wickedness in which we live, and Christ's coming is sorely needed.

— EDITOR.

Question Answered

"I AM NOT MAD MOST NOBLE FELIX"

A correspondent from England writes:

"May I, with much hesitation, ask a question that I only ask because more than one Christadelphian I have met from Australia have expressed certain views, and because it is clear to me that frankness must be my guide to truth. It has been stated that your illness is such that it has affected your general mental health which has caused your judgment to err and reveal itself in the supposed present extremes of your attitude to brethren who do not agree with *Logos*. Is this founded on any fact? Of course I shall not accept this claim till evidence is forthcoming; and you are the best person to answer the question — so please excuse me asking."

It would be somewhat strange if I were to confess to madness! And, on the other hand, our enemies would not be prepared to take our assurance in refutation of the claim.

So the question is rather an awkward one to answer to the satisfaction of all!

We have one consolation and that is we find ourselves in very honoured company when such an accusation or allegation is made. Paul likewise suffered from a similar attack. In the tense atmosphere of the court, the voice of Festus was heard deprecating the Apostle: "You are beside yourself, Paul, much learning doth send thee mad!"

But Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:25).

That is our answer, too, to the allegations referred to above.

When the power of Truth cannot be met, it has ever been the stratagem of its opponents to attempt to destroy the reputations of those who advocate it.

We have enjoyed such attacks from time to time, and continue to do so still.

We say "enjoy" because of the Lord Jesus: "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and exceeding glad: for great is your reward; for so persecuted they the prophets which were before you." (Matt. 5:11-12).

We are not ignorant of the attacks that are constantly being made upon our reputation, but are not unduly

concerned with them. The answer is the work we are attempting. Those close to us know of its extent and of its value. We endeavour, as a faithful return for those who have entrusted the material means to us, to serve the Truth to the best of our ability and to the fullest capacity. In the work of the Truth we rejoice at the co-operation of many brethren and sisters who voluntarily give their time and means that it might prosper and we pray Yahweh that it may do that to the glory of His name.

Our answer to this criticism is the writings and work we attempt. Not that we glory in this. We recognise the deficiencies of it and realise that we lack the ability of others. But we try to make up that by an extra ounce of determination. And so the work continues.

As to our supposed "extremes" where is the evidence? We have patiently sought to heal breaches that have been apparent in the Ecclesial relationships, we have ignored person-

alities as they have been flung at us and we have tried to be fair in our dealings with our fellows in the Truth. Our labours in that direction, as in other directions, will be assessed by Christ at the appropriate time and we labour for him and not for flesh.

The state of our health does not reveal itself in an erring judgment or extremes of attitude, but in a lessening of energy, a greater tiredness of mind and body which makes work more difficult and the driving energy more necessary. Even so, we have maintained the output and even whilst writing this brief article, are on a journey that will encircle the world, in order that we might attend and speak at various Ecclesial functions and particularly the South African and American Bible Schools.

Our strength and confidence is not in flesh but in Yahweh, and if we do not work with Him we labour in vain in whatever avenue of labour engaged in.

— EDITOR.

For Meditative Study

A Season for Every Purpose

A VERSE BY VERSE STUDY OF ECCLESIASTES

(Continued from Vol. 37, Page 468)

VERSE 5

"A time to cast away stones" — The Septuagint renders: "a time to throw stones." This action by antagonists not only indicates a desire to wound an enemy, but was also a symbol of detestation. So Stephen was stoned (Acts 7:58) as Paul also was later (ch. 14:19). The time of "throwing stones" indicates the end of tolerance in favour of destruction. It was also the custom of armies to sow the enemy's field with stones, thus rendering it unworkable and unproductive (2 Kings 3:19).

"A time to gather stones together"—Kohleth had done this in his great building projects (ch.2:4), providing the materials required. But the word here translated "gather" is *kanac*, from a primary root meaning "to collect, heap up, enfold." It thus refers to the gathering together of stones in a field, to prepare it for productivity. These stones were often used to "enclose" the field with fences, and were evidence of the fact that activity had been conducted in that particular area. The work of the Lord Jesus Christ in the ecclesial field, previously strewn

with the stones of sin and barrenness, but now prepared for the "choicest vine" is illustrated in Isaiah 5:2. Similarly, it was the task of John Baptist to remove the "stones of unbelief" from Israel's heart that they might receive Messiah when he appeared (Isa. 62:10-11 John 1:22-23).

"A time to embrace" — This has a passionate intimate meaning, expressed in Solomon's exhortation to filial faithfulness (Prov. 5:18-20; Song 2:6), where it also relates to Christ's intense love for his ecclesial-bride. An embrace comes from a mutual love and desire for each other, and this follows the ardent longing occasioned by the absence of one from the other (Song 3:4). Solomon exhorts the wise to embrace wisdom (Prov. 4:7-8), and Israel will yet "embrace" Yahweh, cleaving to Him as a girdle cleaveth to a man (Jer. 13:1-11).

"A time to refrain from embracing" — Solomon warned against involvement with the "strange woman" (Prov. 5:20). John gave this practical expression when he said: "Love not the world, neither the things that are in the world" (I Jhn. 2:15). The Truth must have pre-eminence in our affections. Christ must be considered before wife, family or possessions, that a more faithful service can be rendered (1 Cor. 7:29; Luke 14:26; Lev. 15:19-23). This attitude of mind will prevent us from so embracing the things of this life that may cause us to lose the future.

VERSE 6.

"A time to get" — The R.V. has "a time to seek," from the Hebrew *baqash*, "to strive after; to search for." Men search after riches, honour and glory in this age, but the servant of God will seek Him (Isa. 55:6), striving after future glory (Rom. 2:7) and the things that make for peace (1 Pet. 3:11). To such their efforts will be rewarded (Luke 11:9; Heb. 11:16).

"A time to lose" — This naturally follows in the experience of those who "seek" for Truth. They "lose" present advantage for the sake of Christ (Matt. 16:25-26; 19:29; John 12:24-

25; 2 Cor. 8:9).

"A time to keep" — The Hebrew word *shamar* signifies "to hedge about (as with thorns), thus to guard, protect, attend to." It expresses the idea of actively protecting and guarding possessions, as a shepherd would his flock, and a husbandman his field. Christ shelters the Ecclesia from the ravages of sin, having provided the means of overcoming (Heb. 2:17), and expects his followers to similarly manifest a responsibility to preserve the Truth in its purity (cp. Acts 20:28).

"A time to cast away" — That which is cast away is refuse. Sin must be cast away. Because they refused to do this in their lives, Israel was cast away from Yahweh's presence (Jer. 7:15; Matt. 7:8-12; Luke 12:5; 1 Cor. 9:27).

VERSE 7.

"A time to rend" — The Hebrew "*gara*" means "to cut out," and speaks of the rending of garments as a symbol of mourning (Gen. 37:29; 44:13; Judges 11:35; 2 Kings 19:1; 2 Sam. 1:11). Though Israel rent their garments because of the Divine judgment upon them, there was no repenting or mourning heart to accompany that physical action. Therefore God appealed to His people: "Rend your hearts, and not your garments" (Joel 2:13), as the basis of supplication towards Him.

"A time to sew" — The word indicates "to join together," and speaks of the restoring of that which had been rent. When the time of mourning and sadness is past, joy is again experienced. As Israel turns to their God, so He "joins together" with them to ensure their salvation (Joel 2:21-32). Similarly, for the saints this is an age of "weeping" because of the strength of sin manifested on every hand, and yet this period will soon give way to the "joy that cometh in the morning" (Psa. 30:5).

"A time to keep silence" — Expressive of meditation, thought and communion with God. It is also a sign of unspoken opposition and rebuke, for the Lord it is said that "he opened

not his mouth" (Isa. 53:7) against his adversaries. When the golden words of Truth would be used only for jesting by impure flesh, it is a "time to keep silence" (cp. Psa. 137:2-3). Eventually, all flesh will be silenced before the Almighty Majesty of Yahweh (Hab. 2:20; Zech. 2:13).

"A time to speak" — There is a solemn responsibility to "preach the word in season and out of season" (2 Tim. 4:2), to render praises unto God (Psa. 30:12), and to continue in prayer (Psa. 62:6-7; Col. 4:2-4). In the divine economy the time of Yahweh's voice will soon come, and He shall "speak to the nations in His wrath, and vex them in His sore displeasure" (Psa. 2:5; 83:1).

VERSE 8.

"A time to love" — Note the progression of ideas in this verse: love, hate, war, peace! This inversion in the order of the antitheses brings the poem of v.2-8 to a climax with a *shalom* ringing like a benediction. The word *love* (*phileo* in the Septuagint Version) speaks of the expression of affection and feeling.

"A time to hate" — Those who love righteousness, evoke hatred (malicious, unjustified feelings) in those whose way is corrupt (Luke 6:22; John 15:18-25; 1 John 3:12). Similarly, the righteous express hatred towards the works of evil (Rev. 2:6). Therefore, after generating a feeling of

"love" for truth, there inevitably develops "hatred" towards error (Heb. 1:9; Rom. 7:15; Jude 23).

"A time of war" — Warfare is necessary to physically overcome the adversary. The work of Joshua and others in leading Israel to victory (Josh. 6) types the physical and the spiritual preparation to obtain the promised inheritance and eternal rest. The saints are involved in spiritual warfare (Eph. 6:12-18; 2 Cor. 10:3-5; 2 Tim. 2:3-4) to overcome the "wiles of the devil"; whilst Israel is yet to experience the purging fires of adversity from which they will finally be freed (Ezek. 38; Joel 3:9; Zech. 12; Hab. 3).

"A time of peace" — The last of the fourteen antithesis of vv.2-8! The word *shalom* does not only relate to the cessation of war, but involves the principle of unity and union. After the storms of Armageddon have subsided and the nations are subdued in righteousness, the Prince of Peace will be manifested to all mankind, and commence his millennial reign. The divine order which will be instituted by Christ when he rules from Jerusalem is "first righteousness, then peace," for the "work of righteousness shall be peace and the effect of righteousness, quietness and assurance for ever" (cp. Isa. 32:17-18; Isa. 2:1-4; 9:6-7; Psa. 72; Col. 1:20; Heb. 7:2; James 3:17).

R. KRYGGER (S.A.)

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The Hour of Trial

In the bloom of youth, or the strength of adulthood, the dark hours of temptation and test are sometime imagined as afar off. But no disciple is fully equipped for the grand work of the future without the understanding and maturity that comes from the experiences of trial. It was so with the Lord: "with strong crying and tears unto him who was able to save him from death . . . learned he obedience by the things he suffered." It must be so with his followers. The purpose in trial is to perceive the will of God moulding, guiding, and perfecting each one, as expressed in the following poem:—

*In golden youth, when seems the earth
A Summer land of singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight.
We do not know it, but there lies
Somewhere beneath the evening skies
A garden all must some time see —
The Garden of Gethsemane.*

*With joyous steps we go our ways;
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh and saw how strong we are,
We hurry on, and, hurrying, go
Close to the borderland of woe
That waits for you and waits for me,
For ever waits — Gethsemane.*

*Down shadowy lanes, across strange streams
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears
The garden lies. Strive as you may
You cannot miss it in your way:
All paths that have been or may be
Lead somewhere through Gethsemane.*

*All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but Thine," who only pray,
"Let this cup pass," and cannot see
His purpose in Gethsemane.*

— E.W.W.

Thoughts For The Times

Light on the Horizon

How magnificent is a sun-rise! What a suggestive and inspiring Bible symbol it forms of Christ's coming and millennial reign! Let us ponder well the natural with the spiritual mind. The "Sun of righteousness," out of sight for two thousand years, to emerge ere long from his place of concealment, for the enlightenment and salvation of a benighted and perishing world! Precious thought! Glorious news! The "Sun" — Emmanuel — to arise with "healing in his beams" (Mal. 4:1), "as the light of the morning, when the sun ariseth, even a morning without clouds" (2 Sam. 23:4). Let us revel in the prospect which God has set before us. Surely will the dark and dreary Gentile night soon give way to Israel's glad morn — soon will our world, mantled in the black darkness of ignorance and despair, become the scene of joy, happiness, spiritual health and life. Already light (betokening the new and glorious day) shows itself on the horizon, and the glimmer rapidly intensifies! Jewish and other signs hourly increase in their impressive significance. Truly can we say one to another, "Look up, lift up your heads, for your redemption draweth nigh." "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43) — "as the sun when he goeth forth in his might" (Judges 5:31) — as "kings from a sun's rising" — sharing the divine effulgence, magnitude and strength of the Great Orb itself. In this connection, how telling is the Spirit's predicted call to purified Israel: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." With such a future before us, and so near to realization, should we not be exultant and excited?

(ATJ).

Editorial

Let us not become embittered by Controversy

"Yet will I rejoice in Yahweh" — Hab. 3:18.

—::—

That was Habakuk's declaration when the fulness of Yahweh's vision was brought home to him (Hab. 3:18). At first he could see nothing to rejoice in; all was gloominess and despair. He could only see iniquity, violence and unjust oppression (Ch. 1:3). He saw men in the ascendancy who stood for strife and contention; who destroyed the principles of the Truth, and strengthened the hands of the wicked, so that wrong judgment proceeded.

Thus this small book that bears his name commences with a sigh. But it does not remain like that; it concludes with a song! By careful instruction the prophet was enabled to see the Divine purpose more clearly, and thereby had his vision enlarged to the more hopeful future. He came to learn that Yahweh was not unmindful of all that was going on in Israel, and, indeed, even then was "working a work" that would result in judgment being poured out upon the guilty nation, so that righteousness would be vindicated.

Habakkuk stood in his watchtower and came to learn the truth of Yahweh's dealings with man. He learned that sin, if it be not repented of, does not go unpunished, nor virtue unrewarded.

Yahweh has His means, and will use them ultimately. Men may imagine that they can go on in their headstrong way and attain unto success, but, ultimately, it will be the "mEEK that shall inherit the earth." That was the lesson that the prophet learned, and he was instructed to write the vision clearly so that it might be easily read, that those who did so might run to a place of shelter. He was given a theme for his little book: a theme that Paul uses frequently:

"The just shall live by his faith" (Hab. 2:4).

The future tense used in this declaration assures us that the words, "shall live" mean: shall live eternally. It is immortality that is promised the just. They will live when the injustice, the wickedness, the contention, the iniquity, and the general evil of the present is gone for good. Faith shall triumph at the last and provide the victory. How important to develop that faith, and recognising that "Yahweh is in His holy Temple," to "keep silence before Him."

The prophet commenced with his eyes filled with the scene immediately before him: wickedness, violence, spoil, God's word polluted. He concluded with his eyes

elevated to the new day when the Sun of Righteousness will destroy the darkness of the night by the brilliance of its illumination. He saw the coming of the Mighty One, and the glorious triumph of his victories. He was with that Sun as it travelled the political heavens dispelling the gloom, and bringing glory to the Creator.

And he saw that what the future holds for the faithful just, far transcends the evil of the presence. He concluded with a Psalm, a Song (Ch. 3), that sings of that wonderful future, and is calculated to set every heart athrob with joy in its prospect. And he came to realise that, in spite of all troubles, he must keep his eyes firmly fixed upon that future. He concluded his message:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in Yahweh, I will joy in the God of my salvation" (Hab. 3:17).

Fig tree, vine, olive, field, flock, herd, are all expressions used to describe Israel. His statement therefore means, that though Israel might not produce any increase to the glory of Yahweh, he would continue to do so. He would rejoice in Him, and joy in the "God of his salvation."

Whatever the environment in which he might live; whatever wickedness, violence, oppression, contention and strife he might see or hear, he was determined not to be affected by it. He would seek high ground, and setting his vision

on the glory to be revealed, would rejoice in Yahweh.

There is a need for that today. We hear much of "strife and contention," we see much in the Ecclesial world that saddens our hearts and gives us concern. "The wicked doth compass about the righteous, therefore wrong judgment proceedeth" (Hab. 1:4). What are we to do? Descend to the same level and battle with the weapons of falsehood and invective? Will that secure life eternal for us? Will that reveal that we are just, and are motivated by faith? By no means. We must not become victims of our environment. In an atmosphere of hate we must not hate in return; where falsehood is obvious we must not descend to lies; where misrepresentation is rife we must remain just.

We must do that in times such as the present — when basic doctrines are being challenged by some; and others are claiming that error can be freely fellowshiped — remembering the lesson that Habakkuk learned: that divine judgment will not always slumber. Christ "ruleth in the midst of the Ecclesias." He knows what is going on; he perceives the guilty person; he recognises the false motives for what it is; he detects sophistry when it is used. And one day he will move to vindicate his righteousness and those who have stood for it.

Let us not become embittered by controversy. By that we do not mean that we should remain

indifferent to false doctrine when it is proclaimed; but rather that in opposing it we do not descend to a level that would destroy our witness for Truth in the eyes of Christ. We are his bond-servants; we must please him. Let our attitude be that of the prophet who,

having had his eyes opened to the impending vindication of divine honour by the outpouring of just but terrible judgment, could say: "Although the fig tree shall not blossom . . . yet will I rejoice in Yahweh, I will joy in the God of my salvation."

TWO AND TWO

Mankind are divided into Jews and Gentiles. The nation of Israel was divided into "the children of the flesh, and the children of promise," or Jews inwardly and Jews outwardly. The animals under the law were divided into clean and unclean. The prophets were divided into false and true. The temple was divided into an inner and outer court. Jerusalem is divided into Jerusalem in bondage and Jerusalem free. The gospel is divided into "the things concerning the Kingdom of God, and the name of Jesus Christ." The resurrected are divided into wheat and tares, sheep and goats, wise and foolish virgins, good and bad fish. Men in relation to the gospel are divided into believers and unbelievers. The resurrection is divided into the first fruits and the harvest. The headship of the human race is divided between the first Adam and the second Adam. Prophecy is divided into fulfilled and unfulfilled. The covenants are divided into old and new. The Kingdom of God is divided into the Kingdom of the past and the Kingdom of the future. The son of the redeemed is divided between Moses and the Lamb. The earth is divided into the land of Israel and the lands of the heathen. The empires of Nebuchadnezzar's vision are divided into the Kingdoms of men and the Kingdom of God. The natures to which believers stand related are divided into mortal and immortal, corruptible and incorruptible. The deaths to which the responsible wicked stand related are divided into the first and second death. The preaching of the gospel is divided into "the Jew first, and also to the Greek (or Gentile)." History is divided into sacred and profane. Life is divided into "the life which now is that and that which is to come." The gospel service is divided into faith and works. The memorials of Christ's death are divided into bread and wine. The whole mission of Christ comprehends the work of his first and "second time" appearing. Lambs, under the Law, were offered morning and evening. The blowing of the silver trumpets, under the Law, was divided into the call for the princes and heads, and the call for assembly. The mental conditions of mankind are divided into light and darkness. The whole day is divided into day and night. The whole year is principally divided into summer and winter. The universe itself is divided into heavens and earth. And God's character is divided into "goodness" and "severity."

— Selected.

This Month's Exhortation

**"He that hath My Word let him
speak it Faithfully**

*Encouragement and exhortation for a consistent walk to the Kingdom,
based on the reading of Jeremiah 26.*

—:—

**The Incomparable Benefits
Of The Truth**

What an extraordinary thing the truth is! What other thing on earth is there that would stand such constant handling without wearing out? Here we are, after many years, speaking of it Sunday after Sunday, still talking of it one to another without any loss of interest. Its power to comfort, to purify, to make strong in the battle of life, abates not in the least from year to year. It is perennial, inexhaustible. It suits all weathers and all circumstances. The bright sunshine that streams in at the window on the midsummer morning does not eclipse or dim it. The dark and cold of winter, which we have often seen, when it seems difficult to live, only increases its glory. It is the moderating and sweetening element in prosperity, such as David was permitted at last to see; it is the soothing and sustaining power in the dark hours of affliction.

Is there anything like it among all the busy occupations and schemes, and pursuits, and affections of men? We see many activities among them; in the upper walks of life, they are absorbingly busy, either in politics,

business, fame, art, or pleasure; do any of these endure the constant handling which we find the truth can stand?

There is but one answer, and it is the answer supplied by Peter: "The glory of man is as the flower of the field." Flowers don't last. They bloom in great beauty and fragrance for a season, and then they disappear; politics are a weariness and a vexation after the novelty and glory have worn off. Men want to get out of them in broken health after the first few years. Business becomes a spiritless drudgery; and even when its high prizes are secured, and the successful competitor retires upon the fruits of his labour, it is only to find that life is a burden when the activities of business life are withdrawn. Fame is a mocking mirage whose pursuit is a consuming fever; art is but a hobby based upon too limited an action of the mind to give permanent satisfaction. As for "pleasure," no flowers wither so soon, no imposter cheats more thoroughly, no enemy wounds more fatally.

In contrast with all these, Peter declared that "while all flesh is grass, and the glory of man as the flower of the field," "the word of

the Lord endureth forever" (1 Pet. 1:25). The statement is true in all senses, and it is of the utmost benefit to us to see its truth. Its highest truth we instinctively recognise, namely, that while human nature is a vanishing form of life, the creative energy of which it is a blossom, is eternal: also that while the highest good attainable in the present life is transient, the life offered in the Word of God is perfect, and will endure for ever.

But it is true in the experience of mortal life — that while everything else dies in our hands as the years roll on, the Word of the Lord remains an ever-living treasure, whose preciousness only increases with the efflux of our vain life. This is inevitable from the nature of it. It appeals to the highest needs and capacities of man. It gives us God and we need Him, whether in our first ignorance we know it or not. It gives us a Mediator, who is essential to us, for without a Mediator we cannot come into relations of friendship with the Upholder of heaven and earth. It gives us hope, and without hope the human mind cannot develop to the full beauty of which it is now capable. We need the infinite and everlasting light of hope on the horizon, and this the gospel alone gives us. It gives us a standard of duty, without which man is as a rudderless ship in the ocean currents of inclination and whim. It imposes on us the constant obligation to be worshipful of God and mindful of man. It requires prayer without ceasing and well-doing without weariness at our hands. It commands us

with a daily admonition to "Love the Lord with all our heart and our neighbour as ourselves." It asks us to forsake folly and to seek understanding with industry. For these reasons, it touches the perennial springs of human mentality, and explains the wonderful facts before us, that we can go on reading and talking about the truth all the year round, year after year, without the weariness and sense of satiety that belongs to every other form of human activity.

The Certainty Of The Future

How good it would be to see the whole world in this beneficent line of action. We have been singing the well-known psalm: "All people that on earth do dwell, sing to the Lord with cheerful voice." This is not only a divine adjuration to mankind, but a divine adumbration of what is coming. If we sang it merely as a piece of advice to the world, it would be a vain exercise. We might as well whistle to the wind. "All people that on earth do dwell" today have no mind to sing to the Lord at all. They are in Pharaoh's mood: "Who is the Lord that I should obey him?" They are like Beshazzar: they are not aware that their very power to breathe, upon which all else depends, is in the hand of God. They are like those of whom Job speaks: "They say unto God, depart from us; we desire not the knowledge of Thy ways."

But, nevertheless, "God hath appointed a day," in which there will be a great change. God hath

decreed: "Unto Me every knee shall bend and every tongue confess!" His appointments and His decrees stand fast. They cannot be set aside. His words shall not return unaccomplished. Whatever men think or do, the purposes of God will be fulfilled in their due season. "I, the Lord, will hasten it in his time." It is well to plant that fact deeply in our hearts — that the effectuation of the purposes of God in no way depends on us. It is with the spiritual sun as with the natural. The sun will rise without our co-operation. We go to sleep and are wrapped in the unconsciousness of helpless slumber, but the machinery of this mighty universe rests not a moment. At the due moment (to a second by the watch), the morning's sun will show on the horizon whether we are awake or asleep. If we die, it will make no difference. We cannot help and we cannot hinder the ways of God. God exists without us. Christ lives whether we think he does nor not. He will come again, whether we are believing or unbelieving. The times of the Gentiles will end, whatever schemes they may have in hand for their continuance, or whatever steps they may take to carry them out. "The God of heaven shall set up a kingdom," however extensively republicans may organise or anarchists plot. They shall all of them be "broken to pieces like a potter's vessel," however skilfully they may strengthen themselves with formidable military power. "Many are the counsels of a man's heart; but the purpose

of the Lord, that shall stand." Thus:

"The Lord of hosts hath purposed to stain the pride of all glory, and to bring unto contempt all the honourable of the earth," "to bring down the high looks of man." "The day of the Lord shall be upon everyone that is proud and lofty, and upon everyone that is lifted up . . . the loftiness of man shall be bowed down and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day . . . They shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when He ariseth to shake terribly the earth" (Isa. 2).

So has the prophet declared by the Word of the Lord.

Our Relationship To The Future

We cannot alter or retard the purpose of God. One thing we can do, and this is all we can do: we can fasten on to it. This we are invited to do, commanded to do. Those who comply with this command will see the glory of God in the land of the living. The Kingdom of God will be established: and they will be there, with Christ as the glorious head over all upon earth. Of others, it is said, "They shall not enter in," "They shall not inherit," "They shall be cast out." Do we want to be among these? Where is the man who does not desire to be rather among those whom God shall select, and spare as "His jewels"? as saith God by the prophet, "They shall be Mine in that day when I make up My jewels" (Mal. 3:17).

The question is, How are we to be included? One thing is certain: the privilege is open to all if the conditions are complied

with. There will be no favoritism in the matter. There is no respect of persons with God. "Whosoever" is their constant description: that is, whosoever pleases God. He has made known how we can please Him. There is no obscurity about this part of the subject. We must know Him; we must love Him; we must obey Him; we must be interested in those things in which He delights. The house of the wicked, at present established upon the earth, has the reverse of all these characteristics. He purposes to build a house to take their place when the house of the wicked is with violence overthrown. He has laid a foundation in Zion, as He said; and He has got ready in advance many of the stones that are to be built on the foundation. Indeed, the materials of the house are nearly all provided. We live in an age when the work is nearly done. It is not an interesting work to mere natural sense, because mere natural sense unenlightened does not know the purpose of God, and is only interested in what it can see and hear — which is all very well so far as it goes, but a very limited and transient affair for mortals.

No house in the first stage is interesting to those who do not know what is going on. There is a mere display of heaps of sand and mortar and stone and brick, and piles of timber, with perhaps a little bit of the framework beginning to show in the middle. To the architect or the destined proprietor, these heaps are interesting. In the present case, the house is not only in its rudimentary stage,

but it is invisible. The stones are not literal stones, but men who are passed away and long forgotten, so far as man is concerned. Most of the men who will surround Christ in the day of his glory are in the dust. They reach back in a long line — even to the gates of Eden. The work of their preparation has been, and continues to be, a rough work, which is one reason why it is a work not attractive to natural men.

We see this illustrated in the case of Jeremiah who was one of them. We have him before us in the chapter read in a position profitable for us to contemplate in our evil day. What is that position? A position of single-handed antagonism to all the inhabitants of Jerusalem. He was commanded to deliver a most unpalatable message to them, viz., that if they would not reform their ways, and live in harmony with the law which God had given them, He would destroy them and make the temple a ruin, and Jerusalem a curse to the whole earth (Jer. 26:1-6). Jeremiah was earnestly enjoined to be thorough in his communication. He was not to soften or trim the message in any way. "Speak all the words that I command thee to speak unto them, *diminish not a word.*" Let us note this. It implies that Jeremiah was under some kind of temptation to keep back the message. So he was. He tells us so earlier in the book, viz., that because the word of the Lord was made a derision to him daily, he was inclined to hold his peace (Jer. 20:8-9). The command now was "Hold not thy peace." "Cry

aloud and spare not." The point has an importance for all who would do the will of the Lord in our day and generation. We have not received a message such as Jeremiah received, nor a command such as he was laid under. But we have received a message and a command, nevertheless. The message and the command laid upon believers in the first century retain their force for all believers till the Lord come, "Let him that heareth say, come"; "Shine as lights in the world"; "Hold forth the word of life."

Our Present Duty

Now this obligation may be discharged in a pinched and niggardly way, or it may be done with open-handed and energetic thoroughness. We may hold back the profession of faith through fear of unpopularity, or we may do the work as Paul did, who said: "I have not shunned to declare the whole counsel of God."

As to which is the right method, reason cannot falter. The word of God to Jeremiah gives us the right cue. "Diminish not a word." "He that hath My word, let him speak it faithfully" (Jer. 23:28). Professors who are only half-enlightened, or who are in bondage to their worldly interests which they fear to put in peril, are very liable to "diminish" the truth exceedingly, so that in their hands, it shrinks to a mere variation of the popular superstition. The influence of such faint-hearted professors is not good. They are liable to demoralise fellow-soldiers. They would be better as out-and-out enemies. No good comes

from a half-and-half profession of the faith. Even present interests are not protected by it. There is a very fair illustration of this in the same chapter.

Jeremiah's Example

Jeremiah obeyed the command to be thorough. He went and took up his position openly in the court of the temple, and delivered the message fully and without running away. The result was his arrest and threatened death. It seemed likely he would die, for "all the people were gathered against him in the house of the Lord" (v.9). But a turn in circumstances delivered him and placed him under the protection of a powerful prince.

But matters worked out differently in the case of another man: "Urijah, the son of Shemaiah, of Kirjathjearim, who prophesied against the city: according to all the words of Jeremiah." Whether he received a message direct from the Lord, or merely re-echoed the words of Jeremiah, does not appear; but at all events, when the King heard his words, he ordered his arrest and execution, which Urijah hearing of, Urijah "was afraid and went and fled to Egypt" (v.21). He thought he had made himself safe by running away. It was not so. The king despatched messengers in pursuit, "and they fetched Urijah out of Egypt and brought him unto Jehoiakim, the king, who slew him with the sword and cast his dead body into the graves of the common people," whereas, "the hand of Ahikam, son of Shaphan, was with Jeremiah that they should

not give into the hand of -the people to put him to death."

Jeremiah, who did his duty and braved death, was preserved: while Urijah, who did his part in a timid-hearted way, and fled from danger, was overwhelmed in the peril he feared. The way of faithfulness is the way of safety — sometimes even now: for God can preserve his servants in the midst of danger without appearing to interfere. Certainly, at last, there is no other way of safety: for the words of Christ will be absolutely true, in this as in all other matters, that "he that loseth his life for my sake, the same shall save it."

Let us, therefore, "endure hardness as good soldiers of Christ Jesus," "contending earnestly for the faith one for all delivered to

the saints." The enterprise is the most bootless and unwise and dangerous to which we can put our hands from the present point of view: for there is nothing so detestable to all classes of the people as the truth of God as testified in the scriptures. But in the end, it will prove the most honourable and advantageous work in which the sons of men can engage: and in such a work we are on God's side, and He has promised that He will not forget those who are faithful to Him in the day of evil. He will give them an everlasting place in His house, in which are pleasures for ever more flowing from the deep fountains of eternal wisdom, and life that never ends.

—R.R.

Be Ye Perfect

"Perfection" (2 Cor. 13:11) according to Paul, is a relative term when applied to the possibilities of poor, erring, sinful man. It signifies an all-round faithfulness — a complete submission to the divine will, which includes growth in the Truth, and a constant confession of shortcomings, and a request for forgiveness on account of them. The apostle himself was "perfect," and so were his faithful followers notwithstanding their many and varied failings (Rom. 7:15-20; 1 Cor. 2:6).

Suffering For Right-Doing

He who injures another by word or deed, knowing that the injured one will not retaliate on account of his faithfulness to the law of Christ, will not receive praise from the lips of Christ. As God now permits this trial it must be borne with patience. There will be a happy sequel to the suffering for right-doing, as Christ's experience on the day of his resurrection and glorification proves (1 Pet. 2:19-23; Isa. 53:10-12).

Jews In The Soviet

Soviet sources have denied a report that the authorities had decided to allow up to 300,000 Jews to emigrate to Israel over the next few years. They said a decision taken some years ago that up to 3,000 annually could go was still in force. Well-informed Communist sources said 10,300 Jews left for Israel over the past ten years, of whom about 3,000 went over the past two years. There is no firm figure available on how many of the approximately three million Soviet Jews want to emigrate, but estimates range from a semi-official figure of 10,000 to an unofficial calculation of up to 300,000.

FIVE REASONS AGAINST A PERMANENT HOLY SPIRIT GIFT

The previous article in this series considered the two general views concerning the purpose of the Holy Spirit gift, and presented the FIRST ARGUMENT against the contention that it is available today. It was demonstrated that believers before the first century were sanctified without the Holy Spirit gift thus demonstrating that it is not necessary for sanctification. Brother Pearce now advances further reasons for the same conclusion.

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2. The Scripture Attributes Sanctification To The Working Of The Word Of God, And Not the Holy Spirit Gift.

In contrast with the belief by some that the possession of the Holy Spirit gift is necessary to overcome sin and attain to holiness of life, the Bible continually stresses that the Word itself is sufficient to do this. The following quotations will effectively make the point:

There are the words of Paul to Timothy,

"All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that a man of God may be complete, equipped for every good work" (2 Tim. 3:16, 17 R.S.V.).

Thus, the man of God is made complete (A.V.: "perfect") by the working of the scripture, re-proving, correcting, instructing the mind that is responsive to it. Paul does not tell Timothy that the Holy Spirit gift does this!

Again, Paul told the elders at Ephesus:

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them

which are sanctified" (Acts 20:32).

Four verses earlier he remarked that they were in possession of the Holy Spirit; but he does not commend them to the working of the Holy Spirit gift, but to the WORD of his grace!

Now consider the teaching of the Master himself. Addressing his Father, he said:

"Sanctify them (the apostles) through thy truth: thy word is truth" (John 17:16).

Here the fundamental is plainly stated. It is the truth of God that gradually brings about our sanctification. And this truth has come to us through the Word, which is the teaching from God, through Jesus and those before. As the Master earlier declared:

"I have manifested Thy name unto the men which Thou hast given me out of the world: Thine they were, and Thou has given them me; and they have kept Thy word; For I have given them the words which Thou hast given me; and they have received them."

Again, in the plainest terms, Jesus said that our spiritual quickening comes from his words, or teaching (and from all the rest of Scripture) accepted with full belief:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not" (John 6:63, 64).

Yet another statement of Jesus confirms this understanding of the all-sufficient power of the Word to transform us:

"Now are ye clean through the word which I have spoken unto you" (John 15:3).

He did not say that they were clean by the inworking of the Holy Spirit gift, but that the Word spoken, understood, believed and obeyed was the cleansing power. His teaching was not a new idea. The disciples would be well acquainted with what the Psalmist had already said. In fact, the whole of Psalm 119 is extolling the wonder of God's Word to convert a man into holiness and godliness.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word. Thy word have I hid in mine heart, that I might not sin against Thee . . . I will never forget Thy precepts: for with them hast Thou quickened me" (vv. 9, 11, 93).

Two further quotations will complete our evidence under this head. The first is Paul's words to the Ephesian brethren:

"Christ gave himself for the ecclesia that he might sanctify and cleanse with the washing of water by the word" (Eph. 5:26).

And finally James testifies that we should:

"Receive with meekness the engrafted word, which is able to save our souls" (ch. 1:21).

In each of these scriptures, in their various contexts, the idea is

plainly expressed that the word of God is the means by which He is sanctifying His servants. The Word of God is the writings of the "holy men of old," together with the spoken words of Jesus, for "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by a son" (Heb. 1:1:).

The change produced by the Word of God is variously expressed, but the words used have similar meaning: cleansed, quickened, sanctified, saved, made complete. The Word can have no power without the diligent co-operation of the individual. The picture presented by these scriptures is a process of understanding the Word, receiving it, and consciously acting on it. As the parable of the sower puts it:

"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).

There is no overshadowing power of Holy Spirit unconsciously moulding the believer into righteousness. There is, as we have noted earlier in these articles, the unseen care of the angels, but this does not alter the normal processes of diligent application to the word of God and prayer. It is reasonable to believe that our minds and conscience were so constituted in the beginning to respond to the word of God and be moulded by its influence. This resulted in right character-formation in the days of the fathers, and

no doubt is still the way of holiness today. An additional Holy Spirit gift is not needed. Nor is it apparent anywhere today!

In our next article we intend to study in detail the information we have provided in the New Testament about the working of the Holy Spirit gift, to show:

(1) That an essential part of the Spirit outpouring was *power*, and that if this is absent, the Pentecostal gift is absent.

(2) That the gift was received

only by some, on behalf of all, or as the RSV puts it: "for the common good" (1 Cor. 12:7).

(3) That the idea of the "miraculous part" ceasing at the end of the first century, and the "grace part" continuing, is not valid.

This consideration will provide our third argument against the present possession of the Holy Spirit gift.

— G. PEARCE, (England).

The Creator And His Creation.

Discourse on Evolution

"O Yahweh, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of thy riches" (Psa. 104:24).

When I first heard of Darwin's theory of evolution, it went like this:

"The sun continually throws pieces of itself into space, but these are brought back to the sun by its own gravity... However, at one time it threw a piece with so much force that it became caught between the gravity of the sun and that of a great star, each exerting equal force, thus holding it halfway between. Once away from the sun this molten piece of rock began to cool. The cooling process caused condensation and eventually caused sufficient moisture to form great bodies of water. As these oceans were formed, a process best compared to 'spontaneous combustion' occurred and a single-celled life form appeared. This single-celled life rapidly adapted, or evolved, to its surroundings and

gradually improved itself, dividing in to 2-celled, 4-celled, 8-celled creatures, until eventually fish and aquatic creatures became evident. These, however, ultimately tired of living in the sea and bit by bit adapted to living on the land. Each adaptation created a superior creature with only the fittest surviving, until finally the ultimate — man himself — came into being! Man, monkey, elephant, bat and spider — all sprang from a single cell with environment providing the only pattern for their ultimate shape."

Evolution A Fact!

Though the Darwinian theory will be found fallacious (as we shall endeavour to reveal in this discourse), true evolution is a fact, positively and undeniably. It is

one of two modes of progress: revolution is fast, evolution is slow. Yet evolution is so firm, so fixed, that you can actually depend and plan upon it! You can plant a kernel of corn — and when you read on the seed packet that it will germinate in seven to ten days, you do not question the statement. That is evolution. So constant is it, that you know your dog's puppies will be born in sixty-three days, your hamsters (a burrowing rodent) will give birth in twenty-one days, and your own child will be born in two hundred and eighty days.

Every day, in every direction, we see evolution in progress.

Flowers evolve from seeds, chickens from eggs, fruit from flowers. Each occurs in an exact and predetermined time. It is so constant that often it is completely unnoticed.

The problem, then, is not evolution, but *evolution of the species* — Darwin's theory.

A Changing Theory

I relegated Darwin's theory to the trash-box many years ago, with dozens of questions for which Darwin had no answer. Now I find that many arguments against his theory are invalid today — for since his death, his theory has been changed, and has become more sophisticated. Great minds have improved on Darwin's theory: "thou trusteth in the staff of this broken reed."

Like Lamarck's theory, upon which Darwin based his thinking, Darwin's contentions have been proven wrong.

Lamarck proposed a theory which he called "The theory of use and disuse." He claimed that if a man held his arm immobile, never using it, never moving it — and his sons and their sons continued his practice, eventually his descendants would be born without an arm. But Mendel's law disproved it. He was not content with a theory, but endeavoured to prove his ideas scientifically. He noted that all characteristics are passed on from generation to generation by structures within the body cells, genes and chromosomes. These *structures* must be changed before changes in future generations can occur.

Science And God's Laws

I am an ardent student of science. I believe that when a scientist uncovers a scientific law, he has brought to light one of God's laws. The scientific theory is fun to explore, but the scientific law is a firmly fixed realization of another of the wonders of God.

Had our scientists first been students of the Scriptures, their tasks might have been made easier!

Albert Einstein is known for his theory of relativity: "five minutes in the dentist's chair is not the same as five minutes with your favourite friend"!! Peter said: "a day is as a thousand years and a thousand years as but a day" (2 Pet. 3:8).

Science says that matter can not be destroyed, but is merely converted into another form. Solomon said: "there is nothing new under the sun" (Eccl. 1:9).

It has been said that the human body reveals it is made of the same elements as are found in the earth. So the Scriptures testify: "For dust thou art and unto dust shalt thou return . . . And the Lord God formed man of the dust of the ground . . ." (Gen. 2).

I remember reading in my younger days the suggestion of Brother Roberts that electricity could be the spirit of God. I excused his thinking with: "Electricity was new when he wrote that, and he was captivated by it." Now, not quite as smart as I used to be, I find the human brain controls the body through electrical impulses and that electricity is found in all life-forms!

Science searches for the source of life. Scriptures declares: "the life of the flesh is in the blood" (Lev. 17:11). Man is not dead until the blood ceases to flow. The heart can stop, the kidneys malfunction, the brain can be partially destroyed, yet while healthy blood continues to flow, death does not occur. After his resurrection, Christ described himself as flesh and bones, not "flesh and blood." Is this not the difference between mortality and immortality?

With these thoughts in mind, I feel we can defeat Darwin's theory, even though the mind we confront is closed to the truths of the Bible. The evidence of God in the nature which surrounds us, and His laws uncovered by the probing of man, also preaches the truth. They can lay the pathway to a victory over error and demonstrate the glory of the Inspired Truth.

The Balance Of Nature

Man's most eloquent discovery is the science law known as the "Balance of Nature." This law is being demonstrated in science classes each year. Most biology classes maintain an aquarium to teach the balance of nature through observation. Requirements? Water, soil, sun, plant life and animal life. The animal life must include a scavenger. The plant life must contain chlorophyll. Place the plants, animals, soil and water in the correct proportions into the aquarium, and locate it in a sunny place. You will find what the correct proportions are. If you have too few plants, the animals and fish will die; too few fish and some plants will die; if no scavengers, both plants and fish will die. Remove the plants and all the fish will die. Remove the fish and the plants will die!

Animals feed on plants and on other animals, and exhale carbon dioxide. Plants require water and carbon dioxide, but give off oxygen. Animal excrements keep the soil full of nutrients which the plants require. The scavenger cleans away the dead matter and keeps the water pure. Water becomes stagnant (dead) when void of plant and animal life.

Thus, the Balance of Nature is contingent upon the co-existence of producers, consumers and disposers. Chlorophyll plants are the only producers. They produce energy, food and oxygen. Consumers are both plants and animals. Plants consume minerals from the soil and carbon dioxide.

Some plants help to destroy the dead matter. Animals consume plants and other animals, and the oxygen which is produced by the plant-life. Disposers are also both plants and animals. Scavengers dispose of the dead; fungus and bacteria dispose of the wastes. Each one: the consumer, the producer and the disposer, is dependent on the other.

Life as we know it, depends on death. The nutrients in the soil are replenished by death and decay. The plants will take all nutrients from the soil if dead and decaying matter is not available to replenish them. If the oxygen in the air is not replaced only a limited number of animals survive and then only for a time!

Each, the producer, the consumer, and the destroyer is dependent on sun and water. Water, in turn, needs the plants and the animals to remain fresh and pure.

What Came First?

A person that does not accept the Biblical version of the creation must decide which came first: the chicken or the egg? Which evolved first: the consumer, the producer or the destroyer?

If, through the slow process depicted by Darwin's theory, the destroyer came first, what did it destroy? If the consumer evolved first, what did it consume? And if the producer came first, what became of the product? Can you imagine even one apple orchard after the fruit has ripened and fallen to the ground, with nothing to cause the apples to rot!! Extend this mental image to all the

vegetation on the earth: imagine only one full year, with everything producing, but nothing to consume, nothing to destroy that which is provided by every plant on earth!

Ask those who claim the Bible version of creation is correct, but who suggest that a day of creation was a thousand years long — that if God created the plants in the 3,000th year (the 3rd day), and waited to create the fish, fowl, animal and creeping things until the year 5,000 (5th day) — ask them: "how deep were the apples?"

Two Important Things

There are two things most important to our survival: sun and water. If we were to invent a story of creation, surely we would place these in first order of importance.

God made the sun to appear (Heb: "appointed" — Gen. 1:16) on the 4th day (1,000 years after He created chlorophyll-bearing plants?), and water is not part of the creation. Instead, as science has discovered, it is a part of the earth.

It is not suggested that the human writer of Genesis was a great scientist. Yet the Biblical version of creation places the events in the only sequence in which they would be successful. The earth and water must be present first. The producer is dependent on these, even more than it is on the sun. The third day could be compared to a refreshing evening before the morning sun. The last of God's creation: man, is not necessary at all. Life could

continue without man, but man cannot survive without even one of the creations which preceded him!

Where Was The Moon

Darwin completely skipped the moon!

What big star holds it in place? Did the moon, which science claims pre-dates the earth, just happen? Just another coincidence? Life on earth is dependent on the moon, for its gravitational pull controls the ocean tides. Science now believes that the moon controls the animal "calendars," so that the change in gravitational pull, as the moon changes position, indicates to the bear when to hibernate, the salmon when to swim upstream to spawn. If Darwin was right, split timing on this coincidence was necessary — for the moon had to begin its orbit of the earth before the spontaneous appearance of life occurred.

The Power At God's Hand

I would like to make an analogy. Imagine you are an automotive engineer, and have designed an automobile which has amazing speed, lasting durability and extreme power. You decide to make a miniature of this vehicle for your son. But realizing that its power and speed could be dangerous to your child, you equip the automobile with a control — a governor — which allows the machine to function perfectly but at only a fraction of its full capability. You know that there is no need to explain to the child how the machine is made, or how it functions, for he cannot yet

understand that. You have no reason to tell him that it can do far more than what he sees it do. You show him only how it operates, for that is all he is interested in, and all that he can understand. Your child will drive the car and believe that it can go no faster, nor perform better. Yet, at any time you choose, you can remove the governor and return the vehicle to a state of maximum performance.

The analogy is logical and acceptable.

And yet there are those who deny the Great Creator the power to control His own creation. They say the advances in knowledge of these latter times reveal the developing brilliance of the human mind. They see nature as constant and unchangeable. But why cannot they change? Why can't the sun stand still? Are there no balances or counterbalances that can be altered to make this possible? Is not God in complete control of His creation — as the engineer understood his machine's potential?

Blood is mostly water, science says. Can we doubt that, during the plagues of Egypt, water was turned to blood? What additives would it take if only we knew the formula that is in the Divine hands? Matter cannot be destroyed, only altered, says science. But if we knew the formula, could we alter not only matter, but time and space? Then immortality would be possible!

With God all things are possible. We cannot deny the Creator the power to control His own creation, without denying the

Creator Himself.

He Changeth Not

When I commenced to write this discourse, I thought that there is little point in trying to refute Darwin's theory — it has changed so much in the last twenty years that my arguments are no longer valid. Then it occurred to me. THAT IS THE PROOF of Dar-

win's fallacies. That is the one overwhelming proof!!

Yet, concerning the wonderful Truths we possess — the answer to all the problems and questions of life — the Scriptures testify:

"The Truth of the Lord endureth forever". "I am the Lord, I change not" (Mal. 3:6).

—M. Critcher (U.S.A.).

EVE IN EDEN

Poets have sung of Eve's beauty, but the inspired penman is silent on the matter. From a human standpoint, Eve was undoubtedly beautiful — 'very good', made in the image of the Elohim, and fresh from the hands of her Creator, she could scarcely have been otherwise. Even to-day, when sorrow and sin — those beauty-marring agencies — have been for ages at work, beauty in the human form has not become wholly extinct. From the divine standpoint, which would take Eve's whole design into account, she was too embryonic to be altogether lovely. God-like in form, she had yet to develop a God-like mind before the Creator's conception of beauty could be fulfilled in her. Under a gaze more penetrating than Rontgen rays comeliness disappears, when that which underlies it is earthly and merely sensual. An Elohist mind, one which hastens to per-

form God's commandments, and to hearken to the voice of His word, is the type which alone commends itself to God. To those who succeed in cultivating this, He will add an Elohist body, excelling, not only in strength, but also in beauty. In such, and such alone, will be fulfilled the Creator's ideal of perfection.

Beauty, which occupies no small place in creation, will ultimately prevail. On account of sin, it is now, to the greater number of the earth's inhabitants, largely in abeyance: they neither exhibit it nor enjoy it. Even the wondrous and varied aspects of nature, the sublime magnificence of oceans, mountains and torrents; the exquisite colourings exhibited in foliage, petal and plumage, and the grace of forms animate and inanimate, these are unseen by the drudging millions who inhabit the earth; whilst they, in themselves, form no contribution to

the beauties of creation. This condition of things will not be forever. 'God hath made everything beautiful in its time.' The time for beautifying the earth's inhabitants will approach when a sufficient number have shown themselves fit to be perpetuated in undying loveliness. Then God will give 'beauty for ashes'; then He will 'beautify the meek with salvation.' Then the glorious handiwork of the Creator, in all its forms, will be seen and appreciated by those who will in themselves form the crowning portion of the earth's perfectness. Although the word is silent concerning the beauties of Eden and its occupants, it is all aglow with the beauties of the antitypical Eden and the dwellers therein.

The Espousal Of Eve

Eve was made out of Adam's substance, that the sympathies of each might gravitate towards the other. God evidently instructed Adam upon this point, for he is represented as saying of his new companion: "This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." God's works are rich in design. He intended the espousal of Eve to serve as a representative marriage, a pattern for all subsequent marriages. Christ and Paul both declare, by reiterating Adam's words, that God's original intention is still operative. In it there is no place

for wife hater or husband hater, for polygamist or libertine of either sex. It provides for one husband and one wife living together in purity, love and concord, each devoted to the interests of the other. Many monstrosities have, from time to time, been engrafted upon the marriage relationship, some of which have been suffered by God. But He will suffer these things no longer. The command has gone forth that the Edenic marriage status must be maintained by those who would receive His favour (Matt. 19:5, Eph. 5:28-33, 1 Tim 3:2, Titus 1:6). The modern caricature of marriage, in which two quarrelsome curs are unwillingly held together by a chain, the faithful will form no part in verifying. There will be a "cleaving to" the wife on the part of the husband; involving the renunciation of former earthly ties and influences, and the direction of supreme affection and interest towards the one who has merged her existence into his. The husband being capable of high spiritual attainments, the object of whose existence is that he may yield pleasure to His Creator, the wife will discern that her mission is that of a "help answering to" her husband, and will show a readiness to be helpful and submissive. Those who act not thus, whatever their profession may be, are walking in disobedience to the precepts of God.

Eve's creation and espousal served yet another purpose. They prefigured the creation and espousal of the antitypical, spiritual, multitudinous bride of

the greater second Adam, who was to come. In Christ's marriage, failure will be impossible, because oneness of mind between bridegroom and bride will have been previously assured. Those only will be chosen for the honoured position of bride who have, by loving subjection and obedience, shown themselves in deed and in truth to have been "helps answering to their Lord." These will be permitted to become partakers of his substance — bone of his bone, and flesh of his flesh, a glorious incorruptible bride. The bride-elect is now invited to make herself ready by mentally approximating to the bridegroom. "Readiness" which manifests itself in an affection for the things which interest Christ is not hard to gauge. Christ is supremely interested in the truth and its concerns, and so is every sister who is in a state of "readiness". Christ is interested in and present at ("there am I in the midst") the assemblies of the brotherhood, and this applies also to the "ready" ones. Christ manifests love and concern towards the least and weakest of his brethren. The "ready" are striving to do likewise. Christ, in manipulating the earth's affairs, is ever and anon signalling to those on earth concerning his approaching advent. The ready are on the look-out for his signals, and herald them with joy. Whether those who are called to this great honour are found ready at Christ's coming will depend upon the use they have made of their time. Diligence and application to right methods are

essential to success. Pre-occupation and undue attention to the cares, vanities, and frivolities of the world will but seal the gates of the second tomb.

"Thou Shalt Not Eat Of It"

On the basis of His position as Creator, God has throughout the ages claimed the right to command. "Where wast Thou when I laid the foundations of the earth?" Before this argument the righteous man to whom it was addressed was ready to abase himself to the dust. Israel, though with a different result, was similarly appealed to: "Lift up your eyes on high and behold who hath created these things." "I have made the earth and the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet to Me." The reasonableness of the Creator's right command cannot be disputed. Various expedients have therefore been restored to, to get rid of His authority. His existence has been denied. Some have pronounced Him unknown and unhonourable, whilst others, like the serpent, have tried to prove Him a fraud. It matters little to what extent the mind is willing to deceive itself, it is impossible to get away from God and the great fact of His Creatorship and absolute right to command. "If we believe not, He abideth faithful; he cannot deny himself;" He still gives life and breath, and sustains our being, and at His word the breath has to be yielded. In His hands alone lie the possibilities of life present

or future: "I kill I make alive." What folly to fight against God!

The mind can picture that subtle serpent standing before simple, uninformed Eve, examining, after the manner of many a modern philosopher, a few indisputable facts in the false light of his own erroneous guesses. "Living beings," such was the substance of his argument, "have partaken of that tree without dying; the Elohim know good and evil, and they die not, therefore in eating thereof you will not die. God has not spoken the truth." Eve proceeded to verify the serpent's statements. She saw that no death-dealing qualities lay in the tree itself, for "it was good for food," and, beholding the deathless Elohim, she saw that a knowledge of good and evil, which they possessed, did not in itself bring death. These premises were quite correct, but the untrue inferences which the serpent drew from them, Eve did not attempt to examine. Indeed, she could not. Her only possible way of meeting them was to fall back upon the testimony of God, but the reliability of this was just then a disputed point. How one word from God would have laid bare the fallacy of the serpent's reasoning, and have given Eve the knowledge necessary to rebut it! But that word was not spoken. God allowed Eve to remain in a position in which her only course was to say: "I do not know in what way you are wrong, but God has said to the contrary, and I abide by His word." It is profitable to dwell upon this, because God's methods and prin-

ciples remain unchanged. It is only time, place, and circumstances that alter.

God expects the most implicit trust upon a sufficient evidence of His existence and goodness. This Eve possessed. What folly for her to allow a few guesses concerning things utterly beyond her knowledge to move her to give the lie to the living God! Unfortunately, Eve does not stand alone in her unwisdom. The name of those who have followed in a similar course is legion. How many have fallen prey to the natural man's surmises concerning matters which no man on earth possesses, the knowledge necessary to a demonstration of the truth.

How purely disinterested that serpent was! He was trying to benefit, not himself but humanity. And this disinterestedness is what the serpent-mind usually claims. When described by itself or its partizans, it is most upright, sincere, and philanthropic. Good as these qualities are, they can effect little without understanding of right methods. Apart from a knowledge of man's Maker, and the laws by which his destiny is bound, little can be done to benefit him. In this relation the moral altogether outweighs the physical, and the moral the serpent-mind entirely ignores. Let these so-called lovers of man learn the conditions under which their own ebbing breath can be stayed, and they will be better able to help others. It is well that the sympathies be not unduly weighted on the side of the serpent-mind.

It always has been and always will be antagonistic, not only to God, but to the highest interests of man.

When put to the test, Eve fell, and thus the bright glimpse of Edenic peace, purity, and deathlessness faded to give place, for many a long day, to a scene of turmoil, sin, and death. This, God be thanked, is not to last for aye. But for the present the surroundings of earthborns are an admixture of wretchedness, ugliness, and squalor, tempered by blessings and bounties which serve to suggest what might have been. Equally useless is it to expect to restore Edenic harmony in the midst of the present discord. That is an ideal which will never be established this side of the millennium. No amount of fretting and fuming will bring it to pass. The present state of affairs is, and must be, unsatisfactory. God intended it so to be. Vanity, vexation, evil, these are the order of the day. Those who find satisfaction in the present are far away from the eternal purpose which is slowly securing stability, satisfaction, and goodness unmixed, as a permanent heritage for man. 'Wait! wait! wait!' is the refrain which the Scriptures sound to those who hunger and thirst for the possibilities which a contemplation of Eden suggests. The one who keeps nearest to God's commandments comes in closest contact with the present jarring and discord. 'Hide not thyself from thine own flesh', and with flesh is associated sin in all its repulsiveness. No man made a more intimate acquaintance with the loathsomeness of

fallen humanity in both its mental and physical manifestations than did Christ. And Paul followed closely in his footsteps. What God now requires from man cannot be carried out in a bower of roses away from the reach of human kind. If the future is to be secured the disagreeables of the moment must be faced and endured. Christ's opinion of those who, from selfish motives, look askance at their fellow-mortals, when it is within their power to approach and help them, finds forcible expression in the parable of the Good Samaritan. 'Trust in the Lord and do good': 'rest in the Lord and wait patiently for Him', 'and He shall give thee the desires of thine heart.'

Eve's Difficulties

If salvation is appreciated in the ratio of present suffering, surely women will form the gladdest portion of the joyful community of the redeemed! Eve was first in the transgression, and upon her was laid the heavier punishment. Not only was she to lead a life of toil ending in death, but to her were added the sorrows of maternity and the sorrows of subjection to man. The weight of these sorrows is only fully known to those who bear them. Had Eve remained faithful, motherhood would probably have been altogether joyous; but she was not, and the consequences of her transgression have come down to her posterity. Maternity, from its earliest anticipation to such time as the cradle remains tenantless, is a period of suffering, anxiety,

weariness, self-denial, and watchfulness. God's wisdom cannot be questioned, therefore take courage ye tired mothers, and remember from whose hand visitation is received. If meetings have to be foregone, readings snatched, by a brain too tired to be impressed, if the day is ended with weary limbs, and morning begun with aching brow, rest in the thought that God knows your evil case, and will not expect beyond your power to perform. Neither will He lay upon you more than you can bear. Though the working of this curse caused Rachel to yield her breath, it was no indication that God had forsaken her. God allows the curse at times to press more heavily on His loved ones than on others, but His object is to draw His loved ones nearer to Him. Whether in His wisdom, He may see fit to press heavily or no, He has placed it on record that this dreary time shall yield to a time when crying and sorrow shall be unknown. But this salvation is not to be looked for as a present-day experience. The curse now reigns, and only those who, during this time have manifested 'faith, charity, holiness, and sobriety', will be permitted to participate in the blessings ahead.

"He Shall Rule Over Thee"

Every woman, whether married or not, knows experimentally what subjection to man means. She can only possess that which man permits. She can only earn in those trades and professions in which man chooses not to disallow her. The laws to which she has to submit are made by man. If

they are cruel and unjust, she is helpless to alter them. The outcry for 'woman's rights' is a standing testimony to the operation of this curse. Man has proved himself to be a lord of varying qualities. In some cases he is just and kind, in others cruel and tyrannical. On the whole he has inclined to the latter rather than the former and has proved a relentless administrator of the curse. It is impossible that God should have approved of masculine excesses in this direction. Than Christ, no greater expositor of the law of God has ever existed, and how kind and sympathetic was he in his demeanor towards women! How quick to encourage her! How willing to shield her from affront! How ready to recognise her service! One little act, on account of the love of the one who proffered it, was to be sounded forth to every generation. Even Gentile and Samaritan women, whom the favoured nation regarded as almost beneath their scorn, appealed not to him in vain. His condescension and kindness to them were such as to cause ordinary men to marvel. There was no lofty talking, nor seeking to overwhelm the mind with a sense of his great superiority (great indeed in his case!), his thought was for his suppliants. And he expressed it in reciprocating their thoughts and meeting their wishes after his own imitatively gentle and righteous manner. One who knew him most intimately was not afraid to venture before him with her domestic troubles, and although she was in

the wrong, he paused to straighten matters out for her. Even mothers with their children, whom other men would have repulsed, he was ready to receive and bestow sympathy upon. This is the greater head with whom ye have to do ye unhappy women, whose lives are embittered by petty tyranny and oppression. Your present unhappy subjection is but a passing phase.

There is a day appointed for the breaking of every yoke, this amongst the number. But a participation in that day depends upon a right attitude now. Patient submission is the only allowable course. This is your test of obedience. See that ye fail not under it.

C.J.

A Series On The Psalms

2.— The Genesis Record in the Psalms

The Names Of The Five Books Of Moses

Moses wrote the first five books of the Bible. The names of the books in the English translation are of Greek origin, given when Jewish scholars translated the Hebrew scriptures into the Greek Septuagint version. From that source the titles came into the English rendition.

In Greek, Genesis means "creation, generation"; Exodus — "going out"; Leviticus — "relating to the Levites"; Numbers indicates that the translators regarded the numbering of Israel to be the chief contents of the book; Deuteronomy — "second law."

Each of the five books of Moses has a distinctive title in Hebrew, and it is *this* title which is signifi-

cant. The title is taken in each each book. The first book, Genesis, is entitled "In the beginning"; The second, "These are the names"; The third, "And He called"; The fourth, "In the wilderness"; The fifth, "The Words." Therefore, the five books of the Psalms, and their titles in English, based on the themes of the five books of Moses are:

- Book One — Psalms 1 - 41 —
"In the beginning."
- Book Two — Psalms 42 - 72 —
"These are the names."
- Book Three — Psalms 73 - 89 —
"And He called."
- Book Four — Psalms 90 - 106 —
"In the wilderness."
- Book Five — Psalms 107 - 150 —
"The Words."

These titles could profitably be marked into your Bibles at the commencement of the five books of Moses, and the five books of the Psalms.

The Search For The Corresponding Themes

It is apparent that we must have a clear picture of the themes of the five books of Moses, in order to identify the relationship to the five parallel books of the Psalms. Those who sow sparingly in attaining a clear picture, will reap sparingly, and those who sow bountifully will reap bountifully. The most effective way will be for the individual reader to carefully read through a book of Moses and the corresponding book of the Psalms. If this is done over the course of a few evenings, then the various incidents will be freshly in mind, and personal reading will then reveal a remarkable amount of corresponding detail as the result of this individual searching of the Word.

What To Look For

There is a point to be kept in mind here, or else much frustration will arise in our search. We should not expect to identify every Psalm as alluding to a particular incident in the writings of Moses. Many Psalms do allude to particular incidents. From these incidents certain principles are established, or certain circumstances are created. Arising from these principles or circumstances there are specific beliefs and attitudes which Yahweh's people will hold and observe in every generation.

For example, the incident of the entry of sin into the world estab-

lished the need for atonement, whilst the existence of the enmity between sin and righteousness calls for ceaseless prayer. These principles of belief and attitude had their origin in the beginning, in Eden and its environs, arising from the particular incident of sin. These principles first operated in the lives of those of whom Moses wrote. They are equally applicable to every generation of believers. Therefore these principles, established in the beginning and true for all generations, are the themes of certain of the Psalms. These Psalms of exposition and exhortation, whilst based on the specific incidents of which other Psalms speak, do not in themselves allude to a particular incident.

Genesis — "In The Beginning"

Our study commences with a consideration of "In the beginning." Here is a brief summary to assist, but we suggest you prepare your own. Elohim, at the command of Yahweh, established the earth for occupation by a race who would give glory to Yahweh. This was the Divine purpose. Man disobeyed Divine law, and was condemned to return to the dust. This was human failure. The entrance of sin caused a breach of fellowship between Creator and created, but with it came the promise that this would be remedied in the crushing of sin out of the earth. The way of salvation from death was provided in mercy, through the ritual of the slain lamb embodying the principles of atonement. This was Divine grace whereby the Divine purpose would be achieved.

Cain rebelled against this way and murdered his God-honouring brother. The blood of Abel cried out from the ground against his brother, and the line of Cain was later blotted out in the flood. The flood also wiped out the apostate section of Seth's descendants. Eight were saved in the Ark, but amongst their descendants sin again manifested itself, and "man's way" was asserted, leading to the tower of Babel and the confounding of tongues.

In the midst of this division of the race, the spiritual king-priesthood of Shem as the Melchizedek king-priest in Salem, stands out gloriously. Likewise the calling, faith and experiences of Abraham. The added promise was given that through Abraham, Yahweh will bring His own purpose to fulfilment in the earth. It will be by resurrection, through the promised seed, the Christ. The records of Isaac and Jacob are important, in illustrating this. The family of faith went down into Egypt, that in them the method of redemption could be dramatised. Joseph occupies a large place in the record.

"In the beginning" commences with peace and fellowship in Eden, and finishes with the grim words ". . . a coffin in Egypt"; death in exile.

The Corresponding Theme Of Psalms 1-41

This series is a study in depth. The immediate objective is to take the Psalms in their order, and relate them to the originating incidents or circumstances, in the writings of Moses. Much later in our series, we will relate the Psalms

to David's life and times. In all cases we will seek to see the application to the Lord Jesus Christ, "the pleasantest theme of Israel's psalms." The exhortatory application to ourselves will emerge, and the ultimate application to the times of the Millennial Kingdom will be the point on which all our studies will converge.

Psalms 1 to 15 inclusive will first be considered. The "In the beginning" background is:

- Psalm 1 — Eden, with the contrast of destinies between obedience and disobedience.
- Psalm 2 — The enmity between the seed of the woman and seed of the serpent.
- Psalm 3 — The need of Divine strength in the daily warfare.
- Psalms 4, 5 and 6 repeat the theme of Psalm 3 in various settings.
- Psalm 8 — The triumph of the Godly, exhibited by Enoch as the type of the promised Saviour and vindicator of the Name.
- Psalm 9 — The opposition of the seed of the serpent against that of the woman, to the time of the end.
- Psalm 10 — Part of Psalm 9 in the Hebrew, and the same theme.
- Psalm 11 — The patient waiting, characteristic of the faithful in the time of trouble.
- Psalm 12 — The contention of Cain and Abel.
- Psalm 13 — The blood of Abel cried from the ground.
- Psalm 14 — The destruction by the flood.
- Psalm 15 — Shem established in Salem.

Psalms 1 to 15 bring before our minds the fact that Eden presented to man the will of God, and man rejected it. Enmity and sin resulted, with the seed of the woman

seeking Divine strength, giving themselves constantly to prayer, knowing that the way of a false brother will fail because of the promised Saviour. His great work will arouse the furious opposition of the man of the earth. This will not perturb those who patiently wait as did Abel, knowing that temporary defeat will cry out to God for vengeance, and He will pour out judgment in due season against the wicked, and establish His King in Salem.

That is the theme of the early chapters of Genesis, as it is also that of the early Psalms.

From The Gate Of Eden To The Gates Of Salem

PSALM 1 finds us in the Garden of Eden, and then excluded from the gate. It draws upon Genesis 1, 2 and 3. It centres upon the happiness of the man who delights in the law of Yahweh. It revolves around the principles of obedience and disobedience, and the tree of life. It speaks of walking with God, and being driven from His presence. This is the language of the Genesis record of Eden.

Who is the man who obtains this happiness? There is only One — the promised Deliverer. Genesis 1:1 commences: "In the beginning Elohim . . ." and in those four words we meet the servants of Yahweh, the angels, who established the physical earth. Psalm 1:1 commences: "Happy is the man . . ." and in those four words we meet the servant of Yahweh, the Lord Jesus Christ, who is the one who established the "new heavens and the new

earth" of the new creation in Christ.

Thus the Psalm speaks of the enduring prosperity of the righteous (in Messiah's times), and the ultimate ruin of the wicked. He will accomplish the Divine intention of Eden.

PSALM 2 is the elaboration of Genesis 3:15, which speaks of the enmity between the seed of the woman and the seed of the serpent. Psalm 2 projects the incident in Eden, on to the broad canvas of the events at the first advent of the Lord Jesus Christ (vv 1-2, 7; cp. Acts 4:25; Heb. 1:5; 5:5), and the second advent of the Lord (vv. 9-12; cp. Rev. 2:27; 19:15; 14:6-7). The issues created in Eden finally involve the whole of the sin-powers of the earth, and the seed of the woman, Yahweh's anointed (Psalm 2:2) crushes the serpent power.

PSALMS 3, 4, 5 and 6 are prayers for strength against the enemy without and the enemy within one's own heart. There are two morning prayers (Psalms 3, 5) and two evening prayers (Psalms 4, 6). The terrifying outworking of Psalm 2 over 6,000 years of time would produce the circumstances calling for earnest prayer in order that the righteous line be sustained.

PSALM 7 shows the fruits of prayer. The dominion of death was created by sin. Consider Genesis 5 where the fact that Seth was in likeness and image of Adam (v.3) meant that eventually " . . ." he died (v.8). Adam died, Seth died, Enos died, eight times the chapter records " . . . and he died."

But in vv. 22-24 Enoch is presented to us as one who "walked with God." Despite Adamic mortality, despite the surrounding evil of the seed of Cain, Enoch was able to survive as one who pleased God (Heb. 11:5). Therefore the way of folly followed by the false brethren in the days following Adam's sin, as his descendants came to maturity, could not prevail, but would fail.

PSALM 8 presents the Saviour. He would accomplish the victory over sin, and bring the "violent dealing of the wicked back upon his own head." Paul applies the Psalm to Christ's victory over death (Heb. 2:6-8; 1 Cor. 15:27; Eph. 1:22; Col. 1:20; Phil. 3:21). In Genesis' times, Enoch's life prefigured this. He was translated, says Paul, (Heb. 11:5), that "he should not see death." How powerfully Enoch preached in his days of the victory of the Seed of the Woman to come, over the seed of the serpent. Jude reveals (vv. 14-15) "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold! The Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

PSALMS 9 and 10 (one psalm in Hebrew) is the elaboration of the way of Cain and his descendants prior to the flood. It is the story of "the man of the earth" (10:18), who introduces "times of trouble" (9:9; 10:1). Here are

"the ungodly," and their "ungodly deeds," and "ungodly speeches" against which Enoch contended. Again, as in Psalm 2, the drama is projected forward, prophetically, as Paul takes the Psalm as his notes for his Athens' gospel address (compare Ps. 9:8 with Acts 17:31), and as the basis of the second letter to the Thessalonians. His contention against the existing Greek and the prophesied Catholic apostacies, was based upon this Psalm. Once again, the work of Yahweh in Christ is magnified in the victory of the Kingdom (10:16).

In Psalms 1 to 10 we have the Genesis story concerning the fall of man; the established enmity; the Divine refuge of the righteous; the promise of the coming Saviour and the work of the man of sin forecast. The Psalms now turn to the experiences of those who patiently wait. The "man of the earth" has been busy destroying "the foundations" (Ps. 11:3). What shall the true believer do in these circumstances? He can patiently wait, with supreme confidence in Yahweh. Listen to Psalm 11.

PSALM 11.

- V.1: **THE BASIC STATEMENT OF FAITH:** "In Yahweh put I my trust."
REFUSAL OF A LESSER ATTITUDE: "How say ye to my soul, Flee as a bird to your mountain."
 V.2: **THE DANGER:** "The wicked bend their bow . . . to shoot in darkness at the upright in heart."
 V.3: **THEIR STRATEGY:** Destruction of "the foundations," against which the righteous are powerless to do anything. The first expon-

ent of the strategy was Cain, and the first attack on the foundations was against the doctrine of the Atonement — Cain brought fruit, and not the blood of the slain lamb.

- V.4: **THE HEART OF THE SITUATION:** Yahweh exists, in power, and He is watching and and waiting and testing.
- V.5: **THE CONSOLATION OF THE RIGHTEOUS:** The outworking of it all brings Divine hatred against the wicked.
- V.6: **JUDGMENT UPON THE WICKED:** In due time the wicked will be destroyed by the direct intervention of Yahweh.
- V.7: **BLESSING UPON THE RIGHTEOUS:** Contrary to Cain, who "went out from the presence of God" (Gen. 4:16), the righteous will be constantly under the benign observation of Yahweh.

This Psalm, dedicated to the chief musician 'upon Sheminith,' i.e. "the eighth," points forward to the consummation in the Millennial Age. Verse 6 will find its fulfilment in the events of the second advent, such as Paul enlarges in 2 Thess. Ch. 1; and v.7 incorporates every Millennial prophecy.

The true attitude is thus shown to be supreme confidence in Yahweh, in which the mind declines to even take into account the apparent strength of the enemies of Yahweh. He does not seek to escape from such, but to accept his responsibility to manifest God in his own life.

But he is not foolish; he knows the danger of those who destroy the precious foundations of the Truth. But whilst he can do but little to prevent this, he can preserve the Truth in his own heart. This he does, with the consolation

of knowing that Yahweh watches over all, and in His own good time, will pour out judgment, and establish the communion of Eden once again. Surely here we have the timeless attitude of the true servant of Yahweh, from the very first generation down to the second advent of the Lord Jesus Christ. Here, in this Psalm, is revealed the trusting faith of Abel.

PSALM 12: Here is the contrast between Cain and Abel. The two lines of descent are here. The faithless Cain and the faithful Abel. Gen. 4:8 tells us that "Cain talked with Abel his brother." Psalm 12:2-4 tells us of Cain's use of his tongue — vanity — flattering lips — double heart — proud things. James takes this Psalm up (compare v.3 with James 3:5) against those who were slaying the righteous in his day.

Yahweh's words would save in this situation in Abel's time. They were designed to that end (Psalm 12:6). James says the same of his day (1:21; 3:17). The grim reality of Abel's time is shown (Ps. 12:8): "The wicked walk on every side when the vilest of the sons of Adam (Heb. *ben Adam*) are exalted." Cain and his seed were in the ascendancy, and "when they were in the field, Cain rose up against Abel his brother, and slew him" (Gen. 4:8).

PSALM 13: "How long, how long?" (v.1); "how long, how long?" (v.2), cries the voice of Abel's blood from the ground (Gen. 4:8). "Lighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, I have prevailed against him" (Ps. 13:3-4). Is this

the significance of "How long" in this Psalm? Who can doubt it? Especially when we hear another voice, the voice of the murdered saints of the fourth century A.D., who were slain for the Word of God, and for the testimony which they held, crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9-10).

PSALM 14: The slumbering judgment breaks forth in the flood and the entire line of Cain is blotted out as Genesis shows. Consider the way in which the Psalm catches the sickening apostacy and terror of the times in which Noah had to "patiently wait."

V.1: DENIAL OF YAHWEH: He does not exist, said the fool.

V.1: GOD'S WAYS CORRUPTED BY MAN (Gen. 6:5, 12): The result, a corrupt and corrupting generation.

V.2: YAHWEH OBSERVES (cp. Gen. 6:5, 12): All flesh involved.

V.3: A LOST RACE (cp. Gen. 6:12): All gone aside.

V.4: THE CAUSE - DESPISERS OF THE WORD (cp. 2 Pet. 2:5): The preacher of righteousness was ignored and mocked.

V.5: FEAR SWEEPS THE EARTH (cp. Gen. 7:17-22): Imagine the scene as those who had fled to the highest places of refuge watched the waters relentlessly rising. But Noah was preserved (Gen. 6:9) for Yahweh is in the generation of the righteous.

V.7: THE DESTINATION OF THE SAVED: The redeemed from the Ark moved from Ararat to — where? Where do we find faithful Shem in Abraham's times?

PSALM 15: The gates of Salem swing open to Shem, the priestly head of the patriarchal family. Hence Psalm 15 speaks of the qualities of a true citizen of Zion. Who was the first citizen of Zion of whom the scriptures speak? Shem, Melchizedek — in Genesis 14:18. What did the gates of Salem become? A refuge, for Abraham and his seed. The place where Elyon, the Most High, was in close communion with His people.

Thus, in the first 15 Psalms, we see unmistakably, the experiences of the ancient world and the patriarchs from Eden and its gate to the gates of Salem in the time of Shem. Eden, intended to bring life, brought death. The gate of Eden, the place of worship for Abel, brought his death by his very faithfulness. Is it not significant that in the record of the contention in the "times of trouble," it is written:

"Have mercy upon me, O Yahweh, consider my trouble, which I suffer of them that hate me, Thou that liftest me up from the gates of death that I may show forth all Thy praise in the gates of the daughter of Zion. I will rejoice in Thy salvation" (Psalm 9:14).

— B.P. (N.S.W.).

Obtaining Peace Of Mind

If you want peace of mind there is a Scriptural way of obtaining it. The Psalmist indicates it: "great peace have they which love thy law, and nothing shall offend them." Develop a knowledge of the Scriptures and make the right dividing of them your first consideration and you will come to experience the peace of God which passeth all understanding. Unhappy, indeed, are those who allow the fleshly strivings of men and other considerations to come in between them and the Word.

Expounding the Word in the States

(Continued from p.36)

At The Bible Schools

We attended three Bible Schools in the States: the Pacific Coast Bible School at Idyllwild, California; the Canadian Bible School, at Silver Star, British Columbia; and the Mid-West Bible School, at Northward, Indiana. It was four years since we had attended these schools, and it was a grand pleasure to renew acquaintance with those of like precious faith, and to enjoy fellowship in our common faith. We found enthusiasm at the Schools was keen, and the studies were entered into with zest.

We spake mainly on two themes at the three schools: *Romance for Eternity* (The Song of Solomon), and *In The Upper Room* (The week prior to the crucifixion set out in sequence). At Idyllwild, it was an added pleasure to have Brother Frank Abel as co-teacher — we last met him in that capacity in Australia. He provided an interesting outline of Haggai and Zechariah, emphasising the powerful exhortations presented by the prophets. And how powerful they were! Apathy had laid its deadening hand on the people, so that they lacked the zeal to labour for Yahweh, excusing themselves on the ground that "the time had not yet come" for the work to commence. The prophets swept aside that excuse, and called upon the people to "despise not the day of small things." Haggai urged them to "go up into the mountain and cut wood" and build the House of Yahweh in the assurance that He would take pleasure in it. Let us give ourselves to the work of the truth, for faithful activity in the service of the King is always pleasing to Yahweh. In Haggai's day, the people were spurred on by the compelling and encouraging message of the prophets, and we can likewise be stimulated by their words today.

Third teacher at Idyllwild, and also at Silver Star, was Brother Roy Standeven, from Yorkshire, England. He provided an exposition of the early chapters of Peter.

Particularly pleasing was the manner in which the Epistle was linked with the Old Testament Scriptures, and was shown to be based upon expressions and statements contained therein.

The study was well presented, and the exhortations were brought to bear upon modern conditions that made them apt indeed. In addition, Brother Roy's enthusiasm for all aspects of the work of the School was refreshing and contagious.

Thus the three studies blended well together: the vision of the prophets, the instruction of Peter, and the communion suggested in the Song of Solomon, supplemented each other in a splendid diet of spiritual food.

At the Silver Star School, we spoke to the theme of *In The Upper Room*. Brother Standeven presented a variation of his studies on Peter, and Brother R. Lloyd of *The Tidings* (a magazine circulating throughout the States) provided a series outlining a practical application of the principles of Christ. Unfortunately, we were not able to listen to Brother Lloyd's talks, as we were engaged with the teenage class during his sessions; but general comment was most appreciative of the informal and informative manner in which he presented his talks, and it was generally acknowledged, that an excellent school had resulted.

From the Canadian school we proceeded via Vancouver and Canton, to the Mid-West school. This was the first occasion in which we have visited it in its present location, though we have spoken at the School when it was held at Hanover. The present build-

ing, called Northward, was once a huge luxury hotel of over 700 rooms, with excellent facilities, that has fallen on hard times. However, that has been to the advantage of the Bible School, for it is able to hire the building (or portion thereof) at a fee that makes the convention possible. The adult teaching staff at the school this year comprised brethren Alfred Norris, Richard Stone, and myself. Brother Norris gave a splendid summary of the Epistle to the Hebrews, drawing lessons from the Law in a very clear and concise manner, and presenting the doctrine of the atonement (so much a feature of Hebrews) in an interesting way. Unfortunately, for the same reason as we missed Brother Lloyd's talks at Silver Star, we did not hear Brother Stone's exposition; but again the reports were most enthusiastic. However, it was our pleasure and profit, to be associated with him in the Questions Sessions, and to enjoy again the privilege of labouring with him, as we have when he has visited Australia for that purpose.

Television At Lompoc

The Lompoc Ecclesia comprises a small group of brethren and sisters who have earnestly given themselves to the work of the Truth. Its recorder is Brother Ron Stewart, son of Brother Maurice Stewart, and father and son have co-operated in a series of television presentations of the Truth that have had widespread use throughout the States, presenting the truth to millions of people. Thousands of requests for further information have been received, taxing the energies of the small, enthusiastic group to the utmost.

We had offered our services to the Ecclesia following the Bible School, and were driven there by automobile. Lompoc, about 180 miles from Los Angeles, is a clean little city, and for a time one wonders what makes it different from other large cities of America and elsewhere. Then, we saw, that it was the absence of smog. This bitter plague of many large American cities has not invaded Lompoc as yet. The comparatively clean, clear air is a welcome change

to the poisonous pollution of many other parts, that irritates the nerves, adversely affects one's health, and causes the eyes to smart. Moreover, the environs of Lompoc are pleasant. The city is laid out in an orderly fashion, with wide streets that give a sense of freedom, with the outskirts a blaze of color from the acres of flowers that are grown for their seed. We came upon masses of flocks, petunias and nasturcians of various colours. They spread in the distance like a carpet of colour; their brilliant hues giving a bright and cheerful aspect to life.

We had been told that our services would be used whilst we were in Lompoc, but apart from the vague assurance that everything was arranged, we really did not know what we were in for. However, on the morning after our arrival we were taken to San Gabriel. We did not understand the cause of this, except that we were to associate in the preparation of a televised outline of the Truth. We have an idea that Brother Maurice Stewart was repaying us for some appointments at short notice that were given him in Australia! Light-heartedly we made our way to the television studio, there to learn the frightening news. We were to go on television with Brother Stewart, in two thirty-minute question and answer sessions on current events. No preparation was possible; we must adjust to the circumstances. A coloured chart, prepared by the young people of the Woodville Ecclesia (S.A.) under the supervision of Brother J. Berry, provided a colourful backdrop (my heart gave the sound effects!), the huge cameras were menacingly pointed in our direction, the indication was given that we had 30 seconds to get ready; and almost before I knew it (and just as well for my nerves!) we commenced.

Thirty minutes later it was all over, and we were able to "view ourselves as others see us" on the studio's television set used for that purpose.

The televising was in colour, so that the background chart (a typical "Berry" production with splashes of vivid col-

our in all directions!) showed up to advantage.

Thousands of applications for literature have been received through the medium of this service, and aspects of the Truth brought before the attention of huge audiences. Brethren Stewart (father and son) are admirable at this activity, speaking with a calmness and assurance that compelled my admiration. I am normally a very nervous speaker on a platform, and even more so before radio, or that monstrosity of modern life that men call television!

I was glad it was all over; but then, as I was relaxing, I was told that two other screenings were expected for the next day. On that occasion, Brother Frank Abel was associated with me, and I had to take over the function of Brother Stewart the day before. Brother Frank was extremely nervous! (So was I, but as senior member of the team — I had been on television before! — I had to give an appearance of calm assuredness!).

The interlude at Lompoc was a most enjoyable one, and we look forward to repeating it (God willing) some time in the future.

Our journeyings took us to other parts, where, again, we were able to rejoice in the company of brethren, and find a delight in the mutual study of the Word. What an amazing influence the Truth has. Christ declared that it would act as a sword, dividing families, separating sons from fathers, and mothers from daughters. But it also acts in the opposite direction also. And, as he told Peter:

“Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name’s sake, shall receive an hundredfold more now in this time with persecution, and shall inherit everlasting life” (Matt. 19:29; Mark 10:30).

We might be compelled to make sacrifices for the Truth but it also provides tremendous privileges; its benefits are two fold: now and in the future. Those of like precious faith find barriers lowered, and friendship and fellowship extended where normally they would be strangers one to

the other. One experiences that, as one travels from point to point.

But there is a danger in this very friendliness that is extended. It must not be a substitute for the Truth. Yet this sometimes happens; and hospitality is extended in which true fellowship is absent.

Some brethren in the States are concerned regarding this. They spoke of brethren from Australia fellowshipping with those not in the Central Fellowship, and advocating an “open table.” Unfortunately, this foolish action can jeopardise true unity, and sow the seeds of doubt and division. Some had received the *Believer* magazine, and were appalled at what they read therein, and the extent of error manifested by those who have contributed to it.

From Louisville To Los Angeles

Perhaps the speed of modern travel can be measured by our experience as we flew from the Mid-west School to Los Angeles. We had advised Brother Lloyd that if we could arrange it, we would visit Los Angeles in time to give a public lecture on the Sunday evening prior to leaving the States the next day.

This meant that we would exhort in Northward in the morning, and travel by road some eighty miles to the Louisville airport, and take a Jumbo Jet to Los Angeles, involving an air journey of 2,000 miles. To accomplish this, everything was rushed. We exhorted on the Sunday morning, endeavouring to summarise all the studies during the week, and then, immediately after lunch, were driven by Brother Ashley Higham, of Detroit, to Louisville, in the adjoining State of Kentucky. The plane took us to Dallas, where we had a wait of 45 minutes, and then on to Los Angeles. As time slipped away I was convinced that we would not arrive in time for the public address, and therefore relaxed in the assurance of an easy night. But at the airport a car was waiting; we were rushed some thirty miles or more to Van Nuys, and there, at the due time arranged (commencement time had been delayed to provide for

the flight arrival time), we presented the address. An excellent attendance was in evidence, with a goodly number of interested friends, many of whom we spoke to afterwards.

This provided our last public address in the States, though not our last appointment. We were due to leave on the Monday evening at about 11.30, so a meeting had been scheduled for that night. This was in the nature of an exposition for the benefit of brethren who cared to attend. We took Psalm 23, and showed how the Divine names and titles are found therein;

and how these are all expressive of dramatic incidents in the development of the Divine plan.

The meeting over, we hastily packed our luggage on Brother Lloyd's car, and travelled to the huge Los Angeles airport. At 11.45 that evening we were on an Air-France plane; the engines were roaring, the wheels commenced to turn, the plane rose in the dark sky and we looked down upon the lights of Los Angeles; then we were heading in a south-westerly direction towards Tahiti.

— EDITOR.

Vatican Attitude To Jerusalem.

The Vatican City newspaper *L'Osservatore Romano* recently accused Israel of "forcibly Judaizing Jerusalem at the expense of Moslems and Christians." In an unsigned editorial which Vatican sources said reflected official sentiment, the newspaper reiterated long-standing Vatican demands for internationalization of the Holy City. It said that unless the Jerusalem problem is solved, it could prove an "insuperable obstacle" to a peace settlement in the Middle East. The editorial said Israel's occupation of the Arab part of Jerusalem in the 1967 war was "almost immediately transformed in practice into annexation." The opposition thus expressed will form part of the Vatican's policy against Zion's future king (Rev. 17:14), to the former's inglorious shame.

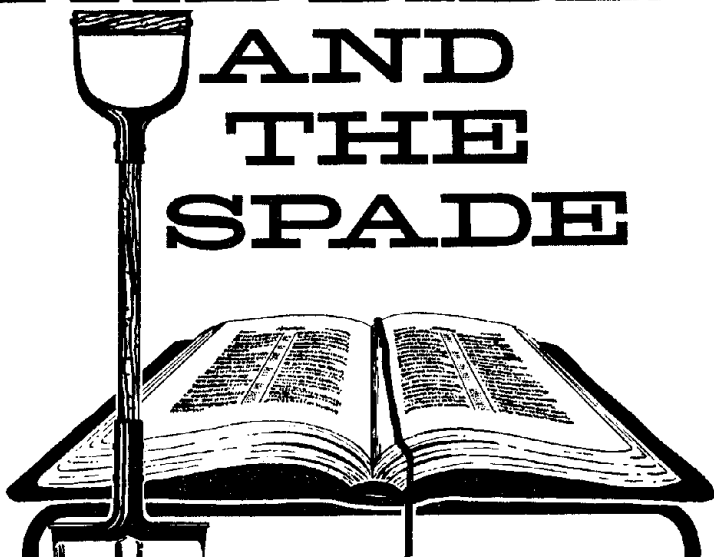
Syrian Policy Towards Israel

Syrian President Hafez al-Assad has declared that an Israeli withdrawal from occupied territories would not solve the Middle East crisis. "At the bottom of this crisis are the rights of the Palestinian people, and only when these are fulfilled will the crisis be solved," Assad said in an interview with the French weekly, *Nouvel Observateur*. Thus far, it was claimed, Israel had made no attempt to recognize the Palestinians, and Israeli Premier Golda Meir had even questioned if such a people existed. Assad said: "For this reason and because of Israel's total disregard for international law," a battle with Israel was inevitable. "To defend our very right to exist, we have an obligation to fight Israel." Assad declared that if Israel attacked Egypt, Syria would be bound to come to Cairo's aid since both countries had established a united military command under a single leader.

A Latter-Day Leader

We listen to Bro. Thomas, not that we hold that he was directly under divine inspiration, but because he was inspired by a knowledge of the Scriptures beyond any man of our time of whom we are cognizant. What were his credentials? He was a follower of Paul, in his love and reverence of the Word, and in his unselfish devotion to the Truth. And to him, in the providence of God, we all owe our enlightenment in the gospel of the Kingdom. Who among his detractors can show credentials to equal these? Many, alas! who have asked us to forsake his expositions for their own are now wallowing in the mire from which Bro. Thomas was God's instrument in extracting them. Let us beware of casting aside such a follower of Paul as was Brother Thomas for manifestly unskilful dividers of the Word.

THE BIBLE AND THE SPADE



THE WARNING OF ISRAEL'S INFIDELITY

In past ages, Israel refused to hearken to the warning voice of the prophets. As in the days of Ezekiel, the people claimed: "The days are prolonged, and every vision faileth." "The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off." How discouraging must this have been for the faithful men who proclaimed the Word of God, and warned of the consequences of Israel's indifference! How stupid this was on the part of the people, for when Yahweh "remembered their sin," judgment was poured out without remedy. Today, as archaeologists unearth the records of the past, the very stones cry out in witness against Israel. They testify to the extent of judgment poured out, and reveal that God is true to His Word. Today, the world is following a familiar path of judgment. Christ's advent is impending. Ere long his might will be seen and felt in all the earth. Divine judgment will sweep away the wicked, and inaugurate the beneficent and righteous reign of Christ. The world neither expects nor wants Christ, and it ridicules those who do, but Israel's history testifies to its inevitable fate.

THE COLLAPSE OF THE NORTHERN KINGDOM

Sargon's Triumph

Over two hundred years of infidelity towards God, during which the policy of Jeroboam was continued by the kings of Israel, ended when the judgment of God was poured out upon the northern kingdom, and it finally fell.

Hosea, its last king, ascended the throne of Israel, under the tutelage of the king of Assyria, in 732 B.C., succeeding Pekah, whom he killed. He paid tribute to Assyria. However, after a few years, he made overtures to the king of Egypt, and withheld his tribute from Assyria. This action brought to an end the ten-tribe Kingdom of Israel. All its kings had walked after the sins of Jeroboam, founder of the kingdom, and its two hundred years of history was a record of apostasy.

Tiglath Pileser III had been succeeded by Shalmaneser V, and he was quick to respond to Israel's rebellion. He at once launched his armies against Samaria, which was besieged for three years. At the end of that time, the wrath of God was fully manifest against Israel. The city was taken: Hosea deposed, and the kingdom destroyed.

In describing what happened, the Bible states:

"In the ninth year of Hosca, the king of Assyria took Samaria and carried Israel away into Assyria and placed them in Hamath and in Habor by the river of Gozan, and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods; and walked in the statutes of the heathen whom the Lord cast out from before the children of Israel" (2 Kings 17:6-8).

Whilst the Bible does not give the name of the king of Assyria, there is an Assyrian inscription which hints that Shalmaneser at least began the siege of Samaria, though its capture was completed by Sargon II his successor. Sargon's inscription reads:

"In my first year I captured Sam-

aria. 27,190 people I took captive . . . People of other lands, who never paid tribute, I settled in Samaria. I restored the city, causing its inhabitants to be more in number than before. My officers I appointed as governors over them. I imposed tribute after the Assyrian manner . . ."

Sargon's claim to have brought other people into Samaria is confirmed by Scripture:

"And the kings of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof" (2 Kings 17:24).

These settlers who were augmented periodically by others (cf. Ezra 4:2, 9-10), formed the people later known as Samaritans.

A Bible Blunder?

Sargon is mentioned only once by name in the Bible, and then only in a parenthesis:

"In the year that Tartan (the commander-in-chief) came unto Ashdod, (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it . . ." (Isa. 20:1).

At one time this record stood alone, for the name of Sargon did not appear in any other extant writings. This allowed over-hasty critics to declare that this was one of the Bible's "historical blunders." But in 1942, Paul Emile Bolta discovered the ruins of Sargon's palace at Khorsabad, on the north edge of Nineveh, with treasures and inscriptions showing him to have been one of Assyria's greatest kings. Today, the British Museum houses some huge man-headed winged creatures which were originally constructed by the order of Sargon.

In another inscription, Sargon describes himself as "conqueror of Samaria and of the whole of the land of Israel." He also claims (which accords with the Scripture statement) that his forces captured Ashdod:

"I despoiled the cities of Ashdod

and imposed heavy tribute on the king, Yanani, who fled to Egypt, but was betrayed and captured."

How unwise to criticise Bible history in the absence of full information, which often seems impishly to hide itself until after the foolish statements have been made!

Assyria Marches On Judah

During the tribulations of the kingdom of Israel, Ahaz had been reigning over the kingdom of Judah in the south. At his death, Hezekiah ascended the throne and endeavoured to revive the flagging spiritual interests of his people. He was one of the few Jewish monarchs who desired to serve Yahweh acceptably. Very soon, however, he found himself in trouble with Assyria, whose ruler at the time was Sennacherib.

There had been a revolt by the people of Ekron against their king Padi, who was a vassal of Assyria. The uprising was successful and Padi was delivered up to Hezekiah in Jerusalem. In defence of his vassal, Sennacherib marched against Ekron and, after capturing Joppa on the way, put down the rebellion and executed its leaders. Hezekiah was forced to release Padi, who accordingly returned to his throne in Ekron.

The Assyrian monarch next turned his attention towards Jerusalem. He claims that he captured forty-six Judean cities, including Lachish. The siege against Lachish is not described by Sennacherib in his annals, but a relief on the wall of his palace at Nineveh depicts him sitting in regal splendour on his throne in his camp outside the conquered city of Lachish, surrounded by his officers, while representatives of the stricken town pay homage, and the captives, including women and children, are led past.

From Lachish, the king sent his emissaries to parley with Hezekiah at Jerusalem. They demanded the submission of the city to Sennacherib, and the payment of tribute. At first Hezekiah yielded. On the Taylor Prism, in the British Museum, Sennacherib tells his tale:

"He himself (Hezekiah the Jew) I shut up like a caged bird within Jeru-

salem, his royal city. I put watch posts strictly around it, and turned back to his disaster any who went out of the city gate As for Hezekiah, the awful splendour of my lordship overwhelmed him . . . 30 talents of gold, 300 talents of silver, precious stones, antimony, large blocks of red stone, ivory (inlaid) conches, ivory armchairs, elephant hide, elephant tusks, box wood, all kinds of valuable treasures, as well as his daughters, concubines, male and female musicians he sent me."

The Bible confirms this statement:

"And Hezekiah, the king, sent to the king of Assyria to Lachish, saying: I have offended; return from me: that which thou putteth on me I will bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord and from the pillars, which Hezekiah, the king of Judah, had overlaid, and gave it to the king of Assyria" (2 Kings 18:14-16).

Soon, however, the enemy was back with a great army demanding surrender of the city. Hezekiah realised that there would be no end to such demands, and determined to put his confidence in the God of Israel. Already an Egyptian army under Tirhakah (of whose existence there is much evidence in the British Museum) was advancing against the Assyrians. Meanwhile, Rabshakeh, Sennacherib's envoy, had returned to his master who had transferred his activities from Lachish to Libnah. Sennacherib immediately acted on receipt of the tidings of the approaching Egyptian threat. He despatched messengers to Jerusalem bearing the warning that resistance to Assyria was useless, that no other people had been "saved by their gods from defeat!" The power of Israel's god to accomplish that which none others were able to do, was sneeringly derided by the Assyrians. Their ultimatum was delivered

to Hezekiah in the form of a letter, and he, in faithfulness, took the letter into the Temple, presenting it before Yahweh, pleading for deliverance:

“O Lord of hosts, God of Israel, that dwelleth between the cherubim, thou art the God, even thou alone of all the kingdoms of the earth; Thou hast made heaven and earth. Incline thine ear, O Lord and hear; open thine eyes, O Lord and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries and have cast their gods in to the fire; for they were no gods, but the work of men’s hands, wood and stone; therefore they destroyed them. Now, therefore O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only” (Isa. 37:16-20).

The divine response was immediate. The prophet Isaiah was sent to the king to tell him that his prayer had been heard. Israel was to manifest implicit trust and faith in Yahweh to deliver. The Assyrians were to be laughed to scorn. Their blasphemies were repudiated by the Holy One of Israel. Their exploits against the gods of the nations would not be repeated against Yahweh:

“Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return and shall not come into this city, saith the Lord. For I will defend this city to save it for Mine own sake and for my servant David’s sake” (Isaiah 37:33-35).

Action followed the divine instructions:

“Then the angel of the Lord went forth and smote the camp of the Assyrians a hundred and fourscore and five thousand and when men (R.V.) arose early in the morning, behold, they were all dead corpses” (v.36).

Although Sennacherib, on his prism, makes full claim concerning the tribute he exacted from Hezekiah, he

makes no mention of a capture of Jerusalem — yet it is certain that, had he done so, he would not have hesitated to record his success. When he captured Lachish he had a wall slab carved to celebrate his success. It is clear, therefore, that in spite of all its tribulations, the city was not overcome.

The account by Herodotus, which seems to echo an Egyptian version, states that “a multitude of field mice, which by night devoured all the quivers and bowstrings of the enemy and all the straps by which they held their shields” caused the Assyrians, “next morning to commence their flight and great numbers fell, as they had no arms with which to defend themselves.” This story may seem fanciful, but rodents are carriers of bubonic plague, and it may be that the plague was the means by which the angel of Yahweh destroyed the Assyrian army. Whatever the cause, however, it is clear that a great disaster overtook Sennacherib — and the Bible record remains supreme.

Fate Of Sennacherib

The British Museum contains a wall slab from the palace of Sennacherib at Nineveh. It depicts the siege of a city by the Assyrian armies. But the exhibit is blackened by fire, and is a mute testimony of the burning destruction of the capital. The prophet Nahum, in his denunciation of Nineveh, and his declaration of her destruction, wrote:

“Then shall the fire devour thee: the sword shall cut thee off” (ch. 3:15).

His words were literally fulfilled, and the desolation of the city was final.

But the evidence of the burnt wall slab remains and is of considerable interest. The name of the city depicted under siege is not complete on the description, and reads: “. alamu.” It is believed that the full word would be the Assyrian name for Jerusalem, and that in the time of Hezekiah is here described. If so, the record refers to the first Assyrian threat to the Holy City, and not to the one which was projected, but which did not materialise.

Scripture reveals that Sennacherib was obliged to abandon the siege of Jerusalem and return to his own country. There, he was assassinated by two of his sons. His successor was another son, Esarhaddon. He explains on a prism found at Nineveh, that his father chose him as successor after consulting the gods!. This decision incensed Esarhaddon's brothers and led to the murder of their father. Esarhaddon continued his father's policies, but met with increasing opposition. However, his power was for a time successful, and he forced his opponents to flee into Armenia.

Apparently the murder of Sennacherib did not take place immediately on his return to Nineveh, for the Bible records that he "went and returned, and dwelt at Nineveh" (2 Kings 19:36-37). It seems likely that about twenty years separated the two events.

THE WATER-COURSE BUILT BY HEZEKIAH

"By Cool Siloam's Lowly Hill"

A noteworthy archaeological discovery relates to the time of Hezekiah.

In Silwan, a modern suburb of Jerusalem, is found the Pool of Siloam. From this a tunnel in the south-east spur of the Temple Mount runs to the spring Gihon, known as the "Virgin's Spring." The distance of the tunnel in a direct line is about 1,090 feet, but in tracing its torturous route, is nearly 1,800 feet long and about six feet high. There are many changes of direction. Starting from the Spring the conduit runs due east for 250 feet, following an old working. The excavation then turns due south. The workers who started from the Pool at the other end began in a north-easterly direction. They turned south-east until they reached approximately the north-south line which the original group were following, when they turned due north to meet them. The changes in direction seem, in the main, to have been deliberate, possibly, as has been suggested, to avoid the tombs of the kings. But there are many deviations as though the workers were not always sure of their direction.

Finally, as indicated by an inscription, the two gangs were working away

in opposite directions, but separated by four and a half feet. As they were passing each other, they heard a shout, which resulted in both parties turning sharply to the right, to complete the tunnel.

The Conduit Discovered

In 1880, the boys of the school of Dr. Echick, a German architect, were bathing in the Pool of Siloam, when one of them fell into the water at the entrance to the tunnel. As he came to the surface, he put his hand against the face of the rock and felt some indentations. He told his master about the find, and the latter, realising that there was probably an inscription on the rock face, tried to take a copy by pressing moistened paper into the indentations. The writing was partially covered by water and also hidden by the darkness of the tunnel, and although the existence of an inscription was proved, it was not possible to decipher it.

Next year, however, a most notable archaeologist, Professor Sayce, deciphered the writing by candlelight. Later, the inscription was cleaned with acids by Hermann Guthe, of the German Palestine Association. Squeezes were taken, and the record was read as follows:

"(? the completion of) the piercing through. And this is the story of the piercing through. While (the stone-cutters were swinging their) axes, each toward his fellow and while there were yet three cubits to be pierced through (there was heard) the voice of a man (?) calling to his fellow, for there was a crevice (?). On the right And on the day of piercing through, the stone-cutters struck through each to meet his fellow, axe against axe. Then ran the water from the Spring to the Pool for 1,200 cubits and a hundred cubits was the height of the rock above the heads of the stone-cutters."

Unfortunately, some of the characters have been worn away by the flowing water. In addition, apparently part of the inscription had been destroyed — above the water-line the surface of the tunnel is smooth, and had been dressed for further writing

or relief. It is suggested that this surface contained the first half of the original inscription, probably including the name of the king who commissioned the work.

In 1890 vandals removed the inscription from its place in the tunnel, breaking it into six or seven pieces in the process. Some months after its removal, the pieces were found in the possession of a Greek citizen of Jerusalem, who claimed that he had purchased them from an unknown Arab for 35 Napoleons. The Turkish Government later secured the pieces, transferring them to the Museum of the Ancient Orient in Istanbul, where the inscription may be seen.

The Work Of Hezekiah

There is no doubt that the tunnel is the one originally constructed by Hezekiah. Concerning this, the record states:

"And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit and brought water into the city, are they not written in the chronicles of the kings of Judah" (2 Kings 20:20).

"And when Hezekiah saw that Sennacherib was come and that he purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city, and they did help him. So there was gathered much people who stopped all the fountains and the brook that ran through the midst of the land, saying: Why should the kings of Assyria come and find much water?" (2 Chron. 32:2-4).

"This same Hezekiah also stopped the upper water-course of Gihon and brought it straight down to the west of the city of David" (2 Chron. 32:30).

The Apocrypha contains the following historical record:

"Ezekias fortified the city and brought water into the midst of it and he digged the hard rock of iron and made wells for waters" (Ecclus. 48:17).

Thus, the records of how Hezekiah brought the waters of Gihon into the city instead of allowing them to empty themselves into the brook Kidron, are

confirmed by modern discovery.

Hezekiah's tunnel was not the first of its kind. This is indicated in the words of Isaiah, when he rebuked the folly of Judah in the earlier days of king Ahaz for trusting in Syria and Israel, instead of putting their confidence in Yahweh.

He declared:

"Forasmuch as this people refuseth the waters of Shiloah (Siloam) that GO SOFTLY and rejoice in Resin and Remaliah's son. Now, therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria and all his glory and he shall come up over all his channels and go over all his banks" (Isa. 8:6, 7).

Excavations have revealed the existence of an ancient tunnel of smaller dimensions. In fact, the cutting of the tunnel of Hezekiah, already described, followed such older workings.

The Scene Of Salvation

The Pool of Siloam figures very significantly in Scripture. It is mentioned in Nehemiah 3:15 as part of the reconstruction of the city. It was by the king's garden and was repaired by Shallum, the son of Colhozeh. It was also the place to which Jesus directed the blind man that he might receive sight to his clay-covered eyes (John 9:11). It was the site of significant drama during the Feast of Tabernacles, as water was drawn from the Pool of Siloam in a golden pitcher, carried into the temple by a priest accompanied with a joyous procession of musicians. There, the water was poured over the altar amid the chanting of voices:

"With joy shall ye draw water from the wells of salvation."

It was on the "last day of the feast" that Jesus proclaimed:

"If any man thirst, let him come unto me and drink . . ." (John 7:37).

The tower of Siloam, which, in the time of the Lord, had recently collapsed, killing eighteen persons, was probably sited on the Ophel ridge, immediately above the Pool. Today, Hezekiah's tunnel is a popular item for sight-seeing by tourists.

— Conducted by F. T. MITCHELL.

Thoughts For The Times

The Benefit of Trouble

Though heaven and earth appear to be against us, let us not falter for a single moment in our confidence in God. That we are defamed, ill-treated, impoverished, bereaved, or laid low by disease, is no evidence that God's loving kindness has forsaken us. Affliction does not exclude divine favour. This truth is enforced throughout the Word. Look at the demonstration afforded by the history of the Apostle Paul alone. Neither his faithfulness nor Christ's love for him admit of question. "I have fought a good fight," was the Apostle's last confession. And can it be denied? "In stripes above measure, in prisons more frequent, in deaths oft." "Once was I stoned, thrice I suffered shipwreck, a day and a night have I been in the deep." "In perils of robbers, in perils of mine own country men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren." "In hunger and thirst, in cold and nakedness" — "reviled, defamed, made as the filth of the world, the offscouring of all things." With such an experience in view, let us not grow weary nor "faint in our minds," but rather "lift up the hands which hang down, and the feeble knees." In actual fact, trouble has great benefit. It humbles us, it causes us to turn to God, it makes us realise more completely than ever is the case without it, how desirable is the coming of the Lord to relieve the world of the burden of trouble. The Truth enables us to lift our heads above trouble, and to benefit from it; for trouble can help purge our character of dross by making us realise our need of God. Let us exercise our minds in that way when trouble comes upon us, and instead of sinking under its load to bear it up to God in prayer, that we may benefit thereby.

WHOSE IS THE BATTLE?

This exhortation is based on 2 Chronicles 20 which records Jehoshaphat's outstanding courage and faith in the face of an enemy that threatened to overwhelm the Kingdom.

—:—

Strange Contradictions

Jehoshaphat, the fourth king of Judah, was a man of high religious character, of much zeal in the right way, and of true and noble ideals in political and religious controversy. Yet in his character there was a remarkably weak side. There was in him what is interesting and precious in personal character and ordinary social intercourse, but which is not always good in a public man, or in the exercise of authority.

He had a strong vein of amiability. He was too easily persuaded, and this led him to pitfalls of a serious character. Amiability is an excellent attribute in its right place, and in certain circumstances; but on other occasions it can result in serious embarrassment.

Jehoshaphat commenced well enough. On coming to the throne he clearly recognised the need of protecting Judah against the polluting influence of apostate Israel with its false doctrines of worship. Accordingly, he strengthened the Kingdom against both external and internal pollution. He built a line of forts along the border to protect it against its enemies (2 Chron. 17:2), and he established

study classes throughout the Kingdom to educate the people (2 Chron. 18:9). He had no fellowship with the northern kingdom. "He strengthened himself against Israel" (2 Chron. 17:1).

And so long as he did that, both he and the kingdom flourished.

But then he imagined that he was strong enough to withstand any attempts to undermine his government, and because of that strange perversity which is typical of human nature both then and now, he sought a union with the northern kingdom which had no true basis of unity. The record states: "He joined affinity with Ahab" (2 Chron. 18:1).

What an amazing contradiction! What caused it? Jehoshaphat was doubtless taken in by the impious and crafty Ahab, and seeking a peace which he never found, was induced to close his eyes to the apostasy in the north, and join in fellowship with Israel.

The amiability of his character, his natural friendliness, his love of fellowman, had drawn him along a path that led to tragedy.

His Troubles Mount

Once Jehoshaphat abandoned the separateness that he had previously maintained, his troubles

commenced. He found himself a close ally with one with whose ways he was at variance. His fellowship with Ahab brought him into adventures of conquest that almost robbed him of life. He declared: "I am as thou art, and my people as thy people; and we will be with thee in the war" (Ch. 18:3), and this spelt disaster.

What an ill-assorted couple Ahab and Jehoshaphat proved to be on the eve of battle! Ahab had his prophets that proclaimed to him what he wanted to hear, that flattered his ego with their adulation and fed his pride with their promises of victory. Jehoshaphat listened to the fulsome flattery of those false prophets with complete distaste.

"Is there not a prophet of Yahweh besides, that we might enquire of him?" he asked.

And the answer:

"There is yet one man, by whom we may enquire of Yahweh: but I hate him; for he never prophesied good unto me, but always evil; the same is Micaiah the son of Imlah" (v.7).

Micaiah was hated because he spoke the truth. That has been the unflinching reception received by those who speak the truth from such as Ahab. It is so to this very day. Let truth be proclaimed as Micaiah proclaimed it, and those who love the truth will applaud you; whereas those who despise it will hate you. They "hated Jesus without just cause," they hated the prophets, they hated the apostles. Thus, those who are hated for such a reason find themselves in select and wonderful company, and can therefore rejoice, as Jesus

declared (Matt. 5:11-12).

Meanwhile, Micaiah was flung into prison, the two kings marched to battle, and Ahab was slain, whilst Jehoshaphat barely escaped with his life (v.31). It taught Jehoshaphat a lesson; but, as with us, with the lapse of time, the lesson faded.

Jehoshaphat returned home, to be met outside the city of Jerusalem by Jehu the prophet, who denounced him in the name of Yahweh:

"Shouldst thou help the ungodly, and love them that hate Yahweh? therefore is wrath upon thee from before Yahweh!" (Ch. 19:2).

We almost find an echo of these words in the instruction of John:

"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, 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).

Jehoshaphat's Faith

A chastened Jehoshaphat returned home to consolidate the work of reform. He organised the religious instruction of the people to such good effect that he "brought them back" unto Yahweh (Ch. 19:4). He established the kingdom on a sound constitution, and this brought peace to the land (v.8).

Then, as recorded in the chapter read this morning (Ch. 20), the kingdom was threatened with invasion. It was reported to Jehoshaphat that a huge army was advancing from the south of the

Dead Sea upwards to the tangle of hills and water-courses that is a feature of the countryside of Engedi (Ch. 20:2).

The size of the army caused a tremor of fear to sweep through Jerusalem. Jehoshaphat also feared, and in his fear, turned to the Source of strength. He "set himself" to seek Yahweh, and proclaimed a fast throughout the land. This brought a great concourse of people to Jerusalem, that they might seek the intercession and help of God.

The King led them in their religious devotions. Sacrifices were offered, and then the great company was led in prayer by the King. The prayer (see vv. 6-12), is worthy of close study on its own. It was uttered (v.6) in the name of Yahweh, the glorious covenant name of God, which is a guarantee of Israel's continued existence. It made reference to His high status in heaven, and His power and authority on earth, for does He not rule in the kingdoms of the heathen? (v.6). It spake of His past mercies in giving Israel the land (v.7); of his continued goodness in providing a sanctuary and promising help (vv. 8-9). It made reference to the dire trouble and need of the people at that time, and their utter dependence upon Yahweh. It concluded by appealing for His help, and by enunciating three points:

We have not the power;

We are at a loss what to do;

Our eyes are upon thee! (v.12).

What a wonderful prayer! What a faithful attitude to adopt in trouble! We have not the power; we are at a loss what to do; our

eyes are upon Thee!!

Have we ever been faced with problems beyond our power to solve? Have we ever felt at a loss what to do? Then let us do what the King did: centre our eyes upon Yahweh! Let us do that at this very time when the Ecclesial world is distracted by trouble. Let us recognise our inability to solve the problems facing us; but rather than becoming discouraged because of that, let us centre our eyes upon Yahweh! Turn them upwards, and let our affection be on those things "which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Let us recall that we have an "advocate with the Father," and make use of the Source of Power available to us.

The Voice From The Crowd

A great crowd was gathered before the King: men, women and their little ones, for the peril threatened all. The King's prayer had reassured them in their fear, and as they stood there, they were further encouraged by another token of Yahweh's goodness and interest in their problem.

A voice was suddenly heard from the midst of the crowd. The spirit of Yahweh had fallen upon Jahaziel, a Levite, and he cried out in a loud voice:

"Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith Yahweh unto you, Be not afraid nor dismayed by reason of this great multitude; for THE BATTLE IS NOT YOUR'S BUT GOD'S Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of Yahweh, with you. Fear not, nor be dismayed; tomorrow go out against them, for Yahweh will be with you!"

(Ch. 20:15-17).

What a clarion call to battle! By gathering together in one, several battle cries of the past, it encouraged the people to remember how Yahweh had helped then, and would help now.

"See the salvation of Yahweh" was the battle cry of Moses (Exod. 14:13). "Be not afraid nor dismayed" were the words spoken to Israel (Deut. 1:29-31), and to Joshua when about to invade the land (Josh. 1:9). "The battle is not your's but God's" is a re-echo of the words of David as he went forth to match his faith against Goliath's strength and skill (1 Sam. 17:47).

What a clarion call for us! When we are faced with problems greater than our power to conquer; when we are at a loss what to do; when we are cast down and depressed because of circumstances, or our own weakness, let us remember that the battle is not our's, but God's. Let us seek His aid, realising that we will not seek in vain.

The army marched forth to battle with a powerful exhortation from the King resounding in its ears:

"Believe in Yahweh your God, so shall ye be established; believe His prophets, so shall ye prosper?" (v.20).

How different to the words of Ahab when he and Jehoshaphat had gone into battle together: "I hate him; for he never prophesied good unto me." Good will come to us only as we believe in Yahweh, and believe His prophets.

Let the Word dominate our thoughts and actions, and ultimate

benefit will be the result.

An amazing scene followed. After consultation with the army, the strategy was determined upon! Instead of fleshly weapons of war, the army of Judah went forth singing hymns. Anthems of praise resounded throughout the hills and valleys south of Jerusalem, as the men marched to meet the enemy. The sequel was dramatic. A superstitious fear swept the army of the enemy, and the soldiers turned their weapons one upon the other. They were self-destroyed, which is the inevitable fate of all those who challenge God. When Judah came to the battlefield, they found not an army, but a heap of dead bodies.

They saw in the victory tangible evidence of the power of Yahweh to save, and assembling in the Valley of Berachah (or blessing), they gave thanks unto Yahweh (v.26).

Jehoshaphat's Failure

And what relief and joy in Jerusalem! What a gala day when the army returned. At the head of those valiant soldiers of faith marched the King himself, and on a background of divine music and anthems of praise to God, the victorious army entered the city of Jerusalem to thank Yahweh for His goodness.

What a pity it did not end there. What a pity that the King did not recall the lesson he had been taught when he had joined in association with Ahab and had almost lost his life. But he did not. When peace came to the land, he joined "himself with

Ahaziah king of Israel, who did very wickedly" (v.35). They combined in a commercial venture which proved disastrous.

Why will not men learn? We ask that question as we look into the past, but, if we are honest, we would ask it again if we looked into our own lives. Jehoshaphat brought tragedy to his family by his foolish ventures, caused by open fellowship with those who were not sufficiently dominated by the Word. True, Ahab and Ahaziah were of the same nation as far as the flesh was concerned, and gave lip service to the God of Israel, but in fact they had little time for the Truth.

We must beware of alliances that can weaken our integrity in the Truth. We must establish and maintain standards of doctrine and practise that are honouring to the God we serve, and must not be inveigled into alliances and forms of fellowship that can prove disastrous.

That is a major lesson in the life of Jehoshaphat.

The Battle Is Not Your's

Let the clarion call of Jahaziel be our constant meditation. There still remains "a battle to be fought," and we will not conquer in our own strength. Jahaziel declared: "The battle is not your's but God's."

Let us remember that our Commander is Christ (Isa. 55:4) in all the strife, contention, unrest, and apprehension which falls to the lot of each one of us. How shall we battle? In our own strength? By personal strategy and political expediency? By

shrewd assessment of circumstances and clever manipulation of things? Or will we battle in a strength that comes from Yahweh, by vigorous, faithful, courageous determination?

It is God's battle. That is the first thing that we must remember. He has established the strategy; He has revealed the terms; He has set forth principles that we must observe. If we fail to do so we will fall even as Jehoshaphat did when he joined affinity with the house of Ahab.

Let us bring the call of Jahaziel more intimately and personally home. Consider it in the light of our daily battle, our daily need. Let those who are trying to live in the fear and love of God under discouraging circumstances consider that the "battle is not your's but God's." You may have problems. They may relate to a divided home where the Truth is not respected by your companion; or uncongenial labour where workmen laugh and sneer at your scruples; or personal problems that weigh you down and enshroud you with the gloom of despair.

At such times lift your head and hearken to the encouraging cry that comes from the lips of Jahaziel: "The battle is not your's but God's."

Remember it, and seek His strength. Recognise your need, and turn to Him in prayer. Recall the three concluding points of Jehoshaphat's prayer: We lack the power; we are at a loss what to do; our eyes are upon Thee

(v.12).

What about Ecclesial troubles; do not they oppress us? Do not the forces ranged against us appear insurmountable? Are we not in fear as we see the things that we hold most dear challenged by a ruthless and unscrupulous foe?

Let our eyes seek for Yahweh. The Truth will not suffer if we are right with God. Use the distressing circumstances to improve your knowledge, clarify your thinking, simplify your doctrine, develop your faith. Let the example of Joshua be yours: "As for me and my house we will serve Yahweh!"

Let us never forget: "The battle is not your's but God's."

What about those times when we keenly feel the burden of personal weakness? When we are conscious of sins committed? of duties unfulfilled? of doubts and dismay manifested? Even then, let us recall: "The battle is not your's but God's." Remember, He overshadows our life; He knows our needs; He desires our salvation; His sympathy is with us in the struggle; He is prepared to help us if we but confess to Him our failings; His whole resources are available to us if we but seek them.

And let us do just that. Let us draw the strength of Yahweh into our lives, and bring it to bear on all our troubles whether they be personal or Ecclesial. We can

do that by strengthening ourselves through the Word, and exercising the privilege of prayer.

Let us constantly seek the Divine aid: in times of physical weakness, in moments of doubt, when cast down in defeat, when depressed by sin, when afflicted by personal problems, when discouraged by Ecclesial strife. In fact, in all the distressing, evil, frightening, fearful, depressing circumstances which make up the lives of each one of us, let us remember that "the battle is not your's but God's" and He can give us the victory.

And when we have experienced the blessing, go stand in the Valley of Berachah (blessing), and thank Yahweh for His goodness (2 Chron. 20:26).

Surely the tokens of bread and wine upon the table remind us that "the battle is God's." Has He not, in the offering of Jesus Christ, provided the means of victory for each one of us? As we turn to them, do not we again hear, as it were, from the lips of multitudes of faithful ones, the exhortatory cry of Jahaziel? Let us use the means at hand for the conquest of the enemy of self. Remember Paul's words: "I can do all things through Christ which strengthen me" (Phil. 4:13). In that strength we will not fail, for "the battle is not your's but God's."

— H.P.M.

Deliverance:

"The Lord shall deliver me from every evil work," said Paul, though his hands were shackled, and death immediately confronted him. Can we speak thus when days are dark and evil is in the ascendant? We should do so, for the incentive and the reward have not changed.

3.— The Genesis Psalms

(PSALMS 1 to 41)

Our previous article (see pp.64) considered Psalms 1 to 15 on the background of the book of Genesis, and we traced the parallel in them from Eden to the gates of Salem. Psalms 16 to 20 reflect the experiences of Abraham, Isaac and Jacob.

The Serpent's Head To Be Crushed By The Woman's Resurrected Seed.

The heart of the Book of Genesis records the calling, faith and experiences of Abraham. In his promised seed, the Christ, the Edenic promise of salvation would become a reality, in his resurrection from the dead. The records of Isaac and Jacob are important, as illustrating the provision, preservation and perfecting of the line of faith. The family of faith went down into Egypt that in them the method of redemption might be dramatised. Joseph, as the typical seed of promise, occupies a large place in the record.

Psalms 16 to 20 are a developing presentation of the corresponding theme. The Genesis ("In the beginning") background is:

Psalm 16: Abraham's symbolic death and resurrection in answer to his question as to what sign would be granted him to show that he would personally inherit the land.

Psalm 17: The childless, faithful Abraham puts his confidence in resurrection, and is unmoved when he sees the apparent prosperity of the wicked, who have children to perpetuate their line of faithlessness.

Psalm 18: The defeat of the northern kings by Abraham's conquest of faith.

Psalm 19: Abraham is promised descendants who will be as the stars for multitude, commencing with the birth of Isaac.

Psalm 20: The promised line of descent will be preserved despite adversity, thus introducing Jacob.

These Psalms feature vital aspects of the Genesis record. There is the provision of the line of faith; the preservation of the line in spite of the tribulation to which it is subjected; the assurance of its victory over the line of the man of violence. Resurrection is the dominant note in Psalm 16:8-11; 17:15, 18:19. In some places the resurrection belief is taught plainly as in Psalm 16:8-11; in other places it is implied. The blessings promised are to be realised at a time when most of those who have longed to see the day of promise have fallen asleep in death. Resurrection is implicit in the things promised.

Let us look at the Psalms in detail.

Psalm 16: The Resurrection Of The Promised Seed

This Psalm speaks of preservation. It is prophetic of the resurrection of the Lord Jesus Christ. On the day of Pentecost, Peter

showed that the Spirit of God had given to the prophet David, inspiration to speak of the promised seed to come. Peter spoke of Jesus' resurrection as fulfilling Psalm 16:18-11 (see Acts 2:25-28). Paul likewise quotes the Psalm in the same manner (see Acts 13:35-37).

Psalm 16 is the first of six Psalms inscribed *Michtam of David*. The others are Psalm 56 to 60. *Michtam* means "engraved." The Septuagint heads the Psalm: "Stelographia of David." A *stela* is a post or slab, an upright stone. The *graphia* (writing) was upon stone. This is engraving. What was the wonderful fact that David wished to see inscribed, as it were, upon stone, in such a manner as would never be eradicated. That which was engraved upon David's heart was the glorious assurance that his greater Son, the Christ, would be raised from the dead. Peter says:

"David, being a prophet, knew that God would raise up Christ to sit on his throne" (Acts 2:25-31).

Here was a truth, the conviction in which must never fade. The seed of the woman would be resurrected from the dead.

But resurrection hope did not commence with David. Abraham likewise believed in the resurrection (Heb. 11:19). But as he moved about the land promised him, he was a dying man and childless. Therefore he asked: "How shall the promises be carried out?" This was a question of genuine enquiry, for Abraham did not lack faith in Yahweh's intention or ability to perform all

that He had promised. He desired information concerning the method in which it would be accomplished, and therefore asked: "Whereby shall I know that I shall inherit it?" (Gen. 15:8).

The answer came in a strange, awe-inspiring manner. Firstly (v.9) he was told to gather five animals: a heifer, a she-goat and a ram, all three years of age; a turtledove and a young pigeon. He then (v.10), under direction, divided the first three and laid all the pieces and the two birds together. He then (v.11) stood guard, driving away the birds of prey which would consume the pieces. Then (v.12), as the sun set, premature sleep overtook him, and a terrible fear of great darkness closed upon him. If we think about this for a moment, and put our own self in his position, we can realise that it was an experience far from pleasant which came upon Abraham at that moment.

Yahweh then revealed certain things to Abraham (v.12). The record is silent as to whether he revived from the deep sleep to hear the Voice, or whether it was such as to penetrate through to his mind as he lay there insensible. Whichever it was, Abraham heard these revelations:

1. His descendants would go into a strange land;
2. They would be afflicted servants for a period of 400 years;
3. The oppressing nation would then be judged;
4. Abraham's seed would leave the land of their oppression with great substance;
5. Abraham would have a long life and would die in peace;
6. The granting to his seed of the

promised land would be delayed until the iniquity of the Amorites was fully developed;

7. As the darkness deepened, a smoking furnace was observed, and a burning lamp passed between the pieces of the sacrifice;
8. His seed would possess the land from the river of Egypt to the Euphrates, and Notice to Quit was served on ten nations, Ham's descendants, then occupying the land, that it might be taken over by the descendants of Shem.

The principles of the gate of Eden are here. The approach by sacrifice; the faithfulness unto death. Abraham, in common with men like Abel, Enoch, Noah and Shem, held the personal hope of a resurrection from the dead, merely raising his voice for reassurance. Is he alone in that characteristic?

Abraham left Ur of the Chaldees on a journey of faith in a quest for life. He broke through the mental barrier of ignorance and superstition which characterised his city and neighbours. He is promised that his descendants will inherit the land. But, at the time he made his request, he had no descendants! He therefore enquired how he would inherit it; and the answer came through the deepening shroud of darkness that overwhelmed him. He felt his consciousness ebbing away, his thoughts failing him, deep sleep claiming him, a horror of darkness encompassing him. What a terrible experience. But how revealing in all its bearings. His inheritance is beyond death, by an awakening at the command of the voice of God, which will re-establish him in the land of the living.

Psalm 16 beautifully catches up with the Abrahamic experience.

V.1. — A trusting plea for preservation, calling to mind his deliverance from the northern kings.

V.2-3. — The grace extended to the promised multitudinous seed. The Septuagint renders: "I said to the Lord, Thou art my Lord; for Thou hast no need of my good deeds. On behalf of the saints who are in His land, He has magnified all His pleasure in them."

V.4. — The folly of those who worship false gods and offer sacrifice to them. Abraham was only prepared to offer that appointed by Yahweh.

V.5. — He identifies himself with the Melchizedek priesthood by indicating that though the land was promised to him, his real inheritance was in Yahweh Himself. In later times, under the Law of Moses, the priest had no tribal inheritance (Num. 18:20).

V.6. — The knowledge of God has given him the greatest blessings of all.

V.7. — The terror of the night seasons, the times of danger and attack from marauders, the darkness with its hint of death, could not overwhelm Abraham. To him the night merely spoke of the time before the dawn of a glorious resurrection morning.

V.8-11 — He could rest in confidence because of the covenant given of the seed who would crush the power of sin and death. The Holy One would not see corruption. Abraham rejoiced to see the advent of the Messiah (John 8:56), and will sit down with him

at his table in the Kingdom in the day of his second coming (Matt. 8:11; Ezek. 44:30). Jesus rebuked the Jews (John 8:48), saying: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." Certainly

Abraham did not desire the murder of Jesus, he believed the things he had heard of God, and sought the life which Jesus would give him by resurrection.

(To be continued.)

— B. PHILP Sr., (NSW)

NOT WITHOUT HONOUR !

We publish the following correspondence for the interest of readers.

Camp Hill, Queensland.
October 26th, 1971

Dear Mr. Mansfield,

I desire to thank you and take this opportunity to congratulate you upon the very interesting and constructive data contained in your last publication received by myself, and titled *Creation And Chance*, as similarly the scientific enumeration contained therein.

Doubtlessly, you will recall, that some time back I had intimated to yourself that I am basically a scientist, and perforce take a logistic view upon many facets in life and teachings upon a scientific viewpoint, and, whilst not being an atheist, I am perforce an agnostic, in the overall sense. I, like most other scientifically trained persons, find it somewhat difficult to accept the dictums and theory of the "resurrection of the body" after death; which is, perhaps, not surprising, when considered that I was a medical practitioner before taking up science, plus that autopsies do not tend to assist in contributing towards the foregoing theories.

However, I do not contribute toward the "evolution and theory of Darwinism," and think along the lines of "etiologist and pathogenic approaches" in most things, as a basic thinking generally.

I must assure you that I enjoy reading your regular articles, and the many interesting and instructive factual and scientific data contained therein from time to time. A young couple from your local church called upon me recently, and I am afraid that they have been somewhat concerned to learn that I was an agnostic, although not an atheist. It is felt that I should make myself clear as to my position therein, as well as to advise you of my constructive interest in your articles received by myself, and look forward to receiving such from time to time.

Once again, I wish to sincerely thank you and to also congratulate you upon the excellence and your journalistic portrayal of your publications, and to assure you of my continuing interest therein. It is felt that constructive portrayal of factual and materialistic matters with that of associated spiritual facets contained in your articles, must perforce assist those who are interested in and associated with your church and its teachings.

I, myself, have already published three text/reference publications, and fully appreciate the work involved and the attendant responsibility.

With my kindest regards and best wishes,

Cordially yours,

Dr. JOHN BELL, DSc., Bb. Bch. (London).

Shaftesbury Road Ecclesia Replies

We have received the following communication from the Recorder of the Shaftesbury Road Ecclesia:

"We have read the Editorial in September issue of "Logos" under the heading: 'The Healing Powers of James 5:14-18.'

"We believe that several references in that article reporting the position of the Shaftesbury Road Ecclesia calls for comment.

"On p.474 you infer that we acknowledge 'that he holds error.' Such terms have not been used by us because we would relate 'error' to those defined doctrines in the Statement of Faith. We have stated that Bro. W. R. Pearce's beliefs are not held by our Ecclesia. Your report that 'the erring brother (though it be acknowledged that he holds error) will be retained in fellowship because of his long service to the Ecclesia' is a misrepresentation of our stated position.

"The following appears on p.475: 'he has been sustained in his beliefs by the very brethren who now disclaim his teaching.' This is at variance with the known facts so far as those brethren are concerned and for the same reason your statement: 'the Shaftesbury Road Ecclesia's statement actually endorses his claim in that regard' is not correct reporting.

"Similarly on p.476 you have associated reports from other sources with our Statement (in 'The Shield top right hand column) and thereby given an altogether slanted impression of our Ecclesia's position. It would have been more appropriate in our view to have published our Statement in full in 'Logos' rather than leave the reading thereof to the diligence of your readers.

"Our Ecclesia's consistent stand from the outset is founded upon, and in full support of the Statement of Faith forming the basis of inter-Ecclesial fellowship in Australia, and we submit is far from sheltering behind it!

"We refrain from any comment upon the Scriptural expositions in the same Editorial, and express neither agreement nor disagreement, as the issues do not in our considered view involve fellowship.

"For your information we enclose a copy of the Statement approved by the Shaftesbury Road Ecclesia on 18th August, 1971.

"On behalf of the Arranging Brethren. — W. JAMES, Recorder.

EDITORIAL COMMENT

There has been so much that is untrue said and written about words and statements that we have made, and they have been so twisted out of context, that we have deep sympathy with any who feel that they have been similarly treated. We therefore provide space for the above, and hasten to explain what we meant by the

comments to which exception has been taken.

There was no intention of giving a slanted view of the matter, nor do we feel that we have, as a careful reading of our comments will show.

However, we are amazed that the Arranging Brethren are not prepared to acknowledge that

Brother Pearce "holds error." That being the case, why did they request of him that he relinquish his offices in the Ecclesia? If he does not hold error, if what he believes is not considered a fellowship matter, he should be permitted appointments in the Ecclesia.

What does Brother Pearce believe? To use the Arranging Brethren's own words, as contained in the Statement of 18th August, referred to above:

"Brother Pearce believes sincerely and firmly that he has received an ability from God to speak in an unknown tongue (not tongues as some have written) in the manner of 1 Cor. 14:2"

Is what he believes, as defined above, true or false?

A frank attitude, and one desirous of preserving unity within the Ecclesias, will acknowledge it as error. To hide behind the Statement of Faith in the manner suggested in the comment above is unworthy of an Ecclesia designed to elevate the Word above all else (Ps. 138:2), as a "pillar and ground of the Truth" (1 Tim. 3:15).

Would Ecclesias generally baptize an applicant if he or she confessed to what Brother Pearce believes as stated above? They would not. Why then should the Shaftesbury Road Ecclesia be reluctant to brand this teaching as error?

The Arranging Brethren take this stand because they claim, as stated above, that the doctrine in question is not specifically referred to in the Statement of Faith.

A Wrong Use Of The Statement Of Faith

This is a wrong use of the Statement of Faith, and in fact, elevates it as of greater authority than the Word itself.

In the past, we have been subjected to criticism because we have urged that Ecclesias should implement the terms of the Statement of Faith, and we have been admonished that the Bible alone is inspired, and not the Statement of Faith.

We have acknowledged the inspiration of the Bible, but have also claimed that the Statement of Faith is in accordance with its teaching. The greater authority, of course, is the Bible, and to that both Ecclesial Constitutions and Statements of Faith must bow.

But the Shaftesbury Road Ecclesia refuses to acknowledge a doctrine as error unless it is specifically stated as such in the Statement of Faith! This means that a person could believe or act as he likes, and so long as it is not listed in the Statement of Faith, no action could be taken against him! Error should not be so restricted. Why is the Statement of Faith called the "Amended Statement of Faith"? Because it was seen necessary to extend it to define a truth originally accepted, but not specifically referred to therein, but which was subsequently challenged by error.

The Statement of Faith does not class evolution as an error; but would any Ecclesia tolerate this false doctrine merely because it is not classified therein as such?

The Holy Spirit In The Statement Of Faith

Reference to the Holy Spirit is briefly made in the Statement of Faith. Among the *Doctrines to be Rejected* is No. 25: "That a man cannot believe without possessing the Spirit of God." Surely this statement includes the possession of the miraculous powers.

Furthermore, why does an Ecclesia engage upon Ecclesial elections for the appointment of its officers? The answer is: Because the Ecclesial Constitution demands it. But why does it demand it? Because, as *The Ecclesial Guide* points out in item No. 14, the Holy Spirit is not available today. If it were, then Ecclesial elections would be no longer necessary.

Therefore, Ecclesial Constitutions, as well as the Statement of Faith, are based upon the belief that the miraculous gifts of the Holy Spirit are not available today.

Yet the letter above claims that the teaching is not to be considered erroneous because it is not specifically listed in the Statement of Faith as such!

We deeply regret that an Ecclesia of the standing of the Shaftesbury Road Ecclesia, with which we have personally laboured in the past, should take the stand that it does in this matter. We plead with the Brethren concerned to retrace their steps.

Sustained In His Beliefs

The letter above complains that it is incorrect to allege, as we did on p.475 of our last volume, that Brother Pearce has been "sustained in his beliefs by the very brethren who now disclaim his

teaching." It further rejects our statement that the Ecclesia "actually endorses his (Brother Pearce's) claim in that regard." It claims that this is "not correct reporting."

We will, therefore, set down the facts as they have been reported to us, and leave it to the brethren concerned to repudiate them if they desire. If what has been reported to us is not in accordance with fact, we will acknowledge it.

In p.475 of *Logos*, we set down the ground of our observation. In a published statement, which had been forwarded also to the Arranging Brethren of the S.R. Ecclesia, it was stated that Brother Pearce claimed that he acted jointly with the "elders of the church," the Arranging Brethren of his Ecclesia, in visiting sick people, praying over them, and anointing them with oil as required by James 5:14-16, in order that the healing power of God might be manifested, and that, in consequence, remarkable cures can be reported. He has actually named the brethren concerned who associated with him in this experiment, and the A.B. of the Shaftesbury Ecclesia know that.

Are they prepared to deny the truth of that report?

In view of it we made the comment that "the Shaftesbury Road Ecclesia's statement (as reported in 'The Shield') actually endorses his claim in that regard."

Our comment is repudiated by the brethren concerned, but note what is stated in the following declaration, particularly in the light of the foregoing. Their statement

reads:

"The resolution of the Ecclesia's position is expressed in the following terms:

"That the advice of the Apostle James, 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 commanded."

Would not such a statement sustain the claim of Brother Pearce of "praying over and anointing with oil the afflicted ones who were cured in consequence"? It certainly does. Does it not encourage the application of James 5:14-16 today, including its ceremony of oil anointing "to a far greater extent than formerly"?

Are the Arranging Brethren prepared to deny that its members have co-operated with Brother Pearce in anointing sick folk with oil as suggested in James 5? If they are, we are prepared to publish the fact, and apologise for the error.

In claiming that this does not constitute "an operation of the Holy Spirit Gifts which can be commanded," the brethren concerned are implying a state that never existed; for at no time (whether possessing the gift or not) could the Holy Spirit "be commanded." As we indicated in our previous comment on this theme, the statement is erroneous in several particulars.

The Ecclesia's Position

Finally, the letter above com-

plains that we have given "an altogether slanted impression" of its position in our comment on p.476. It suggests that it would have been more appropriate to have published the Ecclesia's statement in full rather than leaving the reading of it to the diligence of readers.

But the clause we commented upon was quoted in full (see bottom p.475). If the Ecclesia feels that our comment upon it is not in accordance with fact, let it point out where that is the case, and we will correct our statement accordingly.

For we do not want to prove Shaftesbury Road Ecclesia to be wrong, but rather to elevate the Truth in our midst. We have been appalled at the extent to which the doctrine of the present possession of the Holy Spirit is being advocated within the Brotherhood today. We met with it repeatedly during our recent world tour, and because of that have set forth the teaching of the Word against it. In fact, the religious world is faced with an amazing phenomena today, in that Pentecostian principles are being set forth in many sects. Many churches are reporting this, though we never imagined that brethren or ecclesias would follow suite. Now, in the present controversy involving the Shaftesbury Road Ecclesia, the principle is advanced further, and the view is advocated that the doctrine of the present possession of the Holy Spirit does not constitute "error" in view of the silence of the Statement of Faith, and that therefore it is not a matter of fellowship. This view

has been circularised to many Ecclesias throughout Australia by the Ecclesia, and we believe that those who are faithful to their call

should clearly state where they stand in this important matter.

---EDITOR.

(A copy of the above was sent to the Recorder of the Shaftesbury Rd. Ecclesia before publication, for correction if necessary. As we go to print, we have not heard from him).

Is The Holy Spirit A Present Possession?

FIVE REASONS AGAINST A PERMANENT HOLY SPIRIT GIFT

In the "Doctrines To Be Rejected," the Statement of Faith lists as Number 25: "That a man cannot believe without possessing the Spirit of God." Yet this very proposition is today being challenged within Christadelphian circles, whilst in the world, Pentecostalian beliefs are making rapid inroads within many churches. These articles are designed to present the Scriptural reason for our repudiation of the error that the gifts of the spirit are available today.

Reason No. 3:

The Gift Was Not Received By All Believers.

Paul, in two of his letters, deals extensively with the Holy Spirit gift, and a study of what he says is essential to an understanding of the nature and operation of the gift. The two chapters are 1 Corinthians 12 and Ephesians 4. We will now look at these. It will become clear that the Holy Spirit was not possessed by all the believers. Once this is accepted, it is the end of the view that we now receive the gift for our spiritual guidance. For if the main body of believers then did not have it, there is no need for us now to have it. These chapters will show the correctness of the alternative view, that the gift was given for a special operation in the time of the Apostles.

1 Corinthians 12

The picture presented in this chapter is that special brethren had the Spirit for the good of the whole Ecclesia. Paul likens the whole Ecclesia to the human body, and these brethren were the special members, like the eye, the ear, the foot, the hand, etc. The purpose of the chapter is to show that these special brethren with gifts must work in harmony, with no attitude of rivalry, but devoting their gifts to the welfare of the whole Ecclesia. In this arrangement, with the Ecclesia as a body, it could be said that the Ecclesia had the Spirit, possessing it through their special members. They shared together this manifestation of the Spirit. Once this general picture is perceived, the occasional phrase that suggests that every person had the Spirit gift is seen in the cor-

rect light.

A brief consideration of the chapter will establish what has just been said. Before doing so, an extract from *Eureka* by Brother Thomas will give some useful information:

"The assemblies of the faithful in Christ were constituted of the two classes of the 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 Diety 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).

"Those official brethren, called EPISCOPOI and DIAKONOI, 'overseers and assistants' (Phil. 1:1), constituted the PNEUMATOKOI, or spirituals, of the congregations, because they were endowed with PNEUMATIKA, or spiritual gifts (Gal. 6:1), while the rest of the saints, constituting the RULED, were styled IDIOTAL, 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. These spirits are enumerated as 'a word of wisdom', 'a word of knowledge', 'faith to remove mountains', 'gifts of healing', 'inworking of powers, 'prophecy', 'discerning of spirits', 'kinds of tongues', and 'interpretation of tongues'; 'all these inworked the one and the same Spirit dividing to each one respectively as he willed' (1 Cor. 12:1-11). Being thus ordered in Corinth and elsewhere, Paul said to them: 'Ye are Christ's body, and members partively' — they were all of the body, but it was only specially endowed saints who constituted the foot, hand, ear, eye, and so forth, of the body; these special ones were

members PARTIVELY — special parts of the whole.

"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; SECONDLY, prophets; THIRDLY, teachers; AFTER THAT, powers; THEN gifts of healing; SIXTH, helps; SEVENTH, directors; EIGHTH, kinds of tongues' (1 Cor. 12:22). This eldership thus remarkably endowed, was the lightstand of the Ecclesia, each member thereof being a bowl, or vessel, containing the anointing oil, or spirit, so that when they exercised their functions in the midst of the saints, they were as trimmed lamps with their lights burning (Matt. 25:4; Luke 12:35). They shone collectively as a bright STAR in the midst of the body; and as the spiritual gifts were SENT 'for the perfecting of the saints, for the work of the ministry, for the building of the body of the Anointed', the PRESBYTERIAL STAR is styled the ANGEL OF THE ECCLESIA, from ANGELOS 'one that is sent.' (Eureka vol. 1, ch. 1, sect. 5, pt. 4).

We give attention now to a number of the phrases in this chapter.

Verse 1. The opening words usually give the key to a whole chapter. Here they are: "Now concerning spiritual (gifts), brethren, I would not have you ignorant." The word "gifts" is not in the original, and the ending of the Greek word for "spiritual" can equally refer to persons having the gifts, as to the gifts themselves. It is probable Paul intended to say: "Now concerning 'spirituals,' or spirit-gifted persons, I would not have you ignorant." He is addressing a special class among the brethren. The context suggests this is the correct translation. Paul

immediately speaks of spirit-gifted persons: "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed." So this opening verse tells us that the chapter is about a special class of people, the "spirituals" among the brethren; as if someone should say from the platform: "Now regarding speakers, brethren," — "speakers" being a limited number of the whole ecclesia.

Verse 3. "No man can say that Jesus is Lord, but by the Holy Spirit." Paul does not mean that one must have the Holy Spirit to believe that Jesus Christ is Lord. On the day of Pentecost those who were pricked in their hearts had believed Jesus was Lord, before Peter promised the Spirit. Paul means by these words that all teaching was by the Holy Spirit, originating with the Apostles. It was by the Holy Spirit that Peter declared on the day of Pentecost, that Jesus was Lord. Peter says in his first Epistle that the gospel of Jesus Christ had been preached to them "with the Holy Spirit sent down from heaven" (1 Pet. 1:12).

Verse 7. "But the manifestation of the Spirit is given to every man to profit withal." The R.V. has "each man" instead of every man, allowing the idea that all did not have the gifts. The important phrase is "to profit withal." Brother Thomas says the Greek here means "for the collective good"; and the R.S.V. agrees with

this, rendering it, "for the common good." If some were privileged to possess something for the common good, it indicates that not all were actual possessors. Not everyone had the Spirit gifts.*

Verse 8-11. The various gifts of wisdom, knowledge, faith, tongues, etc. In Acts, the outpouring is simply spoken of as "the gift." Here, in Corinthians, Paul speaks of a variety of gifts. But as this chapter explains, the various gifts were the manifestation of the one Spirit; it was the one Spirit gift in a diversity of manifestation. The word used in the Acts is *dorea*, having the simple meaning of "a gift," something given. Paul usually used a different word, *charisma*, a gift of favour from God. Paul uses this same word in Romans 6:23 "the gift of God is eternal life." A related word used frequently throughout the New Testament is *charis*, grace of God. Paul speaks of the Holy Spirit power in doing "mighty signs and wonders" as part of this grace of God (Rom. 15:15-19).

Verse 13. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles." Again, these words do not require that every person possessed the Spirit. Salvation had come to all by the working of the Holy Spirit, as we have noted in v.3). Paul's emphasis is that there is only one Holy Spirit, which has enlightened all of us, and has worked out

* The Diaglott renders the words "for the benefit of all." The idea is that each contributed something for the general good. Thus all did not prophesy (see v.10), but those who did, did so for the benefit of all. Thus all shared the benefits of what but a few provided. — Editor.

God's plan of salvation.¹

Verses 14-21. Here Paul gives his detailed parallel with the human body, to teach that each of the spirit-gifted brethren must work together for the wellbeing of the whole community.

Verse 27. "Now ye are the body of Christ and members in particular." "Particular" in its exact meaning is "concerning a part." The Greek here is "from parts." The identical phrase is used in 1 Cor. 13:9: "For we know from parts, and we prophecy from parts." As Brother Thomas has explained, this must be describing the way in which different brethren could contribute different parts of the Spirit power. As Paul continued in v.28: "And God hath set some in the Ecclesia, first Apostles, secondarily prophets, thirdly teachers," etc. So this phrase "from parts" again emphasises that the Spirit operated in some of the brethren, not all. Each one who possessed it had to contribute his part, for the wellbeing of the body. In v.28, we might note, he says "God hath set *some* in the Ecclesia," with spirit-gifts. If only some had the gifts, then it was not all that had the gifts.

Verse 31. "But covert earnestly the best gifts; and yet show I unto you a more excellent way." These closing words of the chapter surely show that Paul did not think the Holy Spirit gift was an essential for attaining to Godliness, as some brethren are now claiming. Paul says that the more excellent way of Corinthians 13, was better than

the best gifts.

The character of the whole chapter shows that the gifts, whether wisdom, faith, knowledge, teaching, administration, etc., were not possessed for individual character building, but were parts of a system of divine overseeing of the affairs of the Ecclesia. The chapter is explaining the working of the Spirit in the eldership of the Ecclesia, for the instruction and direction of all the members. This, we shall now see, is also the sense of Ephesians 4.

Ephesians Chapter 4

What Paul says in Ephesians 4 is closely parallel with 1 Corinthians 12. Paul is exhorting the brethren to keep the unity of the Spirit in the uniting bond of peace (v.3). The unity of the Spirit — the outworking power of God unto salvation — has resulted in One hope, One Lord, One faith, One baptism (vv.4-6); and now the one Spirit of the Father has been given to the Ecclesia to help in this uniting of the body of Christ. So, he continues, Christ has given to the Ecclesia specially gifted men: "And he gave some Apostles, and some evangelists, and some pastors and teachers" (v.11); whose task it was to perfect the saints for a work of service in building up the body of Christ (v.12), until the Ecclesia had passed from the childhood state to manhood (v.13). He exhorts them to cease being children, and to grow up into the full stature of Christ (vv. 14-16). So this writing of Paul confirms our understanding of 1

Corinthians 12. Clearly Paul is not writing about every brother possessing the Holy Spirit gift to operate within himself for his sanctification. It is the possession of the Spirit by the shepherds of the Ecclesia to aid them in the general building up of the Ecclesia as a family.

As with 1 Corinthians 12, there are a few detailed phrases which, if one were ignorant of the line of thought Paul is presenting, one might think they suggest everyone had the Spirit. In v.7 Paul says: "But unto everyone of us (R.V. "Unto each one of us") is given grace, according to the measure of the gift of Christ." This "grace according to the measure of the gift of Christ" was the Holy Spirit. Paul speaks of the grace given him by which he ministered the gospel to the Gentiles, with mighty signs and wonders (Rom. 15:15-19). It was received by brethren according to the measure used by Christ, some being Apostles, some teachers, etc. So in this verse, taking account of the whole section of Scripture, it was not every one in the Ecclesia that received this gift of grace, but "each one" selected for the work. Again, the emphasis in vv. 11-13 is very clear. "Some" received the gifts, so that "all" might come to the unity of the faith. This shows a selective possession of the spirit. The Ecclesia attaining to manhood in Christ, was to have a fulfillment at that time, because Paul adds: "that we be no more children." In a greater sense they and all the redeemed will attain to the fulness of being part of the

completed body of Christ in the future.

The Early Days Of The Acts Of The Apostles

Having looked at the workings of the Spirit as described by Paul in writing to the Gentile Ecclesias, we should note that the picture we have seen in the Gentile Ecclesias is rather different from that at the beginning of Acts, some 25 years earlier. There was then a fuller pouring out of the Spirit, appropriate to the needs of this starting of the ministration of the New Covenant. Thus, on the day of Pentecost, all in the house were filled with the Holy Spirit (Acts 2:4). There was a similar large outpouring of the Spirit recorded in Acts 4. When the Apostles had been arrested and brought before the Council, they were released, and the record continues: "Being let go, went to their own company and reported all that the chief priests and elders had said unto them. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (vv.22, 31).

This giving of the Spirit to all, shows that some brethren previously did not have it; they had not received it automatically at baptism, as some brethren are now saying. The Holy Spirit was not universally given, but extensively so at the beginning, as a witness at that time. There was a third occasion of a large outpouring of Spirit, when we come to consider the experience of Cornelius in Acts 10. Before they were bap-

tised "the Holy Spirit fell on all of them which heard the word" (v.44). This remarkable happening had the purpose of convincing the brethren of the circumcision that God was indeed calling the Gentiles.

So we see that Christ made available the Holy Spirit appropriate to the time and circumstance. The extensive outpouring in the early days was not necessary later on. In the Gentile Ecclesia there was a pattern established of Spirit guidance: a number of brethren making up an eldership, each possessing a different kind of gift, and

contributing his part to the working of the eldership, and recognising a relation of more important to less important gifts (1 Cor. 12:28). They were the shepherds of the flock, and carried responsibility. So Paul addressed the elders of Ephesus:

"Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the Ecclesia of God . . ." (Acts 20:28).

It is abundantly clear that the Spirit activity was of a special and limited kind, and not a universal gift at baptism.

G. Pearce (England).

THE "AMENDED" STATEMENT OF FAITH

Why is the Statement of Faith called "The Birmingham Amended Statement of Faith"? Does it indicate that there were errors in the original Statement of Faith that had to be corrected?

The answer to the latter question is in the negative. The Statement of Faith was amended in order to widen the scope of the doctrines referred to therein, and not to correct something that had been found to be false.

In *The Christadelphian* for 1931, p.358, Brother C. C. Walker wrote:

"In the proper sense of the term there is no 'amended' Statement of the Faith in connection with the Temperance Hall Ecclesia, Birmingham. The existing Statement is the same as that of 1886, which was drawn up after the Inspiration Division, and which contains the opening statement on Inspiration under the heading, 'The Foundation'. The only difference is in the wording of Proposition 24, which is briefly amplified by defining 'the responsible' in this bracketed description -- ('namely, those who know the revealed will of God, and have been called upon to submit to

it'). This particular amplification was first suggested by the late Brother Roberts himself, during the Resurrectional Responsibility controversy. It was after his death incorporated in the Statement as a result of that controversy. The addition of the words 'or, as police constables' to Clause 35 of 'Doctrines to be Rejected' is a minor matter."

The fact that it was thus amended under necessity of controversy demonstrates that essential truth is not to be limited to the doctrines listed therein. For example, the doctrine of evolution is widespread today, but will not be tolerated by faithful Ecclesias either in teaching or in fellowship though not specifically repudiated in the Statement of Faith. This is also the case with the teaching that the miraculous gifts of the Spirit are today available. It is claimed by some that because there is not a specific repudiation of this grave error in the Statement of Faith, fellowship can be extended to those holding it. Faithful brethren will not fall to such reasoning, for to do so would be to elevate the Statement of Faith above the inspired Word itself.

— EDITOR.

The Ostrich : The World's Largest Bird

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider" (Job. 39:13-18).



The Ostrich

From out of the whirlwind, Yahweh drew the attention of Job to four birds, which provide examples from nature of His immeasurable wisdom and power in contrast to the finite wisdom of man. They were the raven, hawk, eagle, and ostrich. They illustrated that in natural creation God manifested a wisdom that has a spiritual application, and is illustrative of His work of redemption.

"Can you do what God does?" Job was asked. "How foolish!" he surely exclaimed. "Of course I cannot!" But the questions continued inexorably: "Are you the one who feeds the young ravens? Does the hawk migrate southward with your guidance? Does the eagle soar at your command? Have you provided strength and speed to the ostrich?"

The amazing and strange habits of this remarkable bird, the world's largest, are accurately described in the quotation from Job above.

The ostrich, a native of Africa and Arabia, stands nearly ten feet high, and weighs up to three hundred pounds. The Syrian ostrich,

Struthio camelus syriacus, was abundant in the Arabian and the Syrian deserts in Job's time, and until 1914 was often encountered by caravans travelling in those regions. Today, however, it is very scarce.

The body feathers of male ostriches are black, but their beautiful soft wing and tail plumes are pure white. Their heads and necks, being practically featherless, appear pink or sometimes red, which is the colour of the skin. The female is nearly as large as the male, but her plumage is entirely greyish brown, a protective device, as it is she who generally broods the eggs during the day. Ostrich chicks are protectively coloured, having mottled dark brown and buffy white feathers which blend in with the surrounding nest construction. Ostriches have small, flattened heads, no larger than an orange, and their brains are said to be the size of a walnut. With their muscular legs and thighs, massive bodies, long flexible necks and huge eyes (two inches in diameter and possibly the largest among land vertebrates), ostriches have a

curious appearance.

Ostrich feathers are depicted on Egyptian monuments as proud emblems of high rank and outstanding authority. They are familiar appendages to displays of pageantry and grandeur. When the Pope is carried on his processional chair, two chamberlains on either side of him bear *flabelli* — great fans of ostrich plumes (symbol of power) tipped with peacock feathers (symbol of immortality), and mounted on long poles. Even before the time of the Pharaohs, men prized these soft, airy plumes as ornaments, but the feathers are more decorative than useful; for ostriches cannot fly with them, though they do assist them in running. The plumes lack the tiny hooks which lock together all parts of a feather, making it a somewhat rigid structure, impervious to air and water and capable of sustaining flight. Even if ostrich feathers were equipped with these all-important tiny hooks, the birds still could not fly, for their breastbones are flat and lack the characteristic keel to which the flight muscles of other birds are attached. They walk with a swaying, mincing gait, their bodies too heavy, their necks too long, and their legs too massive to be really graceful.

A Bird Of Speed

Though a failure as a flier, and awkward as a walker, the ostrich is a superb runner. With its wings spread out to give lift to its heavy body, with its feet adapted to running — the larger of its two toes being provided with a soft, fleshy pad, and with long legs that give

the bird a bounding stride of fifteen feet or more, ostriches can indeed "scour the plain," speeding along at fifty miles an hour and easily out-distancing the fastest horse.

Ostriches, though large, conspicuous birds, are well-adapted to their home in sandy plains and open, desert country, for with their huge eyes set on necks that act like periscopes, they can see distant objects in a wide field of vision. When they spot danger, they can outrun all their natural enemies. Their keen sense of smell alerts them to danger approaching from the windward. Grass, leaves, fruit, snakes, insects, and small desert mammals are their food, and if necessary, they can survive for many days without water. They are a veritable camel among birds (even having the appearance of a camel), as their scientific name *Struthio camelus* suggests.

The Ostrich In The Bible

Although the A.V. refers to the ostrich in only two places (Job 39:13; Lam. 4:3), the R.V. translates "ostrich" in the following places: Lev. 11:16; Deut. 14:15; Job 30:39; Isa. 13:21; 34:13; 43:40; Jer. 50:39; Mic. 1:8. However, other authorities disagree with these changes, maintaining that these verses relate to the owl as translated by the A.V. because the ostrich does not naturally fit the habitat in which the passages are set. We therefore intend to consider only the former two references.

The quotation from Job makes reference to "peacocks." That is

obviously a mistake. Peacocks were unknown in the Middle East in the days of Job. Accordingly, the R.V. renders: "The wings of the ostrich wave proudly." But many other renditions have been attempted, and, in general, authorities are disagreed over the meaning of the verse.

The Hebrew word rendered "feathers" is *chachiydah* and signifies "kindly," "love," or "pious", and is the word used elsewhere for the stork (hence the marginal rendering). Thus the R.V. renders: "but are her pinions and feathers kindly?" and the RSV: "but are they pinions and plumage of love?" Moffatt offers: "But is the feathered creature kind?"

Why not use the word "pious"? It makes sense. The wings of the ostrich wave proudly, speaking of pride; but are they pinions and feathers of piety? The answer is, No! For "she leaves her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers."

Ostrich eggs, like the bird itself, are large, from six to eight inches long, and weighing approximately 3lb. The shell is quite hard, and difficult to break. Unlike most other birds who place their eggs in nests in trees, out of reach of man or beast, the ostrich buries them with warm sand to a depth of several inches, usually laying upwards of thirty eggs in that way. However, the incubation of the eggs, in great measure, comes

from heat imparted by the parent birds, who though they might stray away, do return periodically for that purpose. It is also true that the parent birds may forget the place where the eggs are stored, and may even give themselves to hatching out other nests of eggs, in their foolishness.

Yahweh continued:

"She is hardened (deals cruelly) against her young ones, as though they were not her's; her labour is in vain without fear" (Job 30:16).

When the young are hatched, they must fend for themselves; the adult ostrich does not reveal great maternal care or thought for their welfare. Moreover, when a pair of ostriches and their brood are chased by hunters, the adult birds often run away at high speed, leaving the chickens to the mercy of the attackers. Fortunately for the young birds, their instinct teaches them to lie flat on the ground at such times of danger, and their mottled down and feathers provide a good camouflage.

The Stupidity Of The Ostrich

Job was told concerning the ostrich:

"God hath deprived her of wisdom, neither hath He imparted to her understanding" (Job 39:17).

The foolishness of the ostrich is proverbial. It is said to put its head in the sand at the approach of danger. Whilst this is incorrect, Pliny, in his *Natural History*, claimed that ostriches hide their head and neck in bushes believing themselves to be safe and unseen because they could see nothing! Oppian (about 300 A.D.) suggested that the ostrich bends its head down to the ground on the ap-

proach of danger, and more recent observers have noted that they crouch on the ground with neck outstretched and parallel to it on such occasions. From these descriptions has grown the legend that the ostrich buries its head in sand, but if it did that, the sand would quickly suffocate it!

The ostrich is also an object of contempt because of its habit of swallowing hard objects, even stones, for food. Actually, these serve as grinding stones in its gizzard.

Combined with its stupidity is an abject timidity. It is easily frightened, and will not stop to fight but will flee, even leaving its young, on the approach of danger.

Its Ability

But the ostrich has one outstanding ability: it is speedy of foot:

"What time she lifeth up herself on high; she scorneth the horse and his rider" (Job 39:28).

This descriptive note describes its one outstanding ability. At the sign of an enemy, it outstretches its wings to gain balance and stability, and "rising up" upon its sturdy legs, it speeds across the open plains, "laughing at horse and rider" (Moffatt). It can afford to do this, for on its own ground, it can leave the horse far behind, maintaining upwards of fifty miles per hour for considerable distance. Thus, though apparently so weak, and timid, and unwise, the ostrich has a noble bearing, and when aroused would scorn the fleetest horse in pursuit, revealing that she is distinguished for properties that are expressive of the goodness of God towards

her, and of His care over her.

Those properties could swiftly convey her out of danger into which her native foolishness might have brought her. Pride, foolishness, timidity are all characteristics of the flesh in its natural manifestation. When they are manifested, or when the enemy is bearing down upon us, what should we do? Imitate the God-given speed of the ostrich in fleeing from danger. Thus:

"The name of Yahweh is a strong tower; the righteous runneth into it and is safe" (Prov. 18:10).

"Write the vision, and make it plain upon tables, that he may run (into a place of shelter) that readeth it" (Hab. 2:2).

Israel As An Ostrich

Jeremiah described the state of the people in the siege of Jerusalem: "The daughter of my people is become cruel, like the ostriches in the wilderness" (Lam. 4:3). So terrible had become the conditions in the city that Jews had no pity for their young, but deserted them to fend for themselves (vv. 4-5). In doing so they imitated the way of the ostrich. But they had earlier ignored the danger! If only they had imitated the ostrich then, and fled to a place of shelter in time of trouble! Instead, they mocked at the foolishness of the ostrich whilst ignoring that inbuilt instinct from Yahweh that causes it to flee from the presence of danger.

Like the ostrich, Israel had preened herself in pride; like the ostrich, she had acted very stupidly; like the ostrich, she had been cruel to her young, deserting them in time of distress; like the

ostrich, she had shrieked in fear as the hunters set off after her; but, unlike the ostrich, she had not been fleet of foot to evade her persecutors, and to shelter in a place of safety..

The word for ostrich in this place (Lam. 4:3) is *Ya'anah*, "to pay attention to heed," or "to scream," referring to the loud, shrieking cry by which the bird draws attention to herself. Israel shrieked in time of trouble, but Yahweh refused to heed, and the hunters caught her.

The ostrich thus provided object lessons both for Israel and for Job. As far as Job was concerned, what did the ostrich teach him? Here was a bird of beautiful feathers, but it could not fly; of great size, but no sense; of tremendous strength, but of equal timidity. It was a bird of anomalies. Why should it be so differently constituted from the stork that it resembles so closely? Why should it be devoid of intelligence and parental affection, whilst excelling most birds in speed of foot and beauty of wing? Would Job make a bird like that? He would not. Very well, when Job can answer the anomalies presented in the ostrich, why God made it thus, he will be in a position to challenge God for making enigmas in human life, including his own!

Again, things are not so bad

with the ostrich as they appear at first sight. It cannot fly, but it can speed its way out of trouble. It leaves its eggs in the sand where they are in danger, but sufficient are hatched to provide for the continuation of the species. It lacks intelligence, but possesses strength and endurance. God has made provision for its needs, though it does act senselessly and lacks wisdom. Does Job possess all knowledge? Cannot he recognise, in the example of the ostrich, that God will provide for the need of His creatures, even though they do not understand all His ways, and why certain things happen to them?

How much more stupid than the ostrich was Israel! It was found figuratively preening its feathers, manifesting all the undesirable attributes of the ostrich (stupidity, wanting in natural affection, lacking foresight, timid and fearful of danger) and yet failing to use the very means that Yahweh had designed for its safety.

In the ways of the ostrich, therefore, "nature doth teach us" (1 Cor. 11:14), that though we may not understand the reason for certain things happening to us, we should at all times use the means that Yahweh has given us to escape danger, otherwise the fate of Israel, as recorded in the Lamentations, will be ours.

What To Do With Materialism :

"Thou shalt not covet" is a part of the righteousness of the law, as much fulfilled in those who walk after the Spirit as any other part. Its positive aspect is exhibited in the apostolic prescription: "Be content with such things as ye have."

3. - The Sapphire

In our last volume (see pp. 432, 455) we published two articles on this theme, and now follow with a third upon the Sapphire.

The Stone Identified

The fifth stone in the breastplate of the high priest was the sapphire. This gem is a deep transparent blue in colour, and upon it was engraven the name of Simeon, signifying *Hearing*. The Hebrew word for Sapphire (*cappiyr*) has a double meaning. It can signify "to scratch, engrave, inscribe, polish, scrape off, destroy," or "to increase, add to, rebuild."

The Sapphire is next in hardness to the diamond, and is used for cutting, inscribing, and polishing other gems (Lam. 4:7). Its colour is of great significance in Scripture, for blue represents the heavenliness of God-manifestation. Thus the children of Israel were instructed to place a hem of blue on their garments as a constant reminder of their heavenly origin, and the Divine purpose of God manifestation through the Law delivered unto them.

Yahweh desired to see a reproduction of His own glorious character in His children, and to that end He gave them His word, the Truth, that they might be sanctified and transformed thereby (John 17:17). The Truth can be likened to the Sapphire in its ability to inscribe and polish. It

writes the law of God on the heart of the believer, and polishes the rough edges off his character. The Hebrew word for Sapphire signifies both to destroy and to up-build, and the Truth which its colour represents is capable of either. Thus Yahweh declared:

"I kill and I make alive; I wound and I heal" (Deut. 32:39).

"The blueness of a wound cleanseth away evil, so do stripes the inward parts of the belly" (Prov. 20:30).

Its Application To Christ

The Lord Jesus is the perfect manifestation of the Father. "He learned 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). He was "the word made flesh," and of him it is recorded:

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

The Greek word translated "image," is *charakter*. It denotes, firstly, a tool for graving, being derived from a root, *charasso*, to cut into, to engrave; then, a stamp or impress, as on a seal, in which case the seal or die which makes

an impression bears the image produced by it, corresponding respectively with those of the instrument producing it.

Yahweh placed His image upon the child formed in Mary's womb, and when he was born, it was with this stamp of character latent in him, and awaiting manifestation and development. When he arrived at manhood, he had so given his will to that of his Father, that in him, the Divine character was revealed and displayed for all to see. How beautifully this fits in with what we know about the Sapphire, and its connection with the graving.

The name inscribed upon the Sapphire was that of Simeon. He was Leah's second son, and at his birth, she declared:

"Because the Lord hath heard that I was hated, He hath therefore given me this son also; and she called his name Simeon" (or hearing).

Jacob, however, later described his son as an instrument of cruelty, saying:

"Simeon and Levi are instruments of cruelty in their habitations. O my soul, come not near their secret, unto their assembly, mine honour be thou not united; for in their anger they slew a man, and in their selfwill they houghed an ox" (Gen. 49:6 — R.V.).

The ox, or bullock, comprised the sin offering under the Law, and in their anger, the antitype of those two brethren, slew the sin offering, which was Christ (Acts 2:23; Lev. 3:14). The territory of Simeon was found within the borders of Judah, so that in the incident referred to by Jacob, his two sons represented the mingled people of Judah in the days of the

Lord: Levi, the priests; and Simeon, the leaders. In their anger and hatred, they slew Christ with great cruelty of heart.

Simeon Refused To Hearken

Simeon's headstrong cruelty was exhibited in the slaughter of the inhabitants of Shechem because of their part in defiling Dinah, his sister. With Levi, he first promised peace on certain conditions, but later betrayed his promise. It was also the tribe of Simeon which was foremost in the adultery which took place as a result of Balaam's counsel. For this deed, their numbers were reduced by God's judgment, until they became numerically the smallest of the tribes.

In the days of Christ, the men of Simeon not only rejected their Messiah, but were impervious to his teaching. They had hearts of stone which refused to be inscribed with the Sapphire word. Few there were, who were like the aged Simeon in the Temple at the time when Christ was presented therein, and who were waiting for the consolation of Israel, prepared to listen, and bring forth glory to God some thirty, some fifty, and some one hundredfold. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). There were but few in the nation who were prepared to hearken, and therefore few who manifested faith.

The Lord declared:

"If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world... 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. For I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting" (John 12:47-50).

By rejecting him whom God sent to preach His word, the people rejected God and His gracious offer of life eternal to those who would hear and obey. Those of spiritual Israel, the Ecclesia, will be judged by this word at Christ's return. To some it will bring joy; to others, shame and everlasting contempt. Natural Israel who are alive in the land or in the world at Christ's return, will hear his voice thundering forth the divine law, and with his saints, displaying in its fulness the attributes of Yahweh Who is both Nourisher and Destroyer, or El Shaddai.

The glorious company of the Redeemed, will bring refreshment to those who accept their words; but judgment to those who stop their ears from hearing. As the supreme Judge, Christ will occupy the Sapphire throne of judgment (Ezek. 1:26).

Polished By The Sapphire

The hard Sapphire stone was

also used as a polishing agent. So also is the Word. "Ye are cleansed through the word that I have spoken unto you" (John 15:3). As we have already seen, gems must be taken from their native rock, then washed, cut and polished to bring out their beauty. Spiritual Israel must be subjected to a similar treatment. Lamentations 4:7 declares: "Her Nazarites were purer than snow, whiter than milk, more ruddy in body than rubies, their polishing was of sapphire."

That polishing commences with the Word that leads us to baptism. It continues as day by day we rub up against the Word, and find our characters shaped by it. Sometimes we are cut in chastisement, but this can lead to our healing, that we may shine forth in perfection in the Kingdom. The influence of the word through our hearing (Simeon) is the important factor. We neglect the Word at our peril, and to our everlasting hurt at Christ's return. But let us use it and apply it as intended, and it will be to our benefit, and as sons and daughters of God we will become "as corner stones, polished after the similitude of a palace" (Ps. 144:12).

— R.W.

Daniel: A Wonderful Book:

The world teems with histories of the rise and fall of empires and kingdoms, covering a period of about twenty-five hundred years, reaching from the king of Babylon down to the present time. In the book of Daniel there is written out in advance the whole outline of those same histories in a short book of twelve chapters, with all the symbols and explanations. These having been fulfilled in the most literal way down to this time, why may we not expect the literal fulfilment of what remains? Yes; the book of Daniel is a wonderful book. It must be infallibly inspired. (E.T.J.)

Good and Evil in Human Experience

(Continued from Page 39)

There is Joy for Those who Cheerfully Submit to Yahweh's Appointed Times — vv. 9-15.

VERSE 9.

"What profit hath he that worketh" — The Hebrew word *yithrown* translated "profit" indicates the surplus or gain accruing from a business transaction. Koheleth once again considers the vexing question of Ch. 113. Though there are set times for man's activities (vv. 2-8), when the cycle of life is complete, he has nothing over. There is no gain, no surplus, as far as lasting joy and happiness are concerned.

VERSE 10.

"I have seen the travail" — Koheleth closely examined the wearisome toil, the endless dreary cycles of labour that Yahweh has given to man, to be exercised thereby. God intends that man might be provoked by the very awareness of his own inherent frailty and human limitations, to seek to improve his lot, and so turn to God.

VERSE 11.

"He hath made everything beautiful" — Though man's labours are ineffectual and profitless, such cannot be said of Yahweh's work. The exquisite beauty the harmony of purpose, the faultless precision, the beneficial supremacy of absolute control manifested in all the works of God; bear eloquent testimony to the fact that "He is" (Psa. 19; Acts 14:15-17; Rom. 1:19-21).

"Set the world in their heart" — The A.V. rendered here is obviously faulty. The word translated "world" by the A.V. is rendered "eternity" in the RSV and LXX. This erroneously suggests that Yahweh has set in every man's mind, a deep-seated sense of eternity, a keen awareness of the knowledge that he was created for a better existence than that which ends in dust,

and, therefore, the knowledge of Yahweh's eternal purpose is the root cause of mankind's present dissatisfaction with the restricting cycles of life to which he has been subjected (vv. 1-8). Again, if Yahweh has put a love of the world in every man's heart, so blinding him to His eternal purpose with mankind, as the A.V. suggests, it would make Yahweh responsible for man's failure to obey (2 Cor. 4:4). And why would Yahweh put a sense of eternity in men's minds to prevent them finding out His eternal purpose! Such is a contradiction of ideas. A more accurate translation of the Hebrew word *elem* (as some read *olahm*, the consonants being the same) is, "ignorance" or "darkness." Accepting this translation, we understand that Yahweh has put ignorance, or darkness, in man's mind so that by searching nature he cannot find out God's work from beginning to end. The natural mind is in a state of complete ignorance concerning the Divine purpose (Psa. 107:10; Prov. 4:19; Jer. 13:15-16; John 1:5; 1 Cor. 2:9-16; John 8:12).

VERSE 12.

"I know" — An expression of definite knowledge and conviction.

"A man" — i.e. every-man. Koheleth has examined by wisdom the activities of humanity in their appropriate time cycles, and noted their futility. He is certain that his convictions regarding the truth of his observations recorded in Ch. 2:23-24 and Ch. 3:9-11, are correct. The wisest course for "every-man" under the present circumstances is to implicitly trust in Yahweh's appointments, and to enjoy life by submitting cheerfully to its limitations. Fretting against the vicissitudes of life only increases his sense of vanity and frustration (Psa. 37; Phil. 4:11).

"To do good" — The Hebrew words *asoth tobh* is better translated: "to get good," i.e. to enjoy life, to get the most out of it. The way this is recommended is outlined in Verse 13.

VERSE 14.

"I know" — Again, Koheleth expresses his complete conviction, a belief beyond any shadow of doubt, that Yahweh's appointment cycles and times for man are as changing as the immutable laws of nature.

"Nothing can be put to it" — Man is trapped securely in time-cycles that regulate his every activity, from birth to the grave. He seeks in vain to change them. The very stability and consistency of the unchanging world order, which is obviously the work of Yahweh, should teach man to turn to Him in reverence and awe (Psa. 90:1-2; Ecc. 1:4; Isa. 40:12-15, 21-31; Mal. 3:6; Heb. 13:8).

VERSE 15.

"Yahweh requireth that which is past" — Literally rendered: "Yahweh seeketh that which is driven away" (cp. margin). Thus, happenings and events in man's cycles of life continually recur. Each seems to pursue the other, as in an endless circle. To make certain they will re-occur, Yahweh (as it were) pursues after them, in order to capture and return them to a relentless cycle of continual pursuit. This unchanging sequence of events is illustrated by man's love, hate, war, labours, activities, etc., which are performed again and again by each succeeding generation (Ecc. 1:9-11).

Human Oppression and Wickedness
Prove that Man, Despite his Vaunted Superiority, is no Better than the Beasts that Perish — Vv. 16-21).

VERSE 16.

"Wickedness was there" — The word

comes from the Hebrew *resha*, signifying "perversion," or "bending of the right." In the previous section, Koheleth demonstrates that Yahweh's supremacy over all creation is absolute. Yet he discovers oppression and wickedness in places of judgment, i.e. in places of administration of justice, and in places of piety, i.e. among Israel's priestly ruling class (Mic. 3:7-12; Ps.82).

"Place of judgment" — In places of the administration of justice. Men did that which was "right in the sight of their own eyes" (Jud. 21:25), and lawlessness was rampant throughout the earth.

"Place of righteousness" — Even the priestly ruling class in Israel were affected by the attitude of wickedness (Mic. 3:1-12; Psa. 82), and this drew the strong condemnation of the Lord Jesus Christ against his generation (Matt. 23).

VERSE 17.

"Yahweh shall judge the righteous and the wicked" — There is a double meaning attached to the word "judge": (a) the vindication of the righteous, and (b) the punishment of the wicked. Yahweh, though omnipotent, allows transgression against His regal laws to occur, so that the activities of the righteous might be manifested (Matt. 13:24-30). Though sin appears to triumph even in places of piety, yet its judgment is sure and its destruction certain — for Yahweh has appointed a day, a set time, in which He will judge the world in righteousness, in His glorious Son. Then the righteous shall enter into life eternal, whilst the wicked shall perish everlastingly (Psa. 8:8-11; 26:1; Acts 17:31; Rom. 2:9-12; John 5:22-30; 2 Cor. 5:9-11; 1 Pet. 4:17-18).

— R. KRYGGER.

The Benefit Of Trial:

A patient, well-balanced character is a beauty not to be attained without an amount of affliction, in some shape or form, that we would all avoid if we could. God takes care that His beloved will not miss out, which makes them precious to Him and all His children. Wait till you see immortal men who have come out of great tribulation!

Our Heritage

IN CONFLICT WITH THE CLERGY

Our last article in this series (Vol. 37, p.356) described how that circumstances resulted in Brother Thomas launching his first magazine: "The Apostolic Advocate" in Philadelphia, U.S.A. It was published on 1st May, 1835. In this supplement we trace the development of our Brother as the Truth laid hold of his heart and mind. In his handling of the Scriptures, Brother Thomas was courageous and uncompromising. Neither the tears of friends nor the curses of foes moved him from proclaiming and upholding what he believed to be the Truth. He was a clear, logical thinker, independent, straightforward, persevering. He despised mere sentiment, and loathed hypocrisy and humbug. He detested the teaching of the Clergy even as Christ did that of the Scribes and Pharisees. Throughout his long career he made the Bible his guide and master. "No authority," as he said, was recognised by him, but the "writings of the Book of God." Hear him, as a young man, when his traducers were busy: "They make a great noise, but it will end in smoke. The truth, which is not with them, will prevail." Note his mind, when financial loss presented itself on account of the much time he was devoting to religion: "Riches are not the object of my desire. If I am enabled to live so as to die in the faith, owing no man anything but love, let my survivors remember that I die more wealthy than Croesus." Consider his righteous indignation when wickedly accused of a wish to found a sect: "The head of a sect! Contemptible! I leave such vanities for those whose empty heads are best pleased therewith; they have no charms for me." His life was one of controversy, but only through such was the Truth revealed and preserved. He wrote: "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 the Scripture that commands: "Contend earnestly for the faith once for all delivered to the saints." Lack of numbers did not deter him. He wrote: "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." We recount, this issue, some of the adventures that opened his mind to the Truth in the early days of his career.

FROM PHILADELPHIA TO RICHMOND, VA.

Special Effort At Rockdale

As we noted on p.360 of our previous volume, Brother Thomas remained in Philadelphia some eleven months. The first issue of *The Apostolic Advocate* was issued from that centre, after which, he indicated that he was about to leave for Richmond, where he felt more fruitful opportunity for the preaching of the Word, and better prospects for the development of his medical practise, presented themselves.

This displeased the congregation of Philadelphia, and, in consequence, the members withdrew their support of the Magazine.

Prior to the publication of the Magazine, however, Brother Thomas had been invited by a couple of Campbellites resident in Rockvale, about 15 miles south of Philadelphia, to visit the centre with the purpose of proclaiming the doctrine of the Reformation.

The proposed visit aroused the antagonism of the local clergy, and sermons were delivered denouncing the Campbellite Reformation. But this only had the effect of advertising the meetings convened by Brother Thomas. Consequently, large audiences assembled to hear him.

Observing his success, the local clergy countered by accusing him of heresy, claiming that he rejected the divinity of Christ, and proclaimed unitarianism.

Brother Thomas recorded:

"We exhibited to the citizens of Rockdale, Jesus of Nazareth, the true Lamb of God that takes away the sins of the world, as the author, and the finisher of salvation when he died on the accursed tree. We set him forth in the capacity of a risen Saviour; who, having burst the cerements of his prison house, ascended into the heavens, leading captive at his chariot wheels, captivity and death. We proclaimed his exaltation to the Heaven of heavens, where, on the Throne of the Universe, he was constituted both Lord and Christ. There, we point to him as reigning a Prince and a Saviour — to give reformation and remission of sins. In proof of what was said we gave them the testimony

of the Apostles and Prophets: and explained to them that an abstraction would save no man, and that the mere fact that Christ died would benefit them not one whit, unless they obeyed the joyful message, constructed upon that stupendous transaction. They might believe that Christ died, but did they believe that Jesus of Nazareth was that Christ; if they did, would they obey the commands he had given! This was coming to the point: believe and be baptized and you shall be saved. This is the only true and narrow way of obtaining remission of sins, and of entering the kingdom; and he that adds to or detracts from this message will have his name erased from the book of Life, if ever it was written there.

"Hence, we continued, the Religion of Christ is divisible into faith and obedience; which constituted its doctrine, constructed on the great fact that Christ Jesus died, was buried, and rose again according to the Scriptures. That these facts also formed the basis of the monuments of the religion, which its Founder had erected to commemorate his sufferings and his triumphs in the cause of guilty man. So that when he should see them, he shall call to mind that his crimes had pierced the Saviour through with many sorrows; and that the hope of a glorious resurrection to eternal life, was brought to light by the Gospel."

This effort at Rockdale, which extended over several weeks, had a profound effect upon Brother Thomas. Dimly he could see the need of setting forth before the public something more tangible than the vague theories of salvation proclaimed by the clergy. His mind had not been opened to the fulness of belief; but he realised that "faith which cometh by hearing the word" was necessary, followed by baptism. He also began to appreciate that Jesus Christ provided the way, inasmuch as he was the manifestation of God to man, so that the early glimmerings of the doctrine of God manifestation was even then apparent.

The Clergy Challenged

Following the delivering of the

address described above, many of the clergy attended subsequent meetings at which Brother Thomas spoke. They took exception to the forthright manner in which he set aside their pretensions, and organised counter meetings in their defence. At these, they tried to answer the case he set forth from Scripture, and at the same time, presented a perversion of his teaching that reflected upon him personally. Two Campbellites in the audience challenged the clergymen. They were invited to debate, which they refused. An appeal was then made to Brother Thomas to present himself at a further meeting convened for the Thursday evening to defend himself against these charges. But this was not convenient for him, so he wrote the following letter, which it was intended should be read at the meeting. This was refused by the clergyman. However, the agitation resulted in some "500 people and four 'divines' of 'different names and denominations,'" attending a meeting convened by Brother Thomas on the Sunday, at which he first read the letter as follows:

**To the Good People of all parties
residing in and near Rockdale —
Health and Reformation towards God.**

"FRIENDS: I have been informed that the Clergy among you, like the craftsmen of Ephesus, begin to perceive that their authority is shaken, and that their Craft is in danger. They have, it appears, resorted to their old weapons of warfare, and instead of fairly meeting the arguments and testimonies we have laid before you, and candidly and openly refuting them — they have, I say, endeavoured to rouse your prejudices, and thus to pervert all equity and right judgment. Instead of opposing the Gospel we proclaimed to you by reason and Scripture, they have misrepresented us and abused your minds by imposing upon you the false accusation — that we deny the Divinity of the Saviour and have identified ourselves with Unitarians. Friends! This is a gross slander, a downright falsehood. It is a device of the Great Adversary of man to choke the good seed which has been sown in your hearts. Judge by what

falls from our own lips, but do not condemn us by the one-sided testimony of the opponents of the Gospel first proclaimed by Peter at Jerusalem. Suspend your verdict until we come; hear all that is said against us, but withhold your decision until the whole case shall have been fully argued and pleaded before you at the bar of public faith. You know the Quaker trial took up many weeks before the jury retired to consider their verdict. Would you then hastily decide on the partial statements of an interested priesthood? Is this American, to say nothing of Gospel Law? No, friends, we think better of your intelligence. We therefore request you to suspend your conclusions. We maintain all that the Law, the Prophets, the Psalms, and the Apostles testify concerning Jesus — we speak of him and his Divine Person in the language of Holy Writ — we worship him as God — we adore him as our Prophet, Priest, King, and Judge — and we ascribe all honour, might, majesty and dominion to Him as our exalted Messiah, Prince, Lord and Saviour for evermore.

"As for the vain babblings of the Clergy — a class of men puffed up with a conceit of their own importance, and fancied infallibility (we speak now of all Clergy from His Holiness the Pope down to an itinerant preacher) — as to their speculations on Arianism, Trinitarianism, and Unitarianism, or any other Ism, we have nothing to do with them, except to expose their fallacy and nonsense; we find no such words in the whole Bible, and therefore we know there are no such ideas, and where the words are not, sure we are, the ideas are wanting likewise. Our rule is to speak of Bible things in Bible words, and to leave all vain, idle, and untaught questions to the Clergy and the Schools. Controversies about the Isms before named deluged the streets of Constantinople with the blood of priests and people; therefore, we are determined to have nothing to do with them, being assured that dogmas producing such effects are an abomination in the eyes of the Exalted Son of God.

"To conclude, we have requested Brother Harper, and do now announce

it from our own pen, that we do intend, if our Heavenly Father prosper us, to pay you another visit on Sunday next ensuing, when we shall address you morning, afternoon and evening, on the sublime topics of the Ancient Apostolic Gospel. The proceeding of the Clergy since our last visit shall also pass under the scrutiny of reason and Holy Writ so far as our information shall extend. Remember the Apostolic precept — 'Prove all things and hold fast that which is good.' That such may be your practice is the devout aspiration of your servant, for the sake of the Ancient Gospel — JOHN THOMAS, M.D."

After the reading of the letter, a clergyman arose, and put a question to Brother Thomas:

"Do you believe that Jesus Christ was the self-existent, eternal and only true God?"

The Trinitarian doctrine being refuted by Brother Thomas, the clergyman advanced his proof: 1 John 5:7.

This was rejected as a spurious addition to the original text.

The attack having failed, Brother Thomas urged upon his audience to manifest independence of mind by studying the Bible, and submitting all that they hear to the test of its teaching. The Clergy, he declared, would be found astray both on the doctrine of the Godhead, as that also of advocating infant baptism.

At this time, of course, Brother Thomas was speaking as a Campbellite, and defending and advocating the reformation urged by its leader. But even then, the Scriptures had opened his mind to basic principles of truth. He recognised the need of knowledge as preceding adult baptism, and of the doctrine of God manifestation as opposed to the extremes of Trinitarianism and Unitarianism. The doctrine of God manifestation is essential to a true understanding of the divine purpose in salvation, and it is interesting to observe how soon Brother Thomas' mind opened to that wonderful fact.

FROM PHILADELPHIA TO BALTIMORE

Hospitality At Baltimore

Brother Thomas left Philadelphia for Richmond in April, 1834. Calling at Baltimore on the way, he experienced the hospitality and kindness of the "very intelligent congregation of disciples (i.e. Campbellites) in that city," and was pressed to stay for a short time, at least.

He did so for several weeks, speaking several times in Scott's Hall, and issuing the second number of *The Apostolic Advocate* from that city.

His forthright addresses again resulted in a clash with the clergy, and in particular, the "Reverend" W. F. Broadus. The controversy surrounded the subject of who is eligible for baptism. Brother Thomas claimed that the only subject was a believer; whereas the "Rev." Broadus was prepared to baptise any who acknowledged Jesus as their saviour irrespective as to belief.

This constant controversy with the clergy on the subject of Baptism was forcing Brother Thomas to search the

Scriptures more closely on the subject, and ultimately led to the break with Campbellism.

Meanwhile, at Baltimore, he spake to "the disciples" according to their light, as they were awaiting the arrival of the "Rev." Broadus, who was to address them, and who was to personally baptise "some wealthy and influential persons."

On the due date:

"A sacred rostrum was erected on the river shore. As our readers will know," wrote Brother Thomas, "this was not for us. We stood at the foot of this contrivance, which reminded us very forcibly of a Punch and Judy stand. It was no doubt very convenient; but as we wish to instruct the people, by example as well as precept, we should not have used it had we been permitted. Clergy for pulpits and pulpits for clergy; for our part, we have no partiality for either as appurtenances to religion. We addressed the people on the subject, mode, and the meaning of baptism; proving to them

that the only subject was a believer, the only mode immersion, and the true intent and meaning, remission of sins, by the death and resurrection of Jesus Christ; and that all other so called baptisms in vogue were counterfeits, and unsupported by the word of God. Brother Ferguson, of Shenandoah, Va., 'a lay-man', prayed, and Brother Farquharson, of Baltimore, also 'a lay-man', immersed the convert (Brother Thomas' single convert in contrast to the group of 'wealthy and influential persons' about to be immersed by 'Rev.' Broadus). This we call preaching an anti-clerical sermon to the people by example.

"The 'Rev.' W.F.B. then ascended the stand, and said that he did not intend to give them his opinions, but would read some passages of Scripture in their hearing, from which they might gather the nature of baptism. He accordingly read passages from the gospels, the Acts and the Epistles, relating to the subject and mode; but shot like lightning past Jerusalem, not daring to call and ask the apostle Peter how he did after the labours of the Day of Pentecost. He cautiously avoided hinting at the meaning of the institution. He prayed God to have mercy on the people, and to take them into His favour; and before we left, which we were obliged to do before he finished, we heard him compliment the people, at a 'throne of grace' for their attention, and patience under the heat of the day!"

Faith By The Word Or By The Holy Spirit

The subject of justification by faith was engaging the attention of Brother

Thomas. Though not comprehending the full import of what he was proclaiming, he taught that baptism is an act of faith, and therefore, as faith comes by hearing, a person must have an understanding of the Gospel to qualify for a Scriptural baptism.

The Clergy who opposed Brother Thomas took a different stand. They believed that faith was developed by the affluence of the Holy Spirit from heaven. A comment on p.54 of the first volume of *The Apostolic Advocate* states:

"All the orthodox sects teach, that faith is produced by the spiritual influence of the Holy Spirit, without the testimony of God, Jesus Christ, and the Holy Spirit, speaking by the Apostles. Thus they have an unscriptural faith, called 'saving faith,' according to the faith of their teacher or sect, and a remission of sins without obedience to the command of Jesus Christ. It is a remission given by the teachers, like the Popish priest, by believing what they say — nay, there is not quite so much obedience, it comes by a mental speculation, before obedience to the first duty required in the gospel, after repentance."

It is a pity, that in the Brotherhood today, some are reverting to this clerical claim, and are teaching the need of the Holy Spirit to induce faith. It was this early conflict between Brother Thomas and the clergy that led to the final exposition of the Truth. As an echo of that controversy there is incorporated in the Statement of Faith, among the doctrines to be rejected: "That a man cannot believe without possessing the Spirit of God."

IN RICHMOND

Six weeks after leaving Philadelphia, Brother Thomas arrived in Richmond, where he had been for a long time expected, Mr. Campbell having, twelve months before, sent word that he was on his way. He was eagerly expected, therefore, and as the congregation in Richmond lacked a preacher, he was called upon to occupy the pulpit. Much as he disliked this, there was no escape; and he recognised his duty

to minister to the spiritual needs of the people as best he was able. The congregation found his style appealing, and offered him a salary, but he refused to accept it. His face was set as flint against such a proposition. A generous gift of dollars he did not object to, and his services, as far as possible, was theirs for the asking; but he would never submit to be in such a position that at a business

meeting some miserly brother might raise the question of how much they were paying for their Campbellism per Sunday.

He Rejects A Stipend

In *The Advocate* for 1838, p.93, Brother Thomas wrote:

"The securing of our services as an evangelist was agitated among the brethren. But concerning this, our mind was and is made up. If any community of brethren 'desire to be at charges with us', we should not so much object to receive the donation,

but to become a hireling, and to have our pay, and so forth, discussed at co-operative meetings, at the bar of the church and the world, being unscriptural and degrading, we cannot away with it."

Earlier in *The Apostolic Advocate*, vol. 1, p.186, he had written:

"A man who devotes his time and energies to proclaiming the good news, has an apostolic and scriptural right to be supported. Common reason testifies the same thing. To preach to live is one thing; to live to preach is another; and this constitutes

LOGOS SUPPLEMENTS

Incorporated with each issue of *Logos* is an eight-page supplement dealing successively with Archaeology, the Pioneers, and Bible Prophecy. These are made possible by the generosity of *Logos* subscribers who voluntarily contribute to that end in addition to the subscription rate. If you desire to do this, please specify that your donation is for that purpose. Our next Supplement will expound Bible Prophecy in the continuation of a series outlining events subsequent to Christ's return. Our previous "Pioneer Supplement" telling the story of the founding of the Christadelphian Movement was in volume 37, p.356.

all the difference between paying a clergyman and a preacher of the Gospel. It is as much the duty of every Christian man to preach the Gospel as brother A. or any other proclaimer. But all have not the ability. Then those who feel so little interest in, and know so little about the cause they profess to love and to serve that they cannot open their mouths to plead for or recommend it, and who from natural incompetency are incapable of doing as they would, are bound by the principles of honour, justice, and Christian virtue to minister of their substance as those who can. The congregation of the Lord is the 'pillar and the support of the truth.' The weekly fellowship was instituted to supply this body with funds. The poor saints, the aged widows, the apostles, evangelists, etc., depended upon these funds for their relief, sustentation, and travelling expenses. If the Gospel, therefore, remains un-

known to the regions round about us in Eastern Virginia, it is to be attributed to apathy; nay, rather, to the criminal delinquency of the congregations of disciples of this section of country relative to these matters. We do not say that this is their character, but if they do not do their duty in sounding out the Gospel, the least that can be said is, they will deserve it."

Brother Thomas told the Richmond Campbellites that he would rather live on bread and cheese, and maintain his independence of thought and action, than submit himself to the power of committees and trustees. He commenced the practise of medicine in Richmond for his own support, at the same time carrying on *The Apostolic Advocate*. During the first year, he made a comfortable living; but in the second year his clientele fell off greatly, in consequence of the frequency of his absence in various parts

of the country, to which he was invited to speak.

By this time lecturing had become moderately easy work, as far as facility of speaking was concerned; and at the same time, his mind was opening to the wonders of the revelation of God's word. In consequence, the subject and study of medicine was receding from his interest, and more and more time was given to the study of the Scriptures and the production of *The Apostolic Advocate*.

This resulted in the first clash with Campbellism. Early in his study of the Scriptures, Brother Thomas had seen that an understanding of the truth was a necessary prerequisite of Baptism, and had opposed various preachers on that score. Gradually, as his mind developed on this important theme, he came to comprehend more firmly that to be dipped into water is not to be baptised. That water must be figuratively finctured with a knowledge of the truth before

immersion could be styled baptism.

The cry of Campbellism, "Baptism for the remission of sins," laid stress on an outward act without insisting upon the reviving power of truth. In the Reformation, as it was called, there were great numbers of all "persuasions," among them many Baptists, who were received on the ground of their previous immersion. It therefore connived at error in its anxiety to obtain the strength of popularity and numbers. Brother Thomas, with that clarity of comprehension which was natural to him, clearly saw that truth was being sacrificed to ceremony, and like an honest man, lifted up his voice against it, convinced that the truth would be eagerly accepted by members of the Reformation.

The first article in the sixth number of *The Apostolic Advocate* was entitled Anabaptism, and as this called down the wrath of Alexander Campbell upon the head of its author, we publish it in full.

ANABAPTISM

Anabaptism is a compound Greek word. It is constituted of *ana*, which in composition signifies iteration or again, and *baptisma*, baptism. Used as a verb, it means *to baptize again*, or to rebaptize (anabaptizo). Anabaptism, in former times, was applied, by the then Orthodox, to the Baptists as a term of reproach, as the word Campbellite is now by this once despised people, to those who "contend earnestly for the faith formerly delivered to the saints" by the holy Apostles, in these days of degeneracy and refined hypocrisy. Queen Elizabeth burnt three or four of these inoffensive people, because they denied the validity or legality of Episcopal "Baptism," as baby sprinkling is mis-called in the revised mass book, or Book of Common Prayer. The Baptists of that day would admit none among them who were not immersed upon the confession that Jesus was the Christ, unless they submitted to the "one baptism" enjoined by the Apostles. This, however, cannot be considered as anabaptism: for, the word of God being our guide, the

sprinkling of a few drops of water on the face of a baby is no baptism at all, jesuistry and the priests to the contrary notwithstanding. Novatius was the first, of whom we have any account, who protested against the legality of orthodox baptism. He flourished about the latter end of the third century. Popular baptism, whether of adults or minors, was then performed by immersion only. Notwithstanding this, the Novatians would not admit the orthodox among them unless they were re-immersed. Hence these good people were truly anabaptists, their baptism anabaptism, and the first, too, since the mystery of iniquity began to work in the Church of Christ. The confession and immersion were identical; only the orthodox body was deemed corrupt.

Anabaptism, in the strict etymological and scriptural import of the term, is unjustifiable and highly to be deprecated. There is a case, however, in which re-immersion can not only be justified, but is really and obviously a duty. In the foregoing definition, I have purposely left undefined the

much disputed term, *baptism*. With Schrevelius' Greek Lexicon before me, I perceive it means an immersion, a *dyeing*. Hence the idea conveying to my mind is a *dyeing by immersion*. This is what logicians would call a compound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words *baptised* and *baptism* when speaking of stuffs that had been dyed. To dye by immersion is to baptize any thing dipped in a coloured medium. The term is confessedly a dyer's word. If you were to dip plunge, or immerse a piece of white linen in clear water, and then present it to a Greek dyer, he would tell you it was *lonized*, bathed, dipped or washed, but not baptizd or dyed. But if you were to take the same piece of linen and dip it in a bright scarlet coloured fluid, he would then tell you it was not only dipped but dyed. Hence the English word *immersion* only conveys half the idea intended by the word *baptism*. There is no single word in the language that exactly conveys the idea of baptism. Immersion is but one half of baptism. A man may be immersed and yet not baptizd; a man, however, cannot be baptizd without being immersed. The fluid into which he is plunged must be tinged of a bright scarlet colour. Let me not be misunderstood; it is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess Jesus to be the Son of God, and apprehends his blood shed for the remission of sins, and he be immersed in the waters of the Potomac, Rapahannock, Mattapine, Pamunky or James river, the eye of faith can see those waters dyed around him with the blood of Jesus. The eye of faith, however, must be open in the person baptizd or dyed, as well as in the dyer or baptizcr. A dyer accustomed to look upon coloured fluids may imagine water in his vat to be so; his imagination, however, will not dye the cloth; so may an administrator of baptism imagine that the subject recognizes the blood of Jesus, but his

imagination will not supply the defect thereof. No! the subject must believe and confess for himself or his dipping will be mere immersion and not baptism.

The best definition I have met with of the word *baptisma* is an Arabic one. The idea occurs in the Koran, where it is represented by the compound word *sebqatallah*, divine dyeing, or the dyeing of God. Hence *divine* baptism may be distinguished from *human* baptism, by the matter of faith with which the water is dyed. The divine dye is the blood of Jesus; the human dye is frames and feelings, sounds and sights, dreams and visions of "hobgoblins, ghosts, and spirits damned." The former is believed on the divine testimony of prophets and apostles, the latter is manufactured by ranting, text-weaving, and the fanatical exhibitions of the clergy. Take an infidel and immerse him over head and ears in water, that man has not been dyed with the dyeing of God; take an unbeliever and dip him into the name of the Father and of the Son, and of the Holy Spirit, such an one is not dyed with the divine dyeing; take a babe and immerse it in the name, etc., such an one is immersed but not baptizd; take an adult who has given in his "Christian experience" to an episcopal, romish, methodist, presbyterian, or baptist community, and immerse him into the name of the Father, etc., such an individual has been immersed into his own experience, in obedience to the thirty-nine articles, the missal, the book of discipline, the Westminster confession, or the baptist creed, but not into Christ; but take an infidel and convince him of sin, or righteousness, and of judgment, by the arguments, etc., which the prophetic and apostolic testimony supplies; and, believing with his heart or understanding divinely convinced by the word, let him confess with his mouth before men, that Jesus is Lord to the glory of God the Father; let him glorify God in his body (1 Cor. 6:20) by being immersed into the name of the Father, and of the Son, and of the Holy Spirit, and that man, and such an one alone, is dyed with the dyeing

of God — his baptism is a divine baptism; he has been baptized with the true, ancient, apostolic, and "one baptism." Such a man can draw near to God "with a true heart and full assurance of faith, having had his heart sprinkled from an evil consci-

ence, and his body washed with pure water"; he can indeed say: "I am built upon the testimony of the prophets and apostles, Jesus Christ himself being the foundation corner stone"; and such a man is alone entitled to the name of Christian.

This important article will be continued in our next Pioneer Supplement (God willing) in our February issue; where we will also publish the story of Alexander Campbell's opposition to Brother Thomas' exposition which commenced the controversy which led to the break of the latter with Campbellism and the ultimate establishment of the Christadelphian Movement.

CHRISTADELPHIAN MIDWEST (U.S.A.) BIBLE SCHOOL

It was a wonderful feast of good things we all enjoyed at the 1971 Midwest Bible School, which once again was convened at the Northwood Institute, West Baden, Indiana (U.S.A.), from August 21 through to August 29. The efforts of our teachers will long be remembered, as they took us so carefully through expositions and exhortations on God's appointed Word. That they made their mark will reflect itself in our attitudes and discussions as we traverse this, our pilgrimage.

The adult teaching complement carried the usual inter-continental flavour. We had Brother A. D. Norris, England; Brother H. P. Mansfield, Australia; and Brother R. R. Stone, California (U.S.A), to serve us in this area. We are so grateful for their kind efforts on our behalf.

If in these trying times the Brotherhood is beset with internal difficulties, it was not manifest at the school. It all proves that brethren who understand the "commands" with "love" not being the least, will always remember them. It behoves us all to do likewise so that the Master will find us watching, when He returns, and not wrangling.

We had a new feature at this year's school through the prompting of our young people. With the approval of the Northwood Institute for the use of their facilities, we conducted a public lecture. Brother Stone served us in that regard, delivering a discourse entitled: "The East-West Crisis To Be Resolved On The Mountains Of Israel."

The effort was publicised through the local news media. In addition to the use of a striking full-page advertisement, the young people canvassed the local communities, passing out leaflets which served as personal invitations to the public. The results were gratifying. Approximately fifty strangers availed themselves of the opportunity to hear Brother Stone. Many of them took advantage of the free literature offered at the close of the lecture. We may not know the effects of the effort for some time to come, or possibly even this side of the Kingdom. It did offer us the blessing of being able to bring His Word to another small corner of the globe: a satisfying feeling indeed.

Our young people gave a good account of themselves in their classes, according to their teachers. While it must give the teachers much satisfaction to be involved in the Lord's work with young people who are concerned, it is most encouraging to those who work behind the scenes in putting together the school to know we are of some help getting the message home.

The School committee is most grateful for the unstinting efforts of those who served as teachers, activities directors, and assistants. Because of the time they put in, we were able to enjoy a week of fellowship that will long be remembered.

The dates for the 1972 Mid-west Bible School, Lord willing, have been confirmed. We will meet once again at the Northwood Institute from August 19 through to August 27. Note your calendars. All things being well, perhaps you, too, can arrange to be part of next year's school.

Thoughts For The Times

Confidence in the Unseen God

It should be our constant aim to enkindle in our minds confidence in the unseen God. According to the measure of our success we shall be enabled to walk by faith. Let us strive to enter into Paul's conceptions of the love and power of God. The apostle fully realized that not a sparrow falls to the ground without the knowledge of the Father, that the disciples are of more value than many sparrows, that the very hairs of their heads are all numbered. It is profitable to note the allusions in the apostle's epistles to the operations of God. A brother recovers from a dangerous illness. Paul assigns the recovery to God (Phil. 2:26-27). A brother has a tender and practical regard for the adversity of others. Who created the regard? God (2 Cor. 8:16). A brother has strength to remain steadfast in the presence of a terrible wild beast in human form. Who gave the strength? God (2 Tim. 4:7). A brother has a reasonable and godly desire to visit a certain ecclesia in the interests of the Truth. Who possesses the power to fulfil the desire? God (1 Thess. 3:2). A brother in great tribulation is comforted by the visit of another brother. Who bestows this comfort? God (2 Cor. 1:4). A brother has a righteous longing to be emboldened to preach the gospel. Who can gratify the longing? God (Eph. 6:19). These things being true, let us not be slow to recognize God in the affairs — great and small — of our life. Let all our undertakings be accompanied by earnest supplication. God is the giver of every mercy, the author of all comfort, the source of all strength.

— A.T.J.

For Whom Christ Died

Copies of the article under the above heading, published by *The Christadelphian*, have been distributed throughout Australia, as a contribution to discussions that have taken place in various parts relating to the nature and sacrifice of Christ.

The article sets forth principles that are clearly enunciated in the Statement of Faith, but which are currently being challenged by a vocal minority in Australia whose agitation in support of "Nazarene" teaching on this vital theme, has distracted and divided the Brotherhood in this country.

It warns against the use of mere slogans; urges that the real benefits of the doctrine of the Atonement are only derived by a reverential approach to the theme; states that in the wisdom of the Father it has been so expressed in Scripture as to provide for the needs of both simple and profound.

All this is very good, and we would exhort readers to apply the principles thus expressed. So also is the development of the theme as expressed in the article. There is a need, it declares, to first recognise our need and helplessness, and from that standpoint (from our *personal* need) to reverentially study the theme of redemption in Christ.

As a basis, the article establishes that since the Fall of Adam, man's nature has become prone to sin

(p.359):

"Our nature can only be like that of Adam after the Fall; nor can it be said that terms like 'clean' or 'unclean' are in accord with the Scripture teaching set out above. So long as this nature is with us we are unfit for the Kingdom of God. That is why a man needs to be born again, and why the Lord Jesus died and rose again to make this possible."

We are in hearty agreement with all that, as are the majority of brethren in this country.

The article then proceeds to show that the Lord Jesus Christ, though born Son of God, was of like nature to his brethren, as stated above:

"That the Lord's fleshly nature was that of Adam after he fell, is seen in the fact that he offered up prayers 'with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered.' There is no need to rush to the Lord's defence as though there were any discredit to him in having been born with a nature prone to sin. This was his lot, which he accepted and overcame. Far greater was the triumph of battling against sin in a body where a fallen nature was entrenched, than would have been the case had he commenced in innocence with a human nature unspoiled by heritage from Adam"

Very simply, clearly and beautifully, these words express the very principle we have been at pains to defend, and because of which defence, we have been labelled as teaching Andrewism.

But then the article continues:

"Yet though the Lord had our nature, to braudish when speaking of him the words 'defiled,' 'cursed,' or 'condemned,' is both unseemly and beyond the warrant of Scripture. No defiled word or deed ever escaped him, and it were far better to concentrate on his behaviour ('who did no sin, neither was guile found in his mouth') in spite of the limitations which he shared with us all."

We can only view this statement as unfortunate, because, expressed in the way it is, it seems to challenge the Statement of Faith. Clause 8 of the Statement of Faith declares:

"These promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David and who, though wearing their condemned nature, was to obtain a title of resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself, and all who should believe and obey him."

In view of this Clause, and the obvious teaching of the article in *The Christadelphian* which, in fact, endorses the above, it is unfortunate that the paragraph quoted from it above appeared.

If to apply the term "condemned" to the nature of the Lord is "both unseemly and beyond the warrant of Scripture," what are we to make of the clause in the Statement of Faith?

And what of Paul's use of the term in describing the present state of human nature in Romans 5:18, which the article in *The Christadelphian* acknowledges to be identical with that of the Lord Jesus at his first advent?

Is it true, as some have claimed, that *The Christadelphian* has changed its teaching on this

point?

One brother, who has been most vocal in repudiating the doctrinal implications of the Atonement as set forth in the Statement of Faith, publicly wrote on behalf of his Ecclesia endorsing the conclusions of the article (though he repudiated the doctrinal principles outlined therein when they were pointed out to him).

In view of this confusion, we wrote Brother Nicholls asking whether this paragraph was designed to counter or weaken the clause in the Statement of Faith. He replied:

"With regard to the specific points raised about 'For Whom Christ Died,' of the many comments received on the article none contained the suggestion that any aspect of the Statement of Faith had been set aside in it. On the contrary, it was declared by one who is opposed to the teaching of the Statement on this point that while the article was acceptable in general terms he could never accept some of the doctrinal implications outlined in it. The so-called 'unfortunate expression' was designed to correct the false balance which does speak of Christ as 'defiled,' 'cursed,' or 'condemned,' as though it defined his status before God. It is unseemly and beyond the use of Scripture to braudish such words about him. The Statement refers to our condemned nature which the article was most emphatic in affirming that Christ shared with us. To restate these principles and at the same time to utter a caution against extreme expressions or imperfect understanding is the traditional policy of THE CHRISTADELPHIAN. Brother Roberts made the point himself, and ironically THE CHRISTADELPHIAN was at that time too charged with changing its view on this, even although Brother Roberts had vigorously attacked the Clean Flesh Theory a few years before (see 'Has The Christadelphian Changed?', THE

CHRISTADELPHIAN, 1894, p.465; Editorial, 'Questions Concerning Christ,' 1874, p.526).

"As you know Brother Carter also opposed the theory and upheld the Statement of Faith, while making it clear that Christ was not estranged from his Father by reason of the fact that he bore our condemned nature. It was felt necessary at that time to make this clear by the explanatory Carter-Cooper Addendum which some have misused, like the Statement and indeed the Scriptures themselves. To suggest that our Article indicates that it is now our policy to reject the doctrinal meaning of the clause in the Statement is to go beyond the meaning and intention of the article."

Unfortunately, some have gone "beyond the meaning and intention of the article" as they have the Carter - Cooper Addendum. They have claimed very definitely that the latter was designed to accommodate two opposing viewpoints, and was never intended to endorse the Statement of Faith. Others have claimed that for a person to claim that Christ inherited a nature condemned to mortality in common with all humanity is for him to support the theory of Andrewism, and this

bogey has been held high as a cover for the very obvious teaching of Clean Flesh in parts of Australia.

Therefore, because of this misuse of both *The Christadelphian* article and *The Addendum* it is not sufficient for an individual or an ecclesia to claim that it accepts the Unity Basis, for that can mean to them that they endorse the Clean Flesh Theory. We believe that unity will only be restored in reality when the facts of the Atonement are clearly accepted. We fully endorse the doctrinal teaching of the article in *The Christadelphian*, and apart from the unfortunate paragraph referred to above, believe that it sets forth the facts concerning the Atonement. We endorse also its appeal for brethren to avoid using extreme language in relation to the Lord's participation in fallen human nature. Let us clarify the ideas in our mind, clearly see their implications on us personally, and good will be accomplished, even through controversy.

— EDITOR.

The Truth's Influence

"In my possession I have 'Elpis Israel,' 'Nazareth Revisited,' 'Phanerosis,' 'Christendom Astray,' which I am reading at present, and I intend buying a set of 'Eureka' before I go back to Fiji. Also I am waiting for a copy of the 'Diaglott' and a Concordance for which I paid at the last Bible School, but which are still to arrive. It is quite true to say that the knowledge of the Truth has changed my life. I am very privileged, I feel, to have been sent amongst brethren who have strengthened me with the Word of life. I feel that my trip to Australia has helped in this, and has been in the purpose of God. Certainly it has gained for me an invaluable gift, in that I now feel that I really understand the Word of Truth."

— Extract from Letter (S.N. - Fiji).

The Unfinished Symphony

*Our exhorting Brother is Brother J. Swaish,
and his theme is taken from Hebrews 11.*



I suppose most of us appreciate music of one kind or another, and are familiar with Schubert's *Unfinished Symphony*. Yet, long before that score was composed, the Almighty had written one Himself: the 11th chapter of Hebrews. This is far more than merely "the chapter of faith"; it is a divine *Unfinished Symphony*; and whilst God gave all the words, He left us to supply our own music.

The chapter divisions of this part of the Epistle are unfortunate, because the *Symphony* begins in Chapter 10:38, and concludes in Chapter 12:2.

In this *Symphony*, as in any normal music score, the Composer opens with a single theme, then after developing it, He finally returns to it. The theme is that expressed in Hebrews 10:38:

"Now the just shall live by faith."

This sets the key in which all that follows is expressed. Next the theme is enlarged by a sharp contrast:

"But if any man draw back, My soul shall have no pleasure in him."

At once the *Symphony* develops smoothly, and God now asks us to view two opposite classes. One, the natural man, merely

exists through the processes afforded him; the other, the spiritual man, lives through the faith that moves in him.

Having thus laid down the theme, God proceeds to enlarge upon it in the next forty verses. In doing so, He brings to view a host of men and women who, in spite of their shortcomings, became very dear to Him. Why? Because they both believed in Him, and believed His word.

If we had been asked to compile the list, there may have been a few names contained therein which we, possibly, would have omitted. This, however, is but an example of how we look upon external things, but God penetrates to the heart.

As we listen to this *Symphony* warming up and developing in all its instruments, we cannot but be thrilled and encouraged; for it is not a host of angels listed, but ordinary people like ourselves. They constitute men and women who faced up to the challenges of life, and agonising to manifest faith in an unseen God, succeeded in doing so, and triumphed again and again.

Of course they failed on occasions, and we can thank God for

our sakes that they did! It provides us with encouragement to try again when we fall. Thus the Symphony is ours also, for the blood, sweat and tears of the common heritage of Adam knows no time limit. Perhaps the crescendo is reached in v.13 which states: "These all died, according to their faith" (R.V.). They accepted, without murmuring, God's righteous sentence on their original parents; yet even in their acceptance, their inner eyes were not dim. Even as they died, they saw those precious promises afar off, and "embraced them." The word in the Greek can signify to "greet, salute" as would an army, when it stands and salutes its monarch as he passes by.

On the face of it, the original theme seems to have been flatly contradicted, for whilst it claims that "the just shall live," verse 13 proceeds to state that they "all died." How may these apparently opposing statements be harmonised? How did God proceed with His Symphony? To comprehend this, we need to read the opening verse of Chapter 12, where one word supplies the answer:

"WHEREFORE ?"

In a musical theme, this word would occupy many bars because it says so much:

"Wherefore, seeing we are encompassed about with so great a cloud of witnesses"

Even in the choice of the word "cloud" there is wisdom, for the Greek word only occurs once, and denotes an indefinite cloudy mass that covers the heavens, rather than one small cloud. So, in this

thought, God says to us: "Wherefore," or because that mighty throng of ordinary people were caused to be promoted to the spiritual heavens of human society by exercising simple faith in Me, now look at another, and the greatest of them all: Jesus.

Do we appreciate the contrast between the many and the one? Generally speaking, apart from the list in Hebrews 11, the Old Testament is a sad record of repeated failure. But the New Testament provides the contrast in the glorious victory of the last Adam; for let us never forget, that it is only by ascent in Christ that final salvation is attained. Therefore, viewing the decline in the Old, and the wonderful ascent in the New, we begin to see what God is trying to teach us in saying: "Let us now, look at Jesus." Why? Because he is both author and finisher of all true faith. Admittedly, some of the Old Testament worthies were mighty, but they pale into insignificance when contrasted with those of the Lord Jesus.

"For consider him that endured such contradiction of sinners against himself."

The Lord succeeded where every other man and woman has failed. Why? Partly because, so deep-rooted was his faith that he looked with perfect vision to that joy set before him, and despising the shame, so conquered that today he is set down on the right hand of God.

It is to this hero of faith that God asks us to look, and keep on looking, for in him is the secret of our success. Our faith assures

us that as Jesus rose above the flesh, so can we. What was the greatest of all his triumphs? Surely this, that "he led captivity captive," and so made it possible for us to succeed. With that thought, we look with new meaning to Revelation 13:10 —

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword; here is the patience and faith of the saints."

Surely there is much more here than a conscientious objection to joining the armed forces, for here are the very vitals of the Gospel, anticipating the complete and final defeat of the first rebel against God: "that old serpent, the devil."

Thus Jesus, the firstfruits of the new creation, stands before us each time we remember him in the emblems, expressing the complete harmony of God's wonderful Symphony. Its richness, its sweet sadness bring balm to our soul filling us with renewed faith, with new resolve to look more and more to Jesus, and less and less to our fellow man. Only in so doing is revealed the way of salvation.

What is the final note in this spiritual Symphony? It is revealed in the Cloud, and the one seated on top of it:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle (Rev. 14:14).

Here is gloriously symbolised, the final work of faith with its reward. Can we see ourselves in that final cloud? We should if we bear in remembrance the final verse in Hebrews 11:

"God having provided some better thing for us, that they, without us, should not be made perfect."

The Revelation reveals this to us, elevating us into "the seventh heaven," with every instrument in the orchestra sounding out a glorious chorus of sound in complete harmony with each other. But just as a composer reverts to his opening theme, so also does God. Notice how the Lord Jesus is displayed sitting quite alone on that cloud, on his head resting a crown of gold, signifying a perfect, tried faith. He and he alone of all the ages has the honour of being the perfect exponent of that original theme: "Now the just shall live by faith."

As the perfect Just One, Jesus, our Lord and Saviour, lives for ever.

Schubert's Symphony remains unfinished by the composer. That will not be the case with God's Symphony of faith. One day that score, commenced in Hebrews 11, will be finished. When the name of the last saint in this present order is written down, then the mystery of God shall be finished, and His Symphony will be terminated with a prolonged "Amen!"

We would like to think that in the Scriptures to be used in the Millenium, there may be a further chapter added to this one on faith, containing the names of men and women from New Testament times onwards, who have conquered by the same means. If so, may our name be inscribed therein, recording a modest contribution that we have made to the yet unfinished Symphony of faith, then to be completed.

4.— The Genesis Psalms

(PSALMS 1 to 41)

The Psalms are divided into five books analogous to the five books of Moses. The first Book comprise Psalms 1 to 41, and in theme develop principles developed from incidents narrated in Genesis. Psalms 16 to 20 reflect the experiences of Abraham, Isaac and Jacob, as considered in our last article, in which we epitomised Psalm 16.

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Psalm 17: Encouraged Through Hope In The Resurrection

“Hear the right (mg. justice) O Yahweh, attend unto my cry” (Ps. 17:1). This plea of the Psalmist parallels that of Genesis 18:19, “I know Abraham,” said the angel, “that he will command his children after him, and they shall keep the way of Yahweh, to do justice and judgment.”

But at that time, Abraham had no heir. That was the problem. How would the promise be worked out in his descendants if he had none? In contrast to his desolate state in that regard, he could behold the prosperity of the wicked (Ps. 17:9-14) who had an abundance of children to perpetuate their name, and substance to protect it.

But what is the faithful attitude? Abraham (and all who walk in his steps) had a sure defence: “Concerning the works of men, by the word of Thy lips, I have kept me from the destroyer” (Ps. 17:4). He knew that he could put confidence in the words of Yahweh (Ps. 12:6), so that they became to him his life, and not

just theory.

In the final analysis, the destroyer is powerless, for the power of death having been broken, there is the glorious assurance of resurrection. “As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness” (Ps. 17:15). That was the faith of Abraham as well as his true seed; therefore, determined to co-operate with God, keeping his mind in submission to the Word, and resting in the faithfulness of Him Who promised, he kept his eyes fastened on the resurrection glory.

Psalm 18: Abraham's Defeat Of The Northern Confederacy

David penned this Psalm at a time of triumph and victory over seemingly overwhelming opposition. It records victories that had been won, and victories yet to be won; of foreign powers forced to submit, and those yet to do so to be incorporated into Messiah's kingdom. Prophetically, it foreshadowed the Lord Jesus, the servant of Yahweh, who triumphed over the forces of sin and death

at his first advent, and who will, at his second advent, win the victory over the sin-powers of the whole earth.

But why does this Psalm find place in the "Genesis" Book of Psalms?

Because there was an incident in the life of Abraham that foreshadowed these victories of the future.

A careful analysis of Genesis 15 will show that it is closely related to Abraham's pursuit and defeat of the northern confederacy (Gen. 14:1-15), which was followed by his visit to Melchizedek, the priest of El Elyon. These events are followed by the encouraging Voice of Yahweh: "Fear not Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). Abram responded by enquiring as to how the line of faith was to be maintained. He had no heir, and wondered whether such should be appointed.

"Look now toward heaven, and count the stars, if you are able to number them; so shall thy seed be."

Abraham believed this, and it was accounted to him for his righteousness.

Consider David's Psalm (Ps. 18) on the background of Abraham's experience, and notice the points of identity. Both use the Divine title of Elyon (v.13; Gen. 14:18). There was a Divine call in regard to both Abraham (Gen. 12:1) and David (Ps. 18:16). There were expressions of Divine pleasure towards both (Gen. 18:19; Ps. 18:19). Both were provided with a shield of salvation (Gen. 15:1; Ps. 18:35). Both had pursued, overtaken and defeated

their enemies (Gen. 14:14-15; Ps. 18:37). Both as men of faith (cp. Ps. 18:1-3) had prevailed against the "man of violence" as he had been manifested in both ages (Psa. 18:48). Both Scriptures (Genesis 14 in its antitypical application; and Psalm 18 in its prophetic vision) testify that the seed of Abraham will finally prevail against the serpent power.

Psalm 19: The Seed Of Promise — Isaac

After the dramatic overthrow of the confederacy of the north, and the Voice of encouragement from God, the night could no longer hold terror for Abraham. Darkness must give way to the dawn of resurrection; and even in darkness there is hope. As he gazes from his tent door into the night, the stars in their brilliance speak to him: "So shall thy seed be."

David viewed them in similar light. He declared: "The heavens declare the glory of God" (Ps. 19:1). The multitude of the stars spake to him of the multitude of Abraham's seed who shall reign in glory with Christ. Psalm 19:2-3 refers to a proclamation that shall go out to all the world. Verse 4 speaks of the progression of the heavenly bodies on a great circuit through the immensity of space, as symbolic of the reign of the Sun of righteousness across the millennial heavens of a thousand years.

The link with Genesis is clear. Abraham was told to "count the stars if you are able to number them, for so shall thy seed be" (Gen. 15:5). Genesis 15:7 describes Abraham's circuit through

the political heavens of his day, from Ur through the Euphratean valley, into Canaan, down into Egypt. The journey assumed the shape of a bow when traced on a map. Here was the covenant of peace made at the time of Noah (Gen. 9:13), geographically demonstrated in the journey of Abraham, because through his seed would come the man of peace in whom all families of the earth shall be blessed.

Later, Paul went on a great circuit through the Roman political heavens (Rom. 10:18), and the proclamation went out to the ends of the earth, that the promised seed had come as the great sacrifice for the sin of the world, inviting men and women to become part of the multitudinous seed on the basis of resurrection hope (Acts 17:32). He set before them the law of Yahweh that converts the soul, gives wisdom to the simple, and purifies the wicked (Psalm 19:7-13), and thus called upon them to walk in the way of Abraham, who "obeyed My voice, and kept My charge, My commandments, My statutes and My laws" (Gen. 26:5).

There was a typical confirmation of the covenant between God and Abraham, when the lamp of fire passed between the pieces of the sacrifice he had prepared (Gen. 15), and it was fully confirmed in the offering of the Lord (Rom. 15:8-9), to provide for the needs of a people called out of the nations. But in the coming day, with Abraham, David and Paul all present, the Lord Jesus Christ will go forth in power from Salem

"as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race" (Ps. 19:5). His circuit shall be an all-continents circuit, destroying the forces of darkness in every part, and bringing to all mankind the illumination of his glorious purpose.

But there had to be one before there could be a multitude, hence, in due time, Isaac was born, and became recipient of the covenant.

Psalm 20: The Preservation Of The Line Of Faith Through Jacob

Psalm 20 celebrates David's victory over Hadadezer (2 Sam. 8:3) when the forces that came against him appeared so overwhelming as to destroy any hope of victory.

It thus calls upon the God of Jacob (Psalm 20:1), a title only used in relation to deliverance in time of trial as exemplified in Jacob's own experiences. It was the God of Jacob that caused Esau and his four hundred men to abandon any possible hostility against the returning Jacob, and meet him with words of peace (Gen. 33:1). Esau's men moved faster than Jacob's caravan, and no doubt were mounted (Gen. 33:14-16).

Thus, by Divine intervention, the promised line of descent through Jacob was preserved. He did not trust in chariots or horses (Psalm 20:7), but made his God his Refuge (Gen. 33:9-12).

In the heavenly host at Mahanaim, Jacob saw how his God could "send help from the sanctuary (in heaven)" (Ps. 20:2). He was sent to Bethel to see the tokens of God's house, the Ec-

clesia. Note the link with Psalm 20:2 which stresses that help is available in Zion, and that offerings and burnt sacrifices will be offered there acceptably (Ps. 20:3). Jacob returned to the land, to have his name changed

to Israel, a prince with El. As such he is yet to see the land in its glory, and will worship (as did his grandfather Abraham) at Salem, the city of the great king.

— B. Philp Sr. (NSW).

The Manifestation Of The Spirit

Foundation Truth or Rootless Error ?

Religion is of two kinds: that revealed by God, or that invented by man. The latter is mere superstition which leads men to do a vast deal more than God requires, or less than he has appointed.

In so-called Christendom, these extremes have their plus and minus exhibition, from High Church Popery which is superstition in excess, down to Quakerism, which is superstition in its homeopathic proportion.

In contrast, the religion of God occupies a dignified and commanding position between these extremes; for God does not require that man should prostrate himself in the dust and pay penances for sin; nor sit in silence with up-turned visage or down-cast eyes waiting for Him to move them to pray or preach. There is no fanaticism, or dumb pietism, in God's religion. He only requires that men be moved to action by an intelligent conviction of the Truth, even by His Word, this, at present, being the Divine

instrumentality by which God rouses men to acceptable worship and good works, for John says that "the spirit is the truth" (1 John 5:6).

In their ignorance and superstition, men pray for the Holy Spirit, or profess to preach under its guidance, and often, in a very bad spirit, protest that they received it when converted. But James taught that it is not the influence of the Holy Spirit power that God has designed for the salvation of His saints, but "the engrafted Word which is able to save our souls" (James 1:21). So Paul taught, that the Gospel of Christ is "the power of God unto salvation, unto every one that believeth" (Rom. 1:16).

It is a popular delusion to claim that men today receive the Holy Spirit at baptism, because this was not the normal time for its bestowal even in the first century. The Apostles did not receive the Holy Spirit at baptism, Cornelius received it before he submitted to

that act, and in those days it was normally bestowed by "the laying on of hands" on a selected few believers only (Acts 8). Obviously, there is no one on earth today with authority to convey this heavenly gift. The Spirit was never a hidden force within men; and, indeed, its whole purpose would be lost if it failed to manifest itself in some supernatural way to convince doubters.

True, in the first century, men preached the Gospel attested by the Holy Spirit sent down from heaven, but this was an "earnest of the inheritance," and not the inheritance itself. It was "the former rain moderately" of which Joel speaks that was poured out in "the last days" of Judah's Commonwealth (Joel 2:25; Acts 2:17). Between "the former rain" and "the latter rain" there is a long period of drought as at the present time. All who believed in the Apostolic Age are recorded as having done so by the Spirit because their enlightenment, reasoning and confirmation were the result of Holy Spirit demonstration manifested abundantly in the Ecclesias of those days; but such is not the case today. All that the Most High requires of men now is that they believe what He has caused to be written, obey the law of faith, take care of the flock, and keep themselves unspotted from the world. This is the pure and undefiled religion of God (James 1:27).

There is a proverbial saying that "the wish is father to the thought," and this is possibly true with many who claim to possess the Holy Spirit today. Too much emphasis

on a single passage, and less regard to broad Scriptural teaching, can so easily lead to wrong conclusions. When the Truth was being unearthed from beneath the load of "Church" errors and traditions, Brother Thomas had to contend against a widespread belief in Holy Spirit possession. This was popularly conceived as a "grace" or spiritual essence stealing over the senses, often influencing the faculties of the mind, and sometimes working apart from the will of the subject. Brother Thomas writes:

"A man truly and Scripturally enlightened would never claim to be baptised of spirit in the dry time that intervenes between the early and latter rains. He claims only to have been begotten of the Truth which is spirit.

"Baptism of the spirit, then, was only partially bestowed even upon the saints in the Apostolic age. It was an outpouring of Divine power upon certain of the saints having natural and moral qualifications fitting them for the administrative use of it. They were not only to be 'faithful men' but 'apt to teach,' 'able to teach others also,' 'holding firmly according to the teaching of the faithful Word, that by sound instruction they might be able both to exhort and to convince opponents,' 'being good rulers of their own houses' (1 Tim. 3:2, 4; 2 Tim. 2:2). Having these and certain other qualifications, they were considered eligible for 'baptism of spirit by prayer and imposition of hands.' But, they must be saints first . . . It is, then, certain that all the saints were not baptised with Holy Spirit; for Paul teaches that the grace was given 'for the perfecting of the saints for a work of service for a building of the body of the Christ.' The saints thus qualified were the builders Paul refers to in 1 Cor. 3:10. In this place, he styles himself 'a wise architect' who had laid the foundation for an edifice upon which others were building; to whom he saith, 'Let every one take heed how

he buildeth thereon.' The saints in the aggregate were the building, even the temple built for the Deity to dwell in through or by Spirit. The spirituals among the saints were the builders of this holy temple; nevertheless the temple was a 'building of God,' 'a house not made with hands' because all the power of these spirituals for the work of building was from the Father, and consisted in the truth they taught which was from God, and which He confirmed through the gifts He had bestowed upon them, so that they were 'laborers together with God.'

"We remark here, by the way, that the holy temple these co-laborers with the Deity were engaged in building in the Apostolic age, has its Holy and its Most Holy, after the pattern of the tabernacle in the wilderness, which was 'an house not made with hands.' The building of 'the holy' resulted in the Body of Christ as manifested in Paul's day. This was 'the heavenly' constituted of the holy ones, or saints, collectively. But 'the Most Holy,' is not yet manifested, nor will it be until the apocalypse of Jesus Christ in his glory. This Most Holy is 'a house not made with hands aionian in the heavens'. Aionian, that is, belonging to the course to which the things which are not seen pertain. When this house is built (and the Builder of all things is God) it will be constituted of those saints only who in 'the present evil world' walk in the truth. Those saints, who since they became saints, 'walk after the flesh' will be purged out of the flock and will never be reckoned among 'the Most Holy.' Concerning these the Apostle says, 'If ye walk after the flesh ye shall die.' This is the death they shall be subject to after their resurrection. They shall die out from among the Most Holy, and be swallowed up of mortality, being found

naked. These are the 'wood, hay and stubble' which builders, even in Paul's day, built upon the foundation he had laid. The saints who shall constitute the Most Holy are 'the gold, and silver and the precious stones' of Zion who, when the kingdom comes to her, shall be her foundations, windows and borders (Isa. 54:11-13; Mic. 4:8; Rev. 21:9-20). The present house not made with hands is a mingled people, in which the faithful 'groan being burdened' 'not for that they would be unclothed' or reduced to dust and to ashes; 'but clothed upon that mortality might be swallowed up of life'."

Inevitably, as the Gentile times draw to their close, error will increase, and pressures will be greater. During the past thirty years, belief in Holy Spirit possession has been fostered by prominent brethren who are shrewd enough not to claim any gifts of powers because they know that they cannot demonstrate them; but they convince themselves and others, of Holy Spirit guidance, acting in supervision over their senses and actions. Why cannot brethren be content with angelic supervision — those "ministering spirits" whom God hath sent forth to minister to the heirs of salvation (Heb. 1:14)? God has adequately provided for this day of small things with the completed Scriptures which are able to make us wise unto salvation.

— W. G. Holten (Eng.)

Encouragement For Difficult Days

"May our heavenly Father bless the valiant efforts of your Committee to uphold the Truth, against the 'fifth column efforts' of those who would seek to make it more palatable to those who know not God, and pander to those within who do not want to believe the truth in relation to the nature and sacrifice of Christ. Press on, until the Master returns."

— Extract from Letter (K.M. - Vic.).

The Owl : Bird of Desolation

"The owl and the raven shall dwell in it . . . it shall be an habitation of dragons, and a court for owls . . . the screech owl also shall rest there . . . there shall the great owl make her nest, and lay, and hatch, and gather under her shadow" (Isaiah 34:11-15).

One of the wierdest and most doleful of all birds in the Bible is surely the Owl. It is a common bird in Israel, and was considered by the Jews as a symbol of desolation and ruin. With its mournful voice and its strange hooting in the night, it made them shiver and call to mind broken-down cities, lonely places, desolate ruins, darkness and evil.

Unlike vultures and eagles, owls frequently nest near buildings, and fly very close to the ground. They are nocturnal hunters, and their weird cries and hooting in the night make their presence known even when they cannot be seen. Their bodies are adapted for night hunting, for they have large eyes, extremely sensitive ears, hooked beak, and claws powerful enough to kill whatever prey they pounce upon. Their head and claws are somewhat like those of a cat; their legs are hairy to the very claws; their eyes are black, large and sparkling; but they cannot abide the light of the sun; their voice is very disagreeable and mournful.

Their forward-facing eyes are set in flattened faces which give them a binocular vision. As their eyes are more or less fixed in sockets, virtually immoveable, the

owl must turn its head to see anything not directly ahead. It can, however, rotate its head through 270 degrees or more — and thus has the widest binocular field of vision among birds. If a person walks around and around a perching owl, the bird appears to screw its head continuously in one direction, keeping the person in constant focus. Alexander Wetmore, a well-known ornithologist, said that when he was a small boy he ran around and around an owl expecting, perhaps even hoping, to see the bird twist its head completely off. But the owl kept its head, for after rotating it through 270 degrees the bird was able to snap its head back to the starting point with lightning motion, too swift for the dizzy little boy to see!

Dr. Driver lists eight different owls habitating in Palestine, ranging from the small owls such as the *quath*, known as the "scops owl" which is smaller than a robin and feeds on insects, haunting old ruins and crying monotonously "yu-hu" or "kiu-kiu" — to the large and fearsome eagle owl, a huge monster sometimes up to three feet long in body, with immense wings and a loud, high-

pitched "boo-hoo, boo-hooo" cry which has been known to frighten camels and riders on dark nights.

Only slightly larger than the scops owl is the little owl, *tishe-meth*, most abundant of all Middle Eastern owls. Little owls wail among ruins of buried cities, or haunt olive groves and thickets. They are comical-looking creatures when perched in an upright position, for they twist their flat heads to see what is going on! When disturbed they bob and bow grotesquely. This is the owl associated with Athena and often depicted on Greek coins. It became a symbol of wisdom, and is the creature made famous by the phrase "wise as an owl."

The large horned owl is almost as big as an eagle, and has feathers ash-coloured and whitish: it preys on lambs, hares, partridges and rodents, and has been known to attack men. The small horned owl is of a dun and rusty colour; the small unhorned owl is about the bulk of a pigeon: the larger one has a crown of fine soft features around its whole face, and has no visible ears; its back is of a lead colour, marked with white spots; its breast and belly are whitish, marked with black spots; its body scarcely bigger than a chicken.

The huge, binocular eyes of owls have great light-gathering power, and their ears, long asymmetrical slits hidden behind the facial discs, can pin-point the rustling of a mouse in the darkest wood. Its method of killing is to plunge at its prey and to strike or clutch with hooked talons.

Bird Of The Night

The owl is a nocturnal bird of prey, hunting rodents and other small animals at night. It lives in the surroundings of darkness, midst ruins and caves. Owls do not normally venture forth in the day; and if they do, are a gazing-stock for the rest of the birds. They are said to be enemies of the crows, and that they are mutual destroyers of one another's eggs.

It is therefore singularly significant that three groups of the owl family are listed amongst the "unclean birds" of the Mosaic Code (Lev. 11:16-17; Deut. 14:15-16). For though the bird has some commendable attributes, its outstanding characteristics were to be avoided by faithful Israelites. It was a bird, for example, that "looked wise," and inhabited the areas of death. Though it had the ability to "keep its eyes" upon an enemy, yet its loud, prolonged, powerful cry drew attention to itself and invited the enemy to attack. It is rather a hideous bird — and so are wicked men: unsightly to God and His children. The Lord warned of these night birds that hate the light and love darkness:

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19-20).

Therefore, in describing such as the owl as "unclean," the Law was actually warning against such men as the Lord described; and they were found, even in Israel.

The Eagle Owl

The first owl mentioned in Lev. 11:16 and Deut. 14:15 is identified as the Eagle Owl. It is the largest and fiercest of the family, and grows to an average size of from 20 inches to two feet long, although huge birds of up to three feet have been sighted. It is one of the commonest of the owls, haunting caves and ruins, roosting during the day among scrubby bushes of semi-desert places.

The Hebrew name is *Bath Yaanah*. The word *bath* comes from *banah*, "to build," and is the feminine of *ben* (used of a son, as "builder" of a family name). Thus the word *bath* is used of a "daughter" (cp. Isa. 43:20 mg.), but is also expressive of a wide sense of relationship. The associated word *yaanah* comes from the same root word as "ostrich," and similarly signifies "to pay attention; to cry aloud." It is for this reason that some translators change the word from "owl" to "ostrich," although the characteristics in the particular verses point to the former as the more correct identification. Some interpret *bath yaanah* as signifying: "the daughter of howling," and this seems a most appropriate description of the owl.

Reference to the eagle owl (*bath yaanah*) is found in six other verses in Scripture.

Job 30:29 states:

"I am a brother of dragons and a companion to owls."

In the fulness of his misery, Job saw his desperate condition as the object of extreme contempt by his companions. He was in

suffering and affliction. His days had turned into darkness (v.26), and he looked upon himself as an inhabitant of ruins. His state of desolation and rejection caused him to exclaim a "relationship" with the dragons and doleful owls who wailed and hooted in the dismalness of the dark night. Job, feeling that he was forsaken by God and man, mourned in a forlorn and heartless manner.

The prophet Isaiah portrayed future of Babylon as the habitat of all sorts of doleful creatures. Though this ungodly Kingdom had reached heights of great grandeur, it was to be completely overthrown so that none would dwell within its walls. Its ruin was to be complete, and this edifice of man's glory and ability would be given over to the creatures of the night:

"Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there" (Isa. 13:21. See also Jer. 50:39).

Similar divine judgment had poured down upon the land of Idumea (Edom) in the "days of Yahweh's vengeance":

"It shall be the habitation of dragons, and a court for owls" (Isa. 34:13).

Tristram (1867) found many eagle owls in rock tombs of Petra, the chief city of ancient Edom, and recognized them as a literal fulfilment of Isaiah's prophecy.

The presence of the owl signifies the complete desolation brought about by Divine judgment. Not only is this illustrated in Yahweh's vengeance against the Gentiles, but also in His punish-

ment of Israel. In bitter condemnation against the evil of Judah and Israel, Micah the prophet declared that God would desolate that wicked people: "For behold, Yahweh cometh forth out of his place, and will come down and tread upon the high places of the earth" (ch.1:3). The Israelite vineyard would become desolate; stones heaped up in the valley; foundations ripped open; fires sweeping through to destroy the objects of idolatry. Uttering this terrible prophecy, Micah described the inevitability of judgment. He became as an owl overlooking the scene of ruin:

"Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons and mourning as the owls . . . for her wound is incurable" (v.8-9).

Micah drew upon the fearful sight and sound of the eagle owl (Heb. *bath yaanah*) to impress his people with their destiny. The cry of this night monster is a loud, prolonged powerful hoot which sounds like a cry of desolation, a note of mourning. It is a fearful sight with long ear tufts, curved, cruel beak and huge eyes, which, to naturalist W. H. Hudson, seemed to kindle "into great globes of quivering yellow flame." But Israel failed to heed the warning, and the nation fell into ruin.

The Little Owl

Referred to as an unclean bird in Lev. 11:17 and Deut. 14:16, the little owl is identified by Driver as the "tawney owl," a bird of perhaps 16 inches in height. The Hebrew word *kowc* comes from an unused root word

meaning "to hold together," and is used of a cup (as a container), a lot (as if a portion), and an owl (probably from the cup-like cavity of its eye).

The Psalmist used this word to describe his afflicted state, and to compare his pitiful position with the enemies that gathered around to stare (Ps. 102:8). In v.6 he wailed:

"I am like an owl of the desert."

It is said that a beautiful pale species of the owl lives in the deserts, nesting in trees or among rocks. The "short-eared owl" is a bird of the open ground, where it hunts at dusk and in daylight.

Its mournful voice seems like a discouraged prayer — and perhaps the Psalmist expressed his intense desire for Divine favour, yet felt that he had been "cast down" (v.10), so that his cry was not heard. Nevertheless, he realized that the "set time" Yahweh would "arise and have mercy upon Zion . . . to appear in his glory" (v.13, 16), and then the prayer of the desolate will be heard and answered (v.17).

The Great Owl

The final reference to the owls in the Mosaic list is the "great owl" (Lev. 11:17; Deut. 14:16), a different word to the "great owl" of Isa. 34:15. This original word is *yanshowph*, an unusual word which probably comes from *nashaph*, "to breeze." The word has the idea of "blowing up," or "one that hisses," and for this reason Strong suggests that it refers to "an unclean aquatic bird, probably the heron (perhaps from

its blowing cry)."

The word again appears in Isa. 34:11 in the description of the terrible, desolating judgment that would overtake Idumea:

"The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it" (v.11).

As the Hebrew word indicates a "hissing sound," the reference could refer to the Scops Owl, a small bird with a single whistling call.

Sounds Of Desolation

In his picture of the utter ruin of Idumea, the prophet Isaiah (in the quotation at the head of this article) uses four Hebrew words which have been translated "owl" in the A.V. The first of these in Isa. 34:11 is *yanshowph*, explained above. The second is *bath yaanah* (v.13), also previously referred to. The last two occurrences are found in v.14 (Heb. *liylyth*) and v.15. (Heb. *qippowz*). These latter two words are nowhere else used for the owl.

The word *liylyth* comes from *laelah*, signifying "a twist" (from the light), and is therefore interpreted as relating to the night-time. It has been translated as "night-season," and in the verse referred to above, the A.V. margin has: "night-monster." Commentators suggest that the Screech Owl, sometimes known as the Barn Owl, is the bird here referred to. It is very pale, death-like in colour, and has a long-drawn flight-call.

The last-mentioned owl is the *qippowz*, from an unused root meaning "to contract," and thus

"to spring forward." Some relate the word to an arrow-snake, as darting on its prey, whilst the A.V. translates the word in this place as "great owl."

Isaiah pictures the desolation of Idumea (Edom) as complete. Edom's judgment came because "he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever" (Amos 1, 2). Edom had acted like the unclean owl, tearing its enemy to pieces. Therefore divine retribution was inevitable. Edom lay desolate. All that remained were the evidence of death and darkness — the mourning cries of the birds of destruction: the cormorant and the bittern, the owl and the raven. The fields gave way to thorns, nettles and brambles (v.13). The wild beasts made their habitat there (v.14). The great owl and the vulture were seen (v.15). The voice of death was heard over the scene. Edom had commenced its period of darkness.

The birds chosen by the prophet for his pictorial presentation of Edom's destiny are most apt. They not only reveal the method by which Edom would be destroyed (by the Gentile birds and beasts of prey), but also indicate the long term of Edom's decease — for owls shall:

"Rest there, and find for herself a place of rest . . . shall make her nest, and lay, and hatch, and gather under her shadow."

Thus is graphically portrayed the destiny of Israel's enemies.

Owl-like Tendencies

The owl is noted for its look of "wisdom," its remarkable binocular sight, and its ability to accommodate its head movements to protect itself from enemies. But on the other hand, it is a lover of darkness, a bird of prey that plunges at its victim with a swift strike or clutch of its hooked talons. It has a strange, mournful cry and is found associated with desolation and death.

Its classification as an "unclean bird" reminds faithful followers to shun the way of the owl in a spiritual sense. Such will walk in the light (1 John 1:7), long for the approach of the Sun of Righteousness (Matt. 4:1), delighting not in the destruction and ruin, but seeking the day of resitutation of all things (Acts 3:21), when the divine presence will be felt throughout the earth. The Lord warned his disciples:

"Walk in the light lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35).

To walk in darkness will bring ruin and rejection at the last day, and will be evidenced by the mournful owl-like cries of the unworthy in the day of Christ's glory (Matt. 13:42).

When Owls Shall Honor Yahweh

It is a divine principle that out of death there can come life (John 12:24-25). This is illustrated in the seed planted in the earth that develops into the huge oak. It was revealed in the system of redemption worked out in the Lord Jesus Christ. It will yet be seen

in the prophetic picture of Yahweh's plan with humanity. "When thy judgments are in the earth, then shall the inhabitants learn righteousness."

There is to come a time when divine blessing will rest upon the arena of past desolation. The Millenium will see a new order develop throughout the earth. No longer the songs of mourning and the cries of desolation. The former things will have passed away. Even the owls will respond to the Divine Wisdom! So declares the prophet Isaiah:

"Remember ye not the former things, neither consider the things of old. 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: (Heb. *bath yaanah*) because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise" (ch. 43:18-21).

This grand vision of the future portrays the Gentile beasts of the field, and the symbolic mourners and desolators (the dragons and owls) paying homage to the Divine will. Because new teaching and wisdom, like "waters in the desert," will revive the parched hearts of humanity, righteousness and praise shall spring forth before all people. From resurrected Israel, wonderful blessings will flow. The desolate places shall be rebuilt, and the "tabernacle of David that is fallen" will be set up (Amos 9:11). No ruins will then be seen, no mourning will then be heard —

for the gentile-owls shall pay respect to a greater "wisdom" than their own! In that day those who

today dwell in darkness will rejoice in the light.

— G.E.M.

Is The Holy Spirit A Present Possession?

FIVE REASONS AGAINST A PERMANENT HOLY SPIRIT GIFT

It should be noted, that in these articles, Brother Pearce is advancing Scriptural reasons for rejecting that the Holy Spirit gift (whether miraculous or otherwise) is available today. His conclusion is in conformity with consistent Christadelphian exposition.

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REASON No. 4: SCRIPTURAL EVIDENCE THAT THE HOLY SPIRIT GIFT WAS TO CEASE

This is a line of evidence that runs parallel with the previous reason. If the gifts were to cease, then the proposal that the promise at Pentecost was without limit through the Christian dispensation, is not true.

Paul speaks of the cessation of the gifts in 1 Corinthians 13 in an unambiguous style. He plainly says in v.8 that the gifts of knowledge, prophecy and tongues would cease:

"Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away."

Although the word "gifts" is not in the text, it is to be understood just as in v.2 where "gifts" is included in italics. Knowledge and prophecy were two of the gifts, as Ch. 12:7 14:3 show. Paul commends prophesying as the best gift. Prophesying was

not "foretelling," but "speaking unto men to edification, and exhortation, and comfort." But though the best gift, it was to be done away. And if this gift was to cease, there is no case for any less valuable gift continuing.

**"When That Which Is Perfect
Is Come"**

Objection to this simple assessment of what Paul is saying arises when we read on to the next verse, and Paul says that the knowing and prophesying "from parts" would be done away when "that which is perfect is come." This means, it is argued, that the ceasing has not yet occurred, because "that which is perfect" awaits the coming of the Lord Jesus.

First, we note in response to this argument, that it proves more than is wanted. If we accept the argument, it requires the existence today of the gift of tongues as

well as of knowledge and prophesying; and this is more than its supporters would want to claim. The gift of tongues should be apparent today, and it is not. So there is something wrong with the argument. We shall find that Paul is speaking of a perfectness or fulness in the immediate future, and not a long way off. True, Paul does comprehend in his thought a fulness or perfection when Christ comes (as in v.12): "For now we see through a glass darkly, but then face to face: now I know 'from parts'; but then I shall know even as I am known." But he also has in mind a more immediate perfection when the Ecclesia should have passed from the childhood state to maturity, as he says in Ephesians 4; and the gifts would then cease. Attention to the last verse of the chapter will show that this is so:

"Now remaineth faith, hope, and love, these three; but the greatest of these is love."

The "now" takes its meaning from the previous verse: "*Now* we see through a glass darkly; but *then* face to face." So the "now" defines the present time of mortality and probation. And he says that in this "now" state of things, faith, hope and love are to remain; and therefore other things, i.e. the Spirit gifts, are to cease. This is the point: the emphasis on faith, hope and love remaining is also an emphasis on the Spirit gifts ceasing. If Paul had meant that the Spirit gifts were not to cease until Christ comes, he would have concluded with saying: "But now remaineth the Spirit gifts"; but he does not. The whole

theme of this chapter requires that it is love that is to remain, and the gifts would pass away. Love is "the more excellent way" (Ch. 12:31), sufficient for the needs of the Ecclesia when the gifts had passed away. Seeing that Paul is speaking specifically about the future of the Spirit gifts, it is inconceivable that he would conclude: "Now remaineth faith, hope and love," if he meant, Now remaineth the Spirit gifts until Christ comes.

Joel Chapter 2

We are dependent on Paul for his teaching about the cessation of the gifts.

Reference is made to this in the original prophecy about the gifts of the Spirit in Joel, part of which is quoted by Peter on the Day of Pentecost. Peter's quotation is from the concluding portion of Joel 2:

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, etc." (Acts 2:17).

A further reference to the giving of the Holy Spirit occurs a little earlier in Joel 2. The A.V. reads (v.23):

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately (margin: a teacher of righteousness), and He will cause to come down for you the rain, the former rain (margin: Hebrew, according to righteousness) and the latter rain in the first month."

The marginal note shows that there is something peculiar here. A Lexicon reveals that the marginal renderings are the correct

ones, but the translators, not having understanding, were puzzled. This "teacher of righteousness" was the Holy Spirit. Jesus so describes it as "the Holy Spirit, whom the Father will send in my name, he shall teach you all things" (John 14:26). The Lexicon shows that the Hebrew *mow-rach* normally means teacher, but can mean rain. It is used in only one other place (Ps. 84:6) as rain. The usual word for rain or shower is *matar*, and this is the word used later in this verse. The Hebrew word translated "moderately," means "in righteousness," and ought to have been so translated.

So the prophet is saying that as rain comes down as God's blessing on the ground at the appointed time, so there would be a coming down of a teacher of righteousness as a blessing to the children of Zion. Moses spake of God's word through him as the rain:

"My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb" (Deut. 32:2).

Moreover, as in nature, there were two periods of rain to give the full harvest, so Joel is prophesying that there would be two "rains of the Spirit": the early and the latter rains. There was to be a rain of the Spirit at the time of the apostles, and there will be another in the final day of the Lord. And if there are two rains of the Spirit, there must be a cessation of the Spirit in the time between. We are living in the dry time when there is no rain of the Spirit.

Joel's latter-day pouring out of the Spirit will occur when the

Lord Jesus returns, and the New Covenant is made with the nation of Israel. As in the time of Moses and the Apostles, the Spirit-power will be manifest in the beginning of a new era. It will be used to convince Israel, both in the land, and those scattered abroad, concerning Messiah; and it will also be a "teacher of righteousness" to the nation and to the Gentiles. The prophets refer to this future Spirit activity a number of times. Ezekiel says at the end of chapter 39:

"I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out My Spirit upon the house of Israel, saith the Lord God."

Isaiah speaks of the long waiting until the Spirit is given again:

"Upon the land of My people shall come up thorns and briars . . . the palaces shall be forsaken . . . until the Spirit be poured upon us from on high, and the wilderness be a fruitful field" (Isa. 32:13-15).

Again in Isaiah 44:2-3:

"Fear not, O Jacob My servant; and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry grounds: I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

Just as the apostles spoke of the outpouring of the Spirit as God's grace, so perhaps this is the thought in Zechariah 12:9-10:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications" (or entreaty).

So Scripture defines two eras of the Spirit, and we live in the time

in between, when it is withdrawn. It has been a long night of many centuries, with only the light of the Spirit word shining through a small number of believers, giving a continued witness to the purpose of God.

Reason No. 5: The Cessation Of The Miraculous Part Only, Is Not True

An attempt is made to get round the Bible references to the cessation of the Spirit, by proposing that it was only the miraculous parts of the gift that ceased. The visibly miraculous parts of the Holy Spirit gift are regarded as an extra, belonging to the time of the apostles, and the more hidden aspects of the gift are said to be the real promise made on the Day of Pentecost to all believers; and these hidden aspects have continued. Let us see if this is a tenable position.

We have already looked at what Paul says about the cessation of the Spirit in 1 Corinthians 13. Does he support the proposition now being made? Clearly, No.

He puts together knowledge, prophecy and tongues, as gifts that shall cease. It is not just the gift of tongues, but also the "non-miraculous" gift of knowledge. The three gifts Paul mentions are a fair sample of all the parts of the Spirit gift, and this justifies the view that the cessation of the Spirit gift applied to all its parts.

What Paul writes in the previous chapter (Ch.12), is also against the idea of there being two parts to the Holy Spirit gift: the miracle working part, and the

teaching, guiding part. The emphasis of the chapter is that every different spirit gift was an essential part to contribute to the wellbeing of the body. The gift of wisdom, the gift of knowledge, the gift of faith, the gifts of healing, the working of miracles, etc: "But all these worketh the one and the same Spirit, dividing to each one severally even as he will" (1 Cor. 12:11 — R.V.). This is the pattern of things in the first century, and if there is a Holy Spirit gift today for the wellbeing of the Ecclesias, it will be after the same pattern. We have no instruction as to any other pattern of Holy Spirit gift. To propose a semi-system of the Spirit in the hearts of believers is sheer assumption. Either the Ecclesias today have the whole system described by Paul, or it does not exist.

Any Form Of The Holy Spirit Was Apparent

In the proposal that the miraculous parts only have ceased, there is the idea that what has continued is something not obvious or visible. So it can be claimed that it exists, without having to demonstrate its presence. This is a convenient way of avoiding proof of existence. But let us see if this has scriptural support. As we look through the Bible, we find that where men had the Spirit, it was always apparent that they had it. And so it would be today. As soon as the Spirit was given to the seventy elders to help Moses in the overseeing of Israel, it was quite obvious they had it: "When the Spirit rested on them they pro-

phesied, and did not cease" (Num. 11:25). Two who remained in the camp did likewise to the surprise of the onlookers (vv.26-28). It was manifest that Saul had the Spirit (1 Sam. 10:6-7); likewise David. So with John the Baptist: "John did no miracle," but his speech, his authoritative words, had obviously more than human power, as is apparent from reading Matthew 3. Jesus said of him: "He was a burning and a shining light."

Throughout the Acts of the Apostles, ignoring the miracles that were done, the speech and wisdom of the Apostles had obvious power, that was seen by friend and foe alike:

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled" (Acts 4:13).

The power of the Holy Spirit was manifest in what they said, quite apart from working miracles. If brethren had the Spirit today, it would be similarly apparent.

The Spirit gift at Pentecost was described as *power*, whatever form it took in different individuals. Jesus said: "Tarry ye in the city

of Jerusalem, until ye be endued with power from on High" (Luke 24:49). Peter, on the Day of Pentecost, said that believers would share in this Holy Spirit outpouring, and brethren today are claiming that this promise comes down to us. So, if we receive the Holy Spirit, we receive *power*. Power is something manifest. If brethren have the Holy Spirit, they would reveal its power in some form. But they do not.

Paul to the Corinthians, also declared that the presence of the Holy Spirit was a power. He uses the word "manifestation." He describes all aspects of the Holy Spirit gift as a manifestation of the Spirit. It was something manifest, not hidden. So it would be today. If these brethren have the Spirit leading them into Truth, it will be manifest that they have the Spirit; and no doubt God would, as of old, support them with "signs following." The absence of visible proof that they have the Holy Spirit is evidence that they have not got the Holy Spirit.

— G. Pearce (England)

"God Shall Judge The Secrets Of Men"

As the important Jewish day of "Rash Hasana" or the Day of the Trumpet Blast passes with its awesome sound of the Shofar, one is reminded of the day it heralds: "Yom Kippurim" or the Day of Coverings (Atonement) which ends in judgment. "Ye shall afflict your souls and offer an offering made by fire unto Yahweh and ye shall do no manner of work" (Lev. 23:27-28), is positively expressed by Paul as "present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" knowing that "he that soweth to the Spirit shall of the Spirit reap life eternal." — A. Check.

Present Day Population Of Israel

Figures released by the Central Bureau of Statistics at the beginning of the Jewish civil year (September) show a gross population of 3,062,000, of which 2,610,000 are listed as Jews and 452,000 as non-Jews. — A.C.

Pondering the Proverbs

52. Unprofitable Riches

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches" (Prov. 13:7).

In the prospect of the Lord's appearing, every one can see the force of this proverb. A man devoting the wisdom and labour of his life to self-enrichment, will find no favour with Christ, who asks, as the condition of acceptance with him, that we be "good stewards" of what God may place in our hands, abounding liberally to every good work, and bearing the burdens of the afflicted. Such a man, therefore, though for a time he succeed in making himself as rich as a Rothschild, prospectively considered "hath nothing." All that he has will pass out of his hands at death, and when he comes forth at the resurrection empty-handed, he is manifested as one of those who "lay up treasure for themselves, and are not rich towards God" (Luke 12:21). In contrast to him will be the man who, liberally using his means for the work of Christ as he goes along, remains poor, but dies to open his eyes (in a moment) to the inheritance with which Christ, at his coming, will endow his faithful brethren. There is, doubtless, a present application to the words as well, though it is not so striking as the one noticed. A man bent on riches, may become so penurious as to insulate himself from all men, and be practically a poor man, while a man with a generous heart may so use what he has as practically to possess that which is his neighbour's, in so far as they eagerly place it at his disposal.

53. Unprofitable Labour

"Labour not to be rich (Prov. 23:4)

The advice is contrary to all human wisdom. But there is sound reason in it. There are two evils connected with the successful effort to be rich: the first is, the bad effect on the mind of

the effort itself, and the other is, the bad effect of riches when attained. The effort to be rich shuts the mind against spending, and hence paralyses the hand in the direction of duty which calls upon us to "be ready to every good work," — to help the needy and serve the truth. A slow dying of all the higher impulses sets in. The man who labours to be rich may sooth his conscience with the idea that when he has attained the object of his labours, he will then make up for the previous shortcomings. But this is a deception. The labouring to be rich establishes a penurious habit, which will remain when the riches have come. The fear of losing will be as strong as the fear of failing to get, and the rich man will be as self-absorbed as the poor man in labouring to be rich. Laying up treasure for himself he has become poor towards God (Luke 12:21). The best way is not to labour to be rich, but to use the goodness of God faithfully as it comes to hand, according as opportunity may call. Where this is the policy, riches will be used faithfully if riches come: but if a man is stingy in his poverty, he will be stingy in his riches. "He that is faithful in that which is least will be faithful also in much" (Luke 16:10). The second evil is equal to the first. Riches accustom the mind to lean on human resources, and give scope for the pride of the natural mind to grow. They give a man an interest in the present evil world, and tend to make him satisfied with things as they are, and to turn away his heart from God. Therefore said Jesus: "How hardly shall they that have riches enter into the Kingdom of God." Riches may be turned to good account in the way Paul indicates in 1 Tim. 6:18; but few who are rich find themselves able to use them in this way. Riches are dangerous: and therefore is the divine precept wise which says: "Labour not to be rich."

—R.R.

THAILAND TODAY

We willingly interrupt our report of a tour abroad (see p.74) to provide space for the observations of Brother G. O'Neill, who with his sister wife, has just returned from such a journey. In a covering letter, Brother O'Neill declared: "Finding ourselves in the midst of teeming millions who had not the slightest idea of God's plan and purpose was frightening, whilst the beautiful adornment of their temples exert a strange fascination of their own. It is very easy to see how people come under the influence of such superstition when they lack knowledge of anything better. I know that without the knowledge of the Truth, we would have viewed these things like any other tourist, and could not possibly have seen behind the facade as we did. Previously, I never thought much of tours to Israel and the Middle East that you have organised before I had this experience; now I can see the tremendous value they can have providing they are undertaken in the right state of mind. I take back all my unexpressed, but once held, private views of such visits. All I can say is that I learned a great deal, in fact, much more than any words of mine can convey."

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In Respective

We have just completed a journey of some thousands of miles, taking us from Australia to the Far East, through Europe to England, and home again. The time occupied was short for the distance covered, and yet by close observation of the things seen, we were able to gain some impressions. At any rate, it was long enough to make us appreciate more fully than ever before, the sheer wonder of the fact that God has called us out of darkness to the glorious light of the Gospel.

We do not wish to paint a depressing or exaggerated picture, but almost everything we saw and experienced, made us realise the truth of the words of Isaiah 60:2 — "Darkness shall cover the earth and gross darkness the people." How wonderful to be able to read with understanding: "But Yahweh shall arise upon thee (Zion), and His glory shall be seen upon thee."

The darkness we encountered was the darkness of ignorance. Yet, as descendants of the sons of Noah, all these nations had contact with the truth at some time in their history. This constitutes a grim warning that

to once have the Truth is not to always possess it. The forms of apostasy as we saw are calculated to appeal to the senses and appetites of fleshly man. They exhibit beautiful works of art, massive structures of wondrous proportions, clever use of colour and music, with the object of enslaving the minds of men, diverting their thoughts from the lasting glory of God to admire the works of man.

If we ever needed proof that every brother and sister should resist the intrusion of worldly things into their lives and the ecclesia, we found it on this trip.

We also came to better understand why the Apostle Paul so often gave thanks to God for the faith of his brethren. Often lonely in the midst of millions, we felt a great hunger for the company of those of like precious faith. In the absence of this, the daily readings provided a bond, inasmuch as we realised that as we engaged in this exercise, thousands of others were doing likewise throughout the world.

The world, as we saw it, sadly needs the return of Christ and the judgments of Yahweh. As we viewed the evil

about us, we felt more powerfully the lesson of Genesis 15:16 — "The iniquity of the Amorites is not yet full." The mercy of Yahweh delayed the judgment until there was no other remedy. So it is today. If the measure of darkness and wickedness is not yet full, then it must be perilously close to being so. The world is living on borrowed time — and so also are we! — for it cannot go on much longer as it is at present.

What a joy it was for us to move out of areas where the Truth has no foothold, and to enjoy fellowship and share appreciation of the Word with brethren in England.

BANGKOK — IN THAILAND

The first place we visited was Bangkok in Thailand (once called Siam). Bangkok is a very old city indeed. It was originally called Thonburi, and was located on the opposite side of the Chao-Phia River to what is now the main business centre. Much of the old city remains, and it is fascinating to explore it. Thailand, itself, however, does not live in the past, but is one of the once backward countries of the world that are now becoming more and more westernised. Consequently, there is about it an atmosphere of purpose. The city is extremely busy, and the river is one of its major life-lines. The people seem to be happy, courteous and helpful, though deeply absorbed with the business of living. Some are engaged upon the task of modernising the country and its way of life; others are born, live and die upon the river, as their fathers have done for centuries.

The population of Thailand is in the vicinity of 35,000,000 people, and by far the greatest majority of these are Buddhists. They are steeped in its superstition, and have a fanatical reverence for the man Gotama who became Buddha by righteous living. Buddhism was imported from India, though, it is believed, the original Thais immigrated from south-west China at some uncertain date in the past which is the subject of debate. All that we can say is that the official guide claimed that the earliest temple

at Thonburi was erected in 100 B.C., and that the city was subsequently built around it. If this claim is correct, an interesting parallel is revealed, for it was within a century of the same time that Solomon built the Temple in Jerusalem. But what a contrast in the forms of worship! How far from the Truth had the descendants of Noah in Siam drifted! The astonishing thing about their worship is that they claim to be living in accordance with the Ten Commandments, suggesting that they have retained a measure the original faith. If so, it is warped by confusion. There is a strong suggestion that, as with Roman Catholicism, which Buddhism so closely resembles in many aspects, Nirvana may be obtained by the diligent observance of "good works and righteous living." It is claimed that Gotama, the man who became Buddha, became a God-man by righteous living, so Buddha is presented in many forms.

It is sad to observe the close devotion of the adherents of Buddhism to their superstition, and yet contemplate that it is all so futile, all so devoid of hope. What a tragedy human history presents. Once all mankind possessed the Truth. But men were not satisfied with it. They dressed it up in false but appealing colours and decorated it with ornate places of worship designed to appeal to the flesh. They developed a zeal and fervour for these things, which they have since striven to preserve.

Pagan Temples

The evidence of this is seen in many Buddhist temples. Probably the best example is provided in the celebrated Temple of Dawn in Thonburi. There was no cement industry in the days when it was built, and a kind of lime mortar was used for bonding the stonework together, and also for sealing the innumerable small tiles of about one inch square that covers the entire exterior. But under the influence of tropical rains, this mortar weakens and finally washes out altogether, at which time the walls must be repaired. The physical effort and cost of maintenance must be tre-

menous, yet with loving care it is restored as it was originally. I understand that at times it has been necessary to virtually reconstruct the whole building, yet it remains today in exactly the same form as when first built.

Another remarkable temple is that of the Emerald Buddha. It is constructed of teak, with the exterior beautifully carved in intricate design. One cannot estimate the hours of devoted labour that has gone into constructing this temple.

If pagans are prepared to devote such energy, time and money to their superstitions, how greater dedication should be put into the work of the Truth, and our zeal for the things of Yahweh!

These pagan temples house idols of Buddha, allegedly covered with gold plate of rare purity. At the same places of worship, figures of Buddha depict him at different stages of life from infancy right through to maturity; and also in different attitudes. A worshipper will go from figure to figure to mediate upon the example of Buddha at that particular stage in life, and by this contemplation of his god will be taught the lesson of his ways.

Activity In Buddhism

The priests of Buddha, with their shaven heads, are dressed in bright yellow robes, and are reputed to be among the most active religious workers in the world. They are up at dawn and out among the people. They visit them in their homes, and try to maintain continuous contact with them. They are seen on every side, and are treated with great respect. One can not help but admire their zealously, and compare it with our own efforts for the Truth. Perhaps if there were closer relations between many of us, we might develop a better understanding of our individual needs, and so be led to assist one another in our walk towards the Kingdom of God.

The temples in Thailand have a beauty that is attractive to the flesh, and helps the priests in their control of the people. The provision of mystical and ancient things of great

beauty as an aid to capturing men's minds, it not restricted to Thailand or Buddhism, but is common to the apostasy wherever found, and particularly to Roman Catholicism.

The basic thought behind it is to build up pride in one's past, and this will always appeal to flesh. National heroes, great historical events, are used to inflame national pride, and divert the mind from the truth. This display of wealth in ornate places of worship, dazzles the eyes, and produces an hypnotic effect, making it easier to sow the seeds of greater apostasy.

Christ And Buddhism

What will happen to Buddhism when Christ returns to judge the world? Firstly, the illumination of truth will cause men to recognise wasted and misplaced zeal for what it is. Every form of superstition will be destroyed, and the wealth of nations will pour into Jerusalem. "The silver is mine and the gold is mine" the King will declare (Hag. 2:8), and at his command, the "wealth of the Gentiles" shall be brought to Zion (Isa. 60:5). The great House of Prayer for all nations will be built, to ultimately draw all nations to Jerusalem for worship (Zech. 14:16), so that the minds of men and women will be brought under the influence of the Word of God, as "the law goes forth from Zion and the word of Yahweh from Jerusalem" (Isa. 2:2-4).

Thailand, in common with all nations, will be forced to submit. The Thai people of today are satisfied with what they have, and although they are a happy and obliging race, they will never abandon the superstitions of Buddhism unless compelled to do so. Christ will accomplish this, not by preaching, but by power, and in so doing will bring a true blessing to the people.

Meanwhile, we look with sorrow upon the spiritual darkness that enshrouds men's minds. We perceive a zeal without knowledge, a kindness that appeals, a cheerfulness in the face of incredible difficulties that is without true hope. If these national characteristics were channelled into the

course of the Truth, the Thais could well be outstanding adherents of Christ.

But such must await the return of the Lord, and the changed conditions that he will bring about upon the earth. The judgments of God will humble flesh, and cause survivors to turn to Him Whom men have ignored for so long. The fading glories of dying man which are presently preserved at so great a cost, will be wiped out of existence. The worship of idols will cease, and the truth will make men free.

Meanwhile, what a privilege is ours, that Yahweh has seen fit to call us to His truth. Let us preserve our

heritage, and never cease to thank God that He has seen fit to call us out of darkness to the wonderful light of the Gospel. He has a purpose with us, and the first lesson we must learn is that of humility revealed in obedience. Let us remember, that all the apostasy that floods the earth at this time in its diversified forms, has its roots in the Truth which men perverted. Thus they came to worship the created rather than the Creator as we see it to this day (Rom. 1:21-32). Our duty is plain: we must preserve this precious truth that we hold from the inroads of error.

— G.O.

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.111)

CHAPTER THREE (CONTINUED)

VERSES 18-20

"That Yahweh might manifest them" — These words may be understood in three ways: (a) — to judge; (b) — to test; (c) — to winnow or sift.

Koheleth saw that Yahweh permitted wickedness and corruption to go unchecked in order to sift or winnow the righteous from the wicked. This is a proving process, during which time the righteous suffer, and the wicked appear to prosper. These iniquitous activities (wickedness and corruption in places of administration and worship) serve to bring home to man the realisation that, despite his vaunted superiority of intellect and learning, he has no moral superiority over the beasts "for all go unto one place" (Gen. 3:19; Ps. 104:29; 146-4).

VERSE 21

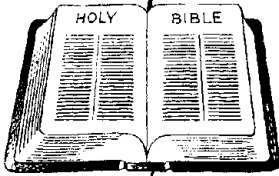
"The spirit of man that goeth upward" — Spirit is *ruach* in Hebrew. Young renders the word as "wind,

wisdom, disposition, seat of emotion" etc. Here it refers to man's spirit of pride, which is unique to him, and is the motive behind much of his wickedness and oppression in places of justice and righteousness. Man's soaring ego, his lofty ambitions, his desire to be "as God," will be suitably punished by Jesus in the time when Yahweh's Name (His honour and glory) will alone be exalted in the earth (see Gen. 3:5; Isa. 2:1-21; 14:13-14; Phil. 2:1-11).

VERSE 22

"To see what shall be after him" — Man should exact all the pleasure he can out of his daily labour and not fret or trouble himself over events that may or may not occur after his death. After all, these things are hidden from his perception, and quite beyond his power to alter (Ps. 30:9; 88:10-12; Isa. 38:18).

— R. Krygger (SA).



Logos

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BIBLE PROPHECY



The Smiting and Healing of Egypt

The Lion-power will not interest itself in behalf of the subjects of God's Kingdom from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement. God who rules the world, and marks out the bounds of habitation for the nations, will make Britain the gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for 'the king of the north shall stretch forth his hands upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps' (Dan 11:43). Hence, these will become the battle-ground for a time, until the seat of war is removed to the Mountains of Israel, where by the Autocrat's discomfiture, the war is brought to an end between the Image-giant of Assyria and the Lion of the North and East.

— John Thomas, *Elpis Israel*.

Shadows Of Future Events

The clear, forthright language of Brother Thomas is a great contrast to the vague, uncertain meanderings of many of his critics. Moreover, events have justified his conclusions. *Elpis Israel* was published in 1848, whereas Britain did not occupy Egypt until 1882. Since then, "before the battle of Armageddon," Britain has been

"compelled to retreat from Egypt," and her place has been taken by the Soviet power from the north.

However, Daniel 11 implies that the present policy of co-operation between Egypt and Russia will terminate, and Russia, from the north, will stretch out her hands against the land of Egypt which will not escape.

There is not wanting evidence, to

Our last *Supplement Of Bible Prophecy* (pp. 437-444 of our last volume), outlined the first work of conquest to be undertaken by the Lord Jesus following the judgment of the household. He will first send forth Elijah and his associates to the Jewish communities that remain outside of the Land, to apprise them that their Messiah has returned, and to urge upon them to make preparation to leave the countries of their dispersion, and return home to Israel. Meanwhile, Christ will emerge from Sinai in company with the saints against a world at war. He first will subdue the Arabs, and discipline Egypt, prior to moving against Russia in Egypt. For, by that time, "tidings out of the east and north" will have caused Russia to withdraw her main body of troops from Egypt, and leaving only an occupying force, consolidate her position at Jerusalem. Christ will move into Egypt, to smite and heal the ancient nation as Isaiah 19 reveals. In our last Prophetic Supplement, we promised to give consideration to the prophets "burden concerning Egypt" (Isaiah 19) and we now direct ourselves to that task. These Supplements, which we aim to include with each issue of *Logos* as funds become available through voluntary contributions of readers, deal successively with Archaeology, the History of the Truth, and Bible Prophecy.

show the possibility of this, even now. In fact, events today are casting their shadows in such a way as to imply the imminent fulfilment of Isaiah 19. This is a chapter that should be closely studied by every keen student of prophecy, for it is obvious that Egypt is to play a large part in the development of the latter day crisis among the nations. Already the foundations are being laid for the fulfilment of this remarkable prophecy.

Isaiah 19 Relates To The Future

That Isaiah 19 relates to the future

is beyond all doubt. Six times it directs attention to a day that lies in the future (see vv.16, 18, 19, 21, 23, 24), and which can be aligned with Paul's declaration that "God hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained" for the purpose (Acts 17:31). The result of this future judgment will be that "Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh" (v.21), and He shall bless them, saying: "Blessed be Egypt My people" (v.25).

Certainly that blessing has never

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been bestowed as yet, in spite of the claims of orthodox commentaries that Onias the Jewish priest built a temple to the God of Israel in Egypt, and that Egyptians came to "know Yahweh" through that means and the establishment of the so-called Christian Coptic Church in that nation.

No, the prophesy awaits the future, when the burden that has rested so heavily upon Egypt for so long, will be lifted by the Lord Jesus Christ during his work of conquering and redeeming the world.

The prophesy is styled: "The burden of Egypt" (Isa. 19:1). The word "burden" is from the Hebrew *massah* from *nasah*, to lift, to raise up, therefore something that is heavy and burdensome, requiring to be lifted. The "burden" of Egypt relates to the smiting of the nation, through which it will be disciplined and healed (Isa. 19:22).

Egypt: The Oppressors

The name "Egypt" in the original is *Mitzraim*, and is still used by the Arabs to this day. Mitzraim was the second son of Ham, and grandson of Noah (Gen. 10:6). His name signifies "oppressors," and the identification of Egypt with it, captions the period of oppression which Israel experienced whilst there. The plural name is given, because, originally there were two kingdoms: Upper and Lower Egypt which afterwards were fused into one.

Nevertheless, before the Pharaoh arose "who knew not Joseph" (Exod. 1:8), Egypt had proved a friend and a refuge to Israel, providing shelter and sustenance in time of need. Yahweh never forgot that, and therefore the Law granted special concessions for Egyptians that will continue into the Kingdom. It legislated:

"Thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of Yahweh in their third generation" (Deut. 23:7-8).

This was in contrast to Ammonites or Moabites who were not permitted

at any time to enter into the congregation of Yahweh (Deut. 23:3).

The national existence of the Ammonites and Moabites has long since come to an end; but not so Egypt, and that nation will find a place in the Kingdom Christ will set up, as Isaiah's prophesy, in agreement with others in the Word, clearly reveals. The oppressors of Israel will finally be disciplined and converted.

Yahweh Invades Egypt

"Behold, Yahweh rideth upon a swift cloud, and shall come into Egypt" declared the prophet (Isa. 19:1).

The imagery is introduced suddenly and abruptly, in such a manner as to capture the attention, as a fitting description of what shall take place when Christ moves against this ancient enemy of Israel.

For the "swift" cloud relates to the multitudinous Christ, then glorified, as the manifestation of Yahweh. They will constitute "the Name of Yahweh coming from far, burning with His anger" (Isa. 30:27), for during Gentile times they have been "taken out of the nations a people for His name" (Acts 15:14). The immortalised elect are described elsewhere as "the clouds of heaven," and are found in association with the Lord Jesus as he emerges from Sinai for the work of conquest (Rev. 1:7; Matt. 24:30).

A detachment of those clouds of heaven will be directed against Egypt in the name of Yahweh, to compel its subjection to the Lord. We say, a detachment, because it will not need the full complement of the saints, each of whom will wield Divine power, to do this. In the aggregate they will comprise "a great multitude, which no man can number" (Rev. 7:9), and such a huge company of immortals will not be necessary for the work in hand. The word "swift" is from the Hebrew *Qal*, signifying "light," and by implication "swift." It thus implies that a small detachment of the unnumbered multitude of the elect will be sent into the land of darkness to reveal the light of the Truth.

The invasion of this strange host

manifesting supernatural power, will cause fear and perturbation throughout the land. The prophet declares:

"The idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19:1).

The Hebrew word *nuwuh*, here rendered "moved," also signifies "to be removed," and we would suggest that that is how it should be here rendered. Dumb idols are not capable of emotional feelings, but can be removed, and that it what is going to happen to the Moslem and Coptic superstitions of modern Egypt. The presence of Christ will destroy all forms of false religion, and cause the very heart of Egypt to melt with fear.

This first verse of the prophecy actually announces the final results of Yahweh's purpose, and therefore should not be considered in chronological sequence with the rest of the chapter. This is in accordance with a common principle of Bible prophecy, for frequently the ultimate purpose is first announced, and then follows an outline of the steps by which this will be brought about. This is particularly the case with Isaiah's prophecies. An example is found in Chapter 2. The future peace and glory of Jerusalem is first described (vv.1-4), and then follows the means by which this will be brought about (vv. 5-22). Another example is provided in Revelation 11. The Revelator first declares that "the kingdoms of this world become the kingdoms of Christ" (v.15) and then predicts the way in which this will be effected (see v.18).

In like manner, the invasion of Egypt by Christ, described in Isaiah 19:1, proclaims Yahweh's ultimate purpose, and the rest of the chapter reveals how it will be arranged.

Egypt Under Gog — Vv. 2-4

The prophecy predicts that Egypt will be given "into the hand of a cruel lord" (v.4). As the prophecy relates to the "time of the end," and the Bible makes reference to only one "cruel lord" at such an epoch, this can

refer only to the Russian Gog. Thus Isaiah supplements the prophecy of Daniel who speaks of the attack by the King of the North against Egypt (Dan. 11:40-45).

These predictions show that the Russian Gog will assume the status of an invader. At present, the Soviet has offered Egypt the hand of friendship, but eventually this will be replaced by the mailed fist of war. Russia is not prepared to pour weapons and wealth into Egypt without some concrete results therefrom, and whilst she can well afford to be satisfied with what she has obtained already by her intervention in Middle East affairs, there is a limit to her toleration of Egyptian inefficiency. What has Russia gained? She has obtained a foothold in the Middle East, her navy is permitted to patrol the eastern Mediterranean, she has infiltrated with her advisers and technicians into Egypt, she has prepared the way for eventual domination of the area.

The past failures of Egypt against Israel have assisted rather than retarded Russian plans in the Middle East. They have caused Egypt and the Arab world to lean more heavily on Russia for aid, and have permitted her to come to the "assistance" of her "friends," by actual and active intervention.

But a further failure on Egypt's part will provide no greater help to Russia, and eventually the Soviet will move more directly against the Middle East to further her plans for world domination. When she attacks Turkey (as she will do without doubt), the Moslem world will react against her, and she will be forced to belligerently invade them and as indicated by Daniel 11:40-45.

Egypt will be in no position to effectively resist, for it will be weakened inside and out. Within there will be fighting, without there will be fears. Yahweh through the prophet declares:

"I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom (the LXX has 'district') against kingdom."

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This suggests a state of internal strife and civil war. What will cause this? We are not told; but it could be brought about by reaction against the present pro-Russian policy of Egypt, at a time when Russia will move against Turkey in the north (Rev. 16:12; Dan. 11:40). Whatever the cause, the result will be disastrous to Egypt:

"The spirit of Egypt shall fail (mg. "be emptied") in the midst thereof; and I will destroy (mg. "swallow up") the counsel thereof: and they shall seek idols, and to the charmers, and to them that have familiar spirits, and to the wizards" (v.3).

In view of the threatened attack, the spirit of Egypt (weak at any time) will be poured out like water, particularly in view of the divided counsels among her politicians. There will be no help from that direction. Egypt will see that her erstwhile friend, Russia, has become her bitter enemy, and what "counsel" there was, will be swallowed up in fear.

In her extremity Egypt shall appeal for help from two directions: (1) — The Idols; and (2) — Those with familiar spirits, etc.

Who are they?

The Hebrew word translated "idols" signifies that which is good for nothing, and from the reference in v.1, suggests that it can be identified with the religion of Egypt: Mohammedism. Egypt will appeal to the Moslem world for help, but in vain. At that time, the whole world will be involved in war, and no one will have the means or inclination to help Egypt.

The expressions "the charmers, those with familiar spirits, the wizards" are used elsewhere (Isa. 8:19) for the Apostasy. Egypt will seek help from the so-called Christian world, but as with the Moslem world, it will be too involved in its own trouble to spare any real, effective help for Egypt.

Meanwhile, Russia will drive south from Turkey, along the coastal plains of Palestine, for the moment bypassing Jerusalem, in a lightning attack on Egypt, and, as Daniel declares, "the land of Egypt shall not escape." Russia will lay its hands on

Egypt, and "the Libyans and the Ethiopians shall be at his steps" (Ch. 11:43).

This latter phrase suggests a period of consolidation of power in Egypt, which brings the neighbouring countries of Libya and Ethiopia to heel. Russia will now be in a most powerful position to exert her influence on the whole world, and will assert her dominance over Egypt with typical brutality, and she did in Hungary:

"And the Egyptians will I give over (mg. shut up, or surrender) into the hands of a cruel lord! and a fierce king shall rule over them" (v.4).

This "cruel lord" and "fierce king" is Gog. He will occupy Egypt until "tidings out of the east and north" shall cause him to withdraw his main forces, to challenge the growing western influence at Jerusalem (Daniel 11:44-45).

We are greatly privileged that we can see the shadows of this at the present time. The steadily increasing interest and influence of Russia in Egypt is in accordance with Bible prophecy, and constitutes a clear sign of the times. We are living in the epoch of Christ's coming. Of that here is no doubt, and we should rejoice in the fact.

Egypt's Dire Poverty — Vv.5-10

Each attack that Egypt has made on Israel has reacted against her, and increased her internal problems. Today, with Jewish forces stationed on the Suez Canal, Egypt's economic state is extremely precarious. The wealth that once flowed into the coffers of Egypt from that source has dried up like the Canal itself; and what was once the lifeline of the British Empire, is now a threat to British influence. Britain prefers the Canal to remain inoperative, though Russia desires it opened. With her fleet in the eastern Mediterranean, and her policy of increasing influence in the Near East, the Suez Canal would provide her with a ready and quick access to India and the Far East.

Russia desires the Canal re-opened for political and trade reasons; Egypt

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desires it for economic reasons; but Israel refuses to withdraw.

The result is a stranglehold on Egyptian economy. It has dried up like the waters of the Canal.

Read this amazing prophecy as rendered in the A.V. and R.S.V.:

"And the waters shall fail from the sea, and the river shall be wasted and dried up. And its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away. There will be bare places by the Nile, and all that is sown by the Nile will dry up, he driven away, and be no more The workers in combed flax will be in despair, and the weavers of white cotton. Those who are the pillars of the land will be crushed, and all who work for hire will be grieved" (vv. 5-10).

The Suez Canal, and other canals of Egypt, are silting up.

It is claimed that even if the Israelis were to immediately withdraw from the Suez Canal, it would be months before it could be properly restored. Meanwhile, trade is in decline, particularly in regard to cotton, and Egypt today subsists on the grants received from other nations.

This, of course, is but the foreshadowing of even worse conditions at the time of the end. The words of Isaiah can be applied literally and figuratively. "The waters shall fail from the sea" literally, as the canal silts up, whilst the expression can denote figuratively that her foreign trade will cease. All classes of society will be affected by the general calamity, from the wealthy employer to the lowliest labourer. Egypt will be thoroughly humbled by depression as the following conditions are gradually felt:

1. Commerce will cease (v.5);
2. Egypt shall be isolated from help, its canals shall silt up, poverty will become acute (v.6);
3. The fields will be left uncultivated (v.7);
4. The fishing industry will go into decline (v.8);
5. Industry will close down (v.9);
6. Both rich and poor will be in-

olved in the general calamity (v.10).

Egypt's Political Folly — Vv. 11-13

The prophet then proceeds to mock at the stupidity of Egypt's rulers. It is foolish and irrational, he declares, and a great contrast to the ancient power, wisdom and prestige of the nation (v.5):

"Where are they? Where are the wise men?" he mocks. "And let them tell thee now, and let them know what Yahweh hath purposed upon Egypt" (v.12).

Christ will reveal Yahweh's purpose unto them; but, in the meanwhile, they are in complete ignorance of it, though evidences of it are seen in the modern revival of Israel:

"The princes of Zoan are become fools, the princes of Noph (Memphis, adjacent to Cairo) are deceived; they have seduced Egypt, even they that are the stay of the tribes thereof."

The foolish, perverse policy of Egypt's rulers has seduced the nation, bringing it to the brink of ruin, for "Yahweh hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit" (v.14).

Yahweh has mingled this perverse spirit in Egypt. But how has He done it? Not by direct intervention, for Yahweh does not force a man or a nation to be perverse. However, He often manipulates circumstances that produce it. And that is the case with Egypt. What are the circumstances that have produced the perverse spirit in Egypt?

There is but one answer: the revival of modern Israel. This is the work of Yahweh, and the cause of Egypt's perverse spirit. The nation has become intoxicated by envy and hatred, and this has led to the manifestation of a perverse spirit which is the root cause of her undoing. As a result, all classes of society will become involved in the economic depression and unemployment crisis which will sweep the nation with increasing severity as the

and approaches.

The Healing Of Egypt — Vv. 16-25

There is no hope for any political aggrandisement for Egypt. Her present humiliation will increase, her economical plight will worsen, and her national independence will be cut short by the invasion of Gog, and his occupation of the land.

The stupid, perverse policies of its rulers will be the downfall of the nation, which will be ultimately humbled to the dust.

But this will also contribute to its healing, for having tasted the dregs of humiliation, it will be ready to receive a Saviour when he appears with power to implement a policy of reform.

The healing of Egypt will then be effected. Its process is described in this chapter by a series of six acts, each of which is prefaced by the words: "In that day"

**(1) — Egypt Will Be Humbled
(vv. 16-17)**

In these verses, the belligerent title of Yahweh is introduced (Yahweh of Armies) because He will be manifested in the army of the redeemed. The Revelator (Rev. 19:11, 14) declared:

"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."

The "heaven" is the political heaven of the future; and the army is the multitudinous Christ in belligerent array. In the passage before us (Isa. 19:16) its Commander in chief (Isa. 55:4) is represented as shaking (Roth. — "brandishing") his hand against Egypt. This denotes a warning and a threatening attitude, as expressed in the ultimatum that later will be set before all nations:

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven,

and earth, and the sea, and the fountain of waters" (Rev. 14:7).

In view of this declaration, and the obvious power of the one proclaiming it, the ambassadors of the nation will ask for the identification of his credentials, and authority. The answer received will be:

"Yahweh who hath founded Zion" (Isa. 14:32).

The purpose of Yahweh will then be revealed (see Isa. 19:12, 17). It will be declared that all who refuse to submit to the authority of this new power from Teman will be disciplined and destroyed (Isa. 60:12). Egypt will be given the choice of submitting politically and spiritually, or being compelled by force to do so.

The identity of this new Power from Teman will be heard with consternation throughout Egypt. The people will tremble, as they recall the traditional anti-Semitism of Egypt over the years, and will fear retribution from this more terrifying manifestation of Israeli might:

"And the land of Judah shall be a terror unto Egypt, everyone that maketh mention thereof shall be afraid in himself, because of the counsel of Yahweh of hosts, which he hath determined against it."

Already, the land of Judah is a terror unto Egypt; how much more so will this be the case when the King of the Jews is present again in the earth!

(2) — Egypt Converted (v.18)

Thus humbled and put in mortal fear, Egypt will be ready to hearken to and accept the instruction of the Lord Jesus.

In consequence, the Truth will be established in Egypt as the national religion:

"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Yahweh of hosts; one shall be called The City of Destruction" (Isa. 19:18).

Five is the number of grace, and five cities thus appointed will be

centres in Egypt where the truth concerning the grace and mercy of Yahweh will be proclaimed. They will constitute centres of instruction, presided over by saints who will be established in Egypt as its princes under the new Administration (Rev. 5:9-10). From them the "language of Canaan" will be taught the people.

That language is Hebrew. Zephaniah likewise predicts:

"For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:9).

Hebrew will become the official language throughout the world in the Kingdom Age, and will help to unite the people as one. It will be recalled, that at Babel, the languages of the nations were confused; at Zion, unity even of speech, will be established.

The "pure language" however, relates not merely to Hebrew, but also to the doctrine of truth which is most effectively proclaimed through the Hebrew language.

This instruction shall cause Egyptians to "swear" allegiance to Yahweh, entering into covenant relationship with him.

One of the centres will be particularly significant: for it shall be called "The City of Destruction" or *Heric*.

The margin renders this, the "City of the Sun," which would align it as a memorial to Christ as the Sun of Righteousness (Mal. 4:2). This is supported by the Septuagint which has "The City of Righteousness."

However, the Hebrew word signifies "Destruction," and on due reflection, this seems more appropriate. Otherwise, why should not all five cities share the caption of City of Righteousness? One of them has this distinctive title. Why? Most likely because it may be the site of the destruction of the remnant of Gog's forces at the hands of Christ, prior to the destruction of the main forces of Gog at Jerusalem.

Thus, as there will be a vast mausoleum erected to the east of Jordan (Ezek. 39:11, 15-16) to commemorate the overthrow of Gog, and to stop the

mouth of rebellion among the people ascending to Zion for worship during the Millennium, so there will be in Egypt, and perhaps also in other lands where there will be similar victories (Jer. 25:33).

(3) — Yahweh Memorialised in Egypt (vv.19-20)

Next, permanent memorials will be set up in the land to constantly bring Yahweh to the attention of the people. There will be an "altar to Yahweh" in the midst of the land, and a "pillar at the border thereof" (v.19).

Again, clerical commentaries have mangled this beautiful provision for the future, some seeing in this altar a reference to the Great Pyramid of Egypt, the measurements of which, they claim, set forth the chronological purpose of God.

Instead, as Brother C. C. Walker comments in *The Ministry Of The Prophets : Isaiah* p.356:

"This 'altar of the Lord in the midst of the land of Egypt, and pillar at the border thereof,' will be monuments memorialising the fact that the Lord has conquered and possessed Egypt, just as He did Canaan by Joshua and His people in the days of old. Current traditional theology has divorced from his name all idea of a future salvation to be wrought by Him in the land of Egypt; but God's ideas are not affected by human opinions, and the day will come of which Isaiah speaks, when, like Moses of old, the Saviour 'shall deliver them.' Egypt will be again the scene of divine manifestation, all unexpected by 'the modern Pharaoh.' There will be another Moses, another controversy, more magicians exposed in various unexpected ways, and finally the country will be subjugated in blessedness with Israel to God."

Perhaps it would be better if the analogy were made to Joseph rather than to Moses, for the former acted as Saviour of Egypt, whereas the latter did so to Israel, to the overthrow of Egypt. Be that as it may, this altar will be set up, as a memorial, not for

sacrifice, analogous to that set up by the eastern tribes at the conclusion of the victorious campaign of Joshua (Josh. 22:24-27). That altar was an altar of "witness" (Josh. 22:27), recalling to the mind of the eastern tribes their obligation to pass over the river and present their offerings at the appropriate centre (Josh. 22:27).

The only altar for sacrifice to be set up in the Age to Come will be that to be erected in Jerusalem: the altar in Egypt will remind the people of their duty in that regard.

What of the pillar? That is to be erected at the "border" of Egypt (v.19). Jacob set up a pillar at Bethel (Gen. 28:18) to commemorate the special manifestation of God that had been revealed unto him; and his action was confirmed by Yahweh Himself (Gen. 31:13).

In Egypt, this pillar, or obelisk, will be set up, at the border of the land, to recall the intervention of Christ the Saviour in overthrowing the remnants of Gog's forces there:

"It shall be for a sign (the Septuagint adds: "for the age") and for a witness unto Yahweh of hosts in the land of Egypt: for 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."

Here is amazing justice. When Egypt oppressed Israel and the people cried unto Yahweh, He sent them a saviour in Moses; now, in the Age to come, the process will be reversed: Egypt will be oppressed, will cry, and will be saved.

Hebraists state that the verb will permit the verse to be given in the future tense: "When they shall cry" (see Concordant Version). Having been delivered of Gog, Egypt will join in submissive covenant with Christ, and the altar and pillar will be set up both to memorialise the past victory, and as a token of future deliverance (cp. Zech. 14:18).

"He shall send them a saviour, and a great one." In its primary significance, this refers to Christ, but the term is also used of the saints (Obad. 21), one of whom will be set up as general ruler over Egypt with others

under him (Luke 19:17-18). He will be appointed as the *Rab*, "the great one," translated "captain" (2 Kings 25:8), and "officer" (Est. 1:8) having others under him. This will form the government of Egypt in the Age to come. As Psalm 22 declares:

"All the ends of the world shall remember and turn unto Yahweh; and all the kindreds of the nations shall worship before thee (Christ). For the kingdom is Yahweh's and he is the governor among the nations" (Ps. 22:27-28).

(4) — The Conversion of Egypt (vv.21-22)

Ultimately, when the Kingdom is fully established, and the Temple is built in Jerusalem, representatives of Egypt will follow the throng of worshippers from all nations that will "go up from year to year to worship at Jerusalem" (Zech. 14:16). In doing so, the nation will fulfil its vow to Christ. Thus:

"And Yahweh shall smite Egypt; He shall smite and heal it; and they shall return (Heb. *shuwb* — "turn" not necessarily "return") to Yahweh, and He shall be entreated of them, and shall heal them."

The great disease of Egypt is leprosy, the symbol of sin. Yahweh, as the great Physician, is alone capable of healing this. He shall do so for Egypt when the people humble themselves before him. He will "rebuke the beast of the reeds" (Ps. 68:30 — mg.) so that it will be brought into submission to Him, and accept His terms of redemption.

(5) — Egypt Forms Part of A United World (v.23).

In figurative language the prophet describes how that a "highway" shall be made to unite Egypt with Assyria. References to the highway are found in Isa. 62:10; 11:16, and there refer to the "way of righteousness" to be established by Christ.

In the days of Isaiah, the world was divided between Assyria and Egypt,

LOGOS PROPHETIC SUPPLEMENT

and they were mutually hostile one to the other. Therefore, in miniature, these two nations represented the whole world.

They will do so also in the time of Christ's return, for the world will again be divided into two mutually hostile groups that Christ will discipline, convert and heal. We have the healing of Egypt, or the south, here; and the healing of Assyria, or the north, outlined in Micah 5:5-8.

The Truth, as the highway of righteousness providing free access into all territories, will be the unifying factor of the Millennium.

(6) — Egypt Submits To Israel As The First Dominion (vv.24-25)

Recognition of the status of Israel will be one of the conditions that Christ will lay down before the nations (see Ezek. 39:23). Therefore, in this prophecy, it is represented as the "third" between Egypt and Assyria. Not third in rank, however, but the intermediary through which the blessings of the Kingdom shall come, and the world will be united under Christ. "As thou has been a curse, so I will save you, and you shall be a blessing," is the promise of Yahweh through Zechariah (Zech. 8:20-23. See also John 4:22). Thus will Israel become a "blessing in the midst of the land," and with the Temple set up at Zion, the channel through which all nations will be brought to Christ, and to live in peaceful harmony with each other.

In the final blessing which Isaiah declares will be pronounced on the latter-day Assyria and Egypt, there are found expressions previously reserved for Israel: "Blessed be Egypt My people" (speaking of conversion), and "Assyria the work of My hands" (speaking of a transformed people). To Israel, alone, however, is reserved the statement: "Israel Mine inheritance," for in the Age to come, Yahweh manifested through Christ and the saints, will take up His dwelling there (Zech. 2:12).

Summary

Thus Christ will first move against the remnant of Gog's forces left in Egypt, and, after securing its acceptance of his demands, will leave an occupying force of his own in that land, as he moves north against Gog's forces assembled at Jerusalem. The subsequent education and transformation of the people and nation will take some considerable time after Armageddon; but sufficient will have been accomplished to permit the Jews of the dispersion, in the western countries, to return to Egypt preparatory to entering the Land. Egypt will have been prepared to receive them, and Christ's next move, in his work of conquest, will be to move north against Gog in possession of Jerusalem. This will be considered in our next Prophetic Supplement, God willing.

— HPM.

Israel Independent In Oil

Domestic oil consumption has been more than met, thanks mainly to the captured Egyptian oil field at Abu Rudeis, situated on the Gulf of Suez, halfway between Sharm el Sheikh and Suez. Consisting of 80 wells on the mainland and 13 underwater six miles offshore, production was resumed on July 14th, 1967, yielding four to four and a half million tons of crude annually — almost exactly the consumption of Israel at that time. Three additional wells have been drilled in the sea and production increased to six million tons, providing some for export.

— A. Cheek.

Ignorance No Excuse

Willing ignorance in relation to the Truth is not a trait of an earnest brother or sister. Their ears should at all times be kept open to divine instruction, whether that instruction is pleasant or otherwise. It must not be forgotten that God instructs by means of faithful ministers of the Word (2 Tim. 2:2).

Poetry

AFTER THE ATONEMENT

The great day of Atonement took place at the beginning of the Jewish Civil Year (the 10th day of the 7th month of the religious year). On that day, after nine days' preparation, the people prostrated themselves in humility before Yahweh, as the high priest entered the Most Holy with the atoning blood. But as he returned with the work completed, closing the gate behind him, the people rejoiced in the covering of sins that had been typically accomplished, and looked forward to the coming of the promised Redeemer to fulfil the type. The meditation and longing of the nation is captured in the following Hymn composed by Moses Ibn Izra. The reference to the "sisters desolate" in the seventh verse relates to Aholah and Aholibah, apostate Judah and Israel (see Ezekiel 23).

*Lord, Who workest strength and might,
Grant us pardon in Thy sight,
At the closing of the gate.*

*Hear Thy band, Thy chosen few,
Deign their tearful eyes to view,
As in anguish sore they wait,
At the closing of the gate.*

*Mark their hearts outpoured to Thee,
Purge their sin: their vanity
Grant them grace to expiate,
At the closing of the gate.*

*Be their refuge when they call,
From misfortune save them all,
Seal for joy and bliss their fate,
At the closing of the gate.*

*To Thine own Thy mercies show,
Deal swift judgment on the foe,
And oppression's plots frustrate,
At the closing of the gate.*

*O remember Abram's praise;
O renew his children's days;
Raise them to their old estate,
At the closing of the gate.*

*Bid this year our exile end;
Save Thy remnant; comfort send
To the sisters desolate,
At the closing of the gate.*

*Bid the guardian angels sing,
Speed the Tishbite with our King,
For he tarrieth, 'tis late,
'Tis the closing of the gate. Amen.*

Thoughts For The Times

When Truth is Powerful

The truth can only work out its objects where it is consented to, and submitted to in good faith, and in loving appreciation. In the absence of these conditions, no salvatory results can come either now or hereafter. Men, for the most part, are content to either while life away in drowsy pleasure, or to immolate themselves at the shrine of some business juggernaut. In either case the result is the same — no treasure laid up in heaven — no hope of glory. Life is either fretted or swooned away — nothing to shew in the mind, nothing to shew for Christ. We can only hope to secure Christ's admiration, by storing our minds with the work of his love, and filling our hands with willing and self-sacrificing service on behalf of his name. Christ wants readers, thinkers, workers — men and women who are alive to his interests; people who walk in light, love and liberty, and rejoice over their possession of the word of life as men over great spoil. Thus when a man comes into the truth he should bring his heart with him, bring his eyes with him, and bring his hands with him, for he will need them all, if he is to turn out an earnest disciple. The "lively hope" makes lively people where it is operative; that is, lively in the direction of Christ and the Kingdom of God. The whole Word of God thrills with interest for real sons and daughters of Abraham and Sarah. To them at least Christ is a reality — all else is vanishing; and this being their view, they wisely adjust themselves to the requirements of the situation. They appreciate their privilege in the truth; they open their minds to a thousand glorious things therein; and thus live in advance of the age, looking for the Kingdom to come.

Jeremiah : Man of Strife and Contention

"Woe is me, my mother, that thou hast born me, a man of strife and a man of contention to the whole earth . . . I sat not in the assembly of the meers, not rejoiced; I sat alone . . ."
— Jer. 15:10, 17.

The Prophet As Intercessor

By disposition, Jeremiah was ill-equipped to meet the tense challenges that faced him. Timid to the point of diffidence, modest and unpretentious, he found himself called to the ministry of prophets at a climactic time of crisis for his nation.

Commanded by Yahweh to survey the contemporary scene, and to testify uncompromisingly against those things he observed, Jeremiah was to set his face steadfastly to the work, disavowing all other loyalties that he might serve the cause of Yahweh without compromise (Jer. 1:7-10).

From the natural point of view, a man of more belligerent temperament would seem to have been better suited to the ministry to which he had been called. But Yahweh's ways are higher than ours (Isa. 55:8-9). Jeremiah exhibited many of those qualities which were perfectly manifested in the Lord Jesus Christ, so that Yahweh's strength "was made perfect in weakness" (2 Cor. 12:9). It is not flesh that serves the cause of Yahweh, but flesh which has become subordinate to the will of the Creator; flesh in which the word of Truth dwells

richly, directing the thinking and actions of the individual.

In Chapter 14, Jeremiah records the pronouncement which Yahweh made concerning the judgment to come upon Jerusalem and her inhabitants.

The picture presented was frightening. A famine of great extremity was to afflict the city, and ruthless invaders would slay the people. Appalled at the prospects thus presented, the prophet addressed himself to Yahweh as "the Hope of Israel" (Ch. 14:8), praying that He might not withdraw Himself from His people in such a manner. But in response, Yahweh revealed how complete had become the apostate condition of the nation. Jeremiah was told:

"Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence" (vv.11-12).

Jeremiah was forced to acknowledge the spiritual declension of the people, but laid the blame on the false prophets (v.13). They had prophesied peace, whereas God had commanded war.

Yahweh again replied to the

prophet. True the false prophets had corrupted the people, but the latter could not escape their responsibility in the matter. The divine edict had been: "Like people, like priest; and I will punish them for their ways, and reward them for their doings" (Hos. 4:9). The situation had developed "because there is no truth, nor mercy, nor knowledge of God in the land" (v.1). The result was inevitable: "My people are destroyed for lack of knowledge" (v.6).

Jeremiah was warned of the same result:

"The prophets prophesy lies in My name . . . and the people to whom they prophesy shall be cast out . . ." (Jer. 14:14, 16).

All were responsible from the least to the greatest (Jer. 6:11-13). Therefore judgment was inescapable. In the fields they would be slain with the sword; in the city they would die a slow, lingering death from famine (v.18).

Prayer Unavailing

The prophet reacted in a state of shocked despair.

"Hast Thou utterly rejected Judah? Hath Thy soul loathed Zion? Why hast Thou smitten us, and there is no healing for us?" (v.19).

He presented a fervent plea on behalf of his nation, which reveals both his deep understanding of the Truth, and his close attachment to the people.

And yet, loyalty to Yahweh took precedence:

"Do not abhor us, for Thy Name's sake; do not disgrace the throne of Thy glory" (v.21).

But the answer came — terse and unambiguous:

"Cast them out of My sight" (Ch. 15:1).

Nothing could be gained from praying for an apostate Ecclesia such as Judah then constituted, which had turned so completely and adamantly from Yahweh. With deep feeling, the prophet had prayed:

"We acknowledge, O Yahweh, our wickedness, and the iniquity of our fathers: for we have sinned against Thee" (Ch. 14:20).

But this humble attitude of contriteness for sins committed was not reflected by the people, as Jeremiah, himself, admitted (Ch. 15:17). Therefore, he was told: "Cast them out of My sight!"

These circumstances reveal that Yahweh will not tolerate apostasy, for He has "magnified His Word above all His holy name" (Ps. 138:2). The Ecclesia at Ephesus was warned of the consequences of this:

"Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

The Ecclesia in Jeremiah's day had rejected the word of Truth, so that judgment was inevitable.

Judgment Inevitable

Jeremiah was warned that intercession on behalf of the people was in vain so long as they maintained their present attitude. "Though Moses and Samuel stood before Me, yet My mind could not be towards this people" (Jer. 15:1). They would not escape the judgment to come. In poetic form, it is expressed thus:

*"Those for the plague, to the plague;
Those for the sword, to the sword;
Those for famine, to famine;
Those for captivity, into captivity"*
(v.2).

The nation would be judged according to the terms of the covenant it had entered into, would be removed into all kingdoms (Deut. 28:25), and there abandoned to its fate:

"For who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside to ask how thou doest?" (v.5).

There was a finality about this, for Yahweh's patience had run out: "I am weary with repenting" (v.6). God will extend mercy even when punishment is due; but only if there is response to His word.

But there was none in Judah at that time. Completely Laodecian in outlook, the people did not recognise their spiritual poverty. "Thou sayest, Because I am innocent, surely His anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned" (Jer. 2:35).

Jeremiah's Plea

Faced with the complete indifference of the people to the requirements of Yahweh, and their utter blindness to their fate, Jeremiah pleaded his own case:

"Oh Yahweh, Thou knowest. Remember me, and visit me . . ." (Jer. 15:15).

He thus gave expression to that which is a great source of comfort to all the oppressed and depressed, namely, that the all-seeing eye of the Most High is ever present, and His constant care and love is available for those who

strive to honour Him.

"Revenge me of my persecutors," Jeremiah prayed. He was not a man given to vindictiveness; but, as Yahweh's representative, he had boldly proclaimed the Word of God only to be ignored. Now he prayed that Yahweh might vindicate His word upon that evil and degenerate nation, for he realised that righteousness can only be established thereby.

"For Thy sake I have suffered rebuke." As a type of the Lord Jesus Christ (Ps. 69:7), he had manifested the greatest patience under trial and suffering, sustained by the Word of God and prayer.

"Thy words were found, and I did eat them." Deep in prayer, his thoughts reverted to the time when the Book of the Law had been discovered in the Temple, in the days of Josiah (2 Kings 22:). Jeremiah had fed deeply upon that Word (Deut. 8:3; Matt. 4:4). He had masticated and digested it, and made it part of his being. He became a living symbol of the word made flesh. This was the decisive point of difference between Jeremiah and the majority of his Jewish contemporaries.

He fed upon the Word, thrilling to the things he discovered therein, desiring to manifest the principles revealed so that Yahweh might be magnified in his life. His brethren balked at this. They gave lip-service to the divine worship, but first preference to the things of this life. They claimed that there is a need to be balanced in that regard; that we cannot afford to be too narrow-minded in practise; that fanaticism is to

be avoided. After all, we have to live; and that means we must be practical.

To some there did not appear to be much difference between the outlook of Jeremias and that of his contemporaries; but the further each went, the wider they diverged. Basically the difference was this: Jeremias preached that the Word was paramount, without any form of compromise; his contemporaries acknowledged that the Word was paramount, but with reservations.

Their reservations spelled the doom of Judah, of Jerusalem, of the Jews.

A People For The Name

Jeremias's attitude to the Word indicated the gulf which separated him from his brethren. He declared: "Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). His brethren found his wholehearted exuberance and enthusiasm somewhat embarrassing. They could not appreciate his complete dedication to the Truth. They saw in him one who was unpleasantly dogmatic and demanding, arrogating to himself a position they denied.

And they bitterly opposed him.

At the beginning of his ministry, the prophet had been warned, "They shall fight against thee" (Jer. 1:19). He told them that they had forsaken the true worship of Yahweh, "the fountain of living waters" and had "hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). He warned them of the shallowness of their worship which led them to repudiate its auth-

ority.

They hated him for his words, though they revealed the message of Yahweh. They would destroy him if they could, "cut him off from the land of the living" (Jer. 11:19). With scorn they turned from his plea that they should honour in belief and practise, the requirements of the Word (Jer. 4:1-2; 5:1; 9:1-3, etc.).

Jeremias, therefore, found great joy in the study of the Word, but none in its proclamation. This brought him bitterness and grief, as his contemporaries wrathfully rejected his exhortation for uncompromising adherence to the Truth (Jer. 20:10).

But Jeremias recognised that the divine Name had been upon him (Jer. 15:15 — Rotherham), imposing a responsibility upon him to manifest the characteristics of the name. The Israel Ecclesia had been "called out" of Egyptian darkness upon this basis, as the Ecclesia still is to this day: "Taken out of the Gentiles, a people for His Name" (Acts 15:14).

Unfortunately, many who have shared that call have failed to apply the principles of it.

Separation

Jeremias declared: "I was not in the assembly of the mockers" (Jer. 15:17). His contemporaries would have been indignant to learn that they had been so classified. Yet were they not mockers? They ridiculed the warnings contained in the law. They claimed that Jeremias was far too narrow in his application of truth. They believed that a more liberal

way, with less emphasis upon doctrinal purity, would be better for all. They claimed that God's threatened judgments would not eventuate (Jer. 14:13). The prophet could find no affinity with them, and adopted the advice of the Psalmist:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

He separated from the "mockers." The word means "to laugh, or to play." They were those who laughed at his warnings and played around with the Truth. They refused to view the matter with any great concern or seriousness.

Jeremiah continued to muse upon his difficult circumstances; and the three words which follow may be numbered among the most emphatic in Scripture upon the subject of fellowship. Dejected and bewildered, the prophet expressed his grief. *"I sat alone . . ."* He would have preferred the warmth and fellowship of his brethren, but was denied it. Even his own relations in the flesh, the "men of Anathoth" his home city, brought pressure to bear upon him (Jer. 11:21), adding to his sorrow. He had to make choice of loyalty to the flesh or to Yahweh; but there was no question in the prophet's mind; he knew exactly what he would do. He had no time for those who would destroy the power or teaching of the Word. He cried to Yahweh: "Thou hast filled me with indignation!" Here was no self-righteous Pharisee, but a man who had

"eaten" the Book of the Law, so that it had become part of his being. He saw things from Yahweh's point of view, and spoke accordingly (see Ezek. 3:3, 14; Rev. 10:10).

This resulted in sharp disagreement and division. The prophet had to take firm action, and was instructed by Yahweh to stand before them and proclaim His words, but not to capitulate:

"Let them return unto thee; but return not thou unto them" (Jer. 15:19).

The one Body in Judah became divided; there were virtually two fellowships.

Introspection

Agonised at the state thus developed, Jeremiah cried: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" (Jer. 15:18). The indifference of his brethren at what was so obviously required, caused him extreme distress. He was so stricken with pain, that he turned to Yahweh with words that at first sight seem almost blasphemous:

"Wilt Thou be altogether unto me as a liar, and as waters that fail?" (v.18).

Other translations make the prophet's question clearer:

"Do You mean to be for me a deceptive stream with inconstant waters?" (Jerusalem Bible).

"Wilt Thou really disappoint me, like a stream that runs dry?" (Moffatt).

Judah was experiencing a literal drought (Jer. 14:1-3), and as difficult as that made conditions, the results of the spiritual drought that afflicted the people were

worse. The nation was beyond hope. It had looked upon Yahweh as an unending "River" of mercy; but the waters had dried up, as the Book of the Law warned they would. Yahweh dispenses both "blessings" and "cursings" depending on how His people respond to the terms of the covenant (Deut. 27, 28). And as Jeremiah saw evidences of the cursing beginning to fall upon the people, he felt alone and bereft. Would Yahweh, for Whom he had sacrificed so much, prove as unreliable as the people to whom the prophet had been sent? Fear and doubt gnawed at his heart. He was wracked with apprehension, aghast at what the future might reveal.

Yahweh spoke to the prophet to strengthen, comfort, and to encourage him in his need.

First, he must restate the principle of unswerving loyalty to his God, ridding himself of all doubts and fears. "If you will give up murmuring, I will restore you to My service," he was told (v.19 — Moffatt). Such a statement would awaken the prophet to his own need. What could have possessed him to manifest such a frame of mind as he had manifested by the closing words of his prayer? The pressures to which he had been subjected, were drawing him from a sound attitude towards the Truth!

Again he heard the words of Yahweh: "If you will purify yourself from passion's dross, then you shall be My spokesman" (Moffatt). The metaphor is derived from the practise of metallurgy,

in which dross is painstakingly removed that the good metal might be purified. There must be no loss of that which is worthy of preservation; and no preservation of that which is worthless. Do not be guided by passion, or sentimentality, or the flesh, but solidly by the Word of truth.

Sentimentality might induce him to weaken the point of his stand, and he was warned against so doing: "Let other men come over to your side, but do not go over to join them" (Jer. 15:19 — Moffatt). There was to be no compromise, no lowering of standards in order to resume a state of fellowship that had broken down. He was to proclaim truth and wait for them to return to it. It was a repetition of a principle previously set forth:

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jer. 6:16).

Let Jeremiah proclaim the Truth and he had Yahweh on his side, and with such Support, he had nothing to fear. "I will make thee unto this people a fenced brasen wall" (v.20). Yahweh's guarantee at the beginning of his ministry was renewed (Jer. 1:18). God promised to "deliver him," but not "them," for He had withdrawn His fellowship from the apostates; and the prophet had to do likewise.

Jeremiah's days were days of testing when faith and courage were needed to successfully face the challenge. Tragically, the majority failed to appreciate the reality of their situation. But for those whose eyes had been anoin-

ted with eye-salve, and who heard "what the spirit saith unto the Ecclesiast, "there was hope of deliverance. And their hope was certain, for Yahweh will never forsake those who walk before

Him "in spirit and in truth." As the Psalmist (Ps. 145:8) declares:

"Yahweh is nigh unto all them that call upon Him, to all that call upon Him in truth."

— J. Ullman (WA).

Truth Versus Error

The Holy Spirit Gifts Scripturally Defined

The One Spirit Of God

One thing is clear from God's Work: there is only one spirit of God.

But that one spirit may be viewed in several senses.

In its primary form, the spirit of God is His power. It was there at the outset of God's creation: "the spirit of God brooded upon the face of the waters" (Gen. 1:2). It has been simply illustrated ever since in the wind that drives away the clouds, for "by His spirit, He hath garnished the heavens" (Job 26:13).

If "spirit" is "power," and "holy" means "separate," "Holy Spirit" is separated power: power set aside for a particular purpose, to win a special objective.

The matter is well described in Psalm 139. The first six verses deal with God's omniscience, that God knows everything; the second six verses deal with God's omnipresence, that He is everywhere present at once; the third six verses deal with God's omnipo-

tence, the illimitable magnitude of His power.

It is in the second and third of these that the work of God's spirit is to be found. The means by which God is everywhere present at all times, through light and darkness, is His spirit, thus: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"

But this universal spirit or power of God, by which He maintains constant and immediate touch with His creation, becomes "holy" or "special" when there is a work to do as described in vv. 13-16:

*"For Thou hast possessed my reins;
Thou hast covered me in my
mother's womb.*

I will praise Thee;

*For I am fearfully and wonderfully
made;*

Marvellous are Thy works;

*And that my soul knoweth right
well.*

*My substance was not hid from
Thee.*

*When I was made in secret,
And curiously wrought in the lowest
parts of the earth.*

Thine eyes did see my substance,

*Yet being unperfect;
And in the book all my members
were written,
Which in continuance were fashioned,
When as yet there was none of
them."*

The passage is reminiscent of Job 10:10-12 which describes the care God had lavished upon His servant Job. The Psalm portrays the power of God seen once more in the incidence and growth of a human foetus: that of the one of whose sufferings those of Job were typical — the Lord Jesus Christ. Of him, Gabriel said to Mary:

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The Purpose Of The Bestowal Of Holy Spirit Gifts

In the first Century of the Christian era, men possessed Holy Spirit power: gifts received from the resurrected Christ following his ascension into heaven. Paul states this in Ephesians 4:7: "But unto every one of us is given grace according to the measure of the gift of Christ," and then, in v.8, having quoted Psalm 68:18 as proof that Christ had "ascended up on high, led captivity captive, and gave gifts unto men," he firstly (in an aside in vv.9-10) explains the work of God in Christ. He quotes Ps. 139:15 to explain the birth of Jesus, and he then states that having ascended to heaven, he had been empowered to distribute the power of the Holy Spirit upon appointed men (v. 11), for the complete edification of the saints, unto the work of the ministry, unto the building

up of the body of Christ (v.12), with both immediate and remote objectives (v.13):

- (1) — **The immediate one: The unity born of faith and knowledge: "till we all come in the unity of the faith, and of the knowledge of the Son of God";**
- (2) — **The remote one: Identification with the immortal Christ: "unto a perfect (RV full-grown) man, unto the measure of the stature of the fulness of Christ."**

Paul explained that the primary intention of the bestowal of the Holy Spirit gifts was to give the Ecclesia stability in a world of contrary things, so that, taking its direction from Christ, the body might be built up in love (Eph. 4:14-16).

One is sometimes apt to think that the Holy Spirit power, as possessed by men, is a purely N.T. phenomenon. But not so. The seventy elders appointed by Moses were granted the power of the spirit of prophecy (Num. 11:16-30). Repeatedly in Judges, we read how "the spirit of Yahweh came upon" man, as Othniel (Ch. 3:10), Gideon (6:34), Jephthah (11:29), Samson (14:6), and each in turn acted mightily for God. Before the N.T. was written, thirty-nine books, the work of "Holy men of God, moved by the Holy Spirit" (2 Pet. 1:21) had made their appearance.

Isaiah (Ch. 11:2-3) foretold how the Spirit would rest upon Yahweh's Son. But others also, even before Pentecost, tasted the power of the Holy Spirit, as the twelve apostles (Luke 9:1-2), the seventy disciples (Luke 10:9,17), John the Baptist (Luke 1:15). They all possessed the Holy Spirit,

but in each instance, either in O.T. or N.T. times, its efficacy was limited to the task in hand, and when that task was completed, the power ceased.

Peter At Pentecost

The confusion that sometimes surrounds this subject develops from a misunderstanding of Acts 2:38:39 :

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise it unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Lord had been a comforter to his disciples during his public ministry, but when it was drawing to a close and they would soon be left to their own resources, he promised them another "Comforter" in his stead, to abide with them, not "for ever," but "unto the age," and to lead them into all truth (John 14:16-26). He reverted to this theme in John 20:21-23, appearing to his assembled disciples after his resurrection, his action recalling that of God in giving life to Adam:

"Then said Jesus to them again . . . Receive ye (not 'the' but 'a') holy spirit (not 'Holy Spirit'). Whose soever sins ye remit, they are remitted unto them" etc.

Fundamental to their calling was that they should possess "a holy spirit," i.e. be dedicated men.

His final instruction to them before ascending to heaven was:

"Wait for the promise of the Father, which ye have heard of me . . . for ye shall be baptised with the Holy Spirit not many days hence" (Acts

1:4-5).

Scarcely more than a week later came Pentecost, and Peter's speech concerning the Risen Christ, together with his exposition of Joel that arose from the challenge that he and those with him were drunk. Joel's prophecy had been directed against the drunkards of Zion (Ch. 1:6). He had foretold God's judgment upon Israel, which would run its course until Israel turned to God with all its heart, and God removed their enemies and renewed their prosperity. In that day, Yahweh would pour out His Spirit upon all flesh, and Israel's sons and daughters, its old men, servants and handmaidens, would prophesy, dream dreams and see visions (Joel 2:28-29). It would be a time marked by terrible national upheavals (vv.30-31), but personal response would lead the person so doing to salvation:

"And it shall come to pass that whosoever shall call on the name of Yahweh shall be delivered" i.e. saved (v.32a).

This is as far as Peter quotes Joel in Acts 2:16-21, because his first aim was to silence the mockers of Jerusalem. When the salvation Joel promised came, would they say those gifted with Holy Spirit power were drunk? Of course not! Because he wanted to remain in context, it not being his intention to say that Pentecost was the salvation Joel 2 promised, only a foretaste of it, therefore he omitted the second clause of v.32: "For in Mount Zion and in Jerusalem shall be deliverance as Yahweh hath said."

It was only after his address had

finished, and the audience, filled with remorse, pleaded: "Men and brethren, what shall we do?" that Peter introduced the third clause of Joel 2:32: "And in the remnant whom Yahweh shall call." This became his final point in v.39.

In answering the plea of his audience, Peter said (v.38) they were to repent, be baptised, and they would receive the gift of the Holy Spirit: something described in v.33 as "the promise of the Holy Spirit." He then reverted to his main theme from Joel, concluding (v.39):

1. For the promise: i.e. the promise of salvation referred to in Joel 2:32, previously quoted in v.21;
2. Is unto you, and to your children: "to Abraham and to his seed" or primarily men and women of Israel; "them that were nigh" (Eph. 2:13).
3. To all that are afar off: i.e. a reference to Isa. 57:19, quoted also in Eph. 2:13,17 (cp. Acts 10:29), to indicate the inclusion of Gentiles as well as Jews amongst those for whom salvation was intended.
4. As many as the Lord our God shall call: Peter's quotation of Joel 2:32. The remnant looking to Yahweh for salvation would find Him returning the call.

So as to escape from error that otherwise results, it is necessary, in vv.38-39, to distinguish between the promise of the Holy Spirit, which v.38 deals with, and the promise of salvation, which, in expounding Joel 2:32, verse 39 deals with. Verse 39 is not in any way limited by time, but describes all (whether Jew or Gentile) who respond to the invitation of the Gospel and whose call Yahweh Himself answers.

In the same chapter (v.23), Joel had anticipated a "former rain, and the latter rain in the first month." Pentecost, the former rain of the Spirit, was in the third month. The latter rain of the first month represents the solemn events of the inauguration of the Kingdom which are described in Ezekiel 45:18, 21. In between the two rains, as the figure requires, a long dry season intervened, one without rain, and this is precisely what happened.

The "Former Rain"

Unquestionably, the Holy Spirit gifts constituted a large part of the work of the Apostolic ecclesia. But remember; it was a pagan world wherein two thirds of the population were slaves; when even those who were free were enslaved by superstition and immorality; when civilisation offered a thin veneer to vice and cruelty; and if the Truth was to succeed in winning men to Christ, help was needed. That help was given in the Holy Spirit gifts.

It is in the Acts of the Apostles and the related epistles that the work of the Holy Spirit gifts is described. It enabled the Apostles to "turn the world upside down." Once that happened, there was no further need of their retention, and they ceased to exist. The internal evidence of the Acts and related epistles confirms this. Thus, men like Philip the evangelist might possess the gifts, but could not pass them on to others. He baptised the Samaritans, but it required Peter and John, apostles, to impart the gifts (Acts 8:14-17),

God's endorsement of their covenant status. And Paul's experience with the twelve men of Ephesus (Acts 19:5-6) may be said to teach the same thing.

Not everyone who was baptised received the Spirit gifts. That is clear from 1 Cor. 14:16, 23, 24, where the word "unlearned" (Gr. *idiotes*), spoken of brethren in Christ, means simply "one devoid of special learning or gifts, un-gifted" (Bagster), "uninstructed" (Marshall) and is translated "him that is without gifts" in the RV mg.

The Scriptures unite in teaching that the bestowal of Spirit gifts was selective in operation, that the channel of distribution was through the Apostles, and that authority to communicate the gifts died with them.

The Gifts At Corinth

Speaking of Corinth, had there not been factions there, unseemly rivalry, personality cults using Spirit gifts to enforce division, we would have been denied the detailed examination of the Spirit gifts as set out in 1 Corinthians 12 to 14.

Paul makes the point that they were given for cohesion, not confusion; to edify, not to destroy. He lists nine different operations (Ch. 12:6-10), and eight administrations (vv.5, 28), and in v.31, whilst admitting the case that brethren in Christ should seek to improve their service by what really is (as distinct from what merely seems to be) the most splendid of gifts, Paul wished to emphasise a way that excelled them all: the way of love!

1 Corinthians 13 is too well-known among us to bear repetition here. Suffice it is to say that the contrast Paul draws is between showy but enduring gifts of the Spirit and ineffaceable, imperishable, sacrificial love. They were days when a man might be gifted as a prophet, or a linguist, or in knowledge never learned as men do normally. Yet Paul says (vv. 8-10 RV):

"Love never faileth; but whether there be prophecies, they shall be done away, whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away."

What was "that which is perfect (Gr. *Teleios*)"? We may be sure it was not the Kingdom, for the gifts will then deluge the saints as a flood — not be done away! In 1 Cor. 14:20, the same word is translated "men" (mg - "of full age.") Bear in mind that the Holy Spirit was given to lead Christ's brethren "into all truth." In the same way, the perfection of 1 Cor. 13:10 contrasted with fragmented knowledge or "knowledge from parts" of the context, could only mean the completed Scriptures. When the Ecclesia was dependent for instruction upon Spirit-gifted men, the Scriptures were incomplete, and Ecclesial life struggled as in infancy. When, however, the Spirit's work was done, and the Scriptures were available in full, the gifts were abolished. When Paul said faith, hope, love remained, it was a tacit proclamation that the gifts the Corinthians were so wrongfully

using would not remain. So it transpired. In due time, they passed away!

There is perhaps one other thought to be stressed from Corinthians before we leave it. To counter those who excused their disorder on the ground of being dominated by the Spirit's influence, Paul said "the spirits of the prophets are subject to the prophets" (1 Cor. 14:32). The Ecclesia has always had to contend with the dangerous belief that feelings of spiritual exultation absolved men from the necessity to consult their own reason. In this verse, Paul makes it clear that possession of the Spirit gifts was never intended to obliterate self-consciousness or overpower reason. The Spirit might have guided men, but it never destroyed their will, or overpowered them.

The Doctrinal Importance Of The Subject

Summarising the case thus far, it must be stated that there is no case for the doctrine of the present possession of the Holy Spirit in any form: the general doctrine in both Old and New Testaments forbids it, as does a consideration of all the relevant Scriptures, commencing with John 14:16-26 and Acts 2:38-39. There is no single scripture that does not harmonise with this view, and the suggestions of a currency in spirit-gifts, or of the indwelling spirit as a sanctifying power in the life of the believer, or a healing ministry in terms of James 5:14-15, are clearly wrong. In each case, they misinterpret scripture.

From earliest times, Christadel-

phians have rejected the doctrine of present possession of spirit gifts. Brother Roberts in the *Ecclesial Guide* (Nos. 3, 4, 14), in *Christdom Astray* (Lecture 6); Brother Thomas in *Faith In The Last Days* (pp. 214 - 229) and other writings, and more recently, Brother John Carter in his *Ephesians, Romans*, and in numerous other magazine articles, particularly the April-August 1959 *Christadelphian*.

Whilst the Body has not seen fit to include the doctrine of present possession of the Holy Spirit or Spirit gifts in its Statement of Faith under "Doctrines to be rejected," any more than it has included the doctrine of Theistic Evolution in the same place, it has nevertheless made it clear from time to time that it is not prepared to stand idly by whilst this doctrine is promulgated or tolerated.

Maybe the doctrine is not literally spelled out in the Statement of Faith as one to be rejected, but it is nonetheless an offence against the clause known as "The Foundation," which was added in 1886:

"That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purpose at the present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation."

When a person believes he has the Holy Spirit or Holy Spirit gifts, he has not only failed to rightly

divide the Word; he has compromised the foundation of the Statement of Faith in that he alleges he has access to another source of revelation or instruction or inspiration or power apart from the Word. He has removed from the area of objective analysis of the Word to a subjective analysis of doctrine; and he becomes the man who "knows he is right" because he has had an experience. Once objective analysis becomes secondary, study itself is discounted, and the very existence of the truth is threatened.

With the disappearance of the Student, the ecclesia would follow the Church in vesting authority in alleged spirit-gifted men, and the next step, a link with church error, recognition of all other groups who say the same thing: Pentecostals, Catholics, Anglicans, etc. Associated with this development, we would find the present possession of the Holy Spirit become a "saving truth" and other fundamental truths (which other churches do not share) would be

classified as non-saving truths, academic but unessential. When the Christadelphian Body becomes distinguished from other groups by unessential, non-saving truth, but sharing with them so-called "saving truth," the distinguishing marks of the Body of Christ will have disappeared.

Let us therefore act resolutely to uphold the truth.

— E.M.S.

(The above article presents a variation of the explanation of Acts 2:38-39 set forth in our exposition outlined in "Herald Of The Coming Age", and we present it for the consideration of readers. Both lines of investigation agree that the manifestation of the Holy Spirit gifts was to cease, as Paul so clearly teaches. Emphasis is given to the Statement of Faith above, because some Ecclesias have claimed that because repudiation of the doctrine is not formally expressed therein it is legitimate to tolerate it in fellowship. Brother Sponberg's point is that it is actually covered by the Statement of Faith, though he would not limit error to those doctrines only that are found therein as appears to be the practise of some — Editor).

THE HEART OF MAN

An evil heart is the natural inheritance and life-long companion of everyone. "The heart of man," says Jeremiah, "is desperately wicked and deceitful above all things" (Jer. 17:9). How few have the courage to face this Bible truth! Most people rob the passage of its value by the introduction of unnecessary and unwarrantable qualifications. The heart of man is radically bad — incomparably subtle. It needs no spurring to keep it up to its ungodly work. It easily finds excuses for wrong doing, and is not slow to quote and misapply Scripture in support of the same. Let the wise note their enemy and take heed. By the power of the Word the evil heart of man can be held in check and controlled. Paul did this, though he occasionally failed (Rom. 7:19-20). The apostle's faithful attitude is eloquently set forth in his letter to the Corinthians: "I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (RV). The man who permits his evil heart to govern him (and it will govern him apart from an agonising tussle), instead of him governing his heart, will most assuredly reap the fruit of his doing.

— (ATJ).

One Hundred Years Ago And Now

BRITAIN HUGS THE BEAST

(But It Will Not Be A Permanent Embrace)

"Ten kingdoms appeared upon the Western Roman territory answering to the ten toes of the Image. They were not all strong kingdoms, part of them were absorbed into a new dominion which arose after them beyond the limits of the Roman territory. These strong and broken kingdoms have existed upward of thirteen centuries. They are still in being, but not as originally established. This the prophecy does not require. All that is necessary is that there should be ten kingdoms at the time the Image is smitten by the stone. And these kingdoms, I am satisfied, should be on 'the earth' and not upon 'the sea' — that is to say, they should be found upon the Roman Continent and not upon the islands. The enumeration of them belongs to the time of the end, rather than to the period of their formation . . . Existing theories require Britain to be counted in, but I have nothing to do with them. I propose to show a more consistent interpretation that shall harmonise with other important and interesting parts of the prophetic word . . . The God in heaven Who revealeth secrets makes known what shall be in the latter days (Dan. 2:28-29). That is, there will be in the latter days a dominion ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece and Rome, and represented by the Image as a whole; and which will be broken by a Power from heaven which will utterly destroy it . . . In order, then, to prepare for the catastrophe, the Image which is now in antagonistic parts, must be confederated. In other words, a dominion must arise before the setting up of the kingdom of God which shall rule over the ten toe-kingdoms, and the Turkish and Persian territories, till its meets the British power in the East. When I come to unfold these things, the reader will see why Britain is not included in the ten toes (Europe). She is reserved of God to antagonise Russia . . . the ten toes belong to the Image as a united dominion, hence Britain cannot be included among them."

— Elpis Israel, pp.326-328.

At the moment of writing, Britain is in the Common Market as the result of a majority vote in Parliament; but this decision has not eased the minds of many thinking people. Throughout the greater part of 1971, Britain has been dithering on the brink, with large sections of the public apprehensive of the consequences if Britain plunges into the European sea. This is because the conditions of entrance are not entirely satisfactory. In spite of this, however, Britain has said "Yes" to

the overtures of Germany and France particularly, and to all intents and purposes, has hugged the Beast in a long embrace.

At the moment of writing, it would also seem that the prophecy of Brother Thomas above has been shown to be wrong, but this would be too hasty a conclusion. Britain has not yet signed the Treaty of Rome, and there are many hurdles to overcome: the Labour Party is strongly against joining the Common Market under the terms of agreement

accepted by the Government, and is determined to block each clause; public opinion, also, is against the conditions of entry.

So although Britain has now espoused Europe, the wedding may never take place. Either Britain will remain in for just a short time, or she may never go in at all. Bible prophecy clearly shows her in opposition to the Gogian confederacy (which includes France and Germany), and submitting to Israel's

King when the Beast makes war upon the Lamb (Rev. 17:12-14). This writer's view is that something will ultimately prevent Britain from remaining in Europe. It is remarkable, to say the least, that when Mr. Heath led the first series of discussions during the last decade, all Britain was behind him, and it was General de Gaulle who brought down the axe just as the agreement was due to be signed. Now the tide has turned, with all the six Common Market

Facts Concerning The Common Market

The Common Market is made up of six countries as follows: France, Germany, Italy, Luxembourg, Belgium, Denmark.

It is significant that in Bible numerics, six is the number of flesh.

The terms under which it functions were agreed upon by the Treaty of Rome, signed in 1957. This date is forty years from the deliverance of Jerusalem by Allenby and proclamation of the Balfour Declaration, and 1335 years from 622, the foundation of the Moslem era. Forty is the number of probation, and the period of 1335 is referred to in Daniel 11:12. We are blessed in witnessing current developments (Matt. 13:16-17).

countries welcoming Britain with open arms. Yet, while Mr. Heath's government has said "Yes," Britain is having second thoughts, being extremely unhappy about the prospect of losing her sovereignty and independence. Public opinion shows that a majority is against joining Europe. What are the pros and cons of the issue?

Defence

Powerful efforts are being made by dedicated men with plenty of Government funds for propaganda at their disposal, to push the nation in, whether the people want it or not. Many of these prominent zealots for the Common Market insist on joining for defence

reasons. They are obsessed by the necessity for size in a world too much dominated by the United States, Russia, and, perhaps in the future, China. The Treaty of Rome has nothing to do with defence, being purely economic and social at the moment, but those who know the character of the Papacy and its dark history, will also know that the Church's advancement is never a secondary issue, even at the cost of war and bloodshed (see Rev. 17:14; 19:19).

Some writers assert that Britain has always been a part of Europe geographically, and it is certainly true to say, as does the Government White Paper, that "our

security has been bound up with that of our European neighbours for over a thousand years." At the same time, it would have been more honest to have added "and our insecurity, too."

For over a thousand years, Britain has evolved her own constitutional laws, habits and customs to suit her own people which have served her well in peace and war. And that same people built up a great Empire and Commonwealth which her politicians feebly threw away in exchange for what may well prove to be only the status of a province in a foreign confederacy. There has not been on the part of this Government, nor of preceding ones, any attempt to ascertain and weigh up all the facts soberly and dispassionately, free from party politics. The whole issue has been too often treated almost as a crusade, with its preachings distorted by half-truths and statistic-juggling after the manner of the world's politicians.

That which is really at stake is the whole principle of the sovereignty of a hitherto independent Britain, and of her ability to make her own trading arrangements with the rest of the world, instead of being ordered what to do by the Institutions of the Common Market, in which she will have but one voice.

Growth

Much play has been made of the "faster growth" of the six European countries, but there is no mention of the fact that their growth was faster before they formed the E.E.C., or that coun-

tries, outside, including some E.F.T.A. ones, have grown faster. And in gloating piteously on Britain's lagging behind, pro-marketeters have conveniently forgotten that for six years England's expansion was restrained in a "strait-waistcoat" by the Labour Government for balance of payment reasons.

The Commonwealth

In an attempt to boost the importance of the 20% of British trade which goes into Europe, many unworthy efforts have been made to deprecate the importance of our huge Commonwealth trade, which, since the war, has grown in size but has dropped in percentage. This relative fall was bound to happen because the trade of Commonwealth countries has been greatly expanding, and they, of course, have had to seek fresh markets, and buy from those markets in return. It would, in any case, have been foolish of them not to do so when successive British Governments have been loudly proclaiming their willingness to scrap the Commonwealth preferences in their eagerness to join the Common Market. Scripture shows Commonwealth countries as "the young lions" solidly supporting Britain in the Armageddon crisis (Ezekiel 38).

Instead of throwing away these preferences and now betraying old friends, Britain ought to be strengthening and perfecting these solid Commonwealth bonds. And it should never be forgotten that while Europe, over-full with people, is rapidly using up her thin reserves of raw materials, the

great increase of population is bound to come, and vast resources of raw materials are to be found in the Commonwealth and other countries overseas. In the long run, Britain's best stake is still with the Commonwealth.

Food Prices

In considering some of the matters covered by the British White Paper, the question of agriculture is full of grisly interest. If Britain enters Europe, she will have to conform over a period of time to its agricultural policy which was only adopted at the last moment in 1956/7 because the French refused to co-operate unless their farmers were lavishly provided for. That policy was adopted, though is it now almost universally condemned among the Six, except by the farmers themselves; and even they, from time to time, throw turnips at officials!

Continental food prices are much higher than in Britain, and the British housewife will be the chief sufferer if Britain remains in Europe. Dr. Dahrenfeld, a member of the Commission of the E.E.C., has boldly stated that if the whole farming farrango of the Six were scrapped, people would not shed a tear to see it go. And this is the unstable policy which Britain is expected to be governed by, and in due course adopt, thus subsidising other countries for their losses.

There is no reason, except a blind urge to get in at all costs, why the British taxpayer should pay one penny to subsidise French farming, any more than we should expect the French to bail out our

bankrupt shipbuilding concerns. A few weeks ago, M. Pompidou, in a speech to French farmers, promised "a splendid and lucrative market" for their products in Britain. He could have added: "and, mes enfants, you will be subsidised in those markets by the British people themselves."

New Zealand

Before the recent negotiations began, much altruistic play was made of the necessity for standing by New Zealand, which depends so much on exports of dairy produce and lamb. Since then, we have been informed of the splendid results of the negotiations, and of how satisfied the New Zealand Government is. One can only conclude that it must have been easily pleased, or perhaps expected very little! Nevertheless, their Parliamentary Opposition was understandably perturbed, for not only will the guaranteed quantity of imports of cheese and butter into the United Kingdom gradually be reduced over the next five years, but it seems that there will be no assured guarantee for either product after 1977, although the Community "will review the butter situation." As to lamb, New Zealand will have to adjust itself to a 20% tariff, but the British White Paper airily suggests that an "acceptable volume of the trade will flow over such a tariff."

But once again, M. Pompidou let the cat out of the bag by advising French farmers that New Zealand imports would disappear "almost to vanishing point."

As for Australia, Canada and

other British friends, they just lose their preferences, and we ours, in the European Markets, but the White Paper duly dismisses the loss as of little account.

Fish Industry

In the case of the fish industry, nothing as yet has been decided, although frantic negotiations have been going on without a settlement. It is not surprising that British fishermen are alarmed because there appears to be no safeguards for their trade. The mariners of England are understandably alarmed at the prospect of exposing the Island's coastal waters and inshore fish to the grasping nets of six additional countries. The British fish industry is at stake.

Sovereignty

The greatest surrender of all is that the sovereignty as it is covered by the Treaty of Rome. Within that range, the Queen in Parliament, will no longer be legislatively supreme as at present, and Britain will become subordinate to the orders of the Institutions of the Common Market. The obvious alternative, of course, is that Britain should substitute for this dangerous policy of trying to join under the Treaty of Rome, another Treaty with the Six countries of Europe, in order to provide for Free Trade in industrial goods. By this, Britain would maintain her relations with the Commonwealth, and avoid the strain of contributing to the budget of the E.E.C. and the absurdity of subsidising Continental farmers in particular.

Above all, Britain should aim to preserve the ancient Constitutional sovereignty of the British Monarch in Parliament. But however much the leaders of Europe themselves would be prepared to consider this alternative, they are not really free men, for there is always the sword of Damocles hanging over their heads, even the Vatican with its priesthood and confessional, and Rome will hardly relax its iron grip, though "it may look like a lamb" (Rev. 13:11).

If Britain does not sign the Treaty of Rome, even the Treaty of Accession, she will be isolated and in a perilous position should another Hitler or Napoleon arise on the Continent. Having no voice in the political or military plans of Europe, she can always be taken by surprise and invaded overnight. Britain's politicians are noted for their sagacity, for they have led England into two world wars to ensure the independence of little nations like Belgium and Poland in order to avoid a United Germanic Dominion. But any political and military giant power, lying merely twenty-four miles away, across the English Channel, would be a grave menace to her security.

Britain's Peril

This writer believes that Brother Thomas' prognostications at the head of this article are on the eve of fulfilment, and that the Image of Daniel will soon be confederated together with Russia and Rome fulfilling the type of Assyria and Babylon in their latter-day application. The British Labour

Party is dedicated to reverse the recent decision to enter Europe on the existing conditions, and if it succeeds, England will become an island fortress, creating many headaches for her leaders.

Civil defence would very likely soon be re-instated in England, and Britain be put on a war footing which would mean a time of crisis for our young brethren and sisters particularly, who would be called upon to bow down to the State Image (Dan. 3).

Christ said: "Behold, I come as a thief blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." A thief not only comes unexpectedly, but he gets

into the house secretly. Thus Brother Thomas wrote: "The blessing is not simply to him that watcheth, but to him that watcheth and keepeth his garments." Simply to believe that the Lord is near and to be able to discern the signs of the times will not entitle a man to the blessing. He must "buy gold tried in the fire and white raiment that he might be clothed, that the shame of his nakedness do not appear; and anoint his eyes with eyesalve that he may see." Such a saint will "then be a lamp well oiled and trimmed and fit to shine forth as a glorious light at the marriage of the Lamb."

— W. G. Holton (Eng.).

CULLED FROM CORRESPONDENCE

Comments on Magazine :

"I find *Logos* very firm on doctrinal subjects, which is so essential today with many theories on this and that being published. I particularly enjoyed reading *Thoughts On The Proverbs* with such a wealth of wisdom in their meanings."

— (Sis. M.T., England)

Appreciation :

"There are not many magazines like *Logos* in the Brotherhood today. Do not be disheartened by the criticism of those who 'do the best for their children' by sending them to the dens of iniquity called universities! It is usually the poor and humble who will accept the simplicity of the Word in all its power and glory. This has been

the case in the past, and will continue like that until Jesus Christ comes, to establish that which is promised. What wonders will be seen in that day!"

— Bro. E.H., England).

Story Of Ruth :

"A long while ago I possessed a copy of a book about Ruth which I loved very much, but somewhere along the way I have either given it away or lent it out, so that I do not have it in my possession today. Therefore I shall be very obliged if you will send me two copies."

— (Mrs. M. B., England).

Unfortunately, this book is out-of-print, although we hope to re-issue it in an enlarged edition shortly.—Ed.

Story of The Bible

"As the Story is nearing completion, would you please consider commencing again at the beginning. They are such a help to us personally as well as to our children who are now getting to the age when we can appreciate them. There are many like ourselves who have been converted in recent years, and do not have any of the Old Testament Stories on our shelves for reference. We thank you for the encouragement and exhortation we receive through the pages of both the Story Of The Bible and *Logos*."

— A.B. (SA).

FREEDOM and BONDAGE

These two words, or terms closely related to them, occur very frequently in the Scriptures, and it is both interesting and profitable to consider some of the ideas associated with them. In doing so we must not forget that the interpretation of any figurative language contained in the Scriptures must be such as does not stand in contradiction with the plain teaching of the word. It is very easy to make void some aspects of the truth by neglecting this.

It must be recognised at the outset that no man enjoys absolute freedom. He can do as he will only within the limits of the powers given him and the means placed at his disposal by God, and not always even that. It is necessary for him also to take account of the desires and doings of others, and he must, to some extent, at any rate, conform his desires to theirs. In no case can he make his will prevail against the will of God. The hand of God may not be discerned, but the Most High does rule in the kingdoms of men and moulds the course of events in accordance with His own will. The king of Babylon did not mean to do the will of God, but unwittingly he did it. Whatever freedom a man naturally has is very strictly limited by his ignorance of the workings of the world around him, by his weakness, and by his mortality. Apart from any opportunity given

him by God to seek for immortality he cannot save his soul from death. He may carefully draw up his plans and pursue his aims with unflagging zeal, but it is God Who ultimately decides the issue. Some men take this position very much to heart and some have talked even of defying God, but true wisdom requires that we shall recognise and accept the position. What can avail against Him Who upholds all creation and in Whose hand is the breath of all mankind!

When we read in the New Testament of the freedom of the saints, and the liberty they enjoy, it does not mean that they have any greater freedom in the things of this world than others. Indeed, in a way, they have less, for the commands imposed upon them require that they should deny themselves many of the things in which others freely indulge. It seems at first sight curious to read of freedom and liberty for the saints, whilst at the same time they are called the bond slaves of Christ. The Lord Jesus says: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The Apostle Paul wrote: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness" (Rom. 6:16). Our freedom lies in the possibility of

choosing our service, and in liberation from many of the things which hold men in bondage; for example, the fear of death referred to in the second chapter of Hebrews, and the carking care which comes of not knowing what a day may bring forth, which is lifted from our hearts by the knowledge that we have become the children of God Who will never leave nor forsake us.

We shall find it of interest to consider the case of Adam in this connection. In the garden of Eden he was free to choose between obedience to God and life on the one hand, or disobedience and death on the other. In other respects his freedom was limited in a similar way to that of his descendants. He was free to choose his course of conduct, but having chosen he must take the consequence of his choice. As we know, he exercised his power of choice and came under bondage to sin and death with no power to break these chains. Furthermore, as the Apostle Paul plainly teaches, all his descendants are naturally in the same position, without hope and without God in the world. No man can redeem himself or his fellow-man from death and sin. This position was arranged by God so that whatever better might be the lot of man should be given him by the grace of God. This absolute dependence of man upon the favour of God is exhibited very clearly in the sacrificial death of the Lord Jesus, whilst the love which he has shown to mankind is also there strikingly manifested.

The offer of this deliverance to some among mankind at any rate began at the very time that sin and death had entered into the world. The eleventh chapter of Hebrews shows how faith in the promises of God had given men an opportunity of choosing between eternal life and everlasting death. This power of choice is exemplified in the account of what happened to Cain and Abel. It is knowledge of the gospel of salvation, and the hearing of the call to obedience which it brings with it, that renders men free to choose their service, the service of sin unto death or obedience unto righteousness. Those who have never heard the call of the gospel have never had the opportunity of making a choice. Death, from which there will be no resurrection, will be their portion. As David tells us in Psalm 49: "Man that is in honour and understandeth not is like the beasts that perish." Just as Adam in the garden of Eden had the choice between obedience and life and disobedience and death, so it is with the man who knows the gospel and understands the claims it makes upon him. How thankful we ought to be that God has given us an opportunity of escaping the corruption that is in the world through lust, how eagerly we should embrace the hope set before us, and how careful we should be to fulfill as completely as possible the conditions which must be complied with to obtain life eternal!

What, we must next ask, of the man who knows and comprehends

the message of the Scriptures, who has had set before him the way of life, and deliberately chooses the other way? When men have gone in their own sinful ways in ignorance then God winked at their ignorance, says Paul (Acts 17:30). Thus he implies that when the gospel is preached to men so that they do know what God demands of them He will no longer pass by their evil deeds, but will surely punish them. The Lord Jesus teaches us that knowing the demands of God does make

a difference as regards responsibility and shows that this responsibility is related to the judgment seat, when he says: "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).

We have chosen the path of life. Do not let us falter before we reach the end of our journey along the narrow way or we shall not attain it.

— C.G.

Robert Roberts on "The Effects of Adam's Fall"

In the disputations on this subject there has been reference to an article by Brother Roberts in 1869. This article contains some ambiguous expressions, and on more than one occasion "those of a contrary mind" have quoted it. However, he clarified his meaning in *The Christadelphian*, 1877, page 471. A man has a right to explain what he meant and to admit the obscurity in his terms; but if we want to quote him, we must quote what he says he meant.

The original article appeared in *The Ambassador*, March, 1869, and read:

"If Jesus came in the flesh, he was under condemnation, for the nature he inherited was a condemned one. The sentence of death ran in the blood which he inherited from Adam through Mary. He was, therefore, in the days of his flesh, as much under its power as those he came to save."

Later, in *The Christadelphian*, 1869, he explained his statement thus:

"Adam, before transgression, though a living soul (or natural body) was not necessarily destined to die, as obedience would have ended in life immortal. After transgression, his relation to destiny was changed. Death (by sentence) was constituted the inevitable upshot of his career. He was, therefore, in a new condition as regarded the future, though not in a new condition as regarded the actual state of his nature. In actual nature, he was a corruptible groundling before sentence, and a corruptible groundling after sentence; but there was this difference: before sentence, ultimate immortality was possible; after sentence, death was a certainty. This change in the destiny lying before him, was the result of sin. That is, his disobedience evoked from God a decree of ultimate dissolution. This was the sentence of death, which, though effecting no change as regarded his constitution at the moment it was pronounced, determined a great physical

fact concerning his future experience, viz: that immortality, by change to spirit nature, was impossible, and decay and disease inevitable. **The sentence of death, therefore, appertained to his PHYSICAL nature, and was necessarily transmitted in his blood to every being resulting from the propagation of his own species."**

Later again, his words were again used out of context, and he found it necessary to give a further explanation in *The Christadelphian*, 1877, page 471:

"The article in *The Christadelphian* for March, 1869, continues to represent our convictions on the subject of which it treats, viz., the relation of Jesus to the condemnation which we all inherit from Adam. On some details, however, of that general subject, we should, if we were writing it again, express ourselves more explicitly, in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated. In asserting, for instance, that there was

no change in the nature of Adam in the crisis of his condemnation, we should add, that though his nature continued of the order expressed in the phrase 'living soul,' a change occurred in the condition of that nature through the implantation of death, as recognised in the article in question on page 83, col. 2, line 15, in the statement that death ran in the blood of Mary. And on the subject of sin in the flesh, whilst retaining the declarations on page 85, as regards the operation of our moral powers, we should add that the effect of the curse was as defiling to Adam's nature as it was to the ground which thenceforth brought forth briars and thorns: and that therefore, after transgression, there was a bias in the wrong direction, which he had not to contend with before transgression. Our mind has not changed on the general subject, but some of its details have been more clearly forced on our recognition by the movements and arguments of heresy."

Let all who quote Brother Roberts, afford him the justice of his own explanation.

— G.E.M.

We Appreciate Frank Discussion

"Thank you for your answer to my letter. I appreciate it for I understand that you are heavily committed, and replying to letters is a further tax on your time. However, our Ecclesia is small, and the exchange of ideas between brethren is helpful. As you probably guessed, I do not 'go along' with everything that you say. But the material that you present in the Tapes and Bible Marking books does much to stimulate our thoughts. Where do we differ, I do not attempt to force my opinion. But how dull study would be if everything were straightforward. As a teacher of mathematics I find that mechanical repetitions can be very boring. How different is the study of the Word! The more one studies it, the more absorbing it becomes."

— Extract from Letter (J.S. - N.Z.).

(It is good to have frank discussion and exchange of ideas, so long as the Bible remains the court of appeal. To its authority we must bow and submit, then, as you have indicated, the investigation of God's Word becomes an exciting adventure in research. Psalm 19 claims that the Word of Yahweh is as great a miracle as the stars of heaven, and to this all will agree who have taken the trouble, and enjoyed the experience, of closely studying it. — HPM).

Greece : Ancient Centre of Culture

Diary of a Journey around the World with Bible in hand.

(Continued from p.149)

Ancient Greece

Few countries can boast a history to match that of Greece. In many ways it can justly claim to be the cradle of modern civilisation: though it is obvious that humanity has not learned much from its history.

The origin of Athens is shrouded in the mists of antiquity and mythology. However, subsequent records reveal that the ancient Mycenians were once allies of Egypt, and provided military support for the native Pharaohs against the Hyksos who dominated in Egypt from approximately 1750 to 1580 B.C. Over a thousand years later, in B.C. 332, the Greeks invaded Egypt under Alexander, and commenced the Grecian domination of that humbled kingdom.

Many ancient buildings in Greece testify to the glory of this remote past. The fortress-palace of King Agamemnon is an outstanding example. The ruins of this remarkable structure dominate a high hill overlooking a large and fertile valley. On either side of this hill there are much higher, and extremely rugged, mountains on which lookouts were once stationed to warn of the approach of an enemy. A cobbled road led up to a massive gate, called the Lion's Gate because of a great lion carved into the stone-work at the head of the gate. Within the walls of the city were underground chambers, store-houses and reservoirs fed by a stone aqueduct. Excavations at the site, conducted in 1876, revealed a number of royal tombs and vast quantities of Mycenaean art, today on view in a special chamber of the National Archaeological Museum in Athens.

At Corinth

On our way to Corinth, we passed Epidaurus, noted for its ruins of a great theatre and hospital. We saw ancient versions of medical instruments in use today: scalpels, probes, tweezers, forceps, even great bronze safety pins.

Medicine and surgery are considered as modern sciences (and certainly amazing strides have been made in regard to both), but it is nonetheless astonishing to see ancient versions of these modern instruments.

We passed through the village of Nauplia, and in the distance could see the island fort where the Persian Fleet was destroyed at the time when the "goat" and "ram" nations of Daniel's prophecy were struggling for the supremacy.

Corinth was packed with interest for us. It was with rising excitement that we picked our way through the ruins of the ancient city. In the day of its glory, it must have been a wonderful city. Evidences of the market place, of fountains, temples, courts of justice and so on, remain to this day. At the far end of the market place is the very spot where the great Apostle must have stood before Gallio. One can imagine the scene: the market-place thronged with people; the pagan temple of Apollo overshadowing the site; the Jews noisily shouting their accusations against Paul; the Apostle about to speak to his defence; the bored Gallio refusing to hearken to either and dismissing the Jews' accusations as of little moment; the Greeks thrashing some of the Jews before the disinterested governor. It was inspirational to stand on the very spot where

it had all taken place (Acts 18:12-17).

It was saddening to think that where once a flourishing ecclesia existed in the city, nothing remains of the Truth there today.

We left Corinth for Athens, passing over the famous canal which connects the Aegean with the Mediterranean. Once the Greeks had to pull boats ashore, and transport them from one sea to another. Today they majestically pass through the canal, cut out of rock for most of its length, some two hundred feet below the level of the road.

In Athens

The change from the ruins of Corinth to modern Athens is vast. Athens is a huge city of some two million people; and a very busy one as far as traffic is concerned. Yet mingling with this modern, bustling city are many relics of past civilisations: Roman, Byzantine, Turkish and the present.

Rome conquered Greece militarily; but Greece conquered Rome culturally. The Romans so admired Grecian mythology that they incorporated much of it into their own religion, and Greek gods were given Latin names. Thus the action of Constantine in paganising Christianity was in accordance with the historical background of the times.

We visited the Acropolis of Athens. The word "Acropolis" signifies "City of the Hill," and was the site of the first city of Athens. It is an extremely steep hill, dominating the centre of the modern city. In ancient times it was encircled by a great wall some four metres thick, sections of which are still in evidence at the south-western corner of the Parthenon and east of the Temple of Nike.

Originally, the king's palace stood where the Erechtheion is now. The city gradually extended down the slopes towards the lowest parts of the hill, and ultimately the whole rock was converted into a sacred place with temples to a wide variety of gods. The present road to the Acropolis follows the old path to the "Sacred Rock," with Mars Hill (the Aeropagus) to the west of it. It is separated

from it by a small hollow. Mars Hill is an outcrop of rock which was dedicated to Ares (Mars) the God of war. In Paul's day it was the supreme court of Athens, and the only access to it is by the worn, slippery steps that Paul must have used. The paved narrow road reaches the foot of the ancient Mycenaean fortifications where the temple of Nike was later built. After passing this, one commences the climb up the slope towards the Propylaea or "monumental entrance gate" as the word means. To the right of this impressive entrance stands the temple of Athena Nike. This is also known as the temple of the "Wingless Victory" because the Athenians are said to have cut off the wings of the goddess so that victory would remain in their city for ever. In her right hand the goddess held a pomegranate, and in her left a helmet. On the frieze of the entablature were carved reliefs representing an assembly of the gods who assisted Greece when she defeated the Persians.

The largest, and by far the most imposing, building is the Parthenon, a huge temple devoted to Athena, goddess of Wisdom. This towers above the rock, and as the official propaganda puts it is "a witness to the marvellous spirit of an immortal race!" It was built between 447-438 B.C. Its marble facade was rich in splendid sculptural decoration. Its eastern gable illustrates the birth of Athena from out of the head of Zeus, in the presence of the other gods. The western one depicted the discord between Poseidon and Athena over the rule of the city. There were some 92 great rectangular slabs of marble placed over the architrave and each of these record scenes from mythology. The greatest of the festivals associated with the Parthenon was called the Panatheneia. It lasted for several days, and the people ascended the Acropolis in a grand procession and offered a new veil to the goddess. At its conclusion 100 oxen were offered in sacrifice.

The only adornment within this temple was the famous gold and ivory statue of the goddess Athena. This was 12 metres high, and was eventu-

ally taken from the temple during the Byzantine era to Byzantium (Constantinople) where it was ultimately destroyed in a fire. Later, the Parthenon was converted into a "Christian" Church, and in 1687 was badly damaged during the war between the Turks and the Venetians. The Turks stored their gunpowder in it, and when this was hit by cannon fire, the whole building erupted.

Other temples adjacent to the Parthenon commemorate the mythology of the ancient Athenians, and witness to the spiritual darkness of that city which the lonely Paul visited, and in which he courageously lifted up his voice to testify against the prevailing paganism and superstition of the Athenians.

Paul's speech to the Athenians was a masterpiece in the circumstances. His spirit had been "stirred in him" as he walked through a city given so completely to idolatry. His attitude and preaching aroused the interest of the Epicureans and Stoicks in particular, and they conducted him to Mars Hill where he could proclaim his doctrine to the worldly intelligentsia of the day. On his way, Paul noticed the altar inscribed, "To the unknown God," and this provided him with a theme. The joint philosophies of the Epicureans and Stoicks accounted for almost all the beliefs then current in one form or another. The Epicureans were materialistic in outlook, and in essence denied the creative and sustaining power of God. The Stoicks, on the other hand, held that God had acted upon matter in some way so as to bring it to life, but then became disinterested in it and detached from it. Both philosophies provided for the satisfaction of the natural man.

Paul's address challenged both these philosophies and the way of life about him. He set forth one God in place of the multiplicity of deities. He ridiculed the idea that God could be locked up in a statue or a temple made with hands. He is everywhere present by His power; in Him we live and move and have our being. The only hope for perishing man is in a resurrection, and already God had raised His son from the dead.

This teaching was too much for the sophisticated Athenians, and contemptuously they ridiculed the teaching of the Apostle. Yet some had the sense to recognise Truth, and so submitted to Christ.

Doubtless the experience of the Apostle coloured the terms of his words to the brethren of Corinth — which city he visited after leaving Athens:

"The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:22-24).

In worshipping Athena, whom the Greeks considered as the goddess of wisdom, they rejected the Wisdom of God, of which Christ is the personification. What a privilege is ours that we have been able to recognise the true wisdom for what it is. As we wander among these dead relics of the past, we do so with a knowledge of the living Wisdom of God in our thoughts (see Luke 11:49). Christ has triumphed over Athens and Greece, and will triumph over the whole world at the last.

— G. O'Neill (NSW).

Control That Temper !

People of violent temper sometimes console themselves with the thought that it is soon over, and then they are all right. That may be as regards how they feel themselves. But what about others? Wounds are made that do not easily heal, and love is checked that does not easily revive. Stand over "temper" as your worst enemy. When you feel it stirring, run away, or at least be silent. Solomon well says: "He that hath no rule over his own spirit is like a city blown down and without walls."

— (R.R.)

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.149)

CHAPTER FOUR

HUMAN VANITY INCREASED BY OPPRESSION — vv. 1-16

Koheleth, still pursuing his quest, discovers vanity in human relations. He is appalled by man's ruthless oppression of man, and regards the dead who escape these things, as better off than the living who endure them. He applauds co-operation, and shows the superiority of wisdom over folly. The chapter ends with the description of the fleeting nature of public favour.

Vv. 1-3: Man's Inhumanity To Man Condemned

VERSE 1.

"**Considered all the oppressions**" — The Hebrew *ha-ashukim* means "the oppressed." Koheleth turns to consider the question of human suffering; the lack of pity and compassion manifested one for another. He is greatly distressed as he contemplates the tragic results of extortion and tyranny, the sorrows and tears of the suffering, the pitiful cries for justice of the helpless and downtrodden poor who are denied their right by the covetous, powerful rich.

"**No comforter**" — These words are twice repeated, and therefore exemplify the utter helpless state of the downtrodden oppressed. Though they cry loud and long for justice, there is none who will consider their sad plight (Neh. 5:1-5; Prov. 14:31; Amos 3:9-10; Job 35:9-12). The Lord Jesus will rectify all this injustice and abuse of power by the godless rich, at his return (Ps. 72).

VERSE 2

"**Praise the dead**" — Koheleth narrowly considered the suffering, oppression and bitter injustice perpetrated by the tyrannical rich on the poor and helpless, and came to the conclusion that the dead, who escape these things, are better off than the living, who must endure them.

VERSE 3

"**Which hath not yet been**" — Considering the tragic situation of the oppressed, Koheleth declares that they are better dead (v.2). Now he suggests that those who have never been born are more blessed, or happier, than the oppressed, for they have never experienced the awful tyranny of oppression (Job 3:13-22; Ecc. 6:3-5).

Vv. 4-6: Envy and Rivalry Condemned

Having considered the inhumanity and tyranny of man, Koheleth now turns to examine the evil of competition, jealousy and rivalry.

VERSE 4

"**A man is envied**" — He declares that he took note of the travail and toil of every right or competent work. A man may labour to execute a skilful and beautiful work, but is robbed of any joy or satisfaction he may derive from it by the envy or jealousy of his neighbour, who immediately sets out "to go one better." The good work of the first man should have brought forth nothing but commendation and praise; instead it evoked only the spirit of jealous rivalry, which, Koheleth saw, was the motive behind many good works. The desire to be competent and to do well is therefore dampened by the envy and ambitious rivalry of others (cp. Gen. 3:11; Prov. 14:30; Matt. 27:18; 1 Cor. 13:4).

VERSE 5

"The fool foldeth his hands together" — "Fool" is *kesil* in Hebrew and means "stupid fellow, dullard, sluggard." The sluggard folds his hands, or starves to death for very idleness. The verse is explained in Prov. 6:9-11. The prevailing thought is the harvest (vv. 6-8). Early rising is essential when labouring on a farm, yet the man of the proverb lays comfortably in bed. He has folded his hands composing himself for sleep. As there was no sowing so there could be no reaping, and so, to live, he "eateth his own flesh," i.e. lives on his substance, and when that is gone, poverty, symbolised by a ferocious brigand, takes hold of and destroys

him. See the enlargement of this thought in Prov. 24:27-34; Amos 4:6; 2 Thess. 3:12-13.

VERSE 6

"A handful with quietness" — "Handful" literally means "palm of the hand, the slight hollow of the upturned hand." A man is far happier, and knows more contentment and peace of mind, if he gains sufficient for his needs through quiet, steady toil, than if he accumulates much more as a result of fierce, competitive striving. Thus is emphasised the virtue of contentment (Prov. 15:16-17; Matt. 6:31-34; 1 Tim. 6:8; Heb. 13:5; Phil. 4:11).

—R. Krygger (Woodville, S.A.)

Bear With Each Other

We are all moving on a great march — a vaster assembly than ever moved through the wilderness of old — and when we stand revealed to Him, and He to us, and we to each other, we shall look back with unspeakable sorrow at the jars, and the discords, and the uncharities of this mortal life; and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to Almighty God.

— R.R.

The Power Of Prayer

Pray always. If a mortal friend who is faithful is a strong defence, what shall we say of God who has the thread of everything in His hand; Who can not forget; for Whom nothing can be hid; to Whom nothing is impossible? Pray and wait. Do not murmur. Do not weary. Remember we have no claim to His goodness and that if He were to leave us to perish, no wrong would be done. At the same time, be comforted that He is not indifferent to those who love, trust and obey Him, and that however long He may seem to tarry, He will come at last to your rescue.

**LABORERS IN THE VINEYARD**

To support the vital work of the Truth in so many avenues of service, the following readers have generously given of their substance — and we gratefully acknowledge their assistance and encouragement.

Donations During October, 1971

General Activities — Anon (Tas) \$2; H.D. (Tas) \$14.20; Sis. L.L. (SA) \$17.40; B.W. (Vic) 65c; Anon (NSW) \$20; C.S. (SA) 40c; I.F. (Qld) \$6.80; C.L. (SA) \$2.80; C.R. (Qld) \$2.40; W.C. (Tas) \$3.40; Anon \$15; Anon (Tas) \$4; M.E. (WA) \$2.15; C.V. (Qld) \$5; M.F. (SA) \$1.15; Anon (Tas) \$2; L.C. (Vic) \$8.40; H.C. (WA) \$3.40; J.H. (Qld) \$8.40; M.D. (Sth. Africa) R.3.

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PERSONALITIES or PRINCIPLES?

A Review Of Ecclesial Problems In Australia

We have received from *The Christadelphian* Office, a copy of the article entitled: *Fellowship: Its Spirit And Practice*, together with a printed circular letter over the signature of Brother A. Nicholls.

The article, and letter, we understand, has been circulated throughout the Ecclesial world.

We deeply regret that *The Christadelphian* has seen fit to draw Ecclesias throughout the world into the arena of problems affecting the Brotherhood in this country. It complicates and widens the scope of trouble that we have been at pains to simplify and localise, and which we had hoped, with patience and the blessing of "the God of all peace," to solve without involving Ecclesias abroad.

Some months back, an appeal was made to *The Christadelphian* by a number of Ecclesias in this country, representing well over 1,000 brethren and sisters, asking that the publication of any matter affecting fellowship in this country be held up, as it was believed that it could only complicate the situation. Both by cable and letter this appeal was made, but to date has been completely ignored. Not only have those Ecclesias and brethren been refused the courtesy of a reply, but now *The Christadelphian* has sent this letter throughout the Ecclesial world, presenting, we believe, a distorted view of conditions here.

The appeal to *The Christadelphian* referred to above had been made in view of an important gathering that had been convened in the Adelaide area. A number of brethren in this country, representing some 30 Ecclesias with a total membership of over 2,000, subsequently came together to objectively consider the problems affecting the Brotherhood in this country. An

excellent spirit prevailed at the meetings held; the problems were simplified; and it was felt that progress had been made.

It is the considered opinion of quite a number here that this progress will be hindered by this article and letter; for in them, Brother Nicholls has presumed to declare that the problems are more those relating to personalities rather than doctrines.

This is strange coming from a Brother who is removed some 13,000 miles from the scene of dispute, and who has never visited this country, and it is quite obvious that he has been influenced by others with a biased viewpoint.

The Problems Are Doctrinal

There has been quite a determined attempt on the part of some to dismiss the controversy in Australia on the grounds that it is a matter of personalities rather than of principles. This conclusion has been cast up like dust into the air to hide the true nature of problems in this country; and overseas visitors have readily seized on to this excuse in order to justify fellowship with all.

For example, an overseas visiting speaker, recently told a group of brethren in the Sydney area, that *Logos* is responsible for the trouble in this country. On what grounds did he allege this? On the grounds that some opposed to *Logos* declared it to him, and he was prepared to believe them, though he had not taken the accusation to us personally.

We can assure readers in every part of the Ecclesial world, that if the controversy in this country were merely a matter of personalities, the scope of the Truth in Australia in relation to population (larger than in any other country) is large enough to absorb

differing viewpoints on unessential matters. For years there have been those in Australia who have resisted the policy of *Logos* based upon the pioneer writings, and separation from the world, and have attempted to

counter this by attacks that we have persistently ignored. They have become more vocal and more determined since they have received encouragement from other sources, and with this there has emerged those who would

EDITORIAL NOTE

Never have we had a more difficult task to perform in the literary field than the writing of this article. Much of it seems so negative. We have no desire to recapitulate the failings of others, whether doctrinal or otherwise, and have only referred to these matters in the past when we have considered that circumstances demanded it. But we feel that with the issuance of the article by "The Christadelphian" Office, the obvious misunderstanding that it reveals of the state of things existing among the Australian ecclesias, and the fact that it has been circulated throughout the Ecclesial world, demand that we set forth a factual report of incidents leading to the present state of affairs.

Five years ago, the Truth in Australia was in a flourishing condition. Baptisms were frequent. In the Adelaide area alone, some fifty baptisms were being reported annually. The study classes were well attended; special efforts were enthusiastically supported; ecclesias were growing rapidly. But since then the seeds of dissension have been sown within the Body with the result that many feel discouraged, the Brotherhood has turned on itself instead of directing its efforts against the world; and converts have dwindled.

We are determined to face up to the issues before us. Ecclesias are advised to put their house in order; to clearly state where they stand in the matter of doctrine; to refuse to compromise the truth for error; and then commence a vigorous policy and program of rebuilding from within. By so doing, and with the blessing of the Father and the influence of the Word, we anticipate that the Truth will flourish in Australia, and that the Brotherhood will profit by the experiences through which it has gone through. We would appreciate hearing from brethren who are prepared to co-operate to that end, and we hope, later this year, to announce a vigorous rebuilding program for the benefit of all interested.

— EDITOR.

likewise challenge the basic doctrines believed among us.

We are prepared to remain largely silent when the attacks do not bear

upon fundamentals, but refuse to do so when they do. At present, the disputes are matters of doctrine. They are threefold:

1. The doctrine of the Atonement;
2. The doctrine of the present possession of the Holy Spirit;
3. The doctrine of fellowship.

The *Christadelphian* does not see it as a doctrinal issue. Brother Nicholls suggests that Ecclesias here should first establish "a proper basis for inter-ecclesial life"; and then "the doctrinal matters be considered at a common table."

We can only conclude that he has failed to read the literature sent him, and therefore does not appreciate how fundamental are the errors being propagated in some circles.

His assessment of the trouble is not only incorrect, but his suggested solution is extremely naive. The trouble has developed from the action taken by brethren who have been forced to withdraw from Ecclesias which persist in either teaching or condoning errors contrary to the basic elements of the Truth. There did originally exist "a proper basis for inter-ecclesial life," but it was disrupted by false doctrine.

Take our own relationship with some of the affected Ecclesias. In the past we have closely collaborated with the Shaftesbury Road (Sydney) and the Petrie Tce (Brisbane) Ecclesias, as well as with H. Twine, of Queensland. In regard to the Ecclesias, we have co-operated with both as guest speaker in prolonged special efforts. Moreover, in the past, we have extended the hand of co-operation to Brother Twine, assisting him in the work to which he put his hands both financially and otherwise, because we admired his spirit of self-sacrificing devotion to the cause. When he commenced a Magazine some years ago, we gave him wholehearted assistance, such as he did not receive from any other source. It is only since these Ecclesias have condoned error, and Brother Twine has openly advocated it, that we have seen the need to withdraw support, and to oppose what was being condoned and taught.

In other words, there did exist "a proper basis for inter-ecclesial life," but false doctrine has destroyed it. It will only be restored when the false doctrine is repudiated.

The evidence suggests that *The*

Christadelphian Committee has ignored the documentation of the controversy which has been supplied it, and instead has listened to those who have put it down to personalities. It declares:

"In connection with the doctrinal issues the Committee of The Christadelphian is willing to examine any problems which the Australian Brotherhood might care to submit. Such an examination would be carried out in an advisory capacity only with the intention of setting out what we understand the position of the Brotherhood to be concerning the matters which affect our common faith."

The doctrinal issues of the controversy were forwarded to the Office months ago; but nothing has been heard from it concerning them.

Problems In Australia

The problems are threefold:

(1) — There is the problem of liberalism. In the past, a minority has raised its voice against the policy of Bible study and of conservatism, both in regard to exposition and practice, which has been a prominent feature of Australian Ecclesial life. There was a demand for greater liberty of expression and action. If it had been that the "liberals" claimed this only for themselves, it would have been ignored; but they persisted in demanding that it become Ecclesial policy. The writings of our pioneers were deprecated as a basis for further study; new ideas including those tintured with the theory of evolution, or involving the repudiation of the traditional concept of Bible prophecy and the exposition of the Apocalypse and so forth were advanced, introducing a discordant voice into Ecclesial discussions. With this attempted break-down of standard expositions of the Word there was joined a break-down of the attitude of separation, particularly towards the world outside. The following expression from *The Believer* Editorial is typical:

"Logos have no time for other denominations, believing that they are 'lost.' Others would be unwilling to pass this judgment, realising that this is the prerogative of God."

We believe that such teaching can only weaken the power of truth, and therefore have opposed it and will continue to do so.

If other denominations are not "lost," why trouble them with our doctrines?

This, indeed, has been advocated by some who feel that we should discontinue agitating against the error of such denominations as the Seventh Day Adventists and Pentecostals, and devote ourselves to drawing by the power of so-called "good works."

Whilst recognising that we have a responsibility to "do good" to all as opportunity affords, we likewise are called upon to "contend earnestly for the faith," and maintain an attitude of separation from the world.

We believe that a statement like the above demonstrates a doctrinal weakness that is perilous in the extreme; it undermines the basic requirement of the Truth: separation from the world of darkness without. Paul taught:

"Be ye separate and touch not the unclean thing; and I will receive you, and will be a Father unto you . . . saith the Lord Almighty" (2 Cor. 6:17-18).

He thus declared that our relationship with the Father is governed by our separation from the world; by recognising that it is "lost" and seeking to be saved through Jesus Christ the Lord.

The "liberal" minority who wanted to lower the barrier of separation with the world was opposed by a group which set itself against the principles of modernism, and by an appeal to the Word was able to effectively show that these principles are wrong. Thus little was heard of the "liberal" minority at that time.

When some overseas visitors came to Australia and set forth a similar approach to that of the "liberals" as far as the traditional interpretation of the Word was concerned, they were likewise opposed, leading to the fiction that has been persistently but incorrectly fostered, that they were being boycotted because they came from England, or that they were the vic-

tims of personality issues. That was quite incorrect, for originally every facility was made available to them by all groups in Australia.

(2) — The second problem is that of false doctrine. There is a minority of errorists who challenge the truth as believed among us, and set forth in the Unity Book. As far as the Atonement is concerned, some have embraced the errors proclaimed by the Nazarene fellowship of England (Turneyism). The attitude of the "liberals" (not in themselves advocates of the errors) gave this other minority encouragement to be vocal in their propagation of error. After all, if *The Believer* does not believe that "other denominations are lost," it will not be very insistent upon the Truth being maintained in its purity in our own midst, and will naturally decry agitation against such as being motivated by personalities. And there was and is agitation, because the "conservatives" believe that the Truth is "not a vain thing" because "it is life" itself (Deut. 32:46-47). They view the propagation of false doctrine as a real cause of concern. It is not a matter of personalities but of principles with them; they believe that eternal life itself is bound up in preserving the Truth in its purity (John 17:3; Rom. 1:16; 1 Cor. 15:1-2), and they are not prepared to capitulate in the matter. It is dishonouring to the Truth and its demands, to decry this as controversy involving mere personalities.

(3) — The third element in the controversy is the "conservative" group. They advocate the personal, analytical study of the Word, recognise the value of the pioneer writings as an aid thereto, and are active in the propagation of the Truth to the world outside.

Ecclesial life in every country has its "liberals" and "conservatives." However, in Australia, there is a tendency (not always the best) to be blunt and frank in stating a matter. Generally, Australians are realists, and because of that, are sometimes misunderstood by those of other countries. In this controversy, the facts have been stated without ambiguity, and

onlookers have imagined a worse state than actually exists. They view it as a matter of personalities and not principles.

False Doctrine

The opposition of the "liberals" was never a real problem. They accused others of desiring to create a faction, of being dictatorial in demands regarding separation and study, of not being as merciful or as prayerful as they should be; but these accusations were either ignored or rebutted. There were claims of "organised groups of Ecclesias," of a "Logos party" and so forth; but generally no attempt was made to counter such accusations, as it seemed unimportant to do so.

But suddenly, the Brotherhood in Australia was faced with a doctrinal issue. It had relationship to the Atonement, and challenged the Statement of Faith and Unity basis.

It erupted in the Townsville Ecclesia, North Queensland, and Brother H. Twine, a member of that Ecclesia, was the main advocate of the wrong ideas. This split the Townsville Ecclesia into three: (1) — a group that left and commenced an independent meeting advocating Turneyism; (2) — a second group that refused to remain with the truncated Ecclesia so long as it continued to fellowship Brother Twine; (3) — the Townsville Ecclesia itself.

The Central Standing Committee (a Committee stationed in Sydney but which has never been representative of all the Brotherhood in this country) was asked to adjudicate. It branded the group that had formed the independent meeting advocating Turneyism as completely heretical, and refused to acknowledge it as Christadelphian. It branded Brother Twine as heretical and stated that he should be refused fellowship. Accordingly, when its recommendation was adopted, temporary reconciliation was effected with the two remaining remnants of the Ecclesia.

Again, at this point, we draw attention to the recommendation of *The Christadelphian* Committee for solution of the problem in Australia. It suggests that *first*, ecclesias in Aus-

tralia should establish a proper basis for inter-ecclesial life among all who hold the common faith; and *second* that the doctrinal issues be then considered.

This recommendation fails to appreciate the real problem, and is completely topsy-turvy. If "all who hold the common faith" were to exclude those who challenge it, as the Unity Book requires, the problem would collapse overnight. Take Townsville as an example. The rejection of the one advocating error in the Ecclesia brought reconciliation; but the trouble was accentuated and widened when other Ecclesias, a thousand miles distant from Townsville, refused to endorse the stand, and opened the doors of fellowship to the one rejected by his own meeting. In spite of the subsequent recommendations of the Central Standing Committee to these erring Ecclesias, Brother Twine was afforded fellowship by them, and so grave was the situation, that when members of the CSC visited the Brisbane area they avoided fellowship with meetings harboring Brother Twine.

Yet we have *The Christadelphian* claiming that the problem is one of personalities and due to the failure of the Ecclesias to establish inter-ecclesial relationships. On the contrary, none of the parties involved, neither the Townsville Ecclesia, Petrie Terrace Ecclesia, Caloundra Ecclesia, Brother H. Twine, nor The Central Standing Committee are separated in the way suggested, nor could they be classed among those whom we have described above as "the conservatives." The issue was not one of personalities involving those of two different groups, but of principles involving the challenging of fundamental doctrine.

Division In Queensland

At that point, the false doctrine propagated by Brother Twine had been instrumental in seven leaving the Truth to form an independent meeting, and had divided the Townsville Ecclesia. After investigation of the matter, the CSC had recommended that Brother H. Twine be denied fellowship.

If Ecclesias had implemented that recommendation the ensuing crisis

would have been avoided. Instead, as stated above, Brother Twine presented himself at the Petrie Terrace Ecclesia, a large Ecclesia in Brisbane, one thousand miles distant from Townsville, and that Ecclesia persisted in fellowshiping Brother Twine.

Soon trouble erupted in the Brisbane Ecclesia. Brother Twine publicly criticised an exhortation by a local member, and this precipitated a crisis. The Arranging Brethren, doubtless bearing in mind the trouble in Townsville and the recommendation of the CSC, first refused to accept Brother Twine in fellowship, but at a business meeting of the Ecclesia, found their action reversed.

A number, dissatisfied with the teaching of Brother Twine and that of his sympathisers in the Petrie Terrace Ecclesia, withdrew and formed the Wilston Ecclesia.

Again, the sub-committee of the CSC investigated the matter. It issued its findings which were circulated to all Ecclesias in Australia: that Brother Twine was in error and should not be fellowshiped. At the same time, Wilston Ecclesia was granted membership with the CSC, which endorsed the action of the members of that Ecclesia in withdrawing from Petrie Terrace Ecclesia because of false doctrine, and forming the new Ecclesia.

The recommendation of the CSC was made prior to the last Australian Conference, held in 1969, and many Ecclesias endorsed the action of the CSC. Even Shaftesbury Road Ecclesia urged its members not to attend the Conference at Petrie Terrace; and many other Ecclesias acted similarly.

This fact reveals the biased reporting of this trouble. Individual Ecclesias that were looked upon as "conservative" were dubbed "Logos" Ecclesias, and were indicted because of such recommendations to their members; whereas the action of other Ecclesias, such as Shaftesbury Road, was conveniently overlooked.

It was regretted by many in Australia, that at such a time of crisis, a member of *The Christadelphian* Committee did accept the invitation to attend the Conference as main speaker. True, Brother H. Twine was asked not

to participate so long as the Conference was held, but in view of the fact that the host Ecclesia was prepared to accept him subsequently, indicated a sad lack of knowledge on the part of those brethren as to the doctrine and requirements of fellowship.

Remember, Brother Twine had been disfellowshipped by his own ecclesia, had been branded heretical by the CSC, had been responsible for division throughout the country, had been partly instrumental in seven leaving the Truth and yet had been harboured in fellowship by the host Ecclesia.

In view of all this, surely readers can understand how the following statement, made by the Editor of *The Christadelphian* in the letter mentioned above, causes irritation, and is certainly not the balm that will bring healing:

"It is said that current troubles in Australia stem largely from disputations concerning the Atonement . . . It is our experience, however, that most disputes are in fact rooted in personalities . . ."

We agree that personalities are inevitably involved, but where fundamental doctrines are challenged or held up to ridicule, are we merely to call for greater inter-ecclesial life? Is not a common acknowledgement of our basic truths the foundation of true Ecclesial peace? Where brethren agree on fundamentals will they not find a way around lesser problems? This has been the case in the past, and would be so again.

Who To Fellowship?

The prevailing situation of disputation and division was worsened by overseas brethren condoning and excusing the retention of Brother Twine in fellowship by the Brisbane Ecclesia, often on the grounds that he had been misunderstood or misrepresented.

Misunderstood or misrepresented by whom? The CSC had documented his teaching as erroneous after long discussion with him, and its delegate, when investigating his case in Brisbane, had disfellowshipped with the break-away Wilston Ecclesia — surely en-

dorsing the action of its members in withdrawing from Petrie Terrace Ecclesia. Moreover, Brother Twine had been quite open in criticising both the Statement of Faith and Unity Book (not in opposing extremists setting forth the implantation theory as alleged), and quite free with erroneous statements concerning the nature of man and its relationship to the Lord Jesus — and this in exposition not in combatting other theories.

This teaching of Brother Twine has been supplied to *The Christadelphian*, and yet, in spite of this, its circular letter urges brethren in other countries to extend fellowship to both sections in Australia. This means, that, in addition to those who hold the truth, they are being asked to extend fellowship to:

1. Those who have openly challenged the Statement of Faith, or those who condone this being done;
2. Those who believe that they have a miraculous gift of the Holy Spirit to speak in an unknown tongue; or those who condone this error;
3. Those who claim that fellowship should be extended to all Amended and Unamended alike, as set forth in *The Believer* articles, without any formal healing of the breach.

What is surprising to us is that *The Christadelphian* advocates a different policy to what it preaches. This, doubtless, because it has been incorrectly informed as to what is the situation here. It preaches, in its article on Fellowship, the need to preserve the basic elements of the Truth in their purity; but it calls upon the Brotherhood outside of Australia to extend fellowship to both sides alike, though the facts of apostasy on the part of Brother Twine and others were set before it months ago.

Let us illustrate what this means in relation to one area: the American Continent. A member of *The Believer* Committee (Bro. G. Bacon) has openly fellowshiped with Unamended Ecclesias during his frequent visits to the States; and this to the embarrassment of local Central brethren who are currently negotiating with the Unamended brethren a basis for re-

union. He has furthermore submitted articles for publication in *Christadelphian* (an Unamended periodical) advocating an "open" fellowship. There is nothing surreptitious in his attitude in so doing, for he firmly believes that what he has stated is right, and he intends to implement it. The recommendation of *The Christadelphian* is in accordance with his principles though, doubtless, that Magazine does not intend it that way. However, if American brethren are to extend fellowship equally to both sides, why should not Australian brethren fellowship Amended and Unamended alike? The problems of the American Continent are not experienced here.

It that were done, it would not be long before the very basis of unity between the Central and Berean Ecclesias, established at the Jersey City Conference, would be destroyed, and the Brotherhood split open again. It was for that reason, Ecclesias in Australia appealed to *The Christadelphian* not to enter into the dispute by issuing its recommendations regarding fellowship. We know, only too well, that the action of some English Ecclesias in extending fellowship alike to the Amended and Unamended groups in the States is a cause of concern, and we do not want the same situation to develop here or elsewhere.

In Australia, the dispute is not so much one of doctrine (most are agreed that Brethren H. Twine and W. Pearce are in error) but that of fellowship. If those two brethren were disciplined by the Ecclesias that are harbouring them, the dispute would collapse. But brethren do not see the need of this. They speak of Ecclesial autonomy as though an ecclesia can act and believe what it likes without being called in question. There is no true loyalty to the Statement of Faith in such an attitude. For example, an Ecclesia asked us to publish that it was on the BASF, though some of its Arranging Brethren openly rejected its teaching. Nevertheless, it claimed that its basis of fellowship is the BASF, even though acceptance of its teaching is not insisted upon, and rejection of its teaching is permitted. So it loudly proclaimed that it endorses the BASF

and Unity Book whilst extending fellowship to others who publicly denounce both!

Before making its recommendation, the doctrinal issues should have been closely examined by *The Christadelphian*, but this, it implies, it has not done, and invites Ecclesias to send details to it for consideration. Those details, however, have been in its possession for months. If, in spite of this evidence, it is still convinced that the dispute is a matter of personalities more than doctrines, why did it not disclose this to those who have been in touch with it, before publicising the idea to the Ecclesial world?

The Central Standing Committee's Dilemma

That the problem was a matter of principles and not personalities is manifest by the dilemma of the CSC. It had created a problem for itself from which it found it most difficult to extricate itself. It had interrogated Brother Twine, declared him to be heretical, and circularised the Brotherhood in this country urging that he should not be fellowshipped.

Other circulars followed, from Brisbane and Caloundra, repudiating the CSC recommendation; other ecclesias, after investigation of the facts, broke off association with the Brisbane Ecclesia which persisted in harbouring Brother Twine in fellowship.

The CSC found itself in the strange position of indicting those very ecclesias that had acted upon its recommendation!

It tried to extricate itself from the embarrassing situation by calling upon Brother Twine to retract.

But he refused to do so.

A sub-committee was appointed for the purpose. The members were instructed in their duties by the CSC chairman, Brother J. Doble. The printed directive was as follows:

"The sub-committee should aim to report that under sympathetic questioning in a brotherly way, the sub-committee agrees that Bro. Twine's beliefs may be understood in accordance with the Basis of Fellowship."

Is that the way to deal with false

doctrine? What about the seven who had left the Truth through the propagation of false teaching? What of the wreck of divided ecclesias that littered the State of Queensland from Townsville in the north for over one thousand miles to Brisbane in the south? When such comprise the fruit of a person's labours, should he not be asked to plainly retrace what he formerly taught, and openly, and honestly, acknowledge the Truth?

That is what some declared should be done, and were accused of being motivated by personalities for so doing!

Since then, the CSC has issued a paper exonerating Brother Twine of false doctrine in spite of the plain declaration of error made by him almost the same time as he was interrogated by it! However, the CSC inconsistently demands that he do not enter into any contention on the subject of the Atonement.

Why not? If Brother Twine "joyfully upholds the Unity Basis of Fellowship in both its doctrinal and its fellowship clauses" as alleged, why make such a demand as that?

The Gifts Of The Holy Spirit

In distributing its article on Fellowship, *The Christadelphian* included a covering letter warning lest the controversies disturbing the Brotherhood in this country should adversely affect the Mission work.

It is ironical, in view of that statement, that the Mission Committee in Australia brought to light a further controversy: this relating to the gifts of the Holy Spirit. Brother W. Pearce, on returning from mission work overseas, urged that the miraculous gifts of the spirit should be sought and used to supplement preaching in backward countries, as was done by other denominations. He claimed that he had received a gift from God to speak in an unknown tongue, and offered to give a demonstration, which was refused.

He represented the Shaftesbury Road Ecclesia on the Bible Mission sub-committee, and when that Committee protested to his Ecclesia, Brother Pearce was withdrawn as its repre-

sentative.

But what of the doctrine he advocated?

The Ecclesia concerned did not consider it a matter of fellowship. In fact, when other Ecclesias took it up with Shaftesbury Road Ecclesia, they found the replies most unsatisfactory. The Ecclesia itself became involved in controversy, leading to some withdrawing therefrom. Sister Ecclesias in the same city were drawn into the controversy, and after investigation, at least seven in the immediate area broke off associations with Shaftesbury Road Ecclesia.

The Ecclesia retaliated by circularising the Australian Ecclesias throughout the Continent outlining its attitude. In a final statement, it acknowledged that Brother Pearce claimed to have a gift from God to speak in an unknown tongue, but it declared that it was not prepared to repudiate his claim, nor relate the doctrine of the present possession of the miraculous gifts of the spirit as error, for it only "related error to those doctrines defined as such in the Statement of Faith."

In other words, a person could believe that he had a miraculous gift of the Holy Spirit, that he could speak in an unknown tongue, or perform miracles, without it being considered vital. Therefore, Brother Pearce would be retained in fellowship.

The Christadelphian article urges that the Bible, rather than the Statement of Faith, should be our guide, without any weakening of the point of the doctrine referred to in the latter. We agree with that, and it was the basis of our urging of the Shaftesbury Road Ecclesia to review the seriousness of the claim to possess the miraculous gifts of the Holy Spirit in the light of the Scriptures. We offered to meet with the Arranging Brethren for that purpose; but our offer was not accepted.

Let it be clearly understood, that in both matters: that relating to the Brisbane Ecclesia and the Atonement, and that relating to Shaftesbury Road Ecclesia and the miraculous gifts of the Holy Spirit, other Ecclesias have been drawn into the controversies by the actions of those Ecclesias in cir-

cularising the Brotherhood throughout Australia, hoping for endorsement of the stand that they adopted. This action involved other Ecclesias, and so the controversy spread. It is not a matter of personalities, but of principles.

The Doctrine Of Fellowship

Today in Australia, some Ecclesias are found expressing glib endorsement of the BASF and the Unity Basis of Fellowship without any proper acceptance of its teaching. Some claim that by saying they use this as a "basis" enables them to reason that it is a "basis" merely for discussion, and can be held by its members with serious reservations. Some have openly claimed that the Cooper-Carter Addendum in its teaching repudiates Clause 5 and other clauses of the BASF.

The Brisbane Ecclesia has claimed that it is on the Unity agreement, but that this permits it to fellowship those who reject clauses of the Statement of Faith.

The recorder of the Caloundra Ecclesia declares that the Addendum is provided to replace clauses 5 to 12 of the BASF; some have even gone on record as stating that the BASF is a "blasphemous document."

We believe that the Addendum is complementary to the BASF and is designed to express its teaching, and that if it were frankly accepted, it would provide a satisfactory basis. It was never intended to supersede the BASF. It was designed to express in simple terms the basic facts concerning the Atonement, particularly in refutation of the theory of alienation by nature (or Andrewism).

We believe that the only satisfactory basis of fellowship is that adopted by the Ecclesias of the American Continent at the time unity was established in that country, known as the Jersey City Resolutions. Fellowship was limited to those who endorsed the BASF; and to Ecclesias that loyally maintained this stand and refused to condone or harbour those who did not.

But some refuse to do this because it means disfellowshipping those in error. The attitude of some towards

fellowship has been indicated by the publication in *The Believer* of the article by the late Brother Clementson, of England, on Fellowship, which was rejected by the Central Fellowship at the time when unity was established in that country, and is at variance with the present article issued by *The Christadelphian*.

Ecclesias have a responsibility in this regard that they must not evade. To do so is to lower the barriers to error, and plunge the Brotherhood into controversy, as has been the case in Australia.

The agreed basis of unity in Australia in intent was similar to that of the Jersey City Resolutions; though that is now being denied by some. Certainly, it would be farcical to establish unity on one basis in the American Continent, and upon an entirely different basis in Australia.

The principles of the Central Fellowship, as laid down by Brethren Roberts, Walker and Carter are acceptance of the BASF on the part of individuals, and the retention in fellowship by Ecclesias only of those accepting that basis.

There are determined efforts in Australia, at the present moment, to destroy that basis of fellowship. They are being resisted, and will continue to be resisted, even though we are being told that the emphasis upon fellowship as far as the English Ecclesias are concerned has shifted.

Simplifying The Issue

It was obvious to many brethren in Australia, that the Central Standing Committee was incapable of producing a satisfactory formula for unity. For example, some of its most prominent members (the president and secretary being two) were members of the Shaftesbury Road Ecclesia, itself involved in controversy. Other avenues had to be sought as an alternative.

The suburban Ecclesias in the Adelaide area, representing over 500 brethren and sisters, invited all Ecclesias to send delegates to Adelaide for a frank inter-ecclesial conference on the problem.

Invitations were sent to all ecclesias without exception (including Petrie

Terrace and Shaftesbury Road) to consider the matter and frankly place their particular viewpoint before the gathering.

The meetings were held during the week-end of November 20-21, and proved to be most successful, with the promise of most hopeful results. Some 39 Ecclesias throughout Australia were represented by either delegates or observers.

Attendances at the meetings were extremely large, reaching their peak with some 850 brethren and sisters gathered together on the Saturday evening and Sunday afternoon.

An epitome of the protracted proceedings resulted in a simplification of the problems facing Ecclesias in Australia. They were reduced to the following issues:

BRISBANE: The challenge to the doctrine of the Atonement set forth in the teaching of Bro. H. A. Twine, and the attitude of the Petrie Terrace (Brisbane) and Caloundra Ecclesias, in extending fellowship to him.

SYDNEY: The claim by Bro. W. R. Pearce to "speak in an unknown tongue" as a gift of God, and the attitude of the Shaftesbury Road (Sydney) Ecclesia as expressed in their "Final Statement."

It was acknowledged that the two doctrines in question (H. A. Twine in regard to the Atonement; and W. R. Pearce in regard to possession of the gift of an "unknown tongue") were false, and should be treated as matters of fellowship.

The problem, therefore, was reduced basically to two men and two ecclesias; and the solving of it must stem from the two centres thus affected.

The representatives of the Ecclesias affected in the Brisbane area (Redcliffe, Cooparoo and Wilston — and it will be recalled that the Central Standing Committee, sub-committee had confirmed that Bro. Twine was in error) were asked to express their minimum requirements. They gave them as:

1. The disfellowship of H. A. Twine;
2. The repudiation by the Petrie Terrace and Caloundra Ecclesias of the teaching of H. A. Twine;
3. The adoption by those Ecclesias of

the Unity Book propositions.

Representatives of several Sydney and NSW Ecclesias which have withdrawn from the Shaftesbury Road Ecclesia require:

1. **The disfellowship of W. R. Pearce so long as he maintains his claim to possess a miraculous gift of the Holy Spirit;**
2. **The repudiation by the Shaftesbury Road Ecclesia of their attitude towards this teaching as expressed in their Final Statement.**

The two groups of Ecclesias in question were asked whether they were prepared to have the Central Standing Committee to negotiate to effect a settlement on those terms. Both refused any such service from that Committee. The Brisbane brethren maintained that the original recommendation of the CSC that Brother H. A. Twine be not received in fellowship, was rejected by the Petrie Terrace Ecclesia, and the subsequent delay and dissension had permitted false teaching to be extended. The representatives of the Sydney and NSW Ecclesias pointed out that the President and Secretary of the CSC were members of the very Ecclesia whose attitude towards the present possession of the Holy Spirit had precipitated the crisis in the Sydney area.

Following discussion upon these issues, a recommendation was submitted by the Cumberland Ecclesia. It read:

"Because of prevailing dissatisfaction of many ecclesias at the action of the Petrie Terrace (Brisbane) Ecclesia and the Caloundra Ecclesia in fellowshiping Brother H. Twine, and the attitude of the Shaftesbury Road Ecclesia towards the doctrine of the present possession of the Gifts of the Holy Spirit, an appeal be directed to the Adelaide Ecclesia to respect the scruples of many local and interstate Ecclesias which are currently protesting against the action and attitude of the three Ecclesias mentioned above, by advising those three Ecclesias to abstain from attendance at the forthcoming Conference, thus clearing the way to making it possible for the protesting Ecclesias to co-operate at the Conference."

It should be clearly understood for

what the appeal is asking. It is not requesting Adelaide to disfellowship the Ecclesias concerned, for that is a matter that Adelaide has to decide for itself. All that it is asking is for the Arranging Brethren of the Adelaide Ecclesia to respect the scruples of hundreds of brethren who are deeply concerned over this matter, by advising the Ecclesias in question that the Conference is closed to them.

It is surely obvious to all that the claim to possess a miraculous gift of the Spirit is false; whilst the teaching of Brother Twine has been clearly demonstrated as erroneous. The Ecclesias concerned (Petrie Terrace, Caloundra, and Shaftesbury Road) have condoned the teaching of the errorists, so that Cumberland's request is perfectly reasonable.

Brethren in this country desire to meet the Editor of *The Christadelphian* in fraternal fellowship, and to enthusiastically co-operate in the meetings designed to that end; but this will not be practicable unless the appeal reported above is granted. On the other hand, if the appeal is ignored, it will mean that the Editor will be brought into fellowship with Ecclesias that have condoned false doctrine, that have clearly indicated their refusal to limit fellowship to those endorsing the Unity Basis, or with one that is not prepared to acknowledge that belief in the present possession of the miraculous gifts of the spirit today is a vital error requiring disfellowship.

He will be brought into fellowship with those who are openly fellowshiping the Unamended group in the States and advocating that the division in that country is contrary to Scripture.

We do trust that the A.B. of the Adelaide Ecclesia will recognise the seriousness of this and will concede the request of the appeal. We are confident that the Truth in Australia and throughout the world will be helped by so doing; and certainly the wholehearted co-operation of brethren who are deeply concerned with these problems will be given to their efforts during the Conference. Let the principles of the Truth be maintained and personalities will likewise disappear.

EDITOR.

Thoughts For The Times

Communion with God

Communion with God is far more sacred than many are wont to think. The definite, stringent and awe-inspiring instructions as to the way in which Israel were to draw nigh to Him should cause man to reflect — to submit carefully and solemnly his reasoning in regard to worship to the test of the Holy Word. The natural mind is disposed to think that worship, if it is offered sincerely, must be acceptable, whether the worshipper be scripturally enlightened or not. This is a great error. Devotion and sincerity, like earnestness and zeal, are right in their places, but they must be governed by knowledge. It is a man's nature to worship; he cannot refrain from it. An indispensable condition to acceptable worship is fellowship with God. Fellowship involves right doctrine, and right practice. When united, these compose the "light" of 1 John 1:7, in which, if we walk, "we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." The alien walk not in this light, and as a consequence lack the God-provided basis on which to offer acceptable prayer and praise. "The Lord is nigh unto them that call upon him, to all that call upon him *in truth*" (Ps. 145:18) "The prayer of the *upright* is his delight" (Prov. 15:8). Those whom God invites to approach Him in worship are those who hear and heed the gospel and its claims (Acts 17:30; 1 Tim. 2:4). To such, the words of the Psalmist are applicable: "Blessed is the man whom thou *chooseth* and causeth to approach unto Thee, that he may dwell in thy courts" (Ps. 65:4).

This Month's Exhortation

The Poor have the Gospel Preached to Them

.... "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

—:—

Humility Required

It was a feature of the work in the days of Jesus, that "the poor had the gospel preached unto them" (Luke 7:22). It is the declaration of an apostle that "God hath chosen the poor of this world" (James 2:5). The corollary of this is not left to mere inference, but is boldly expressed by Jesus himself: "How hardly shall they that have riches enter into the kingdom of heaven" (Mark 10:23). In this arrangement, Jesus rejoiced. We find him saying:

"I thank thee, O Father, Lord of heaven and earth, because Thou hast bid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

Why has it seemed good in the sight of God to pass by the rich and the wise and the prudent, and to make choice of the poor and the "babes" in natural wisdom? There is a reason, and it is not difficult to find. Jesus gives us the clue in saying: "Except a man humble himself as a little child, he shall in nowise enter into the kingdom of God."

We get another clue in these other words of the spirit: "The

fear of the Lord is the BEGINNING of wisdom." "They that feared the Lord and have thought upon His name," is a prophetic description of those accepted before Him in the day when He "makes up His jewels"; and this is expressly defined many times to be the basis of acceptable character before Him, namely, brokenness of spirit resulting from trembling reverence of His Word. The same idea is expressed in others words where we read:

"Let not the wise man glory in his wisdom; let not 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 knoweth Me" (Jer. 9:23).

All these things put together enable us to see why God has not made choice of the rich and the educated, "the wise and the prudent": they think too much of themselves to be of any use to Him. His own glory is the first object in all His work; in this respect He is a "jealous God" (Josh 24:19). The rich and the wise of this world take all the glory to themselves. Their own honour, their own interests, are the all-absorbing law of their lives. This is a universal rule with few exceptions. You can scarcely find

a rich man saying: "I am rich, but God has made me so, and in thanksgiving to Him, I hold my privileges as a stewardship, of which He will require an account at my hands. I am cultivated in mind and well-favoured in flesh; but this gives me no ground of boasting. I have come to be so through circumstances that were not in my control. I thank God for it; I honour Him; I hold all from Him. I will show my submission to Him in having compassion on those less favoured, showing mercy to the poor and having a care of my neighbour as He has commanded."

Rather do the rich build their nest on the loftiest heights of pride and cast God from their thoughts, and have no mercy to those of lower estate, whose fortune is just as little their own blame as the higher estate of the other is their credit.

If the rich as such are unfit for God's purpose, how much more so are the "wise," who in the smattering acquaintance they have made with the works of God, swell with a conceit against Him which is marvellous to behold. Among the poor and the babes, God finds those who are glad to receive His goodness and praise His wisdom, and to abase themselves as the highest reason enjoins before the Possessor of Heaven and Earth.

Wealth We Must Acquire

But let us not fall into a mistake on the other side. God hath chosen the poor in the world, but not because they are poor only.

Millions of poor will rot for ever in the dust because they are nothing but poor — poor in purse, poor in mind, poor in intellect, poor in faith — poor in everything!

If men have nothing but poverty as a ground of acceptance before God, they will be as certainly unchosen as the purse-proud, unscrupulous, God-forgetting aristocrats. There is a certain thing in which the poor, to whom the gospel is preached, must be "rich" before they will be chosen as the heirs of the kingdom which God hath promised to them that love Him. James defines this thing when he calls them "the poor of this world — rich in faith" — rich, rich, RICH! God's chosen are those who are "rich in faith." Abraham is said to be their father, because he is the prominent example of faith in ancient times and the holder of the promises. He was "strong in faith," "giving glory to God" (Rom. 4:20). Abraham's children will all be like him.

The chosen of God, though mainly gathered from the poor, will be far from the mean, lean, spiritless, insipid, ignorant, vapid, and uninteresting class that some men imagine to be meant by the scriptural description. Though lowly in mind towards God, and poor, as a rule, in their present condition, they will be the choicest of mankind in their intelligence, wisdom, and excellence. "Filled with all wisdom," "full of good fruits," is the New Testament description of their attainments.

The religion of the apostasy has

obscured this point much. It has made it appear, that the great point is to have a soul saved from hell, however "wretched and miserable, and poor, and blind, and naked." In fact, the viler the wretch, the more eligible for salvation is the practical motto of the system. It is a relief to turn from such a disgusting practice to contemplate the beauty of apostolic teaching. The unprofitable will be rejected. The fruitful to and in the spirit will alone be accepted. "Rich in faith" they will — must — all be. This implies a strong conviction of the truthfulness of the truth and a pointed appreciation of all it relates to, and an unflinching choice of all it calls men to, even to the "taking up of the cross" to follow Christ in his present humiliation in the earth.

Richness Of Faith Required

Richness of faith must go beyond mere persuasion; there must be, not only belief that God will perform what He has promised, in raising the dead, and bringing the kingdom of the world into subjection to His Son, but there must be a doing of those things that have been commanded for those who do believe. "Faith without works is dead being alone. A man who says he believes, but lives in disobedience — either as regards things forbidden or things commanded — is of the class whom Paul condemns as those "who profess that they know God, but in works deny Him." Christ can be denied in more ways than one. You deny him, of course, if you say he was an im-

poster; you deny him also if, believing in him, you are ashamed to confess him for fear of ridicule; but you deny him in the worst way of all if, believing in him and professing your belief, you live as if you believed in him not at all. Such is the man who says he believes the world is passing away and Christ is coming, to whom we shall have to give an account, and that the kingdom of God will be our possession if he approves of us; but who bestows his whole energy in thought or labour to the building-up of his own temporal well-being in the present evil world. Such a man had need listen to the exhortation of James:

"Be ye doers of the Word and not hearers only, deceiving your own selves" (James 1:22).

Many will find at last that they have been deceiving themselves in their hopes of acceptance. Christ wants friends: men with hearts at his disposal; men given over to him; men with whom he is the governing idea, the star of their course, the mainspring of their movements, the inspiration of their life. He will have no use for the opinionists, theorists, and doctrinaires. Hair-splitting definitionists and worldly schemers will be equally unfit for the great work and the great society to be inaugurated at his second appearing. That work and that time will be for men only in whom he dwells by faith, and whose hearts, constrained by his enlightened love, impel them to a whole-souled attachment to his service at a time when all seek their own and not the things that are Christ Jesus.

— R.R

Where Have We Failed?

In dictating a letter to the Ecclesia in Ephesus, Christ described himself as he "who walketh in the midst of the seven gold candlesticks" or Ecclesias (Rev. 2:1).

The words are as true today as they were in the first century. He still "walks in the midst of the Ecclesias," though not so openly inasmuch as the spirit has been withdrawn. But he is there just the same, and is cognisant of all that is taking place.

He hears the scandalising; he knows of the backbiting; he observes the political manoeuvring; he is not ignorant of the doctrinal error proclaimed in his name.

But he permits it.

Why?

Paul says, "that the approved may be made manifest" (1 Cor. 11:19).

The distress, heartbreak, bitterness and despair occasioned by religious controversy is permitted because it is an aid to the development of character on the part of those who will be ultimately approved; and perhaps, also, to bring home to them where they have failed, that they may take steps to correct their ways.

That certainly, was the purpose behind the message to the ecclesia in Ephesus.

Christ endeavoured to bring home to the potentially approved

in Ephesus certain facts relating to their situation, and we can apply those same facts to our circumstances today.

First, he reveals that he has a minute knowledge of all the services of his followers. "I know thy works and thy labour," he declared (Rev. 2:2). He spoke to a working ecclesia; one busy extending the knowledge of the truth on all sides.

He mentioned their patience. In fact, he did so twice. They were long-suffering in the work. Patient and long-suffering in waiting for the germination of seed which they had sown in many tears in the world of darkness that had surrounded them; patient and long-suffering in enduring the pressures from within, in recognising "false apostles" for what they were and rejecting them as "liars."

Thus the Ecclesia had been iealous for the right. It had refused to fellowship those who introduced false teaching: "Thou hast tried them which say they are apostles, and are not, and hast found them liars," and had been quite vigorous in opposition to them: "Thou canst not bear them that are evil."

Finally, there had been persistence in the right course: "Thou hast borne, and hast patience, and for my name's sake hast laboured,

and hast not fainted." Patience in adversity; jealousy for the truth in the face of error; labour in spite of continued difficulty such as would cause another to wilt.

These works comprise eoniums of praise from the Head of the Ecclesia such as we would all covert. Surely such an Ecclesia will receive unstinting praise.

But no! The next verse notes a point of contrast: "Nevertheless"

Then the basic fault of the Ecclesia at Ephesus is pinpointed: "Thou has left thy first love"

What does that mean?

It means that there was at least an element of self-interest in all the activity, persistence, and the jealous demands of the Ecclesia in Ephesus. Christ was not seen as the first objective of love in all that was being done. Perhaps the brethren were serving an organisation rather than their divine master. Perhaps the dominant teachers in the Ecclesia pleased themselves in what they served up to its members, and did not really seek to provide the milk of the Word to those who need to grow thereby before forcing the meat down their throats. Perhaps the rank and file of the Ecclesia were content to shelter behind the dominant teachers, listening but never thinking, admiring but never applying, applauding but never understanding.

The "first love" saw the need of others, before the need of self, and sacrificed one's own desires to supply that which was needful.

How often have we been guilty

of this ourselves? We have been impressed and thrilled with a certain aspect of exposition, and there is a desire in us to share it with others. So we seek the first opportunity of expressing it. If we are invited to participate in a special effort, we advance this theme as one bound to succeed, without seeking the needs or the desires of the Ecclesia. And having given many hours of study to something that we must now condense in a comparatively short time, the flood of words commences and does not stop until we are exhausted.

The theme is a glorious one, and those qualified to follow it, afterwards gather around the speaker to discuss it further — whilst the lambs of the flock, utterly confused in mind, wonder what it is all about, and exercise the patience referred to above by serving cups of tea.

Their needs have been totally ignored in the "effort," in consequence of which, they have been neglected.

We do not mean by this that our expositions must be reduced to the level of the most ignorant among us, but rather that steps should be taken to upgrade their understanding, so that they are prepared for the effort when it takes place. A "first love" will find all members in an ecclesia catered for; but because this was not being done in Ephesus there was a dire danger that the light would go out.

The Ecclesia in Ephesus, among other things, was told to "repent and do the first works" (v.5).

The word "repent" means to turn around and change both mind and purpose. The Ecclesia was to carefully review the manner of their labour, and revert to that form of activity for which it was noted when Paul was in its midst.

Perhaps we should do likewise.

Why is it that during the last five years the truth in Australia has deteriorated? Oh yes, I know of false doctrine being propagated, of looseness in fellowship being tolerated, of a more liberal attitude to the world being encouraged.

But the decline is not due to that merely, but, I believe, to us having "lost our first love."

The strength of Ecclesial life in Australia was founded upon the *Elpis Israel* Classes, where those of all ages grouped together around the Word, and listened to the exposition by Brother Thomas.

Where are those classes today?

Ecclesias have "young people's classes" where those of a certain age are grouped together, and the regular Ecclesial study classes are given over to older members.

There are not the elements of strength in such an attitude. It is what the world has tried out. It says: "Give us your youth and we will care for them." And youth is passed over to organisations designed for them by the world, in consequence of which a barrier is created between parents and children: whereas Yahweh designed parents to educate their children in the Word.

Consider our "special efforts."

Originally these were hand-picked for Ecclesias, and designed

to fit in with existing study-themes that were being regularly conducted. A careful appraisal of conditions (including the temperature of the individual Ecclesia) was undertaken, and the "effort" designed accordingly.

Today a speaker will study up a theme to satisfy himself and his needs; and having become enthused by it, will speak accordingly in a special "effort" irrespective as to whether it is the best theme for a particular ecclesia or not.

We believe that there is too much rushing around on "special efforts" and not enough study; too many study notes and not enough absorption of material; too much attention to the needs of others and not enough shepherding of the home flock; too many week-end study sessions and not enough loyal support of the home Ecclesia.

We need to rediscover our first love.

In Australia, the "opposition" has dubbed certain Ecclesias as "*Logos* Ecclesias." The title is a false one because we do not know of a single Ecclesia that is so dominated by this magazine as to justify the description. Generally speaking, a "*Logos* Ecclesia" is so described because it is keen on the study of the Word, insistent upon separation from the world, foremost in Gospel proclamation.

But we would advise all such Ecclesias to look inwards to try and discover where they have failed. For we believe that the decline in Ecclesial conditions in Australia is due not merely to the teaching and fellowshipping of

false doctrine, but a lack, as to the real requirements of their individual flocks, on the part of those Ecclesias that have vigorously stood for Truth.

Whilst not suggesting that we would ignore wrong doctrine, we urge that it is not enough to dis-fellowship erring brethren or ecclesias; we also must look inwards and rediscover our "first love." The rebuilding must be within. A wise Ecclesial will see that its study classes are supported by all ages, and will not segregate young people from the mature thinkers of the Ecclesia. But in those study classes there will be provision made for all: whether superficial or profound. This can be done. It was done in our *Elpis Israel Classes*... It can be done in our Study Classes. Let Arranging Brethren carefully review the scope of their study classes, and make certain that those new to the Truth are being catered for as well as those who have advanced along the way. To our distress we have heard young people condemn as superficial some forms of instruction to which they could well give heed themselves. There can develop among them a contempt for the basic teaching of the Word whilst they get indigestion from richer diet; by refusing to recognise that they first must lay a true "foundation of repentance and faith," and then "go on unto perfection" (Heb. 6:1).

The present situation in the

Ecclesial world constitutes a challenge that we must take up if we are to survive. Firstly we must recognise, that in some way, we have unconsciously contributed to the prevailing situation; and then, seek remedial action. The Ecclesia must be built up from within; the proclamation of the Word must be stepped up; the application of the truth must be made more apparent.

Let us recognise that we can be at fault, as well as those who, we believe, are undermining the foundation of faith by compromising truth with error, and then set about correcting that which we might see amiss in our domestic ecclesia.

Christ said: "Remember therefore from whence thou art fallen" (Rev. 2:5). This requires careful review of the past, and a comparison of it with the present. Having done that: "repent" (change your mind and purpose), "and do the first works," or revert back to the attitude and methods of former days.

There is ominous threat in the next two words used by Christ according to the A.V.: "*Or else . . .!*"

That threat hangs over Ecclesias today, even though they may oppose error. Whilst such is necessary, let us remember that Ephesus did that but was still not exempt from the warning of Christ. Let us put our house in order.

— EDITOR.

Oh that God — the gift would give us,
To see ourselves — as He does see us!

How is God's Spirit in Us ?

We ask the reader to carefully consider the reasoning and Scriptures set forth in this article. It affirms principles which our standard works have clearly set forth but which are at variance with ideas current in ecclesiastical circles. It is common for church-religion to teach that we "must have the spirit" to walk acceptably before God, and that "the spirit" is essential to the development of a Christ-like character. In contradiction to this widespread Church doctrine, the Statement of Faith, in Doctrines To Be Rejected, lists as No. 25: "That a man cannot believe without possessing the Spirit of God." Why does the Statement of Faith list that teaching as a doctrine to be rejected in view of such Scriptures as: "Be led of the Spirit" (Gal. 5:18); "No man can say that Jesus is Lord, but by the Holy Spirit" (1 Cor. 12:3)? How are we led of the Spirit?



In previous articles we have examined those Scriptures where it is apparent from the context that the Holy Spirit gift is referred to. We have seen that the Pentecostal outpouring was a manifestation of power, not only power as seen in doing miracles, but power also manifested in boldness of speech, wisdom in handling the scriptures, and guidance into the Truth. As Paul said, it created teachers, pastors and evangelists for the work of building up the body of Christ (Eph. 4:11-12). It was a manifestation of Spirit in some for the good of all. The whole ecclesia benefitted by the ministration of the Spirit-gifted brethren. They had been made overseers of the flock by the Holy Spirit (Acts 20:28).

God's Spirit In Us

There is another group of scriptures in which God's spirit in the believers is spoken of, and the context does not indicate that this

is directly to do with the possession of the Spirit gifts we have been looking at. These references to spirit appear to be of general application to the believers. The principal reference is in the letter to the Romans (Ch.8). The theme of spirit runs through most of the chapter. In v.9 Paul writes:

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."

Similar phrases occur in other epistles of Paul. He reasons with the Galatian believers:

"Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:2-3).

Of the Ephesian brethren he prays:

"That God would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man" (Ch. 3:16).

Then there is another expression used by various writers that

strengthen this idea of God's spirit being in us. This is the concept of God or Christ dwelling in us. As John says:

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:15-16).

How are we to understand the apostles when they speak of God or God's spirit dwelling in the believer? We have two explanations. First, that of those who believe in the present possession of the Holy Spirit gift, and who say these scriptures prove their case; secondly, those who joyfully recognise that God's spirit is in us, but not by the Pentecostal Spirit gift.

Let us consider the two views as applied to what Paul writes in Romans 8. It will be useful to re-state the words in a more literal form:

"But ye are not in flesh, but in spirit, if so be spirit of God dwell in you. Now if any man may have not spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but spirit is life because of righteousness . . . If ye live after the flesh ye shall die: but if ye through spirit do mortify the deeds of the flesh, ye shall live. For as many are led by spirit of God, they are the sons of God."

This differs from the A.V. in that "spirit" has been rendered uniformly without a capital "S", and the "the" which is not in the original has also been omitted. So we have "spirit of God" as compared with "the Spirit of God" and "the spirit of Christ." It has been said that the Greek

would not be misunderstood by the translation "godly spirit" and "Christ-like spirit." This comment is made to make us aware that we are very much in the hands of the bias of the translators, and as they believed in the possession of the Holy Spirit, they gave the A.V. a bias in this direction, which is not necessarily in the original.

The view of those believing in the possession of the Holy Spirit gift needs little explanation. They regard Paul's words as self-explanatory. Although the Holy Spirit gift is not mentioned here, they assume Paul is referring to the operation of this gift; and allege that the Holy Spirit is received at baptism by all believers after Pentecost, and is the power in us by which we "mortify the deeds of the body," allowing ourselves to be "led by the Spirit," surrendering ourselves to it, so that it can work grace in us.

The second view also recognises the spirit of God in us, but in a different manner. The mind of God — His thinking and ways — in us, is God's spirit in us. Let us trace from the Scriptures how God or the spirit of God is in us. God is in us in a very vital way: the "new man" in us has been *born of God*. Let us ponder five powerful scriptures:

1. Born of God

"As many as received him, to them he gave power to become sons of God, even them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

2. The Father Begat Us By The Word of Truth

"Of his own will begat he us with the word of truth . . . receive with meekness the engrafted word which is able to save your souls" (James 1: 18, 21).

3. Quickened by the spirit—the word.

"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).

4. God's seed remaineth in him.

"Whosoever is born of God doth not commit sin; for his (God's) seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9).

5. Born of incorruptible seed.

"Being born again (from above), not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is grass . . . but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you" (1 Pet. 1:23-25).

All five passages declare that the spiritual life in us has come from God. He begat us, His seed is in us, He quickened us, we are born of Him. This is a wonderful happening, which we should continually ponder over. And the placing of these passages side by side plainly shows that the new man within us, "which after God is created in righteousness and true holiness" (Eph. 4:22), was begotten by the word of God. Peter says an incorruptible seed of God has brought about the new birth, and this has come in the word of the Gospel. James says plainly, He begat us with the word of truth. And Jesus says the word is spirit and it quickens. The begetting power was in the word of God; and by this means the spirit of God is in us. These

scriptures are written for us to believe and accept.

Not only does the spirit-word beget us, but it is the means of continuing growth; for Peter follows on where we stopped our quotation:

"Wherefore laying aside all malice and all guile . . . as newborn babes, desire the sincere milk of the word that ye may grow thereby."

So it is not a true idea that the Holy Spirit gift takes over at baptism and guides the individual in righteousness. No, his devotion to the word of God and its power is the source of growth. Surely that which initiates life, which brings light where there was darkness, is capable and suitable for sustaining life and growth.

The Word of God

What exactly is this "word of God" that has begotten the new man in us, and which brings about this continual growth?

We wish now to show that, as far as we are concerned, we only know the word of God through our understanding of the life and words of God's prophets, and especially Jesus Christ; and that the idea that the word of God in us can be something received in some more direct way, as by the Holy Spirit gift, is not true.

John, in the opening chapter of his Gospel, speaks of the word of God as part of God, existing from the beginning:

"In the beginning was the Word, and the Word was with God, and the Word was God."

Clearly, John is here using "the Word" in a wider sense than a message spoken by prophets. He

is using "Word" (*logos*) to describe the whole divine purpose conceived by God, a purpose to reveal spiritual life in the earth (John 1:1-4). All God's creative work has been in harmony with this "Word" (v.2). Later in the chapter, he says that the Word, the purpose and power to reveal spiritual life, had become flesh. It was manifested in the life and words of Jesus, the son of God.

Now although John, in the opening of his Gospel, is speaking of the Word in this fundamental and profound way, it does not alter the fact that our knowledge of this has come through the spoken and written words of the prophets, the Lord Jesus, and the apostles. We remind ourselves of Peter's words, that we have been born from above by the incorruptible seed, the word of God, which liveth and abideth for ever: **"and this is the word which by the Gospel is preached unto you."**

Likewise, James, who taught that our begetting by the word of truth involves receiving with meekness the engrafted word. The "word" in these two verses refers to the spoken or written word coming from God's prophets, and the message had to be understood and accepted by the believer consciously exerting his thinking and emotional faculties.

That is the spoken and written words of God's men that is the only medium by which God's word and spirit is in us may be established from the Lord Jesus himself. At the conclusion of his official ministry, he declared:

"And if any man hear my words,

and believe not, I judge him not: for I came not (at that time) to judge the world, but to save the world. 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. For I have not spoken of myself; but the Father which hath sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting" (John 12:47-50).

These all-sufficient words of Jesus he had earlier described as spirit and life: "The words that I speak unto you, they are spirit and they are life" (John 6:63).

How they were spirit and life John tells us in Chapter 3:

"He that hath received his (Jesus') testimony, hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him" (John 3:33-34).

These spirit-words came by God's limitless Spirit-power residing on Jesus. The whole emphasis is on men listening to, and receiving, what came from God through the Lord Jesus. There is no direct spirit-power putting the mind of God, the word of God, in us. With the words of Jesus we include all that the other men of God have said. As Paul writes:

"God, who at sundry times and in divers manners spake in time past unto the father by the prophets, hath in these last days spoken unto us by His son" (Heb. 1:1).

These general remarks about the all-sufficient power of God's words through Jesus for our salvation, find detailed illustration in the case of the Apostles themselves. Jesus said to them:

"Ye are clean through the word I

have spoken unto you" (John 15:3).

Again in his prayer to the Father:

"I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they kept Thy word . . . For I have given unto them the words which Thou gavest me; and they have received them" (John 17:6-7).

So it was the word spoken and received by conscious reflection and willing assent that made the Apostles "clean." It cannot be otherwise for us. The *Logos* of God is in us only by our receiving consciously the words spoken and written by God's prophets.

So the written Word, though but cold print and dead to the unresponsive mind, can be a wonderful power in the receptive mind; it does not need the added power of the Holy Spirit gift to transform us. We may suppose that God has so constituted the human mind and heart on the one hand, and His word on the other, that they react together to produce the birth and the growth of the New Man. Paul says the word of God is very powerful:

"The word of God is quick (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts of the heart" (Heb. 4:11-12).

Only a few have personally seen and heard the Word of Jesus and the prophets; for most knowledge has come by reading the written word. But whether spoken or written they are similar. In the spoken word there would be more immediate power

than in the written word. The speaker would apply the word from God pointedly to the immediate situation, causing heart-searching, scepticism, or anger. One sees this again and again in men's response to the words of Jesus. It is also very manifest when the Spirit speaks through Peter on the day of Pentecost:

"They were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

With the written word, a more personal effort and initiative is necessary to receive its power. But whether spoken or written, it is still living and active, it will "quicken." Let us not, therefore, limit the word of God — the Bible as we now have it — and suppose that some further power will be given us through a Holy Spirit gift.

The Holy Spirit gift received by the Apostles gave to them the word of God directly in their minds, as with the prophets of earlier times:

"But 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" (John 14:25).

Peter's declaration on the Day of Pentecost: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins" was the result of Peter having received the Holy Spirit. This word of God received directly from God is a happening limited to certain men chosen by God for this purpose; it is not a happening for every

believer. This we have considered in detail in an earlier article.

The Letter and The Spirit

The phrase "letter and spirit" is used of the word of God. This is not using spirit in the same sense as Jesus saying his words were spirit. Spirit here takes its meaning from the contrast with letter, and has the sense of inner meaning of significance. We may merely regard the letter of the word of God, or we may grasp its meaning. The word of God is only quick and powerful where it is taken hold of by the believer in sincerity and diligence. Paul several times exhorts the brethren as to the need to imbibe the spirit of the law, whether Old Testament or New Testament. The Jewish nation listened to the Word of God every sabbath in the synagogue, but it was largely the letter of the law that interested them: their circumcision was outward in the flesh, and not inward in the heart. So Paul writes:

"For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. 2:29-29).

Later in the epistle he tells them to leave behind the old formal attitude of the nation to God's word:

"But now we are delivered from the law (seeking "righteousness" by keeping commandments), that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of letter" (Rom. 7:6).

Believing in Christ had brought a changed attitude to the word of

God, a change from serving in the letter to serving in the spirit of the law.

Letter and Spirit Applies Both to Old and New Covenants

It was possible to view the New Covenant in the same way as the Jews viewed the Old Covenant: they could still serve in the letter and not the spirit. So Paul says to the Corinthian believers:

"God has 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" (2 Cor. 3:6).

Whether in the time of the old or the new covenant, it was a serving in the spirit and not the letter that gave life. Paul is often misunderstood in 2 Corinthians 3. Orthodoxy and some brethren read this chapter as if "spirit" was an essential of the new covenant, and "letter" an essential of the old; and "spirit" is then made to mean the spirit-outpouring on the Day of Pentecost. The real situation is that the nation had largely made the Word of God, the Law and the Prophets, of no effect by their formal attitude to it, seeking justification by works according to the law. This was observing the letter of the law, and so Paul speaks of the letter of the old covenant that killeth. The law had become a ministration of death, a ministration of condemnation, but this was because of their attitude of serving the letter of the law. There had always been some who attended to God's law in old testament times with proper understanding and appreciation, and they served in the spirit and not the letter of law;

this gave them a title to life, through the promise of God. Jesus himself was pre-eminently the one who served in the spirit of the Old Covenant, and pleased God. So when a man lays hold of God's word, whether old or

new covenant in its spirit and not merely letter, it shapes his life, God and the spirit of God are in him.

— G. Pearce.

(To be continued)

At Lompoc

LABORING IN THE WORD

One of the privileges we have in our journey Zionward is to constantly observe the working of God in our lives. One such event has happened in the formation of the Ecclesia in Lompoc Valley, California.

Late in 1966, one of our young brethren received news from his employer of an immediate transfer to the city of Lompoc, many miles from the nearest Ecclesia. At first it was a shock, but now we can look back and see a reason for it all. After moving to this area and contacting three other brothers and sisters in its environs, it was agreed that a lightstand should be established. The wisdom of this decision has been proven by Yahweh blessing us with eleven immersions to this date.

The enthusiasm of this newly formed little group soon attracted others, and today, although by no means large, we have an active ecclesia. We hold a semi-weekly Bible Class with an average attendance of approximately twenty to thirty participants, including interested friends.

Through the dedicated support of a few South Californian brethren, we have been able to sustain a weekly television program which has an estimated viewing audience of well over 20,000.

We are attempting special lectures once a month in the outlying districts, covered by the above-mentioned telecasts. Due to this coverage we have had as high as 53 interested friends, which is a source of great encouragement to us.

Yahweh has given us the privilege of publishing and distributing in excess of 1200 copies of *A Study Of The Law Of Moses* notes that have been sent around the world. This was not our original intention as it was started with only our own Bible Class in mind. We have also published a very popular booklet on *The Cherubim Of Glory* which has been well received. We are indebted to Logos Publications and brethren in Australia for their helpful assistance in these efforts.

Among our present projects that are now being prepared are:

1. "The Key to Life Series," which will be a complete treatise on each first principle subject, both pro and con, including a defence against current false teachings of Christendom (so called).

(2) An extensive publication on the spiritual significance of numbers and colours as they appear in the Scripture.

Our next effort will be held some 80 miles north of us, in the city of Atascadero. This is a community where our telecast has been well received, and many viewers have requested a week night Bible class. In preparation for this effort posters will be placed in store windows, leaflets will be distributed from door to door, specially designed advertisements will be placed in the local press, and large banners will be erected. It is planned (God willing) to commence a bi-weekly Bible study class soon after this lecture in the home of an interested friend.

We fully recognise that we of our own selves can do nothing, and that these efforts will only succeed with the blessing of Yahweh. We covet your prayers, and solicit the help and fellowship of those of like precious faith who might be passing our way.

— M. Van Dalsen (Lompoc, USA).

The Hunted Partridge

"Now therefore, let not my blood fall to the earth before the face of Yahweh; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains"—David (1 Sam. 26:20).

The partridge is well-known to sportsmen throughout the world. But in Israel only two species are common. There is the large, red-legged partridge which is found on the hillsides, and a smaller variety which inhabits the wilderness and desert. They are compact birds, with short tails and rounded wings. When not breeding, they live in small flocks, or coveys, usually consisting of the family party, and these break up into pairs to nest. All species are cryptically coloured on the upper parts, and they are conspicuously featured on the throat, flanks and underside. Of about 14 inches long, they can be recognized by a dark patch on the belly, broad chestnut bars on the flanks, and short chestnut tail feathers noticeable only during flight.

They inhabit open places, and their colourings make them inconspicuous when they crouch at the approach of danger. If closely threatened, they explode into sudden flight at the last moment. With a very fast take-off, they fly swift, low and erratic, with whirling wings, alternating with long glides. Because of this eccentric flying habit, the partridge is a favourite game target for hunters.

The gray partridge likes farm-

lands, where family groups forage for seeds and insects. It has an interesting habit, when settling in a field for the night, to do so in groups, forming themselves into a circle with heads facing outwards, so that should danger approach from any quarter, it will be detected by their quick, nervous ears. One writer has described the humorous antics of partridges in these terms:

"Never did one see the joy of life more happily expressed than by some half-dozen of these birds, which, with sunrise on lovely mornings, came walking out of their sleeping meadow, into the courtyard of a country house, to load up with gravel for their gizzards. They marched abreast in a wide, straight line, with their curious little cries, and expressed their delight in a series of acrobatics.

"First one would leap into the air, and come down curvetting, and the evolution would be followed by the rest. Then the first, springing up, stretched one wing outwards and downwards, and while still in the air drew his foot sharply down the taut feathers of the distended wing, to create a curious crackling rustle. And the rest of the party reproduced the feat each in turn. Nothing could be more comic than the grave delight with which each bird skipped and twanged his feathery lyre."

In Israel, numerous ground-dwelling sand partridges nest on the rocky hillsides surrounding the Dead Sea, and run with incredible

rapidity to rest in the shadow of boulders during the noon-day heat. When flushed, the partridge utters a grating "krr-ic," a noise not unlike the Hebrew name *kore*, which has been rendered "partridge" in two places in the Scripture. The word itself, signifies "a caller," for its strange cry is used to gather together the company of birds.

Hunted!

The first reference to the partridge is in 1 Samuel 26:20, quoted above.

King Saul had become intensely jealous of David, the conqueror of Goliath. With Jonathan's help, David fled from the court of Saul, but the bitter king pursued him relentlessly, deep into the wilderness near the Dead Sea. One night, David slipped cautiously into Saul's camp. He entered the king's tent, and, finding that no guards had been posted to watch over the sleeping king and his men, he silently and quickly grabbed the king's spear and water jar. But he did not harm Saul, for he had a deep respect for the man, who, however unworthy, was "Yahweh's anointed." David crept safely out of the camp and gained the top of a neighbouring hill. From there he awakened the king with his shout: "Wherefore doth my lord thus pursue after his servant, for what have I done and what evil is in mine hand?"

He waved the king's spear in token that he intended no harm against Saul, for he could easily have killed him with it while he slept. David was a harmless fugitive, and he taunted the king with the irony of their situation: "The

king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains!"

David's cry expresses his natural fear. Weary from the chase, well nigh exhausted like a hunted partridge, he could well anticipate the cry of Jeremiah::

"Mine enemies chased me sore, like a bird, without cause" (Lam. 3:52).

In these experiences, David foreshadowed those of the Lord Jesus, of whom it was likewise said: "They hated me without a cause" (John 15:25).

The only partridge found in the wilderness west of the Dead Sea, where Saul was pursuing David, is "Hey's Sand Partridge," sometimes called the Palestinian Partridge. Its habitat is confined to the Jordan Valley, the Dead Sea Depression, and the Wadi Arabah, although it has also been found in the rocky, desolate regions of Sinai, northwestern Arabia, and Persia.

The sand-partridge is a great runner, and when chased it speeds along the ground for a considerable distance on its olive-yellow feet, jumping, if necessary, from rock to rock, or even ascending almost perpendicular cliffs. It often runs so far it becomes exhausted and can be easily overcome and knocked down with a stick.

In his cry, David claimed that the chase of King Saul was unjust. As an innocent partridge, he had done no evil to the king. He had become but sport for the madly jealous Saul, who was obsessed in this merciless and ruthless chase. So also became the chief priests and Pharisees, 1500

years later in their pursuit of the Lord. So also are those evil men of all ages who pursue the faithful.

Riches By Wrongdoing

The other occurrence of the word *kore* relating to the partridge is in Jer. 17:10, 11 —

“I, Yahweh, search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings. As the partridge that gathereth young which she hath brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him and at his end he shall be a fool” (RV).

It is said that female partridges have such inclination to hatch, that if their own eggs be taken away, or broken, they will steal some of their neighbour's. However, the young hatched from these stolen eggs will forsake their hatcher, and follow the call of their true parent. The partridge will construct a nest, usually by scratching into the ground and forming a shallow depression amidst long grass. She will then lay light olive coloured eggs numbering up to 18. The young, which hatch after 24 days of incubation, are ready to fend for themselves.

Dr. Kitto suggests that this relates to the Greek Partridge (*bartabella*), that ordinarily lives among the rocks, but has the instinct to descend into the plain to make its nest, so that the young may find at the birth a ready subsistence. He quotes Dr. Shaw's observation:

“If the bartabella partridge sits on the eggs of a stranger, when that stranger returns to nest, and drives away the intruder before she can hatch them, the partridge so expelled re-

sembles a man in low circumstances, who had possessed himself for a time of the property of another, but is found to relinquish his acquisition before he can render it profitable; which is the simile of the prophet.”

The Septuagint renders Jer. 17:11 — “The partridge utters her voice, she gathereth eggs which she did not lay.” Though the bird has an inclination to accept another's nest as her own, yet she finds in the end that the hatched chicks return to their natural stock. Similarly, declares Yahweh, a person who indulges in unjust and wicked oppression to amass wealth, will find it disappears at a time when he expects to rejoice in its delights.

The delusion of the mother partridge is like the folly of man's heart and the wickedness of his actions (cp. v.9). He endeavours to secure wealth, ambition and position by unwise means; and then, particularly when moved by considerations of selfish avariciousness, just when he feels he has time to “rest and take his ease,” disaster or death intervenes, and his “wealth leaves him.” His incessant strivings to amass riches during his lifetime, at the expense of spiritual treasure, reveals him to be merely a “fool” (Jer. 17:11).

The folly of this course of action was described by the Lord Jesus in his parable of the heedless fool:

“A certain rich man (declared):— Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided. So is he that layeth up trea-

sure for himself, and is not rich toward God" (Luke 12:16-21).

Moreover, the example of the partridge shows that a person so absorbed will often stoop to unfair and fleshly actions, irrespective as to the feelings of others, in order to obtain his desired aims. He is never satisfied. He will steal from other "nests" to extend his own resources. But ultimately judgment will overtake him: "He shall leave them (riches) in the midst of his days, and at his end shall be a fool" (Jer. 17:11). Or, as the Psalmist declared:

"Thou, O God, shalt bring them down into the pit of destruction; Bloodthirsty and deceitful men shall not live out half their days; But I will trust in Thee" (Psalm 55:23).

Death cuts short the rejoicing of those who seek unrighteous riches. They never attain the fullness of their hopes. Their desire is never satisfied. They are like the partridge, who sits upon another's eggs, only to find that the brood leaves her.

What is the value of "labouring in the very fire, and wearing ourselves for nought" (Hab. 2:13)? Why seek the world's gain, only to find that in the end, we have lost our life?

The day is coming, as Habakkuk revealed, when "the earth shall be filled with the knowledge

of the glory of Yahweh, as the waters cover the sea" (v.14). Then, those like the Psalmist, who trust in Yahweh, will find their heart's desire consummated. The spiritual riches so abundantly bestowed upon them by a merciful and loving Creator, will be satisfying and delightful. Such a blessed generation will not be removed "in the midst of their days," for they will see life for evermore.

The Lesson Of The Partridge

Summarising the two references to the partridge in Scripture, we find the bird is used to illustrate:

(1)—Agility to elude the hunter.

(2)—Its selfish indifference to others, so long as it may obtain what it wants.

It thus stands for the man of God and the man of the world. The man of God has an ability to elude the hunter for he says: "But I will trust in Yahweh" (Ps. 55:23). The man of the world accumulates what is not his, but is never really satisfied.

Let us learn to manifest the first by our trust in Yahweh; and avoid the second by recognising the source of all true riches.

— G.E.M.

THE UNFINISHED SYMPHONY

"I found the article *The Unfinished Symphony* very helpful; though all the articles could be placed in this category. We pray our heavenly Father that we will be accepted in the day when His son returns that we may find our place among the faithful and receive the gift of Eternal Life. Such a possibility is too wonderful for us to realise at the moment."

—C.B. (Qtd.)

The Genesis of Babylon

The first of a series of articles developed from a theme presented at the Australian Bible School.

The "Mystery" Of The Two Babylons

The name "Babylon" in Scripture is associated with two concepts:

(1) — **HISTORICAL BABYLON**, which is the name of the great city from which the magnificent empire of Nebuchadnezzar took its name.

(2) — **MYSTICAL BABYLON**, the name for the great system of blasphemy whose apostate development and activities are described in the Apocalypse as, "Mystery, Babylon the Great" (Rev. 17:3).

The caption in this verse relating to Babylon is rendered in capitals by the translators of the A.V., but Bullinger, in *The Companion Bible*, offers a more accurate translation:

"And upon her forehead a name written, a secret symbol, BABYLON THE GREAT, the mother of harlots and of the abominations of the earth."

The word rendered "mystery" in the A.V. (Gr. *musterion*) means "a sacred secret," revealed only to the initiated (from *mueo*, to initiate or admit to secrets, used in Phil. 4:12, where Paul says: "I am instructed," lit. "have been initiated into the secret"). The true identity of the "Mother of harlots," therefore, is revealed only to those who are initiated

into fellowship with the Lamb through an understanding of the Truth: "The secret of Yahweh is with them that fear Him; and He will show them His covenant" (Ps. 25:14; cp. Prov. 3:32; Amos 3:7). It is fundamental to an understanding of the Truth to identify the Apocalyptic Babylon with the Great System of Roman Catholic apostacy, and to obey the clarion call of the heavenly voice: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

While the Protestant Churches claim also to identify Rome with Babylon, they being the harlot daughters of Rome, have not complied with the heavenly "call," holding still the apostate doctrines of their Babylonish Mother, and therefore have not "the secret of the covenant." The "initiation" into the "sacred secret" of mystical Babylon and her fall requires an understanding of the development and historical structure of ancient Babylon, for the allegorical interpretation of the former rests upon an understanding of the recorded incidents of the latter.

Nimrod The Rebel

To trace the beginnings of the ancient city that played so major a part in Israel's history and in the development of the world's ancient Empire, we must consider the Father of the Kingdom of Men: Nimrod, the mighty constructor of cities.

Nimrod, whose name means *A Rebel*, was the grandson of Ham (Gen. 10:6-8), who was a passenger in the Ark with his father, Noah, and saw the destruction of the *rebellious* and corrupt multitudes in the deluge. It is recorded that Nimrod "began to be a mighty one in the earth" (Gen. 10:8). The term "mighty one" is *gibbor* in the Hebrew and means a champion warrior or hero (cf. Gen. 6:4). Nimrod is also described as a "mighty hunter before Yahweh" (Gen. 10:9). The expression gives a clear indication of his character, for the word "hunter" (Heb. *zayid*) means to pursue and capture by cunning and deceit. "Before" means "in the face of, as if in a spirit of defiance" (Keil). Hence the description suggests a dynamic personality in arrogant defiance of Yahweh as the supreme ruler over the earth; one who hunted for the souls of men as the founder of imperialism.

Shortly after the Ark had rested upon Mount Ararat in the extreme north-west of Mesopotamia (Turkey today), Ham and his family migrated "eastward" to southern Mesopotamia which was called the Land of Shinar (or *The Enemy's Tooth* — Gen. 11:2). It was in this land that Nimrod

began to build his mighty empire, for we are told: "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar" (Gen. 10:10). This was called "the Land of Nimrod" (Micah 5:6).

Having consolidated his empire in the four great cities in Shinar, Nimrod, the Imperialist, expanded his construction project into Assyria, for: "He went out into Assyria (better marginal rendering), and builded Nineveh and the (streets of the) city Rehoboth and Calah, and Resen" (v.11). Resen is called "a great city" (v.12) probably because it was also known as Nimrod, bearing the name of its ancient founder as archaeological research has revealed. However, the principal cities in Shinar and Assyria were Babel on the Euphrates, and Nineveh on the Tigris, whilst the other cities became suburbs to the major hub of society.

In order to build this vast empire, it is certain that slave labour was employed in the construction work, demonstrating Nimrod's efficiency as an oppressor "hunter" exploiting the bodies and minds of men to establish his renown in the earth as an impious "rebel" against Divine authority. The patriarchal conditions which Yahweh had engendered in His creation were revolutionised by Nimrod. No longer did the family head exercise his paternal control over the tribe, but in lieu of this, the people were forced to look unto the great monarch who acquired his position not by right but by conquest and oppression. Hence

the civil society in Assyria and Shinar passed under monarchism as the beginning of the Kingdom of Men. Ultimately, however, Nimrod's successor, Nebuchadnezzar, was compelled to acknowledge "that the Most High ruleth in the Kingdom of Men and giveth it to whomsoever He will" (Dan. 4:25; cf. Ps. 22:28).

Nimrod's Tower Of Babel

Whilst Scripture does not directly state that Nimrod was responsible for building the Tower at Babel, Josephus credits him with the instigation of such (Ant. Book 1, 4, 2). Internal and historical evidence also suggest the same. The Tower was built in the heart of the great city of Babel in "the land of Nimrod" (Mic. 5:6). The Hebrew word for "tower" is *migdal* signifying "a great tower," and is considered the equivalent to the Assyrio-Babylonian word *zigguratu* meaning "a pinnacle" or "mountain top." The Ziggurats were constructed of successive layers of bricks and mortar, commencing at the base with a very large foundation and diminishing in area as the height increased. The remains of such ziggurats are still to be seen at the ancient sites of Babylonia.

The architects of the Babel Tower determined to:

(1) — Build a "mountain top . . . whose top may reach unto heaven," lit. "his head in the heavens," in de-

fiant resolve to challenge the supreme authority of Yahweh in heaven. They may even have thought to remove Him from His elevated throne.*

(2) — Provide the means whereby the earth's multitude could be united under one Name: an ancient version of the modern United Nations Building in New York!

In building of the huge edifice, they used bricks (baked hard) for stone, and bitumen for mortar, thus giving greater stability and rigidity for the intended height. Josephus states that a further reason for Nimrod using bitumen was in order that the Tower would not be liable to admit water should God flood the earth again, in which case the people would seek refuge upon the top of their "mountain."

The Tower, therefore, symbolised the opposition and rebellion of the Kingdom of men against God's dominion, in consequence of which Yahweh cast them into "confusion" (Babel), destroying their communication and scattering them throughout the earth. The time is coming when Babel shall arise again in the earth; when:

"The heathen shall rage and the people imagine a vain thing. The Kings of the earth (headed by Mystical Babylon) set themselves, and the rulers take counsel together against Yahweh and against His anointed saying, Let us break their bands asunder and cast away their cords from us."

But as in the past:

"Yahweh, that sitteth in the heavens

* The early tribes after the flood conceived of the heavens as one vast dome, from horizon to horizon on a flat earth disc, with windows to let in the rain (cf. Gen. 7:11), and through which the stars shone. The sun and moon were lights that moved across the face of the inside of the dome from horizon to horizon. God dwelt at the top of the dome.

shall have them in derision . . . and shall break them with a rod of iron; and dash them in pieces like a potter's vessel" (Ps. 2:1-9).

Thus will Nebuchadnezzar's Image (the Kingdom of Men) be ground to powder (Dan. 2:25,44).

Nimrod: Father Of False Worship

History reveals that it was common for monarchs exercising dictatorial powers to proclaim themselves as deities, and demand the praise and glory of mankind that rightly belongs to Yahweh alone. Alexander the Great and the Emperor Nero are common examples. So also was Nimrod. History and Archaeology combine to reveal that he was, in fact, the first of such god-kings, as they were known.

The Persians asserted that Nimrod became a god and was identified with the constellation of Orion (cf. Job 9:9). It is interesting to note that the Arabic name for Orion is the same as the Hebrew *gibbor* (mighty warrior), a title given to Nimrod in Genesis 10:8. The ancient Assyrian and Babylonian records describe the exploits of the great god and builder of Babylon as Ninus, son of Bel or Kus (identified with Cush),

which confirm the Scriptural record of Nimrod, even as the Babylonian chronicles of Creation and the Deluge follow those of the Scriptural narrative.

The wife of Nimrod was likewise identified with the wife of the god Ninus who was known as Rhea or Semiramis. Hence Ninus and Rhea assumed the position of "parents" to the countless Pantheon of gods and goddesses that increased in name and number as the tribes disseminated throughout the world.

By the time history reached the glory of Babylon under Nebuchadnezzar, the Pantheon, as we shall see, was well developed. The persistent lamentation of the prophets in Israel was for the people who had gone awhoring after these gods of the Gentiles, and not merely introducing them to the nation, but into Yahweh's sanctuary itself (cf. Ezek. 8).

Nimrod, therefore, was not only "rebellious" of Divine authority in initiating the Kingdom of Men, but sought to displace Yahweh as the object of man's devotion and to substitute himself as the recipient of all human veneration.

— P. E. Pickering (Vic.)

FIRST THINGS FIRST

"In our town, we aimed more to strengthen the believers than to add to their numbers. It is desirable to bring men to obedience; but this work in Virginia seems to have come to an end, and the labour is to keep them faithful who have believed, which is no pastime considering the evil occurrence."

—J. THOMAS

The Greatness of Creation

The magnitude of the starry universe overwhelms the mind and almost staggers faith. But this effect is to be resisted as an illusion of sensation, and not a product of reason. It is the mere quailing of human smallness in the presence of a greatness it cannot measure.

Rome : Decked with Gold and Precious Stones

Diary of a journey around the World with Bible in hand.

(Continued from p.187)

Commercial Interests of the Papacy

From Athens we moved on to Rome. We were but two of the many millions of tourists who visited the city this year, and whose money contributes substantially to the national income. As an indication of how extensive this is, we were told that the daily receipts from tourists at the Sistine Chapel alone was some 5,000,000 lire, about \$500,000. In addition, the Vatican has considerable vested interests in most of the shops in the area, so that a regular stream of money flows into its coffers.

A recent newspaper report alleged that the Vatican owns some \$2000 million worth of stocks and bonds apart from its priceless real estate. A further report stated that the Pope has been most disturbed about the drop in the number of candidates for the priesthood. Apparently there are over 45,000 priests throughout the world, but many more are wanted in order to consolidate the avenues of income. This figure takes no account of nuns, teaching staff and so on; providing some concept of the immensity of the system and the stranglehold it has upon so many; dominating their minds and laying claim upon their pockets.

The Cathedral defies words to adequately describe it. It is impressive from the outside; but inside it is overwhelming. I believe that this is a potent factor in gaining converts to Catholicism. The chief doctrines and dogmas of the Catholic Church bear no resemblance to the teaching of Scripture which it discourages, but are derived from the Nicacan Creed which emerged from the Council of Nicea in 325 A.D. The

Catholic Church expects these to be accepted and not disputed; and it relies upon the magnificent architecture of its buildings and the colorful display of its ceremonies to hold people enchained to its principles.

The Cathedral assists in this. Tourists are impressed with the magnificent proportions of it. Very high ceilings, rich colorful paintings, evidences of outstanding wealth, statues in bronze and polished marble, all these and more, deck the Cathedral everywhere. Everything is designed to appeal to the senses. Instead of statues of gods and goddesses such as we saw at Athens, we have here figures from the Bible, popes and cardinals. At the entrance, on the left, is the marble font containing the so-called holy water (which we carefully avoided) supported by two cherubic figures beautifully sculptured. On the right is a massive marble representation of Moses, sculptured by Michelangelo. Few seemed to know who it represented, but all seemed to know and admire the great artist. In fact, the names of Raffael and Michelangelo would be uttered more than any others during any conducted tour of the Cathedral, and spoken in hushed tones as though counted among the gods!

Superstition

In the main hall, pride of place is given to a large marble statue supposed to represent Peter. One foot is almost devoid of toes, kissed away by superstitious worshippers who pay homage to the image. We learnt that once a year the statue is richly dressed in the robes of a bishop, and the

congregation is permitted to file past to do honor and reverence to the piece of stone!

Not far from here is an altar covered by a rich canopy and supported by great bronze pillars said to be exact replicas of those in Solomon's Temple. Here the pope only may celebrate mass which he does on rare occasions such as the proclamation of some new dogma or the canonisation of a new saint.

High above all this rises the huge dome, the entire interior of which is covered with paintings by Michelangelo. How he managed this work, often painting upside down, some hundreds of feet above the ground, and yet producing masterpieces of painting defies explanation. It only shows the dedication that some have given to superstition and apostasy. The lying wonders by which Rome has held men bound to her are illustrated in the story of one cardinal who ordered that at death his body must not be buried because he was convinced it would never see corruption. It is claimed that because of his faith, his uncorrupted remains are still in the crypt below the cathedral — conveniently tucked out of sight!

The Sistine Chapel is one of the most beautiful buildings in the world, and well calculated to appeal to the flesh. It is a rectangular building, and the interior is a mass of color. Every wall as well as the ceiling is covered with murals painted by Michelangelo. Though the ceiling is flat, it has the appearance of being curved, this being an illusion created by the technique adopted by the skilful artist. The paintings are beautifully executed, but depict the Romish errors of heaven and hell. It is said that when Michelangelo was painting these scenes, a particular priest annoyed him greatly, and when the work was completed, it was seen that the likeness of the priest was shown upon the face of one of those being hurled into hell!!

Thus, replete with beautiful statuary, rich and colorful paintings, extraordinary wealth in gold, precious stones, ivory and so forth, the Cathedral witnesses to the truth of that desecration given of Babylon the Great

in Revelation 17: "Arrayed in purple and scarlet colour and decked with gold and precious stones and pearls" (v.4). All of which is polluted by a doctrine that is dishonouring to Yahweh and His Son, and therefore to be destroyed at his coming.

The Forum

The Forum constituted the centre of Rome's political life in the days of the Empire; but today it is the graveyard of antiquity with the ruins of ancient monuments standing forlornly in a state of decay. To walk through the Forum is like traversing portion of *Eureka* as the names of Constantine, Titus, Vespasian and others come to mind.

Originally it was the exclusive prerogative of the Senators, but after the period of Constantine, and with the growth of an apostate Church, the priests sought to share it. The fusion of politics and religion caused a breakdown in morality as well as religion, and, according to *The Universal World Reference Encyclopedica* created the very circumstances "in which the Protestant Reformation took root and grew."

The Arch of Titus was Rome's stone testimony witnessing that Jewry was destroyed as a nation; but where is the Roman Empire today in comparison with Israel!

Not far from the Forum is the Colosseum, a massive building which is really a monument to the Jews; for it was built with Jewish labor. Some 12000 Jewish slaves labored long and hard at the dictation of their masters to that end. Today, it is claimed that there are still 3000 descendants of those Jews living along the banks of the Tiber, and still refusing to learn, speak, read, or write the Italian language.

Lutheranism In Europe

Romish error holds some 450,000, 000 followers enslaved. But Lutheranism, which broke from Rome is not much better. We saw its pernicious influence throughout Europe, but par-

ticularly in Sweden. It is the national religion of Sweden, but what are the fruits of the system in that country? Sweden has the largest suicide rate in the world; it is notorious for its permissiveness! from it a flood of pornographic trash pours into other countries to carry abroad its polluting influence.

We were told that this country compels all of its nationals to adopt the State religion until they are 18 years of age, at which time they can theoretically change to another religion if permission is granted by the State. It is astonishing that Luther should have rebelled against this system of indulgences which Rome instituted, and that his name should not be associated with a religion which has become indulgent to this terrible and evil intent.

In Vienna

In Vienna, we visited the old Hapsburg Palace which is still maintained and used for State occasions. We were told that when Russia occupied Austria during the last war, it demanded the abdication of the Emperor. Today he finds refuge in Italy, but the Schonbrunn Palace is ready for occupation should he be permitted to return.

What of the time when the Russian Gog is broken, and the temporary restoration of the Holy Roman Empire will take place? Everything is ready

for the Emperor to assume his position in such a system.

Significant Times

As we travelled from place to place we realised that the world is living on borrowed time. The return of the Lord is near, for all the signs indicate it. Our travels have brought us close to the attractions that the apostasy dangles before its dupes, to hold them enchained to error. Yet those very systems developed out of a diversion from the Truth which was slight at first but widened with time.

Let us heed the lesson, and in these closing days hold on to the Truth with tenacity. We have been called from the darkness about us into the pure light of Truth. Let us appreciate our privileges and thank God for them. I am convinced that error must be resisted, otherwise its insidious and creeping effects will gradually submerge the Truth. We visited sites where once there were flourishing Ecclesias, but they have disappeared and darkness has settled upon those places. In the course of time, the torch of truth has been handed on and today we possess it. Let us hold it aloft, and refuse to let it go. Only watchful, faithful observance of the Word can guard and protect us in these last hours before the return of the Lord. "Even so, come, Lord Jesus."

—G. O'NEILL (NSW)

Story Of Ruth

"A long while ago I possessed a copy of a book about Ruth which I loved very much; but somewhere along the way I have either given it away or lent it out, so that I do not have it in my possession today. Therefore, I shall be very much obliged if you will send me two copies."

— M.B. (England).

(Unfortunately this book is out of print; although we hope to re-issue it in an enlarged edition shortly. — Ed.)

The Right Policy

There are two policies in life — one very much, and one very little practised: one, the policy of self-preservation, which leads a man to shun every man who once made a mistake; the other, the policy of doing the will of God, which leads a man to be compassionate, and to remember that if God did not give us second and third opportunities, none of us would get past the follies of youth.

An Appeal For Help

A Home for the Truth in Germany

Plans are under way to build the first Christadelphian Meeting Place in Germany. The site selected is in a prospering suburb of Esslingen (near Stuttgart) with promising prospects of development. Brethren and sisters live within a radius of approximately 15 miles of the site.

Initial steps for the erection of the Hall were made in 1969, some time after the building site had been donated by a sister, and when a committee was formed to investigate the cost of the project.

It has been assessed that some \$30,000 will be required to complete the construction.

In addition, brethren have pledged themselves to attend by personal labour to items of work not included in this assessment, and which will represent a saving of some \$10,000; and they have personally contributed some \$19,000.

With this effort, however, their resources are strained to the utmost, and in order to commence and complete the project further support is necessary elsewhere, to the extent of \$11,000.

This can take the form of either donations or interest free loans.

Why We Should Help

Brother R. Sieber, who, on behalf of the Arranging Brethren of the German Ecclesias, made the above and other details available to us, writes in an accompanying letter:

"The news of your intentions to publicise our building efforts has made us very happy indeed. It had encouraged us, and we respond with our hearty thanks. We long for a home that will provide a dignified environment for our communal gatherings and worship, being at the same time the central point of public witness to Yahweh's holy Name. Your readiness to streng-

then our hands in this project has given us reassurance of the existing bond of love for which we are most thankful. May the Lord's strength be with us in our endeavours and if He should return before the work is completed, may He find us so labouring. United in the Hope of Israel, we remain with Shalom-marantha."

An extract from an informative circular regarding the building project reads as follows:

"The task that we have set ourselves to the honour of God is great and we have little strength. Therefore our prayers are now as ever that He would show us ways and means to bring to completion what we have purposed to do."

The Truth In Germany

Those who have had opportunity to visit the German ecclesias will appreciate these words. I, myself, only learned of their early struggles and difficulties through the pages of *Logos*, but have meanwhile had the privilege of meeting many of them personally when I visited Germany last year. There, after much prompting on my part, I heard of their experiences in pre-war years, their secret meetings overshadowed by the threat of prosecution during Hitler's regime, and the tedious and dedicated efforts to re-gather the few Christadelphians around the Memorial table of our Lord after the turmoil of war and evacuation was over. Thus I gained a true appreciation of Yahweh's sustaining power in their midst.

One Sunday afternoon I met many at a combined Memorial meeting. This is conducted on the first Sunday of each month in the city of Esslingen. The combined meeting is convened that brethren and sisters might keep in close touch and strengthen one another in Yahweh. They came from

near and far: by train, by bus, on foot and by car. The meeting place was an assembly hall on the second floor of a High School building. The young climbed the flights of stairs with ease, the older generations, some of them physically handicapped, did it with difficulty and patience. The gathering numbered over seventy persons, and quite obviously the assembling of a larger grouping had an invigorating effect.

Next Sunday we were back to the normal routine of meeting in a small number in a first-floor classroom of the same school. We sat in groups of two behind low school desks that scarcely gave us leg-room. Blackboards on the wall are occasionally filled with school texts or drawings that must not be wiped out. The time available for these meetings is strictly limited, as it is at the house-master's good grace that the door of the school is opened for our brethren and sisters. Thus Sunday School has to be conducted in another classroom at the same time, preventing those who teach to partake of the emblems. This they try to overcome by taking turns in teaching.

Whilst the brethren and sisters of Esslingen meet in this restricted and difficult fashion, another small group of mostly elderly members meets in the heart of Stuttgart, not far from Esslingen. The building in which they assemble is very old and condemned to be pulled down to make room for new development plans. Rentals are incredibly high in Germany, and it is quite beyond their means to consider renting anything a little more dignified. The interior of the present premises has been cleaned and improved with much care by the few of the members that enjoy the health and strength to undertake such a task. And they, loving the Truth, are thankful that they have unlimited access to their rooms, at least for the time present. I made my way there one evening, first travelling some distance by bus, changing over to a train and tram successively, and covering the last distance on foot to meet a goodly number of interested friends who came to study the Word because they are

dissatisfied with the sermons of the state-religions. One such has since been baptised into the Hope of Israel.

Looking back on the few weeks that I was privileged to spend in the hospitable company of our German brethren and sisters in Christ, I can reflect upon a wealth of memories of manifested goodwill and earnest faithfulness amongst both old and young. I feel that they all deserve encouragement in their desire to build their first home for the truth in Germany: a place where they can unitedly worship Yahweh, consider His word, become more aware of being one in Christ Jesus by planning together, by working together and by praying together. There has been a life of comparative obscurity in a country of churches and apostasy. They are longing for the day when a united witness on behalf of Yahweh can go forth in a district where church-towers and church-teaching dominate. It is within our means to give them courage to "rise up and build" — to strengthen their hands for a good work.

The building of the walls of Jerusalem in the days of Nehemiah served a double purpose: to fortify the city against possible attacks of surrounding enemies, and to draw the people of God more closely together in purpose and hope. Once the task was completed, Nehemiah, with the help of Ezra, concentrated on the re-education of the people and furthered their re-dedication to Yahweh who had given them the strength to perform the work. Doubtless, there are brethren in Germany who have pledged themselves, like Ezra, to "prepare their heart to seek the law of Yahweh and to do it and to teach His statutes and judgments," and may Yahweh prosper them in this also.

L. MEDNYANSZKY (S.A.)

Donations or interest-free loans should be forwarded to The Treasurer, Christadelphian Ecclesia, Herrn Theo Gackie, 7300 Esslingen (West Germany) Astenweg 1. Or they can be forwarded to Logos Publications to be sent on to Germany . . . Editor.

For Meditative Study :

The Book of Ecclesiastes

(Cont. from p. 189)

CHAPTER FOUR

HUMAN VANITY INCREASED BY OPPRESSION — vv. 1—16

Koheleth now turns from the subject of rivalry (see last issue) to consider the evil consequences of avarice in human affairs. While rivalry deprives a man of satisfaction in a good work, avarice will separate him from the advantages of association with others.

VERSE 7:

"Then I returned" — Again I saw. The wording indicates the introduction of a new experiment. Having considered the emptiness and frustration of jealous rivalry, Koheleth now turns to consider the futility of avarice. By the words, "under the sun," we are again reminded that Koheleth's study is restricted and confined to the life of natural man.

VERSE 8:

"There is one alone" — He is a lonely miser. His inordinate lust for riches compels him to separate himself from family and friends, lest he be forced to share his wealth. For this reason, he remains celibate and desires no offspring. Having isolated himself from the rest of humanity, he dedicates himself unremittently to what is now the obsession and goal of his life: the greedy acquisition of wealth.

"Yet is there no end of all his labour" — The miser's hunger for wealth is insatiable, and has become, in effect, "a deadly disease" eating him away. He rises early and labours far into the night, thus depriving himself of rest and comfort, and the simple joys of life.

"Neither is his eye satisfied with riches" — The eye is often used in Scripture as the organ of desire and appetite. Like the rich fool of Jesus' parable (Luke 12:16-21), the miser's

hunger for money is never assauged; yet satisfaction in wealth continually eludes him. The more he has, the more he wants; and having attained one goal, he immediately sets out after another.

"Neither saith he, for whom do I labour, and bereave my soul of good?" — The lone miser's self-denial and efforts to acquire riches have brought him much pain and discomfort. He has deprived his soul of much that it desires, yet he never pauses to consider "for whom do I toil?" or "who actually benefits from all my efforts?" The answer to his question is, Nobody — not even himself; for even he does not derive any real advantage from all his toil. By isolating himself that he might have undivided enjoyment of his wealth, the miser has deprived himself of the best joys and comforts this life can offer: those that spring from associations with others. The whole transaction thus proves itself to be nothing but vanity (emptiness). A sore and irritating experience.

Contrast:

After considering the cheerless life of the lone miser, Koheleth now illustrates the great advantages and benefits accruing from companionship and fellowship with others (vv. 9-12). He draws his lesson from the figure of men on a journey, who find much mutual gain in their co-operation together, particularly:

(1)—when walking in narrow and

- precipitous paths;
 (2)—in mutual comfort at the end
 of the day;
 (3)—by aiding one another when
 threatened by an enemy.

VERSE 9:

"Two are better than one" — United we stand, divided we fall. Two men working and co-operating together as a team, can accomplish much more than two men working alone (cf. Paul and Silas).

"They have a good reward for their labour" — They are able to render assistance to each other in time of need, as illustrated by v.10.

VERSE 10:

"If they fall, the one will lift up his fellow" — Two men are journeying to a distant land along a way that is rough and fraught with peril. One man slips and falls into a deep pit. If he, like the miser of v.8, had been alone, he may well have perished; but having a companion to render aid, his life is saved. Thus Koheleth shows how much men are dependent on others, and illustrates the rewards of united toil. The principle also holds good in ecclesial life, for we, too, are pilgrims on a journey, walking through the wilderness of life, to the Kingdom of God. The way is straight and narrow, fraught with pitfalls. If a brother separates himself from the Ecclesia, choosing to live in isolation, he robs himself of the many joys and advantages that accompany associating with others of like precious faith. If he falls, doctrinally or morally, woe unto him; for who will lift him up? Who will correct him? (Gal. 6:1-2). The righteous, it is recorded, walk with Yahweh; they journey through the wilderness of life to the kingdom in companionship with Him (Gen. 6:9; 5:22-24). With Yahweh at their side, they have nothing to fear. When they fall, or are about to fall, He will sustain them. When they are bowed down by grief or troubled by adversity, He will lift them up. Though they fall "seven times," Yahweh will raise them up, out of the pit of sin, and finally

raise them up out of death to life eternal (1 Sam. 2:7-8; Ps. 9:13; 145:14; Prov. 24:16; John 5:28-29).

VERSE 11:

"If two lie together, they have heat" — The path leads up into the mountains. The air is cold, and snow lies on the ground. If one man is alone he will freeze; but two lie together and pass the night in comfort; again Koheleth illustrates the undeniable advantage of fellowship.

VERSE 12:

"If one prevail against him, two shall withstand him" — In the morning, the journey is continued, and as the travellers pass through a narrow defile, a brigand sets upon them. One man might beat off the attack; but if he has a companion, together they will withstand him. If there be three the robber would easily be subdued. By this figure, Koheleth praises the great benefits that association and united toil with others, brings. John in Ch. 10:15 records that though we were overcome, beset by sin (strong man), intent on robbing us of life, yet Jesus comes to our aid, and through his loving obedience even unto death, has bound the strong man, setting us free (cp. Matt. 12:28-30). Therefore we are able in fellowship with others, in a united walk toward the kingdom, to endure the vicissitudes of life, to resist its snares and temptations, rendering mutual aid, both spiritual and temporal as the need arises.

"A three-fold cord is not quickly broken" — Our fellowship is with the Father and the Son. By continuing in the life, having no union or fellowship with the darkness of heresy, or the foolishness of immorality, sin can never waylay and overcome us. The strength that flows from such a union, the joys that emanate from such companionship, will strengthen us to overcome the world. Our fellowship is a three-fold union which is rarely broken (1 John 1:5-9). See also 2 Sam. 23:8-22; Acts 2:44-47; Rom. 15:1-2; Gal. 6:2).

SAD BUT TRUE

In our generation, as in that of the apostles, the ecclesia, or general assembly of the many, who are called, is composed of these heterogeneous materials. It has been thus in all generations before and since Satan, in the days of Job, mingled with the Sons of the Deity, when they presented themselves in the divine presence (Job 1:6). The satanic element has ever been among them with its "depths as they speak" (Rev. 2:24), corrupting and perverting the weak. In the wisdom of the Deity, Satan has been permitted to practise, and to deceive the hearts of the simple, who are "ever learning, and never able to come to the knowledge of th truth" (2 Tim. 3:7), without judicial interference. The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving, and being deceived," are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet "the Judge of the living and the dead" is profoundly silent save in the word of his law and testimony. There are reasons for this. The truth as it is in Jesus is entrusted to the ecclesia, or House of the Deity, which is "the Pillar and foundation support of the truth." The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honor and some to dishonor, the truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the word. If men speak or write upon the things of the spirit, they are commanded to do so "as the oracles of the Deity"; and if they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools, come what may. From these premises it is inevitable that, as Paul says, "there must be heresies among you." They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, "who are able to teach others" (2 Tim. 2:2). It sets them to contending more earnestly for the faith once delivered to the saints (Jude 2), which manifests them as the approved, who are grounded and settled in the faith, and not moved away from the hope of the gospel (1 Cor. 11:19; Col. 1:33). The manifestation of the approved after this process is one reason why Yahweh keeps silence, and permits Satan to continue their operations among the Sons of the Deity, without any present judicial interference

— J. Thomas, *Eureka*, vol. 3, pp. 444-445.

CHRIST'S BRETHREN

Christ's own are defined in the address of Jesus to the Father in John 17. They are styled "The men which Thou gavest me *out of the world*, who have kept Thy word." "I pray not," said he "for the world, but for them which Thou hast given me; for they are Thine, and Thine are mine. I have given them Thy word. Sanctify them through thy Truth: Thy word is truth. For their sakes I sanctify myself, that they also might be sanctified through the Truth. Neither pray I for these alone, but for them also who shall believe on me through Thy word. I give to them eternal life." These are Christ's own: intelligent persons who believe into Jesus and are kept from the evil in the world, through the apostolic word. He claims no others as his own, and prays for no others.

— J. Thomas

Don't Wait Too Long

*If you have a friend worth loving,
Love him! Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset's glow —
Why should good words ne'er be said
Of a friend — till he is dead?*

*If you hear a song that thrills you,
Sung by any child of song,
Praise it! Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?*

*If you hear a prayer that moves you
By its humble pleading tone,
Join it! Do not let the seeker
Bow before his God alone.
Why should not your brothers share
The strength of "two or three" in prayer.*

*If you see the hot tears falling
From a loving brother's eyes,
Share them! And by sharing,
Own your kinship with the skies.
Why should be anyone be glad,
When a brother's heart is sad?*

*If your work is made more easy
By a friendly, helping hand,
Say so! Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?*

Selected.

Appreciation

"There are not many magazines like *Logos* in the Brotherhood today. Do not be disheartened by the criticism of those who 'do their best for their children' by sending them to the dens of iniquity called universities! It is usually the poor and humble who will accept the simplicity of the Word in all its power and glory. This has been the case in the past, and will continue like that until Jesus Christ comes to establish that which is promised. What wonders will be seen in that day!" — E.H. (England).

Thoughts For The Times

“Give Attendance to Reading”

Men that are not readers are necessarily strangers to the world that exists between the boards of the Bible. And this is the predicament of most men. They are content with what they see, and have no heart for God's realities of which at present they can only read. God, Himself, for the time present, is invisible except in the Bible, where He appears on every page in some shape or form; and as they are no readers of this, He is an unreality to them — a word, a sentiment, a may-be. The mighty part that God performed in human history when He brought Israel out of Egypt, is an invisible affair of the past and when men do not acquaint themselves with the record of it which God has caused to be written, they are beyond reach of the influence which the faith of it is calculated to exert on the human character. Moses and the prophets, the fathers and the kings, the apostles and the saints, were acting realities in their day, standing related to momentous things — but they might as well have never lived for the men who do not make their acquaintance in the Bible, where only the acquaintance is to be made at present. The messages they delivered from God, the commands for the guidance of human action, the promises of good things to come, the declaration of future events, were powerful to stir in the day of their utterance, and are powerful to move men now where they are listened to and realised; but for the man that is “no reader” they are as non-existent as if they had never been given. And Christ, too, is out of sight in the same way to all who do not know “the Holy Scriptures, which are able to make men wise unto salvation.”

— R.R.

BLESSINGS IN CHRIST

In times of trouble or despondency it is elevating to count our blessings. In Christ there are many such, as we are reminded in 1 John 3; and upon that chapter this Exhortation is based.

Called Out Of Darkness

In this chapter, we are presented with many enriching thoughts, the contemplation of which will greatly help us in the way that we are going. The very first sentence presents us with one of them:

"Behold (see, contemplate, look at the fact), what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Yes: this is great love. Who are we by nature? The descendants of barbarians; the living continuation of the outcast Gentiles, who are "strangers from the covenants of promise, aliens from the commonwealth of Israel."

What are we in ourselves? The momentary creatures of earth, part and parcel of the common substance of which the planet is constituted — transitory forms of life emerged from the dust, with countless myriads of other living things and destined, in the ordinary course of things, to return thither again, and disappear for evermore. When we consider this, how heartily we can respond to John's observation:

"Behold, what manner of love the Father hath bestowed on US that WE should be called the sons of God."

How precious appears that

simple message of love which, by the gospel, has emanated from God through the Apostles, calling the sons of earth to be sons of Almighty power. Does it not fill us with a sense of our privilege, when we think of these things? and are we not helped to reconcile ourselves to the inevitable fact stated in the next sentence:

"Therefore the world knoweth us not, because it knew him not."

To this we must reconcile ourselves. It is one of the most necessary parts of our discipline that we should accustom ourselves to the isolated and deprived position in which a person is placed who makes the promises of God the portion of his life, and the law of God his rule. Such a position has been the lot of every true son and daughter of the Almighty from the commencement. Not that everyone professing to be such has shared it. There have, all along, been those who "have a name to live and are dead" (Rev. 3:1). Such are those who "live in pleasure." Paul declared such to be "dead while they live" (1 Tim. 5:6). There is such a thing as choice in the matter. The scope there is for choice is the basis of responsibility. Every man shall reap as he sows. Moses,

with splendid opportunities, both as to rank and wealth, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25). The real victory, in our own day, is where a man, for Christ's sake, foregoes what it is in his power to have. There is no merit in compulsory submission. The grace of our Lord Jesus Christ lies here, that, for our sakes he became poor. He *laid down* his life. No man took it from him (John 10:18). It was voluntary. He might have lived; he might have been well off, and lived in wealth, insensible to the claims of his Father; but he chose to be poor and to die. He left us an example that we should tread in his steps (1 Pet. 2:21).

Choosing The Best Way

There may be times when we are called upon to lay down our lives for the brethren (1 John 3:16). In greater or lesser degree, it is in the power of all to choose great things or small things: pleasant things or bitter things. If for Christ's sake, we choose the worst, we choose wisely, however much worldly-wise professors may pronounce against it; for he that loseth his life for Christ's sake, shall find it; and he that saveth it shall lose it. Some choose to save their lives and their comforts, and their reputation now, at the expense of what the truth claims at their hands. Of such, it is not true that "the world knoweth them not." The world knoweth them, and honoreth and delighteth in them. But those who set them-

selves for the maintenance of the "blessed hope," and the law of righteousness connected therewith, find a different experience, namely, the experience of John and the early believers. The world will not recognise them; the world will have none of them — it will put them far away from its company. This is the bitter experience for the time, but there is a sweetness behind. We know we are in the company of the Apostles who said the friendship of the world is enmity with God (James 4:4). Besides, the fact is in itself a token for good, when we come to reflect on the situation. It is impossible to secure the friendship of anybody except on the principle of having like sympathies, or like interests. If, therefore, we were to find ourselves getting on with the world, there would be evidence of moral identity with the world, and, therefore, of estrangement from God, before whom "the world lieth in wickedness." Those who are of God will be affinitised to the things of God, and insulated from the things that are of the world. As Paul puts it:

"They that are after the flesh, do mind the things of the flesh, and they that are after the Spirit, the things of the Spirit" (Rom. 8:5).

The things of the Spirit are the seed of a glorious harvest, though like all seed, they look unpromising of such a result. "Glory, honor, immortality" will spring out of them in due time (Rom. 2:6-7). He that soweth to the Spirit shall reap life everlasting (Gal. 6).

The things of the flesh are as

poisoned treacle to the brainless fly. They are enticing and pleasant for the time, but pangs, corruption and death are in them, and will lay the fools on their backs at last:

"He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6:8). "If ye live after the flesh, ye shall die" (Rom. 8:13).

Do Not Be Cast Down By Trial

What matters it, then, that the truth brings suffering upon us at present — makes us current as fools — imposes upon us a social solitariness — thirsting for and capable of love and true society, but out of joint with the people around; living in the world but not of it; strangers, and sojourners with the Man of Sorrows, who before us, walked through the world without belonging to it?

We can well reconcile ourselves to the adversities of our position, when we remember all that is involved in the wonderful fact that we are called to be "the sons of God." Even in this present time, we are better off than the creatures of pleasure. No man is so substantially and everlastingly happy as the man whose faith and hope are in God. The "pleasure" of the world is not happiness. It lacks the first element of true enjoyment. There can be no joy without the fear of God, the love of man, and the answer of a good conscience. Happiness is the outflow of all the faculties in harmonious play. It is a quiet electric glow; it is not a thing that comes out in boisterous laughter; the joviality of the world is not the outcome of joy. It is the boil-

ing-over of folly into the fire of vanity, generative of deadly odours. As Solomon has it:

"The laughter (or the joy) of fools is as the crackling of thorns under a pot"

It is a very good simile; for when the thorns are burnt away, there is nothing left but ashes. Joy of that description desolates the heart, and leaves behind a sense of void and discontent. The quieter joys of sinners are no less unenviable. The joy of ambition, the joy of avarice, the joy of sensuality, the joy of successful business, the joy of literary dissipation, are all joys that consume the subject in a slow fire of wretchedness and destruction at the last. Even the gratification of the intellect in the paths of science is a limited satisfaction. In all these, the mind is without a bottom as it were. As John expresses it:

"All that is in the world: the lust of the eye, the lust of the flesh, and the pride of life, is not of the Father, but of the world, and the world passes away" (1 John 2:16-17).

A Joy That Satisfies And Endures

But "joy in God," which is the privilege of saints, is a well of water through all the thirsty paths of life. It is a peace of God profound, passing all understanding, filling the heart and mind. Such is our heritage in the truth, if we sell it not by unfaithfulness. Therefore, we can afford to be looked upon as fools. We have that good part which shall not be taken away. Our satisfaction has a solid foundation. We are not of the class who say, "We feel so

and so; we cannot understand or explain it." We can touch the springs of our satisfaction; we can lay bare the secrets of our joy; we can say: "God has spoken; we know what He has said: we believe His word, and therefore are we glad."

Strong in this, we look at the world around us, and we see that that which is now will not be. A hundred years will suffice to blot out everything that now is — even the very houses, for houses are mostly built upon 99 years' leases, because it is reckoned that at the end of that time, they are worth nothing. The grinding process of time is at work everywhere, blotting out and destroying all the way of man.

The busy, pompous fools of the day may laugh, and have it all their own way. They may jeer at the truth, and blaspheme the God

of heaven and earth. They shall soon be as though they had not been; their voices will soon be heard no more; their very names will be forgotten. They shall be chased away as a vision of the night. In view of this inevitable fate of all men by nature, is it not the highest type of folly to throw away even the chance of so good a thing as that which is offered in the gospel — namely, a restitution of our weak, worthless selves from the all-devouring grave, to be rendered incorruptible, and glorious, and powerful, and put into possession of life unending, society immortal and unblemishable, joy ineffable, riches unsearchable, and honor everlasting?

"Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God."

— R.R.

PLEASURE AND PROFIT AT RATHMINES

"I wish to thank you deeply for publishing *Letters To The Elect Of God In A Time Of Trouble* which has recently been given me. I found it most helpful. As Brother Roberts says: "there is nothing like trouble for weakening carnal affinities" and drawing us closer to God. "Before I was afflicted, I went astray, but now I kept Thy word." May we all be able to say such words as those.

"Your comments on p.38 regarding the experiences of isolation and the companionship of those of like precious faith, I most heartily endorse. But how sweet and precious are the few opportunities of loving fellowship when they are granted us. That is why Rathmines made such a tremendous impact upon me, quite apart from the studies. I had not known that such loving and single-minded fellowship existed. If I am not permitted further visits before our Lord's return, then I am deeply thankful for the two occasions which were given me: a small taste of future occasions if we are accounted faithful. Through this association with Rathmines, many other helps and blessings have come to us. It has had quite a far-reaching effect." (N.B.—NSW).

The reference to Rathmines is to the Bible Schools conducted there — Editor.

How is God's Spirit in Us ?

This article concludes the consideration of this subject commenced in our last issue. We cannot over-stress the importance of the principles advanced therein, for they are fundamental to an understanding of that which God has provided as the medium of sanctification of His saints (John 17:17).

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God And Christ Abiding In Us

God and Christ abiding in us are expressions used several times in John's Gospel and Epistles:

"Jesus answered and said unto him, If a man loves me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him" (John 14:23).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God... And we have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:15-16).

These and similar scriptures are quoted when brethren are trying to justify our receiving the Pentecostal gift of the Holy Spirit. But it is merely an assumption to say that Christ abiding in us involves the Holy Spirit gift; this assumption is not necessary in order to give proper meaning to the words. God and Christ dwell in us when their mind and thinking and ways are in us, and this comes from the Word of God, either written, or, as in the first century, by the Holy Spirit power in the Apostles, causing them to speak the words of God. There is such diffuse thinking on the idea of God and Christ dwelling in us that it will be useful to examine the manner in an

analytical way. The following facts taken together are against the idea of our receiving the gift of the Holy Spirit in order that God may dwell in us.

1. The dwelling or abiding is mutual: not only is God in the believer, but the believer is in God. Our explanation of God in us, must also fit the idea of our being in God.

2. The language is figurative, not literal; obviously God does not literally dwell in us. The figure is that of the vine and the branches; so Jesus says:

"I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He cleanseth it that it may bring forth more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me . . . if a man abide not in me, he is cast forth as a branch and is withered . . . and they are burned" (John 15:1-6 — R.V.).

3. From these words of Jesus we can learn much. The relationship of mutual abiding here described is something more fundamental than the receiving of the

Holy Spirit gift. It is describing a life or death relation: in Christ we have life; out of him we are dead. In the natural, the sap flowing up into the branches and back again to the roots maintains a vital organic relation between the branches and the rest of the tree. Jesus is using this figure of the vine and its branches to describe the oneness of mind and disposition between the disciples and himself. The Christ-mind in them, like the sap of the trees, was the bond of the branches to the tree.

4. Jesus declares how this oneness came:

"Already ye are clean because of the word which I have spoken unto you. Abide in me."

It is the quickening word received in the heart that binds us as branches to the Christ-vine.

5. It is clear from Jesus' words that the disciples were already abiding in him, and the emphasis of the parable is an exhortation to continue in him. So it was not a question of waiting for the coming of the Holy Spirit gift at Pentecost for this mutual abiding to exist. The abiding existed before the giving and was apart from this. And the abiding depended on the word abiding in them, as Jesus says a few verses on: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you." Christ would abide in them by his words abiding in them.

6. Lastly from this figure of the vine, the abiding depended on the steadfastness of the disciples: "Abide in me," "If a man abide

not in me," "If ye abide in me." So it is not receiving the Holy Spirit gift that makes the abiding, as something God does. The abiding depends on our faithfulness: "If ye keep my commandments, ye shall abide in my love" (v.10). So we see that all the detail of these verses is against the Holy Spirit gift as the basis of the abiding.

7. Jesus' words in the previous chapter of John support what we have seen in the parable of the vine. In v.23, Jesus turns from the Apostles to believers in general: "If a man love me he will keep my words: and my Father will love him, and we will come and make our abode with him." It is the action of the believer in "keeping my words" that brings about abiding. In v.25, addressing the Apostles, he says: "These things have I spoken unto you, while yet abiding with you" (RV). "While yet abiding with you" conveys more than just his physical presence: it speaks of companionship, of a close relationship and friendship. Jesus was abiding with them, and this relationship would continue when he physically left. The souls of David and Jonathan were "knit together" (1 Sam. 18:1) — they dwelt in each other's heart — though David had to flee into the wilderness.

So Jesus' words further illustrate the nature of the abiding, and that it existed before the Holy Spirit was given at Pentecost.

8. The recognition that the mutual abiding between God and the believer existed for the Apostles before the Spirit gift was

given, may be extended backward in time. God abode with the believer in O.T. times just as in N.T. times:

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is contrite and of a humble spirit" (Isa. 57:15).

God by His word has always been in the hearts of His children. This abiding in us is not some peculiarity dependent on the giving of the Holy Spirit gift.

We may find confirmation from another figure Jesus uses later, that the abiding and dwelling mutually between the believer on the one hand, and God and Christ on the other, is intended to describe a oneness of mind and fellowship, and not a possession of the Spirit gift. In Revelation 3, addressing the Laodicean eldership, he says:

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (v.20).

This is a figure of friendship and oneness of mind. Though Jesus is in heaven and the believer on earth, the distance matters not. Like earthly friends, the bond is still real and strong; they dwell in each other's hearts, like two lovers who may be separated. One does not have to involve the coming of the Holy Spirit gift to bring about this relationship. The basis of the relationship is stated, and it is in harmony with all we have already found. It is: "If any man hear my voice." His voice came to the Laodiceans in the words of rebuke through John. The dwelling together depended on the initiative

of the Laodiceans to buy gold tried in the fire, to get white raiment, to anoint the eyes with eyesalve; that is, with the illumination of the word of God.

10. Finally, a word on the use of spirit in 1 John 3:24:

"He that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Holy Spirit which he gave us."

First, this confirms that the abiding depends on our keeping the commandments, not on surrendering to the Holy Spirit effluence to work within us. As to the Holy Spirit, the R.V. corrects the A.V. in putting the tense in the past. This is not a continual receiving of the Holy Spirit as each new believer is baptised, but is a reference back to the precise giving of the Holy Spirit in power to the Apostles. Through the power of the Holy Spirit in the apostles they had received infallible teaching and evidence of the way of salvation and God's grace and love towards them.

The Moral Issue Involved

The moral issue in this discussion on the Holy Spirit gift should be appreciated. Several times we have noted that the dwelling of God in us, and we in God, depends on us. With God there is no variableness. His part is certain. His love and power cannot fail. But we must "keep his commandments," let His words abide in us, "keep His words," "hear His voice." We are free to do this or not. It requires our determination, our steadfastness, our heart's desire. Here is the moral

struggle and the overcoming of the world (I John 5:4). And it is in this matter that the idea of the present possession of the Spirit Gift is dangerous. Assuming we received the gift at baptism, its advocates tell us to surrender to its sweet influence, that it may lead us into the paths of holy living. However much the advocates wish to minimise the difference between these two positions, a fundamental difference is there, and the next generation, growing up in this belief, will begin to adopt the attitude of the churches in this matter: that some distinct effluence from God overshadows and guides them.

Thus they will cease to maintain their diligence in using the Word of God as the power to overcome.

Romans Chapter 8

We return now to Romans 8, and the sense we should attach to Paul's words in vv. 8-10 about the spirit of God and the spirit of Christ dwelling in us.

Is the indwelling by the Holy Spirit gift, or by the study and appreciation of the word of God?

We have shown from many other scriptures that God, or His spirit, is in us by the power of His Word. We now look to see whether this explanation fits the context in Romans 8. This is always an important step in arriving finally at a conclusion. We have to be sure our conclusions harmonise with the detailed phrases in the verses, and also that they harmonise with the wider context.

Our study has shown that God

and His spirit dwell in us through the power of His word. A thoughtful reading of Romans 7 through to chapter 8 will show that this is the explanation of Paul's words in vv. 9-10.

It is most important to recognise that Ch. 8 is a continuation of the theme of Ch. 7, and they must be studied together. The latter part of Ch. 7 gives the meaning of the phrases used in the first part of Ch. 8. In Ch. 7, Paul laments the power of Sin in our very being, and concludes the chapter:

"So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Paul could not escape from the law of his nature, but he wished to identify himself — his will and desires — with the law of his mind. He genuinely, in his heart, served the law of God. In opening Ch. 8, he enlarges on the escape from the bondage of sin which is possible in Jesus Christ. In Christ, God reckons a man free from condemnation, if he "walk after the spirit" (vv. 1, 4). "Walk after the spirit" is parallel with the previous verse: "with the mind I serve the law of God."

Let the reader re-read the two verses and grasp their similarity. It could be said that the two brief phrases in v.1: "after the flesh," and "after the spirit" summarise the sense of what Paul has written through some twenty verses in the previous chapter, concerning the conflict between the law of God in the inward man and the law of sin in the members. So "walking after the spirit" is to be equated with "the law of God in the in-

ward man."

As Paul continues in Ch. 8, he shows "after the spirit" and "after the flesh" are two basic positions, leading to life or to death (vv. 5, 6). The two phrases characterise two ways of living, either allowing Sin to reign in our hearts, or God's law to reign there. So, "after the spirit," and "in the spirit" are not descriptive of the Holy Spirit gift in us — Paul has not introduced that idea into his argument — but of walking in God's law, and accepting God as the controller of one's life. The sense Paul is attaching to the phrases comes from the immediate contrast with "after the flesh" and "in the flesh"; they must take their meaning from this contrast. "After the flesh" is serving ourselves; "after the spirit" is serving God, giving heed to His Spirit-word.

We come, then, to the particular verses 8-10:

"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his. And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness."

The sense surely is clear in the light of the context. To use Paul's words from the previous v.6, "the minding of the flesh" is death; "the minding of the spirit" is life and peace. The spirit of God is dwelling in those who are minding the spirit. "Minding the spirit" is giving our heart and attention to the things of the spirit, the things of God, or, in Paul's earlier phrase "with the mind I

serve the law of God." This will bring life because of righteousness.

Care is needed in following all the detailed phrases of Paul. In v.10, the contrast has changed to "the body" and "the spirit" — the body is dead, the spirit is life. This can only be understood by going back to Ch. 7:22-23 where Paul sees himself in two parts, "my members" in which dwells Sin; "my mind" in which dwells the law of God. So in Ch. 8:10, "body" and "spirit" define these two parts of the man. The believer, with his body, is still in the grip of sin and death; but in his spirit, in his mind, he has Christ dwelling there, which assures him of life through righteousness.

We have to read very carefully to discern the several meanings, or rather applications Paul gives to the word "spirit." Brother John Carter, in his book: *Paul's Letter To The Romans*, is well worth studying in this respect; and, indeed, the whole of his exposition of Chapters 7, 8. Brother Carter also wrote on the various uses of the word spirit in his series in *The Christadelphian* entitled *The Holy Spirit In The Church*, May, 1955 to January, 1956. The whole series of articles should be studied.

One other point may be noticed in the detail of what Paul writes here. One cannot read into the verses the idea of the Holy Spirit gift taking charge of the man and taking him along the path of holiness. The progress in righteousness depends on the steadfastness and diligence of the man: "Ye are in the spirit if so be the spirit of God dwell in you." There is an

"if" here; it depends on the man. And Paul adds: "Now if any man have not the spirit of Christ, he is none of his." It depends on whether we are cultivating the mind of Christ, as to whether we are in the class Paul is talking about. And again, a little later: "For as many as are led by the spirit of God, they are the sons of God." Continued sonship depends on our walking after the spirit, or being led by the spirit.

We do not intend trying to show how the alternative explanation — the possession of the Holy Spirit gift — fits the context of these verses. It cannot be made to fit. If the reader wishes, let him pursue Paul's argument through from

Chapter 7, verse by verse, trying to insert the idea of the Holy Spirit gift into the phrases Paul uses: "after the spirit," "in the spirit," "minding the spirit." It will be found an unnecessary idea, something not involved in Paul's unfolding argument. The Holy Spirit gift was a manifestation of power in those who received it, adding to their normal powers and abilities. This is something of a quite different nature to Paul's reasoning here on the conflict between the old man of the flesh and the new man of the spirit, begotten by the seed of the Gospel, the Truth of God.

— G. Pearce (Eng.)

Encouragement in Opposition

"I am aware, through personal knowledge, of the opposition which you face. There are tremendous odds against you, and frequently one hears cautions being issued against your works — though rather ambiguously. Those who do engage in whispering against your work are injuring the truth you declare, and are doing a disservice to those to whom they so speak, for otherwise they might be induced to use the material you have published. Certainly this is reminiscent of the days preceding the Flood. In those days there was fraternisation between the Sons of God and the world, and this resulted in the corruption of God's way. Obviously, Noah would have taught the need for separateness as you do, and, naturally, this led to mockery on the part of those who did not want to listen, or did not see the need of so acting (2 Pet. 3:3). On the other hand, I would like you to know how helpful I have found your verse by verse studies to be."

— P.B., Birmingham, Eng.

(Christ told his disciples to consider themselves "blessed" when men shall "say all manner of evil against them falsely, for His sake." We take refuge in that (Matt. 5:11). The time is coming when truth will be vindicated in the earth; in the meantime we must see that we are right with God, and that the criticism pronounced against us is, indeed, false. We do that by continuing on with our labours "as unto the Lord, and not unto man" — Editor).

Thoughts On The Proverbs

"I find *Logos* very firm on doctrinal subjects, which is so essential today with many theories on this and that being published. I particularly enjoy reading 'Thoughts On The Proverbs' with such a wealth of wisdom in their meanings."

— M.T. (England).

HOUSE-BUILDING FOR PROFIT

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (Matt. 7:24).

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The Light Of The Body

The concluding thoughts presented in the Discourse on the Mount (Matt. 5-7) provide an apt summary for all that had been said.

Throughout this memorable address the dominating theme is a call for the spirit of the truth in action. The Lord's followers are to develop righteousness (5:3-12), Godliness (vv.13-16), faith (vv.17-20), love (vv.21-48), patience (6:1-18), meekness (vv.19-34), humility (7:1-6), dedication (vv. 7-14), fruit (vv.15-20), and perfection (vv.21-27).

All these are qualities associated with character and action.

But how does the disciple of Christ attain to these attributes? Christ declared:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

We must have light. But light, in itself, is insufficient. We must also have an organ capable of receiving light. The eye is not the light, but the light-conveyor. The organ must be "sound" (RV). It must be capable of receiving clear, undistorted vision. Thus the "eye" represents the spiritual faculty, the intellect attuned to divine wisdom and ideas, by which the light of

divine truth is recognised, and admitted to the mind to be registered there.

Consequently, the truth must be firstly intellectually understood, then acted upon a guideline for conduct.

It is significant that the Lord should conclude his discourse with an analogy suggesting exertive physical labour: house - building. The idea suggested is clearly that of principles learned being put into action.

House-building involves design, plans, selection and collation of materials, a building site, and the expenditure of labour in developing the project.

Fast Talking At The Judgment Seat

There are two climaxes to this discourse. Both are closely related, and concern the question of judgment. The first is recorded thus:

"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" (Ch. 7:21-23).

Many, at the judgment, will

seek to impress their Judge. The repetition of, "Lord, Lord," indicates this. The words imply a profession of humility and obedience. "Indeed you are our Lord, Lord!" But the only ones who will qualify for approval will be those who have done "the will of my Father." Christ did not speak of his own will being enacted, but the will of Yahweh. Thus the subject is God - manifestation, which is, indeed, the subject of this entire discourse.

"Many will say" a great deal. In other words, there will be a lot of fast-talking at the Judgment Seat. Some will be furiously racking their brains, whilst waiting for their turn to come. "What are all the good things I have done? Quick! I must remember! I must remember them all! What can I say that will really impress?"

What, indeed! There will really be nothing to say in that respect; nothing with which we can hope to impress him. For all will be known. How dreadful the words of rejection: "I never knew you." The word "knew" is *ginosko*, indicating that the Lord's expression really means: "I have never had a true, deep, personal and intimate relationship with you."

And why will such a verdict be pronounced upon some? Because they have shrunk from sharing the sufferings of Christ in his endeavours to overcome the flesh and manifest Godliness.

"Depart from me, ye that work iniquity." These words are a direct quotation from Psalm 6:8. But, significantly, the final words

of the verse are omitted by Christ. They should be studied by those concerned with their eternal welfare.

Yahweh Hath Not Heard

Consider the Psalm carefully. Clearly it relates to the sufferings and triumph of Christ.

Vv. 1-4 speak prophetically of his prayer for divine help, and for release from the struggle against the forces of sin.

Vv. 5-7 provide eloquent testimony to the Lord's utter exhaustion in the conflict.

Vv. 6-8 express a dramatic concept of the tears the Lord shed, in his daily suffering to overcome sin (cp. Heb. 5:7-8).

Vv. 9-10 conclude on a note of triumph: his prayers are heard; victory is assured.

According to the testimony of the Apostles, the Lord Jesus Christ has left us "an example," that we should "follow in his steps" (1 Pet. 2:21). This means, that the principles which governed the life and sufferings of Christ should become the ruling standards of wisdom and action for all disciples.

Paul, with his mature spiritual insight, expressed his own desire in these words:

"That I may know (*ginosko*) him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . ." (Phil. 3:10).

In view of the certainty of Paul's coming deliverance (2 Tim. 4:6-8) it is evident that he will eventually face Christ, and receive approval. Why? Because he learned to "fellowship" the "sufferings" of Christ, by crucifying the

flesh, and rising to newness of life.

But now, consider the position of the rejected: "Depart from me, all ye workers of iniquity," says the Psalm; but then follow the key words which the Lord pointedly excluded from the Discourse on the Mount:

"For Yahweh hath heard the voice of my weeping . . ." (v.8).

Why did not the Lord quote those words in his discourse? Because they did not apply. Yahweh will not have heard the voice of the weeping of the rejected, because they will not have wept. They have rejoiced with the world, not suffered with Christ.

The Faithful To Be Saved

"Depart from me," will be the verdict for some. There will be no recognition from the Lord; no acknowledgement of relationship; no mutual feelings of love and of sympathy; no intimacy worthy of preservation.

The rejected will have worked, certainly. But what have they achieved? They have not labored in that which really counts: the sacrifice of self in obedience to God's will, that sin might be overcome and God manifested in their lives. And although they will have considered themselves "in the Truth," it will be revealed, to their dismay, that they have expended energy and effort in the pursuit of that which will not now profit them. Their lives will really have been a lie. When the masks are torn away, the truth will be revealed. "This is life eternal, to know (*ginosko*) Thee, the only

true God, and Jesus Christ whom Thou hast sent" (John 17:3). The rejected, it will be found, will not have attained unto that intimate relationship with the Father and the Son.

Instead of manifesting "the truth in action," as advocated in the Discourse on the Mount, the rejected will have been "workers of iniquity." They have really served the flesh rather than fellowshiping the sufferings of Christ. This state of spiritual deterioration could have resulted from one or more of three things: *Ignorance* of the truth, *Neglect* of the truth, or *Opposition* to the truth.

There is daily need to apply the exhortation of the Lord: "Take heed to yourselves!" This requires constant self-examination, continuous application of the word for guidance, a clear awareness of evils that can cause us to betray Christ, regular communion with the Father in prayer. All this is in accordance with the principles set forth in the sixth Psalm. Therein is to be found the key to Christ's victory over the flesh; and our own victory if we "follow in his steps."

The victory will be theirs ultimately, though meanwhile they experience the daily failings common to humanity, and are frequently cast down into conditions of utter depression through realisation of unworthiness. At such times they need to lean upon the Father Who will raise them up and strengthen them for a continued walk before Him. What encouragement is found in these words:

"A man's goings are established of Yahweh; and He delighteth in his way. Though he fall, he shall not be utterly cast down: for Yahweh upholdeth him with His hand" (Ps. 37:23-24 R.V.).

Building On The Rock

Upon the foundation of the first concluding statement, Christ descriptively laid his final statement:

"Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the 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 the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (Matt. 7:24-27 R.V.).

This imagery sets before us two men. Both are disciples of Christ. Each commences to build a house. But there is a great difference between the two. One is termed a wise man; the other is a fool. The latter simply got on with the work, giving no thought to the foundation upon which he built. The former was more thoughtful. He was aware of his long-range needs, and gave consideration to possible future dangers.

"Take heed how you build!" counseled Paul (1 Cor. 3:10).

Whilst the wise brother would dedicate thoughtful planning to the building project, his foolish companion, commencing hastily, would outstrip him in the construction, and so, initially, make much more rapid progress.

Thus Christ, in this analogy,

divided all disciples into builders; but some are wise, and others merely waste their time.

Two Builders

It is emphatic in the parable that both men were builders; they were workers. But only one applied the principles of Christ; only one heeded his instructions in how to build. Both were enthusiastic, but one received and acted only superficially upon the truth.

Work commenced on the two houses.

One made rapid progress and soon was able to make an impressive show.

The other began digging down to reach a solid foundation. And it was not easy, for he was treating with rock.

The foolish brother, proud to see himself so much ahead of the other, might well wonder at the perspiring efforts being expended on the foundation. To him it was quite unnecessary. We can imagine his remonstrating:

"Oh, brother! Consider what time you are wasting digging into the rock! You're so worn out with the extra work — and, of course, it is all quite unnecessary. Moreover, you are lagging behind me! Look what I have accomplished. Look, these are days of mass-production and of modern methods. You need to modernise. Streamline your activity, if you're going to be a success as a builder!"

We hear it all so much in these times, but in slightly different words:

"Why do you worry so much about Bible study?"

"We have to live, you know; and that means being practical"

"After all we know the Truth . . ."

"Christ does not expect us to keep

reading and studying the Word for ever and a day”

“You know, it’s by grace we are saved, brother, not by Bible study . . .”

And so on. Building upon sand!

Speed Or Stability?

The house on sand was finished first, and to outward appearances looked impressive. This gave opportunity for the Builder to relax, as his Brother-Builder labored on. He had time for a few more social gatherings, an occasional visit to the drive-in theatre, the new T.V. set to make the evenings more pleasant. There were quite a lot of things to do; he was kept comfortably busy! But, mind you, he had no intention of missing the meetings! At least he was there on Sunday morning!

How foolish! Where is there fellowshiping of the sufferings of Christ in such an attitude? Could it be said of him that “Yahweh hath heard the voice” of his “weeping” (Ps. 6:8)? He was too busy to be mournful!! His life was dominated by employment, ambition, leisure, educating his children to make their way in life. The truth was fine for this brother, so long as he could have it (and even serve on a few Ecclesial committees) without enduring personal self-sacrifice, hours of study and meditation, taking up a cross, agonising to overcome sin and manifest Godliness.

What of the other Builder? He kept toiling. His head was down; his body ached; he was tired; he gave long hours to the work.

But his building was intended to stand up against all eventualities; he guarded against the storms of life; he sought durability in his house.

This took much longer than the superficial building of his foolish companion.

It involved a life-time of labour.

But he laboured patiently, acquiring greater skill as he proceeded, and dedicating himself to it. He followed a plan, and was not perturbed that what he did took longer.

And then?

There was a sudden swirl of wind. The heavens darkened as rain clouds skudded across the sky. The sun was blotted out, and its cheery warmth gave place to chilling cold. It began to rain: “And the rain descended, and the floods came, and the winds blew”

The valley was turned into a raging torrent which swept away the sand foundation of the foolish builder’s house, and involved it in destruction and calamity. He lost everything.

The storm was a frightening experience for the other builder as well; but founded upon rock, his house withstood the flooding waters and the velocity of the winds, and remained when the storm was over.

Rock Or Sand?

Christ likened building on rock to both “hearing and doing” his words. To build on sand is merely to hear and not do. Notice that in the parable both heard; but only one “did.” He applied the things that he heard; he built on rock.

When Christ completed the Discourse on the Mount, it was acknowledged by his hearers that he "taught as one having authority."

Let us acknowledge that authority today by endeavouring to "follow his steps" in the spirit of Psalm Six.

Paul declared:

"Every man's work shall be made

manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is . . ." (1 Cor. 3:13).

Perhaps we should all pause in our house-building projects; and carefully review how we are building.

Sand or rock? There is no third alternative.

— J. Ullman (WA).

"ALL IS KNOWN"

"When my spirit was overwhelmed within me, then Thou knewest my path"

*O God, whose pity we may humbly claim,
Coming in faith and clad in Jesus' name!
The suffering of this weak and weary frame —
All, all is known to Thee.*

*From human eye 'tis better to conceal
What we may suffer, what we hourly feel;
But oh! the thought does tranquilise and heal,
All, all is known to Thee.*

*Each secret conflict with indwelling sin,
Each fear that we the prize may never win,
Each pang from irritation, turmoil, din,
All, all is known to Thee.*

*Nay, some by Thee is ordered, chosen, planned,
Some drops that fill my cup, Thy hand
Prescribes for ills none else can understand,
All, all is known to Thee.*

*The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to destroy, never to govern more,
All, all is known to Thee.*

*Nor will the bitter draught distasteful prove,
If I remember Christ's own suffering love;
The cup Thou wouldst not from his lips remove,
The bitter cup from Thee.*

*Then welcome, precious, purifying, make
My little drop of suffering for his sake —
Father, the cup I drink, the path I take,
All, all is known to Thee.*

Sunset on the Prophets

"The sun shall go down over the prophets, and the day shall be dark over them"
— Micah 3:6.

The conclusion of the ministry of Malachi saw the fulfilment of the words of Amos 8:11:

"Behold the days come, saith Yahweh, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh."

There was no vision nor inspired seer, and for a period of over four hundred years, until John the Baptist, the people had to rely upon the printed word: "The word of God was precious . . . there was no open vision" (1 Sam. 3:1).

Nevertheless, during this period several of Daniel's prophetic statements were fulfilled.

The Jews, under Zerubbabel, and during the ministries of Ezra and Nehemiah, had returned to the land under the domination of Persia. But due to internal weakness, induced by luxury and moral declension, Persian power began to wane, and Persian warriors were found to be no match for their Grecian counterpart.

The stage was set for the nations to pass from the "silver" to the "brass," and then to the "iron" phases in accordance with Daniel's prophetic image, and the foundations of modern civilisation were being laid. The most pro-

minent powers of the times were the Jews, Greeks and Romans; and all left their mark to the present time.

From the Jews we receive religion and ethics; from the Greeks, philosophy, poetry and the arts; from the Romans, law and political organisation.

The period between Malachi and Matthew was tremendously important in bringing about conditions in the world that would be ripe for the appearance of the Word made flesh, the complete manifestation of **Y a h w e h** in thought, word and deed, in the appearance of the Son of God.

Greek Influence On Judaism

Many of the Jews had gone into captivity tainted with idolatry, but the "chastening" of Yahweh had been beneficial, and they had returned zealously monotheistic under the Persians. They were to be tested by the corrupting influence of Grecian philosophy.

When Alexander came to power, he planned to destroy the Persian navy as a major step to conquering the Middle East. This brought him against Tyre and Sidon, and he completely destroyed the former city in fulfilment of Ezekiel 26. He then moved down

throughout Palestine, ultimately occupying Egypt, and laying the foundation of the city of Alexandria. This became a centre of Grecian influence, and it was at this city that the Old Testament was translated into Greek, known as the Septuagint version.

Alexander only reigned for 12 years and eight months, during which time he conquered the world, and at the age of 32, just prior to his death, it is said that he "wept because there were no more worlds to conquer." He died on 13th June, 323 B.C.

The influence of Grecian Philosophy was particularly powerful. It rapidly spread right throughout the world, being assisted by the successful conquests of Alexander the Great. Being extremely tolerant (as error can afford to be, especially in religious matters), Grecian philosophy and art appealed to the flesh and was embraced by many different peoples.

There was the inevitable clash between Grecian philosophy and Jewish Judaism. Hellenistic influences made their mark, and contributed to the setting up of the opposing sects of the Pharisees, Sadducees and Zealots.

Outside of Palestine, among the Greek speaking Jewish Diaspora, there was increasing use made of the Septuagint: the Greek translation of the Old Testament. Thus, by the time that Christ stood up among his own ("who received him not"), Judaism itself was in retreat before Hellenistic influences; whilst, generally, the Truth was in decline. It was pre-

served by a faithful remnant, such as has existed throughout history, people like Joseph and Mary, Zechariah and Elizabeth, Anna, Simcon the aged, and other God-fearing Jews.

Alexander's Successors

Daniel had predicted that, following the death of its "notable king," the empire would be divided into four parts (Dan. 8:22). In fulfilment, the death of Alexander was followed by the division of his empire into four parts by his four generals. This led to conflict which irreparably weakened the Grecian military power, and then permitted Rome to assert her influence.

Meanwhile, two of these four divisions of the Grecian Empire particularly affected the welfare and future of Judea. Seleucus became ruler over Syria and Mesopotamia, and thus assumed the position of "King of the North" of Daniel 11. He established the Seleucid empire, and from him came the line of kings surnamed Antiochus, of notorious reputation as far as Jewry was concerned.

Ptolemy became master of Egypt, and thus is identified as the King of the South. Out of this line sprang the famous, or rather infamous, Cleopatra who, historians claim, changed the course of world history through her beauty and its influence over Mark Antony.

Between these two kings existed Judea. Daniel predicted some of Judea would "be holpen with a little help" (Dan. 11:34). This

refers to the Maccabees who raised the standard of revolt against their oppressors, and gained sufficient independence to worship God according to their conscience.

Both kings of the north and south adopted a policy of "pan-Hellenism" by which they sought to extend the influence of Grecian policy. This was resisted by those Jews who were "of understanding" (Dan. 11:35), in consequence of which, their oppressors placed a ban upon the Jewish religion. It decreed that sacrifices could only be made to Zeus or his lesser gods, and circumcision was forbidden under penalty of death to both parent and child.

Resistance to this order further helped to formulate the policies of Sadducees, Pharisees, Essenes and Zealots.

The Maccabees Raise The Standard Of Revolt

In the year 168 B.C., Antiochus Theos Epiphanes (Antioch the manifestation of God) returning from an attack against Egypt, was moved with bitter feelings against the Jews, and occupying Jerusalem, blasphemously offered swines' blood upon the altar.

At the same time, one of his officers attended a Jewish service at Modin, about 20 miles north of Jerusalem, where the family of the Hasmoneans (Maccabees) dwelt, and demanded that the priests offer sacrifice to Zeus according to the decree.

He was resisted by Mattathiah, the father of five sons: Johanan, Simon, Judah, Maccabeus, Eleazar and Jonathan. Nevertheless, an apostate priest complied with

the request of the king's messenger. This so inflamed the zeal of Mattathias for Yahweh that he slew the priest upon the altar and raised the banner of revolt throughout Judea.

It was the 25th Chisleu (December), a date thereafter celebrated. Realising that he would be attacked by the Syrians, Mattathias retired into the wilderness of the Salt Sea, where he was joined by the Essenes: an extreme religious group. They ravaged the area, forcibly circumcising the uncircumcised, slaying traitors, and breaking down the heathen altars.

Antiochus sent an army against them, the commander of which adopted the strategy of attacking on the Sabbath, when the Jews refused to take up arms. Thus many were destroyed, and it seemed that the revolt must collapse. In the face of this, Mattathias decreed that his followers should fight if attacked on the Sabbath; and so defeat was turned into victory.

After two years of exile, Mattathias died in 166 B.C., and his son, Judah, became leader of the revolt. The victories of Judah over the experienced and well-equipped armies of Antiochus became legendary.

Judah was given the name of Maccabeus. Some claim that it signifies a hammer, and relates to the blows he hammered against the forces of Antiochus; others say that it is an acrostic of the first letters in the Hebrew of Exodus 15:11: "Who is like unto Thee among the gods, Yahweh."

Under Judah's leadership, the revolt spread rapidly, and in a short time he had mustered an

army of sufficient size to cease guerilla warfare, and launch a full scale attack against the Syrians, with immediate success.

Judah adopted the principles of warfare commanded by the Law. Before engaging upon battle, he ordered the newlyweds out, together with those who had built new houses (Deut. 20). He aroused the religious zeal of his followers by displaying Scrolls of the Torah on which the pagans had sketched idols, and exhibited the priestly vestments to indicate that true priests could not serve, and full worship could not be offered, until the Temple was cleansed.

Success attended the efforts of Judah, and finally his army attacked Jerusalem, then held by the Syrians and certain rebel Jews. They stormed the walls with such fanaticism that they finally drove out the Syrians in occupation thereof.

The Dedication Of The Temple

Then followed the cleansing of the Temple. The statue of Zeus was removed from the Holy of Holies, where the Syrians had placed it, together with all defiling, pagan associations, and preparations were made for restoration of worship.

On the 25th Chisleu, 165 B.C., three years after its desecration, the Temple was again re-opened for service, and celebrated with a form of service known as Hanukkeh, or the Feast of Lights, referred to in John 10:22. The celebrations lasted eight days, following the example of Hezekiah.

Success continued to attend the arms of Judah until 160, when,

faced by crack Syrian troops at the battle of Elasa, he was defeated, and in the defeat, he was killed.

His youngest brother, Jonathan, who had taken over the High Priesthood, now also assumed command of the army. Most of the family of Mattathias had been destroyed in the struggle for independence. Johanan had been taken prisoner and put to death; Eleazer, another brother, had been crushed to death by an elephant which he had wounded in battle.

For a time, Judea experienced relief, as Syria became embroiled in civil war. When King Demetrias II came to power, he endorsed the position of Jonathan as High Priest and civil and military governor.

But Jonathan sought allies in other directions. Roman power was rising, and Jonathan looked towards it for help. But he was murdered at the instigation of Tryphon, a pretender to the Syrian throne; and Simon, the sole remaining son of Mattathias, took over the leadership (B.C. 142).

Judea Obtains Independence

Simon was an astute politician, and under his guidance, Palestine had a measure of peace and prosperity. He ruled for eight years, and during that time, Judca again assumed the dignity of an independent nation. In return for Simon's assistance in resisting Tryphon, Syria renounced all claim to jurisdiction over Judea, which thus obtained complete independence.

Simon was extremely popular with the people. A solemn as-

sembly was convened, and the position of High Priest was vested in him and his descendants, together with the title of ethnarch (provincial governor) "until a faithful prophet should arise" (1 Macc. 14:41).

Simon put more trust in the Romans than he did in the Syrians and made a pact of friendship with them. Rome eagerly acquiesced, for it cost her nothing; but that pact, made in the hope of maintaining Judea's independence, actually laid the foundation for her ultimate slavery.

Prosperity In Judea

In 134 B.C., Simon's son, Hyrcanus, succeeded him. John Hyrcanus was not as successful as his father. He suffered some defeats, and, forced to hire mercenaries, he looted David's tomb for the treasures contained therein. By B.C. 129, the popularity of the Maccabees with the people began to wane.

Nevertheless, he stormed Samaria, and conquering it, destroyed the temple built by the Samaritans on Mount Gerizim. He also overran Idumea to the south, where lived the descendants of the Edomites. He brought prosperity to Palestine, so that it is claimed that Judea, during the days of John Hyrcanus, experienced better days than had been the case since Solomon.

He died in 104 B.C., and left a considerable kingdom to his son, Judas Aristobulus. Judas was the first of the Hasmoneans to assume the title of king, but it was an empty title as far as he was concerned, for he only ruled one year,

when he was succeeded by his youngest brother, Alexander.

Alexander was strongly Hellenistic in outlook. He reigned for 27 years, and so extended the boundaries of Judea, that at his death in 76 B.C., the territory ruled by him was almost the same size as that governed by David and Solomon.

But meanwhile, the antagonism between the Pharisees and the Sadducees developed. At first Alexander supported the Pharisees, but later he opposed them, and they turned against him and his family with unremitting hostility. In an endeavour to appease them, Alexander asked them what was it they desired of him. "Your death!" was the ominous and bitter answer.

On the death of Alexander, the reins of government passed into the hands of his wife, Salome Alexandra. She appointed one of her sons, Hyrcanus II, as High Priest. When she died in 67 B.C. there was a contest for the throne between Hyrcanus II and his brother, Aristobulus II, and Aristobulus won.

Rome Enters Judea

Judea now trembled on the brink of civil war, and by general consent, Rome was asked to intercede between the two brothers. Once Rome had entered, it was impossible to get rid of her. Judea was now saddled with a tyrant which would not only crucify the Lord, but overthrow Jerusalem and the Jewish State.

Hyrcanus also appealed to the Nabateans for help, and used the services of an Idumean by name

of Antipater. He had a son named Herod, who married into the Hasmonean family by taking Mari-
anne, the sister of Aristobulus, to wife.

Thus, the great historic year of B.C. 66 came around, and Pompey, the Roman general, planted the standard of the Empire in the Middle East. In B.C. 63, Pompey dominated Judea, and entered Jerusalem, which thus lost its independence, never again to obtain it until 1967, during the Six Days War. Judea was now a province of the Empire, and under the Romans, Herod "the Great" received his appointment. He distinguished himself in wars against his enemies, showed talent in ruling, rebuilt the Temple, and restored and ornamented the cities.

He was notorious for his cruelty. Josephus calls him "a man of great barbarity and a slave to his passions." He was ruling when the Lord was born, and his slaying of infants at Bethlehem was in complete accord with his gloomy and vicious character. He arranged for the death of Aristobulus, brother of his wife Marianne, because the Jews of Jerusalem evinced affection towards him. In the seventh year of his reign he put Hyrcanus, the 80-year-old grandfather of his

wife, to death; a man who had formerly saved his life. His beloved and beautiful wife, whom he professed to idolise, he publicly executed, and her mother, Alexandra, followed soon after. Alexander and Aristobulus, his two sons by her, he had strangled in prison on groundless suspicions, leaving his grandchildren fatherless. He caused his son, Antipater, to be slain five days before his death, and on his death commanded that the chief men of the Jews, be all imprisoned and slain when he died, that all Jewry might mourn his death (this decree was not carried out).

Thus a tyrant and a criminal reigned in Jerusalem: a foreigner, an Idumean, fulfilling the amazing prophecy of Moses: "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deut. 28:43).

These were the circumstances that led to the order of things extant when the Son of God was born, and commenced his pure life in the midst of violence, wickedness and evil such as ultimately brought the State to ruin. Its restoration today anticipates his return to rule.

—J.R. (NSW).

SOWING BESIDES ALL WATERS

"I came across HERALD OF THE COMING AGE vol. 21, December 1970, at the Evangelical Library, and I borrowed it to read. I have to return it in due course; therefore I cannot use the coupon offering "World Destiny Revealed By Daniel." I certainly would like a copy of this, also to receive the HERALD regularly if you will make arrangements for me to receive it."

—P.H. (S.A.).

Arrangements have been made to fulfil both requests — Ed.

THE DOOM OF POMPEII

When Pompeii was overthrown, spectators on ships anchored in the adjacent Bay of Naples viewed with fear and horror the burning of the city. One describes it in language reminiscent of Revelation 18:10: "They shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city, that mighty city! for in one hour is thy judgment come." As the destruction of Pompeii occurred a few years earlier than when the Apocalypse was given to John, it provided a type for those times of the future destruction of that mystical city: Babylon the Great with its headquarters in Rome.

Pompeii was in its glory at the commencement of the Christian era. Under Titus it was a city of about thirty thousand inhabitants. The situation of Pompeii appears to have possessed all local advantages that the most refined taste could desire. Its environs, even to the height of Vesuvius were covered with villas, and the coast all the way to Naples was so ornamented with gardens and villages that the shores of the gulf appeared as one city; whilst the prodigious concourse of strangers who came here in search of health and recreation added new charms and life to the scene.

But indications were not wanting of the peril with which the city was threatened. The whole district was volcanic, and a few years before the final catastrophe an earthquake had shaken Pompeii to its foundations. The Forum, many of the temples and other edifices, public and private, were overthrown.

On August 24th, A.D. 79, the inhabitants were busily engaged in repairing the damage thus

wrought, when suddenly, and without any previous warning, a vast column of black smoke burst from the over-hanging mountain. Rising to a prodigious height in the cloudless summer sky, it then gradually spread itself out like the head of some mighty Italian pine, hiding the sun and overshadowing the earth for many miles. The darkness grew into profound night only broken by the blue and sulphurous flashes which darted from the pitchy cloud. Soon the thick rain of thin, light ashes fell upon the land. Then quickly succeeded showers of small hot stones, mingled with heavier masses. After a time the sound as of approaching torrents was heard, and soon steaming rivers of dense black mud poured slowly but irresistibly down the mountain sides, and curled along the streets. It was too late for flight. Those who had taken refuge in the innermost parts of the houses, or in the subterranean passages, were closed up forever. In three days the doomed town had disappeared. It lay buried beneath a mass of

ashes, pumice-stones, and hardened mud.

Years, generations, centuries went by. The rich volcanic soil became covered with a profusion of vegetation. Vineyards flourished, and houses were built on the site of the buried town, the very existence of which was forgotten, though it still bore the name of Civita, or the City. Occasionally remains were disinterred by labourers, especially in the year 1592, when a canal was cut. At length, in 1748, excavations upon an extended scale were commenced. But still no suspicion seems to have been entertained that the once famous city of Pompeii had been discovered; till, in 1763, an inscription was found which established the fact beyond doubt.

It is often, though erroneously, supposed that Pompeii, like Herculaneum, was overwhelmed by a flood of lava. Had this been the case, the work of excavation would have been immensely more difficult, and the results would have been far less important. The marbles must have been calcined, the bronzes melted, the frescoes effaced, and small articles destroyed by the fiery flood.

During the explorations, gangs of men and women were employed to excavate huge mounds of scoriae and hardened mud. Experienced men removed with their hands the stones, ashes, and the earth, crumbling each portion carefully, so as to discover any articles of value it may contain. These are catalogued, and laid aside to be deposited in the

Museum. The frescoes and *graffiti* are either detached from the walls or guarded against injury. We thus gain a perfect picture of what a Roman city was eighteen hundred years ago. More than half of it has already been exposed to view. The shops and taverns are very interesting, as illustrating distinctly the domestic life of the people.

At the time of the eruption, the Pompeians were busily engaged in their Municipal elections, and the electioneering appeals upon the walls can be read. Alas, for municipal ambition! the eruption came, and voters and candidates either fled or perished before the Election was made. In addition to the electioneering inscriptions there are many of a more personal and domestic character. A school-boy has scratched his Greek alphabet on the walls of a house. We discover, without surprise, that a large number of the *graffiti* are of an indecent character. Indeed, a general tone of impurity pervades the whole of the Pompeian remains.

Of the inhabitants of Pompeii, probably two thousand perished. Many, hand in hand, groped their way through the streets, and so escaped to the open country. At the chief gate there stood a sentinel. He died in harness. The falling ashes filled his sentry box and buried the soldier alive. There, after ages of rest, he was found, a grisly skeleton clutching a rusty sword!

Sad discoveries were made in the streets — mothers with the children — one poor woman was found holding her child above her

head, as if in the vain hope to keep the little one out of the way of the fatal shower. Many hundreds of skeletons have been exhumed — many in such positions as to suggest very touching episodes accompanying the final catastrophe. Seventeen persons were stifled in a well-stocked wine cellar. A woman was unearthed, clutching a bag of gold.

It is affecting to remember that the great Apostle to the Gentiles had landed only a few miles away about twelve years before the destruction of Pompeii. Whether from his lips, or by other means, any among them had heard the words of Eternal Life, we cannot

tell. But we may apply to ourselves the warning which our Lord deduced from a yet more terrible catastrophe. He teaches us that responsibility is proportioned to privilege, that to whomsoever much has been given, from them much shall be required. Reminding those who saw His mighty works and heard His gracious words of the terrible judgment of fire which had overwhelmed the cities of the plain, he warned them that a doom even more fearful awaited those who continued impenitent under the ministry of the gospel (Matt. 10:15).

— Selected.

It is today claimed by archaeologists that a Christian community did exist in Pompeii prior to its destruction, and that it fled the city at the time of the first earthquake. The remains of the city reveal how affluent but morally corrupt was the form of civilisation there. It is claimed that the Christians saw the preliminary earthquake as a warning of divine judgment about to fall on a city given over to such a vile way of life. Certainly it stands as a judgment about to fall upon present civilisation.

EDITOR.

Help From A Herald

"Tonight I took down a Bible I had for a long while, but the print being too small for my eyes, I had not used for some time. In it was a publication of yours: *Herald Of The Coming Age*, and the article: *How And When The Sabbath Should be Kept*. I must have thought it very good by keeping it so carefully, and I certainly found profit in re-reading it tonight. I want to keep it so I did not cut out the Special Offer coupon which entitles the sender to a free copy of your booklet: *A Sure Hope For A Distressed World*. If it is still in print I would be pleased if you would forward me a copy."

J. B., Casino, NSW.

(The above letter from an interested friend is quite a common experience. It illustrates the value of distributing literature. Seeds sown often take months or years to germinate . . . Ed.).

WRESTED SCRIPTURES

"Dear sir, I have before me a book entitled 'Wrested Scriptures' published by the Christadelphians. P.77 mentions that records are available of the Lee-Mansfield debate. I am interested in obtaining these. Could you please send them and I will pay you on receipt of the invoice. F.M. (Vancouver).

Inter-Ecclesial Fellowship

It is claimed by some that inter - Ecclesial fellowship should be maintained so long as Ecclesias give verbal assent to the Statement of Faith, irrespective as to whether they insist upon its members endorsing its teaching, or whether they harbor within their midst those who are teachers of error.

Such a claim is not in accordance with the Unity agreement upon which reconciliation was effected in this country.

One of the terms of reconciliation, as laid down in the Unity Book, is as follows:

"Where any brethren depart from any element of the One Faith, either in doctrine or practice, they shall be dealt with according to the Apostolic precept and that extreme action would be ecclesial disfellowship of the offender (Matt. 18:15-17; Titus 3:10-11).

What would be the position of an Ecclesia that fails to act in the way laid down?

It would have broken the Agreement upon which inter - Ecclesial fellowship is based.

In those circumstances, other Ecclesias, if they wanted to remain true to the Unity Agreement, would have to terminate their association with the defaulting Ecclesia if it persisted in its action after being appealed to.

To do otherwise would be to involve other Ecclesias in the action and attitude adopted by the

one harboring the errorist.

For example, if Ecclesia A harbors a heretic disfellowshipped by Ecclesia B, how can members of the latter fellowship those of the former so long as they endorse in action the one they are sheltering?

True, the *Ecclesial Guide* provides for differences of judgment on matters outside of doctrinal error, but where the teaching of the Statement of Faith is refuted, the very basis of fellowship is destroyed.

This is the problem that faces Ecclesias in Australia today. One Ecclesia harbors a brother who was disfellowshipped from his home Ecclesia for error, and persists in doing so even though the brother has gone on record time and again as repudiating truths outlined in the Statement of Faith.

We believe that that Ecclesia has broken the Unity Agreement, and, therefore, is responsible for the conditions of strife that currently exist.

Some have claimed that whilst action should be taken against the individual brother, it cannot be taken against the Ecclesia. But those who reason thus should acknowledge that when an Ecclesia extends fellowship under such circumstances, it either endorses the error propounded by the errorist, or else declares by its action that

the teaching of the Statement of Faith on this particular point is unimportant.

According to Brother G. Darke, Sr., Chairman of the Unity Committee at the time of reconciliation, it was generally understood by the Committee that Ecclesias accepting the Agreement not only agreed to refuse in fellowship those who did not endorse it; but that if this were breached by an Ecclesia retaining in fellowship those in error, other Ecclesias could only avoid being involved by disclaiming fellowship with the defaulting Ecclesia itself.

In private letters that we received from Brother Carter, it seems as though that is what he would have understood by the Agreement at the time it was made.

At the time of reconciliation, Ecclesias entered into a solemn covenant with each other, before

God, to implement the terms of the Agreement.

A covenant is a solemn and a binding agreement, and it is sad to learn that the terms of the Ecclesial Agreement, as indicated in the clause above, are being defied by some Ecclesias today who are, in turn, supported by others.

We cannot see how peace can come to the Ecclesial world whilst solemn agreements are broken in that way.

We believe that if the Unity Agreement was carried out honestly, there would be an end of strife. This, however, demands that the Truth be upheld in fellowship, and that where this is not done by an Ecclesia, other Ecclesias should take joint action against it in order to preserve true inter-Ecclesial unity.

Otherwise, the Agreement is useless and anarchy must prevail.

Story Of The Bible

"As the Story is nearing its completion, would you please consider commencing again at the beginning. They are such a help to us personally as well as to our children who are now getting to the age when they can appreciate them. There are many like ourselves who have been converted in recent years, and do not have any of the Old Testament Stories on our shelves for reference. We thank you for the encouragement and exhortation we received through the pages of both the Story of the Bible and Logos."

— A.B. (S.A.).

A CORRECTION

Our last issue contained an article: *An Home For The Truth In Germany* in which readers were invited to give donations, or make available interest-free loans, to the German Ecclesias for the purpose of building a hall to serve the cause of the Truth. Unfortunately a misprint occurred in the name and address of the Treasurer to whom such financial assistance should be directed. It should have read: Herrn Theo Gaeckle, 7300 Esslingen (W. Germany), A sternweg 1.

For Meditative Study :

The Book of Ecclesiastes

(Cont. from p.230)

CHAPTER FOUR

HUMAN VANITY INCREASED BY OPPRESSION — vv. 1-16

Vv. 13-16: The Delusion Of Popularity

Koheleth, having listed the outstanding advantages of fellowship, now studies the transient nature of popularity. He shows that those who make this their chief aim in life, will find no lasting satisfaction. He advances the example of the rise of a young man to public favour. Using wisdom as his guide, he is able to unseat the old king, who is too stubborn to accept advice, and so usurps his place on the throne. However, his popularity soon wanes, and both King and subjects are extinguished in Sheol, so the cycle is complete.

VERSE 13

“Better is a poor and wise child, than an old and foolish king” — The old king represents all who attain to positions of power and authority over others, and having retained it so long, imagine they are infallible. Actually they are self-deluded, obstinate and set in their ways (1 Kings 12:6-8). Thus hardened in their opinions, they no longer accept advice; therefore their usefulness is ended: they have become expendable and public opinion turns against them.

VERSE 14

“Out of prison he comes to reign” — The young, poor but wise child is open to advice, guided by wisdom, and in time usurps the position of the old, stubborn and foolish king. Here we have the picture of one king ascending, the other descending: a continuous cycle. We are reminded of the experience of Joseph, a poor, wise man, who came out of prison and

ascended the throne of Egypt (Gen. 41:39-44); and of our Lord Jesus Christ, born in circumstances of poverty, shut up in the prison-house of death, yet, through wisdom rightly applied, coming forth to reign in power and glory over the nations (Ps. 2; Dan. 7:13-14). We, too, must be poor of spirit, yet wise unto salvation. Yahweh has chosen such (1 Cor. 1:26-31) who, like Jesus, though despised and rejected by men (the foolish and ignorant of the world who will no longer take advance concerning the glad tidings of God's glorious kingdom) will, at his return, unseat the kings of the earth, and ascend the thrones in their stead (Ps. 149:6-9; Rev. 5:10).

VERSE 15

“The second child that shall stand up in his stead” — The young man is now old and knows by experience the futility of public acclaim. He knows that popularity is uncertain, and at the best unpredictable. The people's fancy is fickle and their cheers can quickly turn to jeers (Acts 14:18-19; Mark 11:9-10; 15:12-13, 24-25), as he, too, falls from favour.

VERSE 16

“They also that come after him” — Koheleth presents a picture of the new king, standing up before a multitude of his subjects, a vast innumerable company; there is no end to them, all applauding and praising him. This is the day of his popularity, he is the outstanding man of the hour. But the moment soon passes as public favour

wanes. They that come after (i.e. the sons and daughters who know not the old king) refuse to do him reverence.

He is ignored and another is applauded in his stead; thus the cycle is again complete.

CHAPTER FIVE VANITY IN WORSHIP — Vv. 1-7

Koheleth's research into human activity takes him to the house of God. He finds that even in the midst of worship, there is vanity. For the first time in the study, we find Koheleth offering words of admonition and warning, directed mainly to those whose worship was nothing more than a mechanical act, a religious sham, to hide an evil heart of disbelief. He pleads for sincerity and integrity in religious worship, and insists that the sacrificial offering must be matched by the moral quality of the worshipper's life. The portion dealing with worship falls into three parts: (1) — Guard thy foot — v. 1; (2) — Guard thy mouth vv. 2-3; (3) — Guard thy vows — vv. 4-7.

Guard thy foot — v. 1.

VVERSE 1

"Keep thy foot" — Watch your step when you approach Yahweh in worship (Ps. 119:101; Prov. 1:15). Many in Israel went to the Temple, to the place of prayer, simply through habit. Their worship had degenerated into a mere mechanical performance; an outward show of piety only, while inwardly the heart was unaffected and unrepentant (James 4:8-10).

"Be more ready to hear" — "To hear" in Hebrew carries with it the sense of obeying rather than mere listening. Koheleth exhorts his readers to approach God in obedience, that is, with hearts eager to obey the spoken word. After all, obedience is the only acceptable sacrifice. Saul was reminded of that when his religious hypocrisy was exposed by Samuel (1 Sam. 15:27). The sacrificial offering must find its spiritual and moral counterpart in the life of the offerer (Ps. 40:6-8; Amos 5:21-25; Mic. 6:6-8).

"Sacrifice of fools" — This was the offering made without any understand-

ing of its spiritual and moral significance. The offerers went through the motions of religious observance to maintain a reputation of piety whilst rejecting all Yahweh's demands upon them. "Fool" in Hebrew is *kesilim*, stupid fellows, and also implies a moral condition. Their actions were the fruits of their stupidity. The foolish woman of Prov. 9:13-18 represents ignorance; those who are subject to her remain in the congregation of the dead.

"For they consider not that they do evil" — Koheleth considered that it was a great punishable evil to offer sacrifices that spoke of repentance unto righteousness, and then go forth from the Temple, from the very presence of Yahweh, with easy conscience to indulge in all manner of sin again (James 4:8-10; Mal. 1:13-14).

Guard thy mouth — vv. 2-3

VVERSE 2

"Be not rash with thy mouth" — In Hebrew, "rash" is *bahel*, and signifies "to trouble hasten." Koheleth now emphasises the grave danger of multiplying words thoughtlessly in prayer.

"To utter anything" — Notice the marginal reference. Give careful consideration to even one word (*dabhar*) before uttering it. The foolish rush thoughtlessly into prayer, babbling on and on, perhaps moved by their own loquacity. They promise Yahweh all manner of things, quite beyond their power to perform, and so bring divine wrath upon their heads. Yahweh abhors long prayers filled with meaningless repetition, and prefers communications to be brief and sincere. Jesus warned his disciples to avoid the error of repetitive prayer, pointing out that "much speaking" avails nothing at all, for Yahweh knows our needs and what we will say, before we begin

speaking (Matt. 6:7-8). In request for directions on the *modus operandi* of prayer, Jesus gave his disciples a model of brevity and conciseness (Luke 11:1-4). Notice the contrast between the prayer of Elijah and the prophets of Baal, and, in the N.T., between the Pharisee and the publican (Luke 18:9-14). See also Prov. 28:9; Ps. 109:5-7; John 9:31.

"For Yahweh is in Heaven and you upon earth" — The knowledge of Yahweh's infinite greatness, and of the vast gulf that separates the worshipper from the Object of his worship, should act as a brake on volubility in prayer. God is immortal, invisible, holy, high above men, enthroned in the heaven of heavens; whilst man, on the other hand, is but a worm, earth-bound, finite, frail, sinful creature of dust and ashes. This knowledge should engender the spirit of deep humility and reverential awe in the heart of the worshipper. Therefore let thy words be brief.

VERSE 3

"For a dream cometh through the multitude of business" — Koheleth now quotes a proverb. As dreams are the result of a restless mind, burdened with the cares and anxieties of the day's toil, so volubility in prayer is the result of folly in him who utters them. Many words uttered in prayer must sound to Yahweh like the ceaseless incoherent babbling of a restless sleeper.

Guard thy vows — vv. 4-7

VERSE 4-5

"When thou vowest a vow unto Yahweh" — A vow is a solemn, sacred promise, both binding and irrevocable on him who utters it. When coupled with an oath (*ala*) it evokes a curse on the vower if he fail to perform it (Ps. 50:14; Mal. 1:13-14; Matt. 12:36-37). Yahweh Himself has vowed and added an oath for confirmation to perform His promise of life eternal to Abraham and his seed; and this vow is both binding and irrevocable (Heb. 6:13-18).

"Defer not to pay it" — Do not delay to perform it. The Mosaic Law did not compel the making of vows; they fell into the category of a free-

will offering. But, once the vow was made, it became imperative to fulfil it speedily (Deut. 23:21-23; 29:12-19; Acts 5:1-10; Mark 7:10-13). In Mark 10:13, the Lord exposed the Pharisees' method of perverting the meaning of the vow (*corban*), in that they taught that an Israelite could vow money as a gift unto Yahweh, and at the same time say to his parents, I have given unto God whatever duty I owed you. Thus the man avoided rendering aid to his parents.

"For He (Yahweh) has no pleasure in fools" — The word "pleasure" is sometimes rendered purpose. God has no purpose, no interest, in fools (*kesilim*), in stupid people, who vow and do not pay.

VERSE 6

"Suffer not thy mouth to cause thy flesh to sin" — Flesh is a metonym for the whole person. Koheleth is saying: Let not your hasty, rash, irresponsible, foolish promises to Yahweh, which you cannot possibly perform, bring you into condemnation as a sinner before God.

"Neither say thou before the angel it was an error or mistake" — The angel here is a priest (Num. 15:29-36; Mal. 2:7; 3:1), Yahweh's messenger. The foolish person has realised that he cannot perform his hasty, impetuously made vows. In an effort to avoid responsibility, he confesses to the officiating priest that he has made a mistake, and tries to influence him to accept a sacrifice as an offering for his sin. He forgets that vows once made are irrevocable. God's anger mounts against the stupidity of such a man, who so flippantly seeks to dispose of his religious obligations; and the priest as Yahweh's mouthpiece, pronounces His displeasure.

"Destroy the work of thine hands" — As the vower's unfulfilled promise brought no result, so Yahweh will bring to nothing whatever work the man puts his hand to.

VERSE 7

"For in a multitude of dreams and many words there are also divers vanities" — Koheleth again proves his point by the use of a proverb. It

could be rendered: "Too much anxiety over business affairs produces troubled dreams, so volubility in prayer results in reckless empty promises and punishment follows."

"But fear thou Yahweh" — Those

who really know Yahweh, who hold Him in reverential awe, will be known by the brevity and sincerity of their prayers.

— R. Krygger (Woodville).

UNPROFITABLE QUESTIONS

Ecclesial controversy, in one form or another, seems inevitable in the imperfect days in which we live. As Jude reminds us, it is needful to "earnestly contend for the faith once delivered unto the saints." Nevertheless, it is essential to carefully discriminate between saving truth and unessential opinion. We must not capitulate in regard to the former, but need to recognise that we can afford to differ concerning the latter.

Jesus spake of "the weightier matters of the law, judgment, mercy and faith" (Matt. 23), in contrast with the subject of tithes, which was also scriptural in its place. A similar distinction will be found to exist in other cases. The nature of Paul's thorn, for instance, is an admissible subject of occasional speculation, but is not for a moment to be placed side by side with Paul's "doctrine, manner of life, purpose, faith, long-suffering, charity, patience." So the question of what became of the saints who came out of their graves after the resurrection (Matt. 27:52) is not to be mentioned for importance with the fact of Christ's resurrection. Who was the devil that disputed about the body of Moses is of little consequence compared with the question, Who was the devil Christ destroyed in his death (Heb.

2:14). So whether Christ was tall or short, comely or forbidding, auburn or dark, are points which, though involved in the Scripture narrative, are without any value as compared with the fact of Christ's appearance in the flesh, and his invitation by Paul to the Gentiles to become partakers of the covenanted goodness of God.

There are many other such things, which even if true, being without practical value, become "crotchets" when exalted out of their place. They are matters of barren speculation. Why barren? Because unproductive of fruitfulness to God. Some things induce spiritual fruitfulness and some have no effect one way or other. It is testified that "the goodness of God leadeth to repentance." Repentance is, in this case, a fruit springing from the goodness of God perceived and believed. It is

a result produced in the mind by a hearty belief that God is, and that He is a rewarder of them that diligently seek Him (Heb. 11:6). The fact of God's goodness is not "barren"; it is fruit-producing. It leads a man to be and to do what he otherwise would not. It is, therefore, most important to be known and maintained; for any man to interfere with it — for any man to teach that God is not a rewarder of men at all, would be to interfere with a vital fruit-producing element of the testimony of God; and true men would oppose him and contend earnestly for the thing denied; and the thing so contended for by true men would not be a crotchet, but a matter of the utmost moment as affecting the well-being of God and man.

But suppose, for the sake of example, a man were to affirm that the cross on which Christ was crucified was a tree in the shape of a cross, and not the piece of carpentry usually represented in pictures, he would be contending for something perfectly unimportant, and, therefore, not to be particularly opposed by earnest men. The subject would be a scriptural subject, but of no vital moment; because it is a matter of perfect indifference what the particular configuration of the "accursed tree" was on which God condemned sin in the flesh, in the crucifixion of His Son. A man pertinacious on the point would be a crotchetarian, hurtful alike to himself and all who should be troubled by his profitless strife of words.

Such a case will, of course, be considered a very unlikely one to arise, but the principle it illustrates is most important to recognize, and may, in fact, be necessary of application in unsuspected directions. Many "questions" may be scriptural questions in the sense of relating to matters spoken of in the Scriptures, and may yet be entirely unprofitable and vain, as matters of discourse or contention. Which questions are of this character and which are not, may be settled by the test of fruitfulness: are they or are they not of a character to incline the mind to obedience and love of God? Do they or do they not affect comfort, hope, faith, mercy and righteousness? Have they or have they not any tendency to influence our attitude towards the Father of the Lord Jesus Christ? As a rule, it will not be difficult to answer these questions, and by the answer a wise man's action will abide. There were some things which Paul was anxious that Titus should "constantly affirm," and there were others which he called foolish and unlearned questions — strivings about the law, etc. — which he advised both Timothy and Titus — and therefore all brethren everywhere to "avoid," as having no profit in them, but calculated rather to "subvert the hearers."

There are not lacking such questions today. They are principally questions of *modus operandi* in relation to the work of God in Christ, alike beyond the comprehension of all who discuss them. What should we think of a man

who, not content with the shining of the sun, neglects the cultivation of his fields to enforce upon his neighbours some theory as to how God makes it to shine? Surely it is sufficient to be able to see the sun and to believe that it is the work of God to Whom we give thanks. The crop does not depend upon the farmer's comprehension of how it grows. If it did, there would be no crop; for no man can comprehend the mode of vegetable generation any more than he does the shining of the sun. It is the same as to the Sun of Righteousness. We see him shine; we believe him to be the work of God; we thank God for it. But as for comprehending the "how," we can only pity those who ask us to waste our time in the discussion of the question.

It is sufficient to believe the testimony concerning Christ — that he was the Word made flesh — that according to this flesh, he was the seed of David — that he came down from heaven — that he learned obedi-

ence by the things he suffered, and that because of his obedience, he was highly exalted, and that he will come a second time unto the salvation of all who obey him. These are the fruit-producing facts of the case. They are all of them mentally inductive elements of reverence, love, obedience, hope, and comfort. But when we are asked to sanction some definition of "how" (as a matter of literal, scientific, metaphysical process) this day-spring from on high has visited us, we are at once in the region of the incomprehensible and impracticable; for not only can we not know, but even if we could, it would be of no practical value. It is not the comprehension of divine modes, but the doing of His will that commends us to God. We cannot know the divine modes. When He works, it is sufficient we believe that He works. It is bootless to trouble ourselves as to the "how." This is true in things natural; how much more in things spiritual.

— R.R.

Gold

Since the beginning of time, man has placed a high value on Gold.

He has been prepared to murder, cheat, lie and steal to obtain it.

He will endure the greatest sacrifices to obtain it, even to the challenge of his life.

Why?

Because to him it represents material value; enduring riches

and affluence.

It is also used in Scripture to represent the enduring wealth of faith. Zondervan's Bible Dictionary has this to say about gold:

"It is highly prized because it is so warmly beautiful. It is enduring, never rusts nor dissolves away. Gold is good because it is adaptable to shaping, can be melted without harm, hammered into thin leaves without breaking. It may easily overlay large

objects and impart beauty to them. Gold is very soft, but it can be readily alloyed with other metals to improve its hardness, whilst still retaining the beauty of Gold. Gold is the only metal unharmed by fire; each time it goes through a fire it comes out better, more refined than before."

In the Bible, gold is used to represent God's finished work with His chosen people, both Jew and Gentile. It is used as a symbol for the trial of faith. As fire makes gold shine, so trial makes faith brighter. It is also used to represent the manifestation of God-like qualities within us.

To develop those qualities we must resist temptation, and this requires the development of patience. It is impossible to please God without faith (Heb. 11:6), for to show faith in Him is to honour His word which He has magnified above all His holy name (Psalm 138:2). But what pleases God is not a theoretical faith, but a practical faith; a faith that has been tried, tested, heated in the fire, and thereby made purer, brighter and malleable.

Job said (Ch. 23:10):

**"But He knoweth the way that I take;
When He hath tried me, I shall come
forth as gold."**

A divine wisdom is compared to gold in the books of Job and Proverbs. The former book shows that wisdom is far more valuable than material gold (Job. 28:12-19):

**"Wisdom is valued above gold;
Neither shall silver be weighed for it.
It cannot be valued with the gold
of Ophir,
Or the precious onyx, or the
sapphire.
Crystal cannot equal it;**

**It cannot be exchanged for jewels
of fine gold;
No mention shall be made of coral,
or of pearls;
The price of Wisdom is above
rubies;
The topaz shall not equal it.**

Proverbs (Ch. 3:13-18) declares:

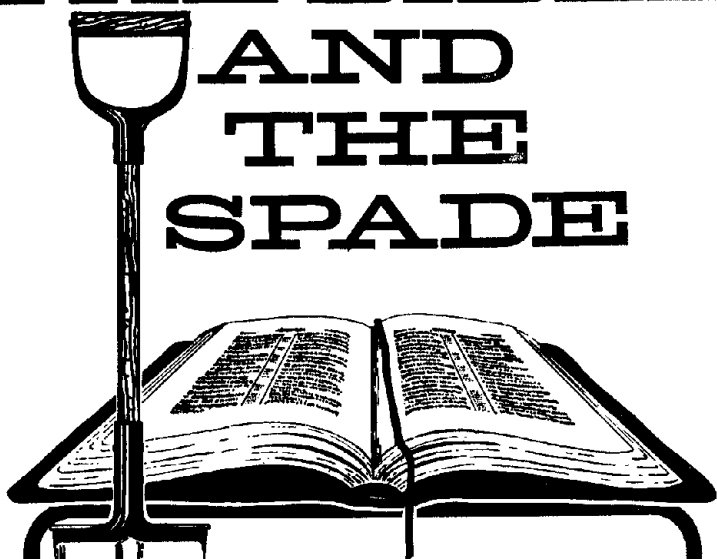
**"Happy is the man that findeth
wisdom,
And the man that getteth under-
standing.
For the merchandise of it is better
than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire
are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and
honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay
hold upon her:
And happy is every one that retaineth her."**

Here is the attainment of wealth beyond anything that the world can offer, with length of days, riches and honour, pleasantness and peace, life and happiness to enjoy it.

But we will only seek it if we recognise its reality and true value. It develops out of wisdom and understanding. The former relates to a knowledge of God's will and purpose; the latter to an application of it.

This requires more than just reading about God and understanding His words; it requires that we realise our true position before Him, recognise our shortcomings, appreciate our need of Him, and consciously seek to obey His commandments.

THE BIBLE AND THE SPADE



ISRAEL TODAY

Where yesterday were barren hillsides and fetid marshes are today homesteads, farmlands, villages, towns and cities. Where for generations the Arab farmer scratched the surface of a rough and stony soil with the wooden plough of his remotest ancestor, Jews today drive the most up-to-date machinery, and make productive the most barren land. What for centuries furnished scant pasturage to the sheep and goats of the fellaheen now feeds large herds and flocks tended by Jewish herdsmen. Orange groves cover with fragrance and beauty what was formerly the waste and desert sand-dunes of the Mediterranean shore. Wheat and barley yield an abundant harvest in lowlands drained of stagnant pools. Throughout the land industry provides the wants of a growing population and helps the economy by wide-spread export. Once called Palestine, and now known as the Land of Israel, the revival of the nation and its people to the land, witnesses to the truth of Yahweh's promises. Whereas the ruins of Babylon, Nineveh and other nations that opposed Israel remain dead: a witness to the folly of cursing the people of God.

NINEVEH: BABYLON: AND ISRAEL

Assyrian Monarchs

When Esarhaddon (681-669 BC) had secured his place on the throne of Assyria, after the assassination of his father, Sennacherib, he found time to engage in foreign wars, especially against Syria and Palestine. The Egyptians had been trying continually to stir up trouble for Assyria by inciting the rulers of those countries to rebel against the Assyrians. This had been Egyptian policy in the time of Hezekiah of Judah. An Egyptian Pharaoh, Tirhakah, who is well represented by exhibits in the British Museum, had encouraged the king of Judah against Sennacherib (2 Kings 19:9) and Manasseh, Hezekiah's successor, also received encouragement from the Egyptian monarch. In order to campaign against Egypt, Esarhaddon had first to subdue the peoples of Syria and Palestine. He records how he "called out twelve kings of the sea coast, including Manasseh of Judah (*Menasi shar mat laudi*) and made them carry supplies needed for his palace at Nineveh. A letter, found in the ruins of Nineveh, may refer to this occasion. It records that "ten manas of silver" were received as tribute from the inhabitants of Judah.

The Bible records the Divine punishment on Manasseh:

"He made Judah and the inhabitants of Jerusalem to sin and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. Wherefore the Lord brought upon him captains of the host of the king of Assyria, which took Manasseh among the thorns (i.e. in chains) and bound him with fetters and carried him to Babylon. And when he was in affliction, he besought the Lord his God and humbled himself greatly before the God of his fathers. And prayed unto Him and He was entreated of him and heard his supplications, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God" (2 Chron. 33:9-13).

The Assyrian inscription does not refer specifically to the captivity and release of Manasseh, though it does refer generally to the captivity of the

twenty-two kings who fought against Esarhaddon.

Esarhaddon followed the normal Assyrian practise of moving conquered peoples to new locations, for Ezra 4:2 states that, when the Jews returned from captivity in Babylon and commenced to rebuild their Temple, their adversaries in Palestine pleaded: "Let us build with you, for we seek your God as ye do; and we sacrifice unto Him since the days of Esarhaddon, king of Assyria, which brought us up hither." The offer was refused.

Ashur-bani-pal (669-652 BC), Esarhaddon's successor, repeats the list of subject kings of Palestine and Syria, specified by his predecessor. He calls Manasseh, Minse. He continued the policy of transportation of peoples, and is referred to in Ezra 4:10 as "the great and noble Asnapper," who settled the people later known as the Samaritans.

Nineveh

Ashur-bani-pal was the last of the great monarchs of Assyria. He reigned when the fall of the Empire was approaching. The Jewish prophets, Nahum and Zephaniah, had foretold the end. The former wrote:

"Nineveh is laid waste who will bemoan her? The gates of thy (Assyrian) land shall be set wide open unto thine enemies; the fire shall devour thy bars . . . There shall the fire devour thee; and sword shall cut thee off (Nahum 3:7, 13, 15).

The latter predicted:

"And He (the Lord) will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her" (Zeph. 2:13-14).

One of the most valuable records of the period is the Babylonian Chronicle, described as "a unique, reliable, objective, and probably contemporary, statement of the principal events of each year." The extant texts cover the years 626-622, 610, 594, 556, 555 and 539 BC. They illustrate very clearly the events of major importance

during the years to which the Bible refers. Here is part of the record which describes the destruction of Nineveh in 612 BC. This was accomplished by a combined attack of Medes, Babylonians and Scythians:

"The king of Babylon marched along the Tigris and pitched camp by Nineveh They made a strong attack on the citadel in the month of Ab (on the . . . the day the city was taken and) a great defeat inflicted on the people and (their) chiefs. On the same day, Sin-shar-ishkun, the Assyrian king, (perished in the flames). They carried off much spoil from the city and the temple area and turned the city into a ruin-mound and heap of debris."

Both Nahum and Zephaniah prophesied some time before the fall of Nineveh, when Assyria was still powerful, and the facts are a testimony to the accuracy of Bible prophecy.

Harran

After the destruction of Nineveh, the Assyrian royal court was moved to Harran, under king Ashur-uballit. The Assyrians were supported by the Egyptians, with whose aid the city held out for two years. In 609 BC it fell to a combined assault of Scythians and Babylonians. The leader of the Egyptian forces was Pharaoh Necho. In order to reach Harran, Necho had to march through Palestine, whose reigning king was Josiah the Judean. The latter was hoping that the collapse of the Assyrian Empire, which seemed imminent, would enable him to gain control of former Israelitish territory. He therefore tried to prevent Egyptian aid from reaching the Assyrians. In vain, Necho warned him that the conflict was none of his, and claimed that, in going to Harran, he was carrying out the will of God. Josiah persisted in his attack and was killed at the battle of Megiddo (609 BC).

"In his days (i.e. Josiah's) Pharaoh Necho, king of Egypt, went up against (R.S.V. "to") the king of Assyria to the river Euphrates; and king Josiah went against him, and he slew him at Megiddo when he had seen him" (2

Kings 23:29).

The curious expression, "when he had seen him" means: when he had encountered him in battle.

Megiddo, where Josiah was mortally wounded, is the famous battlefield, situated on the south side of the plain of Esraelon, which was called "the field of Megiddo." It was at the entrance to a pass across the Carmel mountain range, about ten miles south-west of Nazareth, on the main highway between Asia and Africa. Here was the principal crossroads of the ancient world, the key position between the Euphrates and the Nile. Pharaoh Thothmes III, who made Egypt a world empire, decided that "Megiddo is worth a thousand cities." In the first world war, General Allenby, in 1918, broke the power of the Turkish armies at Megiddo. Here, also, "in Taanach by the waters of Megiddo, Deborah and Barak", inflicted a massive defeat on the armies of Canaan.

In recent time, Megiddo has been extensively excavated, and much of its past history revealed. For example, the Bible declares that Solomon built a city at Megiddo (1 Kings 9:15). That city has been uncovered and some stables have been found. As the Bible makes references to stables built by Solomon, it was thought at first that these were those built by the king; but later discoveries by Yigael Yadin suggest that these were built after Solomon's city had been destroyed, in the time of his successor, Rehoboam, by Pharaoh Shishak, an inscription of whom has been found in the ruins. Possibly the city was rebuilt after the Egyptian destruction by Jeroboam I, king of Israel.

Notwithstanding the fall of Harran in the days of Josiah, the Egyptian forces, based on Carchemish, kept the Babylonians at bay. At that time, the Babylonians were led by Nabopolassar. When, however, Nabopolassar died, the situation changed. He was succeeded by the young crown prince, Nebuchadnezzar. The new commander inflicted an overwhelming defeat on the Egyptians at the battle of Carchemish (605 BC). In the next

year, Nebuchadnezzar followed up his victory by invading the "land of Hatti," a Babylonian designation for the territory west of the Euphrates, including all Syria and Palestine. The Egyptians were completely overthrown, a situation which is described in the Bible:

"And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt" (2 Kings 24:7).

In the meantime, there had been changes in Judah. When Josiah died, he was succeeded by Jehoahaz, his son, who, in Jeremiah 22:11, is called Shallum. Probably Jehoahaz was his throne-name. He reigned for only three months, and then was deposed by Pharaoh Necho. He was put in irons at Necho's base, Riblah in Syria, and later was taken captive to Egypt, where he died.

In place of Jehoahaz, Necho appointed his brother, Eliakim, as king, and changed his name to Jehoiakim. Soon, however, Egypt's power over Judah receded, and the Babylonian shadow of Nebuchadnezzar spread over the land. Jeremiah the prophet realised the menace, which was a measure of the punishment of God on His disobedient people, and advised submission, stating that all who submitted would be allowed by God to remain in their land (Jeremiah 27).

At first, when the Babylonians advanced on Jerusalem, Jehoiakim submitted. According to a statement by Josephus, the Jewish historian, he sent hostages to Babylon in 604 BC. In 601 BC, Nebuchadnezzar invaded Egypt, but was severely defeated and forced to retire, and return home to re-equip his forces before undertaking any further foreign adventures. This involved eighteen months, and Jehoiakim seized the opportunity to cease paying tribute to the Babylonians. Once more, against the advice of Jeremiah, the Jews looked towards Egypt for protection. The neighbouring peoples, Syrians, Moabites and Ammonites, took advantage of Babylon's temporary

weakness to harass Judah (2 Kings 24:2). In this connection, the Chaldeans are also mentioned. These were probably marauding bands, which were allowed, or encouraged, to overrun the country, before Nebuchadnezzar could put his re-organised forces in motion.

In 599 B.C., however, Nebuchadnezzar was ready for action. The Arab tribes, referred to in Jeremiah 49:28-33, were speedily dealt with, and in 598 B.C., the Babylonians marched on Judah. The Babylonian Chronicle describes what happened:

"In the seventy year, in the month of Kislev, the Babylonian king mustered his troops and, having marched to the land of Hatti, besieged the city of Judah, and on the second day of the month of Adar, took the city and captured the king. He appointed therein a king of his own choice, received its heavy tribute, and sent (them) to Babylon."

This statement confirms the Scriptures. Jehoiakim was the first to suffer from the Babylonians. He was seized by Nebuchadnezzar and put in irons to be taken captive to Babylon. He seems to have died or been murdered before he reached the city. He was succeeded by Jehoiachin, sometimes called Jeconiah or Coniah (Jeremiah 24:1; 22:24-28); for the king's unfaithfulness caused Jeremiah to delete the name of God "Je" or "Yah" from his name. The Bible describes what happened to Jehoiachin:

"And Nebuchadnezzar, king of Babylon, came against the city and his servants did besiege it. And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers, and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives,

and all the craftsmen and smiths; none remained save the poorest sort of people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths, a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah" (2 Kings 24:11-17).

The relation of the Babylonian Chronicle to the Bible record could hardly be closer. The heavy tribute which Nebuchadnezzar levied upon Jerusalem no doubt included the treasures from the house of the Lord.

The Babylonian inscription adds to what was known before it was deciphered. The date of the capture of Jerusalem was known to have been 597 B.C. The inscription supplies the exact date of capture, "the seventh day

of the month Adar." This was the 16th March.

A minor discovery from the period of Jerusalem's troubles also accords with Bible statements. One of the places destroyed by the Babylonians was Kirjath Sepher, or Debir. Kirjath Sepher means *City of Books*. It is first mentioned in the Book of Joshua (Ch. 15:15-16).

In the ruins of the city, in the layer of ashes left by Nebuchadnezzar, Professor Albright found two jar handles, each stamped: "Belonging to Eliakim, steward of Jehoiachin." Another city burned by the Babylonians was Beth-Shemesh. Here the same stamp impression was found by Grant in 1930. Two other cities in which evidence of Babylonian fiery destruction has been found were Bethel and Lachish.

Thus confirmation of the Bible record has come from the excavations brought about by the spade of the archaeologist.

F. E. MARSHALL, (Eng.)

DIVINELY-INSPIRED HISTORY

The record of Israel's history is the work of divine inspiration. This Paul tells us (2 Tim. 3:16), and a careful study of the record itself will lead to the same conclusion. The fact is visible, not only from the items selected, but from the way in which they are stated. The Scriptures, like the oral teachings of Christ (Mark 1:22), speak with a tone of superhuman authority and infallibility. Uninspired writers might say that such and such events happened, but what writers, apart from divine guidance, could say, as do Bible writers, that these events were the direct and special work of God? For example, Solomon had enemies, and the historian tells us that "the Lord stirred them up" (1 Kings 11:14-23). Again Rehoboam refused to listen to a certain request and the historian gives the reason: "For the cause was from the Lord" (1 Kings 12:15). Again, in the account of the restoration from Babylon, we read: "The Lord stirred up the spirit of Cyrus" and others (Ezra 1:1, 5). Constantly throughout the Scriptures similar statements are made, revealing that "the Lord God ruleth in the Kingdom of men." God over-ruled the events of past history by controlling the circumstances which caused enemies to rise against Solomon, or Rehoboam to manifest an obstinate attitude; therefore those men earned the punishment they received. God is still working among the nations to bring to pass His glorious purpose, and we are privileged to see evidence of this today in Israel and the other nations.

Thoughts For The Times

Are We Saints ?

“Saint” is a word at which men take fright. Only in the spirit of ridicule or scorn could they think of applying it to mortal man. This aversion to the word is due to misconception, largely created through papal humbug — through twaddle concerning the beautification and canonisation of immortal souls, and the praise of silly and unscriptural deeds performed by “good” Catholics — deeds which move sensible men either to frivolity or to fury. There is really nothing in the word itself, nor in the teaching of the Scriptures concerning it, to excite either levity or derision. A saint, from God’s point of view, is simply a person who is faithful to the eminently practical and ennobling doctrines of Christ (Rom. 1:7; 1 Cor. 1:2). There are, in fact, few words in the Bible which possess a sweeter meaning than the word “saint.” To the brother enlightened in the Truth, it is a word which speaks of the goodness of God — of His love, friendship, and marvellous promises. “The Lord forsaketh not His saints.” He preserveth their ways, and their death is precious in His sight (Prov. 2:8; Ps. 116:15). It is for the saints that Christ maketh intercession (Rom. 8:27), and it is for them that inexpressible glory waits (Eph. 1:18; 2 Thess. 1:10). Saints have existed in all ages, and they are among us today. Are we saints? Certainly, if we believe and obey God, and stand apart as He requires from the works of unbelief and unrighteousness. As a help to true saintship, God asks us to study and copy the lives of departed saints — Noah, Abraham, Moses, David, and other holy men whom He has approved and commended. But let us not confound the saints of God with the saints of the churches — St. Ambrose, St. Augustine, St. Jerome, and others. There is no reason why we should make this mistake with EUREKA in our hands.

— A.T.J.

THE PAVEMENT OF BLUE

In this exhortation, based on Exodus 24, Brother B. Philp Sr., of NSW, Australia, suggests a reason why it was a ribband of blue which was selected for the children of Israel to wear upon their garments as a reminder of the commandments they were commanded to observe.

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The Ribband Of Blue

Exodus records two visits by Moses to the region of Sinai: on the first occasion he was alone, and remained as the shepherd of Jethro's flock; on the second visit, he was accompanied by two million people, as the shepherd of Yahweh's flock.

On the first occasion, he received the revelation of the Yahweh Name (Exod. 3:13-15), and was given instruction to return to Egypt to bring Israel out therefrom; on the second occasion, he stood there with the people, realising that Yahweh, as the great "I Will Be," could only manifest Himself through an obedient community, and that it was necessary for a multitude to be first reconciled to Him before it could become the vehicle of His manifestation. Time and again Pharaoh had been told to let Israel go, "that they may serve Me" (Exod. 3:12; 8:1; 9:1; 10:3).

The Name also involves judgment ("severity") as well as "goodness" — Rom. 11:22) as we well know. The issue was not merely the preservation of Yahweh's people in an hostile environment,

but the destruction of flesh that the Truth may be exalted.

Moses' song (Exod. 15:1-18) illustrates this. It proclaims "Yahweh as a man of war" (v.3). Why? Because warfare against the powers of darkness and sin is necessary to establish the Kingdom (vv. 14-18). Egypt, symbolising the sin-power of ignorance, was crushed, in order that Yahweh's people might be delivered from slavery to such, to reflect the glory of their Deliverer by manifesting His righteousness:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. 19:4-6).

In order that they would remember their position of responsibility before their God, the people were commanded to wear a ribband of blue. The band of blue was to be upon the fringe of their garments. They were to look upon it, and remember all the commandments, and do them

(Num. 15:37-41). They must be prepared to crucify their own desires when these were contrary to those of Yahweh, and to give themselves as holy unto Him. For He was HE WHO WILL BE; and they were those in whom He wished to be manifested.

Why Blue?

Why was blue selected as the colour of remembrance? In *Law And Grace* (p.19), Brother Barling expresses the thought that blue was a constant reminder of the heavenly origin of the commandments. He writes:

"No colour could more appropriately remind them of the heavenly origin of these commandments than blue, the reflection of the vault of heaven above their heads. We conclude, therefore, that the Law intended 'blue' to type that which is 'divine'."

We agree with this, and consider that Exodus 24:10-11 enables us to take it a step further.

Let us glance at the chapter. Firstly, the incidents themselves. Out of the multitude of redeemed Israelites, Yahweh called seventy-four typical ones to worship at a distance (v.1), whilst one man, Moses, was permitted to draw near (v.2). In preparation for this special occasion, Moses presented the Law for the second time before the whole people, who unanimously indicated a willingness to accept (v.3).

Accordingly, Moses wrote the Law in a book, and rising early, built an altar and twelve pillars, representative of Israel (v.4). The young men of Israel, the priestly firstborn, offered burnt offerings and sacrificed peace offerings of oxen unto Yahweh (v.5). He then read the book of the covenant to

the people, and again, the third time, they indicated a willingness to serve (v.7). In view of their declaration, he took the remaining blood and sprinkled the people, this being expressive of the covenant Yahweh had made with them on the basis of their willingness (v.8).

The seventy-four then moved towards the mount (v.9), entering into the presence of the angel of the covenant in a very significant setting (v.10). They were received in peace, and partook of the covenant through breaking of bread (v.11).

Meanwhile, Moses, accompanied by Joshua, was called up into the mount to receive the Law written by God that he might teach Israel (vv.12-13). The rest remained below (v.14). After six days of waiting, Moses was called up into Mount Sinai (v.16). The glory of Yahweh, as a devouring fire, rested upon it and was diffused over the whole area, so as to be seen by all Israel. This filled the people with fear (v.17). For forty days Moses remained there, being instructed as to what Yahweh required in the building of His tabernacle.

Consider the significance of these events; they touch upon principles which are basic to our comprehension of the Truth. They teach:

- * There is to be no approach until one is in covenant relationship.
- * There must be a willingness on the part of people before Yahweh will enter into covenant with them.
- * There is no question of Yahweh's desire to deliver His people.
- * There must be total dedication on the part of the people before they

will be taken into fellowship by Yahweh.

* The representatives of the covenant people draw near acceptably.

* They eat in fellowship with God as His people.

These principles reach home to us in the Truth, and are expressed in our presence at the Memorial Table week by week.

The Pavement Of Sapphire Stone

In describing the God (Elohim) with whom the seventy-four associated, the record (vv. 10-11) says:

"And they saw the Elohim of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw Elohim, and did eat and drink."

In *The Law of Moses*, p.92, Brother Roberts writes of this incident:

"This was the angelic manifestation of the Father — not the Father Himself. The shadow-character of the events required this. But how deeply interesting even as a literal event, and how richly suggestive in its hidden meanings."

Let us consider the literal events. We will find them deeply interesting, and richly suggestive in their hidden meanings. Firstly, consider where the incident took place. In the barren Sinaitic wilderness, described as: "That great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water."

Suddenly, in the midst of this wasteland, the seventy-four came upon the glory of this exquisitely beautiful pavement. The breathtaking beauty of it in the harsh

wilderness, spoke of the glory of Yahweh to replace the barren wilderness of life. He hath both the power and intention to do so.

It was a sapphire stone - blue - with observable dimensions. A bordered area of blue, sufficiently large to accommodate at least a hundred people. There they sat with the angel of the covenant, on the basis of their acceptance of the covenant, bordered with blue. But afterwards the pavement ceased to be, and they had to walk by faith. They had witnessed their heavenly calling: now they had to manifest it. The ribband of blue meant God-manifestation in their lives.

The sapphire stone appears again in Ezekiel 1:26, in the vision of the Cherubim, referring to the times when the Kingdom shall be established in the sight of all nations.

What does the sapphire teach regarding God - manifestation? In the breastplate, the gem was identified with Simeon (Exod. 28:18); but in Revelation 21:19 it is associated with Reuben (cp. Ch. 7:5). Simeon means "hearing," and Reuben means "seeing." In the Age of glory, "hearing" will give place to "seeing," faith to sight.

The description in Exodus states that "it was as it were the body of heaven in his clearness." (v.10). What does this convey? The lexicon shows that "the body" of heaven speaks of "the substance" of heaven. "Clearness" has also the idea of "cleanness" and of "cleansing." The expression points to the purging away of dross, the purifying of the heart, the awe-

inspiring holiness of the institutions of the Age to come.

Imagine the scene. The elders of Israel in the presence of the angel of the covenant. Mortals in the presence of the immortal. Let us put ourselves in the position. Imagine, if we can, how we would have felt had we been sitting upon the pavement of blue that day. To know that the one whose face we were gazing upon was a deathless being! Perhaps one who had been actually associated with the re-ordering of the earth in the beginning of the Adamic creation!

Perhaps one who had been associated with the work of the flood! Perhaps had supervised the re-shaping of the very Sinaitic area as the flood waters receded that it might be adapted to the ultimate purpose.

How would we have felt? Would we now have experienced that purging power of his presence: the purification of our heart; the bowing of our head in the presence of the awe-inspiring holiness of the institutions of the Age to come? Surely we would have felt as Messiah did in later years (Psalm 119:128): "Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way." One of the most comprehensive statements ever made.

The Lesson

The circumstances impressed upon the elders of Israel the finality of the step they had taken. They must go on to glory or to shame. Of those who were there that day, at least two failed to attain to the glory: Nadab and Abihu. They became two burnt lumps of flesh when they slighted the glory of Yahweh. But Moses and Joshua (Ps. 90:1-2; Ps. 91:1-16) never lost their grip upon the Truth, and will inherit the glory.

The lesson to us is, that with "purpose of heart we should cleave unto the Lord" (Acts 11:23). Like Israel, we have entered into covenant relationship with Yahweh. We have seen the glory in the Lord Jesus. When we sit at the Lord's table, we, too, are in the presence of one who is immortal; the deathless Christ. We, too, must needs remember the commandments to do them. We do not have a ribband of blue upon our garments to remember the pavement of blue where the elders sat in covenant fellowship on the basis of responsibilities accepted; but let the commandments of our Lord be a band upon our hearts which nothing can efface.

Then, when faith becomes sight, we shall be there to gaze upon the glory seen in the shining forth of His countenance.

"The Lord reigneth" even now in the kingdoms of men, with all their confusion. "He is not far away from every one of us," though we cannot discern the tokens of His presence as we may thirst for. "The vision hath an end." The pangs of probation cannot last forever.

-- R.R.

Character Sketch

Gamaliel : Wise Council

Doctor and Councillor Gamaliel provides a splendid example of the way in which God uses the right man, at the right time, for the right channel by which the Gospel of salvation might be advanced. It is well to take a closer look at this man who is brought briefly before us in the narrative of Act 5.

The excellence of his character is noted in v.34:

"A doctor of the law, had in reputation among all the people."

Gamaliel was a Pharisee, a grandson of the great Hillel, the representative of the best school of Pharasaism. The fame of Hillel won for him the highest award of Judaism: the title of *Raban* (the *Rabboni* of Matthew 23:8 and John 20:16). For the first time there was a Professorship of Theology, and Hillel occupied it. He was succeeded by his son Simeon, who, perhaps, is referred to in Luke 2:25.

Gamaliel, as we have noted above, was the grandson of Hillel. In the Sanhedrin, he was viewed as a councillor of experience and authority. He was old enough to remember the wisdom of the child Jesus, when, twenty-eight years earlier, he had sat in the midst of the doctors who had marvelled at the child's knowledge. He may even have welcomed our Lord's ministry, with so much of its teaching as Hillel would have agreed with. Perhaps he adopted

the same attitude as did the Scribe, concerning whom, the Lord declared: "Thou art not far from the kingdom of God" (Mark 12:32-34).

Being himself of the house and lineage of David, Gamaliel may have sympathised with the claims of the Messiah. Certainly he would have been acquainted with his fellow-teacher, Nicodemus, and would have known how that he had embraced the teachings of the prophet from Nazareth. Perhaps he was one of those chief rulers who secretly believed in Jesus, yet shrank from confessing him.

This is the background of the man God used in the Jewish council before which the Apostles were brought. It is significant that at that time, one of Gamaliel's most promising pupils was Saul of Tarsus: a young man, a Pharisee on fire with impetuous zeal for Judaism. Did Saul cause Gamaliel any moments of anxiety? We believe he did, for the good doctor could see only trouble ahead for those who opposed Paul's views. How well his fears were grounded we know only too sadly, when not long after, we see that brilliant pupil holding the clothes of those who slew Stephen. Thus we begin to see the manifold wisdom of God, and His Providence in using Gamaliel at that period in the development of the Gospel. Above all else, God required that the

Apostles should go on to expand that saving gospel first preached by Jesus. It dare not stop at that juncture; the gates now opened must be flung even wider.

So we may appreciate the significance of the Council in putting the Apostles in another room, and pondering together to decide their next course of action. Who shall be their spokesman; and what would be the policy recommended? Would it be a Counsellor who would advise harsh and cruel deterrents? Or would a different voice prevail? Would tolerance and compromise find utterance at that time? We feel that they were little prepared for the voice that ultimately spoke to them: even less did the thought cross their minds that the speaker was guided by God Himself. Yet we can not doubt that, when listening to what followed.

When Gamaliel spoke, it was with the voice of superb wisdom, mellowed by years of experience in things Jewish. He spoke with the voice of a man who recalled the young boy in the Temple, and in doing so proclaimed the policy which God required above all else at that moment in history. Gamaliel's first words breathed the sentiments of extreme caution::

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men!"

This, surely, would capture the attention of all the council. Then followed the relating of two well-known incidents at the time, concerning the efforts of Theudas and Judas which came to nought. Why was that? Because God was

not in their labours.

Gamaliel then proceeded to offer that advice which, although he did not know it, resulted in the Gospel being furthered, even to all the known world. He proclaimed such wisdom as can be applied in any age. He declared:

"Refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

Could the Almighty have cleared the path for His Apostles in a more effective manner than that? It is a wonderful demonstration of Divine co-operation when it was most needed, as we sing:

*"God never yet forsook in need
The man that trusted Him indeed."*

Are we surprised at the unanimous reception the Council gave to the verdict of the doctor? Note the words Luke uses:

"And to him they agreed!"

Only five words, but they shout aloud that God still "rules in the kingdoms of men."... How different might have been the path which Saul of Tarsus trod, had he have been present at that historic meeting. He held Gamaliel in such esteem: would he have taken his advice?

Legend has it that Gamaliel was later converted. It is still true that, after looking at Gamaliel, we see Jesus a little clearer. Jesus was greater than the great Hillel; for he came forth from God. His advice to his followers has the same authority as that of the Father, and perhaps Gamaliel's famous speech re-echoes words

uttered by the Lord. They set forth a policy of caution and toleration leaving the final issues to God.

Was this not the counsel of Jesus, too? Time and again we find that when his followers demanded instant action of the Lord, he counselled them to "wait," and after waiting, wait still longer. He seemed to anticipate the impatience of those who are so quick to speak up and to judge their brethren, in a manner lacking the Christ-like spirit of patience. The more we reflect on its implications, the more will we wait and be patient.

I had a happy experience recently with a brother who had cut himself off from our fellowship over a certain matter. I met him and handed him a Bible, and invited him to show me a passage commanding us to thus judge our

brethren. I am happy to say that our brother and his wife are back with us. Please do not misunderstand me, and think that I advocate the fellowship of those who hold false basic doctrines. Impatience, however, is often shown in relation to matters in which Gamaliel's advice should be followed: "Let them alone; leave it to God, Who knows all."

Our Lord speaks to us in the Emblems; he could have taken so different a path, had he desired; he could have struck down Pilate and thrown down all the high councils of Jewry. He did not do so; he preferred to leave them alone, and leave the final issues to His Father's wise keeping.

His presence at the right hand of God today shows that he adopted the right course.

— J.A.S. (Wales).

THE POLITICAL HEAVENS

What inspires the politician with distrust and apprehension, inspires enlightened believers with hope and anticipation. The dreadful omens of the political sphere are the brightest points in the firmament of their political vision. They indicate the instant proximity of the great event upon which they have been taught to set their hearts. They indicate the arrival of the time when the divinely-appointed ruler of the world, and the Saviour of mankind will come forth from the privacy in which he has secluded himself for 1900 years, to lay hold of human affairs with omnipotent hand, and guide them to the glorious issue appointed; when God will be exalted in all the earth, and men will dwell together in righteousness and peace. This issue cannot be reached without a revolution of the most terrible description, involving a time of trouble such as never has been on earth since the organisation of the human family into nations.

— R.R.

As to "the gratitude of the Jewish people" due to Britain, or to any other nation, we cannot imagine the debt to equal in value a farthing rushlight. It is true that in England they have been less harshly treated than in France or Spain, yet even here the tender mercies of the English have been cruel.

— J. Thomas.

Sydney Inter-Ecclesial Gathering

During the week-end of March 4-5, inter-Ecclesial meetings were held in the Ashfield Town Hall, Sydney, to consider conditions relating to Ecclesial unity throughout Australia, with the object of correcting the drift towards division if at all possible. Ecclesias represented by delegates came from all States of Australia, and large audiences were recorded in all meetings conducted.

A Resolution was submitted by Ecclesias from the Sydney area, calling upon Ecclesias to incorporate the terms of the Jersey City Resolutions which united the Berean and Central Fellowships in the north American Continent, into local requirements. This Resolution not only endorses the BASF (as does the Unity Agreement in Australia) but includes a clause:

"If an 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."

The motion that this (together with other clauses submitted) be endorsed by Ecclesias was moved by Bro. E. Spongberg and seconded by Bro. K. Cook. However, it was immediately subjected to an Amendment submitted by the Woodville Ecclesia through Brother C. Wiggell, seconded by Brother B. Luke of the Brighton

Ecclesia, as follows:

"That the requirements of the Unity Agreement provide all that is necessary for the present needs, and as ecclesias have solemnly agreed to them before God and between one another, we call upon them to faithfully implement them as a means of solving the present dissension throughout Australia. Relevant clauses are found in the Unity Book, pp. 14, 15, as follows: FELLOWSHIP. It is affirmed that:

a. Where any brethren depart from any element of the One Faith, either in doctrine or practice, they shall be dealt with according to the Apostolic precept, and that extreme action would be ecclesial disfellowship of the offender (Matt. 18:25-27; Titus 3:10-11).

b. If it is established that an Ecclesia sets itself out by design to preach and propagate at large false doctrine, then it would become necessary to disassociate from such an Ecclesia.

c. The course of action necessitated by the above clauses (a) and (b), will be regulated by the principles of the Scripture and follow the spirit of the Ecclesial Guide, Sections 32, 41, 42."

The representatives of the Sydney Ecclesias viewed this as a Motion and not as an Amendment, and withdrew their Motion, as a temporary measure, in favour of the Woodville Amendment, which thus became the Motion to be considered.

It was hotly debated, with the Ecclesial representatives from Tasmania, Western Australia, South Australia and Queensland expressing dissatisfaction at the with-

drawal of the Sydney Resolution. Questions were asked as to what the Woodville Motion amounted to, and the Chairman (Bro. H. P. Mansfield) on behalf of the Arranging Brethren of the Woodville Ecclesia, pointed out that the delegates would not be voting for the re-endorsement of the Unity Agreement, but for the *implementation of its terms*. In short, delegates would vote that action should be taken wherever errorists were found in Ecclesias. He called upon them to clearly recognise for what they were voting, point-out that if the terms of the Unity Book were faithfully carried out there would be an end of much of the present Ecclesial strife. He specifically asked brethren to vote against the motion, if they believed that the terms of fellowship thus outlined should not now be implemented.

The motion was adopted by an overwhelming majority, with only two voting against it.

We believe that this provides a reprieve for Ecclesial division in this country which would otherwise have followed; but we very strongly urge that the spirit and intent of the Motion be now carried out, otherwise division must ensue. Ecclesias must put their houses in order, and by elevating the Truth which Yahweh has "magnified above all His holy Name" (Ps. 138), draw closer together that they might resist the worldly pressures that are rising like a flood.

Complete records of the meetings held in Sydney endorsed by the Secretaries (Brethren J. Rosser and A. Edcombe) and the chairman (Bro. H. P. Mansfield) will be made available to Ecclesias and brethren who desire them.

CHRISTADELPHIAN MIDWEST BIBLE SCHOOL (USA)

We are looking forward to another wonderful week when, Lord willing, the Midwest Bible School, USA, convenes from August 19th through to August 27th at the Northwood Institute in West Baden, Indiana.

This later date has been selected in order not to conflict with any of the other schools. It allows brethren one more opportunity to participate in an effort designed to strengthen the bonds of Truth. In these trying days, with the world offering its many enticements, we need the assistance our Bible Schools provide. They can help strengthen faith, by which we may ward off the fiery darts of the adversary.

To any who have never availed themselves of the opportunity to attend a Bible School, we highly recommend their doing so. At present reservations for Midwest School are rapidly filling up. If you are interested in attending this year you may contact Brother S. Evans, R.R. No. 1, Box 214, Cory, Indiana 47846, USA, to determine whether space is still available.

Brethren James Mansfield, Australia; Peter Watkins, England; and Frank Abel, Canada, make up the teaching staff for the adult section for the 1972 school. They offer very promising fare. The needs of the younger age groups are just as adequately provided for. Altogether it promises to be a feast of good things for those who are privileged to be part of the Midwest School. What joyous reunions these schools provide! What refreshing water flows from the Eternal Spring of Truth!

— J. SCARAMASTRO, Chairman.

'All Speak the Same Things'

In the following article, Brother G. O'Neill relates 1 Corinthians to the current ecclesial scene, and particularly to the Australian situation. Being recently in Corinth, he was able to view the ancient ruins, a mute reminder of a vanished Corinthian ecclesia.

In BC 146, the city of Corinth was destroyed by Rome. But Julius Caesar recognized the geographical importance of the location, and Corinth was rebuilt. When Paul arrived there, the city again flourished. Jews flocked to it for trade, Phoenicians for commerce, Romans to purchase "antiquities" real and false! The Greeks stamped their own character upon the city, and it became renowned for quarrels over legalities, intellectual restlessness, and sensual indulgence. It boasted a cosmopolitan population of some 600,000 people of various races, colours and creeds.

To this city came the lonely Paul. He spent more than a year and a half of his life with the Corinthian Ecclesia, which his labours, under God, had brought into existence.

The Problems Revealed To Paul

Paul loved those brethren with a deep and intense affection. Yet no ecclesia was so inflated, so immoral, so tolerant of the opposition and lies of his detractors.

This, it is not surprising that problems should arise within the ecclesia as soon as Paul departed to continue his work elsewhere.

It was this development which necessitated the letter now known as the 1st Epistle to the Corinthians.

Paul learnt of the problems which had arisen, first from Apollos; then from a letter written by the ecclesia itself; and lastly from some members of "the household of Chloe."

It is evident in the Epistle, that the letter Paul received from the ecclesia revealed the existence of genuine problems, and many unhealthy speculations. The latter, including the problems, can be summarised:

1. They asked many questions about marriage and celibacy; about second marriages; about mixed marriages; about the marriage of daughters and wards.
2. They asked for directions in the bitter disputes between the 'strong' and the 'weak' over meats offered to idols.
3. They asked whether brethren and sisters should appear at meetings of worship with their heads covered or uncovered.
4. They had difficulties about the relative value of spiritual gifts, and the way they were to regulate the gift of "speaking with tongues."
5. There were problems about the resurrection.
6. They queried the collection for the poor in Jerusalem.
7. They invited Apollos to pay them

another visit.

Whilst there were many points in the ecclesial letter which gave Paul great concern, this was nothing compared to that aroused by what he learnt from other sources, and from Stephanus, Fortunatus and Achaicus. These revealed facts which he should have been told by the ecclesia itself.

The Problems Concealed From Paul

He learnt from other sources that the ecclesia was rent by a deplorable party spirit. Then he was told of grave scandals and abuses which existed within the ecclesial meetings. These had been caused by the forwardness of some women members, the egotism of rival orators, and by the almost insane abuse of some regarding the ability to speak with tongues.

The problems in Corinth stemmed from the prevalence of greed, selfishness, envy, gluttony, drunkenness, and immortality found within the ecclesia. All of these things demanded that Paul write immediately, rather than leave matters stand as they were until his next visit.

Why The Ecclesia Was Divided

The apostle commenced his letter with a vigorous condemnation of the party spirit which had developed within the ecclesia.

He opened this section with the appeal: "Now I beseech you, brethren" (1 Cor. 1:10). This marks the change from thanksgiving (v.4-9) to reproof. In using the term "brethren" Paul reminds them that there should be a unity, a family one-ness, among them-

selves. He adds weight to this by continuing: "through the name of the Lord Jesus Christ." That is, by the whole idea of Multiplicity in One, the very strongest of bonds between all who claim to be "brethren" of Christ is maintained (cp. Eph. 4:1-6).

Then he declared: "*that ye all speak the same things.*" How these words would have challenged the party-split Corinthian ecclesia! How the same words continue to our day, as a warning to the Brotherhood in the difficulties which confront us at the present time! For we see the situation today when, on one hand, brethren proclaim established Truths concerning the Atonement — whilst others put forward teachings which should be absolute *an a t h e m a* in Christadelphia. Some claim the present possession of the Holy Spirit, and/or the Gifts of the Holy Spirit — another error that should never be heard in our ranks. Notice that Paul doesn't say that we must all use exactly the *same words*, but it is very clear that he means we should hold similar thoughts and similar beliefs. His unchanging witness urges us to speak the *same things* to the end that God might be glorified in us.

What he said to the Corinthian ecclesia, he later said to the Roman ecclesia (Ch. 15:5-6), and, through the inspired word, he now says to the Latter-day ecclesia.

It was the failure to "speak the same things" that caused the problems in Corinth, for Paul adds ". . . that there be no divisions amongst you."

Is our position today so very different?

I think not. To me, it is plain that so-called personality problems in Australia arise out of doctrinal differences, and would not exist as they do today, if brethren and sisters were "speaking the same things." It is doctrinal differences which have provided the opportunities for the flesh to raise its ugly head in our midst. The doctrinal differences must be eliminated before true unity can ever be established.

In v.12, Paul defines their contentions as being equivalent to religious partisanship, or, an antagonistic adoption of the views of various teachers. The party spirit ran so high that he could say: "*each one of you saith . . .*" The feeling was so strong that they were all listed as being on one side or another. The Truth and the true unity in Christ were lost when brethren, of their own volition, joined one party or another. Obviously, Paul wanted each of them to be true "Christ-ones," not just blind followers of one self-proclaimed "part" of the Body.

A Divided Ecclesia — Treason Against The Head

"Is Christ divided?" asked Paul (v.13). Doctrinal departure opens the way to the party spirit. Has the One Body in 1972 been parcelled up into neat little fragments? Whether you call yourselves Liberals, Intellectuals, or anything else your party spirit is a sin — and it is all the worse because it decks itself out in the guise of pure religious zeal without having any Scriptural warrant

for doing so.

It is time that brethren and sisters realized that there are forces at work within the ecclesias which can develop into divisions amongst us, by using doctrinal departures to foist a party spirit.

Each of us has a clear responsibility to stand firmly for the beliefs which have always been Christadelphian in the truest sense. Those who hold views which do not coincide with these should be honest enough to call themselves by some other name, and worship in accordance with their beliefs, rather than continue within the Body for the sole purpose of establishing their own will rather than the revealed Will of God.

Today, the position has been reached in some quarters, where, if we do not agree with those who would weaken the Body of Christ, we are immediately branded as being a member of a "*Logos*" Party in opposition to them! However, like many brethren and sisters, I personally make my own individual stand upon what I believe to be the Truth. We will not abandon Bible Truth in order to gain a political "unity." Those who make their stand for Truth will always be branded one way or another — but, at least, they will be obeying the exhortation of Paul to "speak the same things."

Present Error: The Glory Of Christ's Triumph Minimised

The problems facing the Brotherhood extract an important application from 1 Cor. 1:17. Paul says that he was sent to preach the gospel in simple terms so that the "cross of Christ should

not be made ineffectual." His preaching was not in any philosophical or oratorical form. It was straight-forward and honestly simple. He would not tolerate for a moment any deviation from the Scripture on this point of the Atonement.

The words "should be made void" (v.17) has the meaning of, "should be emptied" (cp. 9:15; 2 Cor. 9:3; Phil 2:7; Rom. 4:14); that is, it should be made void of its special power. Anything which detracts from the personal victory of Jesus over sin should be suspect immediately. Those who suggest that Jesus was a human being unable to sin, make the cross of Christ "void of power," for they ignore the Scripture which says: "Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to SAVE HIM from death, and was heard in that he feared, though he was a son, yet learned he obedience by the things which he suffered" (Heb. 5:7-8).

How Dissension Can Be Eliminated

An honest assessment of our troubles can only bring one to the conclusion that it is the Word which divides and it is the Word which alone can unite. Those who stick to Truth will have no time for the schemings of those who do not, nor those who would tolerate them. The former will be too busy following the examples of Jesus, and of Paul, the one whom he taught and sent to the Gentiles. They will not be thinking in terms of "Parties," but will

remain firm in the great unity that exists only in Christ. There will be no schism between them, because they believe the "same things."

Ecclesial problems were not confined to Corinth. John wrote later of similar problems to our own, which were then confronting the Brotherhood. He gave instruction that is still required: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Then he gives the rule for the situation at the time he wrote: "Hereby know ye the spirit of God:: every spirit that confesseth that Jesus is come in the flesh is of God," and in v.4 he continues: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

The flesh of which John speaks is the common flesh of mankind. Those who deny it are "not of God", whilst those who accept and confess this fact are "of God." This must be the test at all times and in all ages. Does the man speak in accordance with the Word, or not? If not, then he is not of God.

Party-Factions In The Brotherhood

In an attempt to destroy confidence in the work of those who labour for Truth today, there are those who are actively promoting the party-spirit which Paul so vigorously condemned in his epistle. Thus, in order to sustain this spirit of division, anyone who agrees with the Truth put forward by *Logos* magazine, is immediately branded a *Logos* supporter in a

way which would suggest that he is blindly following *Logos* whether it be right or wrong in its statements. Further, the whole impression sought to be conveyed by such critics is that *Logos* is unsound.

Nothing could be further from the Truth.

I observe that *Logos* has always encouraged its readers as individuals, to "try the spirits" and "prove all things." It has never asked for anything else but an intelligent reasoned individual approach to Bible study for the benefit of individual and ecclesia. So then, the present situation when brethren are dubbed *Logos* as if it denoted something unclean, is a vicious subterfuge brought about by those who dislike having to try their own spirits to see whether they be of God or not. They cannot see that it is the Word itself which poses their problem. *Logos* merely puts it forward in the hope that some will hearken and learn for themselves

before it is too late to do so.

Let Us Purify The Brotherhood

There are two major teachings which have contributed to the present state of factionism in the Brotherhood. Briefly they are: the claimed availability of the Holy Spirit by Christadelphians in 1972, and the Nazarene teachings concerning the atonement and the nature of Jesus Christ in the days of his flesh. Both teachings are unscriptural and calculated to produce the evil conditions which pertained in the Corinthian Epistle.

Let us rectify the position today in the light of Paul's and John's exhortations. Let us, each one, "try the spirits," to determine where the false prophets are to be found.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:5-6).

— G. O'Neill (NSW).

"Many are unhappy with the negative turn of late in *Logos*. We can appreciate, however, that there have been difficult problems which must be solved. However, since we are so far away, there isn't much we can do about it . . . But I see by the latest issue that you plan to write on a more constructive line. Personally I can't see how anyone, who understands the Truth, can believe that any of us are in possession of the Holy Spirit, or Spirit Gifts. I left all these ideas behind me, many years ago, when I came out of darkness (the Christian church) into light. I sometimes feel that these ideas come from brethren who were raised in the Truth, and can't appreciate the blessing of having the true knowledge of God's Word."

— Sis. E.W. (Calif., USA).

Evil is strictly subject to divine regulation in the case of those who "seek first the Kingdom of God." If we are not of those, we are spending our time and strength in vain. If we are, we need not be dismayed at the clouds and the storms, though it may often be difficult to exclude the fear to which flesh and blood in its present state is naturally liable.

— R.R.

Exposition

The Holy Anointing Oil

"Ye have an unction from the Holy One, and ye know all things"
(1 John 2:20).

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The greatest antidote to the bitterness of controversy, is to engage in the study of the Word. It enlivens, invigorates and refreshes the mind. "I will never forget Thy precepts," declared the Psalmist (Ps. 119:93), "for with them thou hast quickened me," or given me new life.

The Word, "which Yahweh has magnified above all His holy Name" (Ps. 138:2), brings us into His very presence and calms as it purifies the mind. It provides the answer to discord and discouragement by which the Ecclesia has been constantly assailed from its very formation. No wonder Paul in prison and under the shadow of death sought the comfort of the parchments (doubtless being copies of the Scriptures) which, inadvertently, he had left behind in the home of Carpus at Troas (2 Tim. 4:13). They gave him hope when under the shadow of death.

We believe that Scriptures were recorded in the way they were for that very purpose. Yahweh concealed His will therein, and those who would be the Kings of the future age, must give their time to "searching out the matter" (Prov. 25:2). The very fact that the things to be sought out, must be

digged for as hid gold, and are not apparent on the surface, demands of us an exercise of the mind. And as we engage in it, concentrating our attention on the Word before us, the troubles and depressing circumstances of our daily pilgrimage recede, so that we arise strengthened by the exercise.

David, when challenged by unscrupulous enemies, found his strength in the Word and in prayer. He daily meditated upon the former, hiding its teaching in his heart (Ps. 119:11), and praying that his understanding of it might be furthered: "Open Thou mine eyes," he prayed, "that I may behold wondrous things out of Thy law" (v.18).

Among the "wondrous things" that he doubtless contemplated was the special "holy anointing oil" with which Samuel had anointed him when he had been chosen as king to supplant Saul (1 Sam. 16:13). This oil was used to anoint Priests, Prophets and Kings to their holy and exalted position in Israel. It not only indicated that the positions to which they had been elevated were of Divine appointment, but also the Source from whence the one so anointed could alone derive the ability to effectively

mediate, teach or rule as the case might be. In other words, the anointing with the holy oil imposed a responsibility upon the one so anointed to seek the help of Yahweh in the work appointed him to do.

The holy anointing oil, therefore, was a symbol of the Holy Spirit that was and is available to saints to equip them for the work appointed them to do. But the Holy Spirit available today is not the power to perform miracles, nor is an effluence from heaven, but comprises the strengthening influence of the Word. In **Clerical Theology Unscriptural**, Brother Thomas wrote:

"The apostle saith, we are saved by 'the renewing of the Holy Spirit' (Tit. 3:5). He also says, 'we are renewed by knowledge' (Col. 3:10). In this, however, he does not contradict himself, but rather makes the one phrase explanatory of the other; as if he had said, 'we are renewed by the Holy Spirit through knowledge.' The Holy Spirit renews or regenerates man intellectually and morally by the truth believed. 'Sanctify them by the truth,' says Jesus; 'thy word, O Father, is truth' (John 17:17). 'Ye are clean,' said he to his apostles, 'through the word which I have spoken to you' (John 15:3). God's power is manifested through its means. His Spirit is His power by which He effects intellectual, moral, and physical results. When He wills to produce intellectual and moral effects, it is by knowledge revealed by His Spirit through the prophets and apostles. This knowledge becomes power when received into 'good and honest hearts'; and because God is the author of it, it is styled 'the Knowledge of God' (2 Pet. 1:2), or 'the word of truth' (James 1:18), by which He begets sinners to Himself as His sons and daughters. 'The word of the truth of the gospel,' 'the gospel of the kingdom,' 'the incorruptible seed,' 'the word,' 'the truth as it is in Jesus,' 'the word of the kingdom,' 'the word

of reconciliation,' 'the law and the testimony,' 'the word of faith,' 'the sword of the spirit which is the word of God,' 'the word of Christ,' 'the perfection of liberty,' etc., are all phrases richly expressive of 'the power of God' by which He saves His people from their sins, and translates them into the Hope of the kingdom and glory to which He invites them. The truth is the power that makes men free indeed (John 8:32, 36). Hence Jesus says, 'My words are spirit, and they are life.' The prophets, Jesus, and the apostles were the channels through which it was transmitted to mankind; and the spirit the agent by which the knowledge was conveyed to them. Hence, the knowledge or the truth being suggested to the prophets by the spirit is sometimes styled 'the spirit' (Rom. 2:29). The spirit is to the truth as cause and effect; and by a very common figure of speech, the one is put for the other in speaking of them relatively to the mind and heart of man. So that the phrase 'renewed by the holy spirit' is equivalent to renewed by the belief of the truth testified by the Holy Spirit (John 15:26; 14:13-14)."

The Symbolism Of The Law

The truth enumerated above is revealed when the symbolism of the Law is searched out, and its hidden meaning revealed. Moses was instructed to manufacture the "holy anointing oil," and then was carefully informed as to the use to which it might or might not be put. The tabernacle and all associated with it were to be anointed; Aaron and his sons were to be anointed; extreme care was to be exercised in the action of anointing, and it was not to be poured upon a stranger under pain of death (Exod. 30:33).

Concerning the manufacture of the oil, Moses was told:

"Take thou unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty

shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an holy anointing oil" (Exod. 30:22-25).

What did it all represent? What was the hidden meaning behind the use of specific spices, and the varying amounts? What was the "wondrous thing" it was designed to teach?

We propose to examine this, to ascertain what lesson it has to convey to us; for we have been called unto priesthood in Christ, we are part of the antitypical Tabernacle, and as John declares: "Ye have an unction from the Holy One."

Pure Myrrh

The first of the spices was myrrh. Moses was instructed to take "five hundred shekels" of this precious substance. This was twice as much as the cinnamon and calamus used in the same preparation, and inasmuch as it is mentioned first, it is brought the more prominently to attention.

What does it represent?

The word "pure" is from the Hebrew *derowr*, signifying freedom, spontaneity, and elsewhere is always translated "liberty." Thus:

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

"The Spirit of Yahweh is upon me; because He hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the broken-hearted,

to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1).

In this prophecy, Spirit, Preaching and Liberty are found in conjunction. The fulfilment was found in the ministry of the Lord Jesus. The Spirit spake through him, proclaiming liberty to those imprisoned in sin and mortality. He declared:

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

This "freedom" is the liberty that is found in Christ Jesus from the condemnation of sin, as well as from the condemnation of the Law (Gal. 5:1). "Stand fast," declared Paul, "in the liberty wherewith Christ has made us free." And James also referred to "the perfect law of liberty" found in the Gospel (Jam. 1:25).

The Revised Version renders "pure" as "flowing," referring to the gum which flows from the stem of a low, thorny, ragged tree from whence myrrh is derived. The resin is white in colour, and the best quality is that which exudes freely from the stem, whilst an inferior quality can be obtained more abundantly by splitting the bark. The word myrrh is from the Hebrew *mor*, signifying "bitter." Myrrh is bitter in taste, but fragrant in smell. In addition to forming part of the anointing oil, myrrh was used as a perfume (Prov. 7:17; Ps. 45:8), for the purification of women (Est. 2:12), and as a salve for the purification of the dead (John 19:39-40). It found its place both at the birth and the death of the Lord (Matt. 2:11; John 19:40).

How significant that this should form the base of the "holy anointing oil"! That oil was emblematic of the Spirit which is manifested through the word. When a person comes under the influence of the Gospel, he experiences the power of the Spirit-word. His character changes, and he offers himself as a "living sacrifice unto God" (Rom. 12:1), "an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God" (Phil. 4:18). It plays its part in purifying him as a member of the multitudinous bride of Christ; it will assist in purifying from the taint of death.

But Myrrh is bitter to the taste. So also is the Gospel. It, like Myrrh, is a bitter-sweet substance. Prophet and Apostle found it so. When Ezekiel was given the book to eat (symbolic of Yahweh's revelation), he found it in his mouth "as honey for sweetness" (Ezek. 3:3). But as he absorbed its contents, it changed his attitude to the world about him. He began to look upon it from the standpoint of the Word, and became a critic of its way of life. Moved by the Word, he recognised the wickedness of that which he once ignored or condoned, and the indifference of his contemporaries to the honour of God caused him grief and anguish. He declared:

"I went in bitterness, in the heat of my spirit, but the hand of Yahweh was strong upon me" (Ezek. 3:14).

The revelation of Yahweh had been sweet to his taste, but brought him under the influence of the bitterness of trial.

John had a similar experience.

He, too, was given a "little book" to eat, and this, also, was "sweet as honey" to his mouth, but "bitter" to his belly (Rev. 10:9). He rejoiced in the Divine revelation, but it spoiled him for life as it was lived about him. He was caused to denounce upon his contemporaries knowledge of the impending judgments of God. No longer could he remain indifferent to what went on around him, but was caused to raise his voice against the prevailing irreverence to Yahweh and indifference to His word.

The Lesson

So, in the manufacture of the "holy anointing oil," the lesson to be learned was that the position of privilege which became the lot of all those upon whom it was poured, would introduce them to things both sweet and bitter. It is sweet to know, respect, and obey the principles of Yahweh; it is bitter to have to testify against others when the need arises to do it. Priest, prophet and king all discovered that dual responsibility. We do also, for the responsibilities that rested upon them now rest upon us, as we are called to the same high and holy destiny. The Spirit-word is sweet to the taste. It is comforting and relaxing to study the Word, to shut oneself away to meditate upon the holy oracles of Yahweh. But the experience cannot rest there. There comes a need to "cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgressions" (Isa. 58:1).

This is not pleasant. It is "bitter to the taste." We prefer

to avoid it. But to do so would be to dodge our personal responsibility, and to delude ourselves with the conception that we are called only to rejoice, and not to testify against wickedness without or within.

As men like David pondered the meaning behind the preparation of the anointing oil, they must have seen that principle. We need to see it today, and recognise that whilst we have been called to liberty, whilst we rejoice in the sweetness of the gospel message, there is a need to recognise wickedness and wrong for what it is, and

more, to testify against it. That will introduce us to the bitterness of the myrrh, a bitterness that must be endured for Christ's sake.

The required amount of myrrh was thus prepared by the careful apothecary (Exodus 30:25), who then was required to take half the amount of sweet cinnamon to blend therewith. In our next article we propose (God willing) to consider the significance of the cinnamon which was next added to the myrrh.

—HPM.

Russia, China and the Middle East

It is significant how prominently the Middle East is featured in world strategy. The eyes of all nations are turning more and more towards it. Zechariah declares that ultimately "all nations" shall be drawn to it (Ch. 14:1), even China. China can be identified with Sinim of Isaiah 49:12 which predicts the ultimate conversion of the nation. Meanwhile, "Israel Today" reports on the problems of modern world strategy from the viewpoint of Israel, in the following way.

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Since 1970, the Chinese do not seem to have been too sure whom they want to support in the Middle East. Ideologically they ought to support the various Palestinian organisations, but these are disruptive groups which have been condemned by the whole world for their hi-jackings, etc. Also, they realise that respect for these organisations has enormously declined in the Arab world. But they do see the way the Russians

are heavily committed in the Arab world and feel they may be shut out.

One may, therefore, speculate on some of the possibilities. China aims to strengthen her position in South East Asia and is trying to move towards the Middle East, which has oil that, if China cannot get it for herself, she would like to deny to the Soviet Union or the Americans.

Russia Needs The Canal

In this clash between Chinese and Russian interests, we, in Israel, often wonder how the Chinese feel about the American effort to get an interim peace settlement in the Middle East, and with the re-opening of the Suez Canal.

It is obvious that the main party to benefit from the re-opening of the canal would be the Soviet Union and that she would control it. It is also clear that Russia needs the canal badly in her strategy of moving rapidly into the Red Sea, the Indian Ocean and South-East Asia.

There is another important reason why the Russians need the Suez Canal. Their own line of supply to Asia is overland (unless they start air-lifting, but when you deal with millions of people air-lifting is not an ideal solution).

Much of this line (overland route) is covered by Chinese artillery, and so there are some people in Israel who say that Israel and China have a common interest in keeping the Russians out of Egypt and the Suez Canal and that, because of this common ground,

they can perhaps find a renewed common language. This may be so. We don't know.

The Middle East is important to the Chinese as a flank in their drive in East Africa, into Central Africa and possibly also West Africa. So they have some stake in the future of the Middle East.

Recently there were talks in Paris between a representative of Mapam (the Israeli left-wing party) and officials of the Chinese Embassy, although nothing much came of it.

But contact was established and this is important. And that we shall be talking to them now at the United Nations, although the United Nations is a disaster area as far as Israel is concerned. (There is an absolute majority against Israel at the U.N.).

So Israel is very keenly watching the evolution of Chinese foreign policy. An enormous change in world relationships is taking place, the biggest since World War II. Things are happening. Things are moving, and they are bound to involve the Middle East.

— Israel Today.

(The "things that are happening," and which "are bound to involve the Middle East" will also involve us; for they relate to Armageddon and the return of Christ. Meanwhile, the recent closing of the gap between China and USA could temporarily act as a stabilising factor in the Middle East. Prophecy, among other things, requires: (1) — The cry of peace and safety that will be shattered by Armageddon (1 Thess 5:1-2); (2) — A shift of Arab and Egyptian alignment from Russia to the Western Powers (Dan. 11:40-45). Christ's coming, of course, could precede both. Meanwhile, world trends are moving in the directions thus indicated. — Editor).

Britain Hugs the Beast

In our February issue, Brother G. Holton considered the ramifications of Britain's entry into the Common Market; in this article he considers the impact of this on Europe as a whole. We cannot over-emphasise the importance of those events that are taking place in Europe, for they are playing a part in the formation of the latter-day manifestation of the Image seen by Nebuchadnezzar. The two-fold division of modern Europe is contributing towards the formation of the feet of the Image, as anticipated by Brother Thomas. In EXPOSITION OF DANIEL, p.87, he wrote: "While the head, breast, arms, belly, thighs, legs and toes (of the Image) have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal Image to stand erect as Nebuchadnezzar saw it in his dream. It is, therefore, the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness, and terribleness of form; that all men subject to the Kingdom of Babylon may worship and work of its creator's power." In context with this he declared that as there were two feet, so Europe, at the time of the End will be divided into two parts both of which will be dominated by Russia; and he suggested that the Germanic power in the west and the Russian power in the east will form the main support of the united Image. His expositions of prophecy are worthy of close study today as the purpose of Yahweh is gradually being manifested in world events.

— EDITOR.

Britain's Anticipated Exclusion From Europe

Although Prime Minister Heath has signed the Treaty which takes Britain and Ireland into the Common Market, there are still many bridges to cross before the negotiations become absolute and effective. The Bill contains many clauses which have to be debated in Parliament, and approved by majority vote; and it will be recalled that the second reading almost failed: the voting was 309 for and 301 against entry on the terms of the Bill. This reflects the knife-edge split existing in this country, and shows what a chilly embrace will be exchanged between Britain and the Apocalyptic Beast.

With the entrance of Britain, Ireland, Norway and Denmark into the Common Market, its members now total ten, a very significant number for Bible students. Some brethren have recently made interesting references to this fact, suggesting that Britain is the tenth toe of Nebuchadnezzar's Image, and the tenth horn of the Beast. But Scripture seems opposed to that conclusion. Brother Thomas rejected it, writing:

"The part which Britain has to enact in 'the time of the end' when the Eastern Question is to be scripturally resolved, clearly indicates that she is not one of the ten horns; she is not of their world, but as distinct from them as Canada and the United States"

(Eureka vol. 3).

Bible prophecy indicates that Britain's mission in the last days will be quite distinct from that of Europe: for she is not destined to "make war upon the Lamb" (Rev. 17:14). The following testimonies portray what Britain's mission will be when Christ is in the earth again:

"Surely the isles shall wait for me, and the ships of Tarshish first to bring My sons from afar" (Isa. 60:9).

"The king of Tarshish and of the isles shall bring presents; the kings of Sheba and Saba shall offer gifts" (Ps. 72:10).

"The daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour" (Ps. 45:12).

In recent years, Britain has been humbled considerably; but her Tyrian pride still remains, and she must suffer many more reverses before she will be ready to submit to the King of Israel. The Russo-Assyrian wind will inflict much damage on Britain's naval power: "Thou breakest the ships of Tarshish with an east wind" (Ps. 48:7). This catastrophe may take place when "Sheba and Dedan and the merchants of Tarshish with all the young lions thereof shall say unto Gog, Art thou come to take a spoil?" (Ezek. 38:13). Whatever the cause of Britain's humiliation from a natural point of view, it is clearly foretold that:

"The day of the Lord of hosts shall be upon the ships of Tarshish, and upon all pleasant pictures" (Isa. 2:16).

"I will send a fire on Magog, and among them that dwell carelessly in the Isles; and they shall know that I am the Lord" (Ezek. 39:6).

These and other testimonies indicate that Britain's entry into Europe will not be of long duration. If she ever becomes an effective member, she will certainly have to withdraw when Europe's anti-Semitic policy towards Israel (Ezek. 38) will be implemented. It is the writer's conviction that Commonwealth ties will prove stronger and more enduring to Britain than her chilly embrace across the North Sea. Bible prophecy shows how that the world is to be divided into two great camps when the chariots of Israel prepare to level the kingdom of men:

"And I turned, and lifted up mine eyes, and looked, and behold there came four chariots out from between two mountains; and the mountains were mountains of brass" (Zech. 6:1).

In symbolic language, mountains represent kingdoms, and brass is descriptive of flesh. The two divisions thus suggested are portrayed under the titles of "the King of the North and the King of the South" of Daniel 11:40-45. Thus we may expect a crack in the ice as Common Market negotiations proceeds; one that ultimately will divide Britain from the Continent, and get her moving towards the warmer waters of the Pacific and Indian Oceans.

— W. G. Holton (Eng.)

Was He Too Harsh ?

Bro. Thomas Answers His Critics !

(From *The Apostolic Advocate*, October 1834)

Dear Brother Thomas,

I am highly pleased, beloved Brother, that in this day of apostacy from the Christian Institution, we have in the Metropolis of Virginia so fearless and able an Advocate of the doctrine of the Apostles of Christ. All the disciples, no doubt, are well convinced that the things which you oppose, namely, the modern exhibitions of Christianity, are part and parcel of the system of Antichrist; but some difference of opinion exists as to your manner of opposing and exposing these things. "He is too personal," says one; "too harsh," says another; "too sarcastic," says a third, while there are many who think the state of the times requires, and the example of the Holy Apostles, and the Saviour himself, justifies all you have as yet written against the corruptions and corrupters of the gospel and institutions of Christ.

But when you present to the people an expose of the popular gospels, with all the appendages thereto, such as anxious seats, mourning benches, the prayers of the clergy, etc., and place in contrast that heavenly message, first proclaimed by divine authority in Jerusalem, then, forsooth you must be charged with employing too much ridicule.

But would the leaders of the people only reflect, that they themselves by such exhibitions, are bringing into ridicule and contempt the Christian religion itself among intelligent men, who are yet so (wilfully) ignorant, as to form their idea of the religion itself from these caricatures of it, they would perceive themselves obnoxious to another charge (of awful weight), that of ridiculing the gospel of Jesus Christ: for, if the people can only believe that *their* gospel is *the* gospel the latter must irreverently and unjustly suffer all the reproach and the contempt which justly and properly belongs to the former. You do well, then, I think, to present in bold relief and striking contrast the gospel and its counterfeits, that your readers may be able to distinguish the one from the other, and be delivered from that labyrinth, doubt, and perplexity, into which they have been led by the mystic teachers of the present day. Whoever can read the 2nd chapter of Acts, and compare the gospel and *instituted worship*, there recorded, with the gospel and institutions of sectarian christianity, and not discern an essential difference between the two systems, a difference that destroys everything like identity, is surely so mentally blind that light and darkness are the same to him.

Yours in blessed hope,

R.C. (Fredericksbein, Va., USA).

BROTHER THOMAS REPLIES

My dear Brother,

You have, no doubt, read the fable of the old man and his ass, who, endeavouring to please every

one, pleased no body at all. As I pass along the journey of life, I like to hear the opinions of my fellow travellers, either in respect

to the way I am pursuing, or the mode in which I travel; but, like the old man, I expect to give satisfaction to very few. Nothing that he could do would please the people, and I anticipate as little success; for what would gain the applause of one party, would inevitably draw upon me the anathema of another. If I please God I shall not please man; and if I please man I shall displease God; for, says Paul, *if I yet pleased men, I should not be the servant of Christ.*"

What shall I do in this dilemma?

Shall I court the smiles of men, and the plaudits of the multitude? Shall I pander to the hallelujah of the people, and offer incense to the gods (clergy) they adore? Or shall I dare to be singular in a singular cause?

My election is made.

My reputation for "charitable-ness" I hold in no repute; popularity I despise; it is an empty bubble! Jesus rode into Jerusalem on the shouts of the people, and a few days after they clamoured against his life. My aim is the "well done thou good and faithful servant, enter thou into the joy of thy Lord." Some say I am personal, others harsh, and a third sarcastic to a fault. It may be so. Jesus was charged with all these and more.

"Woe unto you lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them; truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres."

How harsh, how very sarcastic! The sayings of Jesus were hard sayings: "Who can hear them"? Yes, so hard were they that "many of his disciples went back and walked no more with him." But, "if they have called the master to the house of Beezeleubub, how much more them of his household?" Let us, therefore, comfort one another with these words, and cease to flatter ourselves that we can proclaim the truth in earnest and please the people, too.

One esteemed brother advises me to nib my pen at an angle of 45 degrees, which he is of *opinion* will be acute enough. Another thinks I should buy softer quills, and not use the English clarified; for he is of *opinion* the latter are too hard, and by cutting through the paper, will impair the vision of the reader. A third thinks there are christians in all sects, and, therefore, is of *opinion* I should be mild for their sakes, good people. A fourth thinks Jesus and the apostles were justified in speaking as they did, because they were inspired; but is of *opinion* that I am not, because uninspired. A fifth thinks that a good cause alone can justify my zeal, and is of *opinion* that, my cause being a bad one, my enterprise cannot be justified. But time, space, and inclination fail me in the enumeration of the *think-so's* and *opinions* of friends and foes. Learn a rule by which I act — when the opinions of my friends coincide with those of the sects, I appreciate their motives as well meant, but, being sure that I am right, I "go ahead."

A literary gentleman and a clergyman, offered to supply me with articles upon general subjects for the *amusement* of my readers. I replied that the people had been amused long enough; that a day of vengeance was at hand, and that my object was to thunder in their ears, that, if possible, some might be awakened. Nothing, I fear, but an earthquake of a moral, political, and physical character combined, can arouse their dormant and besotted energies. The people have been so long amused, cajoled and flattered by their leaders, during a long night of clerical debauch, that society has become brutalised and stupid in relation to the things of God. What is the character of all the religious publications of the age, two or three honourable instances excepted? Are not their angles so obtuse as to be almost devoid of point? Their quills are so soft and pulpy, — their ideas so unideal, and their sentiments so unsentimental — and their spirit so “charitable” withal, that the majesty, power and authority of truth have been rendered ineffectual by their withering touch. No, my dear brother, I look at things as they are, not through the medium of popular opinion, but through the Word of God. My vision may appear distorted to the

many, but the few will be able to discern the cause. The astronomer tells the ploughboy that he sees the planet Saturn as large as his head, with a brilliant circle of light around it: the boy supposes him to be either mad or diseased in the eye, for he sees nothing but a common star. The cause of this difference of opinion is the different media through which they look; and so it is in religious astronomicals, the people, or the many, look at objects with the naked eye, and thus, like the boy, do not discern their true form and character; while the students of the “apostles’ doctrine,” acquire a divine knowledge, and just sense (although, to some, a distorted one) of the hideousness and deformity of all other religions of the day. To say this, whatever we may think, is deemed very uncharitable. It may not be *expedient* for those who live by people, and though I have no other means of support, I would rather subsist on sawdust pudding and water, with the renowned Franklin, than cease to testify and exhort, in the strongest and most pointed manner, against the wickedness and perversity of this apostate generation of priests and people.

— J. Thomas (Editor)

Spiritual Wealth Preferable To Material Advantage

“It is now more than 30 years since I came into the knowledge of the Truth. Now that I am an old man living on a small pension, I find it increasingly hard to make a living in this awful, evil and ungodly world. The only comfort to be got is from the Hope of the Gospel. We know, of course, that the End is near. Britain’s withdrawal from Malta is another sign! Certainly, prophecy is being rapidly fulfilled in our times.”

— Bro. J. W., Canada.

The Wheels Begin to Turn

We have received a number of requests from readers asking that we write up our experiences on the above tour, and therefore we will attempt an outline of them.

For us the tour commenced at least twelve months ahead of departure time, as we planned out the route, and commenced initial investigations as to the possibility of arranging it.

A *Logos* tour is very comprehensive. It is a "packed" tour, and we aim to extract every benefit from it. It is not designed as a rest cure, or a relaxing holiday; but as an opportunity of advancing one's knowledge of the Word, and equipping participants to more effectively serve the Truth.

Tourists agencies claim that we do not organise our tours aright! They maintain that we put too much in them. A typical Agency tour would more than halve the amount of sight-seeing we provide in the same period. We received a quotation from a large Adelaide company for about half the tour we provided for, and yet their price was far in excess of our final figure! We believe that readers who are interested enough to spend money for such a tour, are anxious to make it "pay," and therefore desire to get full value for their money. Consequently, many more hours of thought are given to making the tour as complete as possible, and every means are considered to do so from the standpoint of the Bible. For example, in planning for the Egyptian sector of the tour we tried to incorporate visits to Heliopolis (the On of Gen. 41:45) from where Joseph obtained his bride; Memphis, the capital of Egypt when Joseph came to power; and Thebes, the capital in the time of Moses. We planned to visit these places in order to illustrate the fulfilment of Bible prophecy, as we hope to describe in

subsequent articles.

In Turkey, we wanted to visit the various sites of the Apocalyptic Ecclesias. It could not be done, we were told, in the period of time that we allocated for it. But, finally, Egetur, a large travel company in Turkey, said that they would do it for us, and we entered into negotiations with them. Whilst on an overseas trip in 1971 we had personally visited Pel-tours of Israel, and Hellenic Tours of Greece, to discuss plans with them, and had worked out basic tours with both.

We were thus in a position to assess the cost and advertise the tour. The response was enthusiastic. We received requests from South Africa, England, Canada, United States, New Zealand, and all States of Australia. Soon all reservations were taken up. We had to limit the number of these because of the number that can be accommodated in an Israeli coach; as we usually give talks as we move from place to place, and enjoy a little community hymn-singing at appropriate times.

Towards the end of December, everything seemed to be moving into place quite well, and we engaged in speaking tours throughout the Ecclesias in New South Wales and Tasmania, believing that everything was well under control.

Imagine our consternation, therefore, on returning home early in January, to find that this was not the case! The devaluation of the American dollar caused overseas countries (who had rated their price to us in American dollars) to review and increase their prices. But then, to really throw us off balance, we learned that through the negligence of a clerk in the air-way's booking office (who was under notice of dismissal at the time) our

requisition for seats had not been made, and we were without a passage from Egypt on. Several weeks of anxiety and feverish activity followed, as we tried to make good the mistake. The Australian contingent was booked as far as Bombay, but no further; the balance of the tour was booked as far as Cairo, but no further! Nor could we readily obtain plane seats. With all the persuasive eloquence we could muster, we pleaded, urged, appealed for assistance — in vain. The long-distance telephone was used freely to try and solve the problem. Contact was made with overseas air-companies in Paris, Zurich, Rome, Cairo, and elsewhere. We sent an urgent message to Cairo to try and obtain seats in the Cairo-Luxor train should we arrive at Cairo (which was then in doubt!), and we redoubled our efforts to obtain plane accommodation.

Meantime, depressed and disheartened by the difficulties, we wondered whether we should continue on with our plans, and seriously contemplated abandoning the tour. It was only the realisation that so many people were excited with the prospects of it that kept our interest alive.

And gradually the troubles cleared. We could charter a plane from Cairo to Luxor and back; we obtained plane accommodation from Botany to Cairo; we could get a late plane from Cairo to Athens, and even though it meant curtailing the Athens sector of the tour, we could get out of Egypt, at least.

But we still kept trying, and, finally, even that section of the tour cleared; and the final result provided better arrangements than those first entered into.

These problems, of course, add to the burden of life; particularly in view of the limitations of time in any case. For example, costs of communication (by letter, phone and international cable) by now had soared to over \$200, but the drain upon time was the greatest expense. We did, as always, have the benefit of volunteer labour, and our thanks are due to those who willingly gave themselves to that end.

One sister, tired after about six hours' steady typing (of which very little had to do with the tour) confessed that she had had no idea of the amount of work that had to be done. Sometimes we have upwards of five voluntary labourers doing all kinds of different work, and we have had as many as three typists working off three dictation machines trying to clear the volume of work.

So, the weeks leading to the time of the tour, were busy weeks indeed!

And meanwhile, there was the matter of personal preparation. We are expected to do some guiding ourselves, and provide evening expositions of the places visited in the light of the Word. We gave many hours to detailed study of appropriate sections of the Word relating to the places we propose (God willing) to visit. We marked up, verse by verse, Ezekiel chapters 29-32 which provide seven addresses against Egypt. We pondered other passages of Scripture dealing with Egypt more completely than we had done so previously, and became enthused with the theme. Jeremiah declares that Yahweh "hast set signs and wonders in the land of Egypt, even unto this day . . ." (Jer. 32:20), and as I studied the records of Scripture, I could see that these words apply to the present. Moffatt renders them: "In Egypt's land, as ever since, Thou didst provide signal deeds of awe both for Israel and for outsiders."

And what marvellous "signs" are revealed therein when the wonders of the prophetic Word are considered. We found the study an absorbing one, and feel that it warrants a series of articles in *Logos*.

What of the other places we planned to visit? What of Greece, Syria, Constantinople, Israel? I completed a study of Sinai and Horeb, and came to the conviction that these are two peaks adjacent one to the other, but certainly different. And as I did this, and compared it with the references of Horeb and Sinai in the Word, my understanding grew. I could see that there are features in the Word relating to the places we planned to visit that

would be deserving of exposition, and I do hope that opportunity will be found to do so.

I might add this, that these studies certainly provided relaxation from the disturbing Ecclesial problems that are extremely perturbing at the moment.

Meanwhile, our group had become consolidated; and final preparations

were made. These involved care for the participants, final preparations for sight-seeing, and, by no means the least, mental preparation by contact with the Word that we might be equipped to provide the expositions that we knew would be expected of us.

— EDITOR.

ALL IS KNOWN

*"When my spirit was overwhelmed within me,
then Thou knewest my path"*

*O God, Whose pity we may humbly claim,
Coming in faith and clad in Jesus' name!
The suffering of this weak and weary frame —
All, all is known to Thee.*

*From human eye 'tis better to conceal
What we may suffer, what we hourly feel;
But oh! the thought does tranquilise and heal,
All, all is known to Thee.*

*Each secret conflict with indwelling sin,
Each fear that we the prize may never win
Each pang from irritation, turmoil, din,
All, all is known to Thee.*

*Nay, all by Thee is permitted oft-times planned,
The drops that fill my cup, Thy hand
Prescribes for ills none else can understand,
All, all is known to Thee.*

*The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all is known to Thee.*

*Nor will the bitter draught distasteful prove,
If I remember Christ's own suffering love;
The cup Thou wouldst not from his lips remove,
All, all is known to Thee.*

*Then welcome, precious, purifying, make
My little drop of suffering for His sake —
Father, the cup I drink, the path I take,
All, all is known to Thee.*

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.230)

CHAPTER FIVE

THE DECEITFULNESS OF RICHES — Ch. 5:8 - 20

Koheleth has seen that the exploitation of the persecuted poor, by those who possess authority and power, has its roots in avarice. The love of money, the setting up of Mammon as an object of worship, is the root of all evil. Though officials grow wealthier on the proceeds of their wicked oppression of the weak, yet their joy is not satisfied, for more demands more; and worse: anxiety, occasioned by great riches, robs a man of his tranquility and peace of mind. Koheleth concludes that the labouring man who is content with his portion, accepting whatever Yahweh sees fit to appoint without complaint, is far happier than the avaricious rich. Koheleth's investigations reveal: that riches can never satisfy (v.10); that they soon depart (v.11); that they generally rob men of the best things in life (v.12); that their possession can be both evil and injurious, and is not permanent (vv.13-16); that lust for riches is a wasting and deadly disease (v.17).

The Abuse Of Power — vv. 8-9

VERSE 8

“Oppression of the poor” — The “poor” are not only those who lack financial security, but also those “poor in spirit.” Koheleth condemns the exploitation of such. He describes how the under-privileged approached the magistrates seeking their rights but found no satisfaction. Those in power wrested justice and perverted judgment. This is legal robbery, the manipulation of the law to serve the interests of the powerful ruling class. Their wicked activities, however, do not escape Yahweh's notice (Prov. 22:16).

“Marvel not” — Do not be amazed. Do not regard this wickedness as being out of the ordinary. This system of graft, bribery and corruption has existed from the beginning, from the time when man first usurped authority and power over his fellow man.

“For he that is higher than the highest, regardeth” — This does not refer to Yahweh, as though God Himself takes special notice of this sin. The highest are the top officials in power, who keep a watchful eye on those be-

neath them, to ensure that they obtain from them their proportion of the proceeds of graft and corruption! All grasp their share of the spoils torn from the poor who is oppressed in his poverty (Prov. 22:22-23; 23:10-11; Ps. 94:1-11).

VERSE 10

“He that loveth silver shall not be satisfied with silver” — Koheleth is referring to the avaricious, rapacious officials of v.8. By exploiting the poor, these men greatly increased their wealth, yet their riches brought no lasting satisfaction. Actually, the avaricious rich are always poor, for no matter how much silver goes into their coffers, they are never content, their insatiable hunger for money is never satisfied.

VERSE 9

“The king is served by the field” — Even a king is subject to the products of the land. A man might cruelly exploit his weaker fellow-men, yet he, like all others, and even the king himself, are dependent on Yahweh for continued existence. Without Yahweh, Who sendeth the sunshine and rain, to

provide harvests in season, all flesh would perish. The fruits of agriculture, therefore, depend not on man's efforts so much as on Yahweh's continued blessings.

The Misery And Folly Of Avarice And Greed — vv. 10-12

VERSE 11

"When goods increased, they are increased that eat them" — Koheleth highlights another source of vanity and frustration associated with lust for wealth. As wealth multiplies, so the avenues for spending keep pace. The nouveau rich must buy bigger mansions, more furniture, engage more servants, constituting a painful, continual drain on their money and increasing their misery. The only satisfaction left to them is to bring out their money in privacy, and gloat over it.

VERSE 12

"The sleep of a labouring man is sweet . . . but the abundance of the rich will not suffer him to sleep" — Though he is exceedingly rich, the poor miser knows no real happiness in life; but, at the other end of the social scale, though the labourer possesses little worldly wealth, he does have in abundance, the good things that money cannot buy: a healthy body, the product of outdoor physical exercise; a mind free from anxiety, for he has no wealth nor business ventures to worry over. His sleep is sweet and restful in consequence; and he rises in the morning refreshed in mind and body. He thus enjoys pleasures denied the miserly rich.

The Limitations Of Riches — vv. 13-17

VERSE 13

"Riches kept to their owner's hurt" — Riches of their own have no power to impart real satisfaction or joy. On the other hand, they can rob man of sleep, destroy his tranquility of mind and spirit, and become a source of evil.

Even Hezekiah was led astray by riches (2 Kings 20:12-18). Paul, in powerful and direct language, warns of the deadly peril, the hurt and sorrow, that are associated with the lust for wealth (1 Tim. 6:5-11). It was the love of money, the deceitfulness of riches, that brought final ruin to the Laodicean Ecclesia (Rev. 3:14-17).

VERSE 14

"Riches perish by evil travail" — The rich seek to increase their wealth by investing it. However, if the speculation is unwise and the business fails, their money "takes wings and flies away." Then follows the greater shame and humiliation of having no inheritance to leave to their offspring. Thus men should not put their trust in uncertain riches, but in God Who is able to provide the enduring, unsearchable riches of Christ.

VERSES 15-16

"Naked shall he return" — Koheleth observed that wealth is not a permanent possession. Man enters the world naked, and though he labours all his days, accumulating riches in great abundance, he can take nothing of it past the grave. He dies, and leaves it all behind. Thus, in the ultimate, he has laboured in vain, or "for the wind" as Koheleth expresses it, and there is no lasting value in his wealth. This fact was a source of great pain and anxiety to Koheleth himself (Eccl. 2:17-20). See also Job 1:21; Ps. 10:12; 1 Tim. 6:7.

VERSE 17

"He eateth in darkness" — The miser refused to spend money to have light. He prefers to eat in darkness, which is symbolic of his sick spirit. His avariciousness is a disease, eating him away, separating him from the company, fellowship and joy of associating with others. His end is to spend eternity in the never ending darkness of Sheol. See also Prov. 13:9; Matt. 6:22-23.

(To be continued).

The Truth in South America

In October last year we made a one-week trip to Panama with a brief stop-off at Bogota, leaving on Friday 22nd, and returning on Friday 28th.

We had several objectives in mind:

1. Primarily to have a meeting with our brethren in Colon and Panama City in a joint session to make plans and projections for the short and long term future.

2. To consider the vacancy created by the return of Brother and Sister Ashfield to England.

3. To re-establish our personal contact after a two-year absence.

4. To visit Bogota and observe the development of the work in that area, it being the primary source of Spanish language material.

On Saturday we had an all-day meeting at Brother Gibson's home in Bilboa. Present were Bro. and Sis. Noel Gibson, Bro. and Sis. Drake, Bro. and Sis. Wilkinson, Bro. and Sis. Ashfield, and Sis. Jane Samwell. This proved a profitable meeting, during which ideas and goals were stated, including the extent of support we felt could be realistically mustered in California. Plans were discussed with a view towards fulfilling the commandment of the Lord to preach, and with an awareness that if it be His will, it will be done. The results of the meeting were positive. We came away feeling that if the Lord's coming be delayed another five years, we, at least, have some ideas of what we should like to do and how to go about it; and how to avoid duplication and misdirection of effort.

On Sunday we dined with Bro. and Sis. Frank Ashfield. An

apartment in their building becoming available, we took steps to secure it. We then endeavoured to find someone to fill their place, and we are delighted to report that Bro. Norman Fidel plans, God willing, to leave for Colon around the first of the year.

As always, it was a very warming and spiritually uplifting experience to move among those who are spending so much of their life in trying to lead others to a knowledge of the Lord's way. One cannot emerge from out of the materialistic treadmill of our North American life style, and not be exhorted to greater efforts simply by being around them.

In Bogota we also met those we had come to know briefly on our first visit, and met many new Brothers and Sisters there, as the preaching had been blessed with quite a few converts. They have over 1,000 slides illustrating some 60-70 lectures with accompanying Spanish scripts that we hope to duplicate, and, if possible, adapt to English presentation. It is important that we get as much benefit as possible from the creative talents of our brotherhood.

Now that we have returned home, we hope, with the co-operation of the local brethren, and their financial assistance, to implement the plans we discussed in October.

Should the Lord coming not intervene, may it be his will that we, to the degree we are able, be diligently involved in telling people about him.

— Ken Sommerville,
Calif., USA.

Thoughts For The Times

A Good Conscience

It is that state of mind which causes a man to do things that are right because they are right, and not because they are pleasurable in themselves. Right things are sometimes pleasurable, but they are by no means always so. The difference between the man of good conscience and the man of indifferent conscience is that the former does right, sunshine or rain, pleasure or pain; while the latter does right when it happens to be agreeable, and swerves to the wrong if the right interferes with his interests. The accepted will be of the former class alone. None will enter the kingdom of God but those who carry about with them a thorough love of righteousness, and put their love so far into practice that they will not allow themselves to be drawn into wrong doing, even if it is to save their lives. Many people do right so long as there is no detriment from that course; but the moment it works against their interests, they do not scruple to do a little wrong, and sometimes even a great wrong. This is fatal to spiritual prospects. "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God." We ought to be scrupulously honorable — men and women of good faith, whose word is sacred; who consider a promise binding, even if fulfilment is detrimental. That is what David says a man of God is — one who swears to his own hurt and changeth not.

— Brother Roberts.

This Month's Exhortation

YAHWEH LIVETH!

(READING: 1 KINGS 19)

The dramatic and urgent appearance of Elijah on the scene of Israel brought the forgotten message of Yahweh's existence into stark reality. In the following exhortation, Bro. R. Krygger (S.A.) reveals that the same message is vital for our times also.



Elijah, whose name means *Yahweh Is God*, ministered to the northern kingdom in the days of Ahab and Ahaziah. He is rightly spoken of as "one of the loftiest prophets of Old Testament times." His life and circumstances mark him out as a magnificent, outstanding type of our Lord Jesus Christ. He was utterly dedicated to Yahweh — so was Christ; he was made strong for the task of exposing sin and overwhelming idolatry, and of leading Israel back to God — so was Christ; he was a man of towering unshakeable faith, of persistent, fervent prayer, a man able to perform miracles, heal the sick, raise the dead — so was the Lord Jesus.

As we trace his ministry, the prophet is seen as a man who could be humbled; who could learn obedience by the things he suffered; a man, victorious even in the midst of defeat; and finally, at the end of his ministry when the time of his departure was at hand, as a type of the Master, he ascended into the heaven.

Of Elijah's early life little is known. Who was his father? His mother? What was his origin?

Every Scriptural reference to the subject seems to be deliberately obscured. He is thus presented as a type of Melchisedec, "without father, without mother, without genealogy, having neither beginning of days nor end of life."

Scriptures does inform us, however, that Elijah was an austere man living a solitary life in the arid regions of Gilead. His unshorn locks, mantle of animal's hair, and protesting attitude, was a challenge to the corrupt and affluent society of his time.

As a powerful preacher of righteousness, Elijah presented the challenging proclamation, that "*Yahweh Liveth!*" And, because of this, it was impossible for Israel to "serve two masters."

Yahweh Is Living!

Elijah lived in an age of apathy and religious indifference. Men and women lived as though Yahweh did not exist; as though He had never spoken! It was an age similar to our own, both in the world and in the circumstances of ecclesial life. Israel was in serious trouble. A grave, religious and political situation existed which threatened to destroy the

nation. The trouble was mainly the work of two people! The facts are recorded in 1 Kings 16:30-33.

It seems as though Ahab was striving to become the greatest sinner Israel had ever known. He outdid even himself by taking to wife the infamous Jezebel, daughter of the priest-king of Tyre. Obviously the commandment of Yahweh to marry "only in the Lord" meant absolutely nothing to him.

Like many before and many after, Ahab probably expected his alien wife to give up her idolatrous religion on marrying him. Instead, as often is the case, she forced him to accept her idolatrous way of life. An examination of her character reveals that she possessed none of the virtues that recommend themselves to Yahweh. She was a strong-willed, dominant personality; a fanatical and zealous devotee of the sensual Melqurate (or Baal) of Tyre, bringing with her not only her dowry, but also hundreds of the priests of Baal, who lost no time in perverting Israel from the purity of the truth that is in Yahweh.

Therefore she stands condemned forever as the leprous prototype of all who seduce and pervert others from the path of righteousness and truth (Rev. 2:20).

Dark And Perilous Days

Through the trade agreement between Israel and Tyre, ratified by Jezebel's marriage to Ahab, the people prospered, becoming rich in goods and in need of nothing.

Many became apathetic and

indifferent to Yahweh's spiritual and moral demands upon them. The prosperous people now felt that the Mosaic Law, with its strict ritual demands, its insistence upon separation, its straight and narrow way, was far too dull, far too restrictive in contrast to the permissive, sensual worship of Baal. Like many in the world today, they thought the divine law should be altered and amended to conform more to the spirit of the times. Consequently, the whole moral and spiritual structure of the nation was in jeopardy.

They were dark and perilous times indeed.

But let us always remember, that when evil appears to flourish in the ecclesias, when apostacy seems to gain ground, when the hearts of the faithful tremble before the hopelessness of the times . . . that Yahweh is the Master of the situation.

Though iniquity appears to dominate, take courage that Yahweh is living, and is ever ready to frustrate the work of unrighteousness, to set in motion powerful forces designed to overthrow sin, destroy apostacy, and set His people free.

Long before the trouble came, Yahweh had already moved to remedy the situation, by raising up and preparing a man of courage, faith and determination — a man of action, willing to proclaim his conviction, to take his stand on old precepts — a man willing to *stand up for God*: his servant, Elijah!

All Will Know Yahweh

Israel had forgotten God. The

priests of Baal proclaimed that Baal, not Yahweh, was the living and true god of Canaan, powerful to bless, to give fertility in home and field, the god who controls the elements and was responsible for the rain and harvests. This teaching was the crisis, the great challenge, that brought Elijah hurrying out of obscurity, to bear witness to the Truth.

The Truth was declared in 1 Kings 17:1,

"As Yahweh God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

The ensuing famine of 3½ years (Jas. 5:17-18) substantiated his claim to be a prophet, and established his right to prophesy to the people.

Elijah, says James, was a man of like passions such as ourselves, exceeding zealous for the Name of Yahweh, earnestly desirous that God might manifest His power and glory in the earth, that all men "might know that Yahweh is God" (Ezek. 38:23; 37:28; 36:23; 39:28). Are we likewise praying earnestly for the glorious manifestation of Yahweh's power and righteousness in the earth through the person of His dear Son? Has not Yahweh exhorted His saints, the watchmen upon "Jerusalem's walls", that they should never hold their peace day or night; that they give Him no rest till He establish and make Jerusalem a praise in the earth? Then, when Israel is restored, all men will know that "Yahweh is God," the living God, upon Whose compassionate mercy and steadfast love all prosperity rests (Matt.

5:45; Isa. 45:5-7).

The communistic teachings of Marx, the evolutionary theories of Darwin, the great advances in technology have been instrumental in men attempting to eject Yahweh out of His own universe. "God is dead" is the catchword of this age. Never has there existed such a need for faithful brethren and sisters to stand up for God: to be His witnesses in the face of advancing materialism and immorality; to preach with increasing fervour and persistence that *Yahweh Liveth*, and that therefore men should repent before the coming of the terrible Day of the Lord — a day of darkness, of judgment and wrath to the uttermost upon those who know not God, nor obey the Gospel of our Lord Jesus Christ (2 Thess. 1:6-10; Joel 2:3).

A Time To Flee

The proclamation of coming judgment is not received by the people of our day with any more grace or joy than in Elijah's time. Was he not commanded "to flee, to hide himself and Yahweh would sustain him?" We too, are exhorted to flee from the enmity and wrath of men, from the temptations and pressures of this idolatrous, immoral, disbelieving world.

Paul says:

"You are hid with Christ in God" (Col. 3:3-4).

We make Yahweh our eternal refuge, our shelter from the stormy winds and tempests. We are the hidden ecclesia, sustained week by week with Yahweh's loving providence of bread and wine. "My flesh," said Jesus, "is meat indeed,

my blood is drink indeed."

The Memorial Table has been provided us in the midst of our enemies. What a privilege it is to meet around it. In the presence of Yahweh we gain strength to continue steadfast and remain faithful to the end. Yahweh has declared: "I will never leave thee nor forsake thee." We can respond: "He is our keeper, we will not fear what men shall do unto us."

The Appearance Of The Judge

The developing crisis between Yahweh and Baal was reaching a climax which would result in a contest in which Yahweh would triumph gloriously. As His representative God sent forth Elijah in the fullness of time to manifest himself to Israel.

We, too, wait "many days" in patience for the return of the nobleman from heaven, who comes in the spirit of Elijah to reveal himself to all his people (Zech. 12:10-14; 2 Thess. 1:10), to triumph over apostasy, destroy Rome (Rev. 17, 18; 2 Thess 2:8-12), and set his people free (Zech. 12).

Meanwhile, Obadiah had hid and sustained a hundred of Yahweh's prophets during the time of famine and Ahab's evil. Similarly, today, the existence of the ecclesia in a pagan, hostile environment is a miracle. We continue to exist, though the world subjects us to pressure, trying to force us to yield, to compromise, to betray our faith, to bow (as it were) the knee to Baal. We exist, only because Yahweh bestows upon us His providential care, sustaining

us through His servants (Eph. 2:20), until the day of Christ. "And when Christ shall appear, we too, shall appear (no longer hidden) with him in glory."

Ye Cannot Serve Two Masters

Ahab refused to believe that Yahweh Liveth, and blamed Elijah for all his troubles (1 Kings 18:17-18). But the stern prophet reminded him:

"Thou hast troubled Israel . . . ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

For the prophets of Yahweh to eat at Jezebel's Table (cp. v.19) would be the equivalent to the believers taking Mass in a Roman Catholic Church! In doing so, they would become one with their altar, partaking of all the uncleanness, iniquity and condemnation associated with Rome. Ahab's prophets were trying to eat at both the "Table of Yahweh" and the "Table of Jezebel"; it was an attempt to reconcile two opposites, light with darkness, holiness with sin.

By eating at the Lord's table we declare our common union with Christ, our oneness of doctrine, practice and hope. We share his hatred of sin, and love of righteousness. There is no compromise with the world. There can be no blurring over of the distinct line of demarcation between truth and error. "Flee idolatry" warns Paul. Run from it, as from death itself (1 Cor. 10:14-22). "Come out of the world and be ye separate" is the Divine condition of acceptance into the Family of God (2 Cor. 6:14-18).

Obviously a decision must be reached, and people must choose once and for all between Yahweh or Baal. They cannot serve both. A double-minded nation is unstable, unfaithful, unfruitful in all ways. Yahweh will not tolerate a divided service, a divided loyalty. He will not suffer a rival god who takes the love and service which is rightly His. "Ye shall have no other gods before Me."

Is the situation different today?

Yet we see the Brotherhood faltering between two opinions. Brethren and sisters, unable to make up their minds, unable to decide one way or another on straight-forward matters of doctrine and conduct. Others, not yet fully convinced, are trying to decide between "Christ or Ambition," "Christ or Mammon," "Christ or Pleasure," "Christ or Just Plain Self."

Choose Ye This Day

The issue facing us is simply: Are we to serve God, or the World? We cannot serve both, for Jesus declared: "ye will hate the one and love the other, or else, hold to the one and despise the other."

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."

Elijah's test to determine the true and living God is outlined in 1 Kings 18:23-24. It resulted in a complete victory for Yahweh and a vindication of Elijah, His servant.

Yahweh was indeed manifested

in the awesome and dramatic fire from heaven. The nation temporarily turned again to worship Him: "Yahweh he is God," they declared. And the vigorous prophet immediately destroyed the evil priests of Baal (v.40).

The Still Small Voice

We are similarly enthused as we assemble around the Table of Memorial. But we soon feel the effects of sin as we continue on through the pathway of life in the circumstances of our every-day life.

Elijah was forced to flee before the wrath of the irate woman of sin (ch. 19). From the summit of confident hope at the victory over Baal, the prophet is plunged into the abyss of despair at the continuing evidence of sin-power. His spirit is broken; he sighs for the wings of a dove, so that he can fly into the wilderness and be at rest. It was only "yesterday" at Mt. Carmel when his heart swelled with the sense of power and achievement; all Israel's eyes were upon him; Yahweh responded with fire from heaven; his people chanted in unison the words from which his own name was formed: "Yahweh is God." But now he was to learn the lesson of service with humility — a lesson that reminds us that sin is ever present in the circumstances of life.

In a dramatic episode described in 1 Kings 19:11-13, Yahweh revealed Himself, not in a tornado that rent the mountain, nor in an earthquake that seemed to shake the foundation of the earth, nor in the roaring incandescent inferno

that devoured whole forests . . . but Elijah was brought to his knees in worship before a "still, small voice," the "sound of gentle stillness." Here was the presence of the great Yahweh to be found.

Elijah was to realise that the spectacular acts of thunder and earthquake would not change men's minds. They had to respond to the "still, small voice" of wisdom and truth. Though we live in a "day of small things," we should not be discouraged that God is not working amongst us. "He Liveth" with those of a humble and contrite heart, who (like Elijah) tremble at His Word. With the 7,000 who had not bow-

ed the knee to Baal (v.18), the hidden ecclesia remains faithful to the Truth — still victorious amidst apostacy — still refusing to compromise — quietly, steadfastly, without noise and show, continuing to work with God to fill the earth with His glory.

Let us, though humble brethren and sisters, manifest a life of dedicated service, rejoicing in the "voice of gentle stillness," placing our confidence, not in the power of the flesh, but in the living God, and so seek the approval of our Lord Jesus Christ, the greater Elijah, who will shortly be manifested before us.

OUT OF THIS LIFE

*Out of this life I shall never take
The things of silver and gold I make;
All that I cherish and hoard away
After I die, for others will stay.
Though I call it mine, and boast its worth,
I must then give it up for mother earth;
All that I gather and all that I keep,
I must leave behind when I fall asleep.
I wonder often just what I shall own,
When I pass before the Judgment Throne;
What shall he find and what shall he see
In the life and character that makes up me.
Shall the great judge learn when I am thru
That my life has gathered the riches true?
Or shall at last be mine to find
That all I had worked for I left behind?*

Our Final Warning

" As the Lord has also revealed what is to come to pass in these latter days it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; that our affection be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments and shall not be put to shame. It is our own fault if we are not "light in the Lord." He has plainly set before us what is happening in our day, and what is yet to occur. — Elpis Israel.

—:—

"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. 16:25). This remarkable verse has shone like a beacon down the centuries of Gentile times, and every diligent Watchman has focussed his eyes on the words with longing hope, yet reverential fear lest he fall short in the day of fulfilment. The setting of this sharp warning indicates the unerring foreknowledge of God nearly 2,000 years ago, that a community of believers would emerge from the darkness of Papal superstition, who, because they held divine truth would be precious in the eyes of their Lord; such believers would exist contemporary with the outpouring of the 6th Vial and anticipate the remarkable events contained in the rest of the chapter.

The book of Revelation contains Christ's last and only exhortation to Gentile Ecclesias and it is quite obvious that the returning Bridegroom expects to be received by a community of diligent

Watchers, whose lamps are trimmed with a plentiful supply of the combusting oil of God's Word to illuminate their minds and those of their contemporaries. The parable of the wise and foolish virgins illustrates the individual responsibility of every believer — he must carry his own lamp with an adequately filled vessel; and he or she will be personally invited into the Marriage Feast or left outside — their own hands will be warmly clasped by the faithful, or left to knock fruitlessly on the closed door outside.

But what are present-day believers expected to watch? In which direction should their eyes be looking? A closer look at the setting of Revelation 16:15 indicates two areas of providential activity on which the believer should focus his eyes; they are, firstly, "a place called in the Hebrew tongue, Armageddon" (v.16), and secondly the Roman continent called "great Babylon" (v.19). As the 7th Vial overlaps the concluding phase of the 6th Vial and the War of Armageddon is not

concluded at verse 16, it is evident that "the battle of that great day of God Almighty" incorporates great Babylon and the whole area signified by "the dragon, the beast and the false prophet" as indicated in verses 13 to 21. As a community we have certainly given much attention to events in the Middle East and perhaps we have subconsciously limited Armageddon to the Gogian overthrow in Palestine; but this is rather shortsighted and it would be wise to give a little more attention to the remarkable happenings in Eprope promoted by the frog-like spirits for the gathering of the whole world (v.14).

Preparing The Final Scene

Following the two major wars of this century, there has developed a remarkable change in Franco-German relations, fostered by the Treaty of Rome in 1957. A new spirit of cordiality has replaced the long-standing hatred between these two countries, bringing into existence the Common Market. Behind these changes we can observe the hand of God at work, setting the earth's final scene in preparation for the divine Reaper (Rev. 14:15-20). Chapter 17 does not give a history of the Papacy so much as a prophecy of events leading up to its overthrow, which is described in more detail in chapters 18 and 19. Revelation 17:1 says, "I will shew unto thee the judgment of the great whore that sitteth upon many waters." Even in the hour of her judgment the Catholic Woman is specifically "that great city which reigneth over the kings of the earth"

(v.8).

But, before she reaches this zenith of power she was to be hated and made naked (v.16). Symbolic prophecy shows how Rome's "prevailing" against the saints incorporated a limited period of 42 months or 1260 years during which the Papal Beast could "make war" (Rev. 13:5, mg.). This was a feature of Rome's ascendancy until the French Revolution; at this point the Church owned vast estates and wealth in Europe, but Napoleon continued the work of the French Revolution by scourging Catholic Europe and eventually bringing about the loss of temporal power to the Pope. This scourging of the Old Mother is declared in chapter 17:16 as "the ten horns which thou sawest upon the Beast, these shall hate the whore and shall make her desolate and naked, and shall burn her with fire." This "hating" by France and her Emperor emphasised the widespread anti-papal spirit prevailing throughout the Western world which prepared the ground for the revival of the Truth, in the place of her nourishing where the remnant of the woman's seed had fled "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:14, 17). How thankful and grateful to God we latter-day Christadelphians should be as we survey the divine work on our behalf during the past two centuries. Protestantism and religious liberty has injected into the mind of the populace a reverence for God's holy word enabling Dr.

Thomas to labour in divinely prepared ground and preach to a scripturally knowledgeable audience. But the revealed purpose of God required a new element in the iron rigidity of Romish authority; it was to be mixed with the miry clay of democracy so that the final kingdom of men could stand as a giant image upon feet of iron and clay.

The hating and desolating of the Romish system which took place in the 18th and 19th centuries was a necessary process in stripping off the immoveable and inflexible demeanour of the Mother Church. God's plan required a change of character — a more bending attitude and popularising of the iron system so as to widen its scope for the hour of judgment; mystic Babylon was destined to become "Babylon the Great," that "great city," "that mighty city." Therefore, during this 20th century, there has been a transformation in the outward behaviour of the Papacy. She is no longer austere, but has become democratic. The iron is mixed with the miry clay, and thus the rigid and arrogant disposition towards other religious denominations is being replaced with ecumenical councils, and unity schemes. Mass is now celebrated in the common language of the people and not confined to Latin; the Archbishop of Canterbury has recently preached in a Catholic Cathedral! These and many other "genial" aspects of the travelling Pope is Rome's subtle strategy to popularise the Church — the old Harlot Mother is calling home her daughters, with

friendly gestures to Protestant and non-conformist churches. In the hour of Judgment, Rome is to become "the Mother of harlots and abominations of the earth" and to "sit upon many waters."

The Papal Confederacy

It is evident from Daniel, chapter 7, and Revelation, chapters 17-19, that the last phase of the fourth Beast is a European confederacy under the dominion of the "little horn that had eyes and a mouth speaking great things, whose look was more stout than his fellows." This Beast was to prevail "until the Ancient of days came and the judgment was given to the saints of the most high" (Dan. 7:22), and its power was only removed when "the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end" (v.26).

Connecting all this to the ten-horned Beast which carrieth the Mother church in her hour of judgment (Rev. 17:3-7) should cause faithful watchmen to anticipate a tremendous advance in Papal authority as time goes on. The Common Market, which was initiated by the Treaty of Rome, is the beginning of the Beast's resuscitation (a beast in symbolic prophecy being an empire or kingdom). The Common Market is an expanding kingdom commencing with six but now increased to ten nations (if Britain actually joins). It is primarily an economic agreement, but will inevitably lead to political and military agreements among the European nations as time goes on. This is one important reason why

Mr. Heath, Britain's Prime Minister, has been so anxious to get into Europe. There is much adverse criticism by the British Labour Opposition Party and the general public, to Britain's entry, but the far seeing Politician will not close his eyes to the awesome and perilous position of this country if she stays just an offshore island outside the Councils of Europe. If Britain is not present at Europe's State assemblies, who knows what ambitions will ferment in the brain of this growing giant? England would soon become an armed fortress in constant fear of a military take-over. Hitler's flying bombs would be dwarfed by nuclear warheads, and the Battle of Britain would pale into insignificance in futile struggles against the armed might of all Europe.

The final phase of the fourth Beast will be that of an empire co-extensive with all the areas of the previous beasts, as comprehended in Nebuchadnezzar's image. Daniel 2 shows the kingdom of men made up of four world empires as envisaged by a proud king, who gloried in the achievements of military heroes. Thus he dreamed of a noble human figure or image: but Daniel ch. 7 gives the divine viewpoint of man's achievements in the form of four empiric beasts "dreadful and terrible." It is important to remember that the image has never actually stood erect as seen in the king's dream: the head passed away before the breast of silver was complete, and this in turn fell away under the brazen-coated Greeks, who also collapsed before the iron legs of

Rome. But the image has yet to stand complete to enable the iron, clay, brass, silver and gold to be "broken into pieces together" (ch. 2:35). The dream is only completed when the stone smites the feet of the whole standing image and the winds of war carry away all its elements as chaff of the summer threshingfloor. The unhewn heaven-sent stone must grind the figure to power before filling the whole earth. This dream was a revealed secret to "make known to the king what shall be in the latter days" (v.28). His dream and Daniel's vision express similar features, and as the fourth beast swallowed up the territories of the other three, so the image unites all the metals.

The developments in Europe at the present time will pave the way for a giant colossus of human power, like a Goliath ready to oppose David's greater Son; Eastern Europe must therefore join forces with the West just as the two legs are fused into the trunk of the image. The Western power will come to terms with the East, forming a dreadful and terrible Beast with ten horns ready to support the Harlot Church before going to perdition. We must, therefore, not expect the Common Market to remain solely in the West, but it must confederate with Eastern Europe; this is apparent from Daniel 7:19 where the "nails of brass . . . stamped the residue with the feet." Brass is a symbol for the Grecian Empire corresponding to the eastern leg of Nebuchadnezzar's image. A wider development of the Common Mar-

ket in which France's initial policy of a united Europe incorporating Russia, will then have practical effect. The pope has already received Russian emissaries at the Vatican, and he himself has planned to visit the Kremlin at some future time! Archbishop Athenagoras, the leader of the Greek Orthodox Church, has already met Pope Paul and openly recognised the supremacy of Rome; thus the seeds have been sown for the Beast's final reign of terror when its "nails of brass" will stamp the residuc of nations with its feet. From Revelation chapter 17 we also learn that ten horns or militant satellites will "receive power as kings one hour with the Beast" (v.12). A symbolic hour is 30 years which is also the duration of Great Babylon's judgment (ch. 18:10, 17, 19). The 30 years of Papal Confederacy will not be established by conquest, but by agreement, for we read that "God hath put in their heart to fulfil His will and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled."

Christ In The Earth

Christ will have come and judged his household before the Papal Confederacy has run its course; this is evident from chapter 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings; and they that are with him are called and chosen and faithful."

Christ's final warning is potent with meaning, for we should not

only be watching these developments taking place before our eyes, but also keeping our garments unspotted from Romish elements and worldly entanglements. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and the cares of this life and so that day come upon you unawares." This is an urgent warning for the virgin bride surrounded with so much immoral pressure and materialism today.

Revelation 18 deals more extensively with the judgment of the Papal Confederacy and suggests that this great ecclesiastical system will have a military and political husband "for she saith in her heart I sit a queen and am no widow, and shall see no sorrow" (v.7). By the continual emphasis upon "that *great city*" and "all nations" confederate with her, this chapter makes it quite apparent that Rome's spiritual power and political influence will yet extend far beyond the West.

"Babylon the great is fallen, for all nations have drunk the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her . . . alas, alas, that GREAT CITY Babylon, that MIGHTY CITY, for one hour is thy judgment come."

Rome will lose her widowhood when she is married to a mighty chieftain who can implement her policies with military force like Charlemagne of old.

The Prowling Bear

Today Russia occupies a central position on the world stage, providing regular shocks as she ad-

vances relentlessly. The tearing claws of the Russian Bear now extend from the Berlin Wall to the Middle East, and her crushing power is felt by the countries close to her body, such as Hungary, Czechoslovakia, Rumania, etc. We have been warned by newspaper reports that Russia's next move will aim at providing herself with direct land-access to Turkey and control of the Dardanelles. Military leaders in the Krenlin are aiming at strengthening their flanks before they launch into the Middle East more effectively, and there is a three-pronged spear wielded by the Bear which covers the Western powers. This weapon is poised by the Red Army in Berlin, at Europe's centre in Czechoslovakia, whilst the under-belly of Europe is contained by Russia's Mediterranean fleet. This mounting power of the Soviets is the sign of something far greater, and we believe that a Prince of Rosh will yet woo the Romish Queen and jointly dominate the whole of Europe.

How remarkably successful has been Russia's stealthy advance fulfilling the words of Isaiah 10:

"I have removed the bounds of the people and have robbed their treasures and I have put down the inhabitants like a valiant man, and my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth."

Dr. Thomas writes in *Eureka*, vol. 3, as follows:

When John's Beast of the Sea comes in fact to stand upon its four brazen-clawed Bear feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the Russian autocrat is transferred to Constantinople, the apocalyptic Bear-feet, armed with Brasen or Greek claws, will also be enthroned there, and be prepared for the work that remains of 'stamping the Residue.' "Blessed is he that watcheth and keepeth his garments," said Jesus, and we must never forget that the book of Revelation should always be studied by every ecclesia worthy of the Name — "I, Jesus, have sent mine angel to testify unto you these things in the ecclesias". (Rev. 22:16).

— W.G.H. (England).

Value And Convenience

"I want to take a few words to tell you how much I appreciate the fine articles appearing in *Logos*. I feel that the reading of *Logos* is one of the finest ways to keep 'updated' in the knowledge of God's glorious plan of salvation, and to be always aware of its complete fulfilment. Particularly do I like its convenient size, so easy to carry in a shirt or jacket pocket, to be quickly plucked out for a few moments of spiritual enlightenment during a waiting spell, a coffee break, etc. And always I await with high anticipation the arrival of the *Herald Of The Coming Age* and eagerly devour the special topics covered therein."

(Bro. G.S.C., Calif. USA).

Divine Decrees

If the way is narrow, and the standard high, it is God who has made them so, and it would be madness in us to tamper with them while professing to accept them.

(R.R.)

"Babylon The Great Is Fallen"

From the "Tower" to the Great City

From The Tower To Ur

Subsequent to the dispersion of most of Nimrod's "Kingdom of Men," with the confusion which rained upon them, the Tower of Babel, which had been "left off building," fell into disrepair (approximately 2250 B.C.), and remained so for many hundreds of years.

Though the plains of Shinar (the fertile land of lower Mesopotamia, between the two rivers) were denuded of much of their population following the dispersion, the ancient cities built by Nimrod continued to grow, with populations composed of both Semitic and non-Semitic peoples. However, decentralisation caused the growth of many of their suburban towns, one of which became the mighty city of Ur in the Chaldean province.

Archaeologists, such as C. L. Woolley, have uncovered at the site of this city, evidence of a highly sophisticated civilisation, well advanced in the religion of Nimrod. It was in such an environment that Abram, the father of Yahweh's people, received the call to "get thee out of thy country" (Gen. 12:1; Acts 7:2-3). Later, he warned his servant, seeking a wife for his heir, that Isaac should not return to Mesopotamia (Gen. 24:5-6).

It is the intention of Yahweh to yet again call His people out of

mystical Babylon:

"Come out of her My people, that ye be not partakers of her sins; for her sins have reached unto heaven" (like the tower of Babel — Rev. 18:4-5).

From Ur To Babylon

Biblical history is silent upon events in the land of Shinar up until the Assyrian hegemony, and the emergence of the Babylon of Nebuchadnezzar.

Following from what is called the Early Dynastic Period, when dynasties of kings ruled in the ancient cities and frequently conducted wars against each other, there emerged a strong Semitic power in Babylonia under the rule of the mighty Sargon. His empire stretched as far west as the Mediterranean, but lasted only two hundred years, when the Gutian inhabitants of the Caucasus mountains to the north, overran Babylonia, approximately 2100 B.C.

From this time, for about one thousand years, Babylonia, including the notable city of Ur, experienced successive invasions by Sumerians, Elamites, Kassites and the Assyrians. In 729 B.C., an Assyrian, Tiglath-pileser III (identified as Pul, the king of Assyria in 2 Kings 15:19) became King of Babylon. The city remained under Assyrian control until 625 B.C., when Nabopolassar assumed leadership of the Chaldeans, and established the Neo-Chaldean,

or Babylonian, empire. His son, the celebrated Nebuchadnezzar, ascended the throne of all south-west Asia after his defeat of Pharaoh-Necho at the Battle of Carcemish in 605 B.C.

The Glory Of Ancient Babylon

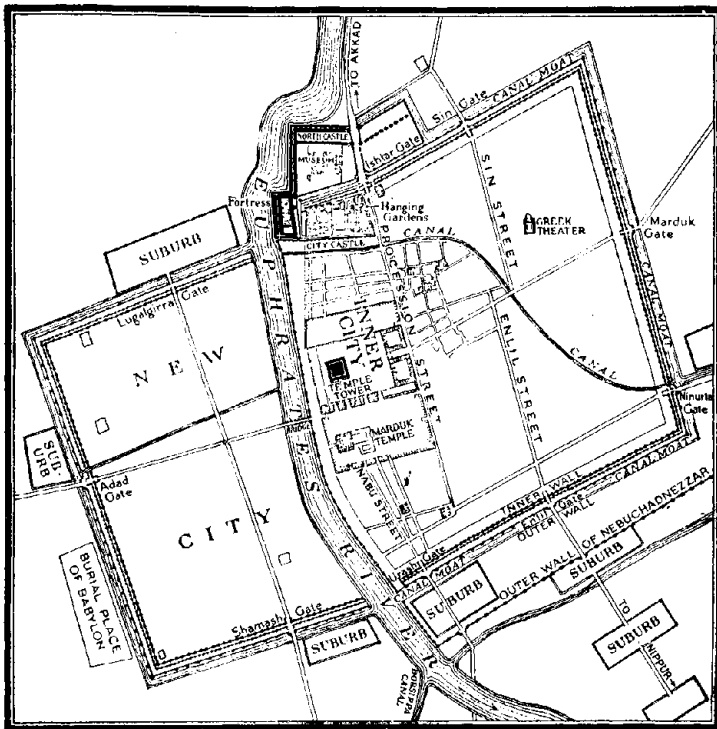
Apart from his military victories, the most significant achievement of Nebuchadnezzar's forty-three year reign was the rebuilding of the city of Babylon, bringing it

to the summit of ancient greatness and splendour. This gave him cause to exclaim:

"Is not this Great Babylon that I have built for the house of the Kingdom by the might of my power and for the honour of my majesty" (Dan. 4:30).

An inscription found by archaeologists at the ancient site of Babylon, and evidently written by Nebuchadnezzar himself, reads:

"I finished the great twofold wall of



Plan of BABYLON in the Chaldean Age

This new plan of Nebuchadnezzar's city is based not only on the remains of buildings and streets as revealed by excavation, but also on ancient clay-tablet maps of Babylon found by the excavators. Such maps are evidence that Babylon, like certain other ancient cities (§ 131), was a "monumental city" built according to a city plan. (After Unger)

Babylon (see illustration), I made strong the city with bricks burnt hard as stones, and piled high as huge masses, as mountains . . . I made inside Babylon on the eastern bank of the river such a fortification as no king before me ever made . . . I adorned its gates, the portals and the pillars I plated with bronze. Against presumptuous enemies, the foes of Babylon, I made use of great waters like those of the seas. Thus I made strong the defences of Babylon. May it last forever. Babylon, the city which is the delight of my eyes, which I have made glorious."

To this description adds the testimony of the prophets:

"The praise of the whole earth" (Jer. 51:41); "The beauty of the Chaldees excellency" (Isa. 13:19); "the tender and delicate," "given to pleasures" (Isa. 47:1, 8); "the lady of kingdoms" (Isa. 47:5; cp. Rev. 17:1-6).

"Babylon," in the Hebrew *Babel*, signifies "confusion," as illustrated in the case of the Tower (Gen. 11:9), but to the Chaldees it signified *The Gate of Bel* (see Gen. 22:17). The city was reckoned as the most powerful fortress of antiquity (Herod 1, 178; Josephus 8, 6, 1). Other writers, such as Thucydides, Ctesias, Diodorus Siculus and Pliny, all describe the prodigious dimensions of the ancient city, though with various differences in measurement. It is evident, however, that the city measured approximately 15 miles square, and covered an area no less than 225 square miles, straddling the great river Euphrates.

According to Herodotus, the great walls of Babylon towered 300 feet into the air, and stretched for sixty miles around the perimeter of the city, graced with some 250 towers. The walls also

extended below the ground level for 35 feet to prevent tunnelling under the walls by would-be besiegers. The walls were approximately 90 feet in thickness, sufficient to permit six chariots to race abreast upon the top. Jeremiah referred to the "broad walls" and "high gates" of Babylon (51:58).

Encompassing the entire length of the large outer wall was a wide moat, fed by the waters of the Euphrates which ran through the city. Innumerable canals, branching out from the main river, provided irrigation for the many communities inside the city, and rendered the light soil particularly fertile. A variety of crops, especially corn, were grown.

These great canals are spoken of in Psalm 137 as "the rivers of Babylon," where the children of the captivity "sat down and wept." In similar manner, mystical Babylon, the great whore, is represented as "sitting upon many waters" (Rev. 17:1), symbolising the nations of the earth (v.15), over which the whore presides (Jer. 51:13).

The King's great palace was located at the north of the city, called "the North Castle," where a fortress overlooked the entrance to the city of the river Euphrates. The Imperial Palace was a picture of splendour and magnificence, designed exclusively to Nebuchadnezzar's taste. Below this castle lay one of the seven wonders of the ancient world: the Babylonian Hanging Gardens. They consisted of masses of rich tropical verdure, rising in ascending terraces, form-

ing a lofty garden for the King's palace.

Numerous streets ran through the city, the most famous of which was the Great Processional Street. This thoroughfare began at the northern entrance to the city, through the great Ishtar Gate (named after one of the principal goddesses of the city, and from which the festival "Easter" is derived), and continued on for almost the full length of the city, some fifteen miles, unto the southern border. This highway was so named because of the great annual festival of the gods, for their statues and images were borne through the city on horse-drawn carts from their "dwellings" within the huge religious sanctuary in the heart of the city, called The Inner City.

The Inner City

Religion and science were very closely linked in ancient Babylon, and for this reason, The Inner City of the vast metropolis was given over to worship at shrines representing both. It was the great hub for cultural diffusion throughout the empire, and was the university centre to which Daniel and his three friends were brought.

It was divided into two sections: that containing the Temple of Marduk, or Belus, and the site from which the mountainous Tower of Marduk *E-Timin-Anki* arose. This tower or ziggurat we believe, was the ancient Tower of Babel abandoned in its original building, but restored and completed by Nebuchadnezzar.

At the west of The Inner City was another huge wall bordering the Euphrates river. This wall contained one hundred gates of brass which opened on to the river bank. These were the gates concerning which Isaiah prophesied that Yahweh would "break in pieces" (Isa. 45:2), and of which we shall treat in a later article. It was through one of these gates that the great stone bridge across the Euphrates entered.

Looking at the illustration of the plan of the city, one cannot help but notice the remarkable similarity in design to the plan for Ezekiel's Temple, particularly as Ezekiel was a contemporary with Nebuchadnezzar. The City of Babylon was a 'monumental city,' built to a specific plan. The Temple of Ezekiel's prophecy likewise will be according to the specific dimensions given to the prophet by the angel (Chps. 40-48), destined to replace the Babylonian institutions of the modern world.

Note that both cities are built on the basis of a square with high walls surrounding them. Both have a "mountain" or a pinnacle at the heart of the city, and around which the "inner city" or "sanctuary" is placed. Both cities have a river running through the centre building, north and south, and both cities have "suburbs" to the south, outside the main city walls.

With this interesting foundation, we reserve a further look at the religion and institutions of Babylon until our next article.

— P.E.P. (Victoria).

Scriptures Referring to the Holy Spirit

SPIRIT AND HOLY SPIRIT USED IN VARIOUS SENSES

Our task is to seek an understanding of various scriptures, additional to those already studied, where the Holy Spirit is associated with men (see *Logos* pp.238-243). To help in this understanding it will be useful to have clearly in mind four differing uses of Spirit. We have already distinguished (1) God's Spirit in every believer from (2) a Holy Spirit "gift" acting directly on and through men in mortal life. Then there is (3) the operation of the Holy Spirit on men when incorruptibility and life are bestowed in the partaking of the divine nature in a material sense. And (4) we should bear in mind that "spirit" in a man may be referring to his own spirit — that part of his three-fold make-up, "Body, soul and spirit." (Spirit has still other connotations in Scripture, but it would be confusing rather than helpful to go into further detail).

Now sometimes in a passage of Scripture and its context more than one of these four uses is involved, and it is most important, therefore, to hold them distinctly in mind, if we are to analyse correctly what God is saying. This is so important a point that we will enlarge a little on the four uses, and at the same time provide a summary of what has already been written.

1. God's Spirit In Every Believer

This is a fact equally true both before and after the time of Christ, and does not refer to the possession of the Holy Spirit gift. It is a statement that all spiritual life comes from God; as James says: "Of his own will begat He us by the word of truth." The daily feeding on the Word with meditation and prayer, together with the co-operating work of the angels in our experiences in life, will produce spiritual progress. There is developed within us a spirit in harmony with God's mind. This is something built into a man's character, a part of himself, and not an entity that at an instant can be given or taken away. Since the word of God has come by Holy Spirit, since all that the angels do is by the same Holy Spirit, therefore, the mind of God in us has been created by the Holy Spirit, and it can be described as the Holy Spirit in us, the Spirit of God in us, God in us, Christ in us, Christ dwelling in the heart by faith, etc. If occasionally there should be a direct effect made upon our thought or action, this comes from angelic action and does not require the pouring out of the Holy Spirit upon us. For instance, at a critical point of time, an angel influenced king Ahasuerus to look at the State records (Est. 6:1), but this did not

require Ahasuerus to be in possession of the Holy Spirit.

2. The Holy Spirit Gift At Pentecost

We must spend a little time emphasising the magnitude of this happening, and its significance in the unfolding purpose of God. It is because this is not understood, not appreciated, or not accepted, that we have the current advocating of the present possession of the Holy Spirit. The direct outpouring of the Holy Spirit on the day of Pentecost was the start of a large scale activity, opening up the salvation of God contained in the New Covenant. This Holy Spirit upon the apostles, and then upon others, was something quite different in its manifestation to what we have summarised in (1). It was something directly conferred upon the individual; it was manifest that he had received some superhuman power, whether in doing signs, speaking with boldness and authority; or guiding in wisdom. It put the apostles somewhat in the same position as their Master had been, and allowed them to continue the work he had begun, with obvious divine authority. They had "the keys of the kingdom of heaven," so that "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). The Holy Spirit, called "the advocate," "led them into all truth" (John 16:13) so that their preaching was "by the Holy Spirit sent down from heaven" (1 Peter 1:12). Their obvious power and authority is apparent in the record of the

Acts, and is illustrated by the following quotations:

"Of the rest durst no man join himself unto them: but the people magnified them" (Acts 5:13).

"Behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" (Acts 5:28).

"And with great power gave the apostles witness to the resurrection of the Lord Jesus: and the great grace was upon them all" (Acts 4:33).

"And the word of God increased; and the number of disciples was multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith" (Acts 6:7).

From Jerusalem the same superhuman advocacy of God's salvation extended outwards to the ends of the earth, even as Jesus had promised:

"But ye shall receive POWER after that of the Holy Spirit is come upon you: and ye shall be witness unto me both in Jerusalem and in all Judea, and in Samaria, and unto the ends of the earth" (Acts 1:8).

The record in the Acts shows it was so. The twelve were joined by Paul, and the power of the Holy Spirit in them caused the light of the Truth to shine in Pagan darkness. It guided their steps, as with Paul and his companions "they assayed to go into Bithynia: but the Spirit suffered them not." It released Paul and Silas from prison at the midnight hour; it caused them to speak boldly in the synagogues "disputing and persuading the things concerning the kingdom of God"; disease, evil spirits, even death itself was overcome by their power. No wonder the record says, "So mightily grew the word of God and prevailed" (Acts 19:8, 12, 20).

As communities of believers were formed, men were selected as elders and given the Holy Spirit by the apostles (Acts 14:23), that they might give spiritual guidance to those people who had recently escaped from the darkness of superstition and gross immorality of the Pagan world. This work of the Holy Spirit is explained to us by Paul in 1 Cor. ch. 12, the selected recipients receiving the Holy Spirit gift for the common good. They were the hands, eyes, ears, etc. of the ecclesia.

All this was the working of the Holy Spirit. Every believer received the benefits of this outpouring of the Spirit upon and through the apostles. The believers lived, as it were, in the presence of the Holy Spirit. This was something superhuman and awe-inspiring. It has no equal except in the days of Moses at the beginning of the Mosaic dispensation; it will be seen even more gloriously at the beginning of the Millennial dispensation.

Today, those who minimise this manifest power of the Holy Spirit in the days of the apostles in order to tell us that the real gift on the day of Pentecost was the granting of the Holy Spirit grace in the heart of every believer at baptism are not speaking as the oracles of God. There is on one hand a failure to see the real works of the Spirit of God in every believer, as described in (1) above; and on the other hand an unjustifiable overlooking of the character of the ministration of the New Covenant by the Holy Spirit operating through the apostles. Their idea

of an effluence from the Father, as an extra in the New Testament dispensation, is a false idea taken from orthodoxy. As we shall see it is not a necessary idea in understanding various passages where Spirit and Holy Spirit are used.

3. Holy Spirit In Future Operation

The Holy Spirit seen in operation in the days of the apostles, in healing the sick, raising the dead, etc. will be manifest in a still more wonderful way when the approved are made immortal. Each one will be energised by the Spirit to become a spirit body, as described by Paul in 1 Cor. ch. 15; and collectively they will be "a building fitly framed together," "an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). This future operation of the Holy Spirit is referred to a number of times by Paul, when he describes the Holy Spirit gift of the first century as "an earnest" of this greater outpouring of Spirit on believers in the future (Eph. 1:14; 2 Cor. 1:22). Paul also describes it as "tasting of the heavenly gift" and "tasting of the powers of the world to come" (Heb. 6:4, 5).

4. The Spirit Of Man

"Glorify God in your body and in your spirit, which are God's," says the apostle Paul, 1 Cor. 6:20. Man is body, soul and spirit, and the spirit of man distinguishes him from the lower creation. The power of God's word can elevate his spirit into a godly spirit. It is necessary to keep in mind this use of 'spirit' when studying the Scrip-

tures on the Spirit of God in us. A few further quotations will sketch the way spirit is used of man:

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:2).

"The spirit indeed is willing, but the flesh is weak" (Matt. 2:41).

"The Lord saveth such as to be of a contrite spirit" (Ps. 34:18).

In the Proverbs we read of a faithful spirit, a humble spirit, a proud spirit.

These are the four main ways in which "spirit" is used, and it will be a great help to hold them in mind as we now study the meaning of several well known Scriptures on the Holy Spirit. We take as a first group three passages all of which are regarded as primary proof of the present possession of the Holy Spirit. These have been made one group, because each, we believe, is speaking of the work of the Holy Spirit in a wide sense, past and future.

Luke 11:13

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Jesus here used the gifts of a father to a son to illustrate God's gifts to His children. All that God does for his children is by the Holy Spirit; whether it is the initiation of spiritual life, the growth of the new man of the spirit, or the final putting on of the divine nature in the possession of the spirit body like to Jesus. "Giving the Holy Spirit to them that ask Him" is the briefest way

to cover all that God does for His children. There is no need to assume that Jesus is referring to a bestowal of a Spirit-gift after Pentecost on all believers. This does not, in fact, fit the context. The disciples, conscious of their insufficiency and need, had asked Jesus to help them in prayer, and he had just given them the pattern of the "Lord's prayer." Jesus then encouraged them to have faith, to ask God for help, and to believe He will respond. He was their Heavenly Father, and as a Father He cared for them. This was something that was operative for them *at that time*, but Jesus was not prophesying about a future Holy Spirit gift. The wide sense of the use of "Holy Spirit" here may be confirmed by noting the similar earlier statement in Matthew chapter 7. The theme is the same: of God giving to them that ask; though, and in this case, Jesus used the words 'good things' instead of Holy Spirit.

"If he ask a fish, will he give him a serpent? If ye then, being evil, know how much to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him" (Matt. 7:11).

At the same time the disciples (both the 12 and the 70) had already possessed Holy Spirit power, probably for a limited period. As the previous chapter shows, they had returned from their first independent preaching "tour", in which they had worked signs and wonders.

"And the seventy returned again with joy, saying, Lord, even the devils are subject to us" (Luke 10:17).

So Jesus' words about giving the Holy Spirit would, in their minds, *include* possessing the power of the Holy Spirit, as they had already experienced it, and they later received at Pentecost.

John 7:38

"He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. (This spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given, because Jesus was not yet glorified)"

These words were cried by Jesus on the last day of the feast of tabernacles, and were probably uttered as the priest poured out water at the foot of the altar. This was a ceremony in which water was taken from the pool of Siloam and poured out with the accompaniment of trumpets and singing, based on the words of Isaiah: "With you shall ye draw water out of the wells of salvation" (Isaiah 12:3). Jesus arrested the attention of the large audience by identifying himself with this symbolic act.

From Isaiah chapter 12 we learn that the prophecy of Israel drawing water out of the wells of salvation, will have its fulfilment when the people receive blessing and teaching from the immortalised saints, their rulers. In this future day of Israel's restoration and obedience, God's Spirit will be poured out upon them through the saints — (see Isa. 32:15; 59:20, 21; Ezek. 39:29) — as it was poured out through the apostles in the first century.

There is symbolic language in Revelation ch. 22, that expresses a similar idea. A river of water

of life flows from the throne of God, and there is a wood of life, watered by the river, the leaves of the trees being for the healing of the nations. This language describes the saints sustained by the spirit of God, and bestowing blessing and healing on the peoples during the millenium. The symbolism in Isaiah and Revelation is similar: wells of ever-fresh water in the one, and a river of water of life in the other.

In the ceremony on the last day of the feast, Jesus associated himself with what was being done, and gives it its proper meaning. Through him and him alone, this prophecy of Isaiah ch. 12 would be fulfilled. "Rivers of living waters" (the Spirit) flowing to Israel, out of the belly of believers, Christ's immortal brethren, could only happen through Jesus. The pouring out of the Spirit both in the apostles' time, and in the future through the immortalised saints, depended on the death, resurrection and glorification of Jesus.

The Spirit was manifested through the apostles after Jesus was glorified. When John wrote his gospel this had taken place, and so he adds by way of explanation "for the Holy Spirit was not yet given because Jesus was not yet glorified." This Holy Spirit in the apostles was an earnest of the greater outpouring in the future when believers themselves, made spirit-beings, will teach and guide Israel and the world by Holy Spirit power. "Living waters" will flow out from them to all men.

Acts 2:38, 39

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

Those who believe in the possession of a Holy Spirit gift by all believers today, use this quotation as their primary justification for their view. Brother A. D. Norris says in his booklet *Being Born Again*:

"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 of time), to all that be afar off (as of 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 Titus 3:5 (Page 11).

We have in this series of articles made an extensive study of the relation of the Holy Spirit to men, and we are now in a position to seek the meaning of these words of Peter. In particular, there are two questions for answer: What is the promise? and, to whom is it given?

The Teaching Of Acts Ch. 2

It is impossible to give a proper answer to these questions by looking just at the verse in question. It comes at the end of an extended and very important exposition by Peter of God's purpose, and before we attempt a precise answer to the questions we must see what

the chapter is about. We will, however, state now the conclusions we shall arrive at. They are:

(1) the "gift of the Holy Spirit" they were to receive, vcrse 38, was in its immediate sense the same gift as the apostles had just received on the day of Pentecost.

(2) the "promise" of verse 39 was a promise of **salvation**.

(3) the "promise" was to the Jew for a limited time, and also to the Gentiles, as those "afar off."

The teaching of Acts 2 is made up of a quotation from Joel, and Peter's explanation of the quotation in the light of Jesus' resurrection. We must therefore acquaint ourselves with the quotation first, and then Peter's interpretation. The quotation tells us:

(1) there was to be a pouring out of Spirit at a time when Israel's constitution was ending, when "the sun shall be turned to darkness and the moon into blood; and this would be accompanied by great distress, violence, and war: "blood, fire and vapour of smoke" (vv. 19-20).

(2) the pouring out of the Spirit was to result in prophesying and visions (v.12). Peter's discourse in this chapter was a "prophesying" or setting forth of God's will, and the record through the Acts is an extensive prophesying or revealing of God's will regarding the New Covenant salvation.

(3) the result of (1) and (2) was that "whosoever shall call on the name of the Lord shall be saved" (v.21).

Although the pouring out of the Spirit among men was something dramatic, this was not an end in itself; its purpose was to lead men to *salvation*. Salvation is the essence of Joel's words.

Now when we study Peter's application of Joel to the crisis of that day, we find he, too, promised salvation to men who become conscious of their alienation from

God, and cry out: "Men and brethren, what shall we do?" He explained that Joel's salvation was to be found in Jesus Christ.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."

He is the Messiah, the long, looked-for redeemer. He then told them how Joel's "call on the name of the Lord" for salvation should be carried out. He said: "Repent and be baptised every one of you in (or into) the name of Jesus Christ." This would bring them forgiveness of sins and salvation. With all this background it should be clear that when he continues and says "the promise is unto you and to your children, etc." he means this wonderful promise of salvation. This, then, is our first answer to the question: "What is the promise?"

Peter, having instructed them to "call on the name of the Lord" in baptism in order to receive God's salvation, also tells them that they would receive the gift of the Holy Spirit (v.38). This must be understood in the light of the basic quotation from Joel. Peter has already told them (v.16) that the Holy Spirit in the apostles was the fulfilment of Joel's prophecy of the pouring out of the spirit. The power of the Holy Spirit had amazed them, and it was something in the forefront of their minds. Therefore when Peter said that they would receive the gift of the Holy Spirit, they would understand that this was something similar to what was then manifest. It certainly could not convey to them a hidden quality in the heart,

to be received at baptism. They would understand that they would receive the same sort of power as the apostles. And it is apparent from the Acts, that the Holy Spirit power was widely received at the beginning. As Brother Thomas has suggested, the words of Peter were particularly applicable to those listening to Peter: they were devout Jews of Parthia, Media, Asia, Egypt and many other places of the Roman world, and when they departed from Jerusalem to their own countries with this new doctrine of salvation in Jesus Christ they would use the power of the Holy Spirit to witness to the truth of their words. This was a very effective way, arranged by the providence of God, by which the Truth should have an initial spreading abroad, through a multitude of preachers, preparing the ground for the arrival of the apostles as the ambassadors of Jesus Christ.

We learn from Paul's description of the working of the spirit gifts (1 Cor. 12-14) that spirit gifts were not personally received by every believer. Selected brethren possessed the gifts for the good of all, and they were the hands, eyes, etc. of the community. In this way the gift of the spirit was available to all; and so Paul could say: "No man can say that Jesus is Lord but by the Holy Spirit" (1 Cor. 12). This did not require a personal possession of the gift, but conviction came through the teaching and witness of their companions who did possess the gift.

We believe, however, that the

words "ye shall receive the gift of the Holy Spirit" was not limited to this immediate possession of the Spirit. As we have already shown in relation to Luke 11:13, and to John 7:38, the Spirit received at this time was but an earnest of the future possession of the Spirit, in the putting on of the divine nature, and in distilling the wisdom and power of the Spirit to the mortal occupants of the kingdom. We believe Joel's words themselves extend to this final pouring out of the Spirit. Peter's application of Joel's words do not make up their complete fulfilment. By looking back to Joel, one will see that Joel is speaking of a pouring out of the spirit when Israel shall be *no more ashamed*. This certainly did not fit the time of the apostles; it belongs to the future. So we conclude that Peter is telling Israel of the promise of salvation, and how to call on the name of the Lord; and that this salvation included the teaching of the Spirit at that time, with power and signs, but that the salvation in its fulness was the receiving of the gift of the Holy Spirit in the possession of divine nature.

To Whom Was The Promise Made?

The promise was first "to you and your children"; and secondly, "all that are afar off, even as many as the Lord our God shall call." There is something quite precise about these words. The first phrase refers to the call of the Jews, and the second to the call of the Gentiles. As far as the Jews were concerned, there was but a limited opportunity left — it extended to those who were

listening, and to their children. After that, the end would have come, the Jewish polity would be overthrown by the Romans, and the nation cast off for the time being as a branch broken off in unbelief (Rom. 11:20).

Then, as those "afar off", we have a scriptural definition of this phrase given by Paul in Eph. 2:13, 17:

"Ye being in times past Gentiles in the flesh . . . but now in Christ Jesus, ye who sometimes were AFAR OFF are made nigh by the blood of Christ And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were AFAR OFF and to them that were nigh. For through him we both have access by one Spirit unto the Father . . . an holy temple of the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

These words of Paul give a full explanation of the briefer words of Peter. By the working of the Holy Spirit Jew and Gentile have access to the Father, and will become a habitation of the Father by the power of the same Holy Spirit. This is Peter's promise on the day of Pentecost.

It will be seen, therefore, that Peter in Acts 2:39 is not talking vaguely about a continuing gift of the Spirit in the hearts of believers operating for all time and in every place, with an extra phrase thrown in "for good measure"; he is promising salvation to Jew and to Gentile, a promise which involves at all stages the working of God's Holy Spirit unto salvation in them that believe.

There is interesting confirmation that Peter is referring first to Jews

and then to Gentiles in this verse, by going back to the original promise in Joel 2. Peter, in his quotation of Joel, concludes with the words: "whosoever shall call on the name of the Lord shall be saved." But Joel has a further sentence that Peter omits. Joel adds:

"For in Mount Zion and in Jerusalem shall be deliverance, as the LORD has said, and in the remnant whom the LORD shall call."

The last phrase is clearly the call of the Gentiles. Thus Joel's two classes are: those of Jerusalem, the Jews; and the remnant. Brother Carter has reasonably suggested that Peter does, in fact, complete the quotation from Joel, and he does this in the verse under examination: Acts 2:39 being his paraphrase of the last part of Joel 2:32.

— G. Pearce (Eng.)

Logos Tour Of Bible Lands

2 - To the Eastern Tarshish

In Adelaide

On Tuesday, 28th May, forty-four persons from Australia, New Zealand, Canada and USA commenced the tour scheduled to take them through lands of the Bible. From Queensland, in the far north of Australia; from Tasmania, in the deep south; from NSW and Victoria, as well as from New Zealand, to the east of the Continent, members converged on Adelaide, whilst, at the same time, on the other side of the world, in Canada, USA and Britain, the wheels began to turn, conveying other members towards Cairo, the appointed place of meeting.

Like Jacob's family of old, we were to "go down to Egypt" by various routes, but leave it as a united body.

Those who travelled to Adelaide were met at the airport and accommodated overnight in order to participate in a farewell meeting convened by the Woodville Ecclesia. It proved a delightful experience. Brother G. Mansfield presided, and the gathering was supported by a large audience, comprising members of most Ecclesias

in the Adelaide area. We were called upon to speak, and outlined some of the wonders of the prophetic word which we hoped to personally view whilst on travel. The amazing fulfilment of Bible prophecy in such countries as Egypt, Greece and Turkey is not as well known as that relating to Israel, but actually witnesses just as powerfully to the Divine inspiration of the Word. We drew attention to sites we hoped to visit that would illustrate that fact.

We pointed out that the journey was not designed for relaxation, but education. Its objective was to invigorate us in the Word, to better equip us to pass on its influence to others. Other members of the tour spoke in similar fashion, outlining what they hoped to derive from the tour. At the conclusion of the meeting, the whole group was committed by prayer to the care of Yahweh.

A display had been arranged by Bro. D. Croker, which highlighted points of interest relating to the tour. Local brethren and sisters were invited to

freely help themselves to the illustrated brochures of Israel and elsewhere that were displayed, though participants were asked not to do so, as they could prove dangerous if found on the person in Egypt. For members of the tour, there were air-tickets to be distributed, a specially prepared overnight bag printed with the symbol of the tour that could be inflated by the mouth to form a pillow when needed, and notebooks to assist in recording incidents of travel as a basis for a personal diary that each one was urged to keep.

A collection was taken up to assist the German Ecclesias in their hall-building project, and this was generously supported.

To Perth

The following day, the group was farewelled at the Adelaide airport, and soon was winging its way by air to Perth. For a brief moment, we had a bird's-eye view of Adelaide, a "city of plains," nestling between hills and sea. We flew above West Beach as we headed due west towards Perth. This took us across the Gulf, and onwards over the vast expanse of the desolate Nullabor Plain: five hundred miles of flat, treeless desert. Many consider this desert to be a monotonous stretch of uninteresting country, but we never found it so. We have travelled it frequently: in earlier days by slower transport than the jet plane we were now using. We recall the times, a quarter of a century ago, when he would travel between Perth and Adelaide on "special efforts" by steam train: the vivid mirages of hills, lakes and trees we have seen reflected as a mirror in the desert but which do not actually exist there; the romance of explorers who courageously dared its then unknown dangers and challenges to open up an overland route between Adelaide and Perth (1,700 miles); the wild aborigines that used to gather around the train when it would pull up for water, to demonstrate their skill with spear and with boomerang, and to extract money from tourists by selling them the likeness of kangaroos roughly hewn out of wood; the completely flat, treeless

plain, revealing the horizon as a circle normally seen only at sea, demonstrating that the world is a sphere.

Shells are obtainable throughout the Nullabor Plain, indicating that it was once submerged by water. Some claim that this is evidence of the Flood in the days of Noah; others, that it reveals that Australia once formed two continents with a shallow sea in between.

What a difference in the form of travel, as we effortlessly and speedily made our way across the desert some 35,000 feet above sea-level! By train, travel from Adelaide to Perth used to occupy three days; today by jet-plane it is accomplished in three hours: "many shall run to and fro and knowledge shall be increased" (Dan. 12).

A coach had been hired in Perth to take participants on a short tour of the city pending the departure of their Air-India plane for Bombay some 90 minutes after their arrival, and Perth brethren and sisters had provided refreshments en route. What a change in this city since we first made acquaintance with it! From the elevated position in King's Park we looked down upon the broad expanse of the River Swan, and the evidence of material wealth that the skyline of the city of Perth today presents. It is a pretty city, and the sun is usually shining, and from here the group saw it to the best advantage.

The co-operation of the brethren and sisters of Perth was deeply appreciated; the short stay was all too short, but sweet and pleasant nevertheless, and far to be preferred to mooching around in the airport for nearly two hours.

To Bombay

We had a long flight before us from Perth to Bombay, and as we were flying due west, and therefore into the sun, the day (like that when Joshua defeated the confederacy from the south in the Valley Ajalon) was greatly extended for us. We left Perth about 3 p.m., and arrived in Bombay about 5.45 a.m. next day, though local time was only 1.45 a.m.

It was a revelation for some of the group who had not travelled overseas previously. The weather was hot and humid. Though late at night it was over 80 degrees Fahrenheit. We had made arrangements to be accommodated at the Hilltop Hotel, and therefore had to obtain transport from the airport to the hotel. For that purpose we engaged a coach which proved to be rather antiquated and grubby, and conveyed us through the darkness of the night (or early morning) with much lurching and noisy rattling. A dark-faced Indian crouched over the wheel and demonstrated his skill in three ways: speed, brakes and horn. We sped through the dark streets at high speed, jerking to sudden stops and lurching forward as the brakes were suddenly applied, and constantly warning others to get out of the way by the application of the loud, pre-emptory note of the horn.

For the first time, some on the tour had contact with real poverty, and witnessed the problem of an overburdened country as far as population is concerned, which the wisdom and the power of the Lord alone can solve. They looked out on dark and dirty streets, the gutters of which ran with filth, the stench of which was apparent even in the coach. This was bad enough, but then they saw the footpaths cluttered with the sleeping forms of men, women and children who had nowhere else to sleep! In this part of the city, we passed scores of tiny homes which, with open doors, revealed filthy, cluttered interiors.

The population of India is rapidly rising, and this constitutes a problem of a critical nature. It cannot produce enough food for the mouths opened to receive it. Whereas it is assessed that Australia (twice the size of India) will have a population of 15,000,000 by the year 2,000, that of India will be about 800,000,000. A starvation diet is common throughout India, and nobody yet has been able to provide an adequate solution to the problem of the country.

There is much in India that is glamorous and lovely, and which the travel brochures emphasise, but the

true India is not seen in such things. It is seen in the villages that tourists seldom visit, or in the recumbent forms of sleeping humanity in the filthy streets of slum areas. India will be changed by Christ. Its problems will be solved by divine wisdom and power.

In that work the saints will play a part. As the Lord revealed in his parable of the nobleman (Luke 19), the administration of the Age to Come will be given into their hands (Rev. 5:9-1; Heb. 2:5). How will it be accomplished? First India must be brought into subjection to Christ, and this may well mean war (Psalm 149). Next it must be educated in divine principles and laws. A modification of the Law of Moses will be imposed upon it. It must acknowledge and accept the Truth, turning from the ignorance and paganism of today!

In all this the saints will play a part. The transformation of the world in the Age to Come will not be accomplished as by the waving of a wand, but by the power of instruction and guidance. In every part of the world there will be centres of administration by the saints (Mal. 1:11) in conjunction with that which will emanate from the central Metropolis, the Temple city of Zion (Isa. 2:1-4), and gradually, by discipline and education, the nations will be changed from ignorance and squalor to acknowledge truth, righteousness, and a better way of life.

It took only forty hours to bring Israel out of Egypt, but over forty years to get "Egypt" out of Israel, and the indications of Scripture are that a similar period of time will be required by Christ and his co-workers in the future. Micah declares: "According to the days of thy coming out of the land of Egypt will I shew unto him (Israel) marvellous things; the nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of Yahweh our Elohim (Christ and the saints), and shall fear because

of thee" (Mic. 7:15-16).

Meanwhile, from the windows of the coach in which we were travelling through Bombay in the "gross darkness" of the night, we observed some alleviation of the slum conditions, but the environment was still squalid when we pulled up at the Hilltop Hotel, where we were scheduled to spend the rest of the evening and next day. I was secretly appalled at the area, and recalled a terrible experience I went through in Bombay some years ago, when, through lack of money, I had been forced to stay at a very inferior hotel. I feared the worst, and was

concerned as to its effect upon the group as a whole, at this, the first hotel!

But, surprisingly, we found the rooms extremely comfortable, clean and pleasant, with air-conditioning. That is all except two: Brethren Paul Cresswell, of England, and Stan Mansfield, Jr., of Victoria. These two brethren found the air-conditioning cut off and sweated out the night in rare discomfort. But the rest of us, in air-conditioned comfort, awoke refreshed for the adventures that awaited us in this eastern Tarshish. —H.P.M.

THE ATONEMENT AND THE VISIT OF BROTHER ROBERT ROBERTS

It is 75 years since Brother Robert Roberts, first Editor of "The Christadelphian," visited Australian and New Zealand ecclesias for the first time.

His second visit two years later was a journey never completed. On his homeward way, he fell asleep in the Lord at San Francisco, to await the day of resurrection.

At Greenwood Cemetery, New York, he had lain at the side of Brother John Thomas, in rest, for nearly three-quarters of a century. This photograph of his grave was taken on November 24th just past.

The American Fall was enabling the trees to add their testimony:

*"See the leaves around us falling,
Dry and wither'd, to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound . . ."*

The last words of the hymn sound a powerful exhortation to us:—

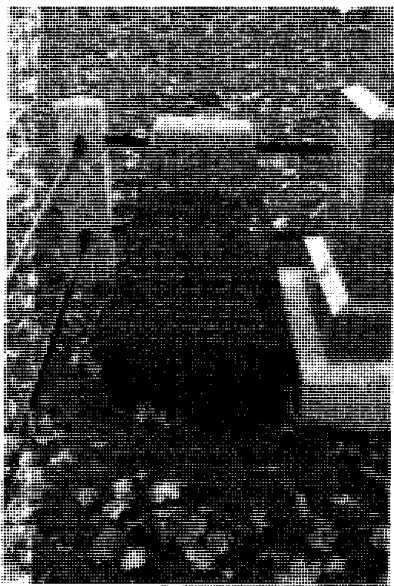
*"On the tree of life eternal,
Oh, let all our hopes be laid,
This alone, for ever vernal,
Bears a leaf that will not fade."*

Those who have read the "Diary of a Voyage to Australia, New Zealand and other lands," will know that the Australian and New Zealand ecclesias welcomed the Editor of "The Christadelphian" with joy, heard him with appreciation, and farewelled him with tears.

He added much to the ecclesias in this corner of the Vineyard in those days, and they loved him for it. He helped them to the Kingdom.

Ecclesial Problems

When Brother Roberts visited Australia, he found the ecclesias troubled by a man named Cornish on the doc-



trine of the atonement. Brother Roberts' "Diary" is illuminating as to his attitude to ecclesial problems.

Although a sick man, whose speaking programme in itself represented a heavy strain, Brother Roberts, without hesitation, entered into discussions with brethren affected by the heresy, and with Cornish himself.

His records of these discussions carry a message for the Australian brotherhood today. The erroneous doctrines current on the Atonement, find a perfect answer in the writings of Brother Roberts in Melbourne in the last century.

Listen to some of his comments:

"It might seem a small thing to quarrel over the phrase 'sinful flesh', but the phrase, which was an apostolic one, touched a truth which had a deeper and more widely-ramifying bearing than those who were tampering with it were aware." p.55.

"And they patched and tinkered with his nature to suit it to their unscriptural thought. They either made him immaculate, like the Roman Catholics; life-free, like the Renunciationists; or Adamicly-untrained, like the man Cornish. All these were forms of error that undermined the wisdom of God in the sacrifice of Christ" p.62 — Exhortation to the Melbourne Ecclesia.

"But the Cornish view, which is the Roman Catholic in a modified form, repudiates this arrangement of Divine wisdom, and from feelings of mistaken reverence (presumably) revolts at the very idea of Jesus having been in any way related to sin. This is a zealous antipathy not inspired by knowledge . . ." p.66/9.

1971 Criticism Of Brother Roberts

Whilst in Melbourne, Brother Roberts put pen to paper to produce eleven propositions on The Nature Of Man And The Death Of Christ. This summary is still kept in print by "Logos" and has assisted many in Queensland of recent times.

At a time when it is becoming fashionable to either ignore or criticise the writings of Brother Robert Roberts on the Atonement, we would encourage readers to read once again Brother Roberts' exposition of the Atonement, entitled "The Blood Of Christ." In plain and simple language, Brother Roberts speaks upon the most vital subject of all — the means of our redemption.

The ecclesias of Australia were the richer — and still are — for the visit of Brother Roberts, the Editor of "The Christadelphian," 75 years ago. May all who love the Lord maintain in this our day, the faithful testimony which he gave to the Truth which saves.

— B.P. Sr. (N.S.W.).

Our One Aim

Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but stealthily-approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose. Our single anxiety while the vision yet tarries should be to keep ourselves apart from the universal unwisdom.

(R.R.).

For Meditative Study :

The Book of Ecclesiastes

(Continued from p.303)

CHAPTER FIVE

THE DECEITFULNESS OF RICHES — Ch. 5:8 - 20

Wise Use of God's Gifts -- vv. 18-20

VERSES 18-19

See notes Ecc. 3:13.

VERSE 20

"He shall not much remember the days" — The man who is not obsessed with wealth and acquisition of

riches, enjoys Yahweh's good gifts of health, labour, food, clothing, peace of mind and quietness, and does not fret over life's brevity; knows no extremes, but pursues the even tenor of his ways. His days will slip past uneventfully, with no outstanding calamity to cause him to remember them.

CHAPTER SIX

THE VANITY OF HUMAN DESIRE

Koheleth now considers the things men highly esteem, i.e. riches, wealth, possessions, honour, wisdom and offspring to perpetuate their name, and finally, a proper burial. He states that though men may possess these things in abundance, yet in themselves they are no guarantee of lasting satisfaction. Therefore man's vanity is increased by:—

Vv. 1-7: his failure to enjoy his blessing;

Vv. 8-12: his failure to know what is good.

Man's Failure to Enjoy His Blessing —

Vv 1-7

VERSE 1

"Common among men" — Literally, "great, heavy among men." The fact that men can possess all things, and remain unhappy, is a heavy burden, grievous to be borne.

VERSE 2

"A stranger eateth it" — stranger: Heb. *Nokhri* — alien. The rich man's land is invaded by alien troops, who slay him before he can fully enjoy his wealth. He has known only the travail of acquiring his possessions, his property and wealth; now these riches are all enjoyed by another!

VERSE 3

"An hundred children" — 'One hundred' is a set figure given to indicate a large number of offspring, just as 144,000 in Rev. 14:3 is a known number that stands for a vast innumerable throng. Both long life and a large progeny were considered blessings from Yahweh (Deut. 11:8-9; 28:4, 11; 2 Chron. 11:18-23).

"His soul be not filled with good" — Soul: Heb. *Nephesh*, indicates appetite or desires. In this case, they were never satisfied.

"No burial" — A burial befitting honour and rank, was highly regarded by the ancient Semites, Egyptians and Greeks; all attached great importance

to the accompanying rites and ceremonies of burial. To be denied this was considered a great tragedy (Gen. 23; Jer. 22:18-19; Isa. 14:19-20). In fact, it would have been better, never to have been born.

"Untimely birth is better than he" — If a man has many children and blessed also with an extremely long life, yet, despite this has experienced no real joy, i.e. "his soul not filled with good" and finally, through mischance, has been denied a burial befitting his rank and status in life, is worse off ("knows less happiness"), said Koheleth, than a still-born child (Ecc. 7:1; Job 3:11-19).

VERSE 4

"For he cometh in with vanity" — i.e. the still-born child is born into a lifeless existence, his eyes never open, consequently he never sees light. He, therefore, is born into total darkness and departs (is buried) into eternal darkness.

"His name shall be covered with darkness" — This means the still-born foetus is never given a name. For to have a name is to have existence. We see this illustrated in the resurrection of the sons of light. They are born into a new and eternal existence in the Kingdom Age. Having been accepted by Christ, they will be given a New Name (Rev. 2:17; 3:12). This will signify that Yahweh acknowledges them as His living children. Those who, though born again out of the darkness of Sheol, do not receive a New Name will be, as it were, brought forth into a lifeless existence, and like the unnamed still-born child, will depart into outer darkness with the words: "I never knew you" following them.

VERSE 5

"Moreover, he hath not seen the

sun" — He does not possess the means to experience life, to know sensation. The still-born foetus has never been conscious of existence (Ecc. 7:11; 11:7), or of anything related to the vanities of mortal life. It is not aware of loss or suffering, pain or sorrow, or the iniquitous experiences of the man of verses 2, 3. The lifeless foetus therefore does not experience the sensation of life, whether good or evil, having escaped the burden of toil, worry, pain or sorrow. It has (in a figure) more rest or more satisfaction than the man who lives a long, yet unhappy life.

VERSE 6

"Though he live a thousand years twice told" — i.e. 2,000 years. The expression indicates an extremely long life, twice that of Adam. Koheleth has found that the man who is blessed with extreme longevity, yet lacks the capacity to enjoy life, is no better, in the final analysis, than the still-born child, who experiences nothing at all, who does not live even one short hour. Death is the final resting-place of both. The still-born child is better off than the other, for it reaches the grave, the place of eternal rest, by the shortest, least agonising route. All go into one place; death finally claims all; but some are more fortunate than others in arriving there first!

VERSE 7

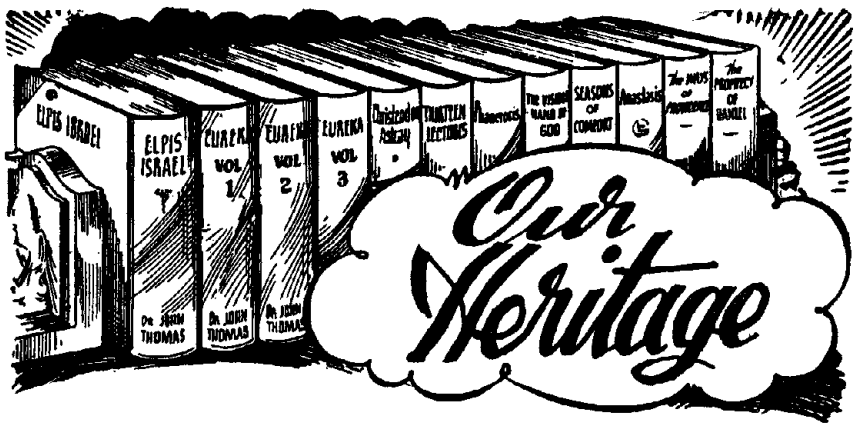
"Labour of man is for his mouth" — All man's labours in life are directed to fill his mouth, which is never satisfied. So man's efforts to find lasting joy are fraught with disappointment (Prov. 16:26).

"Appetite" — i.e. desire. Man's efforts are constantly directed to the satisfying of his desires, which are continually frustrated.

— R. KRYGGER (S.A.).

Causing Contention?

One remarked that we seemed fond of strife. Not so. We love peace and retirement from the heartless turmoil of religious partyism and the world. But believing the truth, hating iniquity, and loving righteousness, we cannot witness injustice, and perversion of the faith, and not contend against it. (Bro. Thomas).



CONTENDING FOR THE FAITH

Our last Supplement relating to the work of the pioneers was contained in our December issue, pp. 112-120. It showed how that Brother Thomas, applying his mind to the study of the Word, recognised that Campbellism was wrong in regard to Baptism. It advocated Baptism, but did so upon the foundation of a mere desire to be baptised, and not upon that of a sound understanding of the faith. Brother Thomas had come to recognise that a true Baptism must be the outcome of knowledge, and that if a person lacked this at his immersion, he should be re-baptised.

He published the results of his investigations in an article entitled "Anabaptism" which signifies "to baptise again." He did so on the belief that readers would acknowledge the veracity of his conclusions and embrace them. In that, he was mistaken. His conclusions cut across their theories and emotions, and called forth bitter rejection and invective on the part of such as Alexander Campbell, who had founded his revival on grounds contrary to those now advanced by Brother Thomas. He joined battle with Brother Thomas, and the ensuing controversy was God-directed to establishing the Truth again in the earth. But this was only accomplished through bitter controversy during which the character of Brother Thomas was maligned by his opponents.

This Supplement concludes the article on "Anabaptism" published by Brother Thomas in "The Apostolic Advocate" for October, 1834, and continues with the controversy that was aroused as a result.

ANABAPTISM

(CONTINUED FROM p.120)

Such a baptism may well be esteemed **AN ORDINANCE FOR THE PURIFICATION OF SIN.** *There are three that bear witness on earth, the spirit, and the water, and the blood; and these three agree in one*" witness. There, in the baptismal institution, are the *water* and the *blood*, and he that comes to this ordinance is led hither by the witness of the *Spirit*, contained in the sacred writings, concerning Jesus. "He" (the Spirit) said Jesus, "shall testify of me; and shall take of mine and shew it unto you" my apostles. What the Spirit dictated to these holy men concerning Jesus they have recorded, for the conviction of the world of sin, of righteousness, and of judgment. Such is **THE BAPTISM** proclaimed by the Apostles for **THE REMISSION OF SINS** — a baptism which embodies in it *faith in the blood of Jesus AND immersion.*

Hence, then, two things are essential to constitute baptism, namely, *blood AND water.* Four things are likewise necessary before a person can enjoy the benefits which flow from blood and water. First, *belief*; secondly, *repentance*; thirdly, *confession*; and fourthly, *immersion.* Neither belief alone, nor repentance alone, nor confession alone, nor immersion alone will suffice to put men in possession of spiritual blessings. The testimony of the Holy Spirit in the word must be believed, sins must be repented of, the name of Jesus must be openly confessed, and God glorified in the immersion of the body in water. The Father himself confessed Jesus before men, "*this*", said a voice from the excellent glory, "*is my beloved Son in whom I am well pleased.*" We must do so, too. Jesus was revealed as the Son of God *by water*; "*that he may be made manifest to Israel am I come baptizing in water,*" said John. And so must we, if we would be manifested as the sons of God. With the heart, or understanding and affections, man believes unto righteousness, and with the mouth confession is made to salvation.

Faith in *the blood* of sprinkling, unfeigned sorrow for sin, confession that Jesus of Nazareth is the Christ the Son of the living God, are essential and indispensably necessary, to constitute immersion in water, baptism. "Converts," who "believe" without testimony, (if such a thing be possible), repent without reforming, confess without confessing Jesus, although immersed, are not baptized. Let us suppose one of 10,000 cases that might be adduced, by way of illustration. A sect gets up a camp meeting revival. There are present certain gentlemen of the black cloth; they take a text *per-chance.* In a few seconds the text is forgotten. The preacher supplies its place by some story about hell; portrays before his stupified hearers, some horrible pictures, as though he had just come from the flames himself, with the groans, and shrieks and the piercing cries of ten thousand wailing spirits ringing in his ears. His contortion of limbs and distortions of face fitly represent the agony he describes. Urged by his familiar spirit he rants and raves until exhausted nature prompts "Amen." His voice stops suddenly and a pause ensues. The first act is closed and the second now begins. Affrighted females and a few timid men crowd to the mourning bench to be prayed for. Down they fall upon their bended knees, and hiding their lugubrious faces in their hands, begin to sob, as if by concert, to cry aloud, to beat their breasts, to groan, to rant, to rave, until they fall stiff and prostrate upon the ground. All this *is said to be* sorrow for sin. A little water and the smelling bottle, or a bottle perhaps more potent, soon restores to animation and tranquility this raving sinner. Spent with agonizing, he professes to have "obtained a hope and to have got religion," and is now fully qualified by his familiar to pronounce on doxies of every kind. He is called upon to give in his "experience," or to tell the priest and his laymen "what the Lord has done for his soul." Perhaps he has seen a vision, or has "reason to date his con-

viction from a dream which he had." "He dreamed he was in a room with a number of Methodists and Baptists. He thought he saw the devil at the door. The Methodists and Baptists endeavoured to push the door to, the devil pushed and they pushed; now he prevailed and now they. At last they succeeded in fastening the door. What, thought he, could the devil want there? He could not have come for the Methodists, good people; and he was sure it could not be for the Baptists. Who could he have come for then? "It must have been for me," said Andrew, "and from that I date my first convictions. This item of experience told, others were added. The priest is satisfied. A. moves that Andrew be received into the church, B. seconds the motion. If poor Andrew was not "baptized" in his infancy or babyhood, and the camp meeting belongs to the Presbyterian connexion, he is sprinkled upon his experimental confession, in obedience to the commands of the session; if it belongs to the Methodist friends, it is left to *his* conscience whether he will be sprinkled, poured or immersed; and if it belongs to the Baptists, he is taken to the water and dipped. The only difference in these cases is the mode. Andrew is an adult, and he becomes a Presbyterian, Methodist or Baptist, upon one and the same confession or experience, in which there is no more of Jesus than of Peter. Hence Andrew's religion is founded upon the Methodists and Baptists, the devil, whom he saw in his dream, being the foundation of the whole. He was immersed into his experience and not into Christ. As many of you as are immersed into your experience have put on your experience. It is one thing to be immersed into Baptistism, and quite another to be immersed into Christ. It is the faith, the repentance, and the confession that give a character to the immersion. Assent to sermons of rhodomontades, in which no divine testimony is submitted to the hearers, is mere *credulity*. Credulity, experience and immersion, constitute human baptism, and the subject of it is dyed by sectarian, but not a Christian. DIVINE BAPTISM, is truly a

dyeing process, and the subject of it acquires a *moral hue*. His robe of righteousness is washed and made white in the blood of the Lamb. Rev. 7:14. He puts on this dyed garment when he puts on Christ by the "one baptism." As a sinner, he is a foul spot in the creation of God. His iniquity, transgression and sin, are upon his own head. He is a citizen of Babylon, under the dominion of Baalzebub, a rebel against God his creator. He is dyed in sin. Taught by the Holy Spirit, spreading through prophets and apostles, he at length repents of his misdeeds, and resolves to reform his life and to glorify God in his body. The Holy Spirit, through Paul, Peter and Ananias, commands him to "*confess with his mouth the Lord Jesus,*" to "*repent,*" and to "*be baptized and wash away his sins, invoking the name of the Lord.*" He obeys the words of the Holy Spirit, he repents, he confesses Jesus, and is immersed into the name of the Father, etc. Who that knows any thing of the true genius and spirit of the gospel of Christ, as it stands exhibited on the faithful pages of revelation, will say that the application of the blood of Jesus, in the holy ordinance of divine baptism, is not adequate to the remission of sins? He that says it is not, gives the lie to the Holy Spirit, who declares by Peter that "*we are saved by baptism.*" A truly baptized believer, then, "*is purged from his old sins,*" he is dyed white in the purifying blood of Jesus; "*he has purified his soul by obeying the truth*"; he is renewed by the *Holy Spirit in an appointed way*. Instead of hunting and fishing after vanities, he seeks after that wisdom which is *first* pure and *then* peaceable. He delights in new objects; he has exchanged the honors, the applause, and the pursuits of this world, for the glorious hope of the gospel, and looks forward ardently longing for the appearance of Jesus, and the resurrection of the just. Who cannot discern in this marvellous change the new moral hue imparted to this new convert. He does not acquire it by sights and sounds, by dreams or visions, under infranatural impulses of Phrenzies; no, but by a

dispassionate examination of divine testimony, and a calm and deliberate submission to the commands of the apostles.

But, is it to be wondered at, that the Baptists and other sects, should deny that a sinner receives pardon in baptism? Would it not rather be marvellous that they should confess that we are baptized, for the remission of sins? I think so. Look at their black and white members; how many in a thousand have been immersed upon a confession of *THE faith*? I do not mean on a confession of *their faith*, but of *the faith*? I would say perhaps five. Now it is agreed, I believe, on all hands, that water alone does not impart remission, but water and blood — what is there in Baptist baptism to make it an ordinance or the purification of sin? Nothing. For no christian will contend that a sinner's experience can make water purifying. I therefore do not believe that sins are remitted by popular baptism; which is itself a sin that needs to be repented of. Nothing but the "one baptism" can impart remission, and that "one baptism" is very rarely practised by the sects. There are a few exceptions, and *exceptio probat regulam*, the exception establishes the rule. I have a case before me. A brother C.C. who had been reading the New Testament and Christian Baptist, made application to be inducted into the Church of Christ. At that time he was under the necessity of applying to the Rev. Clergyman who presided over the First Baptist Church in Richmond. When he appeared before "the Pastor," he was asked to tell them "what the Lord had done for his soul." He might have told him, that the Lord had voluntarily surrendered his life eighteen centuries ago, as a propitiation for the sins of ALL that should believe and obey him, through all time; and that he now desired to partake of the benefits which accrued to him as a believer, by being baptized into his name. He answered his common place question by another inquiry: "What hindereth," said he, "that I should be baptized?" The Rev. Divine replied, "If thou believest with all thine heart thou mayest." Bro. C. rejoined, "I

believe that Jesus Christ is the Son of God." The people seemed confounded at such an unusual incident. After a pause, a certain Baptist moved "that he be received," another "seconded the motion." He was received accordingly, and afterwards "buried with Christ"; he was not only immersed, but baptized to all intents and purposes. An opportunity occurring he has since come out of Babylon; and such are some of those to whom the cry is addressed, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 8:4.

Let not my readers suppose that the "good confession" is a matter of secondary import, and that an understanding of this subject, acquired after immersion, will supply the defect of it at that imposing crisis. Let them reflect, that if the confession made by Peter, namely, that "Jesus is the Christ the Son of the Living God," fall into disuse, that community so disusing it, whatever it was once matters not, ceases to be a Church of Christ. If, instead of this confession, a society of religionists substitute a sinner's experience, whether true, sincere, false, or delusive, imports not, that society is built upon human feelings, and not upon THE ROCK. Upon the above recited confession, Jesus has declared (Matt. 15:18) he will build his church or congregation. Every member, therefore, of his body, the church, must be built into this edifice upon this confession. And as a church is composed of individuals, the architectural preparation of these persons will determine the christian or antichristian character of the constitution and practices of the societies to which they belong. If they are "living stones" they will have been hewn out of THE ROCK by a divine masonry; but if they have been cast in sectarian moulds they are merely sun-baked clay and sand. A society built upon THE ROCK shall never become extinct. The Romish Church is built upon the infallibility of the Pope, the Episcopal on the thirty-nine Articles, the Presbyterian on the Westminster confession, the Methodist on the book of Discipline, the Quaker on Fox, the

Shaker on Anne Lees and Jemima Wilkinson, the modern Baptist on frames, feelings and experiences, etc. All these are sandy foundations, crumbling bases. They will all fall, when the Lord from heaven comes to blast them with the breath of his mouth. The approaching catastrophe is evinced by their eternal dissensions, and the shout shall soon be raised, "Babylon is fallen, is fallen!"

A mistaken confession was the cause of the Apostle Paul's command to re-immerser the twelve disciples at Ephesus. Acts 19. They had been immersed by Apollos, it would seem, about twenty-six years after the resurrection of Jesus, into the confession of a belief that the approach of the Messiah was near at hand. They, like Apollos, were imperfectly instructed in the way of the Lord. They were quite sincere in being immersed into a confession of a future coming. This sincerity, however, was estimated at its true price. They were sincerely wrong, but Paul conceived it necessary that they should be put sincerely right. Having, therefore, duly instructed them, they were immersed into the confession that Jesus of Nazareth, and no one else besides, was the Christ who had already come. John's was a divine baptism and so was the Apostle's; still it was necessary they should be immersed again, because their former immersion had not been predicated on Jesus. This cannot be considered Anabaptism in its true import. The two baptisms are essentially dissimilar; and I think the word ought to be confined to the repetition of christian baptism. Some cases of true Anabaptism occurred in the Western Reserve, Ohio. The first baptism, we believe, was a valid one, and though the subjects at the time did not apprehend the full extent of their privileges, we conceive this was no good or sufficient reason for its iteration. They were immersed upon the good confession, and therefore were duly baptized, and entitled to all the immunities and blessings which it brings.

From what has been said, then, the following is the sum:

1. Anabaptism is the repetition of

christian baptism, and therefore unjustifiable.

2. *Belief*, built on the testimony of Prophets and Apostles concerning Jesus, *reformation*, *confession* that Jesus of Nazareth is the Christ, the Son of the Living God, and *immersion* into the name of the Father, and of the Son, and of the Holy Spirit, are part and parcel of and necessary to the ordinance of purification from sin, called by the Apostle the "ONE BAPTISM."

3. That immersion is not baptism; but that, a man cannot be baptized without being immersed.

4. That they whose immersion is predicated upon "a certificate of former good character", and a tale of sights and sounds, called "experience", with no more faith than amounts to a belief that "the word of God is a dead letter", and that if they don't "get religion they will be damned"; that an immersion, in the name of the Father, and etc., predicated on such premises is not Christian baptism.

5. That the subjects of any baptism not predicated upon the good confession, does not entitle to the spiritual blessings consequent on the "one Baptism."

6. That God having placed His name in His institutions, all communicable blessings flow through those institutions, of which Christian Baptism is one.

7. That every immersed person who is not immersed on the good confession, is not founded upon THE ROCK, and consequently forms no part of the Church of Christ.

8. That the re-immersion of such a person is not anabaptism, and therefore justifiable; — that re-immersion being his first baptism.

INFERENCE

That all who have not been the subjects of the One Baptism (see No. 2, above) if they enjoy the remission of sins, and the hope of eternal life, must, not only "believe in their hearts that God hath raised Christ from the dead," but must "confess with their mouths the Lord Jesus," and *so be immersed in water*, to the glory of God the Father.

EDITOR (J. Thomas).

GOD WORKS HIS WILL

A consideration of the circumstances which brought Brother Thomas to finally accept the Truth in its entirety, reveals clearly how that he was being projected along a path to that end. They illustrate the ways of Providence in our days as surely as do circumstances in ancient times. It was the purpose of Yahweh that the Truth should come to light in the way it has, and He provided the man for the job. The very character of Brother Thomas: his independence of mind, his complete repudiation of hypocrisy and sham, his clear-sighted logic assisted to that end. It enabled him to discern the Truth once his mind had directed to it.

Yet he did not desire nor seek the course which he was compelled by circumstances to follow. His first introduction to Alexander Campbell, his "baptism", his introduction to public speaking, the Editorship that was placed upon him, all represented circumstances that were moulding the course of his life, and bringing him nearer to the espousing of the Truth.

He imagined that all people were like himself: desirous only for Truth, and wondered at the antagonism that was manifested when he drew the attention of his hearers or readers to the facts of divine revelation.

For example, his article on Anabaptism aroused considerable interest and widespread concern. Unconsciously, Brother Thomas had struck at the very vitals of the Reformation that he desired to support. And this ultimately precipitated such controversy with Alexander Campbell, as to finally lead to the cleavage of their ways.

For the moment, however, little was said. It was the silence before the storm. A few had expressed interest in Brother Thomas' article, and some had misread his intentions. Therefore, in the next issue of *The Apostolic Advocate*, Brother Thomas returned to the subject with a short comment, as follows:

ANABAPTISM

To remove a mistake, under which

some of our friends labour concerning this subject, as discussed in our last, we say that the confession required is not a point of form, but a matter of fact. There are no ceremonies in the religion of Jesus; every thing that he has appointed is pregnant with meaning and significancy. Produce cases, such as those on the day of Pentecost, and, though there was no formal confession, we should not hesitate to say they had confessed Jesus. The immersion of the 3,000 was predicated on facts testified and believed; but modern immersions are predicated on no such premises. The subjects of these, though immersed, we say have neither confessed Jesus, nor are they baptized. This explication in no way invalidates the position already before the reader — (J. Thomas).

FURTHER INVESTIGATIONS

Whilst events were moving to the crisis indicated above, John Thomas, Senior (father of Brother Thomas, and a clergyman) had returned to London where he, too, began to objectively study the Bible afresh in an attempt to solve the cause of differences between the various sects of Christendom, and to uncover the Apostolic faith. On October 14, 1834, he wrote to his son John, outlining some of the fruits of his investigations, and to disclose his hope of publishing them in a book of some 397 pages. The proposal was advertised in *The Apostolic Advocate* for January, 1835, as: "Proposals, for publishing 'The Ancient Gospel' Illustrated, or Calvinism Renounced. In a series of discourses prepared (but never delivered) by John Thomas Sr., late of the United States; author of 'The Challenge of a Deist Accepted'."

In the prospectus, the writer claims to have been forced to acknowledge the necessity of a proper baptism as a means of salvation. In a covering letter he commends his son for the independence of mind he had manifested in his search for truth.

Controversy on the theme of Baptism continued, by which means the

truth concerning this important doctrine was firmly fixed in the mind of Brother Thomas. Time and again he expressed himself in clear, logical, forthright language, which his readers could not gainsay. They might become irritated by the style he adopted, but they could not refute the logic.

And circulation of the magazine was increasing. In the early numbers, only 500 copies had been printed, but it had been necessary to increase the number to 1,000 copies, and again to 1,500 copies.

Finally, Alexander Campbell, the leader of the Reformation of which Brother Thomas was then a member, entered the lists against the Doctor. Towards the end of 1835, *The Apostolic Advocate* contained several able letters which were addressed to Mr. Campbell, and dealt with the subject of Re-immersion. Brother Thomas commenced by defending his style of writing, the incisiveness and force of which his opponents in argument always keenly felt, but of which he himself seems sincerely to have been almost unaware.

The first letter commences with a discussion of the terms of salvation as originally commanded to be published by Christ. Immersion demands faith, declared Brother Thomas, and faith implies repentance, to which all had to conform. Repentance is expounded, and it is shown from the Scriptures that it requires a forsaking of human tradition, and an acceptance of divine ideas.

The next letter dwells first on the fact that only such as had been previously described were in the favour of God — everyone else being out of Christ, and so alienated from God. It then refers to the character which these baptised ones exhibited, neatly distinguishing between the *gifts* and the *fruits* of the Spirit in the disciples of that age. The letter then shows the difference between the "sects and denominations" of Christendom and Bible teaching.

The third letter commences with a parabolic review of the unenlightened condition of "Christendom," much in

the same strain as in the last letter, and ends with the question being put and answered, "What ought to be done?" To all classes he would apply the same rule. If any had been baptized into Christ, *according to the Scriptures*, well and good; but in every other case acceptance of the faith and obedience unto it in baptism should be demanded. He condemned their mixed societies, their chaos of opinion, their ignorance of the Scriptures, and advocated a complete reformation of the whole on the one apostolic basis.

In the fourth letter he replied to certain objections which had been or might be urged against all this — namely, that most professors would affirm that they had believed, and therefore had been baptised; that to suppose the contrary was due to his ignorance of the facts of the case. Other objections were considered and answered in the clear, straightforward manner which was characteristic of his style of writing.

All this aroused the ire of Alexander Campbell, who realised that he had recommended one who was now providing powerful opposition. So the close of the year 1883 found *The Apostolic Advocate* and *The Harbinger* (edited by A. Campbell) opposed to each other on first principles of truth, though the position of the latter was inconsistent as well as false, for some of its utterances clearly countenanced the contention of the Doctor. Mr. Campbell dealt with Dr. Thomas as is much too common in controversy; he did not reply with an argument, but, presuming upon his influence upon his readers, obtained by many years of earnest labour, he simply indulged in condemnatory comment, contriving at the same time to convey an unfavourable impression of the Doctor personally as a "stripling", playful, illogical, and so on. The aims of the men being so different, it was hardly possible for them to see things in the same way. Mr. Campbell rejoiced in the growing popularity of his "cause", the Reformation; Dr. Thomas was concerned only with preparation of believers to receive the Lord at his return. He did not care so much about proselytizing;

PIONEER SUPPLEMENT

he wished to convert those who pretended to have been converted, and to be absolutely faithful to the Scriptures, ignoring expediency as a creed of evil.

So John Thomas had progressed considerably toward an acknowledgment of the Truth. And yet, though at this time, he recognised that a

baptism founded on knowledge was essential to salvation, he had not himself come to recognise the extent of knowledge required by Scripture. But step by step he was being conducted along a course that eventually caused him to acknowledge this, the principle that is accepted by Ecclesias throughout the world today.

BROTHER THOMAS AND HIS WORK

Brother Thomas did not "write for a living," but was forced out of his medical practice by the work created by his unpaid and unsupported efforts for the Truth. He wrote, too, in the first instance, not "for a class of readers," for they did not exist to be written for. He wrote for the public — the world as yet unbroken by the Truth; it was his ability with which he wrote, both as to his English vernacular and his linguistic accomplishments, that has developed the "class of readers" that now give thanks to the man.

Some claim that his style of language is too vigorous, and that in repudiating the false doctrines of Christendom he used "too much denunciation." Brother Roberts did not think so. He once wrote: "We assert that the Doctor's words, if directed against pretence, error, crotchetarianism, or anything else that is unworthy — it is, perhaps, no great pity if his words create a little 'feeling.' They prevent alliances that would be dangerous to the Truth, and break up connections which are perilous to spiritual well being. They may be compared to the wholesome bluster of a windy day in England, as contrasted with the seductive, but banefully stagnant, tranquility of tropical weather." In vindicating Brother Thomas from the charge of scurrility, Brother Roberts wrote in *The Christadelphian*: "Even Paul, in his letters, sometimes turned aside from the smooth current of spiritual discourse . . . His blunt and positive way of enunciating the Truth we can easily conceive to have been much unsuited to the refined tastes of those who were inoculated with the philosophy of the Greeks; and his summary mode of dealing with 'every high thought exalting itself against the knowledge of God,' by whomsoever propounded, must have been anything but tolerable to 'men of corrupt minds' in the ecclesias."

Let us appreciate the forthright, vigorous, healthful expositions of the Word that have come to us through the labours of Brother Thomas, and thank God for raising up a man in these last days of His purpose, to proclaim the Truth so plainly and helpfully as to assist us along the path to life eternal.

H.P.M.

Thoughts For The Times

Be Cheerful and Enthusiastic

Let us enter into business and the legitimate pleasures of life enthusiastically, with appreciation and thanksgiving. This is not wrong. Nay, it is wrong to act otherwise. We think of God's wish as expressed in His law to Israel: "Rejoice in all that ye put your hand unto" (Deut. 12:7), and of the words of Solomon: "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10). And how pleasing is the sight of one who is obedient to these Scriptures, and how wretched is that of one who is disobedient. The beautiful sun shines, and the fruitful seasons take their turn, to fill our hearts with gladness. This is God's arrangement, and to rejoice over it is pleasing to Him. We are too much disposed to look only at the dark side of life — to get into the habit of supposing that cheerfulness and enthusiasm over our affairs, and over the good things which God is unceasingly sprinkling in our path, are forbidden. No such thing. Let us weep when there is something to weep about (and alas! there is much to cause sadness), but at other times let us brighten up. Let us show by our looks that contentment and happiness have a place in our hearts. If we do this, we shall be far more useful in our little sphere. A persistently gloomy, mopish, melancholy face is not the result of divine education — it is the outcome of a false theology — it is monkish, nunnish. Some of us want awakening. We are not only cold and statue-like, but miserable looking into the bargain. Let us not excuse ourselves on the ground of it being our nature, unless we are fighting against our nature. Let us not be afraid to play with children, to give a hearty warm shake of the hand, to be sociable and friendly, to be hot and alive in the work (secular and religious) in which we may be engaged.

— A.T.J.

This Month's Exhortation

Mary, the Mother of the Lord

(This exhortation from Luke chapters 1 and 2 carries a special note of encouragement and admonition for the sisters. It nevertheless is a challenge to all. — Editor.)

We have once again read of the birth of Jesus; let us consider particularly the events as they related to Mary, the mother of the Lord.

The word "blessed" is used in association with her. This sometimes means "well spoken of," and other times "happy." "Blessed" does not have the idolatrous significance falsely given it by the apostasy, whereby "a mother of God" is created. It speaks of Mary's preparedness for the work before her, and her resultant joy in the performance of her task.

The available information about Mary, from the prophets, the psalms and New Testament sources, shows her holiness, faithfulness, courage and spiritual insight.

Every sister in the Truth can be encouraged by considering the example of Mary. Not only is she an example to the sister, but every brother can find exhortation from the life of this virtuous young woman in Israel. Her life reminds that sisters do not exist for the benefit of the brothers, but to give glory to God out of dedicated lives, just the same as the brothers.

Young But Wise

How old was Mary when the angel, Gabriel, came to her? We do not know, but it could well have been about twenty years of age. The Jewish people married at a young age, and Mary was espoused, as we would say, engaged, to Joseph, probable about the same age. They constituted a young couple, such as is seen in most ecclesias today.

As we consider her, we see a young woman, mentally and spiritually prepared for the unexpected duty suddenly given her. The endorsement of heaven was: "Thou art highly favoured (graciously accepted)."

Little had she realised, as she went about her ways in those preceding years, that she was the one who would bear the Saviour promised from Eden.

Moses And The Prophets Speak Of Mary

In Eden, the promise was given that the seed of the woman would destroy sin. This required, in due time, a virgin bearing the promised seed. Mary was this one. She had been prophesied of by Isaiah, who declared that "a virgin shall

conceive and bear a son, and shall call his name - Immanuel." Yahweh, the God of Israel, would be manifest in human flesh, for the redemption of the race.

She was directly related to the promise to King David (2 Sam. 7). David learnt that the seed promised in Eden would be descended through him, and would not only be King of Israel, but the Saviour-King of Israel. David exalted (v.19): "Thou has spoken also of thy servant's house for a great while to come. And this is the law of Adam." His promised descendant was the one promised from Eden. The coming of the one who would be (v.14) the son of God, necessitated a virgin who would bear him. Mary was this one.

Heaven's Purpose Requires A Servant

Through the boundless space from Heaven to earth came Gabriel, Yahweh's messenger (Luke 1:26.) The long-promised moment had come. Yahweh was moving to save the human race from the effects of its own tragic folly. In the nature which had sinned, the battle was to be fought — and won, by His Strength made perfect in human weakness.

We consider Gabriel's visit; his message; and Mary's response. Gabriel testified to the acceptable character of the young woman Mary (v.28). He then declared she would conceive and bring forth a son, who would become the immortal King of Israel (v.31-32).

Mary's response was practical. She did not lack faith in the

angel's declaration, but she knew what conception involved. She also knew that her own self-respect and obedience to Divine Law, had kept her in a state of moral purity which made conception an impossibility. How then would this be made possible? she asked Gabriel (v.34).

Gabriel told her that the conception of her son would be a miracle. The normal laws governing procreation would not be invoked. He Who made human life in the beginning, would by His Own power, cause conception. The practical question had to be answered. Mary accepted without question, her own place in the internal purpose of Yahweh for redemption of the human race — "Behold the handmaid of the Lord, be it unto me according to thy Word" (v.38).

Her own personal integrity had provided a servant fitted to serve.

Mary — Student Of The Word

In the words "Behold the Handmaid of Yahweh" we are given an insight into the mind of Mary. She used the language of Psalm 86:16 and Psalm 116:16. Both these scriptures record that Yahweh's handmaid would have a son. We see something more than merely a virtuous young Jewish girl from Nazareth. She is seen to be a young woman with an outstanding knowledge of the Word. She quoted scripture with tremendous understanding.

Gabriel had been speaking (v.32) of the fulfilment of the Davidic covenant by the son to be born. Mary's mind immediately

went to the psalms and she quoted: "Behold the handmaid of Yahweh."

Psalm 86 Speaks Of Mary

Psalm 86 is in the third book of the Psalms, corresponding with the theme of Leviticus which is Yahweh's call to men and women. This psalm is the prayer which David offered after he had received the promise of 2 Sam. 7. He went into the tent which he had pitched in Jerusalem to house the ark, and offered this prayer of deep gratitude for the promise received of one who would be son of God, though son of David by descent. The one who would reign on his throne for ever as King-Priest would effectively call men and women to God and fulfil the principles elaborated in Leviticus.

In Psalm 86, David testifies to principles of redemption basic to Yahweh's dealings with mankind:

He will preserve those who are separated according to His purpose (v. 2).

He will extend mercy to them (v. 3).

His ear is open to their cry in the day of trouble (v. 3).

On the basis of His purpose, all nations will ultimately worship Him, and glorify His Name (v. 9).

He is great and doest wondrous things (v. 10).

There is need for singleness of attitude to Him (v.11).

As an individual comes to Him in faith, all the blessings of the Name will be bestowed upon him as he partakes of its compassion and graciousness (vv. 12-15).

David then, in heartfelt prayer, sought the great essential action necessary on the part of Yahweh in order that the purpose em-

bodied in the Name will become reality — "Save the son of Thy handmaid."

David's personal salvation, and the salvation of all others who embraced divine mercy, must await the coming of the son of the handmaid, and his redemption. Gabriel told Mary later that she was to be the mother of the Saviour — therefore understanding the purpose of Yahweh, and knowing His revealed Word, she responded: "Behold the handmaid of Yahweh."

Psalm 116 Speaks Of Mary

Israel sang this deliverance psalm year by year at Passover. As they sang (v.1) in prophetic anticipation, the voice of the Son (1 Pet. 1:11) was heard:

"O Yahweh, truly I am thy servant; I am thy servant, and the son of Thy handmaid: Thou hast loosed my bonds."

Here was the servant of Yahweh — the servant obedient even unto death. But, greater than a servant, he was a son, the son of "Yahweh's handmaid." Time revealed the handmaid to be Mary, the mother of Jesus. When the announcement was made to her that she would be the mother of the Saviour, her mind was immediately upon this section of the psalms. As she recalled the many times she had heard this psalm sung, she realised that it was of herself that the people had been singing. What an overwhelming thought to be received in faith!

The record of the Word thus reveals to us a young woman whose constant joy in life must

have been a close and intimate study of the precious scriptures of truth. What an example to every sister, young or old, and to us all.

The Servant Rejoices In Heaven's Purpose

Mary, as the servant rejoicing in heaven's purpose, set about preparing herself for that which was before her.

Through the tiring, dangerous sixty miles of distance from Nazareth to the hill country of Judah she journeyed to the house of Elizabeth.

Elizabeth lifted up her voice in song, testifying by the power of the Spirit, that she was in the presence of the mother of her Lord. Mary's beautiful reply is given:

*"My soul doth magnify the Lord,
And my spirit hath rejoiced in God
my Saviour.
For He hath looked upon the low
estate of His handmaiden;
For behold, from henceforth all
generations shall call me happy.
For He that is mighty hath done to
me great things,
And Holy is His name.
And His mercy is unto generations
and generations
On them that fear Him.
He hath shewed strength with His
arm;
He hath scattered the proud in the
imagination of their heart.
He hath put down princes from their
thrones,
And hath exalted them of low
degree.
The hungry He hath filled with good
things;
And the rich He hath sent empty
away.
He hath holpen Israel His servant,
That He might remember mercy
(As He spoke unto our fathers)
Toward Abraham and his seed for
ever."*

Mary's Psalm Of Praise

This psalm of praise (Luke 1:46-56) shows orderly arrangement, carefully developed from a clear understanding of the divine purpose in the birth of Jesus, and what it would ultimately achieve for individuals and for the nation.

Mary praised Yahweh, and spake of her rejoicing in Him (v.46-47). She reflected upon her own position in the plan of redemption (v.48) and the holiness of Yahweh in all His doings (v.49).

Her thoughts then centred on the Yahweh-Name. She spake of mercy extended (v.50), for mercy is the first aspect of the Name. She followed by referring to judgment against the proud and lofty (v.51-52), judgment being the second aspect of the Name. She then repeated the declaration, speaking of the hungry being filled (v.53) — mercy; then of the rich being sent empty away (v.53) — judgment.

Her psalm exalts in that Yahweh will never forget what He has promised Israel (v.54), and she refers to the Abrahamic Covenant (v.55). How instructive to us to note her majestic application of the Name to the circumstances. Who of us, in the experiences of life, make it a habit to relate our experiences to the mercy or judgment of the Name? Do we permit the words of scripture to vibrate upon the strings of the heart, to produce psalms of praise in our hearts to the Lord?

How reassuring that we have the Truth when we hear Mary rejoicing in the covenant to Abraham,

This is basic to our existence as a community.

The Origin Of The Psalm

Luke 2:19 discloses to us a characteristic of Mary — “she pondered these things in her heart.” The word pondered (Gk. *sumballo*), means to throw together, to meet and join, to consult, and in this particular place it means “to revolve in mind.” It is the turning around of thoughts in the mind to arrange them in a proper order. The “chewing of the cud,” in the language of the Law.

Mary turned things over in her mind until she saw the issues from the perspective of the Word. From the time Gabriel spoke to her, until she reached the home of Elizabeth, Mary gave her mind to relating her position to the things contained in the Word.

Her psalm of praise gathers together allusions from many parts of the Word, including the psalms. Here was a young woman capable of expressing her thoughts in the language of the Word. What a wonderful example to us all.

To follow Mary's example is to think with God, and if we think with God, then we find that we will be acting as He would have us act.

The Exhortation To Us

The exhortation will have already reached us. Yahweh had a purpose with this young woman in Israel. When the test came, she was ready to meet it, for she had prepared herself by living in the environment of the Word.

The Word was her guide. It enabled her to walk with confidence and dignity along the particular pathway which was set before her.

In a day soon to dawn, Mary, raised from the dead by her own son, now the immortal Lord the Spirit, will receive a body which shall never die, and in the glory of immortality, will be amongst the multitude of the redeemed who throughout eternity will praise Yahweh for having redeemed His people.

Her experience as the mother of the Lord will be constantly remembered in the Age to Come, when Eden is restored, for it is as “the offspring of David” (Rev. 22:16) that the Lord Jesus displays the glory in that day. Mary will be there, as one whose offspring Jesus was, in the line of David.

Let us heed the example faithful Mary sets before us, and we shall be there in that day to share the glory.

— B.P. (Snr.) N.S.W.

The Vision Of Armageddon

The 185,000 Assyrians in the reign of Hezekiah felt the vengeance of the destroyer, but they saw him not; so I believe it will be at the battle of Armageddon, the kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger's person. The work of the succeeding forty years requires that so signal a revelation be withheld from them. Israel and the saints of the holy city will see the Lord; but not the nations at large. (J.T.).

An Appeal to Troubled Brethren

We have been forwarded a booklet, with the above title, distributed by the Concord West Ecclesia (Old Paths Fellowship), which attempts to assess the cause of present disunity among Australian Ecclesias, and issues an appeal to those who are troubled, to seek a purer fellowship.

Among other things, the authors state that the Unity Book is not sufficiently explicit regarding doctrine, nor comprehensive enough concerning fellowship, and they believe that this is the cause of the present trouble. We do not agree with this. We believe that the trouble has been caused by the Ecclesias evading the implementation of the terms of the book, and by individuals claiming to accept its teaching whereas, in fact, they do not.

Let Ecclesias honor their solemn obligations in accordance with the requirements of this book, let individuals be honest in regard to their beliefs, and there would be an end to the trouble.

Is The Unity Book Adequate?

The author of the booklet referred to above takes issue with the *Unity Book*, on the grounds that the Carter-Cooper Addendum is inadequate. Similar accusations have been made to us personally by brethren who stand apart from

the Central Fellowship, but who, on examination of the claim, reveal, either that they have not properly studied the Addendum, or else hold doctrinal views that are not in accordance with those generally accepted by the Brotherhood. In criticism of the Addendum, the booklet states.

“Disputed phrases include ‘sin in the flesh’ and ‘defiled’ (as applied to physical being). These form part of the BASF, but none appear in the Carter-Cooper Addendum. More seriously, the Carter-Cooper Addendum omits essential teaching conveyed by these words. It is therefore untrue to say that the Addendum states in simple straight language what these clauses (i.e. 5 and 12 — BASF) mean. A careful comparison of the Addendum with the BASF shows that the Addendum omits the following vital doctrines which are plainly expressed in the BASF 5 and 12: (1) — The defilment of Adam’s nature (c.5). (2) — The physical defilement which through him passes upon all men (cl.5). (3) — The ‘condemnation of sin in the flesh’ through Jesus’ offering (cl.12).”

We do not agree with this. It should be recognised that the terms of unity, as stated in the book, require:

We agree that the doctrines to be believed and taught by us, **WITHOUT RESERVATION**, are the first principles of the One Faith as revealed in the Scriptures, of which the BASF (with positive and negative clauses and the Commandments of Christ gives a true definition.”

Thus the Unity Book directs

attention to the BASF, and the doctrines therein, including those referred to above. One cannot accept the unity basis without accepting the Statement of Faith, and it should be noted that it requires that the latter be accepted "without reservation." However, it does attach an explanation of Clauses 5 and 12 which reads as follows:

"We believe that Adam was made of the earth and declared to be very good; because of disobedience to God's law he was sentenced to return to the dust. He fell from his very good state and suffered the consequences of sin - shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin and inherit a nature prone to sin. By our own actions we become sinners and stand in need of forgiveness of sins before we can be acceptable to God. Forgiveness and reconciliation God has provided by the offering of His son; that as Son of God he partook of the same nature — the same flesh and blood — as all of us, but did no sin. In his death he voluntarily declared God's righteousness; God was honored and the flesh shown to be by divine appointment rightly related to death. To share in God's forgiveness we must be united with Christ by baptism into his death, rising from baptism dead to the past to walk in newness of life. The form of baptism is a token of burial and of resurrection, and in submitting to it we identify ourselves with the principles established in the death of Jesus 'who died unto sin', recognizing that God is righteous in decreeing that the wages of sin is death; and that as members of the race we are rightly related to a dispensation of death.

"In all His appointments God wills to be honored, sanctified and hallowed by all who approach unto Him. By His promises God sets before men a hope of life and a prospect of resuming those relationships that are lost by sin. With the setting forth of this hope there comes a new basis of re-

sponsibility. Times of ignorance God overlooks but with knowledge a man becomes an accountable and responsible creature with the obligation to believe and obey God."

We find nothing wrong with this. True, it does not specifically use the word "defiled," nor the phrase "the condemnation of sin in the flesh," for the simple reason that it has stated already that the doctrines "believed and taught by us, without reservation, are the first principles of the One Faith as revealed in the Scriptures, of which the BASF (with positive and negative clauses) gives a true definition," and these terms are found therein.

A nature that has inherited mortality (which it did not originally possess) and which has become "prone to sin," has obviously become "defiled" from its original "very good" state. We can acknowledge that it is "unclean" without going further and claiming that possessors of this fallen nature are alienated from God. It is true, also, that an acknowledgement of the "unclean" condition of human nature, and a repudiation of its lusts, are the requirements of God for acceptable worship, and are exemplified in the offering of the Lord, but in the absence of personal transgression, the Scriptures nowhere teach alienation by nature. To do so is to imply that in some way God holds us accountable for what Adam did, and so to lay the foundation for error, even if the error is not endorsed.

We believe that the book issued by the Concord Ecclesia is incorrect in such statements as the

following:

"The Carter-Cooper Addendum represents an important concession as it restricts defilement to conscience" (p.6).

We fail to see how that anybody, fairly reading the Addendum, can come to such a conclusion, unless they see in the word "defiled" some different significance to what the BASF teaches. The clause in the Statement of Faith declares:

"Adam broke this law, and was . . . 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 all his posterity."

This, the Unity Book states, is part of that teaching which must be accepted "without reservation," in the light of the explanation given. Thus the Addendum states:

"Adam . . . was sentenced to return to the dust. He fell from his very good state and suffered the consequences of sin—shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin and inherit a nature prone to sin . . ."

Does not a "mortality that came by sin," and "a nature prone to sin," express a very real "fall" from the original "very good" state? Is not such a nature physically "defiled"?

How else can the Addendum be read?

The booklet does not find this completely satisfactory be-

cause, we believe, it sees something more in the term "defilement" than the physical law of mortality and proneness to sin which we inherit in consequence of the fall of Adam. It defines "defilement" as a state of alienation by nature.

But "defilement" and "alienation" are two different things. The former is a misfortune; the latter is a moral condition brought about by a fault. The former relates to "the law of sin and death which is in our members"; the latter comes about by giving way thereto. It is essential to acknowledge the former in order to correctly understand the true nature of flesh; but to claim that the latter is imposed upon us because of our physically defiled state that is our inheritance at birth, is to lay the foundation for widespread error if it is carried to its logical conclusion.

True it is that p.12 of this booklet, deprecates the teaching of the late Brother Andrew, listing one point of error as: "all men (including Christ) were — by descent from Adam — morally alienated from God at birth," but later it urges that alienation by birth does not apply to all humanity (p.15).

Indeed, we have had members of the Old Path's Fellowship express themselves in similar terms, in language which at least, is susceptible of misunderstanding.

Worthwhile Wisdom

"The Brotherhood is in grave danger of losing the Truth in its simplicity as in Jesus Christ by the continual seeking of new and novel interpretations. Education and learning are to be commended if it is tempered by the True Wisdom from above, as was Moses and Paul." (Bro. R.S.K., Illin., USA.)

Now, in the booklet before us, Concord takes a similar stand. It claims (pp.14-17) that there is a sense in which it is true to say that human nature alienates from God, though, at the same time, it quotes Brother Roberts as teaching that alienation "is a moral relation — not affirmable of an unconscious babe."

Of course alienation is a moral relation; it can mean nothing else. Therefore, to speak of alienation through nature, is to claim that God, in some way, holds us morally accountable for the fallen state that we inherit, and from which all (including Jesus) were or are in need of redemption. Christ's own sacrifice was an element in his personal redemption; whilst redemption, for us, requires that we recognise flesh for what it is (death-doomed and weak), that we embrace Christ in the way appointed, and that we elect to figuratively "crucify the flesh with the affections and lusts" (Gal. 5:24).

But alienation is a moral relationship, as Brother Roberts stated. Where, in Scripture, are we taught that we are alienated from God because of our nature? Concord replies:

"In this racial sense, newborn babes are, at birth, 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2:12)."

But this reference relates to unconverted Gentiles. Was Jesus ever in the state defined in Ephesians 2:12? Remember, it is basic

to the atonement, that we recognise that he was "made like unto his brethren" (Heb. 2:17), that as a representative sacrifice, what is affirmable to us by nature was shared by him. Was Jesus, at birth, "without hope and without God"? How can that possibly be said of "that holy thing born of thee" which shall be called "the Son of God"? We read of John the Baptist (and surely this applies equally to Jesus) that the Holy Spirit was with him "even from his mother's womb" (Luke 1:15); whilst of the Lord himself, it is written: "Thou didst make me hope when I was upon my mother's breasts" (Ps. 22:9). The overshadowing care of the Father was over the Son from his very birth, so that it cannot be said of him that he was in a state of alienation from God.

That he was of our nature is clearly affirmed; that that nature fell from its original "very good" state is obvious; that "the flesh profits nothing," Jesus himself proclaimed; that he obtained his own redemption from this fallen human nature through his own offering is specifically stated in Hebrews 9:12; 13:20, and elsewhere.

But that he was alienated from the Father, is not in accordance with the truth.

Why did Jesus have to die? Because, as the Addendum states, the "flesh is by divine appointment rightly related to death." Why did God demand sacrifice (culminating in the Lord's own offering) as the appointed medium

of approach? Because, as a basis of acceptable worship, man must recognise that God can only be acceptably approached, when it is acknowledged that flesh is unclean in that it is prone to sin, and that its lusts must be put to death. Jesus witnessed to that fact in his own redemption. In common with all humanity he had to suppress the flesh in order to render complete obedience to God.

But alienation is a different matter entirely. The Bible teaches that alienation is by "ignorance" or by "wicked works" (Eph. 4:18; Col. 1:21). Jesus was guilty of neither, and therefore was not "alienated" from his Father.

The Concord Ecclesia writes:

"Supporters of the Unity Book argue that in no sense does human nature alienate from God. Do they realise that they are postulating that newborn babes are 'at one' with the Father before either knowledge, belief or baptism?"

We put that question another way. Does Concord realise that by introducing the doctrine of alienation by nature, it is teaching that Jesus was in such a state at birth? Could it then tell us when reconciliation was made: at circumcision, at baptism, or at crucifixion? If the first, then, at that early stage, he was reconciled "before either knowledge, belief or baptism"; if at baptism, how could the Lord style God as "my Father" at the age of 13; if at crucifixion, on what grounds could he declare, "I and the Father are one," before his death upon the cross?

We mention all three stages,

because we have had all three stages claimed as the time at which reconciliation was effected!

The booklet quotes Brother Roberts as supporting the claim of alienation by nature, thus:

"That we do not pass entirely out of Adam into Christ at baptism is a self-evident fact when two things are realised: our physical connection with Adam; the physical nature of Christ. The Christ we are baptised unto is a glorified Christ: baptism does not give us his glory, yet will lead to our getting it. The nature we have received from Adam is a mortal nature: baptism does not deliver us from this nature, yet it will lead to our being delivered."

Concord has emphasised the word **entirely** as though this is the main import of Brother Roberts' comment. But it is not so emphasised in the original article. Brother Roberts is not saying that a believer passes out of Adam into Christ at baptism, but that baptism commences a process that can lead to that consummation at the Judgment Seat. On p.242 of the same issue, he makes this abundantly clear, and points out that many who are baptised will be rejected in the day of judgment, showing that baptism did not take them out of Adam. If "alienation" is a physical principle, how can baptism effect any change? Brother Roberts was at pains to point that out, and in doing so made a comment in the very paragraph which Brother Barnard has quoted, and which reads as follows: "These are themselves 'first principles' and not statements 'seriously affecting first principles'."

In other words, he believed that the rejection of the doctrine of

alienation as set forth then was "a first principle." On p.439 of the same volume of *The Christadelphian*, Brother Roberts wrote:

"Brother Andrew's vague technicalities are responsible for some things which he now uses as stumbling blocks, 'alienation' and 'anger', for example, as applied to babes. "Alienation by wicked works', or 'alienation through ignorance', is the style of the apostolic usage where that phrase is concerned, and I naturally could not allow that such a definition could be applicable to a babe who had and could do no wicked works. But I did not therefore mean that a babe does not inherit the sentence of death from Adam, or that it is not made of that sinful flesh whose motions Paul himself found so troublesome, and which is the common stock of hereditary human nature. Let the several parts of truth be allowed for, and there will be no ground for the laboured effort made by brother Andrew to try and make out contradiction where there is none. I have never contended or said that 'Adam's descendants do not come under condemnation until they individually commit sin'. They inherit the sentence of death passed upon Adam, and are in that sense 'condemned already'; but this is an affair of physical inheritance; an affair of nature made mortal by condemnation The difficulty begins when unscriptural statements are made and ideas imported into the situation that stultify reason, such as being 'held guilty of Adam's sin,' 'Adam's sin imputed to his posterity,' 'children of wrath at birth', etc. The wrath of God is revealed from heaven 'against all unrighteousness of men' and not against misfortune."

Alienation being a moral and not a physical state, those who claim that we are alienated by nature at birth, virtually must accept responsibility for the error that the sin of Adam is imputed to his descendants.

Page 17 of this booklet claims:

"There is scriptural proof that the

condemned nature of the believer receives sacrificial purification through the blood of Christ . . . Having been buried into His death, they also partake of that purification by blood."

But, in fact, "condemned nature" remains exactly the same after as before baptism. It is surely just as "unclean" as before, because, as Brother Barnard agrees, the "defilement" or "uncleanness" is physical not moral, and once baptised, the believer must set about conquering it in the strength that comes from Yahweh. If alienation is also a physical principle (as Concord implies) it too remains the same after baptism, because baptism effects no physical change; therefore purification has not been effected.

Concord sees the point of this reasoning and attempts to meet it. It writes:

"It may be objected by some that this could not be so because baptism does not accomplish a physical change in our nature. True! But the same objection can be said of the forgiveness of sins in baptism. The physical consequences of sins committed before baptism remain. A drunkard whose organs have been damaged by his indulgence prior to baptism has the same damaged organs after baptism, although his immorality has been forgiven."

This is extremely poor reasoning, which could lead to dangerous error. The sins forgiven at baptism are very real, and their removal very complete: so that there is a purification of sin. If there was a purification of nature at the same time, there should be a removal of that in our nature which defiles or causes alienation! Baptism completely blots out past sins in that they are completely for-

given and will never again be brought up against the candidate for eternal life; and, at the same time, it changes our relationship with God. Previously "alienated from God through wicked works," the believer, through baptism, is "brought nigh by the blood of Christ," by which he becomes identified with him.

But what are we to make of the statement of Brother Roberts, quoted on p.18 of this book as follows:

"That burnt offering should be required in the absence of particular offence shows that our unclean state as the death-doomed children of Adam itself unfits us for approach to the Deity apart from the recognition and acknowledge of which the burnt offering was the form required and supplied."

Did Brother Roberts mean by this that man is alienated by nature? By no means, as the quotation from *The Christadelphian* quoted above clearly shows. What does the comment of Brother Roberts relate to? The reference is to the burnt offering, not the sin offering. The burnt offering represented a person totally dedicated to Divine use, utterly consumed in God's service. This is only possible when flesh is recognised for what it is (sin-prone and death-doomed, and so constituted that it will inevitably lead us astray and so deliver us into a state of alienation from God), when we put to death its sin-prone propensities, and so live that the service rendered ascends as "a sweet savour" unto the Almighty (2 Cor. 2:14-16; Eph. 5:2). As Brother Roberts goes

on to say in *The Law of Moses*.

"It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability."

That was accomplished by the offering of the Lord Jesus, and the reason why it is possible to say that he offered both for himself as those he came to save. But to claim that it was for alienation through nature is to destroy the beauty of the symbolism and the act.

It has been asked: Does God look with favour on the fallen state of flesh? The answer is, No; but He does not hold anybody accountable because they have inherited it. As Brother Thomas wrote: "It is our misfortune not our fault" that we possess sinful flesh. If a child is born with a serious deformity, do the parents treat it as an alien, and demand that it make restitution because of what it inherited? By no means; they would be considered quite unjust if they did so. They hate the deformity, but they love their child, and will co-operate with it to overcome the problem. But what, if that child when it comes to years of responsibility, refuses to submit to treatment? Will not the parents justly become impatient with it, and recognise that now it is to blame for what previously was not its responsibility? So it is with God and humanity. He has manifested Himself in love towards His creation, even in spite of the physical deformity which it has inherited as the result of the

sin of the original couple, and will help any to overcome that in their nature which is distasteful both to Him and to them.

We Agree

Commenting on matters of fellowship, Brother Barnard writes:

"Those brethren in the Reunion who have endeavoured to isolate some of the error extant have not met with much co-operation. Some ecclesias insist on fellowshiping those who hold error. This has caused thoughtful brethren to examine the doctrine of fellowship . . ."

We agree with this assessment of the trouble. In 1958, when unity was established, Ecclesias made a solemn pact between one another, and before Almighty God, to refuse fellowship to any in their midst who did not endorse the basis of fellowship then laid down.

This has not been carried out. In the most fragrant manner, fellowship has been extended to those who have persistently refused to endorse the teaching agreed upon, and, moreover, who have proclaimed their right and determination to teach the error to others. For example, some years ago, a brother resigned from his ecclesia because he firmly believed that there is no future for the nation of Israel in the purpose of God, that no mortals will be found in the Kingdom when it is set up, that the BASF proclaims "blasphemy," and that the teaching of E. Brady expresses the truth of the Atonement. Another Ecclesia approached him and of-

fered fellowship. At first he declined on the grounds that he could not accept the BASF. He was told that this was not necessary, and invited to fellowship with the Ecclesia, which invitation was accepted.

This case, which can be documented, is typical of others that have been resisted by brethren who consider that the word they gave in 1958 is solemnly binding, and are determined to carry it out. They are not extremists, and are prepared to discuss these matters with any who should have an honest doubt; but they believe that the unity agreement should be carried out or abandoned. They are not prepared to live a lie, which they would be forced to do if they extended fellowship to such as the case mentioned above. In their appeal that the Unity Book be implemented, they have not met with co-operation by some Ecclesias, though others have done so. The result has been severance of relationships with some Ecclesias, and unless a halt is called, this could spread to open division. They do not want this; but they feel that to abdicate a position of doctrinal integrity at this stage would be to jeopardise their standing before Christ. This they are not prepared to do. May God guide and strengthen us all in these troublous times, and may the coming of His son be soon that his infallible wisdom and his undoubted authority may bring complete understanding and peace.

— H.P.M.

2- SWEET CINNAMON

The second article in Consideration of the Holy Anointing Oil.

In this study, we are trying to probe the mystery of the holy anointing oil which was skilfully prepared according to divine prescription, and strictly prohibited from use, except upon the heads of those for whom it was designed (Exod. 30:32).

When properly used, it separated men for divine appointments as priests, prophets or kings, thus representing the sanctifying medium designed to that end by Yahweh, even the spirit-word, which "word is truth" (John 17:17).

The holy anointing oil, directed attention to the Source from whence stemmed the authority of those so constituted.

It reminds believers, that the Holy Spirit is available in every age, when sought for in the Word which is heaven-directed. Thus "the word of God" and the teaching of the Lord Jesus, as well as the Truth, are alike aligned with the Spirit.

What influence should the spirit-word have upon us?

An answer to this question will be received by a study of the blended parts of the Holy Anointing Oil, and if our experience does not measure up to what is thus disclosed, it is because something is lacking in us.

We saw in our first article, that the foremost element of the oil was myrrh. This word signifies

"bitter," and bitterness was a feature of the substance. Myrrh was derived from an unattractive and thorny desert bush which exudes a gum that is bitter to the taste, though it is fragrant to the smell.

How significant! The Word of God is unattractive and thorny to the flesh. It is bitter to the taste, though the outworkings of it in a life of devotion will result in the manifestation of a "living sacrifice" that is fragrant and pleasing to the Father.

All true sons of God experience the bitter-sweet influences of the Truth. There is great joy in the personal attainment of knowledge; but great disappointment in the results of trying to extend it to others; there is happiness and peace in communion with Yahweh, but constant depression in the recognition of personal unworthiness and failings in ourselves.

The element of myrrh is constantly with us in our walk in the Truth.

"Sweet Cinnamon Half So Much"

After obtaining five hundred sheckels' weight of myrrh, Aaron was instructed to "take unto thee of sweet cinnamon half so much" (Exod. 30:23).

The word "sweet" is from the Hebrew *hesem* signifying that which is fragrant or spicy. Cinnamon is *cinnamown* in Hebrew,

and, according to Dr. Strong, signifies that which is erect or upright, being suggested by the upright rolls of the cinnamon bark.

Cinnamon, so common today, was a highly prized and expensive spice in ancient times. Its country of origin was kept a highly-guarded secret by the traders of ancient times, and many "highly spiced" stories were told to illustrate the difficulties of obtaining it, and to justify the high prices charged for it.

A typical example is the story told to Herodotus, the Greek historian who lived in the fifth century B.C., and who solemnly recorded what he was told about this mysterious and much coveted spice:

"Wonderful is the mode in which they collect the cinnamon. Where the wood grows, and what country produces it they cannot tell, only some, following probability, relate that it comes from the country in which Bacchus was brought up. Great birds, they say, bring the sticks which we Greeks, taking the word from the Phoenicians, call cinnamon, and carry them up into the air to make their nests. These are fastened with a sort of mud to a sheer face of rock, where no foot of man is able to climb. So the Arabians, to get the cinnamon, use the following artifice. They cut all the oxen and asses and beasts of burden that die in their land into large pieces, which they carry with them into those regions, and place near the nests; then they withdraw to a distance, and the old birds, swooping down, seize the pieces of meat and fly with them up to their nests; which not being able to support the weight, break off and fall to the ground. Hereupon the Arabians return and collect the cinnamon, which is afterwards carried from Arabia into other countries."

Originally, cinnamon came from either Ceylon, India or Coch-

China, and was imported into the Middle East by sea. It was used in Egypt for religious rites and for embalming the dead. About 2,500 B.C., a Pharaoh named Sankhkere sent ships down the Red Sea, and they are believed to have gone at least so far as the Gulf of Eden, to bring back spices. About one thousand years later, Queen Hatshepsut despatched an expedition by sea to the Land of Punt (Somaliland in East Africa) to obtain incense and spice for the temple at Karnak. So, in those early days, the importation of spice by sea from far-away countries was not unknown. Sheba, adjacent to modern Aden, specialised in the production of spice, and an affluent society was there established on the export trade that was developed.

The cinnamon tree is very difficult to transplant, so that it is generally considered, that in those ancient times, some remote country as Ceylon, exported it to the West. The tree is a small evergreen with a thin, smooth bark that is light golden brown in colour. The spice is manufactured from the soft, inner bark of the young branches of the tree. This is carefully removed, and cut into strips about nine inches long, and then dried in the sun. In the process these strips of bark roll themselves into quills that are collected into bundles, each weighing about a pound. The reason for their peculiar shape, the methods of harvesting, and the land of origin were closely kept secrets for well-nigh 4,000 years; in fact, they were among the best kept trade secrets of all time.

Cinnamon has a highly fragrant odour, and a particularly sweet, warm and pleasing aromatic taste. Its flavour is due to an aromatic oil. This is prepared by pounding the bark, macerating, or immersing it in sea-water, and then very quickly distilling the whole. It is golden-yellow in colour, with the peculiar odour of cinnamon and a hot aromatic taste. It is used medicinally as well as a flavouring for culinary purposes.

This was the substance used next to myrrh in preparing the anointing oil. Its name signifies that which is erect or upright; it is obtained from the inner bark of an evergreen tree, speaking of the inner life; it is made ready by the action of the sun upon it, by pounding, by immersion. And, finally, it produces a pleasing, aromatic, warming, golden oil.

What lessons this conveys to the thoughtful mind! Surely cinnamon speaks of the influence of the spirit-word upon a true Son of God, teaching that such a one must develop an inner life of uprightness out of the bitter-sweet (myrrh) experiences that a knowledge of the Truth will reveal. This warming, golden substance speaks of a character perfected by trial, or pounding. Peter wrote:

"Wherein ye greatly rejoice, though

now for a season, if need be, ye are in heaviness through manifold trials; that the trial of your faith, being much more precious, than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:6-7).

If we have not experienced the "bitter-sweet" (myrrh) influences of the Truth, we have not properly taken hold of it; if it does not develop in us the upright walk of faith (cinnamon) it has not properly taken hold of us.

Other References To Cinnamon

There are only three other references to cinnamon in Scripture: Proverbs 7:17; Song 4:14; Revelation 18:13.

The allusions in Proverbs and Revelation are similar in significance. In Proverbs cinnamon forms part of the stock in trade of the harlot, or "strange woman" (Prov. 7:5) by which she would seduce her dupes. The word is *zuwr*, signifying "to turn aside," and figuratively suggests an apostate Israelitish woman*, who has "turned aside" from the Truth. Such may claim to possess "cinnamon," or an inner, spiritual life, but, in fact, they do not do so.

In like manner, the harlot system of Revelation trades in cinnamon (Rev. 18:23), in that she

* There are two different Hebrew words used in Proverbs, both of which have been translated "strange woman": one is *zuwr*, and the other is *nokree*. The former relates to an apostate, one unfaithful, and therefore a harlot; the latter signifies a foreign woman introducing foreign ways, marriage with which was prohibited Israelites. The terms are used figuratively in Proverbs, and the warnings against both should be considered from the spiritual viewpoint. Then it is obvious that Proverbs is warning against the influence of apostates (*zuwr*) and against the influence of the world (*nokree*). In contrast to both, Proverbs sets forth the qualities of the virtuous woman (Prov. 31:10-31) which should be emulated spiritually by the saints.

claims an inner spiritual life which, in fact, she does not possess.

On the other hand, one of the trees in the enclosed "garden of pleasant fruits" which is a figure of the Bride of Christ in the Song of Solomon, is the cinnamon (Song 4:14). There are nine trees enumerated in that garden, and, significantly, there are nine "fruits of the spirit" listed by Paul in Galatians 5:22. The sixth tree in the garden is the cinnamon, and may well answer to the sixth fruit in Galatians which is goodness: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness"

Goodness is action in the Truth. The word in the Greek is *agathosune*, and signifies that moral quality which indicates goodness in character, especially a goodness which has a salutary effect upon others.

Thus Aaron, in taking the quantity of cinnamon prescribed, to compound it with the myrrh,

would be able to see in the warming, fragrant, golden oil, a symbol of that inner life of righteousness which is the inevitable development of the Spirit-word when it has found a true lodgment in the heart of a believer.

But only half the quantity of cinnamon was required. Why? perhaps because the bitter-sweet experiences of the Word symbolised by the myrrh are felt twice as much as the development of that inner life of righteousness which is so necessary on the part of all those who believe.

It is for us to learn the lesson — to allow the Sun of righteousness (Mal. 4:2) to influence our inner selves, so that we patiently submit to the daily "pounding" we receive from the circumstances of life . . . and by this means seek the forgiveness of sins made possible to us through our immersion into Christ Jesus, that our profiting is made manifest to all.

— H.P.M.

CORRECTION

"I noticed a couple of mistakes in 'The Herald Of The Coming Age' entitled 'Creation Or Chance.' Under the section headed: 'The Marvel Of Man,' you state that the vibrations of the retina when looking at a violet is at the rate of 750,000,000,000 vibrations per second! Actually the exact computation is 711,811,000,000,000, which you have obviously rounded off at 750,000,000,000,000. However, in paragraph two, which follows, the figure is stated to be 750 billion, whereas it is actually 750 trillion.

"Again, in the bottom paragraph on the same page, you state that the angles formed by the planes of the cells constructed by the bees are 109.28 and 70.32 degrees while the angles determined by Konig are indicated at 109.26 and 70.34 degrees. In order to check your statement in the last sentence, same paragraph, regarding the small discrepancy of 1/10,800th part of a circle, the angles formed by the planes should have been 109 degrees - 28 minutes, 70 degrees - 32 minutes, etc.

"I hope I am right in my concept concerning these figures. However, let me assure you the slight errors in no way detract from the point you are making that 'man is a monument . . . to the moulding of a Divine and intelligent Creator. How can one contemplate the marvels of such creations and then say that it all happened by chance.'"

— G.S.C. (Calif., USA).

3 – Superstition in India

Its Connection With The Bible

India, today, has a rapidly increasing population of some 450,000,000, many of whom are on a starvation diet, and are hopelessly out of work. As we indicated in our previous notes, it is faced with problems that can only be solved by the guidance of the strong, infallible hands of the Lord Jesus. I find it tremendously interesting, when visiting such countries, to view such at first-hand, and contemplate how their problems will be solved when the saints take over.

But first we tried to align this country with the Bible. Brother Thomas, of course, identified India with eastern Tarshish. Solomon's fleet sailed from Eziongeber for Ophir to bring gold (1 Kings 9:28), almug trees (or sandalwood, used in the Temple — 1 Kings 10:11), ivory, apes and peacocks (v.22). These are the products of India. It is said that sandalwood grows only on the coast of Malabar in India, whilst the Hebrew word translated "peacock" (*thukiyim*) is of foreign derivation, identifiable with the normal Indian word for "peacock," a bird indigineous to India. Evidently the navy of Solomon and Hiram sailed eastward down the Red Sea, and onwards to India.

At Cochin, in the south-west of India, there is a very ancient synagogue, and it is claimed that it dates back to very early days, and owes its existence to Jews who came to India with Solomon's fleet. In a travel brochure, issued by the Tourist Department of India, there is the following comment:

"A community known as the White Jews came to South India in the ships of King Solomon, and the present-day coastal village of Puvur (in Kerala) is believed to be the port of Ophir where they traded gold and silver to buy the

spices of the East. Small numbers of White Jews still live in Cochin."

Alexander the Great, referred to in the prophecies of Daniel, extended his conquests to India, and it is said that he here wept because there were no more countries to conquer. Later, the formation of the East India Company brought Britain into this area, and was largely responsible for the development of the Empire, and the important contribution that it has made in world development, and the fulfilment of Bible prophecy.

So India was of interest to us in our tour of Bible lands.

To Elephanta Island

On the morning after our arrival, and with the guidance of an Indian, Mr. Homer D. Pithawalla, our group boarded a coach to be conveyed to what is called The Gateway of India, a large arch, erected at what was once the landing place of fishermen; but later, renovated, and the arch erected, as the landing place of British Governors and other distinguished personages.

Here we were to join a launch to take us to what is known as Elephanta Island; but I had some difficulty in getting the group to obey! The members were enjoying their first taste of bargaining! Indians surrounded them trying to sell all manner of goods, or else offering to change their money at black-market rates; young children were begging, importunating the tourists with the most pathetic stories which their well-favored bodies belied.

But, at last, we had the group on the launch, and were soon looking at Bombay from a distance. This huge city of 6,000,000 people, provides evidence of abject poverty and fabulous wealth; of neglect and filth, side by side with the most modern luxury and

opulence. Bombay was once a number of islands; but the land was reclaimed and the vast city grew up. It is seen to the best advantage from the harbour, for distance and the water gives enchantment to the view. The large bay is ringed with tall skyscrapers which present a spectacular background. We moved into the heart of the harbour, enjoying the cooling and refreshing breeze which provided relief after the hot humidity of the land, and on to Gharapuri (the house of priests), as Elephanta island is known locally. It is a small rocky island that rises abruptly from the ocean. Access to the caves is up a large number of steep steps, or by a chair borne aloft by four Indians, at a cost of about 50 cents. As my legs have been troubling me since my illness, I decided to save them by a triumphal ascent in the palinquin, and to the applause of the group began my ascent.

The cave-temple at the top was dedicated to the god Siva. Mr. Pithawalla explained that it was not really a cave at all, but had been carved out of the basalt rock, in similar manner to the temples of Petra. It provides amazing evidence of the patience and skill of the ancient workmen. It is almost 130 feet square, and seemingly supported by rows of massive pillars which rest on a square base and have fluted shafts with bulging cushion capitols. However, we were told that they do not really support the roof, but were themselves carved out of the solid rock. As one enters the cave, they immediately attract the attention, bulging, as they seem to do under the weight of rocks which they seem to support. Moreover, they are so placed as to create the illusion of an avenue leading to a figure of the god, of which there were many scattered throughout the cave.

At the entrance of the cave there are two panels depicting Siva as the lord of dancing, and Siva as the lord of Yoga. In the former he has multiple arms. One holds fire, and speaks of destiny; the next is on a drum indicating the music of life; one is upraised, calling upon worshippers to fear not; the fourth points to the feet exhorting them to follow in his walk.

Every form of the idol, every panel depicting scenes, is designed to teach the Hindu something of his religion. In the panel depicting him as the Lord of Yoga, he is displayed with a Lotus flower, because, explained Mr. Pithawalla, the Lotus grows in filth but rises to a most beautiful bloom. And man can follow this example through yogic practises. The yogic postures are designed to conquer the flesh and to create meditation, which, in turn, is designed to change attitude, outlook, and character, enabling a man to grow out of the filth of his fleshly state to the flower of the teaching represented by the god.

But what interested me mostly was the form of the Hindu trinity. Hislop makes mention of the evidence of Elephanta Island in that regard, in *The Two Babylons*, and there were many forms of the trinitarian concept



"Siva", the Hindu god of destruction, is featured with three faces representing Creation, Destruction and Perservation, acknowledged by its worshippers as 3 gods in one person! Its hand is up-lifted to indicate to the believers that they need not fear its power, for it destroys only darkness and evil.

of the god in the caves. The principal one is known as Mahesamurti, the Great Lord. The image represents the supreme Siva, with three faces, all with different aspects. The central face is that of Brahma the creator; on the left is the face of Bhairava, representing destruction which face is always found in shadow. It is shown with bulging forehead, hooked nose, cruel mouth, and twirling moustache, all suggesting terror, whilst symbols of death — a skull and serpents — adorn his hair. On the other side is the face of Vishnu, the feminine god of preservation. So, creation, destruction, and preservation represents the Hindu trinity.

Hislop shows how closely the Hindu trinity conforms to the so-called Christian counterpart. In a Hindu Statement of Faith, the god that is both three and one is described thus:

"God is one. He is omnipresent, omnipotent, omniscient and the creator of the whole universe. He is without form, body and senses. He is imagined as possessing human organs like ears, nose, etc., in order to make it easy for the common people to concentrate their minds on Him, for an ordinary devotee can better and easily concentrate his mind by fixing his eyes, ears and tongue etc., on Him. This is the idea underlying the worship of idols in the Hindu religion. He who is known as Vishnu (Preserver), is verily Siva (Destroyer), and he who is Siva is Brahma (Creator), one entity functioning as three Gods."

From this it can be seen how pagan is the so-called Christian doctrine.

In all these religions there is discerned a perversion of the Truth. For example, Hindus believe in baptism for the remission of sins. They baptise only in the river Ganges, which they consider a holy river, with holy water. In the cave-temple we visited, Siva is shown drawing the water of the river Ganges from heaven to earth where it since has flowed. It is the keen desire of every Hindu to make pilgrimage to it that they may enter it, and slowly move forward until they are entirely immersed. By this act, the devout Hindu believes his sins are washed away. Some pilgrims walk hundreds of miles, immerse themselves once, and

begin the homeward trek the same day, sometimes bearing with them a brass pot filled with the holy water.

All this was depicted in stone before us, in the idolatry by which the truth was perverted so long ago. How true are the words of Paul:

"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 truth of God into a lie, and worshipped and served the creature more than the Creator Who is blessed for ever" (Rom. 1:21-25).

Superstition is rife in this sub-continent of problems. The people will have to be brought under the discipline of Christ and educated in the truth (an education that will effect every aspect of life) before the influence of the Kingdom will be felt by the masses of Indians, many of whom are backward in every aspect of life.

The Parsee Religion

We discussed some of the problems of India with our guide, after the visit to the cave-temple. We were in a restaurant, beautifully situated on the heights of Elephanta Island, overlooking the harbour of Bombay. In the distance we could see the skyscrapers of the mighty city, and the ring of everlasting hills (or mountains) behind them. Mr. Pithawalla is a pleasant, highly-educated, well-dressed Indian. He stated that he had never conducted a group that showed greater interest in everything he had to say. The group, of course, had been drilled in the value of diary-keeping, and on the slightest hint of information being given, would almost, as a man, whip out the *Logos* notebooks that had been provided each one, and take down the very words of the guide!!

He told us that religion plays a great part in the politics of India. About 85% are Hindus; about 10% are Muslims (but so extensive is the population of India that this represents some 36 million people); about 9% are Christians; and there are, in addition, a diversity of minority groups including Sikhs, Jains, and Parsees.

He, himself, is a Parsee. The Parsees, he said, do not convert; so that a person must be born into the faith. It represents the last remnant of Zoroastrianism, a faith which swept Persia and the Mediterranean world several centuries before Christ. The Persian teacher, Zoroaster, is said to have lived about 1,300 years before Christ, and to have been the chief prophet of the Magi, who are referred to in Daniel 5:11 and Matthew 2:1 (the wise men from the east). Daniel was made chief of the Magi, and doubtless influenced some of them who were thus induced to look for the coming of Messiah.

But that was unique. Generally, Zoroastrianism influenced other religions, and adversely affected Judaism by superimposing some of its errors on its teaching. However, today, by the very terms of their faith, Parsees are noted for being honest, benevolent, loyal and virtuous. Our guide impressed us with that by his very manner. They still use the ancient Zend language for religious purposes: the parent tongue from which modern Persian is derived. They admire learning and give much time to study.

Though originally a Persian religion, Parsee is now mainly located in India. In A.D. 651, the Arabs conquered Persia and imposed Islam on the people. Those who refused to accept the new faith were banished from the country. The followers of Zoroaster sought refuge in western India (Gujarat) where they found freedom from religious oppression. Most of them settled in Bombay before the island was ceded to the British, and today that city comprises the headquarters of the religion. There are about 110,000 Parsees throughout the world, of which about 70,000 are in Bombay.

They reverence the four elements of earth, fire, air and water, which they regard as holy symbols of God. Therefore they abstain from smoking, because they reverence fire; they refuse to be buried, because that would pollute the earth; they pray over water, because it is cleansing; they try to keep the air free from pollution, for they consider it a manifestation of God.

Fire plays an important part in their religious rites, for it is to them a divine

emblem of purity. Sacred fires are kept burning continuously in their temples, fed with chips of sandalwood. Their religion demands a high degree of personal cleanliness and hygiene, so that many of the practises of the Hindus are an abomination to them.

We asked Mr. Pithawalla: What does the Parsee do in regard to burial since he reverences the earth and must not pollute it? "We do not believe in burial nor cremation," he answered, "for we reverence both the earth and fire, and it would not be right to use either to destroy the body. When a Parsee dies, his body is laid out on a slab at home, and a priest watches it for one day. The next day, a dog is brought in to smell the body to ensure it is really dead. The third day, the funeral takes place, and the body is taken to one of the seven Towers of Silence erected in different parts of Bombay (of which there are five in operation at once) where it is laid out in the open. Vultures feed on these bodies, and from within ten to fifteen minutes the whole body is consumed. Later, the bones are conveyed by a channel to a pit where they are consumed by a chemical. That is portion of my belief, and one day I will be eaten by the vultures."

He said this with a little smile, as we sipped our coffee, in the cafe overlooking Bombay harbour. He was obviously sincere in his belief; but what a hopeless outlook! The body consumed, the Parsee hopes in the destiny of the so-called immortal soul. Marriage, he told us, was strictly only within the Movement. A Parsee must marry a Parsee. Mixed marriages are not permitted, and would be completely wrong. Should one defy the rule, the marriage is considered as incomplete, for a member of another religion cannot be converted under any consideration.

This ended our discussion for the moment. Some of the group had already left for the little wharf below. The Indians who had conveyed me up the hill by the chair, were waiting to take me down. So, taking my place therein, the supports were lifted upon their shoulders, and with lurching and swaying, I was conveyed in triumph to the launch below. —H.P.M.

The Story of the Bible

This magazine has now been discontinued, as the project has been completed. However, the Editor has been greatly encouraged by the many expressions of pleasure received from readers of the periodical, who had been kind enough to state that they have derived pleasure and profit from its contents. The following letter, and request, is typical of many others:

Dear Brother Mansfield:

It was with much disappointment that I received my final copy of "The Story Of The Bible." Certainly not because of the matter contained in it, but rather because it was the last copy. This magazine has been of tremendous assistance to me personally over the years, and I would like to take this opportunity of saying, Thank you, for producing it. Having missed out on the early formative years of life in Sunday School, until later in my teens, this Magazine filled a large gap in my spiritual education. It is very clear that a great deal of work has been involved in its preparation, and however onerous this may have appeared at different times over the past fourteen years, it has not been in vain. Not only has it helped me to an understanding of God's word, but is now helping my own children, and the children in my Sunday School class. I pray that the vacuum left with its completion will not remain that way, but that with Yahweh's blessing, it may be filled with another magazine to take its place. I believe that there is a very real need for this type of Magazine, particularly today, and I feel sure that, were finance the only problem (and I know that it is not) many brethren would be only too happy to pay a considerably higher subscription than the token amount previously asked. However, no doubt you have already considered all the alternatives, but should there be any way in which I could help, then I would be very happy to be able so to do. I hesitate

to even offer because it seems presumptive on my part, having so much to learn and hardly knowing where to start myself.

Anyway, many thanks to you and all those associated with you for your earnest and very profitable ministrations, never forgetting, of course, the thanks due to God our Father for making this possible. If there should be any bound volumes of "The Story Of The Bible" still in stock (from Volume 1 through to and including Volume 11), I would be very grateful to receive them.

I have heard that you are also considering reprinting all the early volumes of "Logos" should there be sufficient interest shown. If this is really so, then I would like to place a firm order for one copy of each volume. The only bound copies I have are Vols. 5, 36, 37; so if there are any earlier ones at all still in stock, would you please send me those as well?

The volumes and numbers of "Logos" that I do have are a never-ending source of help, encouragement and learning to me. My earnest prayer is that Yahweh will allow it to continue as a powerful organ for the proclamation of sound doctrine and purity of teaching, and that it may maintain its high standard. In these days when the Truth and its supporters are being attacked to vigorously, and in so vitriolic a manner, and when blatant attempts are being made to change Apostolic teaching into "church wisdom," it is a very real comfort to me to open a magazine and find such emphasis upon the truth. May God's richest blessing continue upon you in all your labours.

— J.C. (N.S.W.)

In answer to the above communication, and many others similarly worded, we wish to advise that only a few copies of vols. 36, 37 in *Logos* (bound) are available. *Story Of The Bible* in bound form is limited to volumes 13, 14. We

are not contemplating the reprinting of back volumes of *Logos*, but are currently revising the early volumes of *The Story* with the object of reproducing them in book form.

As to another Magazine to replace *The Story Of The Bible*, we have something in mind, and are investigating the possibilities. Our idea is to produce an advanced form of *The Story Of The Bible* for older readers, providing a more detailed and sequential exposition of the Scriptures commencing at Genesis. Whether this is possible, only the future will reveal; but we would be pleased to hear from readers as to whether they would support this proposition.

We are pleased that readers have found *The Story Of The Bible* so useful. It is interesting to consider the circumstances that brought it into being. We were approached by Sister Banta, of America, to reproduce *Bible Talks*, a book published by a sister some years ago, which outlined the Bible in a simple way: a mother discussing it with her child. We agreed to do so, but learned that the contents were under copyright, and the owners of the copyright (who were not Christadelphians — the sister having died) refused to grant the right to reproduce except under impossible conditions.

We continued to negotiate with them, pointing out that if they did not like to dispose the rights to us at a cost, we would be forced to reproduce something similar ourselves, and they would lose even that which we were prepared to

offer them.

The negotiations fell through, and we were faced with either the abandonment of the project, or the task of writing it ourselves. Urged on by Sister Banta, and rather attracted to it ourselves, we commenced the task.

We soon found this a challenge. We needed to supplement our own study of the Word to write up the *Story*, for it seemed a pity merely to rehash the many volumes of Bible stories that are available in the bookshops. So we commenced a detailed study of the historical sections of the Bible; studying the text and supplementing it with the aid of contemporary history and archaeology. As we did so, we marked up our Bible, so that today the fruits of this are seen in hundreds of pages of the Word annotated with helps to its understanding. This imposed an added challenge. Sometimes our detailed study of a section of the Word would only be a chapter or so ahead of what we must put in book form!

But, if it was beneficial to readers, it was even more profitable to us! Our understanding of the Word was immeasurably increased. So we progressed through the life of David (seeking an inner meaning of his life through the Psalms), the ministry of the prophets, the closing days of the kingdom, and on to the New Testament with its records of the Lord, of the Apostles, and of the development of the Ecclesias.

Originally, the form adopted was that of a family discussion, and much of this had its founda-

tion in fact. But over the last fourteen years, the children have grown up, married, and had children of their own; so gradually they faded out of the family discussions, until we finally adopted the direct narrative form.

The production of this and other expositions and magazines, naturally has made inroads into available time, with the result that oft-times, when engaged upon Ecclesial efforts in other parts, and being entertained by brethren, we have had to excuse ourselves from such, in order to give time to writing. It must have seemed rude sometimes, and we apologise for it; but it was necessary if the output was to be maintained; and having once commenced a project like *The Story Of The Bible* it had to be kept up. Thus it has been prepared in many different parts of the world, and under all sorts of strange circumstances. Parts of it have been written in Africa, in Israel, in Europe, in Britain, in Canada, in South America, in New Zealand, as well as in all States of Australia. It has been typed whilst flying in a plane, ploughing through the ocean in a liner, on trains, in motor cars, and even sitting on a lonely seat in some foreign country.

The first copy contrasted two Bibles in our possession: one well used and marked up; the other brand new. We said, then, that we much preferred the first, because it had been our companion under many circumstances. But since then, we have laid aside our old friend, and the brand new Bible has taken its place. It is a worthy successor of the former one, for today it is marked up much more completely than its previous fellow, and has followed me into many a debate, a discussion, a public address. It is a faithful friend that speaks a language of love and help under the most trying and frustrating circumstances; and for such a friend as that we thank Yahweh daily.

But we also appreciate *The Story Of The Bible* which impelled us to the task of so marking up this new Bible, and we trust that the fruits of this effort may be reflected in the Age to come and in the presence of the Lord Jesus Christ. May the readers of these volumes be united in that great day, clothed upon with divine nature, thus consummating the fruits of their study in the story of the Bible.

— H. P. Mansfield.

Rome has often been besieged and desolated in past ages. In the reign of Justinian she was for forty days without an inhabitant; but she has as often recovered on the expulsion of the enemy. The western question will not be settled by the restoration of the Pope to liberty and independence in his capital and states. Rome may then rejoice over the fall of the revolution, and as a harlot sing, "I sit a Queen and am no widow, and shall see no sorrow," but the self-gratulation will be only the prelude to a disaster more striking and terrible than any she has experienced before — this time by the Lord Jesus in person.

— J. Thomas.

One Hundred Years Witness To Truth

The Truth in Beechworth

"God hath chosen the weak things of the world to confound the things which are mighty . . . and the things which are despised . . . that no flesh should glory in His presence (1 Cor. 1:27).

The above words of Paul have been exemplified in the setting forth of the Truth in Beechworth, Victoria, which celebrates its centenary this year.

Beechworth is a country town of some 3,000 inhabitants, situated near the Victorian border in picturesque, rocky, mountainous country. In the last century it was noted for its gold mines, but gold of a different kind, the gold of a tried faith, was also mined at Beechworth; so that today, some third and fourth generation Christadelphians witness to the Truth that their forefathers proclaimed in the area.

The history of the Truth in the area began when a miner, William Willis, after a fall which permanently injured his back in the goldfields of the 1860's, was taken to the Beechworth Benevolent Home. Shortly afterwards, another accident at Morse's Creek, resulted in another miner, John Allen, being hospitalised next to William Willis.

A friendship ripened between the two men, and resulted in a discussion concerning religion. Orthodox beliefs were advanced and challenged, and a request for literature brought in a man, David Pfeffer, a walking patient, who was able to furnish them with literature from Brother Kitchen, of Melbourne, who had circulated country newsgagents that he would send books on loan by request.

Thus the injured men received on loan: *The Christadelphian* for 1868, *Twelve Lectures* and later *Eureka vol. 1*. These books, together with further study of the Bible, led to conviction as to the way of salvation, and

the truth of those things concerning the Lord Jesus Christ and the Kingdom of God.

William Willis wrote to Brother R. Roberts, requesting baptism. The interesting record of his unusual case was published in *The Christadelphian* for April, 1873. But his bedridden state, together with isolation, created a difficulty. Finally contact was made to Brother Rooke, of NSW, who travelled from Wagga Wagga by pack-horse, to interview the applicants, and eventually baptised five persons. In spite of his broken back, William Willis insisted on full baptism, and a ward nurse had to assist to lower him into the water.

William Willis, John Allen, David Pfeffer, R. H. Tucker are four names we can still trace, as *The Christadelphian* for May, 1873, records the baptisms.

Thus commenced the Beechworth Ecclesia, which is still in existence, one hundred years later. Brother David Pfeffer copied a chart of their beliefs. *The Birmingham Statement of Faith*, which is still in the possession of the Ecclesia.

These earnest brothers, poor in material things but rich in faith, copied out leaflets to hand to others, and so pass on the vital truths they had embraced, for they had no money to purchase books. The Ecclesia still retains the handwritten copy of the leaflet which taught Brother Alfred Ladson and Sister Jane Ladson, his wife, the Gospel message. Gradually others were drawn to accept the Truth, so that in Beechworth was found an earnestly glowing Lightstand, bright

with "the enlightenment that results from the indwelling of the Truth, lit by the oil of instruction contained in the Word of God" (Bro. R. Roberts, 1881).

When Brother Roberts visited Australia, he delivered lectures at Beechworth in 1896. He writes of his visit in his diary *Voyage To Australia and New Zealand* (October 28th, 1896) commenting on the steady testimony of the Ecclesia which then numbered upwards of thirty members. He was greatly loved by them all.

November 13th, 1896, was a great day for the Ecclesia. A hall, built by members, was opened, and meetings were conducted therein. The Ecclesia received loyal support from Brethren Dinsmore, of Albury; A. D. Hardinge, of Bendigo, and Ratten, a medical doctor at the Beechworth Mental Hospital in 1901.

But in the early 1900's, Ecclesial division spread from Sydney through the continent. The Beechworth Ecclesia was divided and depleted. The sad repercussions of this division caused untold sorrow to the household of Faith throughout the colony. It felt the impact of the words of the Master:

"Suppose ye that I am come to give peace on earth? I tell you nay, but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12:52).

In March, 1905, the Ecclesia lost the services of Brother C. A. Ladson, who removed to Birmingham, England. He was much loved by the Ecclesia, and greatly missed. He was united in marriage to Sister J. Roberts, of Birmingham, and later worked in *The Christadelphian Office*.

In February, 1913, the depleted numbers of the Ecclesia were augmented by the arrival of Brethren and Sister Ennals from Birmingham. But then tragedy struck. Brother Ennals was killed in an accident. It took place at a time when Brother C. A. Ladson had returned on a visit to the Ecclesia, and with deep, but not hopeless sorrow (for our hope is in the

Kingdom), Brother Ladson officiated at the graveside, as our brother was laid to rest till the coming of the Lord.

In 1926 further Ecclesia strife resulted in division from the Melbourne Ecclesia (but not with the Malvern Ecclesia), and a quarter of a century was to elapse before this breach was healed.

Meanwhile, death made its inroads into the Ecclesia, reducing the membership to one brother and several sisters, with Brother Arthur Ladson as Recorder. Nevertheless, the Ecclesia maintained its meetings, and the proclamation of the Truth. Brother Ladson laboured hard to keep the Ecclesial light burning, refreshed by rare visiting brothers, until 1937.

From 1937 to 1940, our young people, now growing up, injected further vigour into the work. They interested some with "ears to hear," and these new members, with those who had grown up in the Truth and had become baptised, were able to lend their support to the growing work of the Ecclesia. In 1940, the Beechworth Benevolent Home (which had provided the foundation members of the Ecclesia) again supplied a seeker after Truth. Brother Mark Hanham joyfully accepted the obedience of baptism, and with Brother and Sister Arthur Kenny moving into the district (until 1946), the work was increased.

Gradually membership grew, and in 1950 the happy result of many discussions re-united the Central Ecclesias, so that in 1951 a heartening fraternal gathering was held in nearby Albury, in which Brother E. Thorneloe (who had laboured hard for unity) spoke so ably to the theme: "That They All May Be One."

Beechworth, of course, took its place in the general reconciliation that followed the efforts of Brother Carter in this country, and in 1965 a Fraternal and Lecture was given in Wangaratta and Beechworth, attended by many Brethren and visitors. It was a joy to associate in such a gathering, and to hear the things of the Kingdom and the Name of Jesus Christ eloquently proclaimed. Brother C. H. French

spoke of Israel's restoration as indicative of Christ's return.

The Beechworth Ecclesia was now extending the work further abroad. During 1960, the three sons of Bro. R. Ennals, resident in Cobram, 80 miles from Beechworth, were baptised. Lectures were given in such places as Wodonga, close to Albury and Beechworth. In 1969, a Fraternal tea and evening was given by the Ecclesia for a group of thirty-four visiting brethren and sisters from USA and Canada. Brother John Ullman, of Perth, accompanied them from Rathmines Bible School; and Brother K. Quixley, of Melbourne, addressed the gathering on Divine Worship and Praise.

And so the Lightstand at Beechworth glows on through the mercy of the Father. Lectures and distribution of leaflets continue to be conducted in surrounding towns. To constantly replenish the light, we have Ecclesial study classes and Bible gatherings. Now, in 1972, after a century of effort, we have thirty-seven members, with

many young people growing up in the things of God, and some twenty-one children under the age of seven.

One hundred years ago, in 1872, the Ecclesia had five baptisms, and these five laid the foundation of the Ecclesia; this last year also it has had five baptisms, which are the most to be conducted in one year since 1872. May these members, gathered in at the eleventh hour, together with the early brethren and sisters, be called to "share in the inheritance of the saints in light," being made meet to be translated into the Kingdom of His dear son (Col. 1:15). "For He hath placed the members of the Body, as it hath pleased Him" (1 Cor. 12:18).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen" (Jude 24-25).

— F.G. (Beechworth).

WATCHING AND KEEPING THE GARMENTS

Blessedness is pronounced upon them who die in the Lord, in Revelation 14:13. This text informs us when they are blessed — at the time namely, when as constituents of the Perfect Man, they rest from their arduous judicial labors. But they are greeted with benediction as candidates for the high honour and glory of which he is the subject. This candidature is predicated upon "watching and keeping the garments," not upon watching, or looking, only, but upon keeping the garments as well, in this sense it is that the Christ personal shall appear without sin to them who are looking for him for salvation (Heb. 9:28). They must first put on the garments, and then keep them from being soiled by the corruptions of the flesh and the world. None can watch scripturally, who do not "keep the sayings of the prophecy of this book"; for, without an understanding of them, it is impossible to know the signs of the advent, and whether it is near or afar off. All the world sees the facts in regard to the Ottoman, Papal, Austrian, and French, powers; but it knows not what is indicated thereby, or whether anything is signified at all. This is the case also with many who profess that they are not of the world, but whose practise belies their profession. They talk glibly about the advent, but they are neither in the faith, nor do they know what it is. Such are "naked", and have no garments to keep; and all their professed looking for Jesus is not the "watching" of the text before us. But they who are truly "watching and keeping their garments" are blessed in that they see "the sign of the Son of Man in the heaven" by which they are warned to trim their lamps with "the knowledge of the Deity's will, in all wisdom and spiritual understanding," that, when his arrival is announced, they may go forth to meet him with all confidence and joy.

— J. Thomas (Eureka)

For Meditative Study :

The Book of Ecclesiastes

(Cont. from p.336)

CHAPTER SIX

THE VANITY OF HUMAN DESIRE.

Man's Failure To Know What Is Good — vv. 8-12

VERSE 8

"What has the wise man more than the fool?" — The question has relation as to what advantage has one over the other in finding lasting joy and satisfaction in the affairs of this life, and the answer is, None at all. Both the wise and the fool are subject to time and chance, and the uncertainties and vagaries associated with this life of vanity. Any advantage that the wise man seems to have is cancelled out by death; for the destiny of both the wise and the fool is only dust.

"What hath the poor, that knoweth to walk before the living?" — What advantage then has the poor man who has become successful in life by knowing how to deal prudently with all life's contingencies? What has he, when life's days are done? The answer again is, Nothing. He has no final advantages over the long-lived wealthy man, or the still-born foetus of v.5, for in the end he also dies and passes into the oblivion of the grave.

VERSE 9

"Better is the sight of the eyes than the wandering of desire" — This means, "Better to enjoy what you have than to be continually lusting after unobtainable things." The word for "wandering", is a Hebrew participle which means "going on and on." The man whose desire wanders ceaselessly from one object to another is always miserable and discontented. How true is the adage: "A bird in the hand is worth two in the bush!" Paul ex-

horted the Hebrews to be "content with such things as they had" (Heb. 13:5-6), and not to be over-anxious with the desire to secure more, for Yahweh, the faithful God, Who keepeth covenant, hath promised, "I will never leave thee nor forsake thee." Having Yahweh for their helper, they should know that He will provide, leaving them free to seek first His kingdom and His righteousness (cp Phil 4:11-13; Matt. 6:25-33; Ps. 37:6, 25).

VERSE 10

"That which is named already" — This verse deals with the insignificance of mortal man. That which is named already, the verse goes on to say, is Adam (man). Here, there is a play upon words, for the name Adam is related to that for the ground (*Adamah*) from whence he was taken. Thus the name for man reveals both his origin and his destiny: "Dust thou art and unto dust shalt thou return." Man, in his best estate, is but a weak, frail, ephemeral creature. How can such a one as this presume to contend with his Almighty Maker? asks Koheleth. It is futile for man to strive with Yahweh regarding the position appointed him in the universe. Rather should he be willing to accept his lot with humility, and determine to make the best of it. Man can never change Yahweh or influence Him to alter His immutable laws or ways.

"Neither may he contend with him that he is mightier than he" — The word "contend" signifies "dispute" in the Hebrew, and is a legal term relating to the contesting of a case at law, and thus a legal trial. Koheleth

is pointing out that man has no case to plead, whether legally or otherwise, regarding the conditions of this life of vanity into which he is born, and to which he is subjected all the days of his life. If man could take Yahweh to court over the matter, he would certainly lose the case (Isa. 45:9; 46:10; Rom. 9:20).

VERSE 11

"There be many things that increase vanity" — "Things" relate to words, and these increase vanity. Man is continually railing against Yahweh, criticising the conditions of life under which he must live. Yet he achieves nothing; all his wordy arguments get him nowhere. He forgets that man himself is the first cause of all his troubles. He sinned, and the divine judgment is both just and righteous: "Dying thou shalt die." In view of that, all his complaining and bitterness, his brooding sense of injustice, only serve to increase his irritation.

"Who knoweth what is good for man in this life?" — This is a negative

assertion designed to focus our attention on the answer, which is, Nobody! Nobody knows what is good in this life; not even Koheleth at that stage of his research. He had examined riches, power, possessions, sensual pleasure, subjecting each one to the test of wisdom, and none had yielded the lasting good and enduring satisfaction he sought: all had revealed vanity and vexation of spirit. On that basis, he concluded "that all man's days are emptiness" — that is, empty of lasting good. His life is transitory, unsubstantial as a dream that passes swiftly away, and any pleasure he may have gained from knowing what is coming to pass on the earth after his decease, was denied him, for he declared: "Who can tell a man what shall be after him, under the sun?" Again the answer is, Nobody! All the seers, spiritualists, clairvoyants, crystal-gazers of this world have no power to foretell the future. That power belongs only to God Who does see the end from the beginning (Jer. 14:13-16; 23:15-40).

CHAPTER SEVEN

In a series of seven proverbs, Koheleth offers advice for happier living for those dwelling in the shadow of Sheol. The wisdom he offers will not lead to life eternal. He makes no pretence that it will, or that there is any permanent advantage in the doing of these things, for Koheleth is convinced that there is no lasting joy to be had in this life of vanity under the sun. Nevertheless, there are certain ways of life that are superior to others. These he now sets before us.

Seven parables as guides for better living:

- | | |
|---|---------|
| 1. Honor is better than luxury | 7:1 |
| 2. Sobriety is better than levity | 7:2-7 |
| 3. Caution is better than rashness | 7:8-10 |
| 4. Wisdom with wealth is better than wisdom alone | 7:11-12 |
| 5. Resignation is better than indignation | 7:13-14 |
| 6. Moderation is better than intemperance | 7:15-22 |
| 7. Men are better than women | 7:23-29 |

This chapter also includes various themes which could be epitomised thus:

- | | |
|------------------------------------|-----------|
| 1. The value of human suffering | vv. 1-4 |
| 2. The value of human instruction | vv. 5-9 |
| 3. The value of human wisdom | vv. 10-25 |
| 4. The value of human faithfulness | vv. 26-29 |

Honor Is Better Than Luxury — v. 1.

VERSE 1

"A good name is better than precious ointment" — This phrase, in the Heb-

rew, contains a play on words. 'Name' is *shem*, and "ointment" is *shemen*. Whilst precious ointment is both costly and rare (especially that which was used in the Temple worship — cp. Ps.

45:7-8; Prov. 7:17), Koheleth estimates that a good name, or a good reputation as the result of wise behaviour, is of greater value than this. Substituting wealth for costly ointment, the thought presents itself: A poor man, possessing a good name in the community, or among his brethren, is far better off, than a rich man of evil reputation.

In Prov. 22:1, the word "name" signifies "repute," "standing," "favour," or to be well thought of, or kindly appreciated. Koheleth is saying that it is far better to choose deliberately a way of life that will add to one's personal repute in the community, than one that will provide merely riches at the expense of this. The former will make a poor man rich in the things which really matter.

"The day of death is better than the day of one's birth" — Life is so filled with pain, suffering, frustration, grief and sorrow, that for many, the day of death that brings relief from all life's vanities and oppressions, is more preferable than the day of birth, which is merely the beginning of these sad experiences (Job 3:1-22; 7:1-21).

Sobriety Is Better Than Levity —
vv. 2-7

VERSE 2

"Better to go to the house of mourning than the house of feasting" — It is more profitable to visit the house where death has occurred and relatives mourn, for in the presence of such, we are more inclined to exercise our minds on sober reflections. Death serves to remind us of the brevity of life, and the inevitability of it for every man (James 4:9; Ps. 90:12). Thus death lifts up its "voice" to those who have ears to hear, urgently exhorting them to serve Yahweh while it is called today, and to make preparation for entry into eternal life while we are still able (Heb. 4:1-11). In the house of feasting there is laughter and drunkenness; and many enter therein to escape the grim realities of life; therefore death catches them unawares and unprepared in a day when they look not for it (Ecc. 9:12).

VERSE 3

"Sorrow is better than laughter" — The sorrow Koheleth has in mind, is that occasioned by repentance from sin, such as David experienced as recorded in Psalm 51. This sorrow works repentance, or a change of ways that evokes divine forgiveness and restoration to favour. The memorial feast, in which we remember Jesus' life, death and resurrection, enables us to examine ourselves by his holy standard, to look inward, recognise our faults and grieve for them, turning to Yahweh for help, for there is forgiveness with Him that He may be feared. Blessed are those that mourn, for they shall be comforted (2 Cor. 7:10; Matt. 5:4).

VERSE 4

"The heart of the wise is in the house of mourning" — The wise man's thoughts are towards the sick and the afflicted, whom he visits to comfort. While in their presence, he meditates upon the mortal nature of man and the weakness of the flesh that profits nothing. From this point, he turns to consider Yahweh, Who can both heal and save (Ps. 103). But the minds of fools are not on the sick for they would rather not be reminded of those things but prefer to forget them in the house of mirth, where in ribald laughter and foolish jesting, they seek to erase from their minds, the realities of this present life of sorrow.

VERSE 5

"It is better to hear the rebuke of the wise" — It is better to endure the admonition of the wise who seek to correct a grievous fault, than to receive the praises of fools, which only incite to further foolishness. In Prov. 12:1, Solomon likens those who refuse admonition and wise instruction to a brute beast, which is incapable of receiving it. Note David's estimation of, and reaction to, the correction of another, as recorded in Psalm 141:5: "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head" (see also Prov. 1:7-8; 4:1-13).

"Song of fools" — Mirthful drink-

ing songs; rendered songs of praise and flattery (Amos 6:5-7; Prov. 23:29-35).

VERSE 6

"As the crackling of thorns . . . so is the laughter of the fool" — In the east, men used charcoal to heat the cooking pots. The heat given out was steady and long lasting. But when thorns, briars and nettles were put under the pot, they burned quickly away to the accompaniment of loud explosive reports. They gave no real heat, and were soon reduced to ashes. By the proverb, Koheleth is explaining that the laughter of fools is good for nothing. Laughter stands for the so-called "good things of life" that are lacking in any real worth, are generally noisy in operation, and soon end in the ashes of disillusionment.

VERSE 7

"Surely oppression maketh a wise man mad" — Some commentators render this, "oppression can add lustre to a man." The word "mad" used here is the Hebrew *yeholel* from the root *halal*, signifying "to glisten, irradiate." Oppression will add lustre to a man's reputation, and will help to refine his character, if he bears up under it. It will reveal a man's self-control or lack of it, and his faith and trust in Yahweh's ultimate deliverance. See Heb. 12:1-11; 1 Pet. 2:19-24.

"A gift destroyeth the heart" — Or a bribe corrupts the understanding. That is why Yahweh expressly forbade the taking of bribes, gifts or payments by the priests appointed to administer justice and judgment in Israel (Exod. 23:8; Deut. 16:19; Psalm 26:9-10).

— R. Krygger (Woodville, SA).

ESSLINGEN (GERMANY) HALL BUILDING PROJECT

Brother Bogner writes:

"We have heard through our beloved Sister L. Mednyanszky of the keen interest, and readiness to assist, of brethren and sisters in Australia regarding our intention of building an Ecclesial hall at Esslingen. We wish to thank readers of *Logos* who have manifested their practical support by their donations whether large or small. We hope to be ready for this task in the spring of 1973 at the latest. As we see the preliminary work progress and prosper, so our joy increases, and we anticipate the time when our desire will become reality. We aim to establish a home for the Ecclesia to the honour and glory of Almighty God and our Saviour. However, our greatest desire is for the early return of our King, Jesus the Christ."

We, too, are delighted by the interest readers have manifested in this appeal. One such has written:

"I am working now, and my blessings from above are so extended to me, that I can't believe it myself! Please put this cheque, which is my wages for two weeks, towards the Esslingen building fund, and I pray that Yahweh may watch over our brethren and sisters, and be with them in this big task they have before them."

We acknowledge the following donations received since our last report:— Bro. L.J.C. (SA), \$10; Cumberland (SA) Ecclesia, \$50; Sis. L.L. (SA), \$34. (Total on hand: \$381).

Vail Upon The Peoples (Isa. 25:7)

"I have been having some talks with J.W.'s, but their own beliefs dominate their minds so much they do not realise the Truth when it is plainly shown to them. They tried to shew me that Nebuchadnezzar's dream of the tree cut down in Daniel 4 referred to Israel being destroyed in AD 70! Yet Daniel plainly stated to Nebuchadnezzar that the tree referred to his own kingdom (v.22)."

(Bro. and Sis. F.R., (NSW).

Thoughts For The Times

The Divine Lubricator and Illuminator

In the beginning the Word was God. The Word is God today, as well as in the beginning. If we do not love the Word, we do not love God. If we loved God, we would love His Word. If we love the Word we will daily read it and meditate upon it. We can soon feel when the Word of God has its due place in the affections. It is a light-giver, and illuminates the mind, and out of the abundance of the heart the mouth speaketh. It casts its light around. But it is not only a light, it is a lubricator, making the machinery to go sweetly and silently, where otherwise it would be noisy. Screeching and scratching, and heart-tearing grindings destroy peace. The Word of God prevents all this. He shall "keep him in perfect peace whose mind is stayed on Thee." We should prepare ourselves and be on our guard, for the time of the end is a time of trouble. Daniel was told that many shall be purified, and made white, and tried. Afflictions purify, and purification maketh white, for those who are clothed in white robes are those who have come out of great tribulation. Though we may be made white, yet to be tried suggests a putting to the test. The breaking-up of the political clouds which have hung so long will be watched by Israel's watchers, and the dawn of the morning will be gladly welcomed by those who wait for the morning of His coming, but the wise virgins will not allow political events to swallow them up, or lessen their hold upon the Word of Life. The time of the end will be a time of Lamps burning brightly; Lamps going out; Lamps gone out! Let us take care.

God's Honor Roll of the Faithful

Based upon Hebrews 11, this exhortation discourses upon Faith as the moving power of the ages.



Faith Defined

In Hebrew 11, Paul does for Faith what, in 1 Corinthians 13, he does for Love. He provides a definition of it, and reveals its practical outworking in the lives of saints.

He commences the theme in Chapter 10:19 :

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; 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. Let us hold fast the profession of our faith without wavering, for He is faithful that promised.

Thus faith introduces us to the "new and living way" found in Christ Jesus; and the dominant thought is that expressed in Ch. 10:38 :

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

In Chapter 11, a definition of faith is given, and its practical significance is illustrated by the examples that follow, and which bridge over the epoch of time covered by the Old Testament. Paul declared:

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Faith clothes with reality that which to most people is merely a matter of theory. The Revised Version alters "substance" to "assurance." The word in the Greek is *hypostasis*, and in colloquial Greek, this word was often given a legal significance indicating the right to property. As such, it may be translated *title deeds*.

Title Deeds, when made out in our favour, proves our right to property, and in that regard, faith registers our name on the title deeds of our future inheritance.

But faith not only registers our name on the title deeds of our future inheritance, but also provides evidence of its reality. A person may allege a certain thing exists, or will come to pass, but where is the proof that this is so, if it cannot be seen? In such a case, faith can provide the "evidence" (or proof or illustration) of its reality.

In his definition of faith, Paul refers to "things hoped for" and "things not seen."

There is need to discriminate between these.

"Things hoped for" relate to

personal anticipations, and concern future personal wellbeing. They are the things we hope to enjoy personally, whether in this life, or in that to come. They involve Divine help in our trials now, or personal salvation in the future: things that concern us intimately.

On the other hand, "things not seen," relate to God and His purpose with the earth. They include present realities that are hidden from human sight, such as the existence of God and Jesus Christ; the realisation that we walk in their sight; the assurance that our prayers are heard; as well as future events yet to be manifested, such as the return of the Lord Jesus, the establishment of the Kingdom of God, the changes that will result from Christ's reign on earth. Faith reveals these things to our spiritual view. It makes reality of those things which, to most people, are merely shadows.

Seeing The Invisible

Thus faith enables us to see the invisible. Moses did so. In fact, when we closely look at this eleventh of Hebrews, we are reminded of strange things that some people saw. But to comprehend what is meant, we must understand the language used. Paul declared that Noah was warned "of things not seen as yet" (v.7); that the faithful "saw the promises afar off" (v.13); that Moses "saw Him who is invisible" (v.27).

Three times the verb, *to see*, is used, but in each case, there is a different word used in the Greek.

In v.7 it is *blepo* which signifies to see by looking; in v.13 it is *eido*, which signifies to discern either mentally or physically; in v.27 it is *horaō*, to concentrate the gaze upon.

Noah acted without receiving tangible evidence of the things concerning which he was warned about; the faithful discerned the promises by understanding and believing the word of God; Noah concentrated his gaze upon the invisible and was enabled to live in advance of his age.

Faith Makes Shadows Real

In Ephesians 2:8, Paul tells us that faith is the gift of God; but it is a gift that we must lay hold of. Thus, to the Romans he wrote:

"Faith cometh by hearing, and hearing by the word of God" (Ch. 10:17).

It is a special kind of "hearing" that Paul has in mind. This is shown by the previous verse where he asks: "Who hath believed our report?" In the Greek, this word "report" is the same as that translated "hearing."

In other words, he has a special kind of "hearing" in mind: he is teaching us that faith comes not merely by the *act* of hearing, nor by the *sense* of hearing, but by the *matter* of hearing.

The development of faith depends upon *what* a person hears and absorbs.

When the Truth is properly understood and absorbed, it will create faith. It will make a reality of the invisible, so that the believer will realise that God lives and His future purpose will be established

beyond doubt.

To most people, however, God and His purpose have little reality. They may speak of God, and go through the motions of worship, but they do so to a shadow: God is not a living reality to them. So with His future purpose: they consider it (if they believe it at all) as something relating to the remote future which could not, under any circumstances, affect the routine of their life now.

But faith makes a reality of God and His purpose. It enables one to live in awareness of Him. We recognise that He is, and that He knows our thoughts, motives, ambitions, desires, strengths, weaknesses and our secret sins. These are hidden from others; and sometimes from ourselves, but not from God.

The trouble is that God is not always a reality to us, because we lack the faith to gaze at the Invisible as did Moses. The flesh asserts itself, and we forget; and when that happens we are vulnerable to doubts.

We live in an environment that encourages doubts. Business problems, domestic cares, personal sickness, undue worry, ecclesial troubles all test our faith, and discover our weak points, often distort facts, frequently turn our attention from God.

The question is, have we the determination to keep on in spite of these challenges to faith? Have we the courage to fight our own weakness and make faith really effective? Have we the faith to see beyond the flesh to that which to most people is invisible? Have

we the spiritual resilience to rise above reverses by offering improved service to the glory of His name?

When the elect are clothed upon with immortality, it will be discovered that in that great and glorious throng, though there will be only one who has never sinned, there will not be any who has not been tried and tested.

What is the object of the trial? It is that characters may be purified, and faith perfected.

In that regard, the Ecclesial troubles we are experiencing at the present provide us with opportunity to demonstrate our faith. How should we react to them? By giving way to despair? By becoming discouraged? By invective and hatred directed towards others?

By no means!

Let us rather learn to draw God closer into our lives; let us attempt to improve our service before Him. Let us show by our willing cooperation, by our ardent worship, by our enthusiastic attendance at the meetings, by our improved labour in the work of the Truth, that we are able to face up to every situation in faith.

If we do that, we, too, will find a place in God's honour roll of faith.

How Is Your Report?

Paul declares that "by faith the elders obtained a good report" (Heb. 11:12).

In considering this, let us again recall the definition of faith in v.1. Brother Thomas has rendered it:

"Faith is a CONFIDENT anticipation of things hoped for; a FULL PERSUASION of things not seen."

He wrote:

"Faith is the mirror which reflects the things of the approaching future, and presents them to the believer's mind as though he were beholding, and personally in the presence of the very things themselves" (Faith in the Last Days, p.90).

The *confident* anticipation and *full* persuasion of the elders, referred to by Paul, permitted them to rise above the trials which faced and tested them, and render acceptable service to Yahweh.

Their trials were similar to those which we experience. Abel faced bitter jealousy; Enoch, fierce opposition; Noah, mocking apostasy; Abraham, stark loneliness; Sarah, the denial of those legitimate things dear to most women (she sacrificed security and a nice home because of her love of the truth and her love of her husband); Isaac, a sacrificial death; Jacob, family quarrels; Joseph, unreasoning hatred; Moses, worldly ambition; Christ, every trial we can conceive of.

These men and women resolutely met the challenges that faced them, cheerfully shouldered the burdens placed upon them, and by their faithful example under trial, have been able to strengthen and encourage others.

Can we summarise what faith did for them? We can: it separated, sanctified, strengthened and comforted them in their walk towards the Kingdom.

First, it *separated* them from those about them. They became different men and women, marked by the fact that they refused to conform to the attitude of those who lacked faith. It will do that

for us. We will become different men and women both in the Ecclesia and in the world. We will see the need for a greater, more dedicated service.

Second, it *sanctified* them, in that they were separated for a purpose. Their affections were centred upon things above. As their minds took on a loftier prospect, they saw the hatefulness of sin, and sought to purify their ways. Faith will do that for us.

Third, it *strengthened* them. They did not encounter trial in their own strength, but in that which came to them from God. In His strength they discovered hitherto u n k n o w n resources, ability, determination, courage. Faith will do that for us.

Fourth, it *comforted* them. It caused them to recognise that the present life is not the ultimate; that trial and suffering is limited; and that there is a divine purpose in life. No longer were they overwhelmed by trouble; no longer completely depressed by the sense of failure that was apparent from time to time; no longer unduly concerned with lack of support by those who should have known better. They leaned on God, and found a comfort, a peace of mind, in all the circumstances of life which the world could not grant. Faith will do that for us.

It will do it for us if we recognise that it is faith in action that is required; and faith in action will teach us the need of taking the four steps indicated above: (1) — separation from faithless action; (2) — sanctification as a way of life; (3) — strengthening of our

moral fibre as we lean on Yahweh; (4) — peace of mind in the assurance that we trust in Him.

God Is And Becomes

After listing his first three witnesses, Paul comments:

“Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him” (Heb. 11:6).

Faith is the only channel through which God can be acceptedly worshipped. All acts of preaching, of kindness, of sacrifice, of worship, must be the outworking of faith, to be acceptable to God.

It is possible to do so from a different motive. We can be kind or helpful because it is natural to us; we can persist in preaching, or other services, in the face of opposition, because we are naturally obstinate, and refuse to capitulate to pressure.

But faith will lift us up to higher ground, and will cause us to so act because of our understanding and love of God.

In the verse before us, the verb *is* occurs twice; but in the Greek there are two different words. The first is *esti* and signifies that God exists; He is a Fact. The second is *ginomai* and signifies Becomes. God IS. He exists; He is a reality; we live in complete awareness of His presence. Then He BECOMES a rewarder of those who seek Him. He becomes such both now and in the future, for we will receive present benefits from God, as well as life eternal at the coming of Christ.

To say that God IS in reality demands a mental exercise. We

need to meditate upon the FACT of God. We see evidence of this in the wonderful order of creation; we read of it in the revelation of the Word; we find confirmation of it in the marvellous fulfilment of prophecy. The divine overshadowing of human history; the scattering and regathering of Israel, testify to the fact that God IS. How else can we explain Israel back in the land? Let us grasp that evidence of His reality, and recognise that as prophecy has been fulfilled in regard to Israel, so it will be in relation to Christ's return, and our relationship to him.

To say that God BECOMES a Rewarder of those who diligently seek Him, is to recognise His ability to help us now and in the future. We need to seek that help; to draw Him into our problems; to beseech His help in prayer; to pray for His blessing both now and in the future.

We are faced with problems: personal, ecclesial, and otherwise. Let us use that help which faith reveals is available to us, and lean on that Strength which, perhaps, we have ignored to this point of time.

Is God Ashamed Of Us?

In the honour roll of faith contained in Hebrews 11, Paul has selected individuals whose examples epitomise what is required of us. There is plan and purpose in his listing of these, and this will be better comprehended if we study the chapter and give a single-word title to each of the forms of witness indicated. Thus, in faith, Abel worshipped, Enoch

walked, Noah witnessed, Abraham separated, Sarah conceived, Isaac triumphed, Jacob blessed, Joseph inspired, Moses endured.

Consider the first three examples in order and note the gradation suggested: Abel worshipped, Enoch walked, Noah witnessed. This presents a natural order of development. True worship will be exemplified in walk, and this, in turn, will be reflected in witnessing.

Then consider each of the characters presented and closely examine the example each one provides. The real power of exhortation and of example will instantly be apparent, and we will thrill to the records revealed.

Note the summary of verse 13:

"Having SEEN the promises afar off, and were PERSUADED of them, they EMBRACED them and CONFESSED that they were strangers and pilgrims in the land" (v.13).

Again we have an important gradation: one action building on the other. These faithful considered the promises, developed faith in them; embraced them, and then witnessed to them.

And all the time they confessed that they were strangers and pilgrims.

Not merely strangers, but strangers and pilgrims! A stranger is an alien; one separated, apart. There are many in Australia; but they are not pilgrims. They are aimless in their wanderings, whereas a pilgrim has a definite objective in mind; he is going somewhere, but to do so he passes through a strange, and perhaps, hostile land. That is the political status of men

and women of faith today. They have nothing in common with their contemporaries, but they do have a definite objective in view, and they never lose sight of it.

Consider, also, the amazing endorsement of God. We read (v.16): "God is not ashamed to be called their God" (v.16). Here is remarkable condescension on the part of the great Incarnate. For the word "called" really signifies to be "surnamed". Thus Yahweh is called "the God of Abraham," "the God of David," and so forth, and is not ashamed of being so identified with them, because the individuals referred to have manifested characteristics that honour Him, and He does not mind being identified with them.

What of ourselves? Is God ashamed to be known as our God? Not if faith is the moving power of our lives; not if our actions are dominated by the principles so beautifully set forth in this chapter.

The Great Witness

At the apex of all the examples advanced by the Apostle, the Lord Jesus stands at the top. Faith dominated his life of obedience, and we are told to "look unto him." When we do that, and set our gaze steadfastly upon the Lord, we see one who "for the joy set before him endured the cross, and despised the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

We look back in point of time, and we see the horror of the cross: the pain-racked body, the mocking crowds, the dark cloud of sin that rested so heavily upon a

people who had forgotten God; the darkness that came over the land; the weeping women; the frightened apostles; the lonely cry; the end of it all. But today? The same one in glory, associated with his heavenly Father, sustaining comforting and strengthening those who come before him in faith. Tomorrow? Glorious in his majesty in all the earth. Jerusalem the Temple city; the weeping women with tears dried; the frightened apostles strengthened; the dark cloud of sin removed; and a glorious company of im-

mortals, from the days of Abel onwards, a living history of the truth, men and women who in their day and generation were accounted fools for Christ's sake, many who lost their lives in his service, now made glorious and immortal.

"Look unto Jesus" and see all that, and let us identify ourselves with him in faith. Through it we, too, will receive a "good report," for, as we are elsewhere reminded, "this is the victory that overcometh the world, even our faith" (1 John 5:4). — HPM.

NEWS FROM NIGERIA

"My name is U. C. Eze, a Christadelphian of Aba Ecclesia, where Brother Elijah Eze presides. This might sound very new to you overseas, but I'm opportuned as the Recorder for the ecclesia here to introduce myself to you and ask for more tracts and magazines on behalf of the Aba Ecclesia. We need copies of *Herald Of The Coming Age* and other booklets you can afford to send us for classes and Bible expansion work. The Gospel message is extending to every nook and corner at this time, and we pray the Lord will make it bear fruit according to the riches of His Grace in Christ our Lord.

"Greet the brethren with you over there, and remember us in your prayers — U.C.E."

NEWS FROM THE PHILIPPINES

"We are pleased to receive your letter of the 3rd June, and appreciate very much your interest concerning the sowing of 'the seed' here in the Philippines. In fact, your office played a very important part through the *Heralds*, and some of your expositional books which we used in preaching, and also the *Story Of The Bible* which you continually send us.

"Last March, we had an advert in a local paper on the booklet *God's Plan With Man*, sponsored by the Victorian ACBM, and we had quite a number of responses. To date, we had 251 contacts all over the islands, 28 requested follow-up booklets and Short Introductory Course (*Way* leaflets 1-8), and eight are taking up Postal Correspondence Course. Aside from this number we had also contacts around the Philippines to which we send various publications. Recently, Bro. J. Ratcliffe (of Victoria) was sent here by the Mission. We visited brethren and sisters and other contacts in the Bicol provinces, in the Visayan provinces of Masbate, Bacolod and Cebu, and also in Mindanao. We took the advantage of distributing our booklets, pamphlets and magazines in these places.

We recently had an immersion in Manila, and the isolated ecclesia here totals 8 members, 5 brethren and 3 sisters, with the exception of other members from Bayambang, Pangasinan, who were with us in the Breaking of Bread every Sunday in brethren and sisters' houses.

'Could you please arrange to send us a further supply of *Herald Of The Coming Age* for distribution? — Bro. A. Manzano."

(Supplies have been forwarded to the centres above — Editor.)

"I will put Enmity"

"Thou shalt love the Lord thy God with all thy heart, and soul, and strength."

God's Destiny For The Elect

This "first commandment" can only be obeyed in its fulness when we know God, and appreciate the height, depth, and breadth of His wondrous purpose and love. We have to discern this, even in the enmity He has established between those who know the Truth and those who oppose it. We must expand our minds to recognise God's love in adverse circumstances, as when, for example, the young man Joseph was cast into a waterless pit by his envious brethren who hated him without just cause, for our Father can see far into the future, whereas we are so short-sighted.

God's love is discerned in the suffering of Job, and in the "strong crying and tears" of the Lord Jesus Christ; so that those who question the existence of God because of the prevailing wickedness are spiritually blind, and are "alienated from God through the ignorance that is in them."

The great salvation set forth in the Scriptures is adapted to the necessities of mankind, both individual and national, in full harmony with the purpose of God. The ills to which flesh is heir are

moral, social and physical, and God intends to eradicate these evils upon principles that will redound to His honour and glory. The world needs a just and perfect system of law, together with a wise, infallible and righteous administration, and this need is exactly what God has promised in the Scriptures.

But where are the men to come from who shall be sufficiently wise, infallible and just? Only God can provide such, and He has devised a system accordingly. The Bible tells us clearly how individuals can attain to equality with angels, in character, intelligence and physical constitution; but faith, repentance and obedience are necessary steps based on an intelligent understanding of God's system of means, called "the Truth."

So long as human nature is "the flesh of sin" it will be mortal, and subject to disease, pain and weakness. The physical cause of these morbid conditions must therefore be removed before individuals can be of unerring judgment. A transformation of human nature is indispensable — it must be changed into a better nature in which the self-centred sin-principle

has no place; it must become a flesh-and-bones investment of the Eternal Spirit such as the Lord Jesus possesses, and received at his glorification.

It is written in 1 John 3:2: "We know that when he shall appear, we shall be like him." Jesus is "the Lord the Spirit," and faithful believers will also be holy spirit beings in the Age of Resurrection and Glory for "we all with faces unveiled beholding as in a mirror (the Scriptures) the Lord's glory, are changed into the same image" by being renewed in knowledge after the image of Him that created him" (2 Cor. 3:18; Col. 3:10). God will produce beings from the ashes of the dead who are to become incarnations of the Eternal Spirit, and fitted to administer the affairs of the nations for a thousand years. Thus:

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron" (Rev. 2:26).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne" (Rev. 3:21).

The throne of Jesus and his Father is inseparably associated with Zion by covenant with David:

"For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever; here will I dwell for I have desired it" (Ps. 132:13).

Why should the great Creator need a city or nation in which to dwell? We may as well ask why a blacksmith should need a hammer! In order to communicate adequately with mankind, God needs a medium of manifestation

which can be perceived by the human eye. The nation of Israel is God's anvil to shape national destinies for a thousand years to come, and soon the great Blacksmith will have perfected His elect so that He can break in pieces the nations, in order to make all men learn righteousness, that all might "know Him from the least to the greatest."

Here, then, is a destiny opened up to past and present generations. Men and women are being invited to the high calling of co-operating with God and His Son in ruling the earth in righteousness for a glorious millenium. The essential fountain and mainspring of this perfection in body and spirit is faith; and only "the faith" such as the Scriptures reveal is of value, involving a knowledge of the exceeding great and precious promises. Knowledge is power and true faith is the "power of God unto salvation" (Rom. 1:16).

Men need first a deliverance from sin in all its forms, for it is enthroned in all the institutions of mankind, whether it be national pride or individual conceit; but thanks be to God, the earth is not to be dominated by Sin's flesh for ever, and he who overcame the devil, now possesses the keys of death and the grave. All who have "died to sin" by baptism into Christ's death, and henceforth yield themselves unto God, will break the bands of death and the grave, "for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15). Jesus "died unto sin once" (Rom. 6:10), and we, too, must work out the mean-

ing of our baptism, by dying daily unto sin's power within us.

The Removal Of Sin

The world of the Apostle's day groaned under the dominion of Rome, the largest empire then known to mankind. This imperial constitution was an aggregation of Sin in all its forms. Lusts were let loose, and human propensities directed the policy of the Empire. Among others, the Jewish leaders were influenced by such conditions, so that when Jesus came, the battle against Sin began in earnest, and in it, the Lord was bruised in the heel.

But God healed him of his wound. It was Sin, alias the serpent, that bruised Jesus, for God had said to the serpent in the garden: "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."

Although Sin is described as "transgression of law" it did not strike Jesus in that form. Sin must be concrete, tangible, corporate, if it is to slay a man. Now Jesus was attacked by the Roman power at the instigation of Israel's chief priests; so that by them Sin was made powerful. It was, in fact, corporealised and concretely manifested in Rome's military power which put Jesus to death. Caesar's dominion, supported by Judah's leaders who declared "We have no king but Caesar!" represented the Serpent in the transaction, and Rome thus became signified in Scripture by such symbols as "the Dragon, that old

serpent, which is the devil and satan" (Rev. 20:2).

When the woman's seed, Jesus, rose from the dead, war was made upon "the old serpent" by the "remnant of the woman's seed," namely, the apostles and faithful brethren who followed, and the manner in which this spiritual warfare was conducted is outlined in the Acts, Ephesians 6:12, Rev. 12:11-17, and other places. From A.D. 33 to 313 when Constantine established himself in Rome, the contest raged between the pagan Roman power and those believers who "loved not their lives unto the death" (Rev. 12:11). This was a gestatory period of 280 day-years, at the end of which "a man-child" was politically born whose military victories typified the great Deliver of true Christianity.

Constantine thus typified Christ in his victory for "the church" over Pagan superstition. The history of this period is a striking illustration of the "enmity" God has put between "the seed of the serpent," and the "seed of the woman." The Dragon is the organic symbol of the old serpent power, and in the days of John it was "a great red dragon" (Rev. 12:3) drenched with the blood of Christ and his brethren. After Constantine's revolution in which paganism was suppressed (A.D. 313), the serpent power of Rome is simply styled "the Dragon."

About A.D. 334, a new capital was built and called "New Rome" by imperial edict. Later, its name was changed to Constantinople. Thus there were two capitals of the Dragon dominion: Old and New

Rome, later Constantinople, where the Emperors now lived. Eventually Old Rome in Italy was surrendered to the Papal Beast when "the dragon gave him his power, and his seat, and his great authority" (Rev. 13:2). New Rome, or Constantinople, then became the sole capital of the Dragon empire, and Old Rome the capital of the Beast. This arrangement continued for more than a thousand years, so that "they worshipped the dragon which gave power unto the beast; and they worshipped the beast" (Rev. 13:4). The Emperors, Justinian and Phocas particularly, were the Dragonic rulers whose decrees elevated the power of the Italian beast.

European Unity

We who live in the latter half of this Twentieth Century, are privileged to witness great signs of unity in Europe, where east and west will come under one headship ultimately, "for God hath put in their hearts to fulfil His will and to agree (unite) to give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17). So the two legs of the image will be forged into the trunk with its belly and thighs of brass before the golden headship is attained. Brother Thomas writes:

"The time is at hand when the dominion divided between the Dragon and the Beast will be re-united, and the old Roman territory be subjected to one sovereign" (Exposition of Daniel).

Constantinople is soon to become the throne of a mighty realm represented by Nebuchadnezzar's Image; and by political influence, Russia will bind Europe to her

chariot wheels for a little season before her destruction by the hand of Christ. When Gog, the prince of Rosh, shall rule the Image-empire of the latter days, he will not fall short of the impiety and boastful arrogance of Babylon's mighty kings. He shall "think an evil thought" against Judea, and follow in the footsteps of Sennacherib to receive a similar fate; for Christ, the antitypical Michael will stand up against this Dragon power, even as did the symbolic Michael (Constantine) before the old serpent of Pagan Rome (Rev. 12:7). Victory will be with the Lord, the great Prince of Israel, who will break the confederacy to pieces upon the mountains of Israel at Armageddon.

Thus Sin, like Goliath of old, will soon attain a terrible form, manifested in a dominion such as the world has never seen before. It will be a "great" Dragon, also styled "the old serpent," and because of its hostility to God, it is "surnamed the Devil and Satan."

These Apocalyptic titles are fitting symbols for the united Empire of Europe which will eventually comprehend the areas of old Babylonia, Persia, Greece and Rome; to stand up as the Accuser and Adversary of God and His people. Ezekiel styles him Gog. He is not Gog by virtue of his being prince of Rosh, Meshech and Tubal, but because he becomes, in the fulness of his power, the ruler of the land of Magog. Agag was the proper name for the Amalekitish kings, and Gag (or Gog with the "a") is the proper name of the ruler of the territories inhabited by the

children of Magog.

Thus the power styled Agag in the days of Moses, is typical of the power styled Gog by Ezekiel. Israel encountered Agag while on the march to Canaan (see Num. 24:7 in LXX; 1 Sam. 15:8). At that time Agag was the chief power of the nations whose policy was to prevent Israel's establishment in Canaan. The antitype to this is the existence in these latter days of a great power whose policy shall be to prevent the resettlement of Israel under her own king. The modern Agag is thus provided for in Ezekiel's Gog, being identified in prophecy as the beginning and end of human power hostile to God's people.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. His King shall be higher than Agag, and his kingdom shall be exalted Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24:7, 9).

At the present time, the clay is moulding the iron, and the nations of Europe appear to be doing Russia's work for her while she looks on in philosophic complacency, quietly increasing her military and maritime strength, and fomenting distractions among the peoples. It will not be long before God will use her as the rod

of His anger against Israel (Isa. 10:5), and the latter-day Assyrian will boast: "By the strength of my hand have I done it . . . and my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth."

Communist Russia and Israel have grown together like twin enemies. In 1917 they were jointly conceived; and after the last war they both reached a stage of maturity. Soon they will face each other in a final life-and-death struggle, in the outcome of which, Sin in the political sense, will receive a blow. In all this we should be able to perceive that God is love: he is the great Benefactor, even in the outpouring of judgment. Like a skilful surgeon, He uses the knife of judgment to cut out the cancer of sin with which mankind is diseased. In that regard, we stand in a position of privilege. Let us rise to the understanding and appreciation of God, and learn to love Him with all our heart, soul, mind and strength, undaunted by the "enmity" of those who are of the serpent's seed.

— W. G. HOLTON,
(Newquay, Eng.)

How To Cultivate Faith

Men of God walk by faith, men of the world by sight. Walking by faith implies an implicit confidence in the utterances of the Bible, despite appearances, which frequently seem to conflict with these utterances. Without faith no man can please God. Faith is not credulity, but a belief founded on evidence. A credulous man is a simpleton, and God does not favor such. God would have our minds well furnished with reasons for the trust we have in Him. God has provided the material for forming these reasons. It lies mainly in the miracles of the Bible. To continually keep these miracles in sight is God's will concerning us. "Talk ye of all His wondrous works"; "Remember His marvellous works" — are the exhortations of the Psalmist. Faith will grow where these exhortations are heeded; it will wither where they are disregarded. — (ATJ).

3 — The Religion of Babylon

The Temple Towers

As we saw in our last article, the "Inner city" of Babylon had two temples: the Central Temple Tower, the highest in the whole of Babylonia (and, we believe, the Tower of Babel, "left off building" by Nimrod, but completed by Nebuchadnezzar), and the Temple of Marduk, or Bel. Though these were the two main Ziggurat temples of the province, there were two others outside the city metropolis to the south — at the decentralised towns of Borsippa and Kish (or Cush — named after the father of Nimrod — Gen. 10:8).

(1) — The Temple Tower (Babel) was known as E-Timin-Anki, which means, *The House of the Foundation Stone of Heaven and Earth*. Speaking of Yahweh's judgment upon Babylon, Jeremiah predicted:

"And they shall not take of thee a stone for a corner, nor a stone for foundations but thou shalt be everlasting desolations, saith Yahweh" (Jer. 51:26).

(2) — The Temple of Marduk (or Bel) was known as E-Sagila, which means, *Reaching to the Clouds*. Isaiah thus represented the Babylonian as declaring:

"I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be

brought down to hell . . ." (Isa. 14:13-15).

(3) — Borsippa Ziggurat Temple, known as E-Zidda, means, *The House of Eternity*; but, says Jeremiah:

"Thou shalt be desolate for ever," and "it will be no more inhabited for ever; neither shall it be dwelt in from generation to generation" (Jer. 50:39; 51:26).

(4) — The Temple of Kish (or Cush) known as Kharrag Kalamina, which means, *The Mountain of the World*. Jeremiah predicted:

"Behold I am against thee O destroying mountain . . . and will make thee a burnt mountain" (Jer. 51:25).

The King of Babylon declared:

"I will sit upon the mount of the congregation in the sides of the north" (Isa. 14:13).

Mountains are parabolic of great world powers, or the Kingdom of men (cf. Rev. 8:8; 16:20). Mystical Babylon sits upon "seven mountains" (Rev. 17:5, 9), and shall likewise be "burned" (Rev. 18:10).

The Gods Of Babylonia

Though Babylonia was basically polytheistic, worshipping a pantheon of gods gathered in from other nations, each city and town had its own chief god who was superior to other lesser deities. It appears that there was no clearly defined hierarchy among the gods,

yet from the earliest period there stood a powerful triad in Babylon.

The Babylonian trinity consisted of Anu, the god of heaven; Bel, the god of the earth, and Ea, the god of the abyss and of hidden knowledge. Next in order came a second triad, comprising the two chief light-gods and the god of the atmosphere: i.e. Sin; the moon-god Samas; the sun-god, and Ramman, the god of storm, thunder, lightning, clouds and rain.

The apostate Roman doctrine of the trinity is but a development of the Babylonian triad deities.

The city-god of Babylon was Marduk, whose importance in the pantheon increased as that city became the capital of the country, until in process of time, he came to be identified with Bel, "the lord" par excellence.

Though most of the goddesses assumed a significantly inferior position to that of the male gods, the goddess Ishtar was one of the most powerful deities of the pantheon. She was linked with the god Tammuz, accredited with being her lover whom she rescued from the "lower world" following his death. As their return from the netherworld was supposedly in spring time, an annual festival of fertility was celebrated every spring, known as "the festival of Ishtar," in which all the gods were removed from their various temples and paraded along the great "processional" street of the city. This same festival of Ishtar — or Easter — was incorporated into the Roman church calendar, and is still celebrated today. The "hot cross buns" associated with

Easter were likewise taken from the same idolatrous festival. The prophets lamented the women of Israel's worship of Ishtar and of Tammuz:

" . . . who burned incense unto the queen of heaven (Ishtar) and poured out drink offerings unto her, and did make her cakes to worship her," and "sat weeping for Tammuz" (Jer. 44:19; Ezek. 8:14).

The Priests Of Babylon

Each god had his representatives on earth who were the priests in Babylonia. They exercised wide control, not only over all religious affairs, but also in all departments of civic life. So great was their influence upon the common people in their social and commercial life, that they possessed full control of the administration and regulation of civil law. They also composed and preserved national records which were stored in their great temples throughout the country, and as such, they represented the learned class of the community.

Their religious function was twofold. On the one hand they officiated at all the numerous festivities and sacred events of the Babylonian calendar, and on the other, they were the personal counsellors for all individuals wishing to offer sacrifices to the gods. It was the priests' duty to induct them into the presence of their gods and to accept their offerings on the god's behalf.

Such a situation, demonstrating far-reaching powers in both religious and secular life, is obviously manifest today in the priesthood of "mystical" Babylon, the Roman Harlot.

Patron Gods (And Saints!)

As already mentioned, each inhabitant in Babylon had his or her own god or goddess, at whose shrine they worshipped, and to whom they offered their devotions in their private homes. The gods in turn assumed the position (as was supposed of the god's creators) of patrons and protectors, and all events in their lives, fortune and misfortune, were interpreted as the pleasure or the wrath of one or other of their patron gods. Mystical Babylon, in conformity with the Babylonian practice, established her own patron gods or "saints" — the so-called canonized heavenly inhabitants who are "patrons" and "protectors" of their devotees. "Saint Nicholas" is the patron saint of children, and "Saint Christopher" of travellers, etc.

The Two Babylons — Parallel Of Doctrine And Practise

We have seen already some major and remarkable similarities between the religion of Babylon and that of Rome and her harlot daughters. However, we might make mention here of a few other parallels.

1 — The Madonna And Child

In Babylon, the goddess Beltis (Chaldea for "My Lady") gave birth to a boy-god and both were worshipped, the child upon its mother's knee.

Ancient Rome carried over a counterpart in the form of Fortuna (the mother-god) and her

son Jupiter-Puer. Catholic Rome translated this image into the Madonna (Latin for "My Lady" and supposedly representing Mary and Child (Christ). These are both worshipped as "Saint" and "God" residing together in the heavens.

2. Purgatory

Babylon provided a place for departed souls to reside pending the decision of the gods as to the particular fate. This belief was commenced in Egypt (with Isis and Osiris) and developed in Babylon. Fire was the means of purgation, while prayers were offered for the souls by concerned relatives. Priests held the secret information as to the status of the "souls."

This doctrine was handed on from Greece to Rome (note Virgil's poems and Plato's writings) and developed into "church doctrine" with almost identical characteristics to the above.

3. Extreme Unction (Anointing The Dead)

In Babylon, the god Beel-Saamen (or Lord of Oil) presided over this ritual. Belus, one of the chief gods, was claimed to have been preserved in oil until the time of Xerxes. The dead were anointed with "magical oils" for "the journey."

The practise has been carried on by the Roman Catholic Church since 300 A.D., as one of the seven sacraments.*

* Some Catholic commentators claim that the practise of "extreme unction" was set down in James 5:14, but as this was at the time for remedial purposes, and towards a restoration of human health, it bears no relationship to the anointing of the dead, or near dead, that sins might be expiated and a smooth passage to heaven affected.

4. Idol Processions

The great "Processional Street" in the heart of Babylon was so named from the many festivals of the gods in which the idols were removed from their temples and paraded through the city. Processions were held for Ishtar, Marduk, Ninmach and other gods of the "constellation" (cf. Isa. 46:1-2; 13:10).

This was imitated by Rome. Annual processions are still held in Catholic countries such as Italy, Spain and South America, in which the papal idols are removed from their church-temples and paraded through the streets of the city at the head of a crowd of adherents. Such processions take place at Easter (Ishtar), Christmas, St. Mary's Day, St. Patrick's Day, etc.

5. Relic Worship

In Babylon, the bones of supposed gods were religiously collected by devotees in the hope of winning favour with their then ethereal diety. Jupiter-Zagreus was one such example. It was believed in Egypt that the bones of their god Osiris were scattered throughout the world, and that it was the duty of all faithful adherents to collect them.

Rome likewise venerates the bones of the "faithful." Over the centuries many supposed saints' bones have been stored up in catacombs and church cellars in Europe. In fact, in some "collections," saints have actually been attributed to possessing many more

bones than the normal anatomically structured human! This is because there is some conflict as to the authenticity of some relics. Supposed splinters of the cross of crucifixion were conveyed around Europe (for purposes of indulgences and penance), and one historian aptly remarks that there were sufficient "authentic" splinters in Europe to build a battleship. Relic worship has led the Roman church to claims of possessing portion of the Holy Ghost in a bottle at the Vatican, and the blood-stained robes of Christ from the crucifixion!

All such blasphemous claims stem from Babylon, and as such, Rome shall receive the just recompense of the same judgment as fell upon that city.

There are many other parallels of religion between the two "cities", such as the worship of the "Sacred Heart", ascending to heaven or descending to hell, the supernatural devil, etc., with which we shall not deal particularly here. Sufficient evidence has been given to identify without doubt the modern manifestation of Babylon today as a "*Mother of Harlots and Abominations of the Earth . . .* drunken with the blood of the saints" (Rev. 17:5-6).

In our next article, God willing, we shall consider the dramatic events surrounding the "fall" of the ancient city of Babylon, in the light of the prophets.

— P.E.P. (Vic.)

UNITY in DIVERSITY

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." But "confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Rom. 12:4-5; Prov. 25:19).

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We Shall Be One In Him

There are numerous references, in the Word of God, to Christ's disciples as "the one body."

For example, Romans 6, the chapter commonly read before a Christadelphian baptism takes place, emphasises the unifying effect which the Truth has upon believers. It describes how that men and women, drawn from all walks of life, and powerfully affected by their new-found faith, are drawn as one to share in the sacrificial death of the Son of God, and to be raised therefrom, with him, in newness of life:

"Now if we be dead with Christ, we believe that we shall also live with him . . . but in that he liveth, he liveth unto God" (Rom. 6:8, 10).

These words speak of two parties ("we" and "him"), yet they are really one, through the Truth. Christ prayed: "That they may all be one; as Thou, Father, art in me, and I in thee; that they also may be one in us" (John 17:21).

Thus unity is the keynote of the Truth, for there is one Lord, one faith, one baptism. Many become one; in a mystical sense they con-

stitute the one Body of Christ:

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4-5).

Common Dependence Upon One Head

In this, the natural provides the basis for the spiritual.

Without a head, a body cannot function. The brain contains the nerve-centre which directs the "many parts" of the body.

So it is with the Body of Christ. Every individual part is completely dependent upon the one Saviour, the head of the body. This is the first principle of our union in the truth. If the head is supreme, and governs the rest of the body, the other parts will perform their individual duties.

In other words, Christ has a use for every one of us. This is a vital aspect of life in the Truth often underestimated. How often have we heard a humble brother or sister — often getting on in years — express the thought that they are "useless" to the truth. Yet nobody living need ever be in that state!

Sometimes, of course, such sentiments are uttered as an excuse merely to avoid work, in which case, those claiming to be of no use to the Body will eventually find themselves cut off from it, as a non-functioning member whose removal will not be missed.

Others, however, underestimate their value to the Ecclesia. Many quiet and retiring brethren and sisters play a far more important role in the Body than they realise. They should be reminded of that, and not permitted to become depressed at their imagined unworthiness.

Proper Co-ordination

An amazing feature of the human body is the inter-dependence of the various functional parts. This is true, also, of the mystical Body of Christ: "The members should have the same care, one for another" (1 Cor. 12:25). The head governs all, and our head should be Christ. In the natural body, the mind is governed by impressions from without as well as emotions from within; and there is frequently a conflict between what the mind knows should be done, and what the body wants to do. Only when divine ideas are powerfully impressed upon the mind will it triumph over the natural lusts of the flesh.

Thus Paul observes that the many, diverse members of the One Body will receive and act upon

Divine ideas only to the extent of "the measure of faith" that they have developed (Rom. 12:3). And faith is obtained from only

one source: "By hearing the word of God" (Rom. 10:17).

When faith becomes the motivating power of each one, the normally diverse members of the Body of Christ will co-ordinate one with the other to the benefit of all. Therefore, there is a responsibility upon each one, to draw consistently and continually, from the Word of God, for that which will create faith.

By this means, the mystical Body of Christ will become a manifestation of the Word, as the Lord himself was "the word made flesh."

When Members Fail

What transpires when principles of faith and direction fail in members of the mystical Body of Christ?

The whole community is affected. The Book of Proverbs declares:

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 15:19).

The observation is true of a natural body; how much more so of the mystical body of Christ!

A broken tooth is painful and useless; a foot out of joint will let the whole body down!

Moreover, they will affect other parts of the body. The pain associated with either will distort the face in agony, or cause the eyes to weep, or the tongue to cry; yet the foot is not an eye, nor the tooth a tongue.

Consider the Proverb from the spiritual aspect. Teeth relate to chewing and masticating the word of life; feet to walking in its ways.

When the Body of Christ is unable to masticate the Word of Truth, or to walk in its ways, the adverse effect will be felt by every member.

Nevertheless, there is usually an attempt to cover up such a state, and that is implied in the comment from Proverbs. The word "unfaithful" signifies "to cover, as with a cloak," and suggests that such action is taken for the purpose of hiding the true state of affairs. The word has been rendered elsewhere as "treacherous" and "deceitful."

So the proverb makes its point. "Broken teeth" or "feet out of joint" represent unfaithful members of the community, who might "cover up" their attitude for a period, but in time of need will reveal themselves for what they are, to the detriment of the rest of the Body.

And what are the testing times that will reveal this state of affairs? They are "times of trouble," declares the Proverb. They are the times when the support of all is most needed, and when those who let the truth down cause the most pain.

Yahweh The Healer

When weakness in the Body of Christ is apparent, there is need to seek the help of Yahweh the Physician; when times of trouble occur, it needs the protection that He alone can provide.

Consider the comfort of such teaching as the following:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Yahweh, He is my Refuge and my

Fortress; my God; in Him will I trust" (Ps. 91:1-2).

These verses speak feelingly of the close bond of fellowship which the members of Christ's Body enjoy with Yahweh, their God and Creator: a state only attained through becoming attuned to the Divine mind through knowledge and understanding of Him, and a yielding to His will. In other words, through a sufficient "measure of faith" to so govern the thinking and actions of the members.

The Lord Jesus, as the head, placed supreme confidence in his Father. Indeed, the Psalm specifically concerns Messiah — not only in his attitude towards Yahweh, but in the Father's consideration for His Son (vv. 11-12).

"Because he hath set his love upon Me; therefore will I deliver him. I will set him on high, because he hath known My Name. He shall call upon Me, and I will answer him. I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and show him My salvation" (vv. 14-16).

Such is the beautiful family relationship between the Creator and the Head of the Body, and should not this be reflected by its members? Or do they so ignore the promptings of the "mind of the spirit," that the Multitudinous Christ reflects the experiences of Paul: "With the mind I serve the law of God; but with the flesh the law of sin" (Rom. 7:25). Let us learn, rather, to subordinate the flesh to the requirements of the law of God.

A "broken tooth" or "a foot out of joint" must be attended to

before the body as a whole can function efficiently. The tooth must be removed, and the foot reset and supported until restored. This involves pain, but to ignore the treatment can result in an extension of evil. The same can be said of the Body of Christ. When it is afflicted with the pain of a "broken tooth" or a "foot out of joint," or, in more literal language, when it is plagued with unfaithfulness on the part of members, the curative influence of Yahweh the Healer must be sought. And this,

temporarily, can involve added pain.

But it is better to avoid such a state. This is only possible by each member being so built up in faith that it is strong and virile, and able to contribute a "measure of faith" to the wellbeing of the Body as a whole. Then there will be no "broken teeth" nor "feet out of joint." Let us play our part to that end; it is our individual responsibility.

— J. ULLMAN (W.A.).

THE "UNAMENDED" STAND

Some months back, we made the following comment in *Logos*:

"Brother Williams, the author of both 'The Great Salvation' and 'The World's Redemption,' was also the founder of 'The Christadelphian Advocate,' a monthly magazine originally devoted to sponsoring the cause of what is called Andrewism."

The Committee of *The Christadelphian Advocate* points out that Brother Williams never embraced the extremes adopted by Brother Andrew; but, in fact, opposed them, and, in consequence, was withdrawn from by Brother Andrew. The Committee writes:

"Brother Williams never endorsed the Andrew position that God, because of His 'Edenic Law' had bound Himself so that He COULD NOT raise the enlightened rejector to the Judgment Seat. To Brother Williams' credit it must be said that he did not fall into Brother Andrew's trap. While Bro. Williams believed that Scriptural evidence to prove the resurrection of the enlightened rejector was inadequate, he clearly recognised the fact that the fate of the enlightened rejector would not be determined by whether he was 'in Adam' so much as by the will of Almighty God. If God willed the rejector to be raised, then raised he certainly would be."

From this comment the difference in destiny of an enlightened rejector of the Truth, as outlined by Brother Andrew, Brother Williams (the Unamended section in the States), and the Central Fellowship would be that the first taught that such could not be raised by God; the second, that such may be raised by God; and the third, that such will be raised by God.

We hope that we are not doing anybody an injustice by so epitomising the differences, and we publish this statement to correct anything that may have confused the matter in our comment on p.383 of Volume 37.

— EDITOR.

An Avenue Of Service

I would like you to send 70 copies of *Creation Or Chance* if they are available. We intend (God willing) to send one to each household in this corner of the vineyard" — (Bro. J. A., New Zealand).

The Magnificent Peacock

— SYMBOL OF GENTLE PRIDE

"Once in three years came the navy of Tharsish, bringing gold, and silver, ivory and apes . . . and peacocks" (1 Kings 10:22).

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"As Proud As A Peacock"

The peacock has been described as "the supreme marvel of all India's gorgeous creatures." The familiar phrase above, does no injustice to this glorious bird. With its crested head of feathers, and its brilliant train, held up like a fan by the stiff tail feathers, the peacock presents a most colorful picture. The feathers of the train are actually a screen for the upper tail, and the true tail feathers can be seen helping to support the train when it is spread out.

The adult bird is about two feet in height. One cock and three hens usually constitute a flock. The nest is a crude affair on the ground, or on low branches, and contains about six eggs, dull brown in colour. Male and female of the young birds are feathered alike until about two years old; then the tail coverts of the male begin to develop their brilliant colours. The remarkable iridescent hues of a peacock's feather are not due to pigment, but to a peculiarity of structure in the surface of the feather.

This absence of pigment can be proved by holding the feather parallel to the rays of light falling on it, when it will appear

black. The shimmering play of colours in its feather is caused by refraction and reflection of light from layers of horn that help to keep the true colour, brown, from showing through. These feathers are used prominently in the ritual of courtship. Whilst versatile fliers like the skylark, or the woodcock, engage in impressive and dramatic courtship flights, the peacock resorts to elaborate plumage display to attract prospective partners. In contrast to the male bird, the female is quite dull in appearance.

A Native Of Tarshish

Although a familiar sight in many parks throughout the world, as it struts proudly to and fro, inviting admiration, the peacock is actually a native of India and Ceylon. During the ages, peacocks have been taken to ornament gardens and delight the eyes of many people in many lands. About 960 B.C., Solomon brought peacocks to Palestine. Around 650 B.C., they were taken to China, where, as *Kung ch'iang*, the Bird of Confucius, they became a symbol of fire and fortune.

In their native India, the beauty of the peacock has bred superstition. The people believe it

dangerous to harm the pretty bird, for they associate it with royalty and religion — and therefore peacocks are allowed to raid grain-fields unharmed.

In captivity, peacocks are quarrelsome and will fight each other. In the wild, they live in small flocks, foraging the ground for seeds and insects, but flying up to roost in trees at night.

Its pride is in its looks! Though beautiful, and extremely proud, the peacock has a loud, trumpeting scream, instead of a tuneful, or at least dignified "call" one might expect to hear. Its flesh is not succulent like a turkey's, although in the Middle Ages a special feast-dish was roast peacock, served up garnished with all its gaudy plumage.

Of the three Bible references to the "peacock" two are related to the times of Israel's greatness (1 Kings 10:23; 2 Chron. 9:21), whilst the other (Job 39:13) does not concern peacocks at all, and should be translated "ostrich hens" (for further comment see *Logos*, Vol. 38, p.104).

Gracing The Royal Palace

Peacocks find their first Biblical reference in connection with Solomon's glory. They strutted around his palace, symbolising Gentile pride which, however, had been eclipsed by the glory of Solomon. Wherever his sailors landed: whether in Africa, Arabia or India, they found traders with a range of exotic wares, and they returned with a cargo of gold silver, ivory, apes, and gloriously-coloured peacocks from India and Ceylon.

In two similar accounts of the richness of Solomon's court, scripture records:

"For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes, and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom."

The supplies of gold, silver, and ivory were used to decorate the Temple and Solomon's palaces in Jerusalem. The king could desire no more splendid ornament for his terraces and courtyards than the peacocks proudly wearing their feathered crests and spreading their huge fan-shaped and very decorative upper tail covers. Solomon, himself, was particularly interested in nature-life and has revealed this in his writings. He would, therefore, find the addition of peacocks to his possessions of great delight and education. No doubt, in Jerusalem, they would excite curiosity and emphasize the opulence of Israel's great king. The record states:

"Solomon spake of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon . . ." (1 Kings 4:33-34).

We can imagine some of these visitors admiring the beauty of the peacock, and Solomon discoursing upon its habits, and drawing the lesson of Gentile pride, and how it will be subdued under the hand of the God of Israel.

Gentile Pride Again To Be Subdued

The glory of "the Greater than Solomon" will shortly be elevated over all the earth. As, in the past,

peacocks were brought "from afar" to show how Gentile pride and pagan worship (for the peacock was esteemed a "sacred" bird) had been subdued by the monarch seated upon the Throne of Yahweh, so, in the future "the kings of Tarshish and of the isles (remote countries) shall bring presents" (Ps. 72:10), to witness to their subjection to the true Son of David. The prophet declares:

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Yahweh Elohim, and to the Holy One of Israel because He hath glorified thee . . . therefore thy gates shall be open continually; they shall not be shut by day nor night; that men may bring unto thee the forces (mg. wealth) of the Gentiles, and that thy kings may be brought" (Isa. 60:9-11).

The presence of the antitypical

peacock (the glory and wealth of the nations) in Jerusalem will be seen as the evidence of God's blessing upon the "greater" Solomon:

"Ask for me, and I will give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

The glory of the Court of Christ will shortly be revealed, when commerce, trade and activity will again be channelled through Jerusalem. In wonder and amazement, the people will witness the high exaltation of the Messiah-king, who, surrounded by his company of the redeemed, and graced by the proffered glory of the nations, will have "exceeded all the Kings of the earth for riches and for wisdom."

— GEM.

AFTER 72 YEARS OF SERVICE

We have just received news of the death of Brother James Orr of the Bucks Co. Ecclesia, USA. He was 89 years of age, and having been baptised at the age of 17, had spent 72 years in the Truth. His enthusiasm for the Truth drew others to embrace its message, including his near relations; whilst his example of loving service was an inspiration to many. We regret his death, but realise that he fell asleep in the sure and certain hope of a resurrection. May Christ's coming be soon to restore those thus parted for a time, and deliver this world from the evil that is today swamping it.

— A Brother.

Advertising The Truth

"Our ecclesia finds the style as well as the content of your booklets (*Herald Of The Coming Age*) beneficial for the stranger. We have received a fairly large quantity from Bro. Cherry in England, but do not seem to have any dealing with Russia and Israel. Enclosed is a copy of advertisements which appeared in the Personal Column of the *Daily Telegraph*, which we are repeating in the *Daily Mail*. If you can spare a quantity of booklets you consider appropriate in answer to enquiries, we would be much obliged." — (Bro. A. T., England).

(A quantity has been despatched. We hope encouraging results are forthcoming. — Ed.).

4. — Striving for Light

Gandhi's Aim For Indian Independence

Our visit to Elephanta Island did not complete our touring of Bombay. In the afternoon, under the supervision of Mr. Pithawalla, we continued our sight-seeing of the city proper.

In due course, we pulled up outside an unpretentious building in an unpretentious, though busy, street. This, we were told, is called the Mani Bhuvan, and was a house that Gandhi often frequented when in Bombay. Since his death it has been converted into a Museum dedicated to telling the story of his life and struggle. Our guide thought we might be interested in visiting this, in view of the tremendous influence of Gandhi on modern India.

We were certainly interested to do so, and made our way into the Museum. On the ground floor we saw the room that Gandhi had used as a study. There, on his desk, were the copies of the Bible and the Koran which he had used, together with his books on Hinduism. The guide declared that the Bible had greatly influenced Gandhi's way of life.

That is true, as his autobiography reveals. I took the opportunity of purchasing a copy of this from the Museum, and have since read it. There are frequent references to the Bible therein, indicating that its language, if not its message, was impressed upon the mind of Gandhi. Numerous "Christians" endeavoured to impress him with the teaching of Christ, but seeing that they were ignorant of its saving truth, one cannot but wonder at him not being impressed with their instruction.

Gandhi was a Hindu, and as such engaged in a search for "Truth." Though Hinduism supports the caste

system, Gandhi opposed and challenged it. The caste system is a principle which freezes a man forever in the social class into which he was accidentally born. There are four major groups: Brahmins (priests, scholars); Kshatriyas (warriors, rulers); Vaisyas (shopkeepers, artisans); Sundras (farmers, laborers). Gandhi was a member of the Vaisya caste. Below these main divisions, there was a fifth still lower class, which handles all the menial tasks. Members of that caste are called the Untouchables. They sweep the streets, wash clothes, tan leather, or ignominiously beg for money. The condition of some of these is pathetic in the extreme. When I was in Bombay in 1953 with Brother Colquhoun, we stopped at an Indian hotel (to our sincere regret!), access to which was via a dark recess, in the darkest and dirtiest part of which, some of these poor wretches would be found crouching, begging for money. The very presence of these was considered defiling, and members of the other castes would take good care not to come into personal contact with them. The Untouchable remained an Untouchable irrespective as to his virtue or ability. He could not break out of the iron barrier created by the caste system, established for over a millenium.

This system was challenged by Gandhi, in an attempt to reform India, and during his fight with the British for Independence. Gandhi was no prepossessing person as far as appearance was concerned. He was a bespectacled, frail man in homespun loin-cloth, whose power lay in his influence and this was felt ultimately in every section of India. He was scathing in his criticism of Indians for their lack of proper hygiene and their dirty habits; he bitterly opposed Britain for the way in which she exercised her authority in India; he was determined

to break down the caste system as he saw that it destroyed the basis of true independence in the nation. He tried to correct the backwardness of Indians; organised passive resistance against the British; invited the Untouchables to join his organisation on the basis of equality with those of other castes.

It is said that nobody in India, since Siddhartha Gautama (Buddha) exercised such an influence on the masses of India as did Gandhi. Though he is dead, that influence still remains. He was given various titles by the people. To them he was their *Bapu* or father, their *Mahatma* (a title that he disliked) or *Great Souled One*; their *Gandhiji*, or *Most Respected One*.

In return, he gave the Untouchables a new name, calling them the *Harijans*, or "the chosen ones of God."

Gandhi was born on October 2, 1869. In 1888, he went to London to study law, and was called to the Bar. In 1893, he went to South Africa, where Indian immigrants were subject to oppression, and here he first advocated the principle of "passive resistance." He called upon his followers to unitedly refused to co-operate rather than resort to violence. In time of war (during the Boer War and World War 1) he organised them into non-combatant corps. He practised law in South Africa with some success, and gave himself particularly to defending his fellow-Indians.

Back in India, he agitated for national independence, and this brought him into conflict with the British authorities. He organised *Satyagraha*, a partly political, partly religious movement for non-co-operation with the British Raj. For this he suffered imprisonment (1922-24), but by 1930, he exercised such power over the Indian masses, that a call to civil disobedience was instantly answered by millions of followers. About this time he made a statement that is recorded in the *Museum-house* we were visiting. He declared:

"Independence being my dream means the Kingdom of God on earth!"

In 1947, India received her inde-

pendence, but hardly the Kingdom of God! About five months later, on January 30, 1948, Gandhi was assassinated by a fellow Hindu on his way to a prayer-meeting at New Delhi, because, it is said, he refused to abandon the principle of non-violence in relation to the conflict between India and Pakistan.

Gandhi was deeply religious, and studied the Bible without understanding its message, for he lacked the necessary key to such. Nevertheless, he professed to constantly feel the influence of God in his life, and conscientiously endeavoured to live according to his light. As an Hindu (they revere both cows and monkeys) Gandhi was a vegetarian. He carried out his convictions to the letter, so that even in moments of extreme illness, when ordered to take meat by the doctor, he not only refused to do so, but on one occasion, when his wife was seriously ill, he refused the order that she be given beef tea.

The Museum displayed personal articles that had belonged to him; books that he had either studied or written himself; notable sayings that he had made; and photos of significant incidents recording his personal development, and the progress or otherwise of his political strivings.

His labours were brought to an end by the assassin's bullet. Nor is there permanent value in his reforms. Despite his teaching of non-violence, at the time when we visited the country, the India that he loved so much, had been guilty of extreme violence against Pakistan, and brutal oppression of its people.

Gandhi's philosophy did not bring the Kingdom of God on earth; nor is it within the scope of man to do so. As I wandered through that house of the dead leader of hopeless India, I thought of this. How futile are the strivings of man without God; how vain his search for Truth without a true understanding of the Word; what a great privilege is ours that we have been brought nigh to its teaching, and see, in the fulfilment of prophecy, the approaching confirmation of our hopes.

Jainism: Another Vain Philosophy

Other places of interest were visited by us as we continued our tour of the city. We were travelling along a very busy street, crowded with traffic which slowed our progress up considerably, when we saw a very ornate temple sandwiched in among other, more profane buildings. Mr. Pithawalla stated that it was a Temple devoted to Jainism. Could we see it? Most certainly we could.

So we made our way across the busy street into the temple. It was ornate outside, but even more so inside. The decorations gave indication of the great wealth of the community. At the far end of the small building, in a most colorful alcove, there was a statue of the god Buddha, glittering in the gold and silver with which it was lavishly decorated. On the floor, around the temple, were heaps of fruit and vegetables, the offerings made by the worshippers; before it were two young people, impervious to all around them, giving themselves to prayer.

Jainism is a variant of Hinduism. The Jainists broke away from the main body of believers, and commenced this reformed sect in order to set forth their principles. Its founder, Mahavira, taught that salvation lay in righteous thoughts and deeds, and that it was sinful to harm any living things. They, therefore, resist conscription, and exercise the greatest care, not even to walk upon an ant. They will carefully brush any ground they sit on in case they inadvertently might destroy an insect. There is some logic in their action, because they believe in the transmigration of souls, and perhaps the ant or insect could have been a favorite relative in a different form of life! The Jains are but a small but wealthy community; and noted for their acts of charity. The offering of fruit and vegetables, that we saw scattered around the temple, would later be given to the poor and needy.

Nobody seemed to mind the presence of tourists gaping around, and taking photographs of the most sacred objects. Once again, we were presented with evidence of the futility of religion in the absence of a sound

understanding of the Truth. "God is taking out of the Gentiles a people for His Name." Why are we the repositories of this grace? We do not know. All we know is that having been brought nigh to it, we should "make our calling and election sure." Privilege brings responsibility, and we dare not evade the latter.

We were taken to the celebrated Hanging Gardens of Bombay. It is an elevated terrace garden built on the top of three water reservoirs. Topiary art is displayed in the animal shapes cut into the hedges, whilst the lovely green lawn, and bright splash of the flowers, gave color to this place in the heart of this vast city. According to Mr. Pithawalla, the gardens were constructed at the cost of a wealthy Parsee. Originally, when the reservoirs were built in 1880, they were open to the sky, and it was claimed that when the vultures left the Towers of Silence after feeding on the dead bodies laid out therein (to which reference was made in our last article), pieces of flesh fell into the water and polluted it. Our Parsee guide claimed that this was incorrect, for it has been established that vultures completely consume the whole of the flesh, and will not fly with it in their beaks. I believe that he is correct in this, for natural history reveals that there are different species of vultures, and that they co-operate together to entirely consume the body. One will tear the flesh; another will take pieces of it; a third will eat the entrails. Not a very pleasant subject, particularly for explanation by our Parsee guide, who told us, that he would end up in one of the towers to be thus eaten!

Close by the Hanging Gardens, we stood on an elevated part that provided a panoramic view of the vast city of 6,000,000 people. I stood there and contemplated this mass of humanity, many seeking for truth but not in a direction where it may be found; large numbers living in wretched conditions from which there is no hope; the lot of them enchained by a multiplicity of superstitions that encase them in complete spiritual darkness.

What tremendous labours await

Christ and the saints to discipline and educate the vast millions of people in continents such as India; to bring them to an attitude of reverence before God, and of mutual usefulness to one another. Only then will the song of the angels be fulfilled: "Glory to God in

the highest; on earth peace and goodwill towards men."

Later that evening, we made our way to the International airport, and took our place on the Air-India plane for Cairo and Egypt.

— HPM.

THE ACCEPTABLE FAST

"Wilt thou call this a Fast and an Acceptable Day to Yahweh"
(Isa. 58:5)

*Is this a fast, to keep
The larder lean,
And clean
From fat of veals and sheep?*

*Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?*

*Is it to fast an hour
Or ragged go,
Or show
A downcast look, and sour?*

*No, 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.*

*It is to fast from strife,
From old debate
And hate;
To circumcise thy life.*

*To show a heart grief-rent;
To starve thy sin,
Not bin;
This is the fast that's meant.*

— R.H.

Israel, Jordan and the West Bank

The "West Bank" is the geographical and political term given to that territory on the western side of the River Jordan that was held by the nation of Jordan prior to the Six Days' War. Jordan then held a section of territory that followed the western bank of the river, and extended deep into Palestine. Since the Six Days' War it has been held by Israel, constituting a bone of contention between the two nations. Israel does not claim to have annexed it, but merely to "occupy" it. The problem is discussed in the following article from "Israel Today."

The West Bank area, known popularly as the occupied territories, and in Israel legal parlance as the areas of Judea and Samaria, has a population of about one million Arabs.

Politically it is an anomalous position. It is under Israel military rule, but all its local municipal and village governments continue as in the past. The Jordanian dinar circulates freely and legally alongside the Israel pound. The civil and criminal law remains that of the previous Jordanian administration, and judges and lawyers in the courts administer justice under that law.

Freely Open

The area is freely open to Israelis on the one side, and under the open-bridges policy its residents also have access to Jordan and the rest of the Arab world.

It is not an annexed territory, only occupied. Its future is uncertain. Its residents see three possibilities. One is that the entire area will eventually be returned to Jordanian rule. A second possibility is that, in the absence of any overall peace settlement, Israel will annex the area, and the population will presumably be given the same rights and privileges of citizenship as the Arabs now resident in Israel.

The third possibility, and the one which the vast majority would prefer, is the establishment of the area as an independent entity, politically autonomous, and free to make its own commercial, cultural, political, or mili-

tary treaties with both Jordan and Israel.

Elections

Whatever may be the final settlement, Israel has now taken a decisive step toward developing a greater degree of self-government. The last municipal elections were held in 1963, and Israel has called for the holding of new elections in the major cities.

King Hussein sees in this step a move toward severance from Jordan, and has announced his vigorous opposition to such elections. He has warned of retaliation against all who vote and all who offer their candidacies.

The desire to be independent of Jordan is strong, however, and there is much soul-searching now going on among the Arabs of the main cities. The young men who would be in a position to challenge the patriarchal leadership of the conservative elders are disappointed that, under the terms of Israel's announcement, the elections will be held according to existing Jordanian law.

This means that, unlike in Israel, women will have no vote. Voting age will be 21, and not 18, as in Israel. And the franchise will be available only to those who pay a local property tax. This means that young people who live with their parents or who live in rented quarters have no vote.

Difficult

In effect, this disenfranchises some 75 per cent of those who could vote if Israeli law were to apply. But an

election held under Israeli law would imply that the population accepts Israel Government control. The dilemma is difficult.

If a satisfactory method can be found for broadening the electoral base without making it appear that Israel law has been accepted, the elections will take place despite the threats from Amman. A degree of West Bank in-

dependence from Jordan will have been established, and a new representative of local leadership will emerge with whom Israel may be able to begin negotiations regarding the future status of the area.

There are high stakes in the political jockeying which will go on during the next few months.

"Israel Today".

For Meditative Study :

The Book of Ecclesiastes

(Cont. from p.376)

CHAPTER SEVEN

SEVEN PARABLES AS GUIDES FOR BETTER LIVING

3: Caution Is Better Than Rashness — vv.8-10.

VERSE 8

"Better is the end of a thing" — A true evaluation of any project, can be made only at its conclusion, not at its beginning. Unwise critics tend to indulge in rash and hasty conjectures. Jesus was born in a manger in humble circumstances, therefore men judged him of no account (Isa. 53); yet, ultimately, he was granted a Name above every name (Phil. 2:9). The Kingdom is as a mustard seed: small and insignificant in its beginning, but eventually filling all the earth (Rev. 5:10). Israel's beginning was small, but her end will be glorious (Psalm 73).

"The patient in spirit is better than the proud" — The patient develop self-control; they are longsuffering in the face of provocation, set-backs, disappointments (Prov. 14:29). James sees men as trees bearing the fruits of righteousness. He holds up Yahweh as a model of patience, awaiting the deve-

lopment of the "former and latter rain" of exhortation, falling upon His ecclesias, and bringing the fruit to perfection that He might reap His precious harvest (James 5:7-8). The prophets, also, are set forth as models of patience, revealed in times of suffering and affliction (James 5:10-11).

The word "patience" in the Greek is *hupomone*, which means "to abide under," i.e. to endure under stress of trials (see 2 Cor. 6:4; 1 Pet. 2:20). Vine comments: "Patience perfects christian character (James 1:4), and fellowship in the patience of Christ is therefore the condition upon which believers are admitted to reign with him" (2 Tim. 2:12; Rev. 1:19).

"Be not hasty in spirit" — Of quick temper. Koheleth is warning us not to be quickly offended, for those who do so, proclaim themselves fools. A fool allows "temper" to rest in his bosom, that is, he retains and harbours it encouraging it until it explodes into

violence, which culminates in murder (Gen. 4:5-8). The man who casts anger out of his bosom, shows self-control which, Koheleth proclaims, is the product of great understanding (Prov. 14:29; 15:18; 16:32; 19:11). It is better to avoid the company and conversation of the man who is quick tempered lest we copy his ways and bring judgment upon ourselves (Prov. 22:24-25).

VERSE 10

"Say not that the former days were better" — This sentiment is false, an illusion. Those who have not learned patience and self control will always look back, nostalgically, to the "good old days", remembering events which gave them pleasure, and conveniently forgetting the pain and frustrations of those times. It is not wise to look back; we should rather forget the things that are behind and look forward with patience for the appearing of Jesus Christ, knowing that Yahweh, through him, will ultimately bring good to the earth and man upon it (Rev. 21:1-7; Phil. 3:13-15).

4: Wisdom With Wealth Is Better Than Wisdom Alone — vv.11-12

VERSE 11

"Wisdom is good with an inheritance" — Wisdom is better than an inheritance (margin) for it is more lasting and cannot be bought with money. Koheleth was given divine wisdom from Yahweh, and an earthly inheritance through David, that his research into human activities might be successful. Israel also received an inheritance from the fathers, but lacked

the wisdom to make it profitable, and ended in losing both. We must apply our hearts diligently to acquire divine wisdom, and just as diligently apply it in our daily living, to make our calling and inheritance sure (2 Pet. 1:5-11).

VERSE 12

"Wisdom is a defence" — (margin: shadow).

"Money is a defence" — (margin: shadow) — Wisdom is a powerful defence — a shadow under which men can find certain relief from the calamities and catastrophes of life (2 Sam. 20:13-22). The wise man will hear the rebuke of the Word and avoid the ways of the wicked — thus avoiding trouble. Those who have wisdom, rest secure under the shadow of the Almighty (Psa. 91:1-16). Wisdom giveth life to them that have it (Prov. 1:33; 3:18). Money is a defence against want and trouble. In some countries, even the rich sin with impunity, and 'buy' their way out of trouble (Prov. 13:8).

5: Resignation Is Better Than Indignation — vv.13-14

VERSE 13

"Who can make that straight which He hath made crooked?" — Koheleth is saying that it is pointless to fret against the vicissitudes and trials of life. The "crooked" conditions under which we live are caused originally by man's transgression (Psa. 125:5; Prov. 2:10-15) and man cannot alter them. The best thing to do under the circumstances is to endure them without complaining (Ecc. 6:10-11).

— R. KRYGGER.

(Continued on p. 416).

"Be ye followers of me"

If Paul, knowing the manifold labors of the brethren of his day, and the persecutions which were heaped upon them through being followers of Christ, were suddenly to put in an appearance and ask what we, in these peaceful times, are doing for the Truth, what would he say?

Enjoy Godly Company

The godly man is not given to speaking of the faults of others, because he owes it to God to be silent on such a theme. "The ungodly are not so." You cannot be ten minutes in their company without finding yourself feeding on scandal.



Logos

SUPPLEMENT of BIBLE PROPHECY

SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including some given over to Bible prophecy, in which we have attempted to set in order the events that shall occur from now to the Millenium. These have appeared in the following numbers: Vol. 36: pp. 74, 194, 313, 429; Vol. 37: pp. 72, 192, 317, 437; Vol. 38: pp. 150-159. Usually each supplement contains eight pages of matter.

In these articles, we have given Scriptural reasons for concluding that we are living in the epoch of Christ's second coming, and that the events in sequence are as follows:

- (1) — *Christ returns first to raise the dead, and judge them.*
- (2) — *Whilst engaged in this work, Russia will complete the invasion of the Middle East and the subjugation of Egypt.*
- (3) — *After the judgment of the household, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and that they should prepare to make their way back to the land.*
- (4) — *Meanwhile the world will be involved in war, and the armies of the nations will converge on the Middle East.*
- (5) — *Christ will emerge from Sinai on a work of conquest, and will first discipline and subdue the Arab nations.*
- (6) — *He will then turn his hand towards Egypt, and will "smite and heal" that nation, destroying the remnant of Gog's host that will be left there as an occupation force, whilst his main army will move north to Jerusalem.*

In vol. 37, pp. 438-439, we outlined the circumstances indicated by prophecy, that will bring Russia first down into Egypt, and then cause Gog to withdraw his main forces from that country to Jerusalem.

In doing so, we provided an explanation of the statement of Daniel: "Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy . . . and shall plant the tents of his power between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:14-45). Our last Supplement (see pp. 150-159 of this volume) provided an explanation of Isaiah 19, particularly in relation to the smiting and healing of Egypt to be undertaken by Christ at his return.

ARMAGEDDON

The Nations Drawn To Jerusalem

In *Eureka* vol. 3, pp. 603-604, Brother Thomas provides a definition of the word Armageddon, based upon the Hebrew equivalents of the Greek terms. He suggests that it is compounded of three Hebrew words, that are given a Greek dress in Revelation 16:16. Thus *arma* does duty for the Hebrew *arema*, a heap of sheaves; *ge* for *gai*, a valley; and *don* for *dun*, judgment.

With this definition, therefore, the word Armageddon does not relate to a place-name, but is an expression of the Divine purpose in judgment. Actually, there is no place called Armageddon in the land of Israel. Even if it could be related to Megiddo (and the Greek form is not the equivalent of the Hebrew; for the former has only one "d" in the original, and the latter has two), there is no Hill of Megiddo in the land, but only a valley; whereas "arma" relates to a heap or a hill.

Nevertheless, there is a specific "place" to which the nations will be gathered for this initial judgment (Rev. 16:15), and its symbolical name is Armageddon.

What is its literal name?

The prophets show that it will be Jerusalem. There is a fitness about this that satisfies the principles of justice. It is fit that that city which witnessed Jew and Gentile gathered together 1900 years ago to condemn and crucify the Son of God, should again be assembled there to witness his glory and power. Thus Zechariah declares that Yahweh will "gather all nations against Jerusalem to battle" (Zech.

14:2), and his statement is supplemented by other prophecies.

Joel declares:

"I will gather all nations, and will bring them down into the valley of Jehoshaphat" (Ch. 3:2).

Brother Thomas writes (*Eureka* vol. 3, p. 603):

"He (Gog) shall besiege Jerusalem; and to do this he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2, 12: 'Yahweh will gather all the nations (that is, the forces of the nations) into the Valley of Jehoshaphat, and will plead with them there.' 'Yehoshaphat', in Hebrew, signifies 'the judgment of Yah'. Joel also styles the glen, the Valley of Threshing; 'Multitudes, multitudes', says he, 'in the Valley of Threshing; for the Day of Yahweh is near in the valley of threshing'. . . . Apocalyptically, the same locality is styled Armageddon — 'And he gathered them together in a place called Hebraistically, Armageddon'. Yahweh gathers them together without their perceiving the hand that led them on to the slaughter. 'I will', saith he, 'gather all the nations against Jerusalem to battle'. Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says: 'Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them' (Ch. 4:11-13). The floor of threshing of

which they are to be made the chaff (Dan. 2:35) is the valley of Jehosaphat. Under this aspect of things, they are a heap of sheaves, upon the threshing floor; and this idea is represented by the word."

Only One Invasion Of Palestine

There have been attempts made by some, to abandon the exposition of Brother Thomas in relation to the invasion of Gog, and to set forth the idea of two invasions of the land.

However, a careful consideration of the prophecies will show that such a concept is untenable.

For example, it is obvious that there cannot be a further invasion following the overthrow of Gog, for immediately afterwards, the land is cleansed (see Ezek. 39), which would surely be inconceivable if it were due for a further invasion. And it can hardly be reasoned successfully, that the invasion of Zechariah 14, or Joel 3, will be subsequent to that of Ezekiel 38, because, in each case, the invader is destroyed by a powerful earthquake that splits the mountains (see Ezek. 38:19-20; Joel 3:16; Zechariah 14:14).

A succession of such earthquakes is an impossibility. In fact, an earthquake of the dimensions of that described in these three places will be a major disaster, affecting the whole world.

At the same time, we do not dispute that there are two stages in Christ's conquest of the nations. On the contrary, this is clearly stated. The first relates to the smiting of the Image; the second to the grinding to powder of its metals. Or, to put it another way, the first is the overthrowing of the confederated nations under Gog in the Land; the second to the invasion by Christ of the land of the enemy, as Micah 5:6 and Revelation 17:14 indicate. Thus he will first defeat the latter-day enemy of his ancient people, and then "rebuke strong nations afar off."

Should any reader desire further thoughts upon this, we shall be happy to answer any questions upon it.

Christ Moves North To Jerusalem

From Egypt, Christ, in company with a contingent of the glorified saints, will move north from Egypt to embattled Jerusalem, in order to "pour out the judgments written."

In Isaiah 63, reference is made to Christ as the Victor of Bozrah, and he is described as appearing in "dyed garments" as a result of his conquest there. This has led Brother Thomas to conclude that there will be a preliminary skirmish at Bozrah before Christ moves on to Jerusalem to complete the rout of Gog's forces. Ancient Bozrah is south east of the Dead Sea, so that it is customary to trace the route of Christ from Egypt to Jerusalem via Bozrah.

However, a careful consideration of the references to Bozrah impress us with the belief that Bozrah, like Armageddon, is a mystical name, and relates to the outpouring of judgment upon the forces of Gentilism which, however, will be initiated with the destruction of Gog's might at Jerusalem.

We therefore propose to consider in detail, Isaiah's references to Bozrah.

The Sacrifice Of Bozrah As Proclaimed By Isaiah

In two highly dramatic prophecies, expressed in apocalyptic language, Isaiah predicted the coming triumph of Israel over its enemies. In Chapter 34, he represents the nations as being summoned to view the great sacrifice of Bozrah, that they might recognise in the fate of Edom (Idumea - v.6), a foreshadowing of their own destiny; whilst, in Chapter 63, he draws attention to the mighty Conqueror who shall preside over the sacrifice, and destroy Edom with great slaughter.

The prophecy of Chapter 34 extends into the following chapter. It speaks of the destruction of Edom in the "day of Yahweh's vengeance, and the year of recompense for the controversy of Zion" (v.8), and this conquest is shown to be preliminary to the glory that shall be revealed in Israel, and by the presence of the Redeemed in Zion in the day of their triumph.

It is obvious, as one reads the chap-

ters, that the prophet was concerned with a power greater than ancient Edom, and that his words have application to the time of the end.

Furthermore, the Edomites must not be confused with the Ishmaelites; the former nation was completely destroyed, the final remnants of it being overwhelmed in the destruction of Jerusalem in A.D. 70; on the other hand, the Ishmaelites relate to the Arabs.

Prior to the birth of Esau, his mother was told that her son represented a certain nation and manner of people. It is obvious that in prophecy, Edom came to represent the power of the flesh in political manifestation. In the latter days, the political organisation of Gog will be representative of this.

The latter-day prophecies of Edom, therefore, will find their fulfilment in the Divine judgments to be poured out upon the Gentiles, including the Gogian confederacy.

Writing of Isaiah's references to Edom, C. C. Walker stated in *The Ministry of the Prophets: Isaiah*, p.498:

"The opening of this chapter is an emphatic challenge of wide-reaching application, that at once tells us that we must not limit the matter to the times of Isaiah, or a century or two later, nor to the few hundred square miles of territory that properly belong to Edom in his day . . ."

If the prophecy is not limited to ancient Edom, to whom does it apply? The answer is given by Isaiah himself in language that is unmistakable:

"The indignation of Yahweh is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter" (Isa. 34:2).

In other words, the prophet saw in the destruction of Edom, a type of the destruction that is to come upon the Gentiles as a whole.

How was Edom destroyed? The Maccabees subdued the Idumcans, and gave them the choice of conversion or the sword. Many accepted the first, were circumcised, and were

absorbed into Judah; the rest perished.

That will be the fate of Gentilism in the day when the Lord shall return to subdue the power of the flesh, politically and otherwise, and to reign as king. Thus the fate of Edom in the past foreshadows that of Gentilism in the future.

At the epoch of Christ's manifestation in the earth, the nations of Europe and Asia will be confederated under one head, called in the Apocalypse "Babylon the Great," or in the prophecy of Daniel, "the fourth beast." In the latter place, it is shown in fierce and dreadful aspect; with iron teeth and brazen claws, "devouring, breaking in pieces, and slaying the residue" of nations (Dan. 7:7, 8, 19).

This fourth beast, in its latter-day manifestation, will wield tremendous ecclesiastical and military power, compelling men to acknowledge the spiritual supremacy of the pope, and the political power of Gog, then enthroned in Constantinople.

But though the Gogian confederacy will wield such power and influence among men as is unprecedented in history, the iron shackles by which it will bind the nations to its chariot will be broken by the Lord Jesus; and whereas it will be destroyed, they will be liberated to enjoy the felicity of the Kingdom over which Christ will rule. Daniel declared:

"I beheld till the beast was slain, and his body destroyed, and given to the burning flame (the destruction of the political organisation of Gog). As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time" (or 1,000 years — Dan. 7:11-12).

This fourth beast, to be completely destroyed, symbolises the power of the flesh in political manifestation. It is antitypical Edom, and for that reason, in Isaiah 34, the nations are called upon to consider the overthrow, and consequent desolation, of the ancient Kingdom of Edom, as a warning of what its latter-day organisation (of which they will form a part) shall suffer as its fate.

The Gentile Fort To Be Breached

The prophet saw the sword of Yahweh bathed in the political heavens, and coming down with devastating force upon Idumea (Edom), "the people of His curse" to judgment (v.5). This was divine judgment, recompense and vengeance in the "day of Yahweh" (v.8).

When divine judgment is again revealed world-wide, the result will be disastrous for the powers that be. The "host of heaven shall be dissolved," and the heavens shall be rolled together as a scroll, and their host shall fall to the earth" (v.4). This will be seen in the complete overthrow of the Gentile institutions, then irreparably destroyed. There will be an utter end of all systems and forms of man's government. Those in high office, whether kings, presidents, prime ministers, or statesmen of lesser order will be deposed, ejected from their positions of eminence and power, and divested of their authority to rule. A new aristocracy then will take control in the name of Yahweh (Rev. 5:9-10; Isa. 32:1).

The full weight of this divine judgment is represented as coming upon Bozrah (v.6). Bozrah was the capital of Edom (Amos 1:11-12; Gen. 36:33), and after centuries of desolation had hidden it from public view, it was rediscovered by the celebrated traveller and archaeologist, Buchhardt, in the early nineteenth century. Bozrah means "a fortified city". It is significant that the word "Rome" in Hebrew also means "fortification," and that Babylon was situated in the "plain of Dura" which likewise means "wall" or "rampart," or fortified place.

Etymologically, therefore, Bozrah, Babylon and Rome are linked together by a common meaning. Bible prophecy, likewise, links them as one, for Babylon the Great, Mystical Rome, and typical Bozrah, all relate to the same thing: the "lofty city" of the Gentiles that Yahweh will bring low in the day that Zion is elevated (Isa. 26:5). This city, of course, is antitypically a system, and of that system the Gogian confederacy is a manifestation in the time of the end. The widespread power of Gog will "wall in" the

political and religious institutions of the flesh against assault. But the wall will be breached through the zeal of Yahweh of armies (Isa. 9:7). Yahweh's sword will be bathed in heaven, and will come down upon the "people of His curse" to judgment.

It is interesting to learn that the Jews understood the prophecies concerning Edom as having a double application, and relating ultimately to the Gentiles. C. C. Walker, in *Ministry of the Prophets* (p.508), quotes Jewish writers to show how they saw, in the oppression they suffered from Rome, the "rule of Esau." They referred to the Roman Captivity as the *Jaluth Edom*, and considered the miseries they suffered from AD 70 onwards to be an antitypical application of the oppressions their forefathers had suffered from ancient Edom. In their understanding of the prophets, therefore, the destruction of the Fourth Beast would be tantamount to the overthrow of Edom. These references indicate that the Jews often had a deeper conception of their scriptures than many give them credit for!

Edom Devastated And Wasted

Isaiah paints in vivid colours the effect of Yahweh's sword bathed in the political heavens of the "people of His curse." He presents a picture of a city and people desolated by war, wasted by famine, given over to eternal desolation by a divine judgment that will not only deprive the land of its inhabitants, and leave it to impure beasts and birds, but shall render it completely uninhabitable, as was Sodom and Gomorrah (Isa. 34:9-15).

In Revelation 17 similar judgments are represented as being poured out upon Babylon the Great, linking the two prophecies as one.

The prophecy of Isaiah 34 had a primary fulfilment in the literal city of Bozrah and the land of Idumea, and the measure of the destruction then wrought shows how terrible will be the "time of trouble" that shall reduce to ashes the political and the religious system known in scripture as Babylon the Great — antitypical Edom.

One writer, speaking of the effect of

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the retribution against Idumea, has written:

"I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there could open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him in a voice loud and powerful as one risen from the dead; though he would not believe Moses and the Prophets, he believes the handwriting of God Himself, in the desolation and eternal ruin around him" (Stephens, Incidents of Travel).

The Land Inhabited And Restored

In drawing attention to the awful judgments of Yahweh yet to fall upon a disobedient world, Isaiah invites the readers to "seek out of the book of Yahweh, and read" for not one of His prophecies shall fail (Isa. 34:16). And then, as though to emphasise the apocalyptic nature of the chapter, and to demonstrate that there is something typical in it beyond the mere overthrow of historical Edom itself, the prophet adds:

"None shall want her mate; for my mouth it hath commanded and His spirit it hath gathered them" (v.16).

These words refer to the wild beasts and unclean birds that the prophet had earlier stated would inhabit Idumea consequent upon its downfall. For that purpose the Spirit would gather them together with their mates, as the birds and beasts were gathered by Yahweh into the ark at the time of Noah.

But the prophet continues by saying that Yahweh has divided the inheritance of these birds and beasts that they might possess the land of Edom for the age, and dwell therein from generation to generation (Isa. 34:17). Birds and beasts here represent the nations as they do in Daniel's prophecy. Daniel 7 states that the "rest of the beasts" shall outlive the Fourth Beast for a "season and a time" (i.e. one thousand years). When antitypical Edom, or Babylon the Great, is destroyed, its territory will continue to

be inhabited by the different nations of the earth. These are the birds and beasts of Revelation 17 and Isaiah 34. They are represented as unclean because they are Gentile powers.

Yahweh will appoint them their position in the Kingdom (Isa. 34:17). Moreover, on their behalf, He will cause the "wilderness of Idumea" to become fruitful once more. This is the wilderness that John saw, in which sat the woman representative of Babylon the Great (Rev. 17:3-4); it is the territory of the Fourth Beast, called in Psalm 2, the land "of the Gentiles," the "utmost parts of the earth," soon to be given into the hands of the Son of God. Though very populous today, and in many places extremely fertile, it is spiritually a wilderness, a solitary place in which is very little growth to Yahweh. This is to be changed:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Who are the "them" on account of whom prosperity is to be brought into the wilderness of the nation? It is the "wild beasts of the desert" and the unclean birds of Isa 34:14, who shall inhabit the land of Edom when it is reduced to a wilderness. Thus, Yahweh will bring prosperity to the nations (the birds and beasts) when He has destroyed the religious and political systems of the Gentiles (antitypical Edom or Babylon the Great).

The subsequent verses of the prophecy indicate how Yahweh will tame the unclean birds and restrain the wild beasts. Wise and divine government will replace the maladministration of today so that:

"The ransomed of Yahweh shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

So Isaiah's prophecy concerning the destruction of Edom concludes with a picture of glory revealed in a disciplined and redeemed Zion. It is an exhortation to those who are fearful of heart to "faint not," but rather to lift up their heads in anticipation of the Lord's coming, and the glory that shall follow in its train.

TREADING THE WINEPRESS OF BOZRAH

In vision, Isaiah (ch. 63) saw the Victor of Edom emerging triumphant and glorious from the holocaust of Bozrah, and the marching on to the help of Israel. He saw his glorious garments dyed with the blood of the slain. He wondered why this should be so, and was told that he, the Victor, will tread the nations as men do the grapes in the winepress; and the symbol of victory was the life-blood of those who will be crushed underfoot, shown sprinkled upon his raiment.

The vision is obviously symbolic, and many have failed to grasp its true apocalyptic significance because of a strained literal interpretation of it.

The prophecy is in a perfect setting. It is preceded (ch. 62:10-12) by one that calls upon Israel to make every preparation to receive its Messiah — to "cast up" or, restore the highway, to "gather out the stones" in readiness for the approach of the Mighty Victor who shall revive the greatness of Israel, though the Jews are unaware of his personal identity.

It is followed (ch. 63:7-19) by one that speaks of the loving-kindness of Yahweh, and the return of His mercy to His people, Israel. They, on the other hand, are represented as thoroughly humbled by the manifestation of divine power, and ready to plead forgiveness (v.17) for the rebelliousness they have revealed in past ages.

The one seen approaching from Bozrah comes "in the name of Yahweh." And when he shall tread underfoot the enemies of Israel, who will have invaded the land under the Russian Goguc, the dismayed and scattered remnants of the Jews in the land (Zech. 13:8-9) shall exclaim with joyfulness: "Blessed is he that cometh in the name of the Lord" (Mat. 23:39).

But who is he that so cometh?

Israel does not know, for they have returned "in ignorance of the Messiahship of Jesus, and the truth in him" (*Elpis Israel* p.445), and in the drama of the prophecy, they are represented as questioning the Victor as to his

identity:

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?

"I that speaketh in righteousness, mighty to save!

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

"I have trodden the winepress alone; and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come; and I looked and there was none to uphold; therefore mine own arm brought salvation unto me; and in my fury it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life-blood on the earth" (Isa. 63:1-6).

This quotation is from the Revised Version, which follows the Septuagint in uniformly placing the setting of the verses in the past tense. For example, where the A.V. changes from the past to the future, as in v.3: "I have trodden . . . and will tread," these other translations have: "I have trodden . . . yea, I trod."

Another significant variation in the text is found in v.3, where the R.V. has the plural "peoples" instead of the singular "people." Though there will be none of the "peoples" (i.e. nations) with Christ in the day of his triumph, there certainly will be many people, for his resurrected and glorified friends will accompany him. Into the hands of the saints will be placed the honour of "executing vengeance upon the heathen, and punishments upon the people ("peoples" - R.V.), to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written" (Psa. 149:6-9).

The prophecy equates "the people"

who are not with the conqueror of Edom as those whom he treads down in his anger, and tramples in his fury. They are not the glorified saints, but the nations at large.

The Victor of Edom, therefore, is not the Lord Jesus as an individual travelling in glorious isolation after treading underfoot the nations, but the Spirit of Yahweh manifested through the multitudinous Christ.

In Revelation 19, which should be linked with this prophecy of Isaiah, Christ is set forth as "King of kings and Lord of lords," and his garments are similarly represented as stained with blood after successfully leading his armies against his enemies. In Song of Solomon 3:6 a similar question to that of Isaiah 63 is asked, and the answer is given that the one emerging from the wilderness is the antitypical Solomon, surrounded by his warriors, all girded for war.

The Significance Of Bozrah

As shown above, it seems conclusive that Isaiah 63 should take its place with the other prophecies relating to Edom, and instead of denoting the direction from whence Christ will approach Jerusalem (as some commentators suggest), it should be interpreted figuratively as depicting the general overthrow of the nations, or the flesh in political manifestation, here termed Edom (Adam).

The word "Edom" means "red," whilst Bozrah can signify either "fortification," "sheepfold," or "vintage." If these two words are taken in the appellative sense, they can denote, in general, the "blood of the sheepfold," or "vintage." The nations are to be figuratively gathered into the "sheepfold," or "winepress," here figuratively styled Bozrah, and which will become for them "the place of slaughter." In this land, the battle of Armageddon will take place (Rev. 16:15). The nations (Edom) will be gathered into it as the sheep into the fold, or the grapes into the vat (Bozrah), and there Yahweh will execute vengeance upon them in fury, because of their iniquity and wickedness, and their blasphem-

ous repudiation of His mercy and principles.

Thus humbled, the tribes of Adam (Edom) will be reduced to a state of readiness to accept the way of righteousness which the Lord shall proclaim to them (Isa. 63:1). The prophet elsewhere declares:

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (ch. 26:9).

Thus, the Lord will not only be powerful in war but also "mighty to save" (ch. 63:1). The bloodshedding of Armageddon is sacrificial in its purpose, for without it the consummation of Yahweh's plan in the earth would not be accomplished. Without the humbling of Gentile pride, there can be no establishment of the Kingdom, no restoration of Israel, no redemption for the sin-dominated masses of humanity.

But in all this vengeance and fury justice will be tempered with mercy. The hand of Yahweh will be constantly outstretched to save any who might hearken to Him. The nations, like Israel, will be "sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9). True grains of corn will be saved from the chaff of the nations, to be planted in the Kingdom of God, and bring forth fruit to His glory.

Yahweh's Salvation

Prior to the manifestation of divine fury that shall result in a penitential confession and supplication of the Jews to the Victor of Edom, the Spirit declares:

"I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me" (Isa. 63:5).

The speaker is the Spirit (Yahweh) and His arm through whom salvation will come is the Lord Jesus, whose name *Yahshua* (Gr., Jesus) means "Yah's salvation." His salvation will be offered to the Jews at a time when they shall be completely humbled.

The outlook will appear so hopeless

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to Israel as to show that there will be no possibility of succor by human means.

The triumph of Edom (the flesh in political manifestation) will seem beyond all doubt. Jewry will be threatened with annihilation, as two-thirds of the people in the land will be cut off (Zech. 13:8-9). The remaining third, in utter misery, and in realization that there is no hope from man, will raise their despairing cry to heaven (Deut. 4:30; Jer. 29:13-14; Ezek. 37:11).

And He who will "never leave nor forsake" those who put their trust in Him, will "bring down the strength of Edom to the earth" (Isa. 63:6), in fury and vengeance manifested through the multitudinous Christ, that His name and purpose, and His people and nation, may assume that position of prominence and elevation over all others, that He, from the very beginning, has intended and designed.

Thus, at last, "the elder shall serve the younger," and Jacob, transformed into Israel, a Prince with El, shall have the ascendancy of Esau (Edom).

From the conclusions above, therefore, we believe that the reference to Bozrah in Isaiah 63 should be considered figuratively, and that no major battle will be fought there in the future, but that this will await the arrival of the Lord Jesus and the saints at Jerusalem (Zech. 14). This seems to be Brother Thomas' conclusion also, for in *Eureka* vol. 2, pp. 549, 561-562, he refers to the earthquake and mutual slaughter that shall take place at Bozrah, though elsewhere he clearly states that this will be at Jerusalem.

Christ, therefore, will proceed from Egypt to embattled Jerusalem, to destroy the forces of Gog which will then be in possession of the city; but further consideration of this must await our next Prophetic Supplement.

— HPM.

ECCLESIASTES STUDY

(Continued from p. 407)

VERSE 14

"In the days of prosperity be joyful"

— Though we may not have the power to change the conditions under which we are forced to live, this should not create in us a listless, fatalistic acceptance of our lot. Our days are a mixture of good and evil, and we should learn to rejoice when the occasion demands it; and when it is otherwise we should consider Yahweh's unflinching goodness. He causes the sun to shine, He gives rain and harvests in season — thus, even in adversity, man is able to reflect on Yahweh's steadfast love for His creation. Adversity is a necessary experience in the life of a saint, being instrumental in providing the conditions whereby faith and obedi-

ence can be exercised to the purification of character, and fitting him for entry into the Kingdom with life eternal (Heb. 12:1-11; James 1:2-4).

"Yahweh has set the one over against the other, than man should find nothing after him" — Yahweh mixes good and evil day together. The result is most confusing as far as man is concerned. This "consistent inconsistency" frustrates him and effectively prevents him from prognosticating future events with any degree of accuracy. This teaches us that Yahweh alone rules in the heavens, and controls the destiny of nations on earth, that He, only, has the power to foretell what shall eventuate in days to come, and to see clearly the end from the beginning (Isa. 41:21-23; 45:7; 46:9-10).

A Wider Expanse

There is nothing harder to conquer than the individual point of view. Yet conquer it we must, if we are to open our mind to the fulness of the Truth, for sun, moon and stars existed before we were born.

Thoughts For The Times

A BALANCED VIEW

A man is likely to be a dry and sapless branch who feeds on one extracted element of the scriptures. The Kingdom alone without the God of the kingdom, will generate spiritual idiocy. The signs of the times, without the two great commandments on which hang all the law and the prophets, will gender hardness of heart. The mortality of human nature studied by itself will produce a monster; the "state of the dead", spiritual moles and bats; earth creatures who delight to burrow in the "dust and ashes" of this state of humiliation, insensible to the noble aspirations after the higher ways, to which Christ is the door. God-manifestation by itself will give us a scorching glare, that will parch the ground, and spread desolation. We need all the elements of growth in order to have a healthy life of the creature, or healthy fructification of the spiritual soil. Let us have the air, earth, and sky of God's entire Word; the refreshing shower, as well as the invigorating breeze; the moon that walks in her brightness, as well as the glorious orb of day; the ploughing and the harrowing, and planting, as well as the watering and garnering; the ramble on the mountain side, as well as the meditative rest at home. We must have all that goes to make up a healthy life. We must have the glory of the promises, the beauty of holiness, the sweetness of love, the tenderness of compassion, the brightness of hope, the vigor of good sense, faith in the mysteries, intelligence in the signs, taste for the first principles, skill in strong meat. All these will combine to make a lovable, and interesting, and useful man in Christ Jesus; but this can only be reached by continual presence in the Word, a daily picking over of the breadth of its richly-furnished fields, neglecting no corners, giving no preference to any part, but honoring, and studying, and treasuring all alike. Thus will the man of God be thoroughly furnished into all good works.

— R.R.

The Lamp and Its Power

The opening exhortation at a recent Bible School at Ruthmines was delivered by Brother B. Philp, Sr., of N.S.W., and focussed attention upon the spiritual advancement which the activities of the School could provide. It also indicates the background against which brethren everywhere should be awaiting the coming of the Lord.



Divine Glory And Majesty

Let us think upon the glory and majesty of Yahweh: He Who is "the high and lofty One that inhabiteth eternity, Whose name is holy," and Who says of Himself: "I dwell in the high and holy place" (Isa. 57:15). Isaiah wrote to the Eternal One:

"Hast thou not known? hast thou not heard? that the everlasting God, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28).

In Him, then, is all strength.

In Proverbs 8:22-23, the voice of wisdom is heard declaring:

"Yahweh possessed me, the first-fruits of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was."

Thus, in Him is all wisdom.

Divine Compassion

He Who declared of Himself that He is "the high and lofty One Who inhabiteth eternity, Whose name is holy," and Who declares that He dwells in the high and holy place, also adds:

"I dwell . . . with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones" (Isa. 57:15).

Of Him, Moses declared:

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

As Brother Thomas shows in *Eureka*, vol. 2, this relates to the Elohim of the future age, ourselves if worthy, emerging on behalf of Israel, in a future day of deliverance. But, for the purpose of our exhortation, what we become in the future age, stems from His compassion to us now, and these words of Moses provide wonderful assurance of His compassion.

Through Moses, Yahweh declared (Deut. 32:40): "I lift up My hand to heaven, and say, I live for ever." Involved in the purpose from the beginning was the redemption of a Son, and we hear the voice of the Son proclaiming:

"I am he that liveth, and was dead, and, behold, I am alive for evermore" (Rev. 1:18).

The Eternal One was manifested in the immortal Son. Speaking of the Son, David declared (Ps. 72:17):

"He as a son, shall continue his Father's name for ever."

The Eternal One shall then be manifested in an immortal multitude, through the Son.

We see that the great, the compassionate, purpose, expressed in its simplest form, is an extension of the Divine family in immortality. Thus, when the Son says, "I am alive for evermore, and have the keys of hell and of death," he announces that what has been done in him, will be done in all the approved.

Divine Blessing

In Psalm 22:26, Messiah prophesies of "the meek" in the day of deliverance that their "heart shall live for ever." Proverbs 12:19 also declares: "the lip of truth shall be established for ever." And Daniel adds his testimony (11:3), that "they that be wise, shall shine as the brightness of the firmament, and as the stars for ever and ever." Isaiah, speaking of national Israel (but incorporating spiritual Israel) predicts:

"But Israel shall be saved in Yahweh with an everlasting salvation; ye shall not be ashamed nor confounded world without end (ad olam ad — 'unto the ages of eternity')."

The prospect is of elevation to immortality, to live and reign with Christ. Let us gather our thoughts regarding the glory and majesty of Yahweh; the compassion of His purpose; the blessing to each of us within that purpose; and ponder how the heart of each of us is touched.

Divine Habitation

Let us consider where we dwell. The basic fact, so basic that we rarely ever think about it, is that we experience existence here, upon this globe, which is part of a wonderful creation. Let us consider

the earth.

It is a mere speck in the vast heavens, one of a myriad of the heavenly bodies of which we know so little, but which testify to the wisdom and power of their Creator. Isaiah declared:

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40:26).

Yahweh is in close and intimate contact with the earth, for He made it, and named it, by the greatness of His might. His purpose with it shall not fail. The earth was divine in its origin. It was visited 6,000 years ago by angels who came from their place of abode to make it a place where a divine purpose would be worked out over 7,000 years: a speck of what we call time in the midst of eternity; it again will be shown to be divine when the angels come with the Lord Jesus Christ as he takes the glory of the kingdom, and when, at the end of the millennium the Father will be "all and in all." With sin and death completely eliminated, and the earth the glorious abode of immortals, how true Isaiah's words will prove:

"He created it not in vain, He formed it to be inhabited; I, Yahweh, none else."

What then is the earth? It is a planet of opportunity for promotion to the glory of Yahweh.

Footprints On The Sands Of Time

Some years ago, a sealed tomb was opened in Egypt. It had been undisturbed for 4,000 years. When the discoverers entered, there, upon

the floor, were footprints: the oldest footprints ever found: 4,000 years old. The feet which had made the impressions had long since gone to oblivion: a solemn reminder that though this wonderful creation has been marred by sin, and death reigns, sometimes records live on.

We are all trudging through this life, and leave footprints behind us in the wilderness of experience. Shall we be able one day with strong, immortal eyes, to look back upon our own footprints, and rejoice that they spoke of a journey which led into the kingdom of God?

The possibility is there. Isaiah does not merely say that Yahweh created the earth; but that He created it "to be inhabited" (Isa. 45:18). We tend to shrink from the thought of being personally involved in the glory to be revealed. We think, quite properly, of our own shortcomings. We know we are not worthy of so great a destiny as this. But the issue is not one of worthiness; it is that of pardon and grace. We can think joyfully of the words of our brother Paul to the Ecclesia at Rome:

"Therefore, 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).

The Lamp And Its Power

David says: "The darkness hideth not from Thee" (Ps. 139:12). How true, remembering, as the Psalmist also says: "Thou makest darkness and it is night" (Ps.

104:20), Yahweh looks upon us and knows all there is to know about us.

But how differently we are placed. We find it hard even to understand our own hearts at times, let alone to understand the great and eternal Creator.

The knowledge of the Holy One, and the development of Divine ideas are not native to our flesh. It is Divine wisdom, and not the flesh, which says:

"I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love Me to inherit substance; and I fill their treasures" (Prov. 8:20-21).

How shall our paths be illuminated?

There is a lamp of power which illuminates. Psalm 119:105 tells of it: "Thy Word is a lamp unto my feet, and a light unto my path." And Peter adds that "the Word" is the light which shines into the dark places of the heart, and illuminates them with the things which come from the excellent glory (2 Pet. 1:19).

In this way, we can be like the blind man Jesus healed, and say, "I now see!" And we must see; we must learn to discern things both simple and profound. We think of the man who was stoned to death: he had picked up a few sticks! We think of those who left the manna overnight when instructed not to. Simple things, but destructive things, because they breached principles.

As we discern, as the lamp drives out the darkness, and we see more clearly, how we feel our foolishness and the weakness of many of our attitudes in these

times of ignorance. The moments of realisation must come, constantly, enlightening our hearts.

It is essential that we experience this change. We have to learn what humility and contriteness means in our lives, because it is with the humble and the contrite ones that the High and Lofty One dwells.

Alone With The Lord

Mark records (4:34):

"When they were alone, he, Jesus, expounded all things to his disciples."

What a joy to sit and listen to the Lord: the Word made flesh, the great Lamp shining in their presence.

For eight days at the Bible School, we, too, are alone with the Lord. Not personally, as were the disciples, but in our midst is the Word. This speaks of him in the types and shadows; or the glory of his first and second advents; of his gracious words and deeds; and his plans for his, and our, future. In this way he is here amongst us.

In finding this time alone with the Lord, we have shown a form

of holiness, because holiness is separation; and in coming here we have separated ourselves from things about us. But the physical separation is not the holiness he requires of us; he requires separation from the unholiness which dwells in our hearts.

The word, the lamp, will clearly reveal the path of holiness. It will play a part in bringing the natural mind into subjection to the mind of the Spirit. Will we respond to the challenge it represents? If we do, then the lamp will shine brightly, accomplishing its purpose by its power, for the holy scriptures "are able to make us wise unto salvation."

Wisdom brings us to the word. Let us walk the path of wisdom all our days until the Master returns, for it is the path which leads to immortality in the Kingdom we seek. The Kingdom of the High and Lofty One, Who in all His majesty and power, still draws near to assure us (Ps. 33:18) that His eye is "upon them that fear Him, upon them that hope in His mercy."

The Truth In Rhodesia

"Thank you for the continued supply of the 'Herald Of The Coming Age'; we find the booklets helpful. However, dealing with Africans who are avid for reading matter of any type, provided it is free, we eliminate the free offer on your book because this would entail unnecessary expense, as I am sure you would have innumerable applications from school boys mostly in church schools, and often catholic schools. As it is we are offering the Way Leaflets, the Bible Says leaflets, as well as your books and a Bible Correspondence Course. Only a few respond, but provided we can get one or two to listen we are satisfied."

— H.G. (Rhodesia).

(In all parts of the world a witness goes forth; may it continue to do so until Christ's return. — Editor).

Editorial

CONCORD'S REPLY

Before publishing the article in our July issue entitled *An Appeal To Troubled Brethren* in reply to the booklet issued by the Concord (Old Paths) Ecclesia, we submitted it to the Arranging Brethren of that Ecclesia for consideration. They replied:

"Thank you for those corrections which you have made to your Editorial in some attempt to accommodate our objections. We are appreciative of your efforts in obtaining our reaction to your drafts. We find the alterations gratifying, but we think that you will agree that the most important clarifications of our doctrinal stand have been ignored the way the Editorial still reads. Your amended Editorial continues to seriously misrepresent us. We cannot believe that you would intentionally accuse us of views which we do not hold. Still less can we believe that you would wish to circulate throughout the brotherhood a false and damaging picture of our doctrinal position. If you proceed to print with the present Editorial, that is precisely what will happen.

"You have persisted in maintaining, or worse still, inferring, that we teach:

- (a) — that our Lord was alienated from His Father, and
- (b) — that all men are morally alienated at birth.

"These both, despite our clear disclaimers to you in the book which you are allegedly reviewing, or in our subsequent letter to you.

"We welcome constructive criticism, and accept that many will not agree with us, but no doubt you also would object to being accused of beliefs which you categorically denied."

Answer

If the doctrinal stand adopted by the Concord Ecclesia, or the Old Paths Fellowship, has been misrepresented in our Editorial, we have not done so deliberately, and therefore submit, that any misunderstanding that may have arisen, has stemmed from the way in which Concord persists in setting forth the nature and sacrifice of Christ.

In that regard, we notice an awkward misprint on p.353 of our Editorial. We are represented as writing: "It (the Concord book) urges that alienation by birth does not apply to all humanity." This is contrary to fact. It should have read that Concord teaches that "alienation by birth does apply to all humanity" (p.15). Page 15 of their booklet reads: "In this racial sense, newborn babes are, at birth, 'aliens from the commonwealth of Israel' etc." A sub-heading on the previous page (p.14) announces that "*Human Nature Alienates From God.*"

Now, if human nature alienates from God, then the infant Jesus must have been in a state of alienation from the Father, because he possessed identical nature with the rest of humanity. But Concord is not prepared to face up to that logic, and claims that though Jesus

came in our nature, he did not inherit that state of alienation.

To us this is confusion. Obviously, if the Lord possessed our nature, and if our nature alienates from God, he must have shared that state with us. If not, then there is some other reason for our alienation, and the defilement that came through Adam must have some moral stigma attached to it.

This is the logical import of what Concord has set forward, not necessarily what they directly teach. They repudiate as error that the Lord was alienated from his Father, or that all men are morally alienated at birth, but the implications of their teaching are inescapable. If men are alienated from God because of the nature with which they are born, so also was the Lord Jesus.

Whilst rejecting the teaching that men are "morally alienated at birth," they inconsistently claim that "baptism has some relation to human nature" (v.16). We acknowledge that baptism ensures forgiveness of sins, and that it is a public demonstration of the repudiation of the flesh as the seat of sin; but it does not change human nature in any way, such as Concord's book seems to imply (p.16). Human nature will be changed at the Judgment Seat, and not before.

The booklet claims support of Brother Thomas by quoting from *Elpis Israel* p.116 (p.129 in later editions). But the quotation stops half way through a paragraph. Brother Thomas continues to say: "Children are born sinners or unclean, because they are born of

sinful flesh . . ." (by "sinners" he does not mean actual transgressors, but as inheriting the consequence of sin, as being born into a constitution of sin). On the previous page he states:

"Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself 'innocent of the great transgression', having been obedient in all things."

If the possession of sinful flesh constitutes a person being described as "a sinner" in this context, and Jesus possessed it, how can Concord justify their conclusion that whereas "human nature alienates from God" it did not do so as far as Jesus was concerned?

Brother Thomas clearly shows that to inherit the consequences of Adam's transgression "is a misfortune not a crime," and therefore is not chargeable against us at all. However, if it alienates us from God, it must obviously be treated as a crime and not merely a misfortune. On the same page in *Elpis Israel* he wrote:

"There is much foolishness spoken and written about 'original sin'. Infants are made subjects of a religious ceremony to regenerate them because of original sin; on account of which, according to Geneva philosophy they are liable to the flames of hell for ever! If original sin, which is in fact sin in the flesh, were neutralized, then all 'baptismally regenerated' babes ought to live for ever, as Adam would have done had he eaten of the Tree of Life after he had sinned."

Brother Thomas thus describes as "foolishness" the teaching that claims that a religious ceremony can regenerate our nature, or sin in the flesh. Flesh remains the same after baptism as well as be-

fore, and will only be regenerated, or changed, at the Judgment Seat of Christ. Therefore, we find confusing, the teaching of Concord that "baptism has some relation to human nature," for it seems to suggest that the physical defilement that it is our misfortune to inherit from Adam has some moral implication. After all, alienation, as Brother Roberts observes, is a moral relationship.

But perhaps all Concord means is that baptism demonstrates that flesh is weak and prone to sin, and therefore must be figuratively crucified, or "put to death" in order to please God. If so, we agree with their concept, and regret the confusing way in which it has been expressed. We believe that all (with the exception of Jesus) are in need of reconciliation with God, not because of the nature with which they are born, but because they have given way to it and have sinned. Jesus

is the exception, for though born of our nature, he did not sin. He was "one" with the Father when in the flesh, and he is "one" with Him today when clothed upon with spirit nature.

We therefore appeal to the Concord brethren, as well as others not in their Fellowship, to clarify their thinking upon this very important matter.

One final point. In a communication, the Concord brethren claim that they have never insisted upon concurrence in the term "alienation" as a condition of fellowship. If that be the case, we wonder why it has been permitted to obtrude so much in the book before us, and why there has been so much insistence upon this point of doctrine in the past. We appeal to the Old Paths Ecclesias in Australia to review their attitude towards the features of their teaching referred to above.

— EDITOR.

LOGOS TOUR OF BIBLE LANDS — 1973

(God willing)

Plans are in hand for this, and we hope, shortly, to outline a complete itinerary. In Rome, we plan to trace the history of the work of the "four horsemen of the Apocalypse" (Rev. 6) in the historic remains of the emperors who played a part in the history of the times, and who left their records in the stone monuments that remain today. We shall also visit the catacombs and the colosseum, which testify to the trials of early believers; and the Vatican which records the apostasy of the faith, and illustrates the imagery of Revelation 17.

Pompeii and Venice will be visited because of their association with the Apocalypse. Turkey, Greece and Cyprus because of associations with Paul and the Apocalypse.

The tour of Israel will be designed to create a record of Scripture, and not merely for the purposes of sight-seeing. In this, the best of all previous tours will be combined, and the story of the Bible will be clearly illustrated both in regard to its past and future. We plan to ascend Mt. Tabor and Mt. Sinai; to sail on the Sea of Galilee; to wander in the desert; and to inspect sites of modern significance.

The tour will be strictly limited to 42 people, and already half of these reservations have been taken up. If readers are interested in participating, we shall be happy to provide further information. Direct enquiries immediately to Logos Tour of Bible Lands, West Beach Post Office, South Australia — 5024.

Further Scriptures Referring to the Holy Spirit

The previous article under this heading (pp. 322-330) examined three passages of Scripture speaking of men receiving the Holy Spirit: Luke 11:13; John 7:38; Acts 2:38-39. It was shown that while each of these Scriptures had some reference to the Holy Spirit gift received at Pentecost, the sense of the passage was not limited to this. There was also a broader meaning of God's spirit operative in the believer by the response of mind and heart to the knowledge of God, heard or read. The source of such knowledge was twofold: the Scriptures (or the Old Testament as we call it), and the voice of the Apostles and others speaking by the power of the Holy Spirit.

We shall now look briefly at a further 18 passages, which make up the remainder of the references to the Holy Spirit in men. We shall find that the pattern of interpretation is similar to that in the three passages already studied. As the various passages are all generally similar in meaning, it will be convenient to take them in the order they appear in the Bible, instead of making a number of groupings.

John 3:5

"Except a man be born of water and of spirit, he cannot enter the kingdom of God."

Every man and woman who

attains to the kingdom of God will have been "born of the Spirit" in partaking of spirit nature, in the manner described by Paul in 1 Cor. 15: "There is a natural body, and there is a spiritual body" (v.44); "and as we have borne the image of the earthly, we shall also bear the image of the heavenly" (v.49); "For this corruptible must put on incorruption and this mortal must put on immortality" (v.53).

The question in relation to John 3:5 is: Is Jesus referring solely to this change of nature when he answers Nicodemus, or is he referring to a person being "born of the Spirit" in some sense *now* as well? Is he referring to what Paul calls the "New Man" born of God? The point has been much discussed. We recommend the article by Brother Thomas reproduced in *The Faith In The Last Days* under the title *Jesus' Discourse With Nicodemus*, where he blends both ideas together. He provides a translation of John 3:8 as follows:

"The Spirit breathes where he pleases, and thou hearest his voice, but thou knowest not whence he comes and whither he leads, in like manner is every one begotten of the Spirit."

Upon this, Brother Thomas comments:

"Thus are men begotten from above —by the voice of the Spirit breathing forth the truth when and how He pleases. In some places He will not breathe it at all; and on one occasion

positively forbids its utterances — Acts. 16:7.”

Brother Thomas saw the Holy Spirit word spoken by the apostles producing a begetting of the Spirit.

Brother John Carter has a good informative section in his book *The Gospel Of John*, pp.46-52, where he takes into account the Jewish background of Nicodemus.

We may debate whether Jesus intended Nicodemus to understand “born of the Spirit” as applicable to the present and the future, or solely to the future, but this is not important to our present consideration. What is important is to realise that Jesus’ words do not give support to those who advocate the gift of the Spirit to every believer at baptism. A little reflection will show this. Jesus called Nicodemus a teacher in Israel, and says he *ought to have known these things*: “Art thou a teacher in Israel, and knoweth not these things?” (v.10). Therefore Jesus cannot have been referring to some new things, but to something that was then operative in Israel.

As Brother Thomas says, a man is born of the Spirit by hearing and responding to the words of the Spirit. This was true for Nicodemus, and for all the faithful before him. It is out of context to refer Jesus’ words forward to a future out-pouring of the Spirit at Pentecost.

Romans 5:5

“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.”

The R.V. corrects the tense here,

and reads: “the love of God hath been shed abroad . . . through the Holy Spirit which was given to us.” The words are in the aorist tense, describing something done in the past, and does not permit the sense of a continuing giving of the Holy Spirit. If this were intended, the tense would be the present imperfect, not aorist. So Paul is referring here to the giving of the Holy Spirit at some time in the past; to the Day of Pentecost when the out-pouring upon the Apostles gave them power to declare the grace of God in Jesus Christ. This, indeed, was a shedding of the love of God abroad, and was a continuing power to this effect among believers.

Romans 15:13

“Now the God of hope fill you with joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.”

The thought here is similar to that of Romans 5:5 : hope, joy and love associated with the working of the Holy Spirit. In Romans 15:15 there is the additional word, “power”: “by the power of the Holy Spirit”. In vv.18-19, Paul makes clear what he means by this power of the Holy Spirit. He says:

“For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God.”

The “power of the Holy Spirit” refers to the outpouring of the Spirit upon the Twelve, and upon Paul, resulting in the mighty signs and wonders described in the Acts

of the Apostles, leading the Gentiles to belief and obedience. The operation of the Holy Spirit was not limited to this, but continued to benefit the believers in strengthening them to endure adversity, and to abound in hope. They "abounded in hope" because their hope rested on a strong foundation: the manifested power of God. This passage in Romans 15 fits the pattern of the Holy Spirit given through selected vessels for the benefit of all.

1 Corinthians 2:11, 12

"For what man knoweth the things of man, save the spirit of man within him? Even so, the things of God knoweth no man, but the Spirit of God (v.12). Now we have received not the spirit of the word, but the spirit which is of God; that we might know the things that are freely given to us of God."

So Paul says that the things of God are only known by the Spirit of God. How had the believer received the "things of God," and "the Spirit which is of God?" The next verse tells us:

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual" (v.13).

The believer had received the things of God, and the spirit which is of God, by the preaching of Paul, and Paul's preaching was by the Holy Spirit. Paul had already made this point earlier in the chapter: "My speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power." It was the power of the

Holy Spirit through the Apostles that conveyed the things of God to the believer.

There is an important phrase to note in v.13: "Comparing spiritual things with spiritual." Paul's preaching was in harmony with what the Spirit had already put on record in the Holy Oracles. By the Holy Spirit, the Apostles compared spiritual things with spiritual, explaining the "mysteries" contained in the words of the prophets. Paul, in this chapter, quotes Isaiah 64:4 that "the eye hath not seen, nor the ear heard, what God hath prepared for them that love Him"; and then he adds:

"But God hath revealed them unto us (the Apostles) by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (vv. 9, 10).

It was through their possession of the Holy Spirit that they could search the deep things of God, and so their preaching was that "which the Holy Spirit teacheth."

1 Corinthians 6:19

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Earlier in this chapter, Paul has described the Ecclesia in Corinth as a building: God's building, built upon the foundation of Jesus Christ. So the context suggests that Paul is addressing the believers collectively. The believers at Corinth were collectively the house, or temple, of God (cf. 1 Tim. 3:15), and the Spirit of God was in, or among, them through their spirit-gifted Eldership, in the manner he describes

in more detail in a later chapter (ch.12).

The language here should be compared with similar language used by Paul in 2 Cor. 6. Here he applies the words addressed to the nation of Israel at Sinai to the ecclesia in Corinth. He quotes from Leviticus 26:

"Ye (the Corinthian believers) are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people . . ."

As God desired to dwell in His nation Israel, so Paul says He was dwelling in the Ecclesia in Corinth. One does not have to propose a Holy Spirit gift to each believer commencing at Pentecost; the concept belongs to previous ages.

1 Corinthians 6:13, 18, 19

"Now the body is not for fornication, but for the Lord; and the Lord for the body . . ." "Flee fornication . . . What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are brought with a price: therefore, glorify God in your body, and in your spirit, which are God's."

The context here is different from that in chapter 3. Paul is talking in detail of an individual, and the abuse of his literal body. At baptism, the believer, body and spirit, belongs to the Lord. The body becomes the tabernacle, as it were, of the new man of the Spirit which comes to birth at baptism. The new man of the Spirit comes to birth, and continues to grow, through the knowledge of God; and this knowledge comes through the reading of the word, and the teaching of the

Apostles. In the ultimate, this is all the work of the Holy Spirit. As we have earlier considered in detail, God's Spirit is in the individual, Christ is in the individual.

For those who received the Holy Spirit gift by the laying on of hands, there was an additional sense in which they were the temple of the Holy Spirit.

Galatians 3:2-3

"Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"

The Galatian believers had received the Spirit. But how had they received it? Paul gives the answer in v.5:

"He that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

Paul and his helpers ministered to them the Spirit by their teaching, accompanied by the supporting evidence of miracles. So the Apostles ministered the Spirit, and the believers received the Spirit. Verse 5 is a clarification of v.3. The Galatian believers in general did not receive the Holy Spirit gift, but they received the things of the Spirit, the things of God, through the ministration of the Apostles endowed with Spirit power. They had to listen attentively, and thoughtfully to take in the Spirit message. They received the Spirit by "the hearing of faith."

In v.3, there is a contrast of spirit and flesh, similar to that which we studied in Romans 8: "Having begun in the Spirit, are

ye now made perfect by the flesh" is similar to "Walk not after the flesh but after the Spirit" (Rom. 8:4). Thus the "mind of the flesh," and "the mind of the

Spirit," are the mind of the natural man, and the mind of God, respectively.

—G. Pearce (Rugby, Eng.).

ACKNOWLEDGEMENTS

Periodicals Received

The Disciple vol. 1, No. 3. A Berean Christadelphian mimeographed periodical issued from Texas, USA.

The Christadelphian Tidings vol. 35, No. 3. This periodical circulates within the Central Fellowship throughout the States. A series of articles at present is reviewing the doctrines listed in the Statement of Faith.

New Zealand Ecclesial News No. 28. It is always interesting to read news of the Ecclesias throughout New Zealand.

The Holy Spirit Gifts. We are saddened by this publication. It claims to set forth "reasons why Christadelphians neglect God's offer of the gift of the Holy Spirit," and it denies that the impartation of the spirit ceased with the death of the twelve apostles. We are concerned with the growing volume of literature and claims emanating from within the Brotherhood, setting forth the teaching that the Holy Spirit and its gifts are available today. We have opened our pages extensively to publication of matter refuting this error, and plan to publish a booklet on the subject dealing with all references to the Holy Spirit contained in the Word.

Jerusalem. This is a pamphlet in the Israel Information Series, published by the Israel Ministry of Foreign Affairs. It provides a background to the modern city of Jerusalem, and elsewhere, in this issue, we reproduce some extracts therefrom.

Britain and Israel, Commentary No. 12. This budget, published from London, concerns itself with conditions in the Gaza Strip just prior and since the Six Days' War. It reveals what a potential menace this was under Egyptian rule, for the most highly populated areas of Israel were directly menaced by Egyptian artillery and missiles sited on the Gaza Strip. The former could reach as far as Ashdod; the range of the latter included Tel Aviv and Jerusalem. The Commentary claims that economically and otherwise, the conditions of the occupants of the Gaza Strip have been greatly improved under Jewish control.

The Hair Length Of Christadelphian Brethren. This pamphlet, written by Bro. R. Abel, and published by Bro. H. D. Bartholomew, P.O. Box 446, Vernon, B.C., Canada, provides sound Scriptural reasons for brethren to oppose the current trend. Paul declares that the wearing of long hair is "a shame" to brethren (1 Cor. 11:14-15); and this should be all-sufficient for those who desire to please their God. However, this booklet examines the whys and the wherefores of this particular command, and is commended to the attention of brethren generally. It is suggested that the wearing of long hair is a symbol of revolt on the part of modern youth; our young people need to maintain a stand against modern trends today, and thus confront any such attitude by a determination to uphold the principles of the Word, even though this may isolate them from others. After all, the Word declares: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14). We suggest that this booklet should be given the widest circulation. Supplies are available from Logos Publications.

Jerusalem in Perspective

The Jews And Jerusalem

The Jews of Jerusalem today are the inhabitants with the longest unbroken historical association with it. Their memory of it is recorded in the Bible, the Mishna and the Talmud, in prayer and in poetry. Three times a day, for nineteen hundred years, Jews have prayed to return to Jerusalem. Once every year, on Tisha b'Av (the ninth day of the month of Av) they have fasted and mourned the destruction of Jerusalem. On festivals, they bless each other: "Next year in Jerusalem!"

More often than not under foreign rule Jerusalem fell into decay. When Jews were allowed to re-enter, it prospered again. Before the destruction of the Second Temple, Jerusalem had a population of 200,000; subsequently it became a provincial townlet. Under the Byzantines, the population was 80,000. After the Arab conquest in the seventh century, it declined to 30,000. In early Crusader times, it was as low as 3,000.

The Jews were the first, in the mid-19th century, to build new quarters outside the wall of the old city. From then on, there was a rapid rise in the city's population, and in the proportion of Jews in it. In 1844, the population of Jerusalem was 15,510, made up of 7,120 Jews, 5,000 Moslems and 3,390 Christians. In 1970, including the area of Greater Jeru-

salem (sometimes called the new city), the population was 288,600, made up of 215,500 Jews, 61,000 Moslems, and 11,500 Christians.

The Arabs And Jerusalem

To understand the place of Jerusalem in Islam, we must go back to the time of Mohammed. In the first years of his ministry among the Arab tribes, he set out to befriend the Jews of the Arabian Peninsula. To win them over, he ordained that every believer face Jerusalem in his prayers, as was the custom of the Jews. But this brought no Jewish converts, and, in 623, he bade the faithful return to Mecca. The Koran states:

"We appointed the 'Qiblah' (direction) towards which thou didst formerly pray only that we might know him who followeth the messenger of God from him who turneth back on his heels."

Pilgrimage to Mecca was prescribed by Mohammed as a first and fundamental duty of believers. Visiting Jerusalem is regarded not as a true pilgrimage (hajj), but a brief sojourn (ziara): pilgrims would call in at Jerusalem on their way back from Mecca, and the faithful sometimes felt that the sight of Jerusalem made up a little for failure to perform the hajj itself.

At the outset of Arabian rule, the Dome of the Rock was built as a monument on the Temple Mount (691) over the spot where, according to tradition, Abraham bound Isaac for the sacrifice and

the Temple later stood. Subsequently the El-Aqsa mosque (El-Aqsa means "the edge") was built in a corner of the Mount. In the course of time, it became the third mosque in Moslem sanctity after the shrines of Mecca and Medina, being connected with the tradition that, from nearby, Mohammed rose to heaven.

Jordan And Jerusalem

In 1948, a Trans-Jordanian army, led by a British officer, over-ran the eastern part of the city. This was after the Arab States had rejected the decision of the General Assembly of the United Nations in 1947 to partition Mandatory Palestine into a Jewish and an Arab State and to internationalise Jerusalem.

After the war of 1948, all the Arab States, except Trans-Jordan, altered their stand and championed internationalism, with the aim of keeping Israel out. In April, 1950, Jordan (having changed its name for the occasion) annexed the areas which it had occupied, including East Jerusalem.

The other Arab States then convened the Arab League with the intention of expelling Jordan from these areas, but a compromise was reached: the Arab States agreed to view the annexed areas as held in "chancery" by Jordan, while Jordan viewed them as permanent part of the Hashemite Kingdom. Jordan's occupation of East Jerusalem ended in June 1967, after it had deliberately opened war in the city.

Prior to June 1967, the Jordan-

ian Government began systematically to eliminate every trace of the city's Jewish past. The Jewish Quarter was laid waste. Fifty-eight synagogues, some of great antiquity, were destroyed or desecrated. Synagogues that were not destroyed, the Jordanians used as toilets, stables and hen-coops. In the cemetery on the Mount of Olives, hallowed to Jews for thousands of years, 38,000 of the 50,000 tombstones were torn up to pave a road, build fences, instal latrines.

Today, Jordan demands that Israel evacuate eastern Jerusalem; but to exchange today's single system of efficient management for two systems each owing allegiance to a different Government with different procedures, could only intensify the impact of politics on every aspect of the city's life and revive conditions that generate tension and friction.

The Holy Places And Jerusalem

Jerusalem is open to members of all faiths and nations. Since 1976 it increasingly attracted tourists from all over the world. In 1971 more than half a million tourists visited Jerusalem.

On 22 June, 1967, the Knesset enacted a law that brought East Jerusalem within the framework of the administrative establishment and public services of West Jerusalem, and so united East and West as one city. The water supplies were amalgamated. The electricity companies jointly supply their services throughout the city. Welfare, health and educa-

tion are ensured in equal benefit throughout the city. Three hundred and seventy Arab municipal employees who had been working under Jordanian administration in East Jerusalem were taken on by the Municipality in 1967. Today the number of its Arab employees is 600. A hundred and thirty Arabs serve in the Jerusalem contingent of the Israel Police Force. To protect the principal holy places — the Western Wall, the Church of the Holy Sepulchre, the mosque of El-Aqsa and the Dome of the Rock — there is a mixed squad of Jewish, Moslem, Christian and Druze constables, under a Moslem officer.

Archaeological excavation in Jerusalem is of unprecedented scope and intensity. Besides the Temple Mount, a paved street from the days of the Second Temple has been uncovered, building stones still strewn upon it that had fallen from the top of the Temple wall in the Roman siege of nineteen centuries ago. Below were remains of masonry, with Hebrew inscriptions upon it, from the seventh century B.C., when the kings of Judes reigned during the period of the First Temple. A Jewish building was found that had been burned down by the Romans in A.D.70.

The Future And Jerusalem

In order to guard the interests of the three great religions of the city, some have sought a solution in proposals of internationalisation. The best known proposal is in a Resolution of the United

Nations General Assembly on 29 November 1947, to make the city a separate body under an international government administered by the Trusteeship Council. The first paragraph of the Resolution defines the international government as devising "suitable guarantees for the protection of the Holy Places both within and outside Jerusalem."

The Jews accepted the General Assembly Resolution partitioning Palestine, and, with it, the plan to internationalise Jerusalem. For them, it was the lesser evil, as it avoided war and bloodshed. The Arabs rejected the Resolution, including the plan to internationalise Jerusalem. When the Arab States invaded Israel in May, 1948, Israel withdrew its acceptance of internationalisation, holding that the aggression had reinstated all Jewish rights in Jerusalem. At the same time, Israel declared that it would guarantee the inviolability and accessibility of the Holy Places and agreed to international supervision over them.

Israeli objection to the internationalism of Jerusalem has many reasons, including the following:

Jerusalem, whole and unified, is the capital of Israel. The majority of its inhabitants are Israeli Jews. Italy would never agree that Rome be withdrawn from Italian national sovereignty and given over to an international Catholic rule. Saudi Arabia would never agree that Mecca be withdrawn from Saudi Arabian sovereignty and placed under international-Islamic rule. And Israel cannot, will not, agree to abandon Jerusalem and its in-

habitants to a complicated amorphous international rule. Such a rule could only be a source of end-

less conflict and tension.

Jerusalem: Issues And Perspectives (Israel Information Series).

Editorial Note:

Over one hundred years ago, Brother Thomas suggested that control of the Holy Places of Jerusalem might be the excuse for Russia's invasion of the Middle East, and attack upon Jerusalem. Since then, Russia has turned Communist, but prophecy shows that some form of agreement will be established between Communism and Catholicism, leading to the confederation of nations represented in Nebuchadnezzar's Image, and preceding the invasion of the Land that will lead to Armageddon. It could well be that concern for the future of the Holy Place of Jerusalem, and the internationalisation of the city under a Catholic-Communist plan, could be the excuse used by Russia and Rome to justify the attack that will surely come. Certainly we live in significant times which exhibit on all sides the requirements of the prophetic word.

ALL! FEW! NONE!



Do good to ALL!

*Not only those who love, but those who hate,
No less will do, would you fulfil the great
Commandment, test of heart regenerate*

In Christ, "Bless ALL!"

Trust FEW, but few!

*Not all who seem your friends are such at heart;
Fair courtesy is oft a useful art.*

Flesh is evil, act thou a prudent part,

And trust but FEW.

Do wrong to NONE!

*"Bear and forbear" a maxim good and grand,
The bravest he who can himself command,
Who, fearing sin, restrains his heart and hand.*

Do wrong to NONE!

Questions



Answered

IS CHRISTADELPHIANISM ASTRAY ?

"Since putting on the saving name of the Lord Jesus in 1966, I have wondered at the differences of opinion manifested on some aspects of the Truth, and I am led to believe that we are astray on some aspects of the Truth, as I have listed below: I believe that the Holy Spirit is available today (Luke 11:13; Acts 2:38-39; 1 Kings 19:11-12)" (C.G. - Guyana).

Ans.: In your letter you list nine points, concerning which you allege that our teaching is astray. We shall be quite happy to deal with all of these, but, of course, space does not permit us to do so in one issue.

Therefore, we have limited our consideration in this reply, to the first point that you advance, namely, your claim that the Holy Spirit is available today.

Obviously, by this, you mean the power of the Holy Spirit to perform miracles, or to speak in tongues, and as you correctly state, we oppose that it is.

You advance three references. The first, Luke 11:13, reads:—

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

We believe that this has an application today, but not in the way you believe. In John 6:63, Ephesians 6:17 and 1 John 5:6, the Holy Spirit is identified as the words of Jesus, the word of God, and the Truth. In that sense the Holy Spirit is available today, and if we pray unto the Father, and seek His guidance in the understanding of the Word (and only as we appreciate its understanding will we feel its power), He will bless us in granting it unto us.

Consider the following references:

"If any of you lack wisdom, let him ask of God that giveth to all men

liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering" (James 1:5).

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual words" (See R.V.).

Here Paul shows that the Truth is a revelation of the Holy Spirit. The Spirit dictated the words by which the "things" were expressed, quite unlike human expressions. Therefore, one accepting the Truth, came under the influence of the Holy Spirit; for, said Jesus, "the words I speak are spirit and are life" (John 6:6).

That is the only way in which we can lay hold of the Holy Spirit today. When the power of the Word moves in one, he can say that he is motivated by the Holy Spirit (Word).

In Apostolic times, the gifts of the Holy Spirit were given by the laying on of the Apostles' hands (Acts 8:11-18). It is significant that in the first occasion recorded of the Holy Spirit being transmitted to common believers, that they did not receive it until the Apostles physically laid their hands upon them. Notice that they had been baptised earlier by Philip (vv. 5-6), but had not then received the gift of the Holy Spirit as they did later. We read: "through the laying on of the

Apostles' hands the Holy Spirit was given" (v. 18).

With the death of the Apostles, the power to transmit this gift ceased, as Paul declared it would (see 1 Cor. 13:8-10). We live at the time when the power to perform miracles by the Holy Spirit has ceased.

Your other references: Acts 2:38-39 is dealt with at length in the *Herald Of The Coming Age* entitled: "The Spirit

Gifts Not Now Available," and we have sent you a copy under separate cover. We shall be happy to send a free copy to any other reader who may desire it.

We earnestly recommend that you carefully consider the evidence contained in the booklet we have forwarded you, and do hope that you will write to us again.

— EDITOR.

An Appeal

The Importance of the Apocalypse

It was the enquiring disposition of the Apostles which evoked the Mount Olivet prophecy from the lips of the Lord. "The disciples came unto Jesus privately, saying, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

In his reply, Jesus revealed some concern that his disciples should act with precision when the impending crisis arrived; so much so, that ninety-four verses record the Lord's detailed answer to the enquiry (see Matt. 24, 25). It was needful that the disciples be forewarned of the "distress of nations, famines and pestilences" which commenced in the reign of Claudius Caesar (Acts 11:28); and that they should live in a state of readiness, so that they might "flee into the mountains" when the invasion took place, and so escape from the Roman abomination.

Prophecy is intended both to

foretell and to forewarn the saints of God. Therefore, although the Apostles were well grounded in the Scriptures, there was one book which demanded their special study as the end of the age approached, and only a correct understanding of this book could ensure deliverance at the hour of national judgment. Thus Jesus directed his followers to the prophecy of Daniel with these telling words: "Whoso readeth, let him understand" (Matt. 24:15). This Apocalyptic book of the Old Testament filled in the years from Malachi to Matthew, and gave a progressive revelation of political events beyond the Messiah's day. It was important, then, that this Apocalyptic book be read and understood by the Apostles to ensure their spiritual appreciation of the signs of the times. This was the book for their day particularly.

With the approaching end of the

Gentile dispensation upon us, we, too, need the Apocalypse to mould our spiritual understanding, and to direct our actions as the angels manipulate political events towards Armageddon. The words of the Lord now thunder in our ears: "As the days of Noah were, so shall also the coming of the son of man be"; "as likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Have we the same enquiring disposition as the Apostles manifested?

Like the disciples of the first century, we may be well versed in the Scriptures of truth, yet lacking an appreciation of prophecy. There is one book above all others which demands our study and our understanding. The Apocalypse unveils the mystery of many events in our day, such as the Common Market development, the rise of Roman Catholic influence, the intense nationalism of France, the gathering of the nations together which will result in east-west unity.

How important, then, that we read and understand all that our minds can grasp of the Lord's message to the Ecclesias. Like Daniel, the Revelation fills in the years from the Apostle John's day, being given by God unto Jesus "to shew unto his servants things

that must surely come to pass." It is "the glory of God to conceal a thing, but the honour of kings is to search out a matter." We thus honour God when we try to search out the deep things of the Revelation. It is not a sealed book, for John was told, "Seal not the sayings of the prophecy of this book" (Rev. 22:10); and therefore its teaching should be a prominent witness in the meetings (v.16).

At this time, let us all resolve to respect God's last word and work of inspiration. The difficulties of interpretation are intended to be overcome by all Christ's servants. It is important that we live in a state of readiness, and vital that we know something of our plan of campaign at the side of the Lord when he gathers his waiting bride, for "they that are with him are called, and chosen, and faithful" (Rev. 17).

To the Jewish believers, Jesus said of the book of Daniel: "Who so readeth, let him understand." To the Gentile ecclesias, he says: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." Shall we seek that blessing, or despise it through neglect?

— G. Holton (Eng.).

Gospel Proclamation Work

We do not know whether the number saved is completed — whether the 144,000 is made up. If the kingdom and empire of our Lord demand this symbolic number of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number; and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought, therefore, to go to work with as good a heart in reasoning with the few as with the many; for after all the many are only called; it is the few who are chosen. (J.T.)

Encouragement for Sisters

In 1897, Sister Garner, of Cheshire, England, wrote to Sister Roberts, explaining the methods that she, with other sisters of the Ecclesia, had devised for the building up of each other in the Truth. The following is Sister Roberts' reply, previously unpublished, supplied to us by Sister Dean of Canada, daughter of the late Sister Garner.



Dear Sister Garner,

With loving greetings to you in our dear Lord.

I received, with much pleasure, your letter announcing the purpose of the Sisters in your Ecclesia to devote an evening a week, to try and build each other up, and to strengthen yourselves in the Narrow Way that leadeth to life eternal.

Sisters require to be very determined in the matter of reading, and even if a sister does courageously make time to read, if the others don't do so, they cannot benefit each other, as they would do, if all were reading. Where there are little ones to look after, there are difficulties in the way of securing the quietness necessary to profitable reading, and for this reason, the plan you propose to adopt of reading together, will be admirable; for you will then all have the same theme for thought during the week, and a very profitable feature of the class may in time be developed by remarks from one and another upon the reading, which may occur in thinking it over during the week.

Our method lately, and it has

worked very well, has been to devote an hour to reading, which is done by turn, either in quarter hour or half hour turns as conditions or ability permits. We frequently have remarks on the subject treated of, as we go along, and a little conversation at the close.

It is very desirable to be punctual both at the beginning and the end. This prevents weariness or uncertainty when the meeting will close. We have no formalities in the way of opening or closing, but just commence the reading when the hour appointed has arrived. There was a delicacy among the sisters praying in public, so we pray to God privately at home, asking His blessing.

There are several books which you might read with profit, leading up to "Eureka," which is most difficult. "Nazareth Revisited" is a delightful book, bringing us very near to Christ both in his life and death, and the chapters on his resurrection are quite touching, and lead to the thought that resurrection and all the glory that will follow, is a far more helpful theme than brooding over the

thought of having to die, except as a healthful reminder that the present life must come to an end. Therefore, it is wise not to bestow too much thought and attention upon things passing away, but rather make sure that the permanent things for which we are looking shall find a place in our daily life. "Ways of Providence" is also very instructive, and "The Thirteen Apocalyptic Lectures" is a very good preparation for reading "Eureka."

Don't be too anxious to get a lot of reading in for one evening:

a little well digested will be better. You mention having read my addresses to the Birmingham Sisters. I will send you a reprint of those chapters written for "The Christadelphian" 25 years ago, in case you have not seen it.

With warmest love to you, and all the true-hearted with you who are striving in sincerity to do the will of God, and praying we may all meet with you in the glorious Kingdom.

I am, dear sister Garner, your sister, affectionately in Christ —
Jane Roberts.

THE CITY THAT DEFIED GOD

A news item reports that Israeli archaeologists have unearthed the remains of temples, houses, streets and squares dating back 5,000 years in the ancient Canaanite city of Arad, overlooking the Dead Sea. They also found grains of corn and beans, and the bones of domestic animals.

Arad remains a mute testimony to the veracity of the Inspired Word. It lay twenty miles south of Hebron, and, described in Scripture as "the south," it was situated on the southernmost borders of Canaan, whose inhabitants opposed the Israelites who tried to enter the land from Kadesh: "When king (of) Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners" (Num. 21:1 — cp. ch. 33:40). Answering the plea of Israel, however, Yahweh effected destruction against the people of Arad, and permitted the Israelites to enter Canaan. The final subjection of the city was achieved by Joshua (ch. 12:14; Jud. 1:16), who brought "utter destruction" to the area of Arad. Its fate was consistent with the anti-semitic policy, and for centuries it has remained beneath the dust. The unearthing of its ruins in recent times, is a reminder to all nations of the destiny of such as attempt to frustrate the Divine purpose.

Studying The Word

With the Bible and materials for writing, we can neither be idle nor alone. Studying this great book, and writing upon its contents, have become a habit which rather impatiently endures interruption. The luxury of silence and of solitude, after much speaking and conversing, none can duly appreciate who have not enjoyed it. But in our three tours we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of 'strange things' to the people's ears, and were, therefore, expected to be at the service of everyone; and which we endeavoured to be with as much affability as we could command.

— J. Thomas.

5. – EGYPT : Archeological Marvels

We arrived in Cairo about 4 a.m. The airport was deserted except for a few people who had gathered to meet incoming passengers. We made our way through the customs without difficulty, and were met by a representative of Sphinx Tours; a dark-haired, tired-looking young man, whose dark, bristly chin indicated hours of waiting in an air-port without opportunity to shave. By coach we made our way through the streets of the mighty city, as the members of the group expressed their amazement at the elegance and size of the buildings they saw. They had imagined that Cairo would be filthy and decadent, and seemed a little disappointed that it was not!

Our accommodation had been booked at the tall Cleopatra Hotel; a multi-storied building, overlooking the main square of Cairo, and providing glorious views of the city and beyond. Here we met up with those members of the group who had travelled from England, Canada and the States. It was a great joy to meet with those of like precious faith, and renew fellowship with them again.

Later in the day we met our guide. He was a short, dapper, well-dressed, well-groomed young man who completely failed to "read" the group before him. He greeted us with a little speech designed to whip up enthusiasm for his services.

"Welcome to the Mansfield group," he said, with his mouth set in a watermelon grin. "I am your guide Farouk! Is everybody okey dokey? Good! Good! We will have a happy day, and will be known as the Sunshine Group!"

A deathly silence greeted this breezy introduction. Farouk looked down upon a group of faces which did not reflect his happy grin. He looked a little disconcerted; but the fixed grin

remained. I took him aside, and told him to treat the group a little more seriously; the members were there for educational purposes, were deeply interested in all that they would see, and that there was no need to force the humour, nor to whip up enthusiasm. Farouk got the message.

First we made our way to the Museum. Those who had been to Egypt on earlier tours saw evidence of great building activity on all sides. Even the Museum had been given a face-lift. It is obvious that Egypt is trying to forge ahead in spite of war; and tourism is obviously growing in popularity. A crowd of tourists were banked up outside the doors of the Museum, and it was only by dint of close co-operation on the part of Farouk and myself, in obtaining the tickets and ushering our group quickly through the doors, that we managed to get through as smartly as we did.

Inside it was bedlam. Hundreds of people were milling around, and guides were shouting at the top of their voices. Farouk's brass throat was extended to the greatest extent, and having a loud voice, he was able to make himself heard as he swept the group along from place to place.

This, however, was useless, and I realised it. I therefore stopped him with a question relating to the exhibits. He answered it irritably, and then moved on. But I wanted the group to enjoy their visit, and felt that it is better to see a few exhibits properly than to race from point to point. So I stopped him with another question. Then, when we came to a huge statue of Rameses II, I gave an address, pointing out why I believed that this was the Pharaoh of the oppression, and linking his work with the Bible. This called forth further questions from the group, so that a discussion ensued.

From here we moved on to the wonderful records taken from the tomb of Tutankhamen, particularly his chariot, which is always impressive to see. I imagine such a chariot as that (decorated in gold and colour) moving at the head of the massed Egyptian charioteers to challenge the Israelites led by Moses when they had arrived at the Red Sea. The Museum displays it as a symbol of the glory of the ancient Pharaoh; but to me, it recalls the might of Yahweh Who broke the strength of Egypt.

Another remarkable exhibit in the Museum is a boomerang such as was used by the ancient Egyptians, displayed next to an Australian boomerang, to illustrate their close similarity. The guide asked me how did I account for this. I told him that the Bible had the answer, as it has the answer for everything else in that outstanding Museum. It clearly shows that all mankind is traceable to a common ancestry; and that after the flood, the whole world was again re-populated by Noah's descendants. Hence it is fully in accordance with the Bible that the ancient Egyptians could point back to some association with the Australian aborigines.

At this point, Farouk began to lead us out of the Museum, as the doors were about to close. But I refused to comply. The group had not seen the stele of Merneptah, and as this is, to me, an outstanding exhibit, I was determined that the members should do so. Farouk declared that this was impossible, and pointed to the Museum police who were urging people out of the Museum. I replied that I was determined the group should see the stele, and therefore began to lead them to it myself. Farouk gave up in despair, told one of the police that he could do nothing but show us the stele, promised that we would be as quick as possible, and so joined us in front of this slab of stone upon which is inscribed the boast of Merneptah.

Merneptah was the son of Rameses II. As stated above, I believe that Rameses II was the Pharaoh of the oppression. He ruled for about 65

years, and therefore long enough for Moses to be brought up in his court to the age of 40. Moreover, his character is in accordance with the record of the Pharaoh of the oppression, and he, himself, on the great Temple of Karnak, boasted that he had built this with the aid of slave labour. Rameses was a great warrior, a great builder, and a great self-publisher. He re-established the Empire from Ethiopia to the Euphrates, and repeatedly raided and pillaged Palestine. Moreover, we are told, that the children of Israel, as slaves, built the treasure city of Rameses (Exod. 1:11).

All this seems conclusive, but Egyptologists date Rameses later than the Bible does the period of Moses. According to Bible chronology, Moses lived about 1450 B.C.; according to the dating of most, Rameses reigned about 1300 B.C. Is Bible chronology wrong? No, we believe that it is an exact chronology. What then of profane chronology; the chronology of such nations as Persia and Egypt? We believe that this chronology is hopelessly incorrect. Even Egyptologists do not agree upon the dates of the Pharaohs; in fact, their conclusions are mere conjectures. Thus Menes, the first historical king, is dated by Egyptologists variously as follows: Petrie, 5500 B.C.; Mariette, 5000 B.C.; Brugsch, 4500 B.C.; Chahas, 4000 B.C.; Rawlinson, 2450 B.C.; Sharpe, 2000 B.C. It is acknowledged that Petrie and Breasted are two of the most famous Egyptologists, and yet they differ by more than 2000 years as to the beginning point of Egyptian history! They also differ by 1000 years as to the date of the pyramids, and 700 years, as to the Hyksos period.

In short, archaeology is not an exact science, but one that is based largely upon conjecture. And that not merely in relation to the findings in Egypt, but also those of other countries. Time and again, in discussion with archaeologists and guides, I have found the Bible to be exact, and to provide an answer of certainty in the place of mere conjecture.

If it is accepted that Rameses is the Pharaoh of the oppression, his son

Merneptah would have been the Pharaoh of the Exodus. And, significantly, on this slab of stone, the stele of Merneptah in the Cairo Museum, there is the only reference to Israel in any of the inscriptions that have been found. So we assembled the group around the stele, and called upon the guide to interpret the hieroglyphics inscribed thereon. The relevant place reads thus:

"Plundered is Canaan with every evil. Ascalon is carried into captivity. Gazar is taken. Yenoam is annihilated. Israel is become a widow for Egypt. All lands are united, they are pacified. Everyone who is turbulent has been bound by King Merneptah."

This, it is considered, is a mere boast. Merneptah is claiming that far distant lands have been pacified under his control, that he has plundered Palestine; and that "Israel is desolated, her seed is not" — she has been completely destroyed.

What would be the purpose of such a boast — obviously false, for Israel lives to this day? Probably to excuse what happened when Merneptah's army was overwhelmed in the Red Sea, and to claim that Israel had been completely routed and destroyed by it.

Some of the group questioned our exposition, on the grounds that if Merneptah was the Pharaoh of the oppression, he would have been drowned in the sea. But that does not necessarily follow. His army was representative of himself. When we read that Hitler marched against France, we understood that he directed the attack, not that he personally marched himself. So with Pharaoh and the Exodus. Moses declared: "Pharaoh's chariots and his host hath He cast into the sea" (Exod. 15:4), but evidently, Pharaoh himself escaped to claim that the defeat had actually been an overwhelming victory, and Israel had been completely blotted out.

So, to see the stele which commemorates for me the victory of Moses, and the triumph of Yahweh, I was prepared to defy the Museum police of Cairo!!

That triumph of Yahweh was one of the decisive moments of history. He "made Himself a name" by His staggering intervention (Isa. 63:12). For the first time the people properly understood the significance of the name Yahweh, seeing in the deliverance a vindication of the Divine purpose. (Exod. 15:1-3).

What a thrill it was to discuss these things later with members of the group on the basis of the exhibits we had seen.

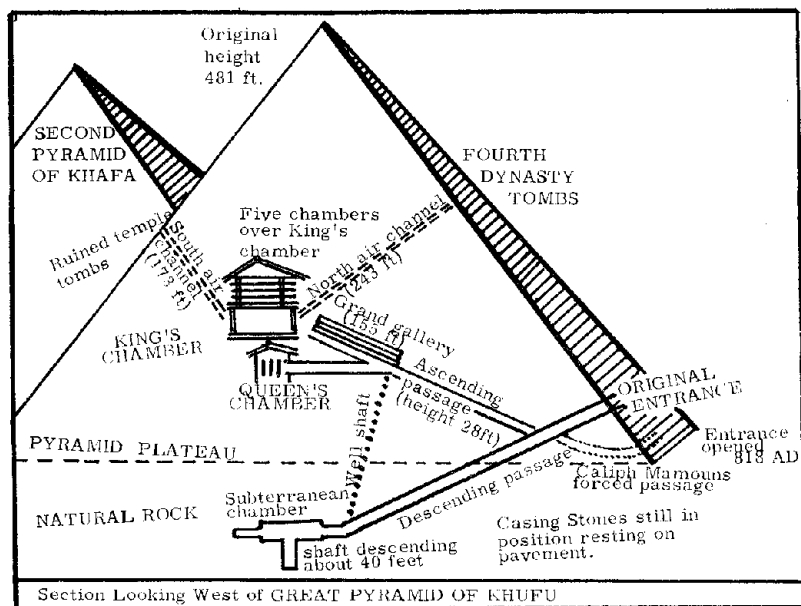
The Pyramids

Later we visited the Sphinx and the Pyramids of Giza. To do so we crossed over the river Nile, a large and beautiful river, whose calm waters reflect the tall buildings along its edge. It is an impressive sight; and as I have gazed upon it, or walked along its banks, I have recalled the sighing and crying of the Israelites under the severe oppression of their Egyptian taskmasters. At one time, thick clumps of reeds used to grow along the banks of the Nile, and in them the infant Moses was hidden; but, for some reason, the reeds have died off, and are no longer in evidence. Isaiah declares: "The reeds and flags shall wither" (Isa. 19:6), and, indeed, this now is the case.

The huge Sphinx and Pyramids of Giza are close to Cairo, and are among the most impressive sights in all the world. They have staggered the imagination, and compelled the admiration for milleniums. Constructed with a mathematical perfection that man can not match today, they defy explanation. How were the huge stones brought to the place of erection? How was it that the men of Egypt, so base a nation today, were so skilled at the dawn of history? If the theory of evolution were really sound, would not such a nation increase its skill rather than decline as it has done?

Meanwhile, the yellow sands of the desert, the ruins of ancient temples and monuments, scattered about, provide a perfect setting for the Pyramids of Giza. To most people they are synonymous with Egypt and with travel.

There are three main pyramids at



Giza, comprising monuments, or mausoleums, to Pharaohs of the past: each pyramid being a vast burial tomb for a Pharaoh, who was worshipped as a god. The largest of the three, the great pyramid of Khufu, is claimed to be the grandest monument of the ages. It covers 13 acres (768 feet square), and was originally 481 feet high (now 450). It is estimated to have contained 2,300,000 stones of an average thickness of 3 feet each, and an average weight of $2\frac{1}{2}$ tons. It was built of successive coats of rough-hewn blocks of limestone, the outer coat being made smooth by exquisitely carved and close-fitting blocks of granite. These outer blocks have been removed, and used in the building of Cairo. In the middle of the north side of the pyramid, there is a passage three feet wide, four feet high, which leads into a chamber cut into solid rock 100 feet under ground level, and exactly 600 feet under the apex; two other chambers half-way between this and the apex contain pictures and sculptures depicting the king's exploits. It has been suggested that in order to erect the pyramid, 100,000 men laboured ten

years to build a causeway from the Nile to the site, the stones being quarried 12 miles to the east, and floated across the Nile during inundations. Another 20 years, it is suggested, were used to build the Pyramid itself. The men did not labour throughout the year, but only about three months, during which time the Nile was in flood. It is calculated to contain 85,000,000 cubit feet of masonry.

The amazing thing about the pyramids is that they were built at the dawn of history. Petrie says of the Pyramid of Khufu: "It is the greatest and most accurate structure the world has ever seen." The Encyclopedia Britannica states: "The brain power to which it testifies is as great as that of any modern man." Moreover, Petrie claims that the original religion of Egypt was monotheistic. According to him, at the dawn of history, man worshipped one God, and was noted for outstanding skill. This is opposed to the theory of evolution, but in accordance with the records of Scripture. We mentioned these things as we made our way to the pyramids, but the account of our visit must await our next issue.

The Book of Ecclesiastes

(Cont. from p.376)

CHAPTER SEVEN

(Cont. from p.416)

SEVEN PARABLES AS GUIDES FOR BETTER LIVING

6: Moderation Is Better Than Intemperance — vv. 15-22

VERSE 15

“There is a just man that perishes in his righteousness.” — Here Koheleth comments on two paradoxes of life that go against man’s sense of justice:

1. *That the righteousness servant of Yahweh can be overtaken by death early in life (Psa. 102:23-24; Hcb. 11:36-38).*
2. *That the wicked can flourish like a green bay tree, heaping up treasure and living to a ripe old age (Psa. 73).*

This seeming lack of just retribution in human affairs was a constant source of concern to Koheleth (Ecc. 2:15-20). It should be recognised, however, that the righteous man’s life is overshadowed by Yahweh, Who directs his steps, sometimes permitting him to suffer, even unto death, for the Kingdom’s sake (see note on Verse 14; cp.: Heb. 12:1-11; 1 Pet. 2:21-25). Though the righteous man is sometimes cut off early in life, yet he will, in fact, attain to long life, even years without end (Psa. 91:14-16; 21-4). On the other hand, the seeming prosperity of the wicked, though having the appearance of longevity, is seen, when measured against eternity, to be as unsubstantial and short-lived as a vapour, that passes swiftly away (Psa. 37; 90:1-12; James 4:13-14).

VERSE 16

“Be not righteous overmuch” —

Here Koheleth is warning us to avoid the pitfalls of religious fanaticism. He is counselling us to beware of going to extremes in our worship and service to Yahweh. For example, the law required that the Israelites should fast one day per year, yet in an excess of zeal the lawyer of Luke 18:12-14 fasted twice a week, or 104 times in the year. This evoked no commendation from on High, simply because it created in the lawyer the spirit of self-righteous pride. It laid the foundation for the developing of a misplaced confidence in works as the ground of approval before God. Remember Paul’s admonition: “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).

“Neither make thyself overwise” — i.e. Do not be proud of mere superficial knowledge. It is possible to have a Bible full of notes, yet to be lacking in true wisdom and understanding. Learning is not an end in itself but a means to an end (Prov. 4:5-8; 1 Cor. 13; 2 Pet. 1:5-11).

VERSE 17

“Be not overmuch wicked” — Koheleth is not condoning a little sin and warning us not to go too far; as though Yahweh will tolerate some transgression, if we do not overdo it. Paul reveals the folly of this iniquitous attitude to Yahweh’s holy commands in Rom. 3:8. The person that deliberately sets out to sin — even a little, — shall die (Prov. 10:27-31; Ezek. 18:20-24; Heb. 10:26-31). Koheleth means, do

not be over-wicked in your own estimation of yourself; do not magnify your failings out of all proportion, imagining your sins to be so black as to place you beyond the scope of the Father's forgiveness (Psa. 103; Isa. 1:18). An attitude that limits the Father's mercy and forgiveness, tends to dry up faith and be non-productive of the good works that glorify God. This is a self-destructive spirit that can be evicted only by meditation and by prayer.

"Why die before thy time?" — "Time" in the Hebrew is *eth*; it means proper or fitting time. Overmuch wickedness resulted in the early demise of men such as the sons of Eli (1 Sam. 2:34) and the sons of Aaron, Nadab and Abihu (Num. 3:34). See Prov. 10:27-29.

VERSE 18

"It is good that thou should take hold of this." — Koheleth is saying "Get a good grip of this Truth, do not let it go." He is warning against the sin of self-righteousness, and the folly of excessive self incrimination (see vv. 16-17). If we avoid these extremes, suggests Koheleth, we will be numbered among those who hold Yahweh in reverential awe, who shall stand forth approved in his sight "above all" — i.e., above all self-righteous bigots, sensual libertines, and hardened faithless deceived sinners (Rev. 22:14-15).

VERSE 19

"Wisdom strengthens the wise more than ten mighty men which are in the city" — Ten rulers in a besieged city can be of some help in the planning of a successful defence against the power of an invading force. The reference to "ten rulers" suggests a city of some size with a large population. The rulers therefore, would be men of repute, possessing great ability on the administration of the city's affairs. Yet, reasoned Koheleth, having ten such prominent and outstanding men at your side, is not as beneficial as the guidance and deliverance the wise man receives from his wisdom when besieged by trouble and tribulation. Wisdom strengthens the wise, i.e., gives

him more help, more guidance, than ten mighty rulers can give a city in its hour of need (Ecc. 9:13-18). Those who are wise enough to use the wisdom of Christ as their guide to life, will find help and deliverance from the besieging power of the great enemy, sin and death (1 Cor. 15:25-26; 2 Tim. 1:10). The wonderful creative power of divine wisdom is commented on by Solomon in Proverbs 8.

VERSE 20

"Not a just man that doeth good and sinneth not" — Koheleth is not referring to the inherent wickedness of the human race, but commenting on the thought provoked by the previous verses (16-17). No matter how hard a righteous man attempts to please Yahweh, he will, because of the law of sin in his members (Rom. 7:15-25), fall short (1 John 1:8-10; Prov. 20:9), thus, illustrating the universal need for wisdom.

VERSES 21-22

"Take no heed to all words that are spoken" — Koheleth cautions against heeding the effects of gossip, for men and women will gossip continually, an additional proof that all sin and fall short of the glory of God. Most gossip is lightly spoken, and of little importance, so there is no need to lose one's serenity of mind because of it. If we need proof of the truth of this then remember (v.22) that your own idle talk of others carried no real animosity. However, malicious gossip that is deliberately aimed at destroying another's good name, is really slander, and has its roots in envy, jealousy and hatred (Matt. 12:34-37).

7. Men Are Better Than Women — vv. 23-29

VERSE 23

All this I have proved by wisdom — Once again Koheleth reminds us that his quest for the ultimate good is still foremost in his mind, and that he is still energetically engaged in testing and analysing all man's activities under the sun. He assures us that he is not interested in mere idle speculation, but

desires the reliable precious product of applied wisdom.

"I said I will be wise, but it was far from me" — One fact emerges from all Koheleth's activities, and impresses itself forcibly upon his mind, namely: that the more he laboured to attain his goal, the more he became aware of his own limitations. Though he was the wisest man on earth, yet the complexities and problems bound up in mortal life seemed to him insoluble.

VERSE 24

"That which is far off and exceedingly deep, who can find it out?" — Though Koheleth was acquiring much wisdom and understanding on many diverse subjects, yet he found ultimate wisdom still eluded him. There were many complexities in human life, too deep to fathom; and if he could not attain unto them, who can? The answer is, Nobody! Paul was forced to declare his limitations in understanding the deep things of God (Rom. 11:33); 1 Cor. 1:19-25).

"I applied mine heart to know and to search" — Koheleth recognised that man is born knowing nothing, and that if he would be wise, he must exert himself tremendously, labouring long and earnestly as he seeks to lay hold of wisdom, and to get understanding; and this he was prepared to do. If the inestimable value of wisdom is apparent to us, we, too, will labour to be wise, and to teach our children diligently that together we may win the crown of glory that fadeth not away (Deut. 6:6-9; Prov. 4:1-13; 2 Tim. 3:14-17).

Though ultimate wisdom was too deep for Koheleth to fathom, he was sure that wickedness was folly, even madness. He grasped this, without adding to his wisdom. It is only fools who make a mock of sin, lightly disregarding the things that Yahweh hates! For the wages of sin is death, from which (outside of the grace which is in Christ Jesus) there is no release (Ps. 49:16-20; Isa. 43:17; Eph. 2:1-3, 12).

VERSE 26

"I find more bitter than death the

woman whose heart is snares" — In the books of Proverbs and Ecclesiastes, this woman is the personification of ignorance, heresy and sin, prefiguring the great whore, the Roman church of Babylon. All are products, not of wisdom, but of ignorance, wickedness and folly. Those who love such will receive bitter recompense for their stupidity (Prov. 5:1-13, 16, 22; 7:1-27; 2 Thess 2:7-12; Rev. 17; 18:1-5).

VERSE 27

"Counting one by one" — Here Koheleth describes the laborious, yet efficient, method he has employed in his search for wisdom. During the course of his investigations, he has learned that wickedness, though often having the appearance of sanity, is actually folly, and foolishness is really madness (v.25). This conclusion is not, as some might think, the result of idle conjecture, but the product of sound reason; a conclusion reached by building one fact upon another, by balancing or weighing one truth against another.

VERSE 28

"Which yet my soul seeketh" — Literally, again and again my soul has sought. Koheleth would have us know that his next conclusion was not the result of casual seeking, but the end of long, thorough, painstaking search. And what has he discovered?

"One man among a thousand, but a woman have I not found" — Koheleth has compared man with woman and has found that man is superior. Both Scripture and experience testify to the truth of this statement. In holiness, wisdom, music, inventions, man has shown a pre-eminence over woman. This male superiority is according to Yahweh's purpose from the foundation of the world, for Adam was first formed, then the woman (1 Cor. 11:7-9; Eph. 5:22-24; 1 Tim. 2:11-15). Male superiority was emphasised by the ordinances of the Mosaic Law — the priesthood was given to Aaron and his sons (Exod. 28:1-3). At the birth of a male, the mother was ritually unclean for seven days plus a further

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THE BOOK OF ECCLESIASTES

(Continued from P.445)

thirty-three days; but for a female child this period was doubled. Though Koheleth found man to be superior to woman, yet even among men, the supreme ideal of a truly worthy and upright man was very scarce. The ideal and perfect man is the Lord Jesus Christ, "the chief among ten thousand" (Song 5:10-16). The apostle Paul describes the excellent greatness of this one in his various epistles (Heb. 1:3-9; Phil. 2:9-11; Eph. 1:20-23; Col. 1:15-19).

VERSE 29

"God has made man upright" — Koheleth wonders how it is possible that only one man among a thousand

attains to wisdom; seeing that in the beginning he was made in the image and likeness of the Deity (Gen. 1:26). He acknowledges that Deity cannot be blamed for this tragic and deplorable state of affairs, for, in the beginning, He made man upright (Gen. 1:26). Yet man, in his wilfulness, stooped to sin: a foolish act, the consequences of which, have been perpetuated in all his posterity. Man's inherent crookedness has revealed itself in the many inventions and devices he is continually creating to give him greater scope for the indulgence and practise of sin. See notes Ecc. 1:15. Cp. Gen. 4:6; Ps. 51:5; Jer. 17:9; Matt. 15:18-19.

R. KRYGGER (Woodville).

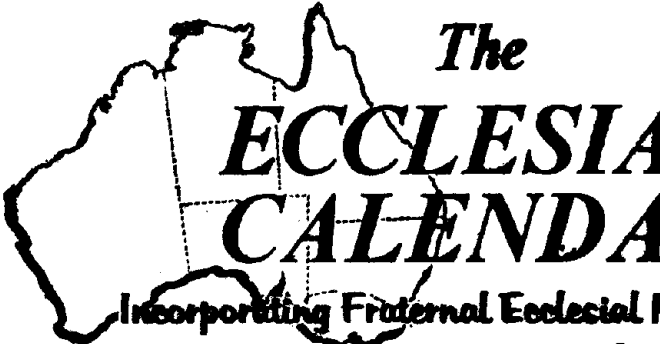
Divine History

The world teems with histories of the rise and fall of empires and kingdoms, covering a period of about twenty-five hundred years, reaching from the king of Babylon down to the present time. In the book of Daniel there is written out in advance the whole outline of those same histories in a short book of twelve chapters, with all the symbols and explanations! These having been fulfilled in the most literal way down to this time, why may we not expect the literal fulfilment of what remains? Yes: the book of Daniel is a wonderful book. It must be infallibly inspired. — (EJT).

Truth Is Constant

"We are deeply grieved at the news that some members 'down under' think we possess the Holy Spirit now. This has been a vexed question here in the past, but we are glad that the late Brother John Carter and others have presented this matter in its correct perspective. Our consolation in times of difficulty is that others had the same trouble in the past, but the Truth remains constant. Nevertheless, the defection of brethren who have been respected in the past is a warning to each one to give time to the Word in order to understand the Truth in all its beauty. Shalom!"

— J.S. (Wales).



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Photos for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

When Not To Speak!

As a "platform brother" you may be called upon to "speak" when you are absolutely "run dry." Not a presentable thought occurs to you. What then? Well, follow the advice of a notable speaker: "When I do not know what to say, I say nothing!" Even though you are asked to speak, and pressed to speak, don't do so unless you feel confident your audience will be the better for your speaking. Very often those who have the arrangements in hand are more to blame than the one who is forced to, and ultimately consents to speak. I once attended a fraternal at which there were some hundreds present, including "many from a distance." One of the latter was called upon for an address. He declined in a few well-chosen words. The presiding brother pressed him, but was again met with a negative reply. The President was abudrate (unwisely so), and pleaded that the meeting would like to hear him as a representative of the ecclesia from whence he came. The visitor gave way and consented with good grace but bad judgment. He SPOKE! . . . The lesson taught both the President and the Speaker a lesson. It taught the former to accept a brother's refusal; and it taught the Speaker to stick to "No" when he felt he had nothing particular to say. Therefore, never speak because you are asked to "say something," but only when you "have got something to say"! (F.J.)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

We are delighted to join with ecclesias in congratulating the following members recently baptised, and who now walk with us towards the Kingdom of God.

Brighton: **Miss Elizabeth Anne Beale** (Aug. 31)

Cumberland: **Miss Ruth Glennie** (Aug. 14), daughter of Bro. & Sis. A. Glennie.

Enfield: **Mrs. Faye Jones** (Sept. 11), and her husband, **Mr. Robert Jones** (Sept. 18), who were introduced to the truth as a result of a special lecture in Whyalla about 12 months ago.

Perth: **Miss Patsy Bain** (Aug. 18), **Mr. G. Sandy** and **Mr. Colin Evans** (Aug. 27).

TRANSFERS

The following brethren and sisters have transferred to another ecclesia, and are now laboring in a different area in the Master's vineyard.

To Adelaide: **Bro. & Sis. M. Davis**, **Bro. & Sis. J. Brown**, **Bro. J. Davey** (from Cumberland).

To Brighton: **Sis. C. Blakeney** (from Cumberland); **Bro. & Sis. Ron Lofts** (from Adelaide).

To Mt. Hawthorn: **Sis. K. Halse** (from Perth Central).

To Launceston: **Bro. & Sis. H. O. Crocker** (from Woodville).

To Tea Tree Gully: **Bro. & Sis. M. Pitt** (from Enfield), **Sis. Penny Pitt** (from Cumberland).

To Yagoona: **Sis. E. Blackburn** (from Ballina).

REFELLOWSHIP

We are pleased to convey to the Brotherhood advice from **Perth Central Ecclesia** that they have received back into fellowship **Bro. G. Cohen** after many years absence. We trust that this action will result in the spiritual strengthening of those involved in these "last days" of opportunity.

ENGAGEMENTS

We extend congratulations to the following couples as they plan their approaching marriages. May the Divine guidance be with them to His glory and honor.

Bro. Ray Whitehead (Granville), and **Sis. Heather Story** (Cumberland) — engaged on July 3rd.

Bro. Peter Shrive and **Sis. Lynette Turner** (Woodville) — engaged on Sept. 1st.

Bro. Russell Humphreys and **Sis. Kay Evans** (Wilston).

MARRIAGES

The encouragement and co-operation of a united walk to the Kingdom is one which is helpful to the spiritual development of the children of God. As such we extend our best wishes for the future to the following:

Bro. Greg Gilmore (Riverwood) and **Sis. Cheryl Mansfield** (Campsie) on August 27th.

Bro. Timothy Jones and **Sis. Valmai Billings** (Hobart) on Sept. 4th.

Bro. Grantley Jolly and **Sis. Sue Lewis** (Brighton) were married at Wellington, New Zealand, on Sept. 4th.

DEATHS

Bro. Spiers Snr. (Adelaide) died on Sept. 4th, and **Sis. Faith Stewart** (Adelaide) on Sept. 9th. Both members had served the Truth for many years, and now rest in hope of the resurrection to come. In extending our sympathies

to those who have lost the company of loved ones, we are reminded of the examples of faith and loyal service that our brother and sister have rendered. Such occasions are a salutary reminder of the individual need to serve the Truth "all the days of our life." May the joy of the resurrection morn soon appear, bringing with it the glory of immortality!

GENERAL NOTES

● A brother requires a copy of the verse-by-verse exposition on **RUTH**. Any able to assist are asked to advise costs to Bro. T., c/- Ecclesial Calendar.

● In order to complete volume sets of **The Christadelphian** magazine, a brother desires to purchase individual or bound copies. Details to: Bro. M., c/- Ecclesial Calendar.

● After spending approx. two years in Australia, **Bro. Ron Abel** has returned to America. During his time in this country Bro. Abel visited many ecclesias and assisted various activities. As author of the book **Wrested Scriptures**, Bro. Abel is well known for his Gospel proclamation activities. A farewell gathering on Friday, Sept. 17th was sponsored by Brighton (S.A.) Ecclesia, with whom he was associated, to express appreciation for his valued labors.

THE ECCLESIAS IN IRELAND

Brethren and sisters have expressed concern for the welfare of the Ecclesias in Ireland, following recent disturbances and bitter trouble in that country. We are therefore delighted to convey the latest information received in a correspondence from the Birmingham Ecclesia:

Conditions in the two Belfast Ecclesias are, on the whole, very satisfactory having regard to the recent continued disturbances in Northern Ireland. Enquiries made from the Midlands elicit the facts that all the members of both ecclesias are safe and well. No one is reported to have suffered personal injury or damage to property. **Victoria Square Ecclesia**, with a membership of about sixty, is holding meetings as usual, although it was felt prudent to cancel the evening address (in August) by a visiting speaker from Scotland. In the event, things were quiet locally. The **Antrim Road Ecclesia**, with about thirty members, also continues meeting regularly. One brother and sister residing in the area where recent disturbances took place occupy a house adjoining those where fires raged and serious rioting took place. Although other members of the ecclesia offered shelter, the brother and sister in question felt that there was no need for them to leave their home which was unscathed, and they prefer to continue living there. All the brethren and sisters appear to be in good heart spiritually. Enquiries will continue to be made from time to time and should the position deteriorate significantly, it may be that assistance may be sought from the brotherhood. The brethren and sisters in North Ireland, generally, regard these disturbances as heralding the Second Advent very clearly. The prayers of the brotherhood for the welfare and safety of those liable to be the victims of these disturbances would be appreciated. (R. W. R.)

THE PROPHECY OF ISAIAH — At Tea Tree Gully, S.A. in September

— A most enthusiastic week's effort was conducted during the visit of Bro. and Sis. J. Dawson. 200 brethren and sisters from all local ecclesias were present on the opening Fraternal, and enjoyed the background address by Bro. Dawson and various items by members. During the subsequent studies aspect of the "two kings" — Hezekiah and Christ — were outlined. A special public lecture was held in the modern Modbury Civic Centre upon "The Middle East Crisis." Preparatory activity included distribution of 6,000 attractive brochures, and daily radio adverts for two weeks prior to the lecture. It is pleasing to report the keen interest of seven friends as a result, and this is being continued. As the first Special Effort by the Tea Tree Gully Ecclesia since its commencement about 12 months ago, the brethren are delighted with the results. (G. W.)

ECCLESIAL ACTIVITIES

During OCTOBER, 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.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Warwick St. (Rec.: Bro. H. Taylor, Box 800H, G.P.O., Hobart 700L. Tel.: 72 7450).

Sundays: 9.30 am School, 11 am Mem. Mtg, 7 pm Lecture.

1st to 3rd—Special effort with Bro. P. Cresswell: Atonement (see details this issue).

5—7.45 pm Bible class: Bro. H. L. Islip (Clayton), "Special address." 6.20—10 am Dorcas class.

7—7.45 pm Study at 27 Corinda Grove, Springfield, "Nazareth revisited."

8—Snr CYC 7.15 pm: "Parables; Fowls and lilies" (Mat. 6:24-34).

10—Exh: Bro. J. H. Scull. Lect: Bro. E. Harrington, "Israel, God's chosen land."

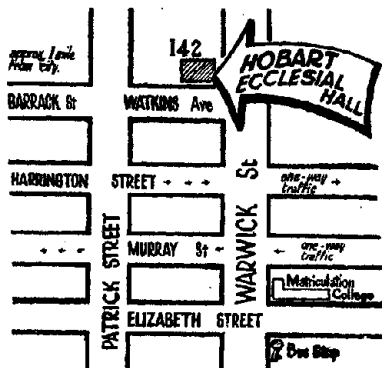
12—MIC: Bro. D. Taylor, "Character study; Joshua, the son of Nun."

14—"Revelation study 7.45 pm at 602 Nelson Rd, Mt. Nelson.

15—Jnr CYC 7 pm at 19 Pottery Rd, Lenah Valley, "Early history of Christadelphians."

17—Exh: Bro. S. J. Taylor. Lect: Bro. D. P. Taylor, "Christ will reign on earth, not in heaven."

19—Bible class: Bro. P. Blanch, "Introduction and background to Micah."



- 21—Nazareth revisited study at 52 Creek Rd, Lenah Valley.
- 22—Snr CYC 7.15 pm, "Chronology and proof of the Old Testament."
- 24—Exh & Lect: Bro. J. Kershaw (L'ton), "What do the prophets foretell of the future?"
- 26—Bible class cont.: Bro. R. T. Pike, "Micah 2."
- 28—Special lecture in Memorial Hall, New Norfolk, 8 pm: Bro. H. E. Taylor, "War with Russia is inevitable."
- 29—Jnr CYC at 2 Stapleton St, Glenorchy, 7 pm: "Beasts of burden; The ox and the ass."
- 31—Exh: Bro. E. Harrington. Lect: Bro. Yeomans, "God will save those who trust in Him."

ATONEMENT STUDY BY HOBART ECCLESIA

Bro. P. Cresswell (Coburg) is to present aspects of "The Atonement" in a special weekend at Hobart. The following meetings are scheduled:

Fri. Oct. 1 — Special Introductory Address.

Sat. Oct. 2 — Fraternal Gathering. 1st session 4 p.m. Fraternal tea at approx. 5.30 p.m. 2nd session 6.30 p.m.

Sun. Oct. 3 — Exh & Lect: **Redemption, A Forgotten Bible Doctrine.**

This vital (and often misunderstood) subject is worthy of the closest consideration, and welcome is extended to all to attend. (H. E. T.)

LAUNCESTON — 69 Balfour St.
(Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

Sundays: 9.30 am School and Senior study. 11 a.m. Memorial Meeting. 7 pm Lecture.

3—Exh: Bro. M. Wright. Lect: Bro. J. Kershaw, "What Christadelphians believe."

6—7.45 pm MIC: Bro. R. Bracey, "The prisoner of Jesus Christ" (Eph.3:1). Bro. D. Kitto, "The vocation wherewith ye are called" (Eph. 4:1).

7,21—7.45 pm Dorcas class.

10—Exh. Bro. F. Onley. Lect: Bro. D. Case, "Significance of the sabbath."

13,27—7.45pm Bible class: Bro. C. Blanch, "The book of Ecclesiastes."

16—7.30 p.m. CYC: Bro. P. Blanch, "Go up unto Hebron" (1 Sam. 2-3:1).

17—Exh: Bro. D. Case. Lect: Bro. K. Niejalke, "Purpose of the Holy Spirit gifts."

20—Mut. Improvement class.

22nd to 24th: Special Effort on "Titus" (see details below).

31—Exh: Bro. J. Kershaw. Lect: Bro. F. Onley, "Who will be raised from the dead?"

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).

3—Exh. Lect: Bro. J. King snr, "Are good works sufficient for salvation?"

5,19—Israel class at home Bro. L. Palmer 7.45 pm: Bro. R. Flint.

6—Dorcas class at home Bro. D. Brumby.

10—Exh: Bro. Murray Lund. Lect: Bro. J. Luke, "The Bible is God's Word; Not the book of Mormon."

12—Daily readings at home Bro. D. Palmer 7.45 pm: Brn. P. Dunn, N. Grose.

14—Quarterly business meeting at home Bro. L. Palmer, 7.45 pm.

17—Exh. Lect: Bro. R. Flint, "Where will this permissive society end?"

20—Dorcas class at home Bro. R.

TITUS STUDY AT LAUNCESTON — OCTOBER 22-24th

During the above weekend, Bro. Stan Snow (Coburg) is to present three studies upon the theme: "Titus; Child of Faith - A Challenge to Young Brethren."

Friday 22nd: 7.45 p.m., "The need for an orderly ecclesia" (ch. 1).

Saturday 23rd: 7.45 p.m., "The need for a sound ecclesia" (ch. 2).

Sunday 24th: 3 p.m., "The need for a practical ecclesia" (ch. 3).

The Epistle to Titus can be termed **The Ecclesial Guide** of the New Testament! It gives Yahweh's guidance on many detailed matters of daily living - both for individuals and ecclesias. Set as it is against a background of permissiveness on the island of Crete, it becomes a source of powerful exhortation for the saints in this degenerate age. Bro. Snow will also deliver the exhortation on Sunday 11 a.m., and the public lecture at 7 p.m. on **Creation or Chance**. Accommodation is available to visitors over this period, and any interested are asked to contact the Recorder. (M. W.)

CYC STUDY WEEKEND AT PORT SORELL, TASMANIA

An outstanding effort is planned for young people from Tasmania and the mainland during the CYC weekend: **October 29th-November 1st**. Study leaders are Bro. B. Luke (Brighton), and Bro. G. Dangerfield (L'ton), who will deal with "**Nehemiah**." For further details contact Bro. R. Bracey Legana Beach Road, Legana, Tas. 7251.

- Flint.
 24—Exh: Bro. D. Palmer. Lect: Bro. D. Wauchope, "Political instability terminated at Christ's return."
 26—Daily readings at home Bro. D. Brumby 7.45 pm: Brn. R. Gates, D. Brumby, J. King.
 31—Exh: Bro. P. Weller. Lect: Bro. A. Dangerfield, "Modern Israel, A Miracle of Bible prophecy."

BRIGHTON—Dover Sq. Community Hall, Broadway, 5th Brighton (Rec: Bro. G. Kortman, 4 Young St., Seaclyffe 5049 Tel: 96 7919

- Sundays:** Mem. mtg., 11 am. Lectures 7 pm.
 3—Exh: Bro. Murray Lund. Lect: Bro. G. Mee, "United Nations a failure for men, but a certainty with Christ."
 4—Sign class at home Bro. N. Angove: "Gal. 5, 6."
 5—11 am Sisters' class at home Bro. R. Lofts.
 6—Study at home Bro. G. Mee: Bro. J. King, "Zechariah, The triumph of light; Not by might but by spirit."
 9—Brighton Young Folks.
 10—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Knowles, "Jeremiah's generation; A parable of our own."

- 11—Int. friends class: Bro. R. Stokes, "Heaven-going; a dream with no future."
 13—Acts class at home Bro. R. Atkins: Bro. R. Mansfield, "Divine comfort and a conspiracy failed" (ch. 23:11-22).
 17—Exh: Bro. K. Martin. Lect: Bro. J. King, "Jeremiah, Prophet of doom v. false teachings of today."
 19—A.B. meeting at home Bro. R. Mansfield.
 20—Study at home Bro. H. Pillion: "The anastasis; natural and spiritual bodies."
 24—Exh: Bro. J. King. Lect: Bro. C. Jeffress, "The Lord hath a controversy with the nations."
 25—Sign class at home Bro. J. Elton, "Acts 1."
 27—Acts class at home Bro. G. Kortman: Bro. R. Mansfield, "Paul before Felix" (Acts 23:22-35).
 31—Exh: Bro. J. Martin. Lect: Bro. K. McDermott, "Jeremiah, Prophet of Israel's future glory and peace."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel: 76 5669).

- Sundays:** 11 am Mem. Mtg. 3 pm School. 7 pm Lecture.

**THE EARLY GALILEAN MINISTRY
 Spectal Ecclesial Effort — At Blackwood, S.A.**

The Blackwood Ecclesia is located in the southern hills of Adelaide, and although a relatively small group of brethren and sisters, is undertaking a very interesting program of meetings under the above theme. Leader will be **Bro. P. Weller** (Cumberland), and in the following series of studies he will outline the highlights of Mark's Gospel.

- Sat. Oct. 31 - 7.45 p.m. Fraternal evening at Belair Community Centre: **The Voice of the King**. This study will be supported by a number of items.
 Sun. Oct. 31 - 11 a.m. Exhort at Community Ctr.: **The Leper and Paralytic**. 7 p.m. Lecture: Bro. A. Dangerfield, **Modern Israel; A Miracle of Bible Prophecy**. The two public lectures are being supported by leaflet distribution and newspaper adverts., and the attendance of brethren and sisters is sought.
 Tue. Nov. 2 - 7.45 p.m. study at home Bro. R. Collett: **Lord of the Sabbath**.
 Thu. Nov. 4 - Study at home Bro. R. Flint: **The Family of God**.
 Sat. Nov. 6 - Study at home Bro. L. Palmer: **The Redeemer of Israel**.
 Sun. Nov. 7 - Exhort at Belair Community Ctr: **The Crucified Son of God**. 7 p.m. Lect: Bro. A. Dangerfield, **Christ's Personal Return; Your only sure Hope**.

It is hoped that this effort will provide a stimulant to the ecclesial work in this section of the Master's Vineyard. (P. D.)

- 3—Exh: Bro. Max Lund. Lect: Bro. H. P. Mansfield, "The Middle East crisis of tomorrow; Russia destroyed; Israel triumphant."
- 6—8 pm Consideration of Discourse on the Mount: Bro. J. Luke.
- 7—8 pm MIC. Lect: Bro. E. Wigzell, "What constitutes true baptism." Exh: Bro. S. Johns, "The commandments of Christ, No. 7."
- 8,22—Young peoples class: "The purpose and power of prayer."
- 9—7.45 pm Special lecture in Rothman's Theatre, Wayville Showgrounds: Bro. J. Berry, "Coming world peace; Watch Israel."
- 10—Exh: Bro. J. Luke. Lect: Bro. J. Lunn, "Death not the gateway to glory but the wages of sin."
- 11,25—Nazareth revisited class at home Bro. A. Gibbins.
- 13,27—Elpis Israel class.
- 14—2 p.m. Sisters class. 8 pm A.B.
- 16—S.S. outing.
- 17—Exh: Bro. H. P. Mansfield. Lect: Bro. D. Manser, "Christ in conflict with Christendom."
- 18—8 pm Int. friends class at home Bro. R. Woodward: Bro. J. Siviour, "Church unity; Is it of God?"
- 19—8 pm Quarterly business mtg.
- 20—Bible marking: "Covenants of promise."
- 21—Mut. Improvement class.
- 23—Suburban young folks class.
- 24—Exh: Bro. J. Martin. Lect: Bro. J. Siviour, "Who are God's true witnesses?"

- 28—2 pm Sisters class.
- 30—Young peoples outing.
- 31—Exh: Bro. N. Nelson. Lect: Bro. P. Weller, "For whom did Jesus die?"

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

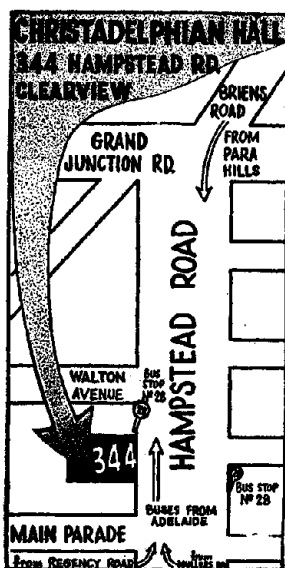
- 3—Exh: Bro. A. Hill. Lect: Bro. S. Kingsbury, "The authenticity and accuracy of the Bible proved."
- 10—Exh: Bro. D. Smith. Lect: Bro. G. Churches, "The resurrection of Christ an historical fact."
- 17—Exh: Bro. B. King. Lect: Bro. R. Stokes, "Britain, the common market, and Bible prophecy."
- 24—Exh: Bro. S. Smith. Lect: Bro. T. Duncan, "Christendom's tragic error; The immortal soul theory."
- 31—Exh: Bro. D. Manser. Lect:

ENFIELD—344 Hampstead Road, Clearview. (Rec: Bro. D. Horgan, 88 Tait St., Renown Park, 5008).

- 1,15,29—Youth group study 8 pm.
- 2—Sunday school outing.
- 3—Exh: Bro. A. Cheek. Lect: Bro. A. Dangerfield, "The Bible inspired; the witness of prophecy."
- 5,19—8 pm Law of Moses class: Bro. J. Martin.
- 6—11 am Sisters' class.
- 10—Exh: Bro. Max Lund. Lect: Bro. Hill, "Christendom's satan disproved by the Bible."
- 12,26—Life of Christ class 8 pm: Bro. J. Knowles.
- 14—Eureka class 8 pm at 26 Jackson Tce, Enfield Heights.

MONTHLY LECTURES IN SOUTHERN DISTRICT

Cumberland (S.A.) Ecclesia is undertaking a series of monthly meetings in the Morphett Vale area, some 15 miles south of Adelaide. In this rapidly developing district, it is hoped to encourage interest in the Truth. The RSL Hall on the Main South Road (just south of Bairns Rd.), the main highway from Adelaide to the South Coast has been hired, and it is intended to serve a new area of some four miles around — from Reynella through to Hackham. The lectures will be given at 7 p.m. on the first Sunday each month, and will follow-up campaigns by the Brighton Ecclesia. Interested people will be directed to the Brighton 1st principles Class held in the area at the home Bro. A. Cowley. The first lecture will be presented by Bro. Murray Lund upon the subject: **Armageddon Near and Certain!** and is scheduled for Sunday 3rd October. The support of brethren and sisters will greatly benefit this new work. (W. G.)



- 16—Evening of song and praise, 7.45 pm: "He shall reign for ever and ever."
- 17—Exh: Bro. J. Knowles. Lect: Bro. A. Valkenburg, "Where will you spend eternity?"
- 24—Exh: Bro. J. Luke. Lect: Bro. J. Berry, "The Bible and biology v. the evolution theory."
- 28—Eureka class at 76 McInnes Ave, Broadview.
- 31—Exh: Bro. R. Stokes. Lect: Bro. J. Knowles, "Man's claim to spirit gifts, a dangerous delusion."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waverley 5330. Tel: Wava 352).
 3—Exh: Bro. C. Shugg. 3 pm SS.
 Lect: Bro. J. Hodges.
 10—Exh: Bro. R. Hollamby.
 17—Exh: Bro. A. McLean. Annual meeting.
 24—Exh: Bro. J. Martin.

SALISBURY—R. A. O. B. Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel: 45 4337).
 Sundays: Mem. mtg., 11 am.
 13,27—Elpis Israel home study.
 6,20—Int. friends class 8 pm at 9 Yynne St, Brahma Lodge.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).
 3—Exh: Bro. G. Wigzell. Lect: Bro. M. Lund, "Armageddon explained by the Bible."
 7—8 pm Bible study at home Bro. R. Wearne.
 10—Exh: Bro. L. J. Colquhoun. Lect: Bro. D. McColl, "Archaeology proves the Bible true."
 13—10.15 am Sisters class in hall.
 14—8 pm Eureka class: "The letter to Ephesus" (Bro. D. Matthews): at home Bro. A. Whitehead.
 17—Exh: Bro. S. Kingsbury. Lect: Bro. F. Russell, "Catholic-Kremlin friendship; A notable sign."
 21—8 pm Bible study at home Bro. B. Pearce.
 24—Exh: Bro. A. Valkenburg. Lect: Bro. P. Wellor, "Europe without

EVENING OF SONG AND PRAISE

Enfield Ecclesia will conduct a fraternal evening on **Saturday, Oct. 16th**. There will be a continuous flow of hymns, readings and choral items, interspersed with three addresses. After the opening prayer and introduction, the program will continue without comment by the chairman until the concluding prayer. It is anticipated a most stimulating evening will be enjoyed.

ENFIELD ANNUAL EFFORT IN FEBRUARY 1972

Plans are in hand for an outstanding effort at Enfield Ecclesia next February when Bro. J. Knowles will outline: **Our Life In The Kingdom**. Studies will include the Temple of Ezekiel's Prophecy, and features of Zechariah ch. 14. Public lectures and exhortations will blend in with the theme. Visiting brethren and sisters from interstate are invited to participate in the effort.

- Britain a Bible certainty."
 28—Eureka class cont. in home Bro. D. Matthews.
 31—Exh: Bro. D. Matthews. Lect: Bro. G. Hyndman, "United Nations . . . when?"

VICTOR HARBOR — Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

- Sundays:** 11 am Mem. mtg. 7.30 pm Lecture.
 3—Exh & Lect: Bro. F. Russell, "Wor.d conquest through Christ."
 8,22—Bible disc. class 8 pm: Bro. Max Lund, "The parables of the Master."
 10—Exh: Bro. K. Pascoe.
 17—Exh & Lect: Bro. A. C. Dangerfield, "Frophecy of Israel's victory."
 24—Exh: Bro. W. Gable.
 31—Exh & Lect: Bro. Max Lund, "Salvation in Jesus Christ, no other!"

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- Sundays:** 11 am Mem. mtg. 3 pm School. 7 pm Lecture.
 1—Elpis Israel class 7.45 pm: Bro. W. McAllister, "Promise made to Abraham" (pp. 227-240).
 3—Exh: Bro. P. Mansfield. Lect: Bro. B. Steele, "How to face the future with confidence."
 4—Teachers' meeting.
 6—Bible study 7.45 pm: Bro. H. P. Mansfield, "Jesus' un-

- answered questions; Whose son is Christ?" (Mat. 22:41-46).
 8—MIC: "The Atonement." Bro. R. McAllister, "Alienated by sin." Bro. D. Scott, "Reconciled through Christ."
 10—Exh: Bro. R. Gray. Lect: Bro. G. Wigzell, "World peace awaits Christ's return."
 11—7.30pm A.B. meeting.
 12—11 am Sisters class: "Ezekiel 38."
 13—Bible class cont: "The eight great woes and the mourning Messiah" (Mat. 23).
 15—7.45 pm Eureka study: Bro. J. Berry.
 16—Sunday School outing and evening.
 17—Exh: Bro. F. King. Lect: Bro. C. C. Wigzell, "The Middle East: Vortex of World Trouble."
 18—Home disc. class at 4 Lascock Ave., Findon: "The importance of baptism, an essential of the Gospel."
 20—Bible Study: "The widow's liberality" (Mark 12:41-44).
 22—Elpis Israel class: Bro. W. Derecki, "Abraham, the heir of the world" (pp. 240-251).
 23—Suburban young people's class.
 24—Exh: Bro. H. P. Mansfield. Lect: Bro. G. Mansfield, "The solution to mental and physical pollution."
 25—7.45 pm Quarterly business meeting.
 26—11 am Sisters class: "Daniel Ch. 4."
 27—Bible study cont: "The Lord's final appeal to Jewry" (John

STATEMENT OF ECCLESIAL POLICY BY GLENLOCK ECCLESIA

"We, of the Glenlock Ecclesia meet on the following Basis of Fellowship. The doctrines believed and taught by us, are the first principles of the ONE FAITH as revealed in the Scriptures, and believed by the Christadelphian Central Fellowship; with particular attention to the Statement of Faith clauses 3-10. We believe the Statement of Faith to be the best compiled, to set out the teaching of the Scriptures. We accept it (B. A. S. F.) without reservation, and believe it sets forth the minimum, that should be believed as a basis of fellowship. Our beliefs are in harmony with the Cooper-Carter Addendum - the Unity Booklet pages 13-15, and the 'Time to Heal Articles' pages 8 & 9. The Scriptures teach that the exercise of the laying on of hands and the speaking in tongues was only applicable to Apostolic times. Our attitude to Fellowship is in keeping with the Central Fellowship, since the days of Bro. Robert Roberts.

- Bro. B. G. Hollamby, Recorder."

12:20-50).

- 29—MIC: "The Just shall live by faith." Bro. E. Hubbard, "Can works of law perfect those living under grace." Bro. P. Mansfield, "Justification by faith not by works of the law."

Queensland Ecclesias

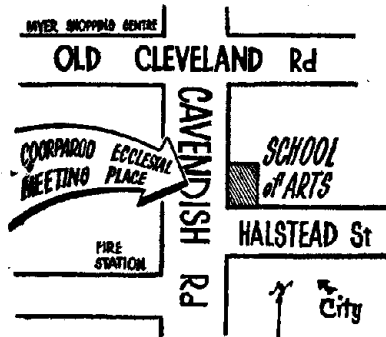
Local Representative:

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—Exh: Bro. J. Barton. Lect: Bro. J. Higgs snr, "The importance of Jerusalem to world peace."
 10—Exh & Lect: Bro. R. Hermann, "Christ is coming to stay and reign on the earth."
 14,28—7.45 pm Song of Solomon class: Bro. J. Higgs.
 17—Exh: Bro. J. Higgs sn. Lect: Bro. R. Rock, "Who are the Christadelphians and what do they believe?"

- 21—7.45 pm MIC: Bro. J. Higgs jr, R. Hill.
 22—7.45 pm Young people's evening: Bro. T. Dawson.
 24—Exh: Bro. D. McGahey. Lect: Bro. S. Arthur, "Reasons why communication with the dead is impossible."
 31—Exh: Bro. R. Rock. Lect: Bro. R. Bailey, "The Gospel explained."



REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501)

WILSTON—Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

- 3—Exh: Bro. R. Herman. 7 pm Lect: Bro. J. Cowie, "Who

COMBINED YOUNG PEOPLE'S WEEKEND AT BRISBANE

Sponsored by Wilston, Redcliffe and Coorparoo Ecclesias
 8th to 10th October — In Margate Youth Centre

"Without a parable spake he not unto them," Matthew records concerning the work of Jesus Christ amongst the people. There is good reason for this. The parables of Jesus Christ are simple, yet profound. They are simple in their crystal-clear outline, and therefore easily remembered; but they are profound in their hidden instruction and moral implications. Some of the important parables will form the basis for this special study weekend in Brisbane, under the leadership of Bro. Peter Weller (Cumberland, S.A.), who will deal with the following:

- The 'Two ways,' 'Two Trees,' and 'Two Builders.'
- Two Sons of the Vineyard.
- The Friend at Midnight.
- The parables of the "Lost."
- The "Last and the First."

It is anticipated that a balanced diet of exposition will be provided to refresh all attending in analysing the real objectives in life. Young people are warmly welcomed to attend, and it is hoped that parents will also participate to provide a family atmosphere at the Weekend. For further information contact the Secretary: Bro. R. A. Hill, 15 Marathon St., Aspley, Brisbane. Tel: 59 9939.

- among the dead will be resurrected?"
- 7,21—7.45 pm Bible study in hall: Bro. J. Cowie, "The parables of Jesus."
- 10—Exh: Bro. J. Cowie. Lect: Bro. C. Venn, "The Genesis flood and its warning."
- 12,26—Titus class at home Recorder: Bro. J. Cowie.
- 14,28—7.45 pm Bible study in hall: Bro. C. Venn, "The law of Moses."
- 17—Exh: Bro. W. Crew. Lect: Bro. O. Kelly, "The sabbath."
- 24—Exh: Bro. C. Venn. Lect: Bro. T. Dawson, "20th century religion lacks 1st century truth."
- 31—Exh: Bro. R. Rock. Lect: Bro. R. Evans, "Baptism, the burial that leads to salvation."

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 a.m. Each Thursday evening 8 pm, a tape study is conducted. Visitors would be most welcome. It was most encouraging to recently meet Bro. & Sis. R. Gray (Woodville) as they passed through this area. They attended our Memorial meeting on Sept. 5th.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 1—Life of Christ class at home Bro. J. Kerr, 79 Banksia St, Joon-danna: Bro. A. Harrison, "Tempted in the wilderness."

- Supplementary: Bro. R. Payton, "The wilderness of Judea."
- 3—Exh: Bro. D. Stempel. Lect: Bro. G. Quartermaine, "The devil, satan and demons; The true Bible teaching."
- 8,22—Elpis Israel class.
- 10—Exh: Bro. P. Duperouzel. Lect: Bro. A. Harrison, "God, Creator and Sustainer; Evolution ungodly and unproved."
- 15—Life of Christ class at home Bro. A. Payton, 6 Sylvia Way, Eden Hill: Bro. G. King, "Call to discipleship." Supplementary: Bro. G. Quartermaine, "Galilee."
- 17—Exh: Bro. D. Moore. Lect: Bro. D. Stempel, "World in turmoil, the divine solution."
- 21—Pamphlet distribution.
- 24—Exh: Bro. W. Excell. Lect: Bro. R. Burke, "20th century religion lacks 1st century truth."
- 26—GES committee meeting at home Bro. J. John.
- 29—Life of Christ study at home Bro. G. King, 43 Bedford Rd, Mt. Pelasant: "The light shines in Galilee"—Bro. W. Excell, "The marriage feast in Cana." Bro. H. West, "Healing the nobleman's son."
- 31—Exh: Bro. D. Bond. Lect: Bro. D. Moore, "The present rise of Papal influence a fulfilment of Bible prophecy."

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 3—Exh: Bro. D. Hurn. Lect: Bro. T. Stagg, "God's impending judgments and the only escape."
- 6—Daniel study: Bro. A. Hayles, "Yahweh glorified through Daniel's faith."
- 8,22—Elpis Israel & Law of Moses home studies.

TUESDAY EVENING STUDY IN BRISBANE

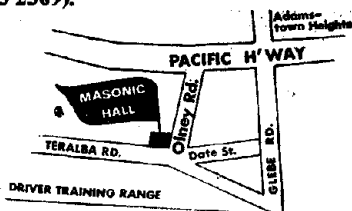
A new study class has commenced in the Brisbane area to which all brethren and sisters are invited. Held on alternate Tuesday evenings, 7.45 p.m., in the home of Bro. & Sis. R. Evans, 40 Wardell St., Ashgrove, the class will consider the vital epistle to Titus. The first evening is on October 5th, and the leader will be Bro. J. Cowie. Instruction will be given on the responsibilities of each member to the ecclesia, for the up-building of the Brotherhood. (R. B.)

The ECCLESIAL CALENDAR

- 9—Special fraternal: Bro. B. Hayles, "Assyria."
10—Exh: Bro. J. Ullman. Lect: Bro. G. Hawkins, "Armageddon; its meaning and purpose in God's plan for the earth."
13—Eureka study: Bro. G. Hawkins, "The period of the prophesying of the witnesses."
16—Special fraternal: Bro. D. Hurn, "Egypt."
17—Exh: Bro. R. Davies. Lect: Bro. D. Hurn, "20th century religion lacks 1st century truth."
20—Daniel study: Bro. A. Hayles, "Danie.'s vision of the man of the one."
23—Fraternal: Bro. J. Ullman, "Edom."
24—Exh: Bro. G. Hawkins. Lect: Bro. Don Smith, "Man is entirely mortal and in need of redemption."
27—Eureka study: Bro. G. Hawkins, "Violent reaction from Rome."
30—Fraternal: Bro. D. Strempe, "Babylon."
31—Exh: Bro. A. Hayles. Lect: Bro. J. Ullman, "God's promise in Eden; a hope for mankind."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).



SUPPLEMENT to LOGOS, OCTOBER 1971

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

Sundays: Lectures 4 pm.

- 3—Lect: Bro. B. Butters, "Archaeology proves the Bible."
5—8 pm Apocalypse class at 45 Adams St, Harbord: Bro. V. Hocking.
10—Lect: Bro. G. T. Darke, "Faith healing examined."
17—Lect: Bro. B. Etherington, "Israel, the land of the future."
19—8 pm Hebrews study at 2 Bishop St, Newport: Bro. B. Etherington.
24—Lect: Bro. R. Whitehead, "Why the Jews are important to you."
31—Lect: Bro. B. Gilham, "The truth concerning reward and punishment."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

- 1—Special evening at home Bro. C. Hermann, "Ecclesial responsibilities towards fellowship."
3—Exh: Bro. A. Leadbeater. Lect. (Ballina): Bro. C. Hermann, "Christ's prophecy of worldwide distress for the 20th century."
5, 19—1st princ. class at home Bro. L. Cole.
6—GES meeting at home Bro. A. Russell.
8—Half-yearly ecclesial meeting at home Sis. B. Denford.
10—Exh: Bro. A. Roulstone. Wyalah exh: Bro. M. Shaw. Lect (Lismore): "A dictator to rule the world: a Bible prophecy."
12, 26—Abraham class at home Bro. K. Wassell.

LIFE OF CHRIST CLASS IN PERTH

The study, sponsored by **Mt. Hawthorn Ecclesia** (see details in Calendar), is progressing through the early life of the Lord. After commencing at the recent special ecclesial effort, the introductory classes have considered the background to the life and times of Christ, with particular emphasis upon "John the Baptist," "Christ in the Law, Psalms and Prophets." An excellent support has been given by the Ecclesia, with over 85% of members attending. A special invitation is given to all who are interested to participate in this wonderful study. (A. P.)

SUPPLEMENT to LOGOS, OCTOBER 1971

- 13—A.B. meeting at home Bro. C. Hermann.
- 15—Bible class at home Bro. C. Hermann: "In the footsteps of Christ."
- 17—Exh: Bro. C. Leeson. Lect (Lismore): Bro. K. Wassell, "Peace on earth a coming reality."
- 22—Song of Solomon study at home Bro. K. Wassell.
- 24—Exh: Bro. A. Russell. Musical evening at home Bro. C. Hermann.
- 29—MIC at home Sis. B. Denford.
- 30—Literature distribution.
- 31—Exh: 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).

- Sundays: 9.30 am School. 11.15 am Mem. mtg. 7 pm Lecture.
- 3—Exh: Bro. W. E. Sawell. Lect: Bro. R. McClure, "God, the Father of all is one God, not three."
- 4—A.B. meeting 7.30 pm at Lot 5, Forbes Rd, Marayong.
- 5—10 am Dorcas class at 30 Riverview Rd, Fairfield.
- 7—Law of Moses class 8 pm at 3 Hemingway Cres, Fairfield: Bro. W. E. Sawell, "Allegorical transactions at Sinai" (ch. 12).
- 10—Exh: Bro. E. M. Spongberg. Lect: Bro. W. Munro, "The Old Testament Scriptures; Foundation of the New."
- 14,28—Luke class 8 pm at 22 Kende St, Gr. Valley: Bro. E. Mansfield.
- 15,29—First princ. and Bible marking class 8 pm, 30 Riverview

The ECCLESIAL CALENDAR

- Rd, Fairfield.
- 17—Exh: Bro. S. Evans. Lect: Bro. J. Gilmore, "The sacrifice of Christ; Its necessity and meaning."
- 21—Law of Moses class cont: Bro. P. B. Sawell, "The ark of the covenant."
- 24—Exh: Bro. N. Rice. Lect: Bro. M. Champion, "World-wide troubles and distress; God's remedy."
- 31—Exh: Bro. D. Carrol. Lect: Bro. D. Shaw, "Jesus Christ; This world's coming king."

CAMPSIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651 1828).

- 3—Bro. B. Stretton. Lect: Bro. J. Dawson, "Israel rebuked for strange marriages; Day of judgment to come" (Mal. 2:10-3:6).
- 10—Exh: Bro. C. O'Connor. Lect: Bro. B. McClure, "Gideon, His army destroys the Midianites."
- 14—Bible study: Bro. C. Jamieson, "Judging ourselves" (1 Cor. 11:30-34); Bro. J. Mansfield, "Diversity of gifts" (ch. 12:1-7).
- 17—Exh: Bro. J. Granter. Lect: Bro. G. T. Darke, "The Bible, the book with solutions to today's problems."
- 24—Exh: Bro. B. Philp. Lect: Bro. D. Elliott, "The law of Moses and its value today."
- 28—Bible study: Bro. R. Croker, "The one spirit" (1 Cor. 12:8-11); Bro. G. Jamieson, "The one body" (v. 12-14).
- 31—Exh: Bro. R. Mansfield. Lect: Bro. K. Jamieson, "3 essentials

BUILDING ACQUIRED BY BOSSLEY PARK ECCLESIA

In order to provide for improved ecclesial activities, Bossley Park Ecclesia has purchased a property in **Lime Street, Cabramatta**. At present consisting of land with two halts it is intended to undertake necessary repairs and alterations to suit ecclesial work, and as soon as these are completed, the brethren and sisters will move into the premises. The Ecclesia will then be known as the **Cabramatta Christadelphian Ecclesia**. Meanwhile financial assistance would be deeply appreciated to facilitate the project. An amount of approximately \$12,000 is needed, and any help by way of cash donations or interest free loans to the ecclesia, would be of considerable benefit. Further details and enquiries can be made to the recorder: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield, NSW 2165. (W. E. S.)

The ECCLESIAL CALENDAR

for a future life: knowledge, faith, baptism."

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—8 pm Parables of the Old Testament, at 100 Essex St, Epping: Bro. R. Carr.
- 3—Exh: Bro. O. Forsdike. Lect: Bro. B. Etherington, "Israel, the land of the future."
- 6—10 am Dorcas class. 8 pm E.I. class: Bro. J. Green, "Ruth ch. 3."
- 9—Eureka class 8 pm at 48 Lock-erbie Rd, Thornleigh: Bro. M. Bonner.
- 10—Exh: Bro. D. Shaw. Lect: Bro. C. Byrnes, "Why was Christ raised from the dead?"
- 13,27—2 pm Judges study: Bro. B. McClure.
- 17—Exh: Bro. B. Bowen. Lect: Bro. A. Archer, "The trinity, a 4th century doctrine."
- 18—7.30 pm A.B. meeting.
- 20—10 am Dorcas. 8 pm E.I. class: Bro. G. T. Darke, "Ruth ch. 4."
- 21—8 pm Annual business meeting.
- 24—Exh: Bro. G. H. Darke. Lect: Bro. E. Spongberg, "Bible commentary on current world politics."
- 31—Exh: Bro. L. Goodman. Lect: Bro. C. Salmon, "The sabbath, does it apply to you?"

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 3—Study weekend.
- 10—Exh: Bro. L. Ryan. Lect: Bro. W. Britain, "Will men establish peace?"
- 17—Exh: Bro. H. Ceiley. Lect: Bro. R. Towner, "No one has an immortal soul."
- 24—Exh: Bro. B. McClure. Lect: Bro. W. McKinlay, "Christ the heir to the throne in Jerusalem."

SUPPLEMENT to LOGOS, OCTOBER 1971

- 31—Exh: Bro. J. Muir. Lect: Bro. E. Spongberg, "The church is not the kingdom of God."

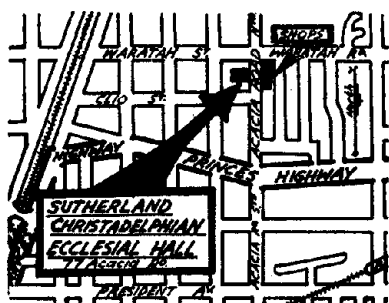
PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2269. Tel: 533 1571).

- 3—Exh: Bro. E. Spongberg. Lect: Bro. J. Rosser, "The Middle East Aflame."
- 6—8 pm Bible class: Bro. D. Yearsley, "The first miracle" (Acts 3:1-11). Bro. J. Rosser, "The first opposition" (Acts 3: 12-26).
- 10—Exh: Bro. M. Bonner. Lect: Bro. B. Shaw, "God's promises."
- 13—Bible class 8 pm: Bro. B. Shaw, "Peter and John arrested" (Acts 4); "Peter speaks before the Sanhedrin."
- 17—Exh: Bro. D. Warner. Lect: Bro. P. Russell, "What is the Gospel?"
- 20—Bible class 8 pm: Bro. R. Bradley, "The first disciple" (Acts 5:1-11). Bro. G. Russell, "The first resurrection" (Acts 5:12-42).
- 24—Exh: Bro. C. Russell. Lect: Bro. D. Shaw, "World-wide war predicted."
- 27—Young brethren's night.
- 31—Exh: Bro. D. Yearsley. Lect: Bro. V. Hocking, "Does religion need updating?"

SUTHERLAND — 77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1—CYC at home Bro. E. Ritchie.
- 2,16—7.30 pm Special evening: "Redemption in Christ Jesus."
- 3—Exh: Bro. J. Dawson. Lect: Bro. B. Philp snr, "The Russo-Vatican invasion of Israel."
- 5,19—8 pm A.B. meeting.
- 6,20—8 pm Apocalypse class: Bro. R. Porson.
- 10—Exh: Bro. R. Porson. Lect: Bro. W. Lapham, "The Bible proves archaeology right."



Victorian Ecclesias

BALLARAT-305 Ascot St. (Rec: Bro. J. Stewart, 25 Cambridge St., Wendouree, Ballarat 3358)

- 3—Exh: Bro. J. Byrt (McKinnon).
- 10—Exh: Bro. L. Cresswell (Melbourne).
- 17—Exh: Bro. E. Theobald (Tecoma).
- 24—Exh: Bro. B. Harding (Ringwood).
- 31—Exh: Bro. D. H. Wallace (Melbourne).

CAULFIELD — Scout Hall, 762 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerex Ave., Ferntree Gully 3156. Tel: 758 3882).

Sundays: 9.30 am School and Senior study. 11 am Mem. mtg. 7 pm Lecture.

- 1,15,29—8 pm Bible marking at home Bro. S. Finnin, 17 Wordsworth Ave., Clayton.
- 3—Exh: Bro. A. Bruton. Lect: Bro. S. Finnin, "Russia's tragic blunder."
- 8—8 pm Elpis Israel at home Bro. W. Dodson, 9 Littlewood St, Hampton.
- 10—Exh: Bro. H. Hall. 7 pm Home Bible study.
- 17—Exh: Bro. S. J. Mansfield. Lect: Bro. H. Hall, "What is the future of Israel?"
- 22—Epis Israel at home Bro. T.

13—Elpis Israel class at home Bro. M. Kirkwood.

15—CYC at home Bro. L. Brennan.

17—Exh: Bro. N. Rice. Lect: Bro. C. Lean, "Armageddon and its aftermath."

24—Exh: Bro. E. Spongberg. Lect: Bro. J. O'Neill, "Christ will return to the earth; Where will you be?"

27—8 pm MIC.

29th-31st: Special study, Bro. G. S. Alchin (see details this issue).

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

**A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.**

THE POWER THAT TURNED THE WORLD UPSIDE DOWN

Bro. G. S. Alchin (Adamstown) will deliver a series of talks at Sutherland during the weekend **29th-31st October**, under the above theme concerning 1st Epistle to Thessalonians. The following meetings are planned:

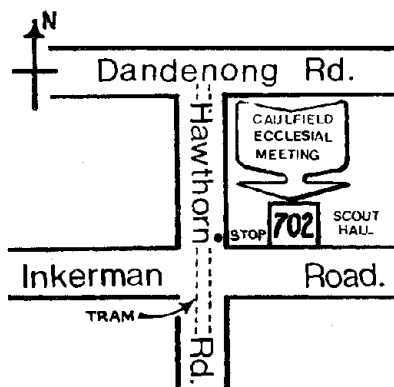
Fri. Oct. 29th - 8 p.m., 1st study: "The power that turned the world upside down." The general background and history of the epistle.

Sat. Oct. 30 - 3.30 p.m., 2nd study: "Entrusted with the Gospel; Proclaiming the power." 5.30 p.m. Fraternal tea. 7.30 p.m., 3rd study: "Unmoved despite afflictions; The power to overcome."

Sun. Oct. 31 - 11 a.m. Exh: "Called unto holiness; The power for personal living." 3.30 p.m., public lecture: "The Bible's challenge; Jesus Christ will literally reign on earth." 7 p.m., study: "Let us not sleep; The power for a virile ecclesia."

Sutherland Ecclesia invites all to attend these studies that each might be encouraged to press on towards the mark for the prize of the high calling of God in Jesus Christ. (E. J. R.)

Keep this Calendar in Your Bible for Ready Reference!



Parsons, 1 Serica Court, Waverley Meadows.

- 24—Exh: Bro. J. Hull. 7 pm Home study.
- 31—Exh: Bro. J. Chalmers. 7 pm home study.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

- Sundays:** 9.30 am School and Elpis Israel study. 11 am Mem. mtg. 7 pm Lecture.
- 3—Exh: Bro. K. Quixley. Lect: Bro. A. Brewer, "Supernatural devil a pagan fable."
 - 5—Bible class 8 pm at 2 Horton St, Reservoir: Bro. J. Mullin, "Parables from the sea; Precious life from the dead" (Mat. 13:44-50).
 - 7,21—Romans class 8 pm at 27 Fricker Ave., Greensborough: Bro. Pickering, "Ch. 12."
 - 10—Exh: Bro. R. Jerrow (Woodville).
 - 14,28—Eureka class 8 pm at 72

- Wood St, Templestowe: Bro. S. Snow, "Rev. 16."
- 17—Exh: Bro. B. Williams. Lect: Bro. R. Magennis, "Man mortal; Immortality of the soul an ancient myth."
- 19—Bible class: Bro. P. Pickering, "Have ye understood all these things; The treasury of the parables" (Mat. 13:51-52).
- 24—Exh: Bro. R. Magennis.
- 29th to 31st—Special study week-end: Bro. E. M. Spongberg, "Hast thou considered my servant Job?" (Details from Recorder).

LILYDALE-KILSYTH — Memorial Hall, Mt. Dandenong Rd., Kilsyth (Re.: Bro. C. Drewitt, Box 35, P.O., Lilydale 3140)

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 3—1.30 p.m. Exh: Bro. J. Ratcliffe.
- 8—8 pm Life of Christ class at home Bro. Burrage, 6 Langford St.: "Jesus' teaching regarding the true keeping of the sabbath."
- 13—8 pm Temple class at home Bro. Burrage: "The measuring reed and opening injunction."
- 17—1.30 pm Exh: Bro. Don Galbraith. 4 pm Youth Fellowship class at home Bro. O. Smith, Glenjarry: "Elpis Israel."
- 22—Life of Christ class cont: "The characters of Jesus' disciples."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

THE SONGS OF DEGREES - At Woodville in August. Under the leadership of Bro. Paul Cresswell, a thrilling and interesting excursion was undertaken through the fifteen Psalms compiled by Hezekiah as the "songs of ascent." Studies outlined the background and teaching of these Psalms, and provided a wonderful stimulus to the Woodville Ecclesia. The two public lectures were well attended, with approximately 20 interested friends present. Two highlights of the effort were the opening Fraternal evening, and the special Family Night, in which both older and younger members of the Ecclesia and Sunday School participated. The effort concluded 21 years of service in the Woodville area, and introduced a further period of employment in the "Master's Service"

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

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.

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 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 24th to JANUARY 6th, 1972, at STH. ISLAND, N.Z. — N.Z. Summer School: Bro. J. Martin, "The Epistle of James." Enquiries: The Secretary, Christadelphian Summer School, P.O. Box 2164, Wellington,

DECEMBER 25th to JANUARY 2nd, 1972, at RATHMINES, N.S.W. — 24th Australasian Bible School (Summer) sponsored by Sutherland (NSW) Ecclesia.

JANUARY 1972

8th to 17th - At Launceston, Tas. 7th Bible Campaign based on two studies: Bro. H. P. Mansfield, "The Nine Epistles of Paul." Bro. J. Knowles, "The Visions of Glory." Further details: Bro. M. Wright, 133 West Tamar Rd., Launceston, Tas. 7250.

FEBRUARY 1972

19th to 29th - At Enfield, S.A. Annual special effort on "Our Life In The Kingdom," based on Zech. 14. Leader: Bro. J. Knowles.

MAY 1972

May 6th to 14th, 1972 - At Adelaide, South Australia.

28th Australasian Fraternal Gathering and Conference. Study theme: "Thy Kingdom Come." Leader: Bro. A. H. Nicholls (UK), and other Aust. brethren. Enquiries: Bro. P. Hurn, Box 881G, GPO, Adelaide 5001.

13th to 21st - At Rathmines, NSW. 25th Bible School (Autumn).

AUGUST 1972

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

THIS SPACE RESERVED FOR AN
ENJOYABLE STUDY MEETING IN
YOUR AREA!



APPLICATION FORM FOR 24th BIBLE SCHOOL
 DECEMBER 25th 1971 to JANUARY 2nd 1972

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.

BIBLE SCHOOL NEWS

DECEMBER 25th to JANUARY 2nd, 1972

Sponsored by SUTHERLAND (NSW) Ecclesia

The summer period is a delightful time of the year at Rathmines on the banks of lovely Lake Macquarie. Usually this **BIBLE SCHOOL** is booked out in advance, and we earnestly recommend that you make immediate application if you desire to attend. If later circumstances prevent you doing so, your reservation can be transferred to a future school.

Excellent Teaching Staff

A group of capable brethren have been selected to present the main studies at the School. This includes **Bro. George Hawkins**, from Perth, well-known for his thought-provoking and meditative addresses. From Adelaide, it is planned for **Bro. H. P. Mansfield**, to outline some dramatic features of the Word. **Bro. Stan Snow**, from Melbourne, will be present to undertake a series of talks on the following subject:

NIMROD: THE MIGHTY HUNTER

... His Impact On History And Prophecy

An outline of the fascinating history of the GREAT DICTATOR of post-Noahic times. The Scriptures testify: "he began to be a mighty one in the earth" (Gen. 10:8), and a study of his life, times, and characteristics gives a valuable index to these days.

Bro. Snow will show the application of the circumstances of Nimrod to present-day worship. A brief synopsis of his talks is as follows:

1. The life, death and deification of Nimrod.
2. The development of "mysteries," Saturn and Rome.
3. Mother and Child worship in Babylon, expounding Ezek. 8:5, 14, 17, etc.
4. The history of the Cross.
5. The Sacred Heart and relic-worship, an expose of modern Babylon.

Further details of other subjects to be considered at the **Bible School** will be published in the next "Calendar" (God willing).

Have A Holiday In The Area

The **Bible School** provides a relaxing holiday in convenient surroundings, with the added advantage of association with those of "like precious faith," and the opportunity to more positively consider the Word of Life. For those who are able to extend their stay, and would like to enjoy the lovely scenery of **Lake Macquarie**, we have available a few 1970/1 **BOOKLETS** provided by the local authorities, which set out the facilities available for holidaying and the various highlights in the district.

If you desire a copy of this information booklet, please include your request when making application for accommodation at the School, and we will gladly supply it to you.

Do not forget, your presence at the **Adamstown Ecclesia** after the School would be greatly appreciated, when a special lecture and meetings are arranged.

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.

SEVENTH TASMANIAN BIBLE CAMPAIGN

January 8 - 17, 1972 — At Hillcrest Hall, Launceston

A stimulating program of exposition, exhortation and proclamation is being formulated for this campaign - designed to strengthen our families in these perilous days.

Studies

Bro. John Knowles will present talks from Ezekiel, entitled: **The Visions of Glory**. This will include consideration of the responsibilities accepted by all who desire to bear Yahweh's glory in the age to come.

Bro. H. P. Mansfield will outline **The Nine Epistles of Paul**, showing the wonderful message of salvation as revealed to the first century ecclesia.

Details of these subjects were outlined in the July and August "Calendar," and are also available from the Secretary (see below).

Youth Activities

All young people under 16 years, will follow a thrilling program of activities under the supervision of Bro. Bruce Philp snr.

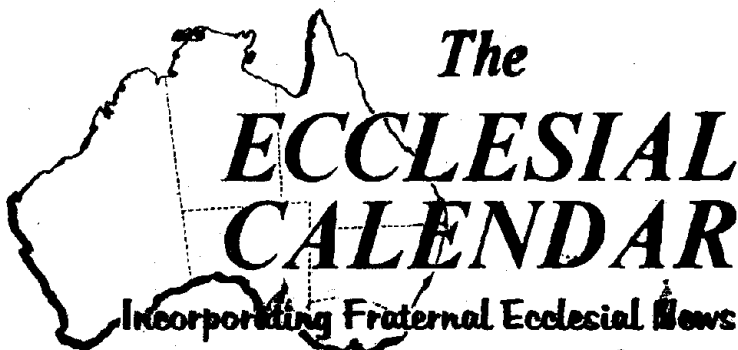
Costs and Details

Complete board for the nine days at Hillcrest Hall is \$45 (half price for children from 4 to 12 yrs old). **Travel:** Block bookings are available on the Bass Strait ferries for both passengers and cars. Those desiring these facilities are asked to advise their reservations immediately, as bookings must be confirmed 12 weeks prior to sailing date. Concession rates will be available if sufficient numbers are obtained.

Enquiries

Further information can be obtained from Bro. Malcolm Wright, 133 West Tamar Rd., Launceston, Tas., 7250. \$5 deposit is required for all bookings, and should be made payable to: Launceston Christadelphian Ecclesia. (M. W.)

READ THE SCRIPTURES DAILY — IN OCTOBER 1971				
Friday	1	1 Chronicles	15	Ezekiel Prophecy 27
Saturday	2	.....	16	.....
Sunday	3	.....	17	.....
Monday	4	.....	18, 19	.....
Tuesday	5	.....	20, 21	.....
Wednesday	6	.....	22	.....
Thursday	7	.....	23	.....
Friday	8	.....	24, 25	.....
Saturday	9	.....	26	.....
Sunday	10	.....	27	.....
Monday	11	.....	28	.....
Tuesday	12	.....	29	.....
Wednesday	13	2 Chronicles	1, 2	.....
Thursday	14	.....	3, 4	.....
Friday	15	.....	5, 6	.....
Saturday	16	.....	7	.....
Sunday	17	.....	8	.....
Monday	18	.....	9	.....
Tuesday	19	.....	10, 11	.....
Wednesday	20	.....	12, 13	.....
Thursday	21	.....	14, 15	.....
Friday	22	.....	16, 17	.....
Saturday	23	.....	18, 19	Prophecy of Daniel 1
Sunday	24	.....	20	.....
Monday	25	.....	21, 22	.....
Tuesday	26	.....	23	.....
Wednesday	27	.....	24	.....
Thursday	28	.....	25	.....
Friday	29	.....	26, 27	.....
Saturday	30	.....	28	.....
Sunday	31	.....	29	.....
				Gospel of Luke 24
				Galatians 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
				..... 9



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Manuscripts for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

Stick to The Subject!

Nothing so effectively ruins, or mars, an otherwise excellent speech than a long-winded peroration. At one Bible Class the speaker became so mixed up that he suddenly stopped, exclaiming, "Let me see! Where am I? What was I talking about?" Such questions are ominous. The speaker evidently was not master of his subject, or he had allowed himself to wander therefrom. One who habitually loses himself, not in his subject but in side issues, is far from an ideal preacher of the Word. His audience is never certain where he is going to, or where he is going to land. All they do really know is that he is likely to sit down after talking for an hour without having touched his subject. He is like the cross-eyed man; he seems to be bound for a certain place but never gets there. A good, capable, logical, well-reasoned address deserves, and will command, a telling peroration in the form of a concise and comprehensive summing up of the propositions dealt with and proved. If the speaker fails in this, it is because the subject has not been handled, or the lecturer has not made the most of his time.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

We extend our best wishes for the spiritual future of the following newly-baptised brethren and sisters, and commend them to the power of the Word and the fellowship of the Brotherhood in the days ahead.

Adamstown: *Mark W itton*, son of Bro. and Sis. R. Witton of Newcastle.

Beechworth: *Barrie Jackel*, an interested friend from Wangaratta (Aug. 6).

Campsie: *Elizabeth Reynolds* (Oct. 12), an interested friend.

Coorparoo: *Trevor Stead* (Sept. 27), son of Bro. and Sis. Alex Stead of

Wynnum Central: *Miss Janelle Dawson* (Oct. 6), daughter of Bro. and Sis. Peter Dawson.

Perth: *Mrs. E. M. Leonard* (Sept. 25).

Riverwood: *Garry Hindmarsh* (Oct. 1).

Yagoona: *Mr. and Mrs. R. Wyzinski* (Sept. 2).

TRANSFERS

As the following brethren and sisters assume new ecclesial environments we recommend their continued labors in the Master's vineyard.

To Adelaide: *Bro. and Sis. C. Moore, Bro. D. Jurevicius, Sis. R. Thomas* (all from Cumberland).

To Mt. Hawthorn: *Bro. and Sis. P. Duperouzel* (from Perth).

To Perth: *Bro. and Sis. A. Maycock* (from Mt. Hawthorn).

ENGAGEMENTS

We congratulate the following brethren and sisters who have announced their engagement and commence preparing for their marriage (God willing).

Bro. Alan Harrison and Sis. Beth Hodges (Mt. Hawthorn).

Bro. Robert McAllister and Sis. Alexandra Mednyanszky (Woodville) engaged on October 22nd.

MARRIAGES

The 'one hope' provides a firm foundation for a happy and successful marriage — and with this unifying power marriage can become one of the greatest experiences in life: a token of the glorious future when the Lamb and His Bride will be joined together in immortality. Meanwhile we extend our greetings to the following couples:

Bro. Jim Clarke and Sis. Ellen Boehm (Beechworth) were married on Aug. 21st.

Bro. Robert Munro and Sis. Jennifer McClure (Yagoona) married Sept. 11th.

Brother C. Lean and Sis. Joy Shields (Sutherland) were married on Oct. 2nd.

Bro. Malcolm Smith (Woodville) and *Sis. Beverley Salmon* (Granville) married Oct. 30th.

Bro. John Goddard (Adamstown) and *Sis. Lynette Davies* (Newcastle) married Nov. 6th in Newcastle House of Testimony.

DEATHS

We regret to advise the death of members of the Household of Faith.

Bro. J. Richards (Newcastle) died on Sept. 13. He was the father of Bro Jack Richards (Adamstown), Sis. Beryl Cheek (Enfield) and Miss Betty Richards.

Sis. A. Honeman (Lakemba) died suddenly and unexpectedly at home. She had been many years in the truth, and was a widow at the time of her death.

Bro. Jack Pollock (Beechworth) died on Sept. 11th after a short illness. He had provided a life of quiet devoted service, and awaits the time of resurrection.

GENERAL

We understand that *Sis. A. Fowler* (Perth Central) celebrated her one hundredth birthday on October 6th. Certainly one of such an age would have seen so many changes in the world: and be convinced of the hand of Providence working out His purpose in humanity. Soon the age will dawn when even those of 100 years will be accounted as [youthful (Isa. 65:20)!]

EXTENSIVE CAMPAIGN AT GOSFORD

The *Legacy House*, 142 Donnison St., Gosford, NSW, has been hired by local brethren for a special effort on *Sunday, November 14th*, and the interest and support of all able to assist is invited.

Considerable advertising is being undertaken in preparation. Ten thousand 'Digests' outlining 'The Lord's Prayer' will be distributed: 8,000 being placed in letter boxes, and 2,000 will be handed to the public in the main street of Gosford on the Saturday week before the scheduled address. About 350 of the 'Lord's Prayer' *Heralds* will be placed in every business house in Gosford.

Newspaper advertising amounting to over \$300 is to be featured. This will include two adverts in the 'Gosford Star' paper (20/10/71 and 10/10/71), both being 16 in. x 6 cols (96 column inches), and presenting facets of the Truth in an eye-catching, dramatic form.

Sunday Program

A most enjoyable program of activity awaits those who journey to Gosford for the occasion.

The Memorial Meeting will be conducted at 3 p.m., followed by a basket picnic tea. The local brethren will supply tea, coffee, sugar and milk (and also food for those without a meal!). There will be a period for general fraternisation, until the time of the public address:

7 p.m.: *The Lord's Prayer; A Prophecy of God's Coming Kingdom on Earth.*

Light refreshments will be provided at the conclusion of the lecture.

After The Effort

Three follow-up lectures are planned for nearby areas: The Entrance, Umina Beach, and Gosford, and similar activities will be undertaken. Previous efforts of this nature have resulted in considerable interest, and one friend in particular is being educated for baptism.

DOCTRINAL LECTURE AT ADAMSTOWN

A Special Proclamation activity was arranged by Adamstown Ecclesia during the visit of *Bro. R. Abel* (Canada) recently. It was determined to challenge the doctrinal teaching of apostate Christendom, and the title selected was: *The Bible Declares Man's Soul is Mortal*. Support was most encouraging. Many stayed in the Newcastle area following the Spring Bible School to attend the lecture, and members from the local ecclesias also assisted. Five interested friends were in the audience, and a further five applications for the booklet 'The Secret of Eternal Youth' were also received. The Adamstown GES desires to express appreciation for the assistance rendered by visiting brethren and sisters in particular.

ECCLESIAL ACTIVITIES

During NOVEMBER, 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.

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).

- 2—Special study at home Bro. R. Collett 7.45 pm: Bro. P. Weller, "Lord of the Sabbath."
- 3—Dorcas clas at home Bro. J. King snr.
- 4—Special study at home Bro. R. Flint: "The family of God."
- 6—Special study at home Bro. B. Palmer: "The redeemer of Israel, the Lord of life."
- 7—Exh: Bro. P. Weller. Lect: Bro. A. Dangerfield, "Christ's personal return, your only sure hope."
- 9.23—Daily readings class 7.45 pm.
- 14—Exh: Bro. D. Wauchope. Lect: Bro. J. King jnr, "Who are the Christadelphians and what do they believe?"

- 16,30—Christendom Astry class 7.45 pm.
- 17—Dorcas class at home Bro. B. Palmer.
- 21—Exh: Bro. R. Flint. Lect: Bro. N. Grose, "Baptism, its importance and significance."
- 28—Exh: Bro. A. Grose. Lect: Bro. A. Johnson, "Can we ignore the O.T.?"

BRIGHTON—Dover Sq. Community Hall, Broadway, 5th Brighton (Rec: Bro. G. Kirtman, 4 Young St., Seaciffie 5049 Tel: 96 7919

- Sundays: Memorial mtg. 11 am. Lectures 7 pm.
- 1—Sign class at home Bro. Angove: "Acts 10."
 - 3—Study at home Bro. A. Cowley: Bro. P. Weller, "Parables in proverbs—the eye, single and evil."
 - 6 Brighton young folks.
 - 7—Exh: Bro. A. Pitcher. Lect: Bro. R. Pillion, "Peace, safety, sudden destruction, and the hope of the children of God."
 - 8—Int. friends class: Bro. B. Luke, "Hell not a fiery grave."
 - 11—Acts class at home Bro. J. King: Bro. Luke, "Before Governor Felix, the smooth oratory of Tertullus" (ch. 24:1-9).
 - 14—Exh: Bro. Max Lund. Lect: Bro. J. Elton, "Political and social signs of Christ's coming."

ATTEND SPECIAL SERIES OF STUDIES AT BLACKWOOD DURING FIRST WEEK OF NOVEMBER. Theme: 'The Early Galilean Ministry.' SPECIAL PUBLIC ADDRESS at Belair Community Centre. November 7th: 'Christ's personal return; Your only sure hope.' (Bro. A. Dangerfield.

- 15—Sign class at home Bro. G. Kortman: "Col. 3,4."
- 16—A.B. meeting at home Bro. H. Pillion.
- 17—Study at home Bro. N. Angove: Bro. P. Weller, "Parables in proverbs — the prosperity of fools shall slay them."
- 21—Exh: Bro. R. Stokes. Lect: Bro. K. Gore, "The state of Israel heralds Christ's coming."
- 25—Acts class at home Bro. B. Luke, "Paul's defence of his behaviour and teaching" (ch. 24:10-21).
- 28—Exh: Bro. R. Mansfield. Lect: Bro. Max Lund, "The work of angels in the purpose of God."

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec.: Bro. W. Gurd, 5 Alma St., Panorama. 5041. Tel.: 76 5669).

- Sundays:** 11 am Mem. Mtg. 3 pm School. 7 pm Lecture.
- 3—Study: Bro. J. Luke, "The sermon on the mount: Love and hypocrisy, a question of motive."
 - 4—MIC.
 - 7—Exh: Bro. P. Weller. Lect: "The earth preserved or destroyed."
 - 8,22—Nazareth revisited class at home Bro. Gibbins, Kingswood.
 - 10—Elpis Israel class.
 - 11—2 pm Sisters class. 8 pm A.B. meeting.
 - 12,26—Young peoples class at home Bro. P. Weller, 3 Russell Tce, Edwardstown; "The power of prayer."
 - 13—2 pm S.S. outing & fraternal tea. 7.30 pm Evening meeting.
 - 14—Exh: Bro. S. Cattermole. Lect: Bro. D. Brumby, "Death not the gateway to glory by the wages of sin."
 - 15—Int. friends class at home Bro. R. Woodward, 138 Edward St,

- Cl. Gdns: Bro. W. Gurd, "God's purpose in Jesus Christ."
- 17—Sermon on the Mount study cont: "The impossibility of serving two masters."
- 18—MIC: Bro. P. Flint, Lect: "God's purpose in creation." Exh: Bro. R. Thiele.
- 21—Exh: Bro. L. J. Colquhoun. Lect: Bro. A. Hill, "The trinity, scriptural fact or pagan fantasy?"
- 24—Bible marking night: "Review of year's work."
- 25—2 pm Sisters class.
- 28—Exh. Lect: Bro. R. Flint, "The devil; Fallen angel or human nature?"

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

- 7—Exh.: Bro. I. Dangerfield. Lect: Bro. A. Dangerfield, "God, angels and Jesus Christ."
- 14—Exh. Lect: Bro. J. Luke, "Man walks on the moon and starves on earth."
- 21—Exh: Bro. M. Ide. Lect: Bro. P. Hurn, "The Christian's biblical attitude to war."
- 28—Exh. Lect: Bro. C. Briggs, "The Jews are God's witnesses."

ENFIELD—344 Hampstead Road, Clearview. (Rec.: Bro. D. Horgan, c/- 7 Milner St., Prospect 5082.

- 2,16,30—Law of Moses class 8 pm: Bro. J. Martin.
- 3—Sisters' class 11 am.
- 7—Exh: Bro. H. P. Mansfield. Lect: Bro. P. Weller, "The one and only gospel, which leads to everlasting life."
- 9,23—Life of Christ class 8 pm.
- 11—Eureka class 8 pm at 18 Stewart Ave, Vale Pk: Bro. D. McColl.
- 12—Special Study Series on the

JANUARY STUDY EFFORT IN ADELAIDE

The Young People's study activity during the summer holiday period in Adelaide will be led by Bro. Paul Cresswell (Coburg). Based upon Romans 12-16, he will demonstrate principles concerning *The Obedience Of Faith*. Period for the studies is scheduled December 24 to January 3, and very interesting classes are anticipated. Accommodation and other details can be obtained from: Bro. R. Edgecombe, 61 Milner St., Prospect, SA 5082. A complete program will be published in our next issue (God willing). (R.E.)

The ECCLESIAL CALENDAR

PROPHECY OF NAHUM —

Theme is "Nahum tells the death-knell of Nineveh." First study 8 pm Frid.: Bro. D. Manser, "Nineveh's doom declared" (ch. 1).

13—2nd study 4 pm: Bro. R. Stokes, "Nineveh's doom described" (ch.2). 5.30 pm Ecclesial Tea. 7.30 pm 3rd study: Bro. D. McColl, "Nineveh's doom deserved" (ch.3).

14—Exh: Bro. K. Martin. Lect. Bro. Des Manser, "The restoration of Israel, key to world peace."

21—Exh: Bro. J. Berry. Lect: Bro. H. P. Mansfield, "Europe without Britain; A Bible certainty."

25—Eureka class 8 pm at 4 Turner Ave, Clearview: Bro. D. McColl.

26—8 pm Youth group.

28—Exh: Bro. D. Horgan. Lect: Bro. D. Evans, "20th century religion lacks 1st century truth."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Waik. 352).

7—Exh: Bro. B. G. Hollamby. 3 pm S.S. Lect: Bro. R. Hollamby.

14—Exh: Bro. G. Kennedy.

21—Exh: Bro. C. Hollamby.

28—Exh: Bro. J. Hodges.

MORPHETT VALE—RSL Hall, Main South Road, (Lectures sponsored by Cumberland Ecclesia).

7—7 pm Lect: Bro. J. Knowles, "God's purpose to fill the earth with his glory."

27—Literature distribution, 2 pm.

SUPPLEMENT to LOGOS, NOVEMBER 1971

SALISBURY-R. A. O. B. Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel: 45 4337).

Sundays: Memorial mtg, 11 am.

3,17—Int. friends class 8 pm at 9 Wynne St, Brahma Lodge.

10,24—Elpis Israel home study.

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 64 5881).

Sundays: 11 am Memorial mtg. 3 pm School. 7 pm Lecture.

1—7.30 pm AB meeting at home Bro. A. Wigzell.

4—8 pm Bible study at home Bro. S. Kingsbury: Bro. P. Scott, "Mat. 5."

7—Exh: Bro. A. Cheek. Lect: Bro. S. Kingsbury, "Are you being told the truth?"

10—10.15 am Sisters class at hall.

11—8 pm Eureka class at home Bro. R. Weldon: Bro. B. Pearce, "Rev. 1."

14—Exh: Bro. A. Wigzell. Lect: Bro. R. Stokes, "Par disc, the kingdom of God on this earth."

18—8 pm Bible study cont at home Bro. W. Temple.

21—Exh: Bro. D. Evans. Lect: Bro. B. Luke, "Christ went to hell; where and what is it?"

25—Eureka study cont at home Bro. R. Smith.

27—2 pm S.S. Outing from home Bro. R. Wearne.

28—Exh: Bro. J. Knowles. Lect: Bro. G. Hyndman, "Peace on earth only at Christ's return!"

SPECIAL COMBINED MEETING ON ECCLESIAL SITUATION

In Adelaide: November 20-21

Five Adelaide Ecclesias have invited all ecclesias throughout the continent to attend a series of meetings to consider problems facing the Brotherhood. Six sessions will be held, commencing Saturday morning, 20th November. The first three will provide opportunity for ecclesial representatives to express points of view and recommendations for resolving difficulties. To sessions will be devoted to exposition and discussion on doctrine, fellowship and individual responsibility. The final session will outline resolutions and results of the discussion — and it is hoped to present a positive approach whereby unity can be achieved and maintained.

Brethren and sisters are especially invited to attend the meeting to be held in the *Unley Town Hall on Saturday, 7.45 p.m.*, when a comprehensive outline of the ecclesial situation and the scriptural principles will be presented.

VICTOR HARBOR — Masonic Hall
(Rec.: Bro. H. Mansfield, 33 Stanley St., North Adelaide 5006. Tel: 67 1096).

Sundays: 11 am Mem. mtg. 7.30 pm Lecture.

- 5,19—Bible discussion: Bro. Max Lund, "Parables of the Master."
7—Exh: Bro. N. Cook.
14—Exh & Lect: Bro. J. Schipper, "Israel, land and people of God."
21—Exh: Bro. R. Lines.
28—Exh & Lect: Bro. S. Lund, "Israel's restoration and your salvation."

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Barbridge Rd., West Beach. 5024. Tel: 56 2278).

Sundays: 11 am Mem. mtg. 3 pm School. 7 pm Lecture.

- 1—S.S. teachers' meeting.
3—Bible study: Bro. H. P. Mansfield, "Review of the last week in the Ministry of the Lord." Supplementary study: "Hymn 28; Psa. 43."
5,26—7.45 pm Eureka study: Bro. J. Berry, "The Rainbowed Angel."

- 7—Exh: Bro. J. Martin. Lect: Bro. J. Berry, "All are dying—only a few will live forever."
8—7.30 pm A.B. meeting.
9,23—11 am Sisters' class.
10—Bible study cont: "The eight great woes, and the mourning Messiah" (Mat. 23). Supplementary: "Hymn 29; Psa. 145."
12—Elpis Israel study: Bro. R. McAllister, "Abraham's two sons (pp. 251-261)."
13—Sunday School outing.
14—Exh: Bro. K. Monterola. Lect: Bro. H. P. Mansfield, "The three men who died on Calvary."
17—Bible study cont: "A widow's liberality and the Grecian interest" (Mk. 12:41-44; Lk. 21: 1-4). Supplementary: "Hymn 30; Psa. 104."
19—MIC: "The effectual fervent prayer of a righteous man availeth much—The necessity and advantages of prayer" (Bro. H. P. Mansfield).
20—Young peoples evening.
21st to 30th: Special effort with Bro. J. Mansfield (Campsie), "Balaam, the Reluctant Prophet" (see details this issue)

BALAAM, THE RELUCTANT PHOPHET

*The Man Who Tried To Frustrate The Divine Purpose!
Ecclesial Effort at Woodville — November 21-28*

Guest-speaker is to be Bro. J. Mansfield (Sydney) who will outline the background and teaching of the prophecy of Balaam. In collaboration with Israel's enemies, Balaam endeavored 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.

These and other features will be presented at the following meetings:
Sunday 21st: Exhort 11 a.m. 7 p.m. Lect: *The End of Communism; Predicted in the Bible.*

Monday 22nd: Home discussion class at 4 Lasscock Ave., Findon: *The Divine Plan of Salvation.*

Wednesday 24th: Study on Balaam, the reluctant prophet.

Friday, 25th: Final study on Balaam's Message for these times.

Saturday 26th: Special *Family Evening*, including short talks, recitations and various items.

Sunday 28th: Exhort 11 a.m. 7 p.m. Lect. *Famous Men and Famous Decisions.*

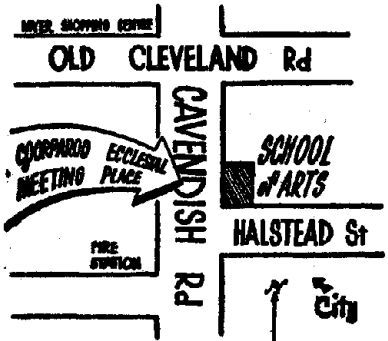
Queensland Ecclesias

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, Cur. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 4—7.45 pm MIC: Brn. J. Klumpp, D. McGahey.
- 6—2 pm GES afternoon.
- 7—Exh: Bro. S. Arthur. Lect: Bro. L. Crowther, "God guarantees Israel's existence."
- 11,25—7.45 pm Song of Solomon study: Bro. J. Higgs snr.
- 14—Exh: Bro. C. Venn. Lect: Bro. T. Dawson, "Peace on earth, no reality till Christ comes."
- 18—MIC: Brn. L. Crowther, R. Lambert.
- 21—Exh: Bro. R. Bailey. Lect: Bro. R. Hermann, "The true meaning of the keys of the kingdom."
- 26—7.45 pm Young peoples evening: "A dramatisation of Paul's joy and crown in the Lord."
- 28—Exh: Bro. L. Crowther. Lect: Bro. D. McGahey, "Baptism in water is essential to salvation."



REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501)

- 2,16,30—1st princ. class: Bro. R. Evans.
- 7—Exh: Bro. S. Gallier. Lect: Bro. R. Rock, "Earth's creation: divine work or chance?"
- 10,24—Galatians class: Bro. B. Oliver (confirm dates with Recorder).
- 14—Exh: Bro. R. Hermann. Lect: Bro. R. Plant, "Christ's return to subdue the nations, imminent and sure."
- 21—Exh: Bro. J. Barton. Lect: Bro. P. Dawson, "20th century religion lacks 1st century truth."
- 28—Exh: Bro. D. McGahey. Lect: Bro. R. Bailey, "God's Word has the only answer to pollution."

WILSTON-Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

- Sundays:** 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.
- 4,18—Parables of Messiah study: Bro. J. Cowie.
 - 5,6—Study of "Ruth" held in Paddington Playground Hall: Bro. O. Kelly.
 - 7—Exh: Bro. R. Evans. Lect: Bro. C. Venn, "The Lord's Prayer, a prophecy of God's coming kingdom on earth."
 - 9,23—Titus class at home Bro. R. Evans: Bro: J. Cowie.
 - 10,24—Sisters' class at home Bro. W. Crew 10.30 am, "13 lectures on the Apocalypse."
 - 11,25—Law of Moses study: Bro. C. Venn.
 - 14—Exh: Bro. R. Bailey. Lect: Bro. J. Cowie, "God guarantees Israel's existence and Russia's extinction."
 - 20—1 pm Tennis afternoon. 7.30 pm MIC in Paddington Playground Hall.
 - 21—Exh: Bro. W. Crew. Lect: Bro. R. Evans, "Britain, USA and the 10 tribes of Israel."
 - 27—Sunday School prize night: Paddington Hall.
 - 28—Exh: Bro. C. Venn. Lect: Bro. M. Steele, "Where is Christ's kingdom?"

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

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 at home Bro. H. West.

5,19—Elpis Israel class.

6—Quarterly business meeting.

7—Exh: Bro. A. Harrison. Lect: Bro. G. King, "God's purpose revealed in his promises to Abraham."

12—Life of Christ class at home Bro. J. Kerr, 79 Banksia St, Joon-danna: Bro. R. Burke, "The sect of the Pharisees" (Supplem. study); Bro. A. Harrison, "Healing the impotent man at Bethesda."

14—Exh: Bro. J. John. Lect: Bro. D. Moore, "God's promise to David, a future kingdom upon the earth."

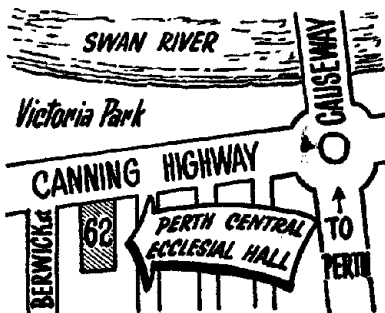
18—Pamphlet distribution.

21—Exh: Bro. S. Fergusson. Lect: Bro. D. Hurn, "Russia's future policy in Europe and Middle East revealed in the Bible."

26—Life of Christ class at home Bro. D. Stempel, 40 West Coast Hwy, City Beach: Bro. G. King, "Feeding the 5,000"; Bro. G. Quartermaine, "Walking on the water."

28—Exh: Bro. H. West. Lect: Bro. W. Excell, "Bible principles condemn a permissive society."

30—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).

3—Daniel study: Bro. A. Hayles, "Daniel's vision of the man of the one."

5,19—Elpis Israel & Law of Moses study.

6—Special fraternal: Bro. A. Harrison, "Tyre."

7—Exh: Bro. H. Carder. Special lect: Bro. D. Hurn, "God's purpose revealed in His promises to Abraham."

9,11—Sisters class: Daily reading and Story of Bible p. 113, "Feeding the five thousand."

10,24—Eureka study: Bro. G. Hawkins.

13—Special fraternal: Bro. A. Hayles, "Ishmael."

SPECIAL WEEKEND AT TOOGOOLAWAH November 13-14

At Toogoolawah, a small township about 50 miles from Brisbane, a special Gospel proclamation effort is to be held during the above period, to which all brethren and sisters are invited to attend. Accommodation will be available and support would be appreciated. Special leaflets are being prepared for the occasion, and advertising is to be placed in local newspapers. The following programme will be undertaken:

Saturday, 13th: 9 a.m.—Open air preaching in the Main Street. ● 2 p.m. Door to door preaching and distribution. ● 7.30 p.m. Study on 'The book of Ruth' in ecclesial hall.

Sunday, 14th: 11 a.m.—Exhort in Ecclesial Hall. ● 3 p.m. Special lect.: Bro. J. Cowie, 'God guarantees Israel's existence and Russia's extinction.' (R.B.)

The ECCLESIAL CALENDAR

- 14—Exh: Bro. P. Duperouzel. Spec. lect: Bro. H. West, "God's promises to David; a future kingdom upon earth."
17—Daniel study: Bro. A. Hayles, "The victory of the spirit."
20—Spec. fraternal: Bro. A. Newton, "Israel."
21—Exh: Bro. B. Hayles. Spec. lect: Bro. A. Hayles, "Russia's future policy in Europe and the Middle East revealed in the Bible."
28—Exh: Bro. A. Haustorfer. Lect: Bro. P. Duperouzel, "God has true witnesses; Who are they?"

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Terabba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 3—Zephanian study: Bro. G. Alchin, "A refuge for the meek" (ch.1:14-2:3).
4,11,18,25—1st principles class.
7—Exh: Bro. G. Alchin. 3 pm Cessnock exh: Bro. S. Lake. Lect: Bro. K. Whitehead, "The literal, visible return of Jesus Christ soon a challenging reality."
8—A.B. meeting.
10—Parables study: Bro. N. Davies, "Unfaithful service" (Lk. 16:1-31).
13—MIC: (1) Elpis Israel "Summary and survey," Bro. N. Davies. (2) Christendom Astray lect, Bro. K. Whitehead, "Signs in the nations witness to the advent of God's Son." (3) Exh: Bro. R. McRae, "Faith."
14—Exh & Lect: Bro. K. Cook, "Sabbath-keeping, now unneces-

SUPPLEMENT to LOGOS, NOVEMBER 1971

- sary for salvation." 3 pm GES meeting.
17—Zephaniah study cont: "Woe upon the Gentiles" (ch.2:4-15).
21—Exh: Bro. F. Ryan. Lect: Bro. E. Witton, "Let the Bible explain Israel's existence."
24—Parables study cont: "Power of prayer" (Lk.18:4-15).
28—Exh: Bro. S. Lake. 2.30 pm pamphlet dist. Lect: Bro. H. Ryan, "Mankind in chaos through ignorance and apathy to God's Word."

ALLAMBIE HEIGHTS — Community Hall, Cnr Allambie Rd and Owen Stanley Ave. (Sponsored by Granville Ecclesia).

- 2,30—8 pm Apocalypse class at 45 Adams St, Harboard: Bro. V. Hocking.
16—8 pm Hebrews class at 2 Bishop St, Newport: Bro. B. Etherington.

General Note: Circumstances have caused the Granville Ecclesia to cancel future Gospel Proclamation activities at the Allambie Heights Hall. All future announcements regarding study classes in the area will appear in the Granville Ecclesial News.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. I. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

BOSSLEY PK.—Progress Hall, Cnr. Mimosa Rd. & Quarry Rd. (Rec: Bro. W. E. Sawell, 3 Hemingway Cres., Fairfield 2165. Tel: 72 9765).

- Sundays: 9.30 am School. 11.15 am Mem. mtg. 7 pm Lect.
1—A.B. meeting 7.30 pm at 14 Caloola Rd, Pendle Hill.

SPECIAL LECTURE AT ADAMSTOWN IN JANUARY

January 2, has been selected for a public lecture in Newcastle, to be given (God willing) by Bro. H. P. Mansfield. It is hoped to make this witness outstanding, and extensive preparations for publicity have been entered into. The title is: *Seven clear reasons why Christ's coming is imminent and sure*. Those attending the summer Bible School are invited to participate in the fraternal tea, support the lecture, and be accommodated in the homes of brethren overnight. (E.W.)

- 2—Dorcas class 10.30 am at 30 Riverview Rd, Fairfield.
- 4,18—Law of Moses class 8 pm at 141 Hamilton Rd, Fairfield: Bro. P. B. Sawell, "Ch. 13; The ark."
- 5—Jnr Bible class 7.30 pm at 22 Kendee St, Gr. Valley.
- 6,20—Intermed. Bible class at 96 Maxwell Ave, Gr. Valley: "The promises to David."
- 7—Exh: Bro. J. Dawson jnr. Lect: Bro. E. Mansfield, "If man is wholly mortal—the soul that sinneth, it shall die."
- 11,25—Luke study 8 pm at 22 Kendee St, Gr. Valley: Bro. E. Mansfield, "Luke 2."
- 12,26—1st princ. & Bible marking class 8 pm at 30 Riverview Rd: "The devil."
- 14—Exh: Bro. E. H. Baird. Lect: Bro. R. W. Sawell, "Armageddon, God's warning of impending punishment on man."
- 21—Exh: Bro. G. O'Neill. Lect: Bro. J. Granter, "The spirit of God: How it operates, in the past, present and future."
- 28—Exh: Bro. H. Ceiley. Lect: Bro. J. O'Neill, "The kingdom of God, not now in existence, will be established on earth."

CAMPSIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 1—A.B. meeting.
- 2,16,30—"Life of the Lord" study: Bro. E. Mansfield.
- 7—Exh: Bro. P. Sawell. Lect: Bro. R. Croker, "Israel neglects Yahweh's requirements; will be punished" (Mal.3:7-4:3).
- 10,24—10.15 am Sisters class.
- 11—Corinthian study: Bro. J. Mansfield, "The one spirit" (1 Cor. 12:8-11). Bro. G. Jamieson, "The One Body" (v. 12-14).

- 14—Exh & Lect: Bro. M. Bonner, "The life of Abraham, an example of how we should live."
- 21—Bro. J. Gilmore. 3 pm literature dist. Lect: Bro. B. McClure, "Jephthah, great hero of the Bible—his foolish oath."
- 25—Corinthian study: Brn. K. Jamieson; C. Jamieson, "The same care one for another" (ch. 12: 15-31).
- 28—Exh & Lect: Bro. G. Alchin, "Russia will dominate the world—momentarily."

GRANVILLE — 26 The Avenue. (Rec: Bro. H. Hadley, 204 Excelstor St., Guildford 2161).

- 3,17—10 am Dorcas. 8 pm Elpis Israel study; Bro. B. Gilham, "Epistle to Titus."
- 6—8 pm Parables of O.T. study at 100 Essex St, Epping: Bro. R. Carr.
- 7—Exh: Bro. J. Gilmore. Lect: Bro. G. T. Darke, "Faith-healing examined."
- 10,24—Judges study 8 pm: Bro. B. McClure.
- 13—8 pm Eureka study at 48 Lockeriebie Rd, Thornleigh: Bro. M. Bonner.
- 14—Exh: Bro. J. Mansfield. Lect: Bro. D. Shaw, "Noah, wise example to 20th century."
- 15—7.30 pm A.B. meeting.
- 21—Exh: Bro. B. Gilham. Lect: Bro. R. Pogson, "Peace through Christ, not the UNO."
- 28—Exh: Bro. E. Ritchie. Lect: Bro. N. Rice, "The British-Israel theory examined."

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1—A.B. meeting 7.30 pm.
- 3,17—Bible class: Bro. B. McClure, "Prayer."

BOSSLEY PARK BUILDING PROJECT CONTINUES

Work progresses on the repairs and renovations to the new ecclesial hall in Lime St., Cabramatta. The brethren hope to occupy the buildings in early November (God willing), as soon as plumbing and other facilities are prepared. Meanwhile the financial assistance of readers is commended to this project (W.E.S.)

The ECCLESIAL CALENDAR

- 6—Young peoples class at home
Bro. B. McClure; Bro. R. Pogson, "The kings."
- 7—Exh: Bro. B. Philp. Lect: Bro. E. Spongberg.
- 10—Bible class: Bro. W. Wolstencroft, "Epistle of James."
- 11,25—Dorcas class 11 am.
- 14—Exh: Bro. R. Munro. Lect: Bro. F. Ryan, "The holy trinity is a fable."
- 16,30—Home study class at Bro. Butters: "Elpis Israel."
- 20—Young peoples Bible class: Bro. B. McClure, "The Acts."
- 21—Exh: Bro. E. Mansfield. Lect: Bro. J. Gilmore, "The case for Christ's resurrection."
- 24—Mut. Improvement class.
- 28—Exh: Bro. C. O'Connor. Lect: Bro. K. Stone, "Are you prepared for the coming of Christ?"

PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

Sundays: 11.15 am Memorial mtg.
7 pm Lect.

- 1—8 pm A.B. meeting.
- 3—8 pm Daniel class at 32 Albion St; Bro. E. Mansfield, "Daniel's persecutors" (ch. 6:1-13).
- 7—Exh: Bro. J. Mansfield snr. Lect: Bro. G. Russell, "Does it matter what we believe?"
- 9—8 pm Sisters' class.
- 10—8 pm God manifestation class at 66 Manor Rd, Hornsby: Bro. C. Byrnes.
- 14—Exh: Bro. D. Shaw. Lect: Bro. E. Spongberg, "A contrast; Modern Christendom and 1st century Christianity."
- 17—Daniel class cont; Bro. E. Mansfield, "Heathen persecutors judged" (ch. 6:14-28).
- 21—Exh: & Lect: Bro. B. Philp, "Are Jehovah's Witnesses really God's witnesses?"
- 28—Exh: Bro. J. Dawson. 3 pm Domain meeting. Lect: Bro. C. O'Connor, "The resurrection of Christ: Myth or miracle?"

SUPPLEMENT to LOGOS, NOVEMBER 1971

RIVERWOOD — 265 Bonds Road (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 3,10—Bible class 8 pm: Bro. E. Spongberg, "The first organisation and the first martyr" (Acts 6, 7).
- 14—Exh: Bro. D. Pogson. Lect: Bro. G. Russell, "Why does God allow war?"
- 17—Bible class 8 pm: Bro. P. Russell, "Samaria, Ethiopian chancellor" (Acts 8).
- 21—Exh: Brn. G. Steel, R. Bradley. Lect: Bro. R. O'Connor, "The world created, not evolved."
- 24—Young brethren's night.
- 28—Exh: Bro. G. Russell. Lect: Bro. J. Rosser, "Why did Christ die?"

SUTHERLAND — 77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2,16,30—A.B. meeting 8 pm.
- 3,17,31—8 pm Apocalypse class: Bro. R. Pogson.
- 6,20—7.30 pm special evenings: "Redemption in Christ Jesus."
- 7—Exh & Lect: Bro. R. O'Connor, "Communism, Christ; Which will succeed?"
- 10—8 pm Mut. Improve. class.
- 12—CYC at home Bro. E. Ritchie.
- 14—Exh: Bro. J. Quill. Lect: Bro. E. Ritchie, "When Christ returns; will he acknowledge your Christianity?"
- 21—Exh: Bro. J. Green. Lect: Bro. J. Quill, "The Bible challenges this permissive society."
- 24—Elpis Israel class at home Bro. M. Kirkwood.
- 26—CYC at home Bro. L. Brennan.
- 28—Exh: Bro. Shiu Nath. Lect: Bro. G. Russell, "The decline and fall of the Western powers."

YAGOONA — Worland St. (Rec.: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).
2,16,30—MIC.

- 5,19—1st princ. class.
- 6—7.15 pm Young people's Daniel class: Bro. R. Dwyer.
- 7—Exh: Bro. J. Mansfield. Lect: Bro. S. Evans, "The unchang-

- ing gospel as preached by Jesus."
- 9,23—Elpis Israel class: Bro. R. Pogson.
- 12—Job study: Bro. E Spongberg, "Eliphaz' third speech" (ch.22).
- 14—Exh: Bro. E. Mansfield. Lect: Bro. B. McClure, "Why does God allow so much suffering?"
- 21—Exh: Bro. B. McKinlay. Lect: Bro. D. Carroll, "Man, a dying creature, can be saved by resurrection alone."
- 26—Job study cont: "Job's reply to Eliphaz' third speech" (ch. 23, 24).
- 28—Exh: Bro. D. Pogson. Lect: Bro. G. O'Neill, "The fearful judgments of God."

Victorian Ecclesias

BALLARAT-305 Ascot St. (Rec: Bro. J. Stewart, 25 Cambridge St., Wendoree, Ballarat 3358)

CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Cinerea Ave., Fernree Gully 3156. Tel: 758 3882).

- Sundays: 9.30 am School & Snr study.
11 am Exh. 7 pm Lect.
- 5—8 pm Elpis Israel at home Bro. Hall, 1 Cinerea Ave, Fernree Gully.
- 7—Exh: Bro. R. Perry. Lect: Bro. T. Parsons, "How do you understand the Lord's prayer?"
- 12,26—8 pm Bible marking at home Bro. S. Finnin, 17 Wordsworth

- Ave, Clayton.
- 14—Exh: Bro. B. Williams. 7 pm Home study.
- 19—8 pm Elpis Israel at home Bro. B. Stevenson, 41 Littlewood St, Hampton.
- 21—Exh: Bro. S. Finnin. Lect: Bro. W. Dodson, "The people, the land, and the book."
- 28—Exh: Bro. P. Pickering. 7 pm Home study.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Urwin St., Templestowe 3106. Tel: 84 61458)

- Sundays: 9.30 am School & Elpis Israel study. 11 am Mem. mtg. 7 pm Lect.
- 2—Bible class: Bro. J. Brewer, "Resting in faith amid the storms of life" (Mat. 8:18-27).
- 7—Exh: Bro. S. Snow.
- 11,25—Eureka class at 72 Wood St, Templestowe: Bro. S. Snow, "Rev. 16."
- 14—Exh: Bro. S. J. Mansfield. Lect: Bro. S. Snow, "Prophecy proves the Bible; Egypt and Babylon humbled never to rise."
- 16—Study: Bro. A. Brewer, "At Gadara: expelling the daimonia; battling for the mind of man" (Luke 8:26-36).
- 21—Exh: Bro. H. C. Hughes.
- 27th to 28th: Special study weekend** (see details this issue).
- 28—Exh & Lect: Bro. F. Onley, "God, angels, and Jesus Christ."
- 30—Study: Bro. D. Brewer, "At Capernaum: the return; the question of fasting" (Lk. 8:37-40; Mat. 9:14-17).

THE CREATION CHAPTERS: A PROPHECY IN TYPE OF THE PURPOSE OF GOD

Under the above theme, Bro. F. Onley (L'ton) will deliver a series of talks at Coburg Ecclesia during the weekend: 27-28 November. This will outline some of the fascinating features of Genesis, and demonstrate the wonderful principles contained in the Inspired Word. Details of the planned meetings are as follows.

- Saturday 27th: At 66 Greenhill Rd., Bayswater Nth, 3.30 p.m. — *Light challenges darkness; the great separation.* At 5.30 p.m. a barbecue or basket tea will be held. The 2nd study at 7.30 p.m. — *The fruits of the earth.*
- Sunday 28th: At Masonic Hall 11.05 a.m. — Exhort: *The life of the 6th day.* 7 p.m. Public lecture. *God, angels and Jesus Christ.*

**A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.**

**MOE — Library Hall, Yallourn.
(Rec.: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel. Yarragon 141).**

- 4—8 pm Life of Christ class at home Bro. Burrage, 6 Langford St: "The healing of the Centurion's servant and the raising of the widow's son."
7—1.30 pm Exh: Bro. P. Cresswell (Coburg).
10—8 pm Temple class at home Bro. Burrage: "The gate and the entry."
19—Life of Christ class cont: "Jesus as the bread of life."
21—1.30 pm Exh: Bro. Garth Howe. 4 pm Youth fellowship class at home Sis. J. Galbraith, Tyers: "Elpis Israel."
24—Temple class cont: "The gate and the palm trees."

**PASCOE VALE — Progress Hall,
Park St. (Rec.: Bro. P. Kenney, 43
Hampstead Rd, Werribee 3030)**

- 7—Exh: Bro. R. Hyndman. Lect: Bro. I. Chalmer, "Did Christ pre-exist?"
9—Bible class at 670 Pascoe Vale Rd, Glenroy: Bro. D. Goodman, "The covering for sin."
14—Exh & Lect: "The truth concerning speaking in tongues."
21—Exh: Bro. C. Drewitt. Lect: Bro. P. Kenney, "The Christian's"
23—Bible class: Bro. I. Chalmers, "The promise of life."
28—Exh: Bro. E. Crouch. Lect: Bro. R. Hyndman, "Resurrection and judgement."

Tasmanian Ecclesias

**HOBART—Christadelphian Hall, 142
Warwick St. (Rec.: Bro. H. Taylor,
Box 800H, G.P.O., Hobart 7001.
Tel.: 72 7450).**

- Sundays:** 9.30 am School. 11 am Mem. Mtg. 7 pm Lecture.
2—7.45 pm Bible class: Bro. T. S. Jones, "Micah 3."
3,17—10 a.m. Dorcas class.
4—Revelation study 7.45 p.m. at 14 Rialannah Rd, Mt. Nelson: "Letters to the seven ecclesias."
5—7.15 pm Snr. CYC: Bro. D. Butler, "Worms; Usage in the Bible."
7—Exh & Lect: Bro. F. W. Bracey (L'ton sub.), "The millennial reign of Christ."
9—MIC: Bro. W. Fleming, "Exhortation."
11—**Special lecture at New Norfolk Memorial Hall 8 pm:** Bro. J. H. Scull, "Christ will cleanse a polluted world."
12—Jnr CYC at 27 Corina Grove 7 pm: "Locusts in the Bible."
14—Exh: Bro. R. A. Yeomans. Lect: Bro. S. J. Taylor, "The doctrine of the trinity a false teaching."
16—Bible class cont: Bro. H. E. Taylor, "Micah 4."
18—Nazareth Revisited class 7.45 p.m. at 2 Stapleton St, Glenorchy.
19—Snr CYC 7.15 pm: Bro. J. Bracey (L'ton), "Perfection through subjection" (Heb.2).
20—Special Bible Mission address illust. with slides of Gospel work overseas: Bro. J. J. Ratcliffe (Mt. Waverley).
21—Exh & Lect: Bro. J. J. Ratcliffe, "History proves the Bible."
23—Micah study cont: Bro. S. J. Taylor, "ch.5."
25—Revelation study cont at 27 Corinda Grove, Springfield.
26—Jnr CYC at 13 Barossa Rd, Glenorchy, "Famous events in the River Jordan."
27—Special Fraternal Evening on "Fellowship": Bro. H. E. Taylor, "(a) Scriptural principles expounded; (b) modern application."
28—Exh: Bro. S. Taylor. Lect: Bro. J. Scull, "God will bury Russia in Israel."
30—Micah study cont: Bro. E. Harrington, "ch.6."

LAUNCESTON — 69 Balfour St.
 (Rec.: Bro. M. E. Coombe, 12 Mulgrave St., Launceston, 7250. Tel: 44 2207).

Sundays: 9.30 am School and Senior study. 11 am Mem. mtg. 7 pm Lect.
 3—MIC 7.45 pm: Bro. D. Kitto, exhort.
 4,18—7.45 pm Dorcas class.
 5,12,19,26—Study class: "The temple of Ezekiel's prophecy."
 7—Exh & Lect: Bro. B. Luke, "Bible facts concerning the trinity."
 10—7.45 pm Bible class, "Living the truth" series: Bro. K. Niejalke, "Our leisure hours."
 13—7.30 CYC: Bro. I. Chilvers, "Righteous ruler in Hebron" (2

Sam. 3:2-4:12).

14—Exh: Bro. H. Day. Lect: Bro. M. Wright, "Bible facts concerning death."
 17—MIC: Bro. R. Herron snr; "Nehemiah, man of prayer." Bro. A. Beasley, "Nehemiah, man of action."
 20—CYC: Bro. P. Blanch, "The conquest of Zion" (2 Sam. 5).
 21—Exh: Bro. G. Dangorfield. Lect: Bro D. Case, "Bible facts concerning eternal life."
 24—Bible class: Bro. R. Herron jnr, "The song of Zacharias" (Lk. 1:69-79).
 28—Exh: Bro. M. Wright. Lect: Bro. H. Day, "Bible facts concerning heaven and hell."

ECCLESIAL RELATIONSHIPS (N.S.W.)

The following correspondence was received from the undersigned nine ecclesias in Sydney relating to the fellowship position:

4th October, 1971

The Editor,
 The Logos Magazine.

Dear Bro. Mansfield,
 Loving Greetings in Jesus' Name.

We enclose a copy of a letter addressed to all New South Wales Ecclesias by the nine Ecclesias whose names appear as signatories to it. We hope through it to help resolve the difficulties which are at this present time being encountered by the Australian Ecclesias. We ask merely that you publish it, so that all Brethren and Sisters may become aware of that which we are endeavouring to achieve.

For and on behalf of the Ecclesias at Adamstown, Bossley Park, Campsie, Granville, Lakemba, Pennant Hills, Sutherland, Yagoona.

Signed Bro. J. J. Rosser.

STATEMENT

The undersigned Ecclesias have felt a growing concern at the deteriorating relationships amongst the Australian Ecclesias, mainly through problems of doctrine and fellowship. This concern gave rise to the suggestion to bring together the Arranging Brethren of those New South Wales Ecclesias who were known to be considering some action concerning these matters. We desired to ascertain whether there was sufficient agreement among these Ecclesias to warrant proceeding further and, if so, what action would be in the best interests of the Truth and the Brotherhood and to provide a

basis for inviting all Ecclesias to join with them in resolving these problems so that, not only sound doctrine may prevail, but also that we who hold His Truth may be bound closer to each other in these last days.

A meeting did eventuate on 24th July, 1971 between the Arranging Brethren of the nine Ecclesias which appear as signatories to this letter. We discussed the progression of events which has led to the present sad ecclesial position and the causes now sustaining the steady drift toward division. We also considered means of healing any breaches so far sustained in both doctrine and fellowship. From the meeting there came a conviction that there was sufficient agreement among the nine Ecclesias to warrant proceeding further and, as a result, we expressed our extreme concern at the deteriorating conditions, and subsequently decided to create opportunities in which all Ecclesias may, if they so desire, join with us in further discussions that might ensure, to assist in the promotion and understanding of the Central Basis of Fellowship in the purity of the Faith in a Christlike spirit.

We are deeply concerned with the need to preserve in its purity 'the faith once delivered to the Saints' and 'holiness without which no man shall see the Lord.' We have the same deep concern to preserve the unity of fellowship of brethren and sisters everywhere, which, of course, is a unity of faith, and requires a mutual acceptance and endorsement of the faith expressed in the Central Basis of Fellowship. Knowing that our Master is at the door, we feel the need to do everything possible and, by His blessing and with His help, we hope to achieve these aims.

We strongly and sincerely believe that the present inter-ecclesial difficulties result from failure to challenge and correct wrong doctrine or, where it is persisted in, a reluctance to implement the scriptural injunction of withdrawal.

To express precisely our anxiety on these matters and to affirm our loyalty to the doctrine of fellowship adopted by the Central Ecclesias, a Resolution was adopted unanimously by the combined meeting of Arranging Brethren, the text of which follows:

It was resolved . . .

1. We agree that the doctrines set forth in the Birmingham Amended Statement of Faith (with positive and negative clauses and the Commandments of Christ) are a true exposition of the first principles of the oracles of God, and that therefore these doctrines *are to be believed and taught by us without reservation*; the doctrine of the Scriptures on sin and its effects and God's salvation from sin and death in Christ Jesus being defined in clauses 3 to 12 of the said Statement of Faith.
2. We recognise as brethren and welcome to our fellowship all who have been immersed by whomsoever after their acceptance of the same doctrines and precepts, and that any brother departing from any element of the One Faith as defined in the Birmingham Amended Statement of Faith is to be dealt with according to apostolic precept.
3. If an ecclesia is known to persist in teaching false doctrines, *or to retain in fellowship those who do*, other ecclesias can only avoid being involved by disclaiming fellowship.

The ecclesias represented at this meeting attribute the decline in ecclesial relationships in this country to the retention in fellowship of those putting forward unscriptural teachings concerning present possession of the Holy Spirit Gifts and to inroads which have been in some ecclesias by the

false teachings of followers of Nazarene doctrines. The present position would never have been reached if the provisions of the Central Fellowship clauses set out above had been faithfully carried out by the ecclesias concerned immediately the beliefs of the brethren holding these erroneous views became known.

We affirm our loyalty to the Central Fellowship and urge others to demonstrate their own loyalty by taking the necessary action to remove the teachers of error from our midst.'

This Resolution has since been ratified by Business Meetings of the Ecclesias represented.

So that it may be generally known and understood what has so far been done, we are forwarding a copy of this letter to each of 'The Christadelphian', 'Logos' and 'Shield' magazines for publication.

We recognise that other Ecclesias may also feel as we do and will wish to participate in what has now begun in a small way. To assist you in your consideration, we are sending under separate cover some documents of recent developments. These will highlight some of the matters that we have considered. Our wish is that all Ecclesias will give careful thought to this background material in the light of scriptural teaching regarding soundness of doctrine, practice and fellowship. We hope that all Ecclesias will feel free to contact us with any suggestions or questions which may contribute constructively to restore among us the harmony of the Truth.

A secretarial committee has been appointed for the purpose of receiving, collating and forwarding information to brethren and sisters and Ecclesias who are interested. This committee has no executive functions and is intended to exist solely for the purposes mentioned. Anyone wishing to contact us on these matters may write to the Committee's Secretary, Brother J. J. Rosser, 3 Coo loongatta Road, Beverly Hills, N.S.W. 2209 (phone 50 5358). Any enquiries or comments are most welcome, however it would be appreciated if these could be in the hands of the Secretary, Bro. J. J. Rosser, by mid November, 1971.

We appeal to brethren and sisters everywhere to make unity of thought and practice in the Truth their ideal and aim. If we all humble ourselves to hear and obey God's voice, we may yet recover what has been lost and emerge blessed and uplifted in the process. It will certainly need forbearance and love. Let the love of God, His Truth and precepts and love for each other control us and the outcome will and must be just. By all means let us do honourably in His Name.

Your Brother in the Hope of Israel, Bro. J. J. Rosser. For and on behalf of the Ecclesias at— Adamstown, Bossley Park, Campsie, Granville, Lakemba, Pennant Hills, Riverwood, Sutherland, Yagoona.

NEARLY 100 FRIENDS ATTEND LECTURE IN ADELAIDE

Cumberland Ecclesia reports a very successful lecture in Rothman's Theatre, Wayville Showgrounds, on Saturday, October 9th. The address, given by Bro. J. Berry, was based on the thrilling fulfilment of Scripture as seen in the present-day restoration of Israel. A film, "We, the Jewish People" supported the lecture, and in addition, illustrated charts on world conditions were featured. The lecture had been advertised by 14,000 leaflets, special personal letters to contacts, and reserve seat coupon offers. A large 7 x 3 advertisement was placed on page 3 of the 'Advertiser' newspaper, the morning of the lecture. As a result, nearly 100 friends were present in a capacity audience of over 200.

**APPLICATION FORM FOR 24th BIBLE SCHOOL
DECEMBER 25th 1971 to JANUARY 2nd 1972**

**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.
Full Accommodation Costs: N.S.W.—\$20; Vic., S.A., Qld.—\$18; Elsewhere \$11.
 Children accompanied by parents: From 5 to under 14 years—\$11; Under 5 years—Free.

BIBLE SCHOOL NEWS

DECEMBER 25th to JANUARY 2nd, 1972

Sponsored by SUTHERLAND (NSW) Ecclesia

The recorder of the *Sutherland (NSW) Ecclesia* (Bro. E. J. Ritchie) reports that the 23rd Bible School, sponsored by that ecclesia, proved to be a grand spiritual experience for all who attended. Over three hundred did so, to enjoy profitable fellowship around the word.

Secretary of the school was Bro. B. Philp snr., and he so enjoyed the experience and was so enjoyed in return, that he has been prevailed upon to fulfil that appointment at the next school (God willing).

The Twenty-fourth Bible School is scheduled to be held from 2 p.m. on Saturday, 25th December, until 2nd January, 1972.

Studies for the Next School

Four most interesting and vitally important studies have been selected for detailed consideration at the next school. They are:

(1) *NIMROD: THE MIGHTY HUNTER* (Bro. S. Snow, Victoria).

This will include an outline of the fascinating history of the great Dictator of post-Noahic times, particularly in relation to world history and prophecy. The circumstances of his development and destiny typifying current and impending world events. Details of the studies under this head, were published in our last issue.

(2) *TYPICAL FORESHADOWINGS FROM THE LAW* (Bro. H. P. Mansfield, Woodville).

In this series, we will trace type and antitype as revealed in the five books of Moses, and these will be carefully and meticulously outlined. We will first consider the obvious meaning of the scriptures where these things are revealed, and will then develop the type to show their relation to ourselves. There will be personal application to all things studied, so that the power of exhortation built upon the exposition of the Word will be apparent.

(3) *STUDIES PRESENTED* by Brother Brian Hayles (Perth, W.A.)

We hope to publish the full program of a series of fascinating studies that Bro. Hayles will outline, in our next issue.

(4) *THE SPIRIT GIFTS: THEIR PURPOSE, WITHDRAWAL, AND FUTURE MANIFESTATION* (Bro. G. Wigzell, Tea Tree Gully).

In the three sessions provided for these talks, it is proposed to quietly and methodically, expound upon every reference to the spirit gifts, showing the purpose of their use in the first century, the reason for their withdrawal, and their future manifestation. Claims made for the possession of these miraculous gifts are becoming more and more frequent, and it is stated that the Pentecostal principles are rapidly gaining converts — more rapidly today than any other movement. There is a need for a re-appraisal of the whole subject, and the speaker is equipped to do this, having specialised upon a study of the theme.

The three headings are as follows:

1. *The Promise, Application and Limitation of the Spirit Gifts.*
2. *References by the Apostles examined and expounded.*
3. *The Early and Latter Rains of Joel 2.*

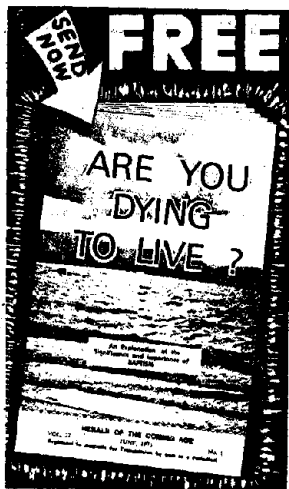
New Facilities At School

It is planned to introduce new facilities at this school which should make it even more enjoyable than previously. Special attention will be given to the teen-age class. Subjects to be considered in that class are at present under consideration.

G.P.A. NEWS

LITERATURE ENQUIRIES

In the four-week period to 4/10/71 over 200 applications for further literature were attended to. These came from all areas of the continent, and overseas. As usual, the prophetic titles attracted the most interest. 'Modern Israel' and 'War with Russia' Heralds were in demand, and quite a number requested 'The Lord's Prayer.' These applications have been answered, and the details forwarded to nearby ecclesias for personal contact activity.



Special Advertising Block No. 29


You can obtain this block on loan free of charge by application to GPA, P.O., West Beach, S.A. 5024. The book advertised, **Are You Dying To Live?**, explains the principles involved in baptism, and the doctrinal significance of the rite. It is attractively presented and clearly written.

It is a most important booklet, prepared especially for those particularly interested in the Truth, and who may ask the question "What must I do to be saved?". We recommend that all ecclesial literature stands feature this title.

In addition, by using the illustration in newspaper and circular advertising, interest in this vital matter can be aroused. GPA would be delighted to assist with suggestions for advertising layout; with the supply of printer's blocks; and in any other way practicable. All applications for literature received as a result of such efforts are followed up by correspondence and personal contact.

READ THE SCRIPTURES DAILY — IN NOVEMBER 1971

Monday	1	2 Chronicles	30	Book of Daniel	10	Acts of Apostles	10
Tuesday	2	.....	31	.....	11	.....	11, 12
Wednesday	3	.....	32	.....	12	.....	13
Thursday	4	.....	33	Prophecy of Hosea	1	.....	14, 15
Friday	5	.....	34	.....	2	.....	16, 17
Saturday	6	.....	35	.....	3	.....	18, 19
Sunday	7	.....	36	.....	4	.....	20
Monday	8	Book of Ezra	1, 2	.....	5	.....	21, 22
Tuesday	9	.....	3, 4	.....	6	.....	23, 24
Wednesday	10	.....	5, 6	.....	7	.....	25, 26
Thursday	11	.....	7	.....	8	.....	27
Friday	12	.....	8	.....	9	.....	28
Saturday	13	.....	9	.....	10	Colossians	1
Sunday	14	.....	10	.....	11	.....	2
Monday	15	Nehemiah	1, 2	.....	12	.....	3, 4
Tuesday	16	.....	3	.....	13	1Thessalonians	1, 2
Wednesday	17	.....	4	.....	14	.....	3, 4
Thursday	18	.....	5, 6	Prophecy of Joel	1	.....	5
Friday	19	.....	7	.....	2	2Thessalonians	1, 2
Saturday	20	.....	8	.....	3	.....	3
Sunday	21	.....	9	Prophecy of Amos	1	1 Timothy	1, 2, 3
Monday	22	.....	10	.....	2	.....	4, 5
Tuesday	23	.....	11	.....	3	.....	6
Wednesday	24	.....	12	.....	4	2 Timothy	1
Thursday	25	.....	13	.....	5	.....	2
Friday	26	Book of Esther	1	.....	6	.....	3, 4
Saturday	27	.....	2	.....	7	Titus	1, 2, 3
Sunday	28	.....	3, 4	.....	8	.....	Epistle to Philemon
Monday	29	.....	5, 6	.....	9	.....	Hebrews
Tuesday	30	.....	7, 8	Book of Obadiah	1	.....	1, 2
							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.

The Lord's Representative

In your activities to preach the Word, whether within or without the Ecclesia, keep in mind that you are God's servant, and the representative of the Lord Jesus Christ. By so doing your labors cannot fail to redound to their honor and glory. If, however, you omit to keep this important truth in mind, your labors will be worse than in vain, for you will displease God; you will dishonor Christ; you will give pain to your co-laborers; and you will disgust the earnest seeker after Truth. The speaker who realizes he is dealing with divine matters is bound to be sincere and reverential in the handling of his subject; and is, therefore, calculated to carry conviction with his discourse. He will not stick up "men of straw" for the purpose of knocking them down and showing to his hearers how clever he is and how powerful his reasoning is. It is, alas, often done, but it is contemptible, and entirely unworthy of a good cause, let alone a divine one. All speakers should endeavor to keep in mind that they are appealing for a hearing of God's Word, and asking men to listen because God has spoken. A right apprehension of this will induce a sober and reverent use of the testimony.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

We are delighted to record the following baptisms, and combine with the respective ecclesias in extending encouragement to our new brethren and sisters:

- Ballina: **Elaine Leadbeatter** (Oct. 29), a Sunday School scholar, and daughter of Sis. W. Leadbeatter.
Bible Mission: **Mr. & Mrs. Daniel Willy-so** (Aug. 21) in Indonesia; **Mr. & Mrs. Sumati and Mrs. Sugiarto**, wife of Bro. Sugiarto, on Oct. 2 in Solo, Indonesia.
Coorparoo: **Mr. John Sibley** (Oct. 24), an int. friend; **Mr. Daniel Venn** (Oct. 28), son of Bro. & Sis. Don Venn; **Miss Merrill Dawson** (Nov. 8), daughter of Bro. & Sis. T. Dawson.
Cumberland: **Miss Gayle Annette Humphries** (Nov. 6).
Perth: **Miss M. Perry** (Oct. 15).
Wilston: **Shirley Crew** daughter of Bro. & Sis. W. Crew (Oct. 23); **Jonathan Hill** (Oct. 27), son of Bro. & Sis. A. Hill, Mt. Morgan.

TRANSFERS

A number of brethren and sisters have assumed new ecclesial associations, and we recommend them to further labour in the Master's Vineyard:
To Caulfield: **Bro. & Sis. H. Baum, Bro. & Sis. Ross Galbraith, Bro. Roger Galbraith** (from Ringwood).
To Granville: **Sis. Linda Rowbottom** (from Huddersfield, U.K.)
To Riverwood: **Sis. A. Nutt** (from Sutherland)
To Tea Tree Gully: **Bro. S. Carron** (from Brighton)
To Toronto (West End) Canada: **Sis. Mary Day** (from Launceston)

DISFELLOWSHIP

Although a most disagreeable duty, it is sometimes necessary to effect withdrawal of fellowship from those who stray from the pathway of Truth and deny the principles of the faith.

For continued absence from the Memorial Table, **Bro. K. Leadbeatter** has been disfellowshipped by Ballina Ecclesia, and **Sis. Barbara Sullivan** by the Woodville Ecclesia.

ENGAGEMENT

We are delighted to announce the engagement of **Bro. Stephen Beard** and **Sis. Gayle Humphries** (both of Cumberland), who now prepare for their approaching marriage (God willing). The excitement and anticipation of such an occasion should also be revealed in our spiritual preparation for the greater Marriage of the Lamb.

WEDDINGS

The marriage of **Bro. Ray Whitehead** (Granville) and **Sis. Heather Story** (Cumberland) will be held in the Cumberland Ecclesial Hall on December 4th. We extend our congratulations and best wishes for their united future.

GENERAL COMMENTS

Launceston Ecclesia reports improvement in the health of **Bro. H. Day**, who was recently seriously ill in hospital. We are grateful for the overshadowing meicy of Yahweh Ropheka in the recovery effected.

DEATHS

We regret the passing of beloved brethren and sisters. The incident of death constantly reminds us of the frailties of this present constitution, and urges a contemplation of the day of immortality to come.

On October 15th, **Sis. A. Fowler** (Perth) died. We remarked in the last "Calendar" (p. 3) that **Sis. Fowler** had celebrated her 100th birthday on the 6th, and only two weeks later the cruel hand of death stretched forth to claim her. Our sister came to the Truth only very late in life, yet she remained alert concerning the things of the Kingdom until the time of her death.

Bro. Harold Greves (Cumberland) died on November 14th. He had provided a long service in the Truth, having been a member for over 30 years.

Bro. D. Ball (Lakemba) died on November 12th, aged 34 yrs. He was afflicted with cancer and suffered a long illness. He leaves a wife and young family.

We extend our sympathies to those who have suffered the loss of companions and friends along the pathway to the Kingdom.

APPRECIATION

"Please find enclosed cheque as a small appreciation from this ecclesia for the service to the Brotherhood which *The Ecclesial Calendar* fulfills. We enjoy immensely reading each month the various activities of each ecclesia listed, as well as being kept informed of baptisms, marriages, etc. May Yahweh continue to bless your efforts to unite the Brotherhood in the bonds of Truth" (Bro. E.W., Adamstown).

READ THE SCRIPTURES DAILY — IN DECEMBER, 1971

Thursday	1	The Hebrews	6, 7	Prophecy of Jonah	1	Esther	9, 10
Friday	2	.....	8, 9	.....	2, 3	Book of Job	1, 2
Saturday	3	.....	10	.....	4	.....	3, 4
Sunday	4	.....	11	Prophecy of Micah	1	.....	5
Monday	5	.....	12	.....	2	.....	6, 7
Tuesday	6	.....	13	.....	3, 4	.....	8
Wednesday	7	Epistle of James	1	.....	5	.....	9
Thursday	8	.....	2	.....	6	.....	10
Friday	9	.....	3, 4	.....	7	.....	11
Saturday	10	.....	5	Nahum	1, 2	.....	12
Sunday	11	1st Peter	1	.....	3	.....	13
Monday	12	.....	2	Habakkuk	1	.....	14
Tuesday	13	.....	3, 4, 5	.....	2	.....	15
Wednesday	14	2nd Peter	1, 2	.....	3	.....	16, 17
Thursday	15	.....	3	Zephaniah	1	.....	18, 19
Friday	16	1st John	1, 2	.....	2	.....	20
Saturday	17	.....	3, 4	.....	3	.....	21
Sunday	18	.....	5	Haggai	1, 2	.....	22
Monday	19	2nd & 3rd John	.....	Zechariah	1	.....	23, 24
Tuesday	20	Epistle of Jude	.....	.....	2, 3	.....	25, 26, 27
Wednesday	21	Revelation	1, 2	.....	4, 5	.....	28
Thursday	22	.....	3, 4	.....	6, 7	.....	29, 30
Friday	23	.....	5, 6	.....	8	.....	31, 32
Saturday	24	.....	7, 8, 9	.....	9	.....	33
Sunday	25	.....	10, 11	.....	10	.....	34
Monday	26	.....	12, 13	.....	11	.....	35, 36
Tuesday	27	.....	14	Malachi	1	.....	37
Wednesday	28	.....	15, 16	.....	2	.....	38
Thursday	29	.....	17, 18	.....	3, 4	.....	39
Friday	30	.....	19, 20	.....	12	.....	40
Saturday	31	.....	21, 22	.....	13, 14	.....	41, 42

INTER-ECCLESIAL GATHERING, Adelaide

November, 1971

The week-end activity, convened by local ecclesias, and held in the Adelaide area during the weekend of November 20-21, proved to be very successful, with the promise of most hopeful results.

All Ecclesias throughout Australia had received invitations to attend, and some 39 were represented with either delegates or observers.

Messages of support from four Ecclesias unable to attend were received by the Gathering, as well as expressions of goodwill from Ecclesias overseas. The following cable was received:

WE UNDERSTAND YOU ARE HAVING AN IMPORTANT MEETING ON NOVEMBER 20 OUR HEARTS AND PRAYERS ARE WITH YOU IN YOUR SOUND APPROACH TO DOCTRINAL MATTERS WE ARE PRESENTLY PURSUING REUNION WITH UNAMENDED IN THE U.S. AND CANADA STRICTLY ON BASIS OF BASF.

R. LLOYD; P. PHILLIPS; R. STONE.

Brother Lloyd is Editor of the American Christadelphian Magazine, "The Tidings," and Brethren Phillips and Stone are closely connected with the Unity Committee in that country.

Attendances at the Adelaide meetings were extremely large, beyond the expectations of the convenors, reaching their peak with some 850 brethren and sisters in the Unley Town Hall on the Saturday evening, and perhaps an equal number in the Norwood Town Hall on the Sunday afternoon.

Discussions concerning the cause and cure of the ecclesial problems plaguing the Brotherhood in Australia were conducted from 10 a.m. on Saturday morning, until 3.30 p.m. in the afternoon, and were followed by addresses highlighting the most pressing problems.

On Sunday afternoon, resolutions and recommendations submitted by ecclesias were considered at length for about 2½ hours, giving ample opportunity for them to be explained fully to the audience.

A full report of the proceedings, and complete minutes of the meetings will be available to all who are interested.

An epitome of the protracted activities resulted in a simplification of the problems facing ecclesias in Australia. They were reduced to the following issues:

Brisbane — The challenge to the doctrine of the Atonement, set forth by Bro. H. A. Twine, and the attitude of Petrie Terrace (Brisbane) and Caloundra Ecclesias, in extending fellowship to him.

Sydney — The claim by Bro. W. R. Pearce to "speak in an unknown tongue" as a gift of God, and the attitude of the Shaftesbury Rd. (Sydney) Ecclesia as expressed in their "Final Statement."

It was acknowledged that the two doctrines in question (H. A. Twine in regard to the Atonement; and W. R. Pearce in regard to possession of the gift of an "unknown tongue") were false, and should be treated as matters of fellowship.

The problem, therefore, was reduced basically to two men and two ecclesias; and the solving of it must come basically from those two centres.

The representatives of the ecclesias affected in the Brisbane area: Redcliffe, Coorparoo and Wilston, were asked to express their minimum requirements, and gave them as:

1. **The disfellowship of H. A. Twine;**
2. **The repudiation by the Petrie Tce. and Caloundra Ecclesias of the teaching of H. A. Twine;**
3. **The adoption by those Ecclesias of the Unity Book propositions.**

Representatives of nine Sydney Ecclesias which have withdrawn from the Shaftesbury Road Ecclesia require:

1. **The disfellowship of W. R. Pearce so long as he maintains his claim to possess a miraculous gift of the Holy Spirit;**
2. **The repudiation by the Shaftesbury Road Ecclesia of their attitude towards this teaching as expressed in their Final Statement.**

The two groups of Ecclesias in question were asked whether they were prepared to have the Central Standing Committee to negotiate to effect a settlement on these terms. Both refused any such service from that Committee. The Brisbane brethren maintained that the original recommendation of the C.S.C., that Bro. H. A. Twine be not received in fellowship, was rejected by the Petrie Tce. Ecclesia, and the subsequent delay and dissension had permitted false teaching to be extended. The representatives of the Sydney Ecclesias pointed out that the President and Secretary of the C.S.C. were members of the very Ecclesia whose attitude towards the present possession of the Holy Spirit had precipitated the crisis that had occurred.

Following this discussion upon the issues facing the brethren, the Cumberland Ecclesia's recommendation was considered. It read:

Because of prevailing dissatisfaction of many ecclesias at the action of the Petrie Tce. (Brisbane) Ecclesia and the Caloundra Ecclesia in fellowshipping Bro. H. Twine, and the attitude of the Shaftesbury Road Ecclesia towards the doctrine of the present possession of the Gifts of the Holy Spirit, an appeal to be directed to the Adelaide Ecclesia to respect the scruples of many local and interstate ecclesias who are currently protesting against the action and attitude of the three ecclesias mentioned above, by advising those three Ecclesias to abstain from attendance at the forthcoming Conference, thus clearing the way to making it possible for the protesting ecclesias to co-operate in the Conference.

It was pointed out that it would be incongruous for members of ecclesias which have severed relations with those ecclesias mentioned in the appeal to join with their members in Fraternal Gathering, and

therefore, as it was acknowledged that false doctrine has been tolerated in the three ecclesias, the Adelaide Ecclesia should respect the scruples of others in this regard. To do otherwise would show a preference for those who tolerate error over those who are prepared to make a stand for Truth, many of whom are in the Adelaide area.

This was voted upon and endorsed by a large majority, only one dissenting vote being recorded, though a few delegates abstained.

We wish to record our personal note of appreciation for the tireless work and able administration of Bro. A. Edgcombe in organizing and recording the profitable week-end that was spent. May Yahweh add His blessing and grant us peace.

H. P. M.

BIBLE SCHOOL NEWS

AUSTRALASIAN BIBLE SCHOOL

DECEMBER 25th to JANUARY 2nd, 1972, at RATHMINES, N.S.W. —

Sponsored by SUTHERLAND (NSW) Ecclesia

SEND YOUR APPLICATION IMMEDIATELY

A few reservations still remain for the December Bible School and we recommend immediate application by those desirous of attending. Details are listed on the coupon included in this issue of "Calendar."

A special series of studies are to be undertaken:

(a) NIMROD: THE MIGHTY HUNTER, will be outlined by **Bro. S. Snow** (Victoria)

(b) TYPICAL FORESHADOWINGS FROM THE LAW, will be presented by **Bro. H. P. Mansfield** (Woodville)

(c) THE SPIRIT GIFTS: THEIR PURPOSE, WITHDRAWAL AND FUTURE MANIFESTATION will be described by **Bro. G. Wiggell** (Tea Tree Gully).

The Above Studies Were Detailed In November "Calendar" (p. 19)

(d) PUTTING POWER INTO WORDS. This series of main addresses will be given by Bro. Brian Hayles (Perth W.A.), and the background, usage and application of ten particular New Testament words will be outlined. These include such words as 'Watching,' 'Garments,' 'Strive,' 'Harvest,' 'Worship,' 'Converted,' 'Cross,' 'Sheep,' etc. This study can open up the New Testament Scriptures, and demonstrate the drama and beauty of the inspired writings.

Other facilities of the school are currently being prepared for the summer period, and the occasion promises to be a highlight in the history of the Bible School. Make your holidays stimulating and spiritually-strengthening by including a week at the Bible School!

ENCOURAGING COMMENTS

"We find the *Ecclesial Calendar* both informative and helpful, and feel that it is providing a valuable service to the brotherhood. Our prayer is that Yahweh will continue in His mercy to strengthen your hands that you may retain the standard and policies of *Logos* which we greatly appreciate." Bro. K.N., Tasmania.

APPLICATION FORM FOR TWENTY-FOURTH BIBLE SCHOOL

DECEMBER 25th 1971 to JANUARY 2nd 1972

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, South Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Member 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.

The ECCLESIAL CALENDAR • SUPPLEMENT to LOGOS, DECEMBER 1971 • Issue No. 68

ECCLESIAL ACTIVITIES

During DECEMBER, 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.

Secretaries: Please Note!

Because of restricted printing schedules over the summer holiday period, DETAILS OF JANUARY ACTIVITIES should be forwarded AS SOON AS POSSIBLE.

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, Chr. Cavendish Rd. and Halstead St. (Rec.: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053, Tel.: 56 3627).

- 2,16—7.45 pm MIC in Eccl. Hall.
4—S.S. Prizegiving evening.
5—Exh: Bro. T. Dawson. Lect: Bro. J. Higgs
12—Exh: Bro. R. Hermann. Lect: Bro. R. Rock, "Is Nuclear annihilation imminent?"
19—Exh: Bro. J. Higgs snr. Lect: Bro. R. Bailey, "Christmas; Pagan in its origin."
26—Exh: Bro. D. McGahey. Lect: Bro. S. Arthur, "Why we should believe in the personal return of Jesus Christ."

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501)

- 1,15—Galatians class: Bro. B. Oliver.
5—Exh: Bro. B. Oliver. 2 pm Bible marking class: Bro. R. Rock.

Lect: Bro. R. Rock, "The Bible proved true by archaeology."

- 7—1st princ. class: Bro. R. Evans.
11—Barbecue, followed by Tabernacle Class (Bro. Rod Hazel) at home Bro. M. Steele.
12—Exh.: Bro. E. Townsend. Lect.: Bro. R. Elton, "The secret of eternal youth; You can live to exceed 1,000."
19—Exh: Bro. L. Crowther. Lect: Bro. R. Plant, "Christ returns to subdue the nations."
26—Exh: Bro. A. Oliver. Lect: Bro. R. Hermann, "Eternal life; God's future gift, not a present possession."

WILSTON-Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

- Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.
2,16—Parables of Messiah study: Bro. J. Cowie.
5—Exh: Bro. J. Cowie. Lect: Bro. R. Evans, "The Bible's challenge; No man can ascend to heaven."
7—"Titus" class at home Bro. R. Evans: Bro. J. Cowie.
8—Sisters' class at home Bro. W. Crew, 10.30 am: "13 lectures on Apocalypse."
9—Law of Moses study: Bro. C. Venn.
12—Exh: Brn. O. Kelly, R. Evans. Lect: Bro. M. Pryde, "Christ the coming King of the earth."
19—Exh: Bro. R. Plant. Lect: Bro. R. Rock.
26—Exh: Bro. R. Evans. Lect: Bro. J. Cowie, "Why all this suffering?"

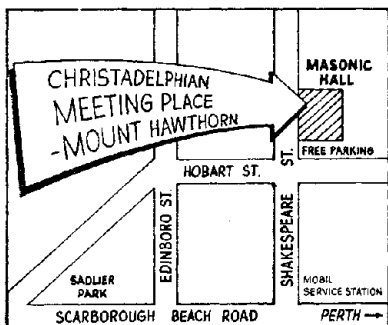
Western Australian Ecclesias

COLLIE — 28 Beddington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Beddington St., Collie. 6225. Tel.: 532).

1,8—8 pm Tape study.

Sundays: Memorial meeting commences 10.30 a.m.

Visitors are most welcome.



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7.30 P.M.

MT. HAWTHORN—Masonic Hall, cor. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

3,17—Elpis Israel class.

5—Exh: Bro. G. King. Lect: Bro. J. John. "Jerusalem, a history of shame, a future of glory."

6—AB meeting at home Bro. H. West.

9—Life of Christ class at home Bro. A. Payton, 6 Sylvia Way, Eden Hill: Bro. D. Stempel, "Healing the blind man." Supplementary: Bro. J. Milverton. "The pool of Siloam."

- 11—S.S. prizegiving evening.
 12—Exh: Bro. B. Hayles. Lect: Bro. D. Stempel, "Eternal life, God's future gift, not a present possession."
 19—Exh: Bro. D. Stempel. Lect: Bro. A. Harrison, "Christmas and Easter perpetuate ancient heresy."
 26—Exh: Bro. D. Moore. Lect: Bro. P. Duperouzel, "Russia and the Vatican, Christ and you."

PERTH — 62 Canning Highway, Victoria Pl. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 1,15—Daniel study: Bro. A. Hayles, "The Image explained."
 3,17—Elpis Israel, Law of Moses studies.
 4—Mutual Imp. class.
 5—Exh: Bro. D. Hurn. Lect: Bro. B. Hayles, "If you reject the Bible, you choose eternal death."
 8—Eureka study: Bro. G. Hawkins, "The second great earthquake; a preview of the last."
 10—7 pm S.S. prizegiving.
 12—Exh: Bro. A. Newton. Lect: Bro. T. Stagg, "Only God's Word can change your character for obtaining eternal life."
 13—11 am Sisters' class: Daily reading and Story of Bible p.118, "The fifth sign; Calming the stormy sea."
 19—Exh: Bro. T. Stagg. Lect: Bro. G. Hawkins, "Christmas is unchristian."
 22—Eureka study: Bro. G. Hawkins, "The typical significance of 18th century France."
 26—Exh: Bro. S. Fergusson. Lect: "The devil, satan and demons; the true Bible teaching."

G.P.A. NEWS

REPORT ON APPLICATIONS FOR LITERATURE

Continued interest from the public as result of newspaper and circular distribution was manifested during the four weeks to 29th October. In all, 270 enquiries were received (an average of 67.50 per week), and by far the greatest request was for "War with Russia is Inevitable."

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Ter-
alba Rd. (Rec: Bro. E. Wilton, 15
O'Brien St., Gateshead 2290. Tel:
43 2569).

BALLINA — Masonic Hall, Cor.
Cherry and Swift Sts. (Rec: Bro. L.
G. Stone, 128 Martin St, Ballina
2478. Tel: 86 2870)

- 1—GES meeting at home Bro. A.
Russell.
- 3,17—Song of Solomon class at
home Bro. K. Wassell.
- 5—Exh: Bro. A. Russell. Lect. (Bal-
lina): Bro. K. Wassell, "Your
opportunity to live for ever."
- 7,21—Abraham class at home Bro.
K. Wassell.
- 8—A.B. meeting at home Bro. C.
Hermann.
- 10,24—"In the footsteps of Christ"
class at home Bro. C. Hermann.
- 12—Exh: Bro. C. Leeson.
- 13—S.S. prizenight.
- 14,28—1st princ. class at home Bro.
L. Cole.
- 19—Exh: Bro. K. Wassell. Lect (Lis-
more): Bro. C. Hermann, "The
problem of suffering."
- 25—Lit. distribution.
- 26—Exh: Bro. C. Hermann. Isolation
meeting (Lismore City Hall). Exh:
Bro. A. Roulstone.
- 31—M.I.C. at home Sis. B. Denford.

CABRAMATTA—101 Lime St., (Rec:
Bro. W.E. Sawell, 3 Hemingway Cre,
Fairfield 2165. Tel: 72 9765). Sun-
days: 9.30am School; 11.15am Mem-
orial; 7pm Lecture.

- 2—Law of Moses study 8 pm; Bro.
P. B. Sawell, "The ark and its
contents" (ch.13)
- 3—7.30 pm Jnr. Bible class
- 4—4.30 pm Int. Bible class.

- 5—Exh: Bro. R. Pogson. Lect: Bro.
C. Byrnes, "Evolution theory
dishonors God, destroys faith
and deludes mankind."
- 6—A.B. meeting 7.30 pm at 22
Kendee St, Gr. Valley.
- 9—Gospel of Luke class 8 pm; Bro.
E. Mansfield, "Ch.3."
- 10—1st princ. and Bible marking
class 8 pm; Bro. A. Mangin,
"Digging the hole in the wall"
(Ezek.12).
- 11—7.30 pm S.S. Anniversary.
- 12—Exh: Bro. B. Gilham Lect: Bro.
M. Bonner, "The Bible's chal-
lenge to current religions."
- 16—Law of Moses class 8 pm; Bro.
E. H. Baird, "Outside the veil in
the Holy Place" (ch.14).
- 19—Exh: Bro. E. Ritchie. Lect: Bro
S. Evans, "The Jews are God's
true witnesses."
- 26—Sunday activities.

CAMPSIE—Cnr Beamish & Fletcher
Sts. (Rec: Bro. J. Mansfield, 212 Vin-
eys Rd., Dural 2158 Tel: 651 1828).

- 5—Exh: Bro. B. McClure. Lect: Bro.
J. Granter, "Israel exhorted to
obey; Elijah's future work and
mission" (Mal.4:4-6).
- 8,22—Sisters class.
- 9—Corinthian study: Bro. J. Mans-
field snr; Bro. John Mansfield,
"The more excellent way" (1
Cor.13:1-13).
- 12—Exh: Bro. J. Mansfield snr.
Lect: Bro. E. Spongberg, "Jesus
Christ, earth's future king,
soon to return."
- 14—Bible class: Bro. E. Mansfield,
"The last 6 days in the Life of
the Lord."
- 16—S.S. prizenight, 7.30 pm.
- 19—Exh: Bro. R. Croker. Lect: Bro.
B McClure, "Samson, the strong
man who manifested great weak-
ness."

BOSSLEY PARK ECCLESIA CHANGES NAME

With the commencement of ecclesial activities in their new Hall in Lime Street, Cabramatta, the Bossley Pk. Ecclesia will in future be known as *The Cabramatta Christadelphian Ecclesia.*

The members desire to acknowledge the Divine blessing upon their efforts, and the encouragement of brethren and sisters who have assisted in many ways with the project. "Except Yahweh build the house, we labor in vain." (W.E.S.)

- 23—Corinthians study: Bro. G. Jamieson, "The better gifts" (1 Cor. 14:1-5). Bro. K. Jamieson, "Gossaida" (1 Cor. 14:6-12).
- 26—Exh: Bro. R. Mansfield. Lect: Bro. G. Jamieson, "Resurrection, the only hope to dying man."

GRANVILLE — 26 The Avenue.
(Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 1—E.pis israel class: Bro. L. Whitehead, "Thou madest him to have dominion" (vsa.8); Bro. K. Russell, "The king-priest at Yahweh's right hand" (Psa. 110).
- 5—Exh: Bro. J. Granter. Lect: Bro. D. Elliott, "The Millenium defined."
- 8,22—Judges study: Bro. B. McClure.
- 11—8 pm Eureka class at 48 Lockerbie Rd, Thornleigh: Bro. M. Bonner.
- 12—E.h: Bro. O. Forsdike. Lect: Bro. R. O'Connor, "The devil and satan; church misrepresentation."
- 14—Hebrews study at 2 Bishop St, Newport: Bro. R. Etherington, "Christ superior to Joshua." (Heb.4).
- 15—E.I. study: Bro. B. Butters, "The Genesis flood."
- 19—Exh: Bro. B. Philp. Lect: Bro. G. T. Dorke, "Faith healing examined."
- 26—E.h: Bro. B. Butters. Lect: Bro. R. Harden.
- 28—8 pm Apocalypse class at 45 Adams St, Harbord: Bro. V. Hocking.

LAKEMBA — 232 Lakemba St.
(Rec.: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1—Bible class: Bro. C. McGonigal.
- 4—Young peoples class at home Bro. B. McClure: Bro. R. Pogson, "The Kings."

- 5—Exh: Bro. B. Bowen. Lect: Bro. J. Rosser, "France's policies: prelude to Armageddon."
- 8,15—Bible class: Bro. B. Bowen, "The Proverbs."
- 12—Exh: Bro. M. Harris. Lect: Bro. L. Ryan, "3000 years of history foretold in the Revelation."
- 18—Young peoples "Acts" class: Bro. B. McClure.
- 19—Exh: Bro. B. Stretton. Lect: Bro. G. Denford, "Universal violence; its cause and cure."
- 22—Mut. Improvement class.
- 26—Exh: Bro. G. Crewes. Lect: Bro. P. Niven, "God's promise; peace on earth."
"Evolution."

PENNANT HILLS—Lower Hall, Community Centre, Yarrara St. (Rec.: Bro. J. Granter, 64 Dumrossil Ave., Carlingford 2118. Tel: 8716954).

Sundays: 11.15 am Memorial mtg.
7 pm Lect.

RIVERWOOD—265 Bonds Rd., (Rec.: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

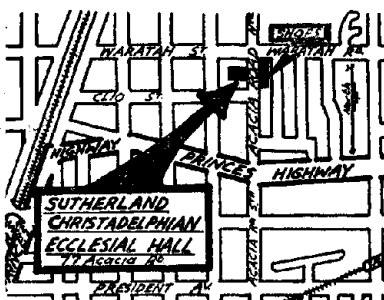
- 1—Bible class: Bro. J. Rosser, "Saul the instrument found" (Acts 9:1-31).
- 5—Exh: Bro. G. O'Neill. Lect: Bro. E. Sponberg, "Armageddon; When, where, why?"
- 8—Bible class cont.: "Miracles confirm Peter's authority" (Acts 9:32-43).
- 12—Exh: Bro. P. Russell. Lect: Bro. C. Russell, "Is death permanent?"
- 15—Young brethren's night: Bro. D. Warner, "The design of the altar." Bro. L. Ebers, "Exhort." Bro. G. Gilmore, "1 John 5:13."
- 19—Exh: Bro. J. Rosser. Lect: Bro. D. Yearsley, "Jerusalem, future world capital."
- 22—Quarterly business meeting.

RESULTS OF GOSFORD LECTURE

Although very wet weather hampered the special lecture held on November 14th at Gosford (see p.3 of November *Calendar* for details), it is pleasing to report that six interested friends attended, and the lecture was supported by members of six different ecclesias. Bro. R. Pogson spoke upon the theme: "The Lord's Prayer — a prophecy of God's coming Kingdom on earth."
(D.C.)

The ECCLESIAL CALENDAR

- 26—Exh: Bro. V. Dawe. Lect: Bro. C. Lanham, "You will never go to heaven."



SUTHERLAND — 77 Acacia Rd.
(Rec: Bro. E. J. Ritchie, 104 Cawarru Rd., Caringbah, 2229. Tel: 525 2337)

- 1,15—Apocalypse class 8 pm: Bro. R. Pogson.
4—7.30 pm study: "Redemption in Christ Jesus."
5—Exh: Bro. J. O'Neill. Lect: Bro. G. O'Neill, "Saintship scripturally defined."
8—M.I.C. 8 pm.
10—8 pm CYC study: "Ways of providence." Held home Bro. E. Ritchie.
12—Exh: Bro J. Mansfield snr. Lect:

SUPPLEMENT to LOGOS, DECEMBER 1971

- Bro B. Philp, "Britain and USA in Bible prophecy: "Their true place."
14—8 pm AB meeting.
19—Exh: Bro. D. Collis. Lect: Bro. J. O'Neill, "What Christ means to you."
22—8 pm Elpis Israel class at home Bro M. Kirkwood
26—Exh: Lect: Bro. M. Kirkwood, "God's unfolding purpose."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 3,17—1st princ. class: Bro. R. Pogson.
5—Exh: Bro. J. Mansfield. Lect: Bro. D. Shaw, "The trinity; a false basis for church unity."
7,21—Elpis Israel: Bro. R. Dwyer, "Pt.2, ch.1".
10—Job study: Bro. E. Spongberg, "Ch.25,26."
12—Exh: Bro. H. Ceiley. Lect: Bro. P. Rush, "Baptism; the burial which can lead to eternal life."
18—S.S. Anniversary and prizegiving.
19—Exh: Bro. J. Dawson. Lect: Bro. E. Mansfield, "Atheism logically denied from the Bible."
26—Exh. Bro. R. Pogson. Lect: Bro. J. Dawson, "Some lessons for living from the Law to Moses."

MT. WAVERLEY YOUTH GROUP JANUARY STUDY WEEKEND

An invitation is extended to young people to attend the special study weekend in Melbourne in January. Details are as follows:

Venue—Ocean Grove, Victoria. *Date* — Australia Day Weekend, Friday Jan 28-Monday Feb. 1, 1972. *Study* — The Epistles of John. *Theme* — "Be Ye Transformed." *Cost* — \$9.50 per person. *Age Group* — 15 years and over.

The "weekend" has been most successful in the past, and it is anticipated that a most enjoyable occasion will be experienced again this year. (R.C.)

OUR LIFE IN THE KINGDOM

Under the above theme, Bro. J. Knowles will lead the special annual effort of the *Enfield Ecclesia* during Feb. 19-29, 1972. Features of the effort include:

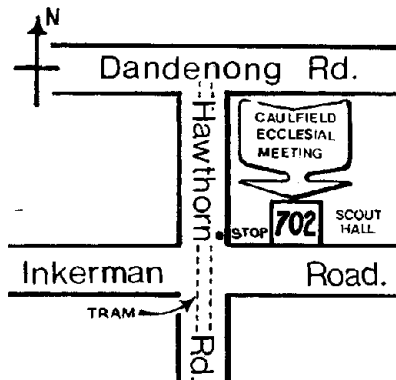
Exhortations — "The builder and maker of the Temple; The man like brass." "The altar; a type of Christ."

Studies — "The great earthquake and its effect on the land of Israel (Zech.14)." "The house of prayer; its design and construction (Ezek.40-48)." "The new Jerusalem (Rev.21,22)."

Devotional — A special evening of song and praise: "Songs of Zion." *Gospel Addresses* — "Sure signs of Christ's coming." "A house of prayer for all people soon to be erected in Jerusalem." (M.O.C.)

Victorian Ecclesias

BALLARAT-305 Ascot St. (Rec: Bro. J. Stewart. 25 Cambridge St., Wendouree, Ballarat 3358)



CAULFIELD — Scout Hall, 702 Inkerman Rd., Nth. Caulfield. (Sec: Bro. H. T. Hall, 1 Chmrea Ave., Fernres Gully 3156. Tel: 758 3882). Sundays: 9.30 am School & Snr study. 11 am Exh. 7 pm Lect.

- 3—8 pm Elpis Israel at home Bro. W. Dodson, 9 Littlewood St, Hampton.
- 5—Exh: Bro. W. Dodson: Lect: Bro. B Stevenson, "Are the spirit gifts available today?"
- 10—8 pm Bible marking at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
- 12—Exh: Bro. T. Parsons. 7 pm Home study.
- 17—E.I. class at home Bro. T. Parsons, 1 Serica Pl., Waverly Meadows: "Summary of year's work."
- 19—Exh: Bro. R. Perry. 7pm Home study.
- 26—Sunday activities.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458) Sundays: 9.30 am School & Elpis Israel study. 11 am Mem. mtg. 7 pm Lect.

- 2,17—Romans class at 27 Fricker Ave, Greensborough: Bro. P. Pickering.
- 5—Exh: Bro. R. Magennis.
- 9—Eureka class at 47 Finlayson St, Doncaster W.: Bro. S. Snow.
- 11—Combined S.S. Annual picnic with Geelong Eccl., held at Queenscliff.
- 12—Exh. and Lect: Bro. H. Taylor (Hobart), "Baptism, essential to salvation."
- 15—Bible class at 2 Horton St, Reservoir; Bro. S. Snow, "Two daughters raised; stopping the flow of death" (Lk.8:41-56).
- 19—Exh: Bro. R. Mullin.
- 26—Exh: Bro. G. Islip.

KILSYTH—Memorial Hall, Mt. Dandenong Rd., (Rec: Bro. C. Drewitt Lot 17, Alfred St., Lilydale 3140).

- 2—Bible class at home Bro. G. Goodman, Sebire Ave, Wandin Nth: Bro. D. Smiley, "Giving and receiving."
- 5—11.15 am Mem. mtg.: Bro. R. Blackbourne.
- 12—Exh: Bro. A Wade.
- 16—Bible class at home Bro. M. Clarke
- 19—Exh: Bro. R. Goodman.
- 26—Exh: Bro. C. Drewitt.

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon. 3823. Tel. Yarragon 141).

- 3,17,31—8 pm Life of Christ class at home Bro. Burrage, 6 Langford St.
- 5—1.30 pm Exh: Bro. R. Hyndman.
- 8—8 pm Temple class at home Bro. Burrage, "The arches and arabesques."
- 19—1.30 pm Exh: Bro. J. Day. 4 pm Youth Fellowship class at home Bro. O. Smith, Glengarry, "Elpis Israel."
- 22—Temple class cont: "The outer court; gates, lower pavement and cellars."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3030)

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Box 800H, GPO Hobart 7001. Tel: Warwick St. (Rec: Bro. H. Taylor, 72 7450). Sundays: 9.30am School 11am Memorial; 7pm Lecture.

- 1—10 am Dorcas class.
- 2—7.45 pm Nazareth revisited class at 27 Corinda Gr., Springfield.
- 3—Snr CYC 7.15 p.m.: Bro. W. D. Fleming, "The rejected stone."
- 5—Exh and Lect: Bro. A. Ansell (L'ton), "Does the soul of man go to heaven?"
- 7—Bible class: Bro. S. P. Taylor, "Micah ch.5."
- 9—Revelation study at 602 Nelson Rd, Mt. Nelson.
- 10—Jnr. CYC at 14 Rialannah Rd, Mt. Nelson, 7 pm: "Vipers and serpents in the Bible."
- 12—Exh: Bro. D. P. Taylor. Lect: Bro. R. A. Yeomans.
- 14—Mutual Improvement class.
- 16—Home study, "Naz Rev." at 52 Creek Rd, Lenah Valley.
- 17—Snr. CYC: Bro. D. P. Taylor, "The Memorial Name of Deity."
- 19—Exh: Bro. E. Harrington. Lect: Bro. D. P. Taylor, "The true Gospel."
- 21—Bible class cont.: Bro. E. Harrington, "Micah 6."
- 23—Revelation study at 18 Hamel St, Moonah.
- 26—Exh & Lect: Bro. K. E. Niejalke (L'ton). "Daniel's prophecy of Nebuchadnezzar's image."

- 28—Bible class: Bro. R. A. Yeomans, "Micah 7."
- 30—Naz. Revisited class at 3 Lawley Cres., Sth. Hobart.
- 31—Snr. CYC 7.15 pm: Bro. T. Jones, "The Atonement."

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 1—7.45 pm MIC: Bro. D. Seaman, "Jonah, a man of sign" (ch.1). Bro. D. Day, "The gourd, worm and east wind" (ch.4).
- 2.16—7.45 pm Dorcas class
- 5—Exh: Bro. J. Kershaw. Lect: Bro. D. Case, "Creation or chance?"
- 8—7.45 pm Bible class: Bro. C. Blanch, "The book of Ecclesiastes" (study 3).
- 11—3 pm Jnr. CYC. 7.30 pm Snr. CYC.
- 12—Exh: Bro. K. Niejalke. Lect: Bro. J. Kershaw, "The anti-Christ system revealed."
- 15—MIC: Theme -- "Our hope." (1) Looking for the coming; (2) The coming; (3) The kingdom.
- 19—Exh: Bro. D. Case. Lect: Bro. K. Niejalke, "Divine judgment overshadows this civilisation."
- 22—7.45 pm Bible class: Key words of the N.T., "World." Bro. A. Beasley, "Oikoumene." Bro. R. Bracey, "Aion." Bro. O. Crocker, "Kosmos."
- 25—Exh: Bro. F. Onley. Lect: Bro. C. Blanch, "Modern religion astray from the Bible."

VISIT HOBART AFTER THE CAMPAIGN

At the conclusion of the Tasmanian Bible Campaign, Bro. J. Knowles (Enfield) will conduct a study effort in Hobart, from 18th to 23rd January, 1972. Those planning to visit Tasmania during this period are urged to support the effort, which will include study sessions, a young people's evening, and special activities on Sunday 23rd. ● During the forthcoming holiday season, visitors from interstate will be warmly welcomed at all ecclesial meetings — and the services of speaking brethren will be appreciated. ● The recent Gospel proclamation effort was encouraging, with four visitors attending the first lecture upon the subject: "War with Russia is inevitable." The open air speaking has recommenced in *Franklin Square* monthly, and is creating considerable interest. (H.T.)

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).

Theme of December lectures: Sure Signs of Christ's Return

- 1—Dorcas class at home Bro. P. Palmer.
- 2—**Special lecture in Stirling Inst. 8 pm:** Bro. Max Lund, "Our world in the balance, which way will it go?"
- 5—Exh: Bro. D. Brumby. Lect: Bro. J. Knowles, "Sure signs of Christ's return; moral decline."
- 7—7.45 pm Daily readings at home Bro. D. Palmer: Brn. L. Palmer, R. Hilton, J. King snr.
- 12—Exh: Bro. R. Collett. Lect: Bro. P. Dunn, "Sure Signs of Christ's return; political anxiety."
- 14—7.45 pm Christendom Astray class at home Bro. L. Palmer: Bro. R. Collett "Ch.5", Bro. Palmer, "Ch.6."

- 15—Dorcas class at home Bro. L. Palmer.
- 19—Exh: Bro. A. C. Dangerfield. Lect: Bro. King snr., "Sure signs of Christ's return; corrupt Christianity."
- 21—Daily reading cont at home Bro. D. Brumby: Brn. A. Johnson, G. Roulston, R. Gates.
- 26—Exh. Lect: Bro. D. Brumby, "Sure signs of Christ's return: Israel reborn."
- 28—Christendom Astray class cont: Bro. P. Dunn, "Ch.7." Bro. L. Palmer, "Ch.8."

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 1—Study: "Parables of Proverbs; The house of the righteous": Bro. P. Weller.
- 3—Contacting int. friends.
- 4—Brighton Young Folks: Consideration and discussion, "The Trial."
- 5—Exh: Bro. K. Whitehead. Lect: Bro. J. Berry, "Jesus Christ, Son of God not God the Son."
- 6—Int/friends class: Bro. D. Beale, "The birth of Christ and Christmas; a comparison."
- 9—Acts class at home Bro. S. Bailye. Bro. B. Luke, "2 years"

SUMMER STUDIES IN ADELAIDE

The Suburban Young People's Committee have arranged a series of studies in Adelaide during the summer period, to which all are invited. Speaker is to be Bro. Paul Cresswell (Coburg), and his theme is *The Obedience of Faith*, based upon Romans 12-16. Meetings are scheduled as follows:

Fri. even., Dec. 24 — Opening study at Cumberland Hall.

Sat. aft., Dec. 25 — Tennis outing at Loftia Park.

Even., Dec. 25 — 2nd study at Cumberland.

Sun. aft., Dec. 26 — 3rd study at Cumberland.

Mon. Dec. 27 — Outing to Maslins Beach.

Tues., Dec. 28 — Outing to Strathalbyn (including train ride; designed especially for families).

Wed., Dec. 29 — 4th study at Enfield.

Fri., Dec. 31 — 5th study at Enfield.

Sat. aft., Jan. 1 — Tennis at Long Gully.

Even., Jan. 1 — 6th study at Enfield.

Mon., Jan. 3 — Outing to Kangarilla.

Mon. even., Jan. 3 — Final study at Enfield.

The ECCLESIAL CALENDAR

- reasoning with Felix" (Acts 24:22-27).
- 12—Exh: Bro. S. Cattermole. Lect: Bro. J. Elton, "Jesus Christ; royal son of David and Israel's future king."
- 13—Sign class at home Bro. Pitcher: "1 Pet.3-5."
- 15—Study: "Parables in Proverbs; The faithful ploughman." Bro. P. Weller, at home Bro. T. Pitcher.
- 19—Exh: Bro. L. J. Colquhoun. Lect: Bro. K. Gore. "Glory to God first; then peace on earth."
- 21—A.B. meeting at home Bro. T. Pitcher.
- 26—Exh: Bro. P. Creswell. Lect: Bro. B. Luke, "The future in the shadow of 1971."

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041, Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 1—Study on The sermon on the Mount: Bro. J. Luke, "The thought and the world (Mt.5:21-37).
- 2—8 pm MIC. Concluding night on year's work. Address by President.
- 4—11 am Marriage of Bro. R. Whitehead and Sis. H. Story. 7.30 pm S.S. Prizegiving night.
- 5—Exh: Bro. J. Luke. Lect: Bro. Murray Lund, "The promises of the Messiah."
- 8—8 pm Elpis Israel class: "David as king of Jerusalem and the triumph of Israel."
- 9—2 pm Final sisters' class. 8 pm A.B. meeting.
- 10—Young peoples class at home Bro. J. Luke: "Prayer."
- 11—S.S. outing.
- 12—Exh: Bro. W. Gurd. Lect: Bro. J. Knowles, "Behold the Lamb of God; His life and death."
- 15—Sermon on Mount study cont.: "The law of love" (Mat. 5:38-48).
- 18—7.30 pm S.S. breakup night.

SUPPLEMENT to LOGOS, DECEMBER 1971

- 19—Exh: Bro. A. Hill. Lect: Bro. J. Luke, "Christ will bring peace to this earth."
- 26—Exh: Bro. A. Hollamby: Lect: Bro. J. King, "A risen Christ; Basis of the Christian's hope."

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

- 5—Exh: Bro. R. Hornsby. Lect: Bro. R. Russell, "Blood transfusion does not violate Bible teaching."
- 12—Exh: Bro. K. McDermott. Lect: Bro. A. Wiggzell, "Christ did not exist before he was born."
- 19—Exh: Bro. P. Beard. Lect: Bro. K. McDermott, "Christmas, a modern relic of ancient paganism."
- 26—Exh: Bro. J. Roberts. Lect: Bro. R. Hornsby, "Israel, the apple of God's eye."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, c/- 7 Milner St., Prospect 5082). Sundays: 11am Memorial; 3pm School; 7pm Lecture.

- 5—Exh: Bro. J. Knowles. Lect: Bro. H. P. Mansfield, "Noah's warning to the 20th century."
- 7—Life of Christ class 8 pm: Bro. J. Knowles.
- 9—8 pm Eureka class at 17 Blueberry Rd, Parafield Gdns.
- 10—8 pm Youth group study.
- 11—S.S. Prizegiving Evening.
- 12—Exh: Bro. D. Manser. Lect: Bro. J. Luke, "The Bible challenges this permissive society."
- 19—Exh: Bro. J. Martin. Lect: Bro. D. McColl, "Church teaching on death is false: What is hell?"
- 23—8 pm Eureka study at 24 Braeside Ave, Holden Hill.
- 26—Exh: Bro. J. Richards. Lect: Bro. R. Stokes, "Christ's return imminent; are you prepared?"

GLENLOCK — Via Morgan (Rec: Bro. B. C. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Walk. 352).

- 5—Exh: Bro. J. Hodges. Lect: Bro.

ATTEND SPECIAL MID-WEEK LECTURE AT STIRLING INSTITUTE, DECEMBER 2nd (Sponsored by Blackwood Ecclesia.)

- C. Shugg. 3 pm Sunday School.
 12—Exh: Bro. J. Lunn.
 19—Exh: Bro. I. McLean.
 26—Memorial meeting.

MORPHETT VALE—RSL Hall, Main South Road, (Lectures sponsored by Cumberland Ecclesia).

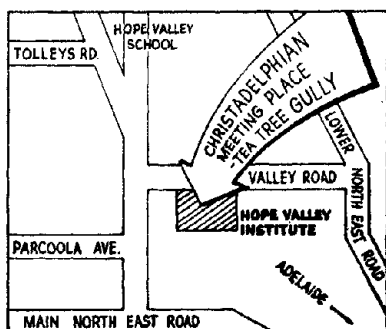
- 5—7 pm Lect: Bro. J. Knowles, "Modern Israel; miracle of Bible prophecy" (Illus.).

SALISBURY—RAOB Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel 45 4337). Sundays: Memorial 11am; Lectures 7pm.

- 1—Elpis Israel study at home Bro. C. Milverton; Bro. D. Manser.
 5—Exh: Bro. R. Mansfield. Lect: Bro. K. Merrick. "You will never go to heaven."
 8,22—Int. friends class at home Bro. K. Merrick, 9 Lynne St, Brahma Lodge (8 pm).
 12—Exh: Bro. I. Jackson. Lect: Bro. M. Biernat, "The Bible declares Britain has no place in the Common Market."
 15—Elpis Israel class at home Bro. Merrick.
 19—Exh: Bro. C. Milverton. Lect: Bro. R. Flint, "Jerusalem, metropolis of the Coming Age."
 26—Special arr.
 29—Elpis Israel study at home Bro. M. Biernat.

A Reminder:

Details of Ecclesial Activities to be posted by 13th of each month.



FREE PUBLIC LECTURES—SUNDAYS 7AM

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 2—8 pm Bible study at home Bro. G. Wigzell; Bro. D. Matthews, "Genesis, book of beginnings."
 5—Exh: Bro. S. Kingsbury. Lect: Bro. D. Matthews, "This generation shall not pass, till all be fulfilled."
 8—10.15 am Sisters class at hall.
 9—8 p.m. Eureka class at home Bro. A. Wigzell; Bro. B. Pearce, "Ch. 2."
 11—8 pm Prizegiving evening in hall.
 12—Exh: Bro. D. McColl. Lect: Bro. P. Scott, "Russia's bid for world dominion; defeated by Christ and the saints."
 15—A.B. meeting 7.30 pm at home Bro. S. Kingsbury.
 16—8 pm Bible study at home

NEW LIGHTSTAND IN THE SALISBURY (S.A.) AREA

A group of brethren and sisters, having contemplated over the past months the need for a constant witness in the Salisbury district, recently commenced an ecclesia in that area. The Ecclesia at present consists of 8 members, balanced according to the scriptural principles of 1st Timothy 5:1-2, and based upon the BASF without reservation.

Salisbury is 12 miles north of Adelaide between that city and Elizabeth. The area is industrialized and expanding rapidly, with the present population of approximately 50,000. It thus presents a challenging field for the proclamation of the Gospel. It is intended for regular weekly distribution of leaflets advertising the public addresses, and a monthly "sowing of the seed" through the Digest of Truth brochures is being maintained.

An appeal is made for co-operation in the establishment of this lightstand in both speaking duties and support in attendance. (C.M.)

The ECCLESIAL CALENDAR

- Bro. C. Kempster: Bro. D. Matthews, "Genesis."
18—7.30 pm S.S. Outing breakup in hall.
19—Exh: Bro. B. Pearce. Lect: Bro. I. Pitcher.
26—Exh: Bro. A. Wigzell. Lect: Bro. M. Pitt, "Jerusalem, history of shame, future of glory."

VICTOR HARBOUR—Masonic Hall
(Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096).
Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 3,17—Bible discussion: Bro. Max Lund, "Parables of the Master."
5—Exh: Bro. H. Mansfield.
12—Exh & Lect: Bro. M. Ide, "The coming of Messiah."
19—Exh: Bro. I. Topham.
26—Exh & Lect: Bro. W. Hoffmann, "The end of all things is nigh at hand."

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

Sundays: 11 am Mem. mtg. 3 pm School. 7 pm Lecture.

Theme of December lectures: The Message, Mission and Return of The Messiah.

SUPPLEMENT to LOGOS, DECEMBER 1971

- 1—Bible study 7.45 pm: Bro. H. P. Mansfield, "The Olivet Prophecy" (Matt. 24).
5—Exh: Bro. B. Steele. Lect: Bro. R. Gore, "The Message of Messiah."
8—Bible Study cont: "The Signs of the end of all things."
12—Exh: Bro. H. P. Mansfield. Lect: Bro. F. King, "The resurrection of Messiah and its affect on humanity."
13—7.30 pm A.B. meeting.
15—Bible study: "Warnings and parables for the disciples."
18—Sunday School Prizegiving evening.
19—Exh: Bro. G. Mansfield. 3 pm Special SS breakup afternoon. Lect: Bro. J. Knowles, "The imminent return of Israel's Messiah."
26—Exh: Bro. R. Gray. Lect: Bro. R. Krygger, "Highlights of 1971 and prospects for the future."

Secretaries: Please Note!

Because of restricted printing schedules over the summer holiday period, DETAILS OF JANUARY ACTIVITIES should be forwarded AS SOON AS POSSIBLE.

A Magazine of Interest for Young People of all ages

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, 5th 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.

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.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

DECEMBER 24th to JANUARY 6th, 1972, at STH. ISLAND, N.Z. — N.Z.
Summer School: Bro. J. Martin, "The Epistle of James." Enquiries: The Secretary, Christadelphian Summer School, P.O. Box 2164, Wellington,

JANUARY 1972

8th to 17th - At Launceston, Tas. 7th Bible Campaign based on two studies: Bro. H. P. Mansfield, "The Nine Epistles of Paul." Bro. J. Knowles, "The Visions of Glory." Further details: Bro. M. Wright, 133 West Tamar Rd., Launceston, Tas. 7250.

YOU ARE URGED TO APPLY IMMEDIATELY TO ATTEND THIS CAMPAIGN. IT WILL STIMULATE YOURSELF, AND HELP YOUR BRETHREN IN THE WALK TOWARDS THE KINGDOM.

29th to 31st at Sutherland, NSW — Weekend study with Bro. Peter Pickering.

FEBRUARY 1972

19th to 29th - At Enfield, S.A. Annual special effort on "Our Life In The Kingdom," based on Zech. 14. Leader: Bro. J. Knowles.

MAY 1972

13th to 21st - At Rathmines, NSW. 25th Bible School (Autumn).

AUGUST 1972

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973

6th to 15th — At Hobart, Tas. 8th Tasmanian Bible Campaign.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

THE BIBLE SCHOOL

DECEMBER 25th to JANUARY 2nd, 1972

Spend a holiday without anxiety at the Bible School, Lake Macquarie, Rathmines, NSW, this Summer, and enjoy the wonderful fraternal spirit at the School.

SEVENTH TASMANIAN BIBLE CAMPAIGN

January 8th to 17th, 1972 (God willing)

Spend nine glorious days around the WORD OF GOD with those of like precious faith.

Planning is now well under way for a thrilling time considering both the prophetic and exhortatory aspects of Yahweh's revealed purpose.

The Campaign is designed to cater for all age groups with exciting studies being organized for the children under the leadership of Bro. Bruce Philp snr.

Senior studies are to be led by Bro. John Knowles speaking upon:

VISIONS OF GLORY — THE BOOK OF EZEKIEL

Brother H. P. Mansfield will speak upon:

THE NINE EPISTLES OF PAUL

In addition to the studies, three vital public lectures will be given by Bro. John Knowles under the main heading of

WATCH ISRAEL!

outlining the prophetic sequence of Ezekiel 37-48. Bro. Mansfield will provide further exposition including the important principle of

THE LAST SUPPER

and the march of the Multitudinous Christ from

SINAI TO ZION

A well-balanced program of spiritual food will be provided to strengthen the things which remain in these last days.

ACCOMMODATION — At comfortable Hillcrest Hall in delightful first-class surroundings.

COSTS — Full board at Hillcrest Hall for nine days is \$45 (half price for children 4 years to 12 years).

TRAVEL — Concession air travel can be arranged from Melbourne to Launceston and return.

BOOKINGS — Make your application immediately to Malcolm Wright, 133 West Tamar Road, Launceston, Tas. 7250. \$5 deposit is required with each booking, made payable: "Launceston Christadelphian Ecclesia."

BIBLE SCHOOLS IN NEW ZEALAND

The following dates of forthcoming Schools are published so that readers can arrange their holidays to include a visit thereto. Further details can be obtained from the Secretary: P.O. Box 2164, Wellington 1, New Zealand.

Christadelphian Summer School 1971-2

Date: 24th December 1971 to 6th January 1972.

Speaker: Bro. J. Martin. Subject: "The Spirit and Power of Elijah;" and "The Epistle of James."


Place: Rangiora, 20 miles north of Christchurch, South Island, N.Z.

Christadelphian Spring School 1972

19th to 27th August, 1972, to be held in the lower half of North Island.

Christadelphian Summer School 1972-3

22nd December 1972 to 4th January 1973.



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.

The Value of Sunday School

The instruction of children is not so easy or so interesting as the instruction of grown persons. On the other hand, it is a work in which those can take part who may not be fitted for adult work. It is pre-eminently a work of patience and faith. Results are not so quickly visible, but they are more certain and lasting if the right plan is adopted. It is a work requiring kindness and disinterested perseverance to a greater degree than any other class of work in the truth. Wise parents will recognise the obligation of privately doing their utmost to instil the principles of scriptural wisdom into the minds and hearts of their children. At the same time they will not despise the help accorded by a Sunday School, which, while finding a field of useful work in the truth for such that are anxious to do something, and yet might not be able to do anything else effectually, is a great aid to the private efforts made by parents. (R. R.)

APPLICATION FORM FOR TWENTY-FOURTH BIBLE SCHOOL

MAY 13th to 21st, 1972

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accommodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, South Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You

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.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS & ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

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. May Yahweh bless their walk towards the Kingdom.

Ballina: **Mr. Gavin** and **Mrs. Jeanie Leadbeater** (received in on 5/12/71).

Coburg: **Mr. Keith Ward** (26 Nov.), son of Sis. Ward of the Moe Ecclesia.

Cumberland: **Miss Alma Veer** (30 Nov.), who, although her family has no affiliation with the Truth, has attended Sunday School for the past 2 years, and has attended meetings for instruction.

Mt. Hawthorn: **Miss Gwen Marold** (Dec. 2), sister of Bro. S. Marold.

Perth: **Mrs. W. Bailey**, (Mullewa, W.A.).

Riverwood: **Mr. Stuart Gilmore** (Dec. 9), son of Bro. & Sis Don Gilmore;

Miss Kerry Rosser (Dec. 10), daughter of Bro. & Sis. Jim Rosser.

Sutherland: **Miss Christine Deroy** (Nov. 22), who has attended many lectures and personal tuition.

Tea Tree Gully: **Mr. Rodney Jewel** (Dec. 1), a University student, who heard the Truth proclaimed in modern "Athens"!

ECCLESIAL TRANSFERS

We commend the following brethren and sisters to their new ecclesial associations.

To Adelaide: **Bro. & Sis. A. Peden** (from Woodville).

To Campsie: **Bro. & Sis. Barry Lloyd** (from Riverwood).

To Coorparoo: **Bro. Paul McKinlay** (from Hobart).

To Granville: **Bro. & Sis. Peter Horne** (from Pennant Hills); **Sis. Heather Whitehead** (formerly Sis. H. Story, from Cumberland).

To Lautoka, Fiji: **Bro. & Sis. John Thatcher** (from Riverwood).

To Perth: **Bro. & Sis. N. Rice** (from Lakemba).

To Sydney Central: **Sis. Wendy Gordon** (from Riverwood).

To Upper Cooper's Creek (nr Lismore): **Bro. & Sis. John Muir** (from Granville).

To Woodville: **Bro. W. Excell** (from Mt. Hawthorn); **Bro. & Sis F. Hackett** (from Adelaide).

ENGAGEMENTS

We rejoice to announce the following engagements, and extend our best wishes to them in the coming period of preparation:

Bro. Dennis O'Neill and **Sis. Christine Deroy** (Sutherland).

MARRIAGES

We extend our best wishes to those who join together in marriage. Such provides 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.

January 29th: **Bro. Alan Thompson** (Enfield) and **Sis. Christine Wigzell** (Woodville) in the Woodville Ecclesial Hall.

January 29th: **Bro. Gary Horne** and **Sis. Rhonda Martin**, in the Granville Hall.

"Teach us to number our days, that we may apply our hearts unto wisdom". — Psalms.

DEATHS

We regret to advise the Brotherhood of the death of **Sister Melvin**, a member of Enfield Ecclesia, resident at the Bethsalem Rest Home, on November 1st; and on December 8th, **Bro. John Bertram Harvey**, husband of the late Sis. Sybil Harvey, and a member of the Wilston Ecclesia. Such occasions bring 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, rendered by those who have now passed into the article of death, be a stimulant to us who remain.

GENERAL NEWS

Hobart Ecclesia reports that **Sister Phillipa Warr** has returned to Queensland, and that **Bro. David Taylor** will be shortly moving to the Adelaide area. The Ecclesia regrets to lose the company and assistance of these young people, and hopes that they find further avenues of service in the Brotherhood.

ECCLESIAL FELLOWSHIP

We have been asked to publish the following recommendation:

"Moe and Glengarry Ecclesias recommend that, through the offices of the Central Standing Committee, a request be made for a conference to be held of all ecclesias throughout Australia regarding the problems facing the Brotherhood, to which the attendance of brethren A. H. Nicholls and John Marshall be invited while they are in Australia, trusting that, in the mercy of God, their services, counsel and guidance may be made available to help overcome the disunity existing in the Ecclesia today."

Although the sincere desire of the Moe and Glengarry Ecclesias is appreciated, ecclesias involved in the present doctrinal crisis have expressed their disappointment at the stand taken by members of the CSC in regard to their association with the Petrie Tce. & Shaftesbury Rd. Ecclesias, and the failure to implement the recommendation of the CSC that ecclesias withdraw from H. A. Twine.

The Moe recommendation was presented to the ecclesias most closely involved in the present crisis, but the services of the CSC were rejected, one of the reasons being that the chairman and secretary of the CSC are members of an Ecclesia that is implicated in the trouble, in that it harbors a brother who believes and propounds wrong doctrine.

The minimum terms of unity requested by Brisbane and Sydney Ecclesias are as follows:

1. The disfellowship of H. A. Twine and W. R. Pearce (so long as he maintains his claim to possess a miraculous gift of the Holy Spirit).
2. The repudiation by the Petrie Tce. and Caloundra Ecclesias of the teaching of H. A. Twine, and by the Shaftesbury Rd. Ecclesia of their attitude towards the teaching of W. R. Pearce as expressed in their "Final Statement."
3. The adoption by those Ecclesias of the Unity Book propositions.

It only remains for the Ecclesias mentioned to endorse these actions, for unity to be restored.

RECOMMENDED READING FOR THIS MONTH

Supplement your Bible reading with these sterling expositions, which comment upon current readings —

Key To The Understanding Of The Scriptures — Valuable introduction to the basic principles of Genesis; gives interesting facts for Bible marking. Priced at 50c paper cover, \$1.00 cloth bound.

Epis 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.

SHAFTESBURY ROAD ECCLESIA

Subsequent to the publication of our article in the last issue of *Logos* we received communication from the above Ecclesia suggesting that we had failed to understand their position. We immediately wrote asking the Arranging Brethren to indicate where that is so, in order that we may correct our understanding of their attitude. We urged an early reply in order that we may place the facts before our readers, but at the time of going to press (18th December) we have received no answer. We have again written the brethren urging upon them to reply, as we are most anxious to provide fair treatment to solve and heal the divided state of the brotherhood if possible. But this is only possible where the Truth is upheld.

- Editor

JANUARY HOLIDAY ACTIVITIES

Considerable ecclesial activity will occur during the holiday weekend **January 29th to 31st**, and readers are encouraged to support these wherever possible. Such will assist in the commencement of a further year's service in the Truth, and in the association of "those of like precious faith."

*** In Adelaide**

The Annual Combined Ecclesial Picnic is being organized by Woodville Ecclesia, and will be held on Monday, (Jan. 31) at Morialta Picnic Grounds. Against a background of picturesque hills scenery, an interesting program of games, ecclesial displays, and outdoor meetings, will be conducted. A special "journey" will be taken by all young people present, with features which recall some of the incidents on Paul's Voyage to Rome! Upwards of 800 have been present at previous picnics of this nature, and it is anticipated that an enthusiastic gathering will again attend. In various marquees, Ecclesial and Sunday School displays will be presented — including a special "color slide session" of interesting scenes.

During the course of the activities a meeting will be conducted, in which anticipations for 1972 as far as ecclesial work is concerned, will be outlined, and a general introduction to Class Studies presented.

BRETHREN, SISTERS AND YOUNG PEOPLE ARE INVITED TO ATTEND, AND MAKE THIS OCCASION AN OUTSTANDING HIGHLIGHT — A MILESTONE — IN THE ECCLESIAL SYLLABUS FOR 1972.

*** In Melbourne**

The Mt. Waverly Youth Group is providing a weekend at Ocean Grove, Victoria, at which the theme "Be Ye Transformed" (The Epistles of John) will be considered. Cost is \$9.50, and the minimum age of those attending: 15 years.

*** At Glenlock**

Bro. P. Cresswell (Coburg) is to outline a study of "The Parable of the Priesthood" during a special weekend activity.

*** In Sydney**

The subject of "Romans ch. 12-16" will be considered at **Sutherland Ecclesia**, by Bro. P. Pickering (Coburg), and include Sunday exhortation and Public Lectures (details under "Sutherland Calendar.") Theme of the Study Weekend: "Submitting to Christ."

ECCLESIAL ACTIVITIES

During JANUARY, 1972 (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).

Memorial meetings commence 10.30 .m. Visitors are most welcome.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 2—Exh: Bro. J. John. Lect: Bro. A. Harrison.
- 9—Exh: Bro. G. Alchin. Spec. lect: Bro. J. Berry.
- 12,14—Thessalonians study: Bro. G. Alchin.
- 15—Family outing: Boat trip to Rottneest & Garden islands.
- 16—Exh: Bro. K. Gore. Lect: Bro. D. Moore.
- 19,21—Study of Psalms: Bro. J. Berry.
- 20—Pamphlet dist.
- 23—Exh: Bro. J. Berry. Spec. Lect: Bro G. Alchin.

26—Spec. lect: Bro. J. Berry, "The coming world peace: Watch Israel."

30—Exh: Bro. A. Payton. Lect: Bro. D. Hurn.

PERTH — 62 Canning Highway, Victoria Pk. (Rec.: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154. Tel.: 30 4199).

- 2—Exh: Bro. Kevin Gore (Brighton). Lect: Bro. A. Hayles, "Civilisation collapsing; Christ's return the only hope."
- 9—Exh: Bro. J. Berry (Woodville). Lect: Bro. G. Alchin (Adams-town), "Why the Christadelphians emphasise the promises to Abraham."
- 16—Exh & Lect: Bro. Roger Gore (Woodville).
- 19,22—Special study: Bro. J. Berry, "The Psalms; The praises of Israel."
- 23—Exh: Bro. G. Alchin (Adams-town). Lect: Bro. J. Berry, "Are you dying to live?"
- 30—Exh: Bro. G. Hawkins. Lect: Bro. D. Hurn, "The gifts of the Holy Spirit are not available today."

AUSTRALASIAN BIBLE SCHOOL

SEND YOUR APPLICATION IMMEDIATELY

We invite applications for accomodation at the Autumn Bible School at Rathmines, N.S.W., which is scheduled for May 13-21, 1972. The program is at present being arranged, and indications are that a most interesting and pleasurable occasion will be enjoyed. Details of studies will be published next issue(God willing). Meanwhile we recommend your immediate enquiries (application form is included in this issue)

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

2—Special arrang. for Mem. mtg. 7 pm Special Lect: Bro. H. P. Mansfield, "Seven clear reasons why Christ's coming is imminent and sure."

5,19—Study: Bro. H. Ryan, "Highlights from the prophecy of Samuel."

6,13,20,27—1st principle class.

9—Exh: & Lect: Bro. B. McClure, "Creation is authentic." 3 pm GES meeting.

12—Parables of Christ study: Bro. N. Davies, "The signs of the times in parables." (Mat. 24:32-41).

16—Exh: Bro. K. Whitehead. Lect: Bro. S. Lake, "The Bible declares One God, not a trinity."

23—Exh & Lect: Bro. Jn. Mansfield, "All men are sinners in God's eyes."

26—Parables study: Bro. N. Davies, "Parables of judgment" (Mat. 24:42-51).

30—Exh: Bro. H. Ryan. Lect: Bro. J. Richards, "Sabbath-keeping is not only on Saturdays."

BALLINA — Masonic Hall, Cor. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

2—Exh: Bro. R. Window. Lect sent world distress in view of (Ballina): Bro. A. Russell, "Pre-Bible prophecy."

5—G.E.S. meeting.

9—Exh: Bro. A. Leadbeater.

12—A.B. meeting at home Bro. A. Russell.

14—Song of Solomon class at home Bro. K. Wassell.

16—Exh: Bro. A. Russell. Lect (Lis-

more): Bro. R. Window, "All nations will worship at Jerusalem."

21—Study at home Bro. C. Hermann, "In the footsteps of Christ."

23—Exh: Bro. K. Wassell. Combined isolation mtg. (Lismore) Exh: Bro. C. Hermann.

25—1st princ. class at home Bro. L. Cole.

28—MIC at home Sis. B. Denford.

29—Literature distribution.

30—Exh: Bro. C. Hermann. Musical evening at home Bro. C. Hermann.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

2—Exh: Bro. G. Hatchell. Lect: Bro. R. W. Sawell, "What reward is there for those who are ashamed of the gospel of Christ."

9—Exh: Bro. B. Byrnes. Lect: Bro. B. Gilham, "Britain is not a lost tribe of Israel; the Scriptures says so!"

13,27—Law of Moses class 8 pm: Bro. E. H. Baird, "The veil" (pp. 120-129).

16—Exh: Bro. E. H. Baird. Lect: Bro. C. O'Connor, "The goodness of God and the severity of God toward all men."

20—Gospel of Luke class 8 pm: Bro. E. Mansfield, "Luke ch.2." 8 pm at 30 Riverview Rd, Fairfield.

21—1st princ. & Bible marking class

23—Exh: Bro. J. J. Rosser. Lect: Bro. J. O'Neill, "Why is the Bible left on the shelf to gather dust?"

30—Exh: Bro. W. E. Sawell. Lect: Bro. R. McClure, "The desire of all nations shall come: by who's decree?"

INTRODUCING THE TRUTH

A special lecture is planned for Saturday, Feb. 5th, 8 p.m., in the new Cabramatta Ecclesial Hall to introduce the Gospel to the people of the surrounding area. A slide illustrated address featuring Israel as God's Living Witness to the veracity of the scriptures and a sign of His coming kingdom, will be undertaken, with Bro. K. Dennes as speaker. Advertising will include literature distribution and door-to-door contacting. (W.E.S.)

CAMPSIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 2—Exh: Bro. R. Croker. Lect: Bro. R. Mansfield, "A message of hope for the new year."
- 9—Exh & Lect: Bro. A. Hayles, "Russia will dominate Germany and Europe."
- 10—A.B. meeting.
- 11,25—Bible class: Bro. E. Mansfield, "Last week in the Lord's ministry."
- 16—Exh: Bro. R. Pogson. Lect: Bro. J. Granter, "What is temptation and from whence does it come?"
- 20—Bible class: Bro. C. Jamieson, "Prayer in the Spirit" (1 Cor. 11:13-20). "The lunacy of self-projection" (vv.21-23).
- 23—Exh: Bro. K. Cook. Lect: Bro. Bruce Gilham, "The spirit gifts are not available today."
- 30—Exh: Bro. A. Archer. Lect: Bro. E. Spongberg, "Amos, the shepherd prophet."

GRANVILLE — 26 The Avenue. (Rec.: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2—Exh: Bro. A. Archer. Lect: Bro. C. Salmon, "Immortality, a promise not a possession."
- 5,19—8 pm Judges class: Bro. B. McClure.
- 9—Exh: Bro. J. Dawson. Lect: Bro. C. O'Connor, "Jesus Christ, whose son is he?"
- 11—8 pm Hebrews study at 2 Bishop St, Newport: Bro. R. Etherington.
- 12,26—8 pm Elpis Israel: Bro. B. Butters, "The Genesis flood."
- 16—Exh: Bro. R. Etherington. Lect: Bro. B. Gilham, "Present world chaos; Prelude to Christ's return."
- 23—Exh: Bro. C. O'Connor. Lect: Bro. V. Hocking, "Immortality of the soul; man's vain hope; Unsupported by the Bible."
- 30—Exh: Bro. B. Butters. Lect: Bro. A. Archer, "Divine means of reconciliation."

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 2—Exh: Bro. W. McKinlay. Lect: Bro. B. Stretton, "Is it reasonable to believe in God?"
- 3—7.30 pm A.B. meeting.
- 9—Exh: Bro. J. Mansfield. Lect: Bro. R. Munro, "Man's only hope; Divine intervention."
- 11,25—Home Study at Bro. Butters: "Elpis Israel."
- 12—Bible class: "Difficult passages."
- 15—Young people's Bible class: Bro. B. McClure, "The Acts."
- 16—Exh: Bro. M. Harris. Lect: Bro. B. Philp, "Why Russia and Europe must unite."
- 19—Mutual Imp. clas.
- 23—Exh: Bro. B. McClure. Lect: Bro. G. Denford, "Will pollution destroy civilisation; The Bible answer."
- 26—Bible class: Bro. J. Dawson, "Animals under the Law."
- 30—Exh: Bro. C. O'Connor. Lect: Bro. B. Bowen, "Christ rose from the dead; Will you?"

PENNANT HILLS — Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- Sundays:** 11.15 am Memorial mtg. 7 pm Lect.
- 2—Exh. Lect: Bro. J. Granter, "The facts concerning creation and evolution."
- 9—Exh. Lect: Bro. E. Spongberg, "The Bible's witness to God's existence."
- 12—Daniel class 8 pm at 32 Albion St, Pennant Hills: Bro. E. Mansfield, "Eastern dominions judged" (ch.8:15-27).
- 16—Exh. Lect: Bro R Carr, "Guide lines for interpreting the Bible."
- 19—God manifestation class 8 pm at 66 Manor Rd, Hornsby: Bro. Colin Byrnes.
- 23—Exh: 3 pm: Domain meeting (in conjunction with Bossley Pk. Ecclesia). Lect: Bro. W. Munro, "God is a unity, not a trinity."

- 26—Daniel class cont: Bro. E. Mansfield, "Daniel prays for Israel's peace."
 30—Exh. Lect: Bro. J. J. Rosser, "The nation of Israel in God's purpose."

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 2—Exh: Bro. B. Shaw. Lect: Bro. D. Gilmore, "The significance of Bible baptism."
 5—Bible class 8 pm. Bro. A. J. Rosser, "Door opened to the Gentiles" (Act 10).
 9—Exh: Bro. V. Hocking. Lect: Bro. C. Russell, "Follow God's way and inherit the earth."
 12—Bible class 8 pm: Bro. G. Steel, "Preaching to Gentiles, defended by Peter" (Acts 11:1-18). Bro. V. Dawe, "The spread of the Gospel through persecution" (Acts 11:19-30).
 16—Exh: Bro. K. Dennes. Lect: Bro. P. Russell, "Satan and the devil defined."
 19—Bible class: Bro. B. Shaw, "Persecution, imprisonment, deliverance and judgment" (ch.12).
 23—Exh: Bro. D. Shaw. Lect: Bro. V. Dawe, "What must I do to be saved?"
 26—Young brethren's night: Bro. G. Steel, "The land is mine." Bro. D. Warner, Exhort. Bro. R. Bradley, "2 Cor.12:2-4."
 30—Exh: Bro. E. Spongberg. Lect: Bro. B. Shaw, "The meek shall inherit the earth."

SUTHERLAND—77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2—Exh: Bro. R. Steel. Lect: (Interstate bro.), "Knowledge of God; its source and importance."
 8—Exh: Bro. E. Spongberg. Lect: Bro. B. Philp, "The God of creation, Our Father which art in Heaven."
 11,25—A.B. meeting.
 12,26—Apocalypse class: Bro. R. Pogson.
 16—Exh: Bro. B. McClure. Lect: Bro. K. Jamieson, "The false

concept of a trinitarian God-head."

- 17—Quarterly business meeting.
 19—Elpis Israel class at home Bro. M. Kirkwood.
 23—Exh: Bro. O. van Rensburg. Lect: Bro. G. Russell, "The holy spirit of God."
28th to 31st: Special Weekend during visit of Bro. P. Pickering (Coburg).
 28—8 pm Opening study upon "Romans ch.12-16".
 29—2nd study: 3.30 pm. 3rd study: 7.30 pm.
 30—Exh: Bro. Pickering. Afternoon public lect. Evening study: "Submitting to Christ."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 2—Exh: Bro. S. Evans. Lect: Bro. B. McKinley, "Political and social signs of Christ's coming."
 7—Job study: Bro. E. Spongberg, "Job's first monologue" (ch.28).
 9—E'h & Lect: Bro. M. Bonner, "Will God condone a permissive society?"
 16—Exh: Bro. J. Granter. Lect: Bro. D. Shaw, "Mortal man needs immortal God."
 18—Elpis Israel class: Bro. R. Dwyer, "The song of Solomon."
 21—Study cont: "Job's second monologue (Pt. 1)." (ch.28).
 23—Exh: Bro. B. Bowen. Lect: Bro. E. Spongberg, "The 1st century gift of healing not available today."
 25—Mutual Imp. class.
 30—Exh: Bro. R. Pogson. Lect: Bro. P. Hudson, "The reasons God is still calling men to the Truth."

EASTER HOLIDAY DETAILS

Secretaries are invited to submit details of the Easter holiday arrangements in their particular area, for inclusion in the SPECIAL FEATURE next issue (God willing). A complete program would be appreciated, and of interest to all readers.

Victorian Ecclesias

CAULFIELD: See details under "Burwood"

BURWOOD—Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd.
Rec: Bro. H. T. Hall, 1 Cinerea Ave.,
Ferntree Gully, 3156. Tel: 758 3882).
Sundays: 9.30am School & Sr. study
11am Exh. 7pm Bible Study.

- 2—Exh: Bro. T. Parsons.
- 9—Exh. Bro. Ross Galbraith.
- 16—Exh: Bro. B. Stevenson.
- 23—Exh: Bro. S. Finnin.
- 30—Exh: Bro. R. Hyndman.

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Uwin St.,
Templestowe 3106. Tel: 84 61458)

- 2—Exh: Bro. B. Williams.
- 6,20—Romans class at 27 Fricker
Ave, Greensborough 8 pm: Bro.
P. Pickering.
- 9—Exh: Bro. S. J. Mansfield. Lect:
Bro. M. Islip, "Christ went to
hell; Where and what is it?"
- 16—Exh: Bro. S. Finnin.
- 23—Exh: Bro. A. Brewer. Lect: Bro.
P. Cresswell, "Christ's kingdom
will dissolve the 'Mother
church'."
- 25—Bible class at 2 Horton St, Re-
servoir: Bro. P. Pickering, "De-
liverance from demons; The
blind shall see and the dumb
shall sing" (Mat.9:27-34).
- 30—Exh: Bro. R. Mullin.

KILSYTH—Memorial Hall, Mt.
Dandenong Rd., (Rec: Bro. C. Drewitt
Lot 17, Alfred St., Lilydale 3140).

MOE — Library Hall, Yallourn.
(Rec: Bro. G. S. Howe, Box 59,
Yarragon. 3823. Tel. Yarragon 141).

- 2—1.30 pm Exh: Bro. R. Magen-
nis.
- 5—8 pm Temple class at home Bro.
Burrage, 6 Langford St: "The
outer court; the extent."
- 14,28—8 pm Life of Christ class at
home Bro. Burrage.
- 16—1.30 pm Exh: Bro. Garth Howe.
4 pm Youth fellowship class at
home Bro. Howe, "Elpis Israel."
- 19—Temple class cont: "The galler-
ies."

PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd, Werribee 3030)

- 9—Exh: Bro. E. Crouch. Lect: Bro.
P. Kenney, "Must I attend
church?"
- 16—Exh: Bro. D. Goodman. Lect:
Bro. K. Chalmers, "Does God
answer prayer?"
- 18—Bible class at 670 Pascoe Vale
Rd: Bro. F. Karpala, R. Hynd-
man, "The fig tree and the
laborers."
- 23—Exh & Lect: Bro. K. Quixley,
"The problem of suffering."
- 30—Exh: Bro. I. Chalmers. Lect:
Bro. E. Crouch, "Is there a life
after death?"

CHANGE OF LOCATION AND NAME

The Caulfield (Vic) Ecclesia now meets in the Burwood Memorial Hall, 502 Toorak Rd., Burwood (near Warrigal Rd). This provides the Ecclesia with a more central meeting place. It will now be known as the **BURWOOD ECCLESIA**, and meets on the basis of the BASF. A warm invitation is extended to brethren and sisters subscribing to that basis of faith, to visit the Burwood Ecclesia. (W. D.)

1973 TASMANIAN CAMPAIGN

The 8th Tasmanian Bible Campaign is scheduled for 6—15th January, 1973, and prior notice is given to permit of holiday arrangements. Details will be provided in due course, with advice of block bookings on the Bass Strait Ferries, etc. Meanwhile, enquiries can be addressed to Bro. H. E. Taylor, Box 800H, GPO, Hobart, Tas. 7001. (H.E.T.)

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Box 800H, GPO Hobart 7001. Tel: Warwick St. (Rec: Bro. H. Taylor, 72 7450). Sundays: 9.30am School 11am Memorial, 7pm Lecture.

- 2—Exh. & Lect: Bro. H. Ceiley (Yagoona), "The angels; Who they are, their work in the past, present and future."
 4—7.45 pm Bible class: Bro. J. Scull, "David, man of God."
 6—Revelation study at 14 Roalanah Rd, Mt. Nelson.
 7—Jnr CYC 7 pm at home Sis. C. Yeomans, "The kingdom of God."
 9—Exh: Bro. H. E. Taylor. Lect: Bro. J. Scull, "Joseph was not Jesus' father."
 11—Bible class cont: Bro. B. D. Jones, "Caleb: a character study."
 13—Nazareth Revisited study at 2 Stapleton St, Glenorchy.
 14—7.15 pm Snr CYC: Bro. D. E. Butler, "Parable of the pounds."
 16—Exh: Bro. J. Scull. Lect: Bro. R. A. Yeomans, "The Jews, God's chosen people."
18th to 23rd: Special Study — Bro. J. Knowles (Enfield).
 18,19,20—Study evenings.
 21—Snr. CYC address.
 22—Sunday School Prizegiving, including address by Bro. Knowles.

- 23—Exh & Lect: "Russia, the Vatican and the invasion of Israel."
 25—Bible class cont: Bro. H. E. Taylor, "The last 40 days before Christ's ascension."
 27—Revelation study at 27 Corinda Grove, Springfield.
 28—Jnr CYC 7 pm at 2 Stapleton St.: "Thou shalt have no other Gods."
 30—Exh: Bro. R. A. Yeomans; Lect: Bro. H. E. Taylor, "Did Jesus exist before he was born?"

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 2—Exh: Bro. J. Kershaw. Lect: Bro. F. Onley, "The God of the Bible; Very much alive!"
 9—10 am Exh: Bro. J. Mansfield. 8 pm Lect: Bro. J. Knowles, "The greatest sign of Christ's coming."
 12—8 pm Lect: Bro. J. Knowles: "Scene of Russia's doom."
 16—10 am Exh: Bro. D. Case. 8 pm Lect: Bro. J. Knowles, "Centre of God's coming kingdom."
 23—Exh: Bro. F. Onley. Lect: Bro. D. Case, "Is Christ very near?"
 30—Exh: Bro. E. Harrington. Lect: Bro. K. Niejalke, "Divine purpose overshadows human political affairs."

YOU WILL BE WELCOME AT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

OUR LIFE IN THE KINGDOM

Under the above theme, Bro. J. Knowles will lead the special annual effort of the *Enfield Ecclesia* during Feb. 19-29, 1972. Features of the effort include:

Exhortations — "The builder and maker of the Temple; The man like brass." "The altar; a type of Christ."

Studies — "The great earthquake and its effect on the land of Israel (Zech.14)." "The house of prayer: its design and construction (Ezek.40-48)." "The new Jerusalem (Rev.21,22)."

Devotional — A special evening of song and praise: "Songs of Zion."

Gospel Addresses — "Sure signs of Christ's coming." "A house of prayer for all people soon to be erected in Jerusalem." (M.O.C.)

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).

- 2—Exh: Bro. R. Flint. Lect: "The prospect of united nations in 1972."
 9—Exh: Bro. J. King jr. Lect: Bro. N. Grose, "The Bible's challenge to current religions."
 11—7.45 pm Christendom Astray class at home Bro. L. Palmer: Bro. D. Palmer, "ch.9." Bro. J. King snr, "ch.10."
 16—Exh: Bro. P. Dunn. Lect: Bro. A. Johnson, "Did Jesus exist before his appearance on earth?"
 18—7.45 pm Daily readings at home Bro. A. Cheek: Brn. A. Cheek, A. Grose, B. Palmer.
 23—Exh: Bro. A. Grose. Lect: Bro. Max Lund, "Will pollution finally engulf man's environment?"
 25—7.45 pm Christendom Astray class cont: Bro. R. Flint, "ch.

- 11." Bro. D. Corter, "ch.13."
 30—Exh: Bro. J. Knowles. Lect: Bro. A. C. Dangerfield, "Are Christians obliged to obey the law?"

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial Day. Lectures: 7pm.

- 2—Exh: Bro. J. King. Lect: Bro. R. Mansfield, "Death and the grave scripturally defined."
 9—Exh: Bro. B. Luke. Lect: Bro. G. Mee, "An understanding of God's Word; Essential for salvation."
 6—Exh: Bro. Max Lund. Lect: Bro. K. McDermott, "The faith of Abraham; an example for 20th century man."
 22—Suburban young folks evening. "The judgment seat of Christ."
 23—Exh: Lect: Bro. A. Cowley.
 26—Faith of Prophets class: Bro. D. McColl, "In the beginning . . . The word was God" (Jn.1).
 30—Exh: Bro. G. Alchin (Adams-town). Lect: Bro. K. Gore, "The kingdom of God soon to be a reality on earth."
 31—Int/friends class at 47 Railway Tce, Warradale: Bro. D. Beale, "Peace on earth, goodwill to men: When?"

SUMMER STUDIES IN ADELAIDE

The Suburban Young People's Committee have arranged a series of studies in Adelaide during the summer period, to which all are invited. Speaker is to be Bro. Paul Cresswell (Coburg), and his theme is *The Obedience of Faith*, based upon Romans 12-16. Meetings are scheduled as follows:

- Fri. even., Dec. 24 — Opening study at Cumberland Hall.
 Sat. aft., Dec. 25 — Tennis outing at Loftla Park.
 Even., Dec. 25 — 2nd study at Cumberland.
 Sun. aft., Dec. 26 — 3rd study at Cumberland.
 Mon. Dec. 27 — Outing to Maslins Beach.
 Tues., Dec. 28 — Outing to Strathalbyn (including train ride; designed especially for families).
 Wed., Dec. 29 — 4th study at Enfield.
 Fri., Dec. 31 — 5th study at Enfield.
 Sat. aft., Jan. 1 — Tennis at Long Gully.
 Even., Jan. 1 — 6th study at Enfield.
 Mon., Jan. 3 — Outing to Kangarilla.
 Mon. even., Jan. 3 — Final study at Enfield.

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 2—Exh: Bro. Murray Lund. Lect: Bro. J. Lunn, Highlights of 1971; Expectations for 1972."
- 9—Exh: Bro. Max Lund. Lect: Bro. R. Thiele, "The Jewish sign of the times."
- 16—Exh: Bro. H. P. Mansfield. Lect: Bro. Max Lund, "The religious sign of the times."
- 20—11 am Sisters class picnic at Botanic Garden.
- 22—8 pm Suburban young people's class.
- 23—Exh: Bro. A. Hollamby. Lect: "Britain, the Common Market, and the time of the end."
- 26—8 pm Quaterly business mtg.
- 30—Exh: Bro. G. Alchin. Lect: Bro. D. Manser, "The political sign of the times."

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

- 2—Exh: Bro. G. Kennedy. Lect: Bro. R. Krygger, "The devil, satan and demons are not supernatural."
- 9—Exh: Bro. D. Smith. Lect: Bro. R. Collett, "Holy Spirit gifts died with the apostles."
- 16—Exh: Bro. G. Mansfield. Lect: Bro. P. Weller, "God will bury the Russian army in Israel."
- 23—Exh: Bro. J. Glass. Lect: "Suffering humanity; How God does and will care."
- 30—Exh: Bro. J. Mercer. Lect: Bro. G. Wigzell, "Baptism requires belief and complete immersion in water."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, c/- 7 Milner St., Prospect 5082). Sundays: 11am Memorial; 3pm School; 7pm Lecture.

- 1—Tennis outing at Long Gully. 8 pm Romans stury: Bro. P. Cresswell.
- 2—Exh: Bro. P. Cresswell. Lect: Bro. R. Edgcombe, "Israel's

prophets foretell a reliable future."

- 9—Exh: Bro. Murray Lund. Lect: Bro. P. Weller, "If a man die shall he live again?"
- 16—Exh: Bro. A. Edgcombe. Lect: Bro. R. Cowie, "Immortality promised, not possessed."
- 23—Exh: Bro. K. Martin. Lect: Bro. P. Luke, "Why Russia will not dominate the world."
- 30—Exh: Bro. D. McColl. Lect: Bro. A. Cheek, "The devil; Human nature, not a fallen angel."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Walkerie 5330. Tel: Walk. 352).

- 2—Exh: Bro. R. Hollamby. Lect: Bro. C. Shugg.
- 9—Exh: Bro. M. S. Lunn.
- 16—Exh: Bro. B. G. Hollamby.
- 23—Exh: Bro. A. McLean.
- 29th to 31st: Study weekend: Bro. P. Cresswell—"The parable of the priesthood." All welcome.

SALISBURY—RAOB Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel 45 4337). Sundays: Memorial 11am; Lectures 7pm.

- 2—Exh & Lect: Bro. C. Milverton, "The Messiah of Israel: his teaching and work."
- 5, 19—Int/friends class at home Bro. K. Merrick, 9 Lynne St, Brahma Lodge.
- 9—Exh: Bro. D. Matthews. Lect: Bro. M. Biernat, "20th century religion lacks 1st century truth."
- 13—Elpis Israel class at home Bro. C. Milverton.
- 16—Exh: Bro. A. Wigzell. Lect: Bro. G. Hyndman, "The state of Israel key to earth's future destiny."
- 23—Exh: Bro. K. Merrick. Lect: Bro. B. Steele, "How and why you should read the Bible."
- 26—Elpis Israel class at home Bro. K. Merrick.
- 30—Exh: Bro. R. Smithers. Lect: Bro. T. Wigzell, "The kingdom of God, past, present and future."

The ECCLESIAL CALENDAR

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 2—Exh: Bro. D. Matthews. Lect: Bro. B. Luke, "The only hope for peace in 1972 — the return of Christ."
9—Exh: Bro. M. Pitt. Lect: Bro. J. Kingsbury, "The God of the churches is not the God of the Bible."
16—Exh: Bro. F. Russell. Lect: Bro. G. Wigzell, "Church-baptism is not acceptable to God."
23—Exh: Bro. D. Manser. Lect: Bro. K. McDermott, "The church teaching of hell is a grave mistake."
30—Exh: Bro. C. Kempster. Lect: Bro. Max Lund, "Jerusalem, not Rome, is the eternal city."

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 2—Exh: Bro. E. Johnson.
9—Exh: Bro. G. Kennedy. Lect: Bro. B. King, "The truth about heaven and hell."
16—Exh: Bro. R. Moulds.

SUPPLEMENT to LOGOS, JANUARY 1972

- 23—Exh: Bro. K. Provis. Special lect in Town Hall: "His Land" (film evening).
30—Exh: Bro. A. Cobbledick.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- Sundays: 11 am Mem. mtg. 3 pm School. 7 pm Lecture.
2—Exh: Bro. G. Wigzell. Lect: Bro. Paul Cresswell, "Highlights of 1971 and future prospects."
9—Exh: Bro. B. Steele. Lect: Bro. M. Lund, "A new era in mankind's history."
10—7.30 pm A.B. meeting.
16—Exh: Bro. R. Stokes. Lect: Bro. P. Mansfield, "The serpent in the Garden of Eden"
23—Exh: Bro. R. Gray. Lect: Bro. H. P. Mansfield, "The Divine Calendar of 7,000 years."
24—Quarterly business meeting.
29—Wedding of Bro. A. Thompson (Enfield) and Sis. G. Wigzell (Woodville).
30—Exh: Bro. H. P. Mansfield. Lect: Bro. C. C. Wigzell, "The pre-existence of Christ proved false."
31—Combined Ecclesial Picnic at Morialta Reserve.

BRING YOUR FAMILY AND FRIENDS TO THE COMBINED ECCLESIAL PICNIC, JANUARY 31st AT MORIALTA RESERVE, ADELAIDE. GATES OPEN AT 10a.m. SPECIAL ECCLESIAL DISPLAYS & OTHER ACTIVITIES. COMMENCE THE ECCLESIAL YEAR IN THE COMPANY OF YOUR BRETHREN AND SISTERS.

BIBLE SCHOOLS IN NEW ZEALAND

The following dates of forthcoming Schools are published so that readers can arrange their holidays to include a visit thereto. Further details can be obtained from the Secretary: P.O. Box 2164, Wellington 1, New Zealand.

Christadelphian Spring Shool 1972

19th to 27th August, 1972, to be held in the lower half of North Island.

Christadelphian Summer School 1972-3

22nd December 1972 to 4th January 1973.

Queensland Ecclesias

Local Representative:

Ecclesias in Qld. requiring assistance in publishing matter, or advising information may contact our Representative: Bro. R. F. Bailey, 31 Mourilvan 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).

2—Exh: Bro. R. Bailey. Lect: Bro. L. Crowther, "Bible prophecy indicates Christ's return is near."

9—Exh: Bro. J. Barton. Lect: Bro. R. Hermann, "Archaeology confirms the Bible and silences the critics."

23—Exh: Bro. T. Dawson. Lect: Bro. J. Higgs, "The Bible doctrine of man's inherent mortality."

28—7.45 pm Young people's evening in Ecclesial Hall.

30—Exh: Bro. L. Crowther. Lect: Bro. R. Bailey, "Israel's forthcoming tragedy and triumph."

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501. Tel.: 85 3115).

2—Exh: Bro. R. Plant. Lect: Bro.

B. Oliver, "What constitutes the kingdom of God?"

9—Exh: Bro. S. Gallier. Lect: Bro. R. Hazel, "Dramatic signs that Christ's coming is near."

16—Exh: Bro. R. Bailey. Lect: Bro. D. McGahey, "Baptism in water is essential to salvation."

23—Exh: Bro. R. Rock. Lect: Bro. R. Hermann, "The true meaning of the keys of the kingdom." 2 pm Bible marking class: Bro. R. Rock.

29—7 pm Tabernacle class.

30—Exh: Bro. C. Brandt. Lect: Bro. B. Oliver, "Israel's past, present and future: fulfilment of Bible prophecy."

WILSTON-Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

2—Exh: Bro. J. Cowie. Lect: Bro C. Venn, "The true Bible teaching concerning the sabbath."

9—Exh: & Lect: Bro. R. Evans, "The devil and satan defined by the Bible."

23—Exh: Bro. C. Venn. Lect: Bro B. Oliver.

30—Exh: Bro. J. Cowie. Lect: Bro R Herman, "The true meaning of the keys of the kingdom."

YOU WILL BE WELCOME AT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

COME TO SUNDAY SCHOOL

Very attractive advertising cards are available to interest parents in the facilities offered by Christadelphian Sunday Schools. Printed on good quality card, they feature an appealing cover illustration with the invitation: "Come to Sunday School!" Its three-leaf set-out includes a n outline of the Christadelphian teaching; 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 to the public.

Cost of the brochures is \$3 per hundred (\$25 per thousand). Sample copies will be sent on request.

We suggest that **January** is an ideal time to utilise these 3-leaf brochures, to encourage attendance at Sunday School from the beginning of the year. Write to this Office for supplies.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

JANUARY 1972

8th to 17th - At Launceston, Tas. 7th Bible Campaign based on two studies:
Bro. H. P. Mansfield, "The Nine Epistles of Paul." Bro. J. Knowles, "The
Visions of Glory." Further details: Bro. M. Wright, 133 West Tamar Rd.,
Launceston, Tas. 7250.

29th to 31st at Sutherland, NSW — Weekend study with Bro. Peter
Pickering.

FEBRUARY 1972

19th to 29th - At Enfield, S.A. Annual special effort on "Our Life In The
Kingdom," based on Zech. 14. Leader: Bro. J. Knowles.

25th to 27th — At Granville, N.S.W. Study weekend. Leader: Bro. P. Picker-
ing. Theme: "The glories of the Bride of Christ; From Genesis to
Revelation."

APRIL, 1972

31st March to 3rd April — at Perth, W.A. Annual Bible School held in Perth
during the easter period. Leader: Bro. G. E. Mansfield (Woodville).

MAY 1972

13th to 21st - At Rathmines, NSW. 25th Bible School (Autumn).

AUGUST 1972

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

DECEMBER 1972

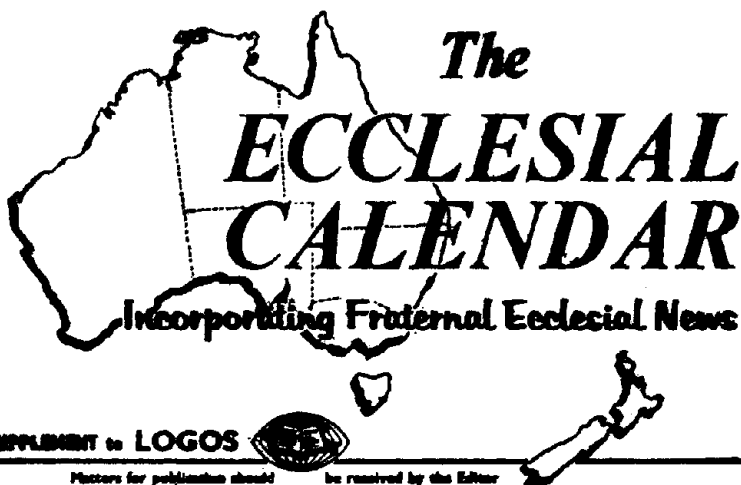
23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973

6th to 15th — At Hobart, Tas. 8th Tasmanian Bible Campaign.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

READ THE BIBLE DAILY IN JANUARY, 1972							
Saturday	1	Genesis	1, 2	The Psalms	1, 2	Matthew	1, 2
Sunday	2	.....	3, 4	.....	3, 4, 5	.....	3, 4
Monday	3	.....	5, 6	.....	6, 7, 8	.....	5, 6
Tuesday	4	.....	7, 8	.....	9, 10	.....	7, 8
Wednesday	5	.....	9, 10	.....	11, 12, 13	.....	9
Thursday	6	.....	11, 12	.....	14, 15, 16	.....	8
Friday	7	.....	13, 14	.....	.....	.....	9
Saturday	8	.....	15, 16	.....	.....	.....	10
Sunday	9	.....	17, 18	.....	19, 20, 21	.....	11
Monday	10	.....	.....	.....	.....	.....	12
Tuesday	11	.....	20, 21	.....	23, 24, 25	.....	13
Wednesday	12	.....	22, 23	.....	26, 27, 28	.....	14
Thursday	13	.....	24	.....	29, 30	.....	15
Friday	14	.....	25, 26	.....	.....	.....	16
Saturday	15	.....	27	.....	.....	.....	17
Sunday	16	.....	28, 29	.....	.....	.....	18
Monday	17	.....	30	.....	.....	.....	19
Tuesday	18	.....	31	.....	.....	.....	20
Wednesday	19	.....	32, 33	.....	.....	.....	21
Thursday	20	.....	34, 35	.....	.....	.....	22
Friday	21	.....	36	.....	.....	.....	23
Saturday	22	.....	37	.....	39, 40	.....	24
Sunday	23	.....	38	.....	41, 42, 43	.....	25
Monday	24	.....	39, 40	.....	.....	.....	26
Tuesday	25	.....	41	.....	.....	.....	27
Wednesday	26	.....	42, 43	.....	46, 47, 48	.....	28
Thursday	27	.....	44, 45	.....	.....	.....	.....
Friday	28	.....	46, 47	.....	.....	Romans	1, 2
Saturday	29	.....	48, 50	.....	51, 52	.....	3, 4
Sunday	30	Exodus	1, 2	.....	53, 54, 55	.....	6, 6
Monday	31	.....	3, 4	.....	56, 57	.....	7, 8
							9



The **ECCLESIAL CALENDAR**

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS

Factors for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

Be Earnest and Devout

The following suggestions are commended to speaking brethren as points for improvement. *A sober-minded and thoughtful person will listen to a modest and reverent presentation of the Word, but may be repelled by an overbearing or presumptuous manner. *Treat other people and their opinions as worthy of consideration. Men are not won by a scornful or light reference to ideas which they hold to be sacred. *Above all things avoid vulgarity. Course language, familiar references to current events, attempts to put people "at their ease" by familiarity, are entirely out of place — nay, they are wrong. *It is a fact that audiences attach much the same weight to a matter as we give to it ourselves. If it is seen that a brother is earnest and devout he will invariably command attention. *It is a great thing to apprehend that, whether in speaking or any other form of labor for the Truth, we are doing God's service, and that no form of self-pleasing is admissible. *An earnest recognition of God's mercy, and of His eternal goodness and power, is the surest correction of presumption and vanity. *Don't patronize the public. They won't listen to those who do. Who would?

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

The New Year opens upon a joyous note as news of the following immersions 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. Kathleen Goddard*, on Monday, Dec. 13 in Lake Macquarie. *Sis. Goddard* is the mother of *Bro. John Goddard*.

Coorparoo: *Mr. Robert Klumpp*, on Dec. 19th.

Cumberland: *Miss Virginia Thiele*, on Dec. 22nd, a daughter of *Sis. M. Thiele*, and of a fourth generation Christadelphian family.

Hobart: *Steven Edward Harrington*, on Dec. 19th, eldest son of *Bro. and Sis. E. Harrington*.

Riverwood: *Miss Sandra Casey*, on Dec. 23rd, a daughter of *Bro. and Sis. Frank Casey*.

Yagoona: *Mr. Terence Harris*, on Dec. 15th.

ECCLESIAL TRANSFERS

The following members have taken new ecclesial associations, to whom we commend their fellowship:

To Adamstown: *Bro. and Sis. George Darke jr.* (from Granville), now resident in the area.

To Adelaide: *Bro. and Sis. J. Gledhill* (from Woodville), who have moved to a new residence.

To Cumberland: *Bro. and Sis. L. Colliver; Bro. and Sis. F. Matthews* (all from Adelaide).

To Tea Tree Gully: *Bro. and Sis. D. Ward* (from Elizabeth).

ENGAGEMENTS

We congratulate the following young couples as they prepare for their impending marriage:

Bro. Don McIntyre (formerly Adelaide) who is engaged to *Sis. Robyn Skelton* (formerly Adamstown) — both are now meeting at the Wilston Ecclesia.

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.

Dec. 11th: *Bro. Joe Stolzenburg* (formerly of Portland), and *Sis. Sue Noble* (Glengarry) were married in Glengarry and now reside in Melbourne.

Feb. 26th: *Bro. Robert McAllister* and *Sis. Alexa Mednyanszky* (both of Woodville).

ECCLESIAL ACTIVITIES

During FEBRUARY, 1972 (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 without reservations.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2,16—Study: Bro. H. Ryan, "Highlights from the prophecy of Samuel."
3,10,17,24—1st principles.
6—Exh: Bro. N. Davies. 3 pm Cessnock Exh: Bro. G. Darke. Lect: Bro. E. Witton: "Creation not chance, the Bible's answer."
9—Study on 1st Thess: Bro. F. Ryan, "Introduction and waiting for the son."
12—MIC: (1) Bro. K. Whitehead, Bro. J. Goddard, "Keys to understanding the Bible; Inspired and infallible. (3) Bro. L. Hall, Exh: "God's character."
13—Exh: Bro. J. Richards. 3 pm GES meeting. Lect: Bro. K. Whitehead, "Papal priests proven powerless; Christ is mediator."
20—Exh & Lect: Bro. D. Elliott, "God made promises to Abraham; Why?"
23—1 Thess study; Ch. 1 Precedent: "turned to serve the living and true God."
27—Exh: Bro. S. Lake. 2.30 pm Pamphlet dist. Lect: Bro. F.

Ryan, "God manifestation; Key to salvation."

BALLINA — Masonic Hall, Cnr. Uberry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St, Ballina 2478. Tel: 86 2870)

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

CAMPSIE—Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 2,16—10.15 am Sisters class.
3—Bible class: Bro. J. Mansfield, "Sisters to keep silence" (1 Cor. 14:34-40). Bro. K. Jamieson, "Summary of 1 Cor. 12-14."
6—Exh: Bro. P. Sawell. Lect: Bro. C. O'Connor, "The establishment of Israel; a modern miracle."
7—Arranging Brethrens mtg.
8,22—Life of the Lord study: Bro. E. Mansfield, "The Last Six Days."
13—Exh: Bro. J. Gilmore. Lect: Bro. A. Archer, "The necessity of a true understanding of Christ's sacrifice."
17—1 Cor study: Bro. B. Lloyd,

THESSALONIAN STUDY TITLES

A very interesting series of studies is set for the Thessalonians class at Adamstown, to which brethren and sisters are invited. It is held alt. Wednesdays, under the leadership of Bro. F. Ryan. Sub-headings are as follows:

* Ch. 1 — **Precedent**: "Turned to serve the living and true God." * Ch. 2 — **Principle**: "The Word of God which worketh effectually." * Ch. 3 — **Power**: "Stablished unblameable in holiness." * Ch. 4 — **Purpose**: "The will of God your sanctification." * Ch. 5 — **Performance**: "As children of light."

The ECCLESIAL CALENDAR

- "The evidence of the resurrection of Christ" (ch. 15:1-11). Bro. R. Mansfield, "The basis of our faith in the resurrection" (ch. 15:12-19).
- 20—Exh: Bro. Jn. Mansfield. Afternoon leaflet dist. Lect: Bro. C. Jamieson, "God invites you to participate in His Kingdom on earth."
- 27—Exh: Bro. E. Baird. Lect: Bro. B. McClure, "Mounting world problems—sure sign of Christ's coming."

GRANVILLE — 26 The Avenue. (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2,16—Judges study: Bro. B. McClure.
- 6—Exh: Bro. E. Sponberg. Lect: Bro. R. Pogson, "Clerical theology and Bible religion contrasted."
- 8—Hebrews study at 2 Bishop St, Newport: Bro. B. Etherington.
- 9,23—10 am Dorcas class. 8 pm E.I. class: Bro. L. Goodman, "Galatians 1."
- 12—Eureka class at 48 Lockerbie Rd, Thornleigh: Bro. M. Bonner.
- 13—Exh: Bro. V. Hocking. Lect: Bro. B. Etherington, "Heaven the source, not the place, of man's reward."
- 20—Exh: Bro. G. H. Darke. Lect: Bro. G. Russell, "Man has no right to worship as he pleases."
- 21—7.30 pm Monthly A.B. mtg.
- 25—8 pm Special study: Bro. P. Pickering, "The glories of the Bride of Christ; Genesis to Revelation."
- 26—2nd study 3 pm. Fraternal tea 5.30 pm. 3rd study 7 pm: Bro. P. Pickering.

SUPPLEMENT to LOGOS, FEBRUARY 1972

27—Exh & Lect: Bro. P. Pickering.

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 2—Bible class: Bro. J. Dawson, "Animas under Law."
- 5—Young peoples class at Bro. B. McClure's home: Bro. R. Pogson, "The Kings."
- 6—Exh: Bro. F. Ryan. Lect: Bro. W. Lapham, "The Genesis flood and its warning for today."
- 8,22—Home study: Bro. Butters, "Eipis Israel."
- 9,23—Bible class: Bro. J. Rosser, "Isaiah."
- 13—Exh & Lect: Bro. M. Bonner, "The Old Testament; Essential foundation to the New."
- 16—Mutual Imp. Class.
- 19—Young Peoples Bible Class: Bro. B. McClure, "The Acts."
- 20—Exh: Bro. J. Rosser. Lect: Bro. G. Crewes, "1st century Christianity; The urgent need for today."
- 27—Exh: Bro. E. Sponberg. Lect: Bro. J. Gilmore, "The true Bible teaching concerning the Sabbath."

PENNANT HILLS — Lower Hall, Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954).

- Sundays: 11.15 am Memorial mtg.
7 pm Lect.
- 1—Inaugural Mut. Improvement class 8 pm at 64 Dunrossil Ave, Carlingford: Bro. E. Sponberg, "How to study for pleasure and profit."
- 6—Exh: Bro. A. Archer. Lect: Bro. B. Bowen, "Justice and mercy; The two sides of God's character."

SUCCESSFUL LECTURE RESULTS AT ADAMSTOWN

The recent special lecture (Jan. 2) at Adamstown, given by Bro. H. P. Mansfield upon the subject: "Seven clear reasons why Christ's return is imminent and sure," brought an excellent response. About 170 attended, including 28 friends. 70 applications for "Heralds" resulted from the leaflet distribution and newspaper advert. 6 friends continued at the follow-up lecture on Jan. 9th, manifesting interest in the Truth. The Ecclesia desires to express its appreciation of the tremendous support provided by the Bible School members.

(E. W.)

The ECCLESIAL CALENDAR

- 9—Daniel class 8 pm at 32 Albion St, "The nation of Israel judged" (ch. 9:20-27).
13—Exh: Bro. D. Elliott. Lect: Bro. R. Carr, "The vanity of life without God."
20—Exh: Bro. J. Mansfield sn. Lect: Bro. J. Ceiley, "Mankind bound by sin and death."
24—Daniel study 8 pm: "Daniel's vision of the Man of One" (ch. 10:1-9).
27—Exh: Bro. R. Croker. Lect: Bro. B. McClure, "Israel, centre of coming world crisis." 3 pm: Domain mtg.
29—MIC cont: Bro. E. Sponberg, "How to present a Bible address."

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 2,9—Bible class 8 pm: Bro. V. Hocking, "Paul's 1st missionary journey" (Acts 13,14).
6—Exh: Bro. J. Mansfield. Lect: Bro. V. Hocking, "The indestructible Jew; 20th century miracle."
13—Exh: Bro. D. Warner. Lect: Bro. G. Russell, "The coming Messiah."
16—Bible class 8 pm: Bro. J. Rosser, "Jerusalem Conference" (Acts 15:1-35).
20—Exh: Bro. C. Russell. Lect: Bro. K. Dennes, "The approaching end of the age."
23—Young brethren's night 8 pm: Bro. C. Russell, "The sabbatical year." Bro. G. Coates, "Lecture." Bro. B. Shaw, "Jude 6."
27—Exh: Bro. D. Gilmore. Lect: Bro. B. Bowen, "World unrest; Sign of the times."

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UTHERLAND—77 Acacia Rd. (Rec: Bro. E. J. Ritchie, 104 Cawarr Rd., Carlingbah, 2229. Tel: 525 2337)

YAGOONA—Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 1,2,29—Elpis Israel classes.
4,18—Job study class: Bro. T. Sponberg.
5—7.15 pm Young people's Daniel class: Bro. R. Dwyer.
6—Exh: Bro. B. Philp. Lect: Bro. W. Wolstonecroft, "What Christadelphians believe."
8,22—MIC.
13—Exh & Lect: Bro. G. Alchin, "Christ sacrificed as a representative; not a substitute. Why?"
20—Exh: Bro. D. Elliot. Lect: Bro. J. Mansfield, "Death; the wages of sin; not the gateway to glory."
27—Exh: Bro. C. O'Connor. Lect: Bro. B. Philp, "The blood of Christ cleanses from sin; how?"

Victorian Ecclesias

BURWOOD-Burwood Memorial Hall 502 Toorak Rd. (Nr. Warrigal Rd. Rec: Bro. H. T. Hall, 1 Cinerea Ave., Ferntree Gully, 3156. Tel: 758 3882). Sundays: 9.30am School & Snr. study 11am Exh. 7pm Bible Study.

- 2,16—8 pm Bible class at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
6—Exh: Bro. M. Richardson. Lect: Bro. H. Hall, "Jerusalem, Future world capital."
8—Elpis Israel class at home Bro.

PARABLE OF THE PRIESTHOOD

Under the above theme the Burwood (Vic) Ecclesia is to conduct the following effort. Speaker will be Bro. P. Cresswell.

Fri., Feb. 18, 8 p.m. - Lessons from the High Priest's Garments.

Sat., Feb. 19, at Burwood Memorial Hall, Toorak Rd., Burwood. 6 p.m. -

The Urim and Thummin. 8 p.m. Consecration of the Priest.

Sun., Feb. 20, at above address. 11 a.m. Exh. - The Day of Atonement. 7 p.m.

Lect - The Royal Priesthood of the future age.

The ECCLESIAL CALENDAR

R. Galbraith, 17 Ainslie Park Ave., Croydon.

13—Exh: Bro. B. Stevenson. 7 pm: Study.

18th to 20: **Special Study with Bro. P. Cresswell** (see Details this issue).

23—Elpis Israel study 8 pm home Bro. B. Stevenson, 41 Littlewood St., Hampton.

27—Exh: Bro. P. Islip. Lect: Bro. T. Parsons, "Immortal soulism; The fatal philosophy."

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458)

MOE — Library Hall, Yallourn. (Rec: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel. Yarragon 141).

2—8 pm Temple class at home Bro. Burrage, 6 Langford St: "Details of outer and inner building."

6—1.30 pm Exh: Bro. K. Quixley.
8,22—2 pm Life of Christ class at home Bro. G. Howe, "Mary's song of thanksgiving."

11,25—8 pm Life of Christ class at home Bro. Burrage.

12—11 am to 4 pm Annual picnic at Willowgrove Reserve: Bro. H. Islip. **All welcome!**

16—8 pm Temple class: "The corner courts."

20—1.30 pm Exh: Bro. R. Smith.
4 pm Youth fellowship at home Sis. J. Galbraith, Tyers, "Elpis Israel."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd, Werribee 3036)

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Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Box 800H, GPO Hobart 7001. Tel: Warwick St. (Rec: Bro. H. Taylor, 72 7450). Sundays: 9.30am School 11am Memorial, 7pm Lecture.

1—7.45 pm Bible class: Bro. E. Harrington, "Introduction to Acts."

3—Revelation study at 602 Nelson Rd, Mt. Nelson, 7.45 pm.

4—Jnr. CYC 7 pm at 2 Stapleton St, Glenorchy: "Thou shalt have no other Gods."

6—Exh: Bro. W. D. Fleming. Lect: Bro. E. Harrington, "The answer to suffering."

8—Bible class: MIC, Bro. D. E. Butler, "The kingdom of God."

10—Naz. Revisited class 7.45 pm at 52 Creek Rd, Lenah Valley.

11—Snr. CYC 7.15: Bro. T. Jones, "The Atonement."

13—Exh: Bro H. E. Taylor. Lect: Bro. R. A. Yeomans, "Signs of the time at Christ's return."

15—Bible class: Bro. W. D. Fleming, "The ascension of Christ" (Acts 1).

17—Revelation study at 3 Lawley Cres, Sth. Hobart.

18—Jnr. CYC 7 pm at 27 Corinda Grove, Springfield.

20—Exh: Bro. S. J. Taylor. Lect: Bro. W. D. Fleming, "Christ died and rose again."

22—Bible class: Bro. R. T. Pike, "Peter's sermon."

24,25,26—Special addresses: Bro. J. Marshall (UK), "The Epistle to Ephesians."

EIGHTH TASMANIAN BIBLE CAMPAIGN

Following a very successful week recently spent at Launceston, plans are in hand for the next Campaign to be held (God willing) in Hobart from **6th-15th January, 1973**. This will continue the general pattern of previous efforts, including study sessions and Gospel proclamation activities. Brethren P. Cresswell (Coburg) and J. Manfield snr (Campsie) will present the main study sessions, and Bro. B. Philp will organize the Junior studies. To provide for low costs, it is proposed to accommodate inter-state visitors in members' homes and hired caravans. Block reservations on the Bass Strait Ferries will enable visitors to bring vehicles to the island. Applications and enquiries can be made to the Campaign Secretary, Bro. H. E. Taylor, Box 800H, G.P.O. Hobart, 7001.

(H. E. T.)

- 27—Exh & Lect: Bro. J. Marshall, "Keep your eyes on Israel."
 29—Bible class: Bro. J. Scull, "A lame man healed" (Acts 3).
 31—Naz. revisited class at 14 Riannah Rd, Mt. Nelson.

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 2—7.45 pm Bible class: Bro. C. Blanch, "Ecclesiastes" (4th study).
 4,18—Eureka study.
 5,19—Jnr & Snr CYC.
 6—Exh: Bro. M. Wright. Lect: Bro. H. Day, "Jerusalem; seat of government in the Age to come."
 9—Bible class: Bro. R. Bracey, "Appointment of Mattias to the apostleship." Bro. W. Case, "The Holy Spirit bestowed."
 10,24—7.45 pm Dorcas class.
 11,25—Study: "Temple of Ezekiel."
 13—Exh: Bro. C. Blanch. Lect: Bro. J. Kershaw, "The Millenium; Where and when?"
 16—Bible class: Bro. J. Kershaw, "Living the Truth; Ecclesial responsibilities."
 20—Exh: Bro. D. Case. Lect: Bro. M. Wright, "Is the Bible the work of Divine inspiration?"
 23—Bible class: Bro. D. Case, "Paul's message at Pentecost."
 27—Exh: Bro. H. Dav. Lect: Bro. G. Dangerfield, "Truth about God and 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).

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pl. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 2—Acts class: Bro. R. Mansfield, "Paul before Festus" (ch 25:1-12).
 5—Brighton young folks.
 6—Exh: Bro. H. P. Mansfield. Lect: Bro. P. Weller, "As it was in the days of Noah; a warning to this generation."
 7—Sign class at home Bro. R. Atkins.
 9—Study: Bro. D. McColl, "The mystery of Godliness; the sons of God" (Job 38).
 13—Exh: Bro. D. Horgan. Lect: Bro. C. Jeffress, "The Genesis flood; a geological fact."
 14—Sign class at home Bro. G. Mee.
 15—A.B. meeting at home Bro. H. Pillion.
 16—Acts class: Bro. R. Mansfield

ECCLESIAL TAPE SERVICE ESTABLISHED

The Cumberland Ecclesia is conducting a tape recording service, whereby those in isolation can obtain tapes of memorial meetings, Sunday lectures, mid-week studies and special efforts. It is hoped that this service will aid in a fuller appreciation of God's glorious purpose, and the responsibilities of the faithful in these closing days of the Gentiles. Further information can be obtained from: Cumberland Christadelphian Ecclesia Tape Service, Box 15, P.O. Daw Park, S.A. 5041.

The ECCLESIAL CALENDAR

- "Paul before Agrippa" (ch. 25:13-20).
- 20—Exh: Bro. J. Martin. Lect: Bro. J. King, "The wonder of life; a testimony to the existence of God" (illust.).
- 21—Bible disc. class (Int-friends) at home Bro. R. Pillion; Bro. K. Stewart, "The promises to Abraham; the promises to you."
- 22—Sisters class at home Bro. S. Bailye.
- 23—Study: Bro. D. McColl, "The mystery of Godliness; the chariots of the spirit" (Ezek. 1.).
- 24—Ecclesial business mtg. at home Bro. J. Mansfield.
- 27—Exh: Bro. K. Hill. Lect: Bro. D. Beale, "Ancient powers in Bible prophecy (series) — Proud Egypt to be humbled in the Kingdom of Christ."
- 28—Sign class at home Bro. E. Angove.

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 3—8 pm A.B. Meeting.
- 5—2 pm Family ecclesial outing.
- 6—Exh: Bro. N. Nelson. Lect: Bro. K. Pearson, "The power of the Bible to salvation."
- 13—Exh: Bro. J. Martin. Lect: Bro. J. Siviour, "The God of the Bible; Unity or trinity?"
- 16—Opening study on prophecy of Daniel: Bro. Max Lund.
- 20—Exh: Bro. S. Cattermole. Lect: Bro. P. Weller, "Jerusalem, city of war and peace, its future destiny."
- 23—Opening study on prophecy of Joel: Bro. J. Siviour.
- 27—Exh: Bro. L. J. Colquhoun. Lect: Bro. D. Brumby, "One Bible;

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Many churches — What is the truth?"

ELIZABETH-Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith - Tel. 61 1881)

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel.: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

- 6—Exh: Bro. R. Stokes. Lect: Bro. Ray Edgecombe, "Bible knowledge and baptism; 2 essentials for salvation."
- 13—Exh: Bro. P. Weller. Lect: Bro. D. Evans, "A Challenge to sceptics: God lives."

19th to 29th: Annual Special Ecclesial Effort (see details this issue).

GLEENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

SALISBURY—RAOB Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel 45 4337). Sundays: Memorial 11am; Lectures 7pm.

- 2—Elpis Israel study at home Bro. Keith Merrick, 9 Lynne St, Brahma Lodge.
- 6—Exh: Bro. A. Valkenburg. Lect: Bro. W. McAllister, "To the year 2,000 and beyond."
- 10,24—Int. friends class at home Bro. K. Merrick.
- 13—Exh: Bro. C. Milverton. Lect: Bro. M. Biernt, "The true doctrine of immortality."
- 16—E.I. class at home Bro. C. Milverton.
- 20—Exh: Bro. I. Pitcher. Lect: Bro. R. Atkins, "Signs that Christ's coming is near."
- 27—Exh: Bro. K. Merrick. Lect: Bro. C. Milverton, "The origin and end of Christianity."

SPECIAL EFFORT AT CUMBERLAND IN APRIL

From 22nd to 30th April, Bro. E. Spongberg (Riverwood) will conduct a special effort at Cumberland upon **Romans 1-8**. Plans include two lectures a combined ecclesial picnic at National Park, and a series of study evenings in which the important principles of Romans and the apostles valuable exhortation will be outlined.

(W. G.)

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wiggell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 3—8 pm Eureka class at home Bro. W. Temple: Bro. B. Pearce, "The seven letters."
- 6—E h: Bro. D. Manser. Lect: Bro. B. Pearce. "The anti-Christ system revealed."
- 7—7.30 pm A.B. mtg at home Bro. A. Wiggell.
- 10—8 pm Bible study at home Bro. R. Smithers: Bro. D. Matthews, "The Eden story."
- 13—Exh: Bro. S. Kingsbury. Lect: Bro. A. Valkenburg, "Eternal life; God's future gift, not a present possession."
- 14—8 pm Gospel work meeting.
- 17—7.30 pm Eureka class at home Bro. P. Scott: Bro. B. Pearce, "The seven letters."
- 20—Exh: Bro. J. Berry. Lect: Bro. A. Wiggell, "Israel, the apple of God's eye."
- 24—8 pm Bible study cont. at home Bro. G. Hyndman.

26—2 pm S.S. outing from home Bro. R. Wearne.

27—Exh: Bro. G. Hyndman. Lect: Bro. Murray Lund, "The spirit gifts are not available today."

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 6—Exh. & Lect: Bro. I. Dangerfield, "Are you dying to live forever?"
- 11,25—Bible dis. class: Bro. Max Lund.
- 13—Exh: Bro. A. Cattermole.
- 20—Exh & Lect: Bro. R. Pearce, "The prophets' message for today."
- 27—Exh: Bro. P. Wilson.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd., West Beach. 5024. Tel: 56 2278).

- Sundays: 11 am Mem. mtg. 3 pm School. 7 pm Lecture.
- 5—Literature distribution.
- 6—Exh: Bro. R. Gore. Lect: Bro.

OUR LIFE IN THE KINGDOM

Enfield Ecclesial Effort — 19th to 29th February

The leader, Bro. J. Knowles, will present addresses upon Ezekiel's prophecy of the Millennial worship, and demonstrate the practical features of the Future Age. A most stirring and exciting consideration is assured those who attend. Details of meetings are as follows:

- Sat. Feb. 19, 7.45 pm — Ecclesial Fraternal: *'His feet shall stand on the Mount of Olives'* (Zech. 14).
- Sun. Feb. 20, 11 am — Exhort: *'The Man like unto Brass'* (Ezek. 40:1-5).
7 pm — Public lecture: *'Sure signs of Christ's second coming.'*
- Tues. Feb. 22, 8 pm—Study: *'Temple worship in the Kingdom'* (Ezek. 40-48).
- Thurs. Feb. 24, 8 pm — Study: *'Temple worship in the Kingdom'* (Ezek. 40-48).
- Fri. Feb. 25, 8 pm — Young Peoples Evening: *'How to make the Kingdom a reality in your life.'*
- Sat. Feb. 26, 7.45 pm — Evening of song and praise: *'The songs of the redeemed.'*
- Sun. Feb. 27, 11 am — Exhort: *'Christ our altar'* (Ezek. 43:10-27). 7 pm — Public lecture: *'The coming house of prayer for all nations.'*
- Tues. Feb. 29, 8 pm — Concluding study: *'The heavenly Jerusalem'* (Rev. 21,22).

Brethren and sisters are invited to join in the above activities and thrill to the stirring prophetic vision that will shortly be a reality upon the earth.

The ECCLESIAL CALENDAR

- J. Knowles, "The rule of the serpent in mankind's history."
7—SS Teachers mtg.
9—Bible study: Bro. H. P. Mansfield, Review of events in the last week of the Lord's ministry."
11—Eureka study: Bro. J. Berry.
12—2.30 pm S.S. Outing and evening.
13—Exh: Bro. J. Berry. Lect: Bro. B. Steele, "Why men become strangers and pilgrims."
14—A.B. meeting.
16—Bible study: "Warnings and parables for the Disciples; The fig tree" (Mat. 24:32-36).
18—M.I.C.
19—Young peoples evening.
20—Exh: Bro. L. J. Colquhoun. Lect: Bro. R. Krygger, "The New Testament Teaching concerning Abraham and his descendants."
21—Home disc. class at 4 Lasscock Ave, Findon, "The Bible Inspired and Infallible."
23—Bible study: "Parable of Noah and an unheeding world" (Mat. 24:37-42).
25—Elois Israel introductory study.
26—Wedding of Bro. R. McAllister and Sis. A. Mednyansky.
27—Youth Aliyah Sunday. Exh: Bro. K. Monterola. Lect: Bro. J. Martin, "The rise and fall of the Jewish nation."
29—Sisters class.

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).

SUPPLEMENT to LOGOS, FEBRUARY 1972

- 3,17—7.45 pm Song of Solomon study: Bro. R. Rock.
6—Exh: Bro. R. Bailey. Lect: Bro. R. Rock, "Will pollution destroy civilisation; the Bible answers."
10,24—7.45 pm MIC.
13—Exh: Bro. J. Higgs sn. Lect: Bro. T. Dawson, "Resurrection; scientifically impossible, Biblically guaranteed."
20—Exh: Bro. D. McGahey. Lect: Bro. R. Evans, "USA & Britain are not Israel's 'Lost' 10 tribes."
25—7.45 pm Young peoples evening: Bro. Barry Oliver.
27—Exh: Bro. J. Cowie. Lect: Bro. R. Hermann, "The Common Market not for Britain; The Bible tells why."

REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501. Tel.: 85 3115).

- 6—Exh: Bro. E. Townsend. Lect: Bro. L. Crowther, "God guarantees Israel's future."
13—Exh: Bro. R. Hazel. Lect: Bro. R. Elton, "Christ did not pre-exist."
20—Exh: Bro. J. Barton. Lect: Bro. R. Plant.
27—Exh: Bro. M. Steele. Lect: Bro. P. Dawson, "Peace on earth; no reality till Christ comes."

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel: 9 2191).

Each Sunday, school is held at 9.30 am, and the Memorial meeting at 11 am. Bible classes are held weekly, and visiting members are most welcome.

WILSTON-Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

- Sundays:** 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.
1,15,29—7.45 pm Titus class at home Bro. R. Evans. Bro. J. Cowie.
2,16—11 am Sister's class at home Bro. W. Crew: "13 Lectures."
3,17—Law of Moses class 7.45

- pm: Bro. C. Venn.
 6—Exh: Bro. W. Crew. Lect: Bro. O. Kelly, "Modern Christendom has destroyed Christianity."
 10,24—Parables class: Bro. J. Cowie.
 13—Exh: Bro. R. Evans. Lect: Bro. W. Crew, "The Bible answer to social and personal problems."
 20—Exh: Bro. O. Kelly, C. Venn. Lect: Bro. J. Cowie, "The communist papacy in Bible prophecy."
 27—Exh: Bro. P. Dawson. Lect: Bro. R. Evans, "Infant sprinkling is not true baptism."

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec.: Bro. K. H. Digney, 28 Bedlington St., Collie. 6225. Tel: 532).

Memorial meetings commence 10.30 Visitors are most welcome.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 6—Exh: Bro. S. Fergusson. Lect: Bro. G. King.
 11—Life of Christ class at home

- Bro. J. Kerr, 79 Banksia St, Joondanna.
 13—Exh: Bro. D. Hurn. Lect: Bro. A. Newton.
 20—Exh: Bro. P. Duperouzel. Lect: Bro. D. Hurn.
 25—Life of Christ class at home Bro. D. Stempel, 40 West Coast Hwy, City Beach.
 27—Exh: Bro. G. Hawkins. Lect: Bro. A. Harrison.

PERTH — 62 Canning Highway, 18 Doney St., Alfred Cove 6154. Victoria Pt. (Rec.: Bro. J. Ullman, Tel: 30 4199).

- 6—Exh: Bro. B. Hayles. Lect: Bro. A. Haustorfer, "A true understanding of the Bible is essential for salvation."
 13—Exh: Bro. D. Stempel. Lect: T. Stagg, "Belief and baptism in water; an essential Bible commandment."
 20—Exh: Bro. R. Davis. Lect: Bro. B. Hayles, "Jesus Christ is not God, but a mediator."
 27—Exh: Bro. R. Taylor. Lect: Bro. J. Ullman, "The permissive society is doomed to divine judgment."

EASTER HOLIDAY DETAILS

Secretaries are invited to submit details of the Easter holiday arrangements in their particular area, for inclusion in the SPECIAL FEATURE next issue (God willing). A complete program would be appreciated, and of interest to all readers.

AUSTRALASIAN BIBLE SCHOOL

SEND YOUR APPLICATION TODAY

It has been determined that applications for the Bible School will be restricted to allow for greater comfort and more personal study. For this reason, it is urged that all who desire to attend should make immediate application. A coupon for this is included in this issue. Please complete, post today, and ensure your accommodation at Rathmines in May.

G.P.A. NEWS

GPA Suggestions for Proclamation Activities:

RESERVE SEAT COUPON

Every avenue possible should be used to attract the public to the Truth. Particularly is this necessary in view of the increasing apathetic attitude generally adopted. However, some suggestions have been tried with success, and GPA offers these for consideration . . .

One such is the 'Reserve Seat Coupon'

This has been introduced by Adelaide Ecclesias with considerable response, and the following method has been used:

1. A popular local hall (not the usual ecclesial premises) has been hired for the lecture.
2. A distribution throughout the area surrounding the hall is undertaken, using a general leaflet and the normal reply-paid cards.
3. A second distribution is held two weeks after the first (and usually about a fortnight before the scheduled lecture). This leaflet advertises the lecture specifically, and includes a *Reply-paid Card—Reserve Seat Application*. In addition, a copy of the leaflet and reserve seat application is forwarded, with a personal letter, to each contact in the area, and those who applied for the free booklet from the first distribution.
4. The Reserve Seat Coupons are then delivered personally to each applicant. The coupons are numbered, so that a count of the seats can be maintained.
5. Public advertising can include a banner on the hall for two weeks prior to the lecture, press adverts on the day, and possibly radio 'spot ads' as well.
6. At the hall, especially chosen ushers should convey those attending to their seats. The Reserve Seats should be carefully allocated, and brethren and sisters can be located amongst the reserve seat areas.
7. The hall should be attractively presented, with a brightly lit platform, a free-booklet display correctly placed, and charts around the area to provide 'atmosphere.'
8. Provide light refreshments at the conclusion, to encourage people to 'stop and chat', and be sure that supper is available immediately the chairman closes the meeting.
9. Finally, ensure that brethren and sisters mix with the public to ascertain interest in the lecture, and to make personal contact that can be later followed-up.
10. But all efforts can be abortive, unless the divine blessing is sought thereupon. In this vital and personal responsibility, every member of the ecclesia can co-operate.

LEAFLETS for DISTRIBUTION

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.

CHRISTADELPHIAN

**SURVIVAL
KIT**

ECCLESIAL FELLOWSHIP

Statement By Wilston Ecclesia

The *Wilston Ecclesia* has, since its formation in November 1969, consistently disassociated itself from the beliefs of Bro. H. Twine regarding the Atonement, believing them to be unscriptural and contrary to established Christadelphian teaching.

It is thought necessary, in view of statements made by Bro. Twine in a recent tape-recorded interview with Bro. R. Abel in regard to many aspects of the Atonement, to reaffirm our position to the Brotherhood in Australia, seeing that this Ecclesia was originally formed of members of the *Petrie Terrace Ecclesia* because of the acceptance of that Ecclesia of Bro. Twine.

At a Business Meeting of the Wilston Ecclesia held on 9.12.71 the following motion was unanimously agreed to:

'In the light of statements made by Bro. H. A. Twine in a recent interview with Bro. R. Abel, this Ecclesia reaffirms that under no circumstances will fellowship be offered to Bro. Twine or anyone known to hold similar beliefs unless the erroneous doctrines taught by him are publicly repudiated and the truth of the Atonement in its various particulars unreservedly accepted.'

Our purpose of advising you of this decision is that Ecclesias throughout Australia might be made aware that the original cause of division between this Ecclesia and the *Petrie Terrace Ecclesia*, namely the acceptance of Bro. Twine into fellowship when he rejected certain clauses of the BASF in respect to the nature and sacrifice of Christ remains, despite recent assurances given to the Arranging Brethren of this Ecclesia by the A.B. of the *Petrie Terrace Ecclesia* that Bro. Twine now accepts the BASF and the Unity Book.

Bro. R. A. Evans (Recorder).

COME TO SUNDAY SCHOOL

Very attractive advertising cards are available to interest parents in the facilities offered by Christadelphian Sunday Schools. Printed on good quality card, they feature an appealing cover illustration with the invitation: "Come to Sunday School!" Its three-leaf set-out includes a n outline of the Christadelphian teaching; details of Sunday School and Lectures (overprinted with ical 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 to the public.

Cost of the brochures is \$3 per hundred (\$25 per thousand). Sample copies will be sent on request.

BIBLE SCHOOLS IN NEW ZEALAND

The following dates of forthcoming Schools are published so that readers can arrange their holidays to include a visit thereto. Further details can be obtained from the Secretary: P.O. Box 2164, Wellington 1, New Zealand.

Christadelphian Spring School 1972

19th to 27th August, 1972, to be held in the lower half of North Island.

Christadelphian Summer School 1972-3

22nd December 1972 to 4th January 1973.

"REDEEM THE TIME FOR THE DAYS ARE EVIL"

INTRODUCING the ECCLESIAS

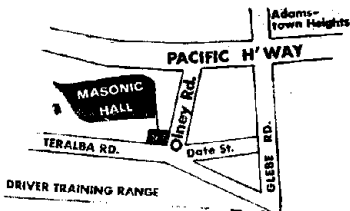
ADAMSTOWN WELCOMES YOU!

It is some months since we have had opportunity to feature the history and activities of an ecclesia, and therefore are delighted to outline some of the items of interest at the Adamstown Ecclesia, situated in Newcastle, N.S.W. A warm and enthusiastic welcome awaits visiting brethren and sisters who make themselves known at Adamstown.

The Ecclesia Established

The Christadelphian Ecclesia in Adamstown was formed on *Thursday, September 21, 1967*, in the home of Bro. and Sis. H. Ryan, having as its basis of fellowship, the BASF and as defined in the Unity Book. Initially the meetings were held in the home, and comprised the Memorial Meeting on Sunday morning, followed by a Bible study in the evening, and a further Study class on Wednesday evenings upon the Epistle to the Ephesians. This continued until *December 17th, 1967*, when it was found necessary to obtain a suitable hall for the activities of the ecclesia. Consequently, the Masonic Hall in Teralba Road was hired, and has become the headquarters of the Adamstown Ecclesia since. It is situated in an ideal locality serving the busy Newcastle area.

The original members of the Ecclesia comprised: Bro. and Sis. Alchin, Bro. and Sis. F. Ryan, Bro. and Sis. H. Ryan, Bro. and Sis. Whitehead, Sis. R. Skelton, Bro. and Sis. E. Witton. The arranged brethren were: Brn. Alchin, H. Ryan, and E. Witton, with the latter as recorder.



The Ecclesia meets in the Masonic Hall, Teralba Rd., near the busy Pacific Highway.

Development

During the past years the ecclesia has striven to uphold and witness to the Truth — and with Yahweh's blessing, membership has increased to the present number of 28 members, with indications that at least two other families will shortly be transferring to this ecclesia.

Three Special Events

Because of its close proximity to the Christadelphian Bible School at Rathmines, NSW, the Ecclesia has co-operated considerably with the School arrangements. This has led to traditional special public lecture held at Adamstown on the last Sunday evening of each Bible School. The occasion includes a fraternal tea prior to the lecture, to which all visiting brethren and sisters (including those at the Bible School) are invited. After the lecture, overnight accommodation is arranged in the homes of the local brethren.

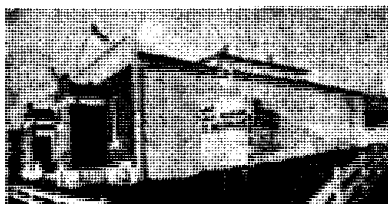
The first of the Special Lectures was held during the visit of Bro. Maurice Stewart (U.S.A.) when he attended the 1967 Summer Bible School. A most thrilling and encouraging effort was experienced, and this led to the continuance of this activity three times yearly. Some of the visiting speakers have included: Brethren A. Newton, J. Ullman, J. Martin, I. Leask, J. Mansfield, R. Abel, H. Bartholomew, E. Spongberg and R. Stone.—thus providing local, interstate and overseas voices in the presentation of the Truth.

Preaching the Truth

The Gospel Extension program is handled by a group of talented young brethren, who supervise the format of advertising leaflets, newspaper columns, street signs, car stickers and leaflet distributions. Each last Sunday afternoon monthly, a distribution is conducted into the surrounding area.

This regular work has resulted in considerable interest being manifested by the public, and at the present time over 200 are on the Adamstown mailing lists.

Primary contact is then developed into the *first principles class* held Thursday evenings in the homes of brethren, and the instruction received has drawn a number into baptism. One interested friend has travelled from Maitland (20 miles away) since the beginning of the year, and has not missed a class!!



A view of the Hall, taken from the corner of Teralba Rd., showing the large sign prominently displayed.

Neighborhoodly Activity

On the first Sunday afternoon each month, a visit is made to the nearby Cessnock Ecclesia and assistance rendered in the "Breaking of Bread" meetings. In addition, several special

lectures have been conducted in Cessnock in conjunction with the local ecclesia.

Study Classes

A *Mutual Improvement Class* is conducted monthly, and has provided a wonderful opportunity for the progress of young brethren. It is most encouraging to observe their spiritual growth and development in the work of the ecclesia. Three speakers at each meeting submit thoughts on a section of "Elpis Israel," "Christendom Astray," and a 15-min. exhortation.

The *Bible classes* have considered such subjects as 1st and 2nd Peter, 1st Corinthians, James, Ephesians, Amos and Isaiah. Currently, a study of Zephaniah and the Parables of Christ are being undertaken.

Similarly, the *Sunday School* has played an important part in the development of the Ecclesia so that 20 scholars are at present receiving instruction. A keen attention to the Bible is evinced, and many participate in the *Good Company* magazine distributed by the S.S. Association.

We Hope To Meet You!

The members of Adamstown Ecclesia warmly welcome brethren and sisters of "like precious faith" to co-operate in any of the foregoing activities, should they visit the Newcastle area.

The Recorder is Bro. E. C. Witton, 15 O'Brien Street, Gateshead (Tel. 43 2569), and would be delighted to arrange accommodation or advise on activities to any interested.

We recommend you visit Adamstown Ecclesia, soon!

Ecclesias are invited to submit items of interest for this section of the "Calendar."

SUNDAY SCHOOL NEWS

EXCELLENT RESULTS OF ASSOCIATION EXAMINATION

Following a very interesting year of studies around the Life of the Lord Jesus Christ, the results of the Annual Examination and Project Competition on these lessons are now to hand. Over 700 young people entered the examination, and the average mark attained was a commendable 75 per cent. The examiners have expressed appreciation for the high standard of papers submitted.

Div. 5 — 1. Lisa John (Perth), 2. Kathryn John (Mt. Hawthorn) and John Evans (Enfield). **Div. 6** — 1. Ruth Cuperouzel (Perth) and Philip Mansfield (Woodville), 2. James Berry (Woodville). **Div. 7** — Donald Scott (Woodville), 2. Heather Valkenburg (Enfield), 3. Richard Ullman (Perth). **Div. 8** — 1. David Carroll (Yagoona), 2. Robyn McKinlay (Yagoona), 3. Ian Roulstone (Ballina). **Div. 9** — 1. Erin Ihde (Enfield), 2. Lindsay Kersting (Perth), 3. Margaret Horgan (Enfield). **Div. 10** — 1. Sharon John (Mt. Hawthorn), 2. Catherine Duncan (Woodville), 3. Patricia Hubbard (Woodville) and Benjamin Newton (Perth). **Div. 11** — 1. Mark Dennes (Riverwood), 2. Nola Haustofer (Perth), 3. Julie Ullman (Perth). **Div. 12** — 1. Rhonda Gurd (Cumberland), 2. Timothy Mansfield (Campsie).

3. Lynette Mansfield (Campsie). **Div. 13** — 1. Susanne O'Connor (Enfield), 2. Valerie Martin (Enfield), 3. Adele Ullman (Perth) and Michael Steele (Woodville). **Div. 14** — 1. Julianne King (Woodville), 2. Faye Haustorfer (Perth), 3. Beverly Martin (Enfield). **Div. 15** — 1. Julie Stone (Ballina), 2. Virginia Thiele (Cumberland), 3. Anthony King (Mt. Hawthorn). **Div. 16** — 1. Fay Parry (Enfield), 2. Judith Horgan (Enfield), 3. Anne Haustorfer (Perth). **Div. 17** — 1. Paul Gurd (Cumberland), 2. Craig Smith (Granville), 3. Andrew Nolan (Enfield). **Bapt. Div.** — 1. Helen Gurd (Cumberland), 2. Colin Story (Cumberland), 3. Jennifer Hermann (Ballina). **Correspondence School Prizes:** Jnr. — 1. Shelley Finlay, 2. Elizabeth Digney. Int. — 1. Joanne Finlay, 2. Mary Stewart. Sr. — 1. Jonathan Carder, 2. Dennice Finlay.

1971 ASSOCIATION PROJECT COMPETITION RESULTS

Over 400 entries were submitted from all States of Australia, and the standard was outstanding, revealing a considerable understanding by scholars of the principles the lessons were designed to teach.

Div. 5 — 1. Kathryn John (Mt. Hawthorn), 2. Mark Mansfield (Granville), 3. Karen Warner (Riverwood). **Div. 6** — 1. Danielle Mansfield (Cumberland), 2. Alison Niejalke (Launceston), 3. Ruth Mansfield (Enfield). **Div. 7** — 1. Richard Ullman (Perth), 2. Kylie Arnold (Enfield), 3. Daryl Pitt (Woodville). **Div. 8** — 1. Carmel John (Mt. Hawthorn), 2. Paul Mansfield (Woodville), 3. Desley Townsend (Redcliffe) and Gianys Dawson (Coorparoo). **Div. 9** — 1. Erin Ihde (Enfield), 2. Janet McColl (Enfield), 3. Coralie Martin (Enfield). **Div. 10** — 1. Sharon John (Mt. Hawthorn), 2. Christine O'Connor (Enfield), 3. Brett Arnold (Enfield). **Div. 11** — 1. Mark Dennes (Riverwood), 2. Paul Grainger (Enfield) and Wendy King

(Woodville), 3. Julie Ullman (Perth) and Elizabeth West (Mt. Hawthorn). **Div. 12** — 1. Timothy Mansfield (Campsie), 2. Rosemary Beacham (Enfield), 3. Jocelyn Coombe (Launceston). **Div. 13** — 1. Susan O'Connor (Enfield), 2. Adele Ullman (Perth), 3. Deborah Pogson (Yagoona) and Debra West (Mt. Hawthorn). **Div. 14** — 1. Julianne King (Woodville), 2. Deborah Pogson (Yagoona), 3. Margaret Richards (Adams-town). **Div. 15** — 1. Rosemary Clothier (Enfield), 2. Bruce Gurd (Cumberland), 3. Shirley Martin (Enfield). **Div. 16** — 1. Judith Horgan (Enfield), 2. Gail Stagg (Perth), 3. Helen Papowski (Enfield). **Div. 18** — 1. Gabriella Mednyanszky (Woodville), 2. Judith Hadley (Granville).

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.

EASTER HOLIDAY ACTIVITIES

March 31st to April 3rd

Brethren and sisters are invited to participate in the following study arrangements during the Easter period. Activities are being held in most ecclesial centres, and it is hoped to provide further information in the next issue of *Calendar*.

IN BRISBANE

Bro. Basil McClure will lead a series of addresses on **The Life of Hezekiah**, to be held under the sponsorship of the Redcliffe Ecclesia in the Ecclesial Hall, 6 Irene St., Redcliffe. In addition to the adult sessions, there will be "children's projects" undertaken at 3.00 p.m. each day.

IN SYDNEY

Yagoona Ecclesia is arranging a special study effort, under the leadership of Bro. John Martin.

IN GLENLOCK

Another Easter camp has been planned this year by Glenlock Ecclesia in conjunction with Cumberland Ecclesia. The camp is held on the banks of the river Murray, in a quiet, picturesque setting, approx. $\frac{1}{2}$ mile from the Ecclesial Hall. Facilities have been greatly improved, and the enlarged hall now comfortably seats about 400. Bro. T. Newton is to lead the 1972 studies, commencing at 2.30 p.m. on Friday, and concluding at 1 p.m. on Monday. Basis of fellowship is the BASF and as defined in the Unity Book. Further details can be obtained from the Camp Committee, c/- Box 15, Daw Park, P.O. 5041.

IN PERTH

The Bible School, sponsored by Perth Central and Mt. Hawthorn Ecclesias, is to consider **The Epistles of John** in a series of talks by Bro. G. Mansfield. A particularly interesting program is planned.

Pleasure And Profit From Bible Marking

Have you ever attempted Bible marking? As a hobby, it is most exciting. As a spiritual exercise, it is most valuable. To those who would like to try this activity for the first time — or for the veterans — the LOGOS BIBLE MARKING TAPE SERVICE is an excellent assistance in Bible marking.

The Service is adaptable for individual, or group, study. Many letters of appreciation have been received from those who have found a real pleasure from Bible Marking.

For example, Bro. P. M. in Hastings, New Zealand, who is at present on the 'Elpis Israel' series, writes "This tape service has proved its worth, as we had it tonight in place of our normal Bible Class at the ecclesia. The way that Brother Thomas brings out the temptation of Christ is really good, and this has produced food for thought as well as discussion. I, for one, am benefiting from these tapes, and I feel that more use can be made of them. We are having some wonderful discussions around the Word, particularly in relation to the present world situation. Many thanks for the service of providing these tapes, for they are extremely helpful."

The tape service is available for \$9 annually, which covers the costs involved. The tapes are forwarded monthly, together with notes demonstrating the principle of Bible marking, and how to use this effectively.

Subjects available: *Unity of God* (4 tapes), *Names and Titles of Deity* (5 tapes), *Mortality of Man* (3 tapes), *Ezekiel's prophecy of the Restoration* (12 tapes); *Events Subsequent to Christ's Return* (12 tapes); *Elpis Israel* (continuing).

Write for further information to: Bro. H. Smith, Logos Bible Marking Service, P.O., West Beach, SA 5024.

BIBLE SCHOOL NEWS

BIBLE SCHOOL BUS TOUR FROM ADELAIDE

A unique experience was enjoyed by a group of brethren, sisters and young people from Adelaide and Perth who journeyed to the Summer Bible School by special coach. Sight-seeing was arranged at notable sites en route, and spiritual activities, including hymn-singing was enjoyed as the coach proceeded across the Continent. Following the Bible School, participants were accommodated by the Adamstown Ecclesia, and supported the Fraternal meeting and Public lecture on the Sunday evening, before commencing the return journey.

The following expression of appreciation has been received from Bro. and Sis. D. Scott, who were in charge of the coach journey: "On behalf of the brethren and sisters on the bus tour, we would like to thank members of the Adamstown Ecclesia for the delightful meal enjoyed on the Sunday evening, and again on the Monday, as well as for the generous accommodation provided. We would also like to thank the members at Glenlock Ecclesia for the luncheon provided us in the gardens at Waikerie on our return journey. A most enjoyable trip — and we hope others will have the opportunity to participate in future arrangements (God willing)."



Arrangements are already in hand for a further BIBLE SCHOOL TOUR in May 1972. Bookings have been tentatively made for comfortable twinette seats on the railway from Perth to Adelaide, to permit those in the West to enjoy the tour. Then, together with those from Adelaide, the group will proceed by modern, air-conditioned coach to Rathmines. Costs will be all-inclusive, and have been kept to the lowest possible, to make this Tour well within the financial range of those who desire to attend.

As bookings are strictly limited, further information and enquiries should be immediately directed to: 'Bible School Tour, P.O., West Beach, S.A. 5024.

STUDY PROGRAM

Bro. John Knowles is to be one of the main speakers at the 25th Bible School. For his subject, he has selected: *THEMES IN EPHESIANS*, and will develop the wonderfully inspiring and exhortational aspects of the Apostle's writing. As the Ephesian Ecclesia faced the challenges of that age, assisted by the Apostle's urgent warnings, so the Brotherhood today can obtain help and direction from a contemplation of this intensely interesting epistle.

We urge Bible School members to give prior consideration to "Ephesians," and so provide a basis for a valuable study. Details of other subject will be outlined next issue.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

FEBRUARY 1972

19th to 29th - At Enfield, S.A. Annual special effort on "Our Life In The Kingdom," based on Zech. 14. Leader: bro. J. Knowles.

25th to 27th — At Granville, N.S.W. Study weekend, Leader: Bro. P. Pickering. Theme: "The glories of the Bride of Christ; From Genesis to Revelation."

MARCH 1972

3rd to 5th - at Lakemba, N.S.W. Annual weekend upon "Romans 12-16". Leader: Bro. P. Cresswell.

22nd to 30th - at Cumberland, S.A. Study on Romans 1-8. Leader: Bro. E. Sponberg.

APRIL, 1972

31st March to 3rd April — at Perth, W.A. Annual Bible School held in Perth during the easter period. Leader: bro. G. E. Mansfield (Woodville).

MAY 1972

13th to 21st - At Rathmines, NSW. 25th Bible School (Autumn).

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmine, NSW. 26th Bible School (Spring).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973

6th to 15th — At Hobart, Tas. 8th Tasmanian Bible Campaign.

READ THE SCRIPTURES DAILY — IN FEBRUARY, 1972.							
Tuesday	1	Exodus	5, 6	The Psalms	58, 59	Romans	10, 11
Wednesday	2		7, 8		60, 61		12
Thursday	3		9		62, 63		13, 14
Friday	4		10		64, 65		15, 16
Saturday	5		11, 12		66, 67	Gospel of Mark	1
Sunday	6						
Monday	7		13, 14		68		2
Tuesday	8		15		69		3
Wednesday	9		16		70, 71		4
Thursday	10		17, 18		72		5
Friday	11		19, 20		73		6
Saturday	12		21		74		7
			22		75, 76		8
Sunday	13		23		77		9
Monday	14		24, 25		78		10
Tuesday	15		26		79, 80		11
Wednesday	16		27		81, 82		12
Thursday	17		28		83, 84		13
Friday	18		29		85, 86		14
Saturday	19		30		87, 88		15, 16
Sunday	20		31, 32		89	1st Corinthians	1, 2
Monday	21		33, 34		90, 91		3
Tuesday	22		35		92, 93		4, 5
Wednesday	23		36		94, 95		6
Thursday	24		37		96, 97, 98, 99		7
Friday	25		38		100, 101		8, 9
Saturday	26		39, 40		102		10
Sunday	27	Leviticus	1, 2		103		11
Monday	28		3, 4		104		12, 13



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.



Let Thy Words Be Few

Brethren, upon whom are placed the responsibility to lead the ecclesia in prayer, have a most solemn privilege. It is one to which considerable thought and preparation are essential. Public prayers at lectures should be restrained to the purpose in view. The presiding brother should confine his prayer to thanking God for having granted the opportunity of Preaching the Word, and supplicating His continued blessing on the work done. Prayer is not a Lecture. To use prayer for the purpose of instructing interested friends is, to say the least, abusing the most solemn privilege. This would not be so were the praying one to realize how objectionable, or rather obnoxious, to God long-winded prayers are. In His Word it is recorded: "God is in heaven, and thou upon earth, therefore let thy words be few." How often have we heard a brother, when called upon to give thanks for the bread or the wine, give thanks for both, and sometimes for neither, but indulge in a long rigmarole, asking over again for the same things. Things praying brethren should avoid: Repetition, Uncertainty of thoughts or ideas, Desiring one's own eloquence, Ambiguity, Lack of preparation.

The ECCLESIAS REPORT

WELCOME TO THE HOUSEHOLD OF FAITH!

The joy of a new birth is given an added meaning when related to the spiritual birth into the Divine family. We are therefore delighted to join with ecclesias in welcoming into the Brotherhood, the following newly-baptised members:

Cumberland: *Misses Maxine Lund and Sherree Curtain* (both on Feb. 14).

Pennant Hills: *Mr. Paul Clifton* (Jan. 22).

Yagoona: *Mr. Malcolm Armour* (Feb. 11).

TRANSFER

The following brethren and sisters have changed their ecclesial association, and continue their labor in a different section of the Master's Vineyard:

To Brighton: *Bro. Marshall Pryde* (from Toogoolawah).

To Cumberland: *Bro. Leigh Samwell* (from Adelaide).

To Enfield: *Bro. Bruce Gore* (from Adelaide); *Sis. Joan Gore* (nee Fergusson, from Woodville); *Sis. Christine Thompson* (nee Wigzell, from Woodville); *Bro. and Sis. Bob Martin* (from Perth); *Bro. Warren Lewis* (from Toogoolawah); *Bro. David Taylor* (from Hobart).

To Glanville: *Bro. Malcolm Smith* (from Woodville).

To Hobart: *Sis. Mary Schierny* (from Wanganui, NZ); and *Sis. T. H. Hickman* (from Melbourne), for the time being.

To Melbourne (Victoria St.): *Bro. and Sis. David Bond* (from Mt. Hawthorn).

To Moe: *Sis. Shona Stewart* (from Enfield).

To Pennant Hills: *Bro. and Sis. Des Dodd* (from West Ryde, on Jan. 23).

To Tea Tree Gully *Bro. and Sis. A. Cowie* (from Elizabeth).

WITHDRAWAL

With regret, the Cabramatta Ecclesia advises the withdrawal of fellowship from *Sis Janice Watts* (nee Deveigne) for her marriage with an unbeliever. The Ecclesia hopes that reconciliation will be obtained before the Master's return. With such a short time before that great event, the urgency of personal preparation should be impressed on each one.

It is also necessary to advise that Mt. Hawthorn Ecclesia has been forced to withdraw fellowship from *Bro. W. Tyson*, for disorderly conduct, and *Sis. T. Tyson* for continued absence from the meetings. It is hoped that a sense of responsibility will be manifested by our brother and sister before the day of opportunity closes.

MARRIAGES

We extend our best wishes to the following couples, as they join together in matrimony welded by the bonds of the Truth. Such a basis has in it the seeds of eternity, and marriage guided by the Word of Yahweh will be lasting, successful and satisfying association.

Jan. 8 — *Bro. Bruce Gore* and *Sis. Joan Fergusson* were married in Perth, and now meet with the Enfield Ecclesia.

Feb. 12 — *Bro. Martin Clementson* and *Sis. Barbara Cresswell*, at Melbourne.

Feb. 19 — *Bro. Ron Abel* and *Sis. Mary Day*, married at Scarlett Rd. Ecclesial Hall, Toronto, Canada (*Sis. Day* is the daughter of *Bro. and Sis. Howard Day*, L'ton.).

Feb. 26 — *Bro. Don McIntyre* (Wilston) to *Sis. Robyn Skelton* (formerly Adamstown), married in Newcastle, and now meeting at Wilston.

March 17 — *Bro. David Thomas* (Cumberland) and *Sis. Grace Hoare* (formerly from Toronto, Canada).

March 18 — *Bro. S. Beard* and *Sis. G. Humphris* (of Cumberland).

March 25 — *Bro. Peter Shrive* and *Sis. Lynette Turner*, at Woodville.

DEATHS

With sorrow we read of news to hand concerning the incident of death which has affected members of the Brotherhood. Of course, even in the distressing circumstances of life, we can extract a comfort and a benefit — for they cause us to lean heavily upon the Divine strength available in the Word of Life, and to anxiously long for the coming day of glory, when all the faithful will attain the joy of immortality.

On Jan. 16th, *Bro. H. J. Hermann*, of Ballina, died. He had experienced a long illness, and was aged 71 years, having served over 50 years in the Truth.

We also regret to advise the death of *Clifford Fox*, son of Bro. and Sis. Fox, of Redcliffe, who died from a heart attack on Feb. 8th. He had been a consistent attender of the meetings, and his death is a sad loss to his young companions.

Bro. Ken Johnson, of Enfield Ecclesia, died on Feb. 4th. Bro. Johnson was well-known to many in the Adelaide area particularly, and had suffered a painful disease in recent years. Nevertheless, his faith remained steadfast, and his attitude of spiritual awareness was ever a stirring exhortation to those about him.

● May the Lord soon return, and provide the means of eternal association to those who have used the time of opportunity in His service!

NEW ZEALAND SCHOOL: A SUMMARY AND SCHEDULE

A most profitable and edifying time of study and fraternal fellowship was experienced at *Rangiora* during the last N.Z. Summer School, when 200 members from Australasia convened together to bask in the glorious sunshine of God's Word, whilst the world about, though it may rejoice in natural sunshine, remains enshrouded in spiritual darkness.

Under the theme of "*The spirit and power of Elijah*," Bro. J. Martin outlined excerpts from the life and times of the prophet, portraying the drama of the circumstances of this grand man of faith, as well as the sad times of apostacy and wickedness of the Ecclesia in his times. By use of type and antitype, the Jezebel-principles were related to our days, and the exhortation of dedication and separation that characterised Elijah was applied to the faithful of today.

Bro. Martin also expounded the powerful message of the Epistle of James to the younger age group, whilst Bro. J. Luke gave an exposition of the Discourse on the Mount (the Policy Speech of Jesus Christ), and Bro. Sid Brown (Invercargill) outlined the basic structure and overall message of the Apocalypse.

A particularly inspiring and encouraging series of studies was appreciated by all in attendance.

"END OF COMMUNISM" LEAFLETS.

A very attractive two-color advertising leaflet is immediately available for use in Public Lectures. It features in bold type: CHRIST IS COMING, with a diagrammatic heading: THE END OF COMMUNISM, PREDICTED IN THE BIBLE, printed over a border of flames. On the reverse side, an outline of Christadelphian prophecy is given and related to a large world-map with comments on the present national situation. A reply coupon is also included. The leaflets have a panel for overprinting of local ecclesial details, which can be undertaken for those desiring a supply. Cost of the leaflets is \$11.50 per thousand (plus freight), and this includes the printing of lecture details thereon. Supplies of this leaflet are limited, and readers should immediately order their requirements.

ECCLESIAL ACTIVITIES

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 without reservations.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

Victorian Ecclesias

BURWOOD—Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd.
Rec: Bro. H. T. Hall, 1 Cinerea Ave.,
Fernree Gully, 3156. Tel: 758 3882).
Sundays: 9.30am School & Snr. study
11am Exh. 7pm Bible Study.

- 1,15,29—8 pm Bible class at home
Bro. S. Finnin, 17 Wordsworth
Ave, Clayton.
5—Exh: Bro. R. Magennis. Lect:
Bro. R. Galbraith, "Middle East:
The Divine Solution."
8—Elpis Israel study 8 pm at home
Bro. H. Baum, 33 Aurum Cres.
Ringwood.
12—Exh: Bro. H. Baum. Lect: Bro.
S. Finnin, "What constitutes the
kingdom of God?"
19—Exh: Bro. B. Williams. Lect:
Bro. W. Dodson, "Why we trust
the Bible."
22—EClass at home Bro. W. Dod-
son, 9 Littlewood St., Hampton.
26—Exh: Bro. K. Fotheringham. 7
pm: Study.

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwin St.,
Templestowe 3106. Tel: 84 61458)

COBURG

- 9.30 a.m. S.S. & Elpis Israel class.
11 am Exh. 7 pm Lect.
2,16,30—Eureka class 8 pm at 72
Wood St, Templestowe: Bro. P.
Cresswell.
5—Exh: Bro. P. Cresswell. Lect:
Bro. A. Brewer, "The Middle

East problem; the divine solu-
tion."

- 7—8 pm Bible class at 2 Horton
St, Reservoir: Bro. M. Islip, "The
tour of the twelve; equipping
for the ministry" (Lk.9:1-6).
9,23—8 pm Law of Moses class at
27 Fricker Ave, Greens-
borough: Bro. S. Snow.
12—Exh: Bro. S. J. Mansfield.
19—Exh: Bro. W. Taylor. Lect: Bro.
B. Williams, "The problem of
suffering; God's answer."
21—Bible class: Bro. R. Magennis,
"The Baptist beheaded; a trem-
bling Tetrarch" (Lk.9:7-9); Mk.
6:14-29).
26—Exh: Bro. P. Pickering.

MELBOURNE (Victoria St.) — Rec:
Bro. S. Stevenson.

- 5—Special lecture: Bro. L. Cress-
well, "The Middle East; The
Divine Solution."
13—Annual picnic at Wandin East.

MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel: Yarragon 141).

- 1—8 p.m., Temple class at home,
Bro. Burrage, 6 Langford St.:
"The inner circular Temple."
5—1.30 p.m., Bro. Roy Russell.
7—2 p.m., Life of Christ class at
home Bro. G. Howe: "The birth
of John the Baptist."
11—1.30 p.m., Annual business mtg.
in Yallourn Library Hall.
15—8 p.m., Temple class cont.: "The
desolate place."

ACTIVITIES AT MELBOURNE (Victoria St.) ECCLESIA

The regular ecclesial week-end Sunday School Camp was held this year as an Ecclesial gathering, and a most enjoyable weekend was experienced. The ecclesia was in attendance to hear Bro. J. Marshall (England) exhort in Melbourne on Sunday 13th, and lecture at the Camberwell Civic Centre during the afternoon. (S.S.)

- 19—Exh: Bro. Don Galbraith, 4 p.m., Youth Fellowship class at home, Bro. O. Smith, Glengarry: "E pis Israe."
- 21—Life of Christ class cont.: "The song of Zecharias."
- 29—Temple study cont.: "The doorways in the inner building."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd., Werribee 3030).

- 5—Exh & Lect.: Bro. B. Williams, "Middle East Problem, the Divine solution."
- 12—Exh: Bro. K. Chalmers. Lect.: Bro. R. Hyndman, "Middle-East earthquake rocks the world."
- 14—Bible class at 670 Pascoe Vale Rd.: Bro. D. Goodman, "The prophecy of Malachi."
- 19—Exh: Bro. C. Gee. Lect.: Bro. E. Crouch, "Signs of Christ's second coming."
- 23—Fellowship evening at 670 Pascoe Vale Rd.
- 26—Exh & Lect.: Bro. S. Snow, "The new heavens and new earth."
- 28—Bible class: Bro. C. Gee, "The prophet Hosea."

- 3—Jnr. CYC, 7 p.m. at 27 Corinda Grove, Springfield, "Consideration of the ant."
- 5—Exh: Bro. E. Harrington. Lect.: Bro. H. E. Taylor, "Concerning the nations."
- 7—Bible class, 7.45 p.m.: Bro. P. Blanch, "Exhort" (MIC).
- 9—Nazareth Rev. Study, 7.45 p.m. at 27 Corinda Grove, Springfield.
- 10,24—Snr. CYC, 7.15 p.m.
- 12—Exh: Bro. R. A. Yeomans. Lect.: Bro. J. Scull, "The Bible true, its divine origin."
- 14—Bible class cont.: Bro. J. Scull, "A lame man healed" (Acts 3).
- 16—Revelation study cont.: 2 Stapleton St., Glenorchy.
- 17—7 p.m. Jnr. CYC at 13 Barossa Rd., Glenorchy, "Who was Robert Roberts?"
- 19—Exh: Bro. W. Fleming. Lect.: Bro. S. J. Taylor, "The Bible true; witness of fulfilled prophecy."
- 21—Bible clas cont.: Bro. I. F. Butler "Peter and John in prison."
- 23—Naz. Rev. study at 3 Lawley Cres., Sth. Hobart.
- 26—Exh. & Lect.: Bro. G. Dangerfield (L'ton): "The Bible true; the evidence of archaeology."
- 28—Bible class cont.: "Ananias and Sapphira" (Acts 5).
- 30—Revelation study at 14 Hudson Cres., West Moonah.

Tasmanian Ecclesias

HOBART—Christadelphian Hall, 142 Box 800H, GPO Hobart 7001. Tel: Warwick St. (Rec: Bro. H. Taylor, 72 7450). Sundays: 9.30am School 11am Memorial. 7pm Lecture.

- 2—Revelation study, 7.45 p.m. at 14 Rialannah Rd., Mt. Nelson.

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 1—7.45 pm Bible class: Bro. F. Onley, "Genesis series — Adam or human nature."
- 3,17—Home study, 8 pm at 14 Kar-

A "REFRESHER" COURSE

Moe and Glengarry Ecclesias intend to hold a series of studies upon Bro. R. Robert's booklet: *A Guide to the Formation and Conduct of Christadelphian Ecclesias*. It was felt that a refresher course in the fundamental doctrines of the Faith, and their practical application in ecclesial and personal life, would be of great benefit to each one, and provide a buffer against the inroads of error. The class will be held fortnightly, and will be listed in the "Calendar" as soon as hall bookings and dates are finalised. (G.S.H.)

- paty Ave, Newnham, "Eureka vol. 2."
 4,18—7.30 pm CYC.
 5—Exh: Bro. K. Niejaike. Lect: Bro. C. Blanch, "Was Jesus of Nazareth, the Messiah?"
 8—7.45 pm Bible class: Bro. I. Chilveres, "The first miracle of healing" (Acts 3:1-11). Bro. R. Herron jnr, "Peter's second message" (Acts 3:12-26).
 9,23—7.45 pm Dorcas class.
 10,24—Home study 6 pm, "The Temple of Ezekiel's prophecy."
 12—Exh: Bro. G. Dangerfield. Lect: Bro. F. Onley, "How to search the Scriptures; And the result."
 15—Bible class: Bro. F. Onley, "Genesis; Cain and Abel, or the Carnal and Spiritual Mind."
 19—Exh & Lect: Bro. P. Pickering, "Blood of Christ; Its place in

- the Divine Scheme of Redemption."
 22—Bible class cont: Bro. D. Day, "First opposition and defence" (Acts 4: 1-12). Bro. D. Kitto, "First deliverance and thanksgiving" (Acts 4: 13-30).
 26—Exh: Bro. R. Herron jnr. Lect: Bro. D. Case, "God manifestation; theme of the Bible."
 29—Bible class: Bro. C. Blanch, "5th study of Ecclesiastes."

EIGHTH TASMANIAN BIBLE CAMPAIGN

Hobart Ecclesial Hall — 6th to 18th January, 1973 (God willing)

Hobart Ecclesia extends a welcome to attend the above Campaign. Main studies will be in the Ecclesial Hall, and it is hoped to obtain the nearby Elizabeth Matriculation College for the Junior Campaign.

Activities will comprise Adult and Junior studies each morning, Gospel proclamation work and open air speaking during afternoons. In the evenings a varied program of meetings will be conducted, including three public lectures.

Studies

Bro. Paul Creswell (Coburg) will speak on "The obedience of Faith." expounding Romans 12-16. Bro. J. Mansfield snr. (Campsie) will also provide a series of addresses, the subject of which will be announced shortly. *Junior Campaign* will be undertaken by Bro. Bruce Philp snr. (Sutherland).

Costs and Reservations

To keep costs to a minimum, it is planned to arrange accommodation in caravans, rented premises, and the homes of brethren and sisters. Those particularly desiring caravan accommodation are requested to advise the Secretary as soon as possible.

Block reservations for cars and passengers on the Bass Strait Ferry from Melbourne to Davenport will be available, and it is hoped that these will allow sufficient time for those desiring to tour Tasmania to do so before or after the Campaign. Applications for Ferry accommodation should be made to the undersigned as soon as possible.

Basis of the Campaign is the BASF without reservations.

You Are Welcome!

The Hobart Ecclesia warmly invites all brethren and sisters, young people and children from ecclesias in fellowship, to join in the ten days of spiritual refreshment around the Word of God, that unitedly each one might obtain strength and encouragement in these last days.

Applications should be addressed to the Campaign Secretary: Bro. H. E. Taylor, Box 800H, G.P.O., Hobart. Tasmania 7001. (H.E.T.)

South Australian Ecclesias

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 5—Exh: Bro. Max Lund. Lect.: Bro. K. Collett, "Why does God permit suffering?"
- 7,21—Life of Christ class at home, Bro. L. Palmer: Bro. A. C. Dangerfield.
- 12—Exh: Bro. A. Johnson. Lect.: Bro. P. Weller, "Why did Christ die?"
- 14—Daily readings at home, Bro. D. Brumby: Bro. N. Grose, P. Dunn, D. Palmer.
- 19—Exh: Bro. B. Palmer. Lect.: Bro. D. Palmer, "What constitutes the kingdom of God?"
- 26—Exh: Bro. P. Weller. Lect.: Bro. J. Luke, "Jesus Christ Superstar; Pinnacle of 20th century blasphemy."
- 28—Daily readings cont.: Bro. J. King snr., L. Palmer, D. Brumby

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 1—Acts study: Bro. R. Mansfield, "To Caesar he shall go" (ch.25: 21-27).
- 4—Young folks evening.
- 5—Exh: Bro. R. Mansfield, Lect: Bro. J. Knowles, "Britain and the Commonwealth in Bible prophecy."
- 6—Sign class at home Bro. B. Luke.

- 8—Study: Bro. P. Weller, "The manifestation of God: the inscription on the forehead."
- 12—Exh: Bro. D. McColl. Lect: Bro. Max Lund. "Israel, the apple of God's eye."
- 13—Sign class at home Bro. J. Elton.
- 15—Acts study: Bro. B. Luke, "Testimony before Agrippa; I have lived a Pharisee" (ch.26:1-12).
- 19—Exh: Bro. A. Pitcher. Lect: Bro. D. Manser, "The keys of the kingdom; How did Peter use them."
- 20—Bible disc. class: Bro. J. King, "Was Christ in Creation?"
- 21—Sisters class at home Bro. R. Pillion.—A.B. meeting at home
- 22—Study cont: "The manifestation of God; Yahweh Shammah."
- 26—Exh: Bro. R. Stokes. Lect: Bro. K. McDermott, "Archaeologist's spade reveals the Bible's supremacy."
- 27—Sign clas at home, Bro. E. Angove.
- 29—Acts study: Bro. B. Luke, "Testimony before Agrippa; A minister and witness of Christ to the Gentiles" (ch.26:13-23).

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 2,29—A.B. meeting, 8 pm.
- 4—8 pm Ecclesial tea and family night.
- 5—Exh: Bro. L. J. Colquhoun. Lect: Bro. A. Hill, "The sower, the seed and the tares."
- 1—Daniel study: Bro. A. Hill, "Ch. 1."

LIFE OF CHRIST STUDY COMMENCES AT BLACKWOOD

Under the leadership of Bro. A. C. Dangerfield, Blackwood Ecclesia will consider the Life of Christ, on alternate Tuesdays 7.45 p.m. at the home of Bro. Langdon Palmer, 33 Landsdowne Ave., Belair. Visitors will be most welcome.

Results of Public Address

Following interest in the Stirling area, a second lecture was recently held in the local Institute at which Bro. M. Lund spoke upon "Present world tension demands Divine intervention". Three friends attended, and several applications for literature were received. (P.D.)

- 6,20—Naz. Revisited class at home
Bro. A. Gibbins; Bro. G. Brumby.
- 8—Joel study: Bro. J. Siviior, "Ch.
1."
- 9—2 pm Sisters class. 8 pm MIC:
"Preparation of subject matter."
- 10,17—Youth group: Bro. J. Luke,
"Prophecy of Zechariah."
- 12—Exh: Bro. J. Luke. Lect:
- 13—Int/friends class at home Bro.
R. Woodward, 138 Edwards St.,
Clarence Gdns: Bro. Murray
Lund, "Jesus Christ Superstar;
Pinnacle of 20th cent. blas-
phemy."
- 15—8 pm Bible marking evening.
- 19—Exh: Bro. A. Hill. Lect: Bro. J.
Marshall, "All eyes on Israel."
- 22—Joel study: Bro. J. Siviior, "Joel
ch.2."
- 23—2 pm Sisters class. 8 pm MIC:
"The Gospel in Eden" (Lect.).
- 25—Young peoples outing to Mur-
ray Bridge.
- 26—Exh: Bro. A. Hollamby. Lect:
Bro. D. Evans, "The city and the
King who returned."
- 27—Study: Bro. J. Marshall, "Jere-
miah."
- 28—Daniel study: Bro. A. Hill, "The
divine plan of the ages" (ch.2).

**ELIZABETH—Tolmer Rd., Elizabeth
Pk. (Sec: Bro. S. Smith, 22 Erin St.,
Broadview 5083. Tel: 61 1881).**

- 5—Exh: Bro. R. Hornsby. Lect.:
Bro. F. Russell, "An ideal gov-
ernment under Christ."
- 12—Exh: "Bro. D Manser. Lect.:
Bro. R. Cowie, "God's kingdom
on earth; the true Christian
hope."
- 19—Exh: Bro. K. Pascoe. Lect.: Bro.
J. Martin, "Israel's Messiah will
come to solve Arab-Jewish prob-
lems."
- 26—Exh: Bro. J. Roberts. Lect.: Bro.
K. Pascoe, "Your future is
determined by God."

**A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.**

**ENFIELD—344 Hampstead Rd.,
Clearview, (Rec: Bro. D. Horgan,
12 Pope Cres., Hope Valley 5090.
Bus. Tel: 65 4457). Sundays: 11am
Memorial; 3pm School; 7pm lecture.**

- 1—Sisters' Class, 11 am.
- 5—Exh: Bro. D. Evans. Lect: Bro.
P. Wellier, "What Christ taught
concerning eternal life."
- 7,21—Law of Moses class 8 pm:
Bro. J. Martin.
- 10,24—8 pm Youth Group study at
home Bro. A. Cowie.
- 12—Exh: Bro. E. Wilson. Lect: Bro.
K. Papowski, "The origin and
beliefs of the Christadelphians."
- 14,28—8 pm Daniel study: Bro. J.
Knowles.
- 19—Exh: Bro. H. P. Mansfield. Lect:
Bro. Max Lund, "Jesus Christ
did not exist before he was
born."
- 26—Exh: Bro. A. Cheek. Lect: Bro.
D. Manser, "Papal tyranny over-
thrown at Christ's coming."

**GLENLOCK — Via Morgan (Rec:
Bro. B. G. Hollamby, 4 Andrew St.,
Waikerie 5330. Tel: Waik. 352).**

- 5—Exh: Bro. J. Lunn. Lect: Bro. C.
Hollamby.
- 12—Exh: Bro. R. McLean.
- 19—Exh: Bro. J. Schipper.
- 26—Exh: Bro. B. G. Hollamby.

**SALISBURY—RAOB Hall, Orange
Ave. (Rec: Bro. C. Milverton, P.O.
Box 265, Salisbury 5108. Tel 45 4337).
Sundays: Memorial 11am; Lectures
7pm.**

- 1—Elpis Israel class at home, Bro.
C. Milverton, 15 York Tce.,
Ferryden Pk.
- 5—Exh: Bro. P. Scott. Lect.: Bro.
D. Beale, "Egypt to be humbled
in the Kingdom of Christ."
- 8,22—Int/friends class at home,
Bro. K. Merrick, 9 Lynne St.,
Brohma Lodge.
- 12—Exh: Bro. M. Biernat. Lect.: Bro.
P. Dodson, "The end of pollu-
tion." 8.30 p.m. A.B. mtg.
- 15,29—Elpis Israel class at home,
Bro. K. Merrick.
- 19—Exh: Bro. E. Wilson. Lect: Bro.

C. Milverton, "Peace and joy in Jerusalem; When?"

- 26—Exh: Bro. K. Merrick. Lect.: Bro. M. Biernat, "Jehovah Witnesses are not the Israel of God!"

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 2—8 pm Eureka class: "Ecclesia at Ephesus" (Bro. B. Pearce), at home Bro. A. Goodwin.
 5—Exh: Bro. D. Morgan. Lect: Bro. D. Matthews. "The Bible predicts the destiny of Israel."
 6—7.30 pm A.B. mtg. at home Bro. S. Kingsbury.
 8—10 am Sisters class in Hall.
 9—8 pm Bible study class: "The Book of Beginnings" (Bro. D. Matthews), at home Bro. C. Wigzell.
 12—Exh: Bro. B. Pearce. Lect: Bro. R. Stokes. "The Bible predicts the destiny of Russia."
 16—8 pm Eureka study cont. at home Bro. R. Wearne.
 19—Exh: Bro. J. Martin. Lect: Bro. B. Russell, "The exaltation of Israel and the destruction of Rome; a true Christian hope."
 23—8 pm Bible study cont. in home of Bro. A. Whitehead.
 25—2 pm: Sunday School outing from home Bro. A. Wearne.
 26—Exh: Bro. A. Wigzell. Lect: Bro. D. McColl, "The Bible's answer for today's political problems."
 30—8 pm Eureka class cont, at the home Bro. B. Pearce.

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 5—Exh & Lect.: Bro. R. Palmer, "He that believeth and is baptised shall be saved."
 10,24—Bible study, 8 p.m.: Bro. Max Lund, "Ecclesiastes."
 12—Exh: Bro. F. Hackett (Woodville).

- 19—Exh & Lect.: Bro. K. McDermott, "Archaeology and the Patriarchs"
 26—Exh: Bro. G. Nitschke (Adelaide).

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- 1—Bible Study: Bro. H. P. Mansfield, "The parable of Noah & an unheeding world" (Mat. 24: 37-42).
 3,24—Eureka Study: Bro. J. Berry.
 5—Exh: Bro. K. Monterola. Lect: Bro. W. McAllister, "Which gospel did Paul preach?"
 7—S.S. Teacher's Mtg.
 8—Bible study: "Parable of the householder and porter" (Mk. 13:34-37).
 10—MIC, "The value and purpose of Public Reading." Examples of expressive reading will be given, and various brethren will present extracts.
 11—Sunday School outing, 2.30 pm.
 12—Exh: Bro. A. Cheek. Lect: Bro. J. Martin, "The Christian community of the 1st century in teaching and practise."
 13—7.30 pm A.B. mtg.
 14—10 am Sisters Class. Reading.
 15—Bible study: "Parable of the Thief" (Mat. 24:34-44).
 17—Elpis Israel class: Bro. T. Wigzell, "The gospel preached to Abraham; 5 points of prophetic testimony" (pp. 223-227).
 18—Suburban young peoples class.
 19—Exh: Bro. H. Muggleton. Lect: Bro. J. Berry, "The religious atmosphere of the 20th century."
 20—Home discussion class at 4 Lassicock Ave, Findon: Bro. C. C. Wigzell, "The fundamental message of the Bible."
 22—Bible study: "Parable of the Faithful and Evil servants" (Mat. 24:45-51).
 25—Wedding of Bro. P. Shrive and Sis. L. Turner.
 26—Exh: Bro. J. Martin. Lect: Bro. K. Gore, "The Gospel of Christ's Second Coming."

The ECCLESIAL CALENDAR

- 28—10 am Sisters Class. Reading: Proverbs 6.
29—Bible Class: "The three parables on Judgment."
31—MIC: "Preparing Notes for speaking" (Ersay). Address: (1) Bro. W. Derecki, "Christ is coming," (2) Bro. T. Wigzell, "Exhort on Acts 14, 15."

Queensland Ecclesias

AITKENVALE — 54 Wotton St.

Memorial meetings conducted at the above address each Sunday, 11 am, followed by a tape evening at 7.30 pm. A first principle class is held at 2 pm on Fridays. For further information contact Sister I. Fredrickson, 54 Wotton St, Aitkenvale 4814 Telephone 79 3579).

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel.: 56 3627).

- 2—7.45 pm MIC: Brn. R. Hill, L. Crowther.
4—7.30 pm Chart marking evening at home Bro. S. Hagen.
5—Exh: Bro. R. Rock. 7 pm Lect: Bro. D. McGahey, "God's guarantee; A world empire under Christ."
9,23—Song of Solomon study: Bro. R. Rock.
10—7.45 pm A.B. meeting in Eccl. Hall.

SUPPLEMENT to LOGOS, MARCH 1972

- 12—Exh: Bro. R. Hazell. Lect: "The Bible challenge: Come out of her My people!"
16—MIC: Brn. A. Snellman, J. Higgs jnr.
18—8.45 am Young people's outing to Mt. Tamborine.
19—Exh: Bro. R. Bailey. Lect: Bro. J. Higgs snr, "God's creation triumphs over evolution's speculation."
24—7.45 pm Young people's evening in Hall: Bro. Barry Oliver.
26—Exh: Bro. W. Crew. Lect: Bro. L. Crowther, "Bible ignorance; fashionable but fatal."
30—7.45 pm MIC.

REDCLIFFE — 4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501. Tel.: 85 3115).

- 1,15,29—7.45 pm Galatians class: Bro. B. Oliver.
5—Exh: Bro. R. Bailey. Lect: Bro. R. Rock, "Clerical theology and Bible religion: a contrast."
7,21—1st principles class: Bro. Ray Evans.
12—Exh: Bro. A. Oliver. Lect: Bro. C. Venn, "Christendom's Satan disproved by the Bible."
19—Exh: Bro. D. McGahey. Lect: Bro. J. Barton, "The Apostasy Unveiled."
26—Exh: Bro. B. Oliver. Lect: Bro. R. Hazel.

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel: 9 2191).

Each Sunday, school is held at 9.30 am, and the Memorial meeting at 11 am. Bible classes are held weekly, and visiting members are most welcome.

HAVE YOU SEEN THESE CHARTS?

We are trying to locate two series of charts, produced in Adelaide, which somehow have become "lost in transit". They concern (a) four charts on "The Journeys of Christ," and (b) three charts on "The Altars". These have been used for several ecclesial efforts, and if their whereabouts are known by readers, we would deeply appreciate receiving advice. Both series are urgently required for further efforts.

WILSTON—Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

- 1,15,29—10.30 am Sisters' class at home Sis. Crew: "Thirteen Lectures."
 2,16,30—Law of Moses class 7.45 pm: Bro. C. Venn.
 5—Exh: Bro. R. Hermann. Lect: Bro. J. Barton, "The apostacy unveiled."
 9,23—7.45 pm Parables class: Bro. J. Cowie.
 11—7.30 pm MIC at Paddington Playground Hall.
 12—Exh: Bro. R. Evans. Lect: Bro. R. Rock, "Clerical theology & Bible religion; A contrast."
 14,28—Titus class, 7.45 pm at home Bro. R. Evans: Bro. J. Cowie.
 19—Exh: Bro. W. Crew. Lect: Bro. J. Cowie, "The fall and rise of Jews."
 26—Exh: Bro. J. Higgs. Lect: Bro. C. Venn, "Christendom's satan disproved by Bible."

**At Mount Hawthorn
SUNDAY SCHOOL BIBLE CLASS.**

Held every Sunday, 9.30 a.m., upon the interesting subject: "Sacrifice; a Vital Principle of the Law of Moses and Christ." This study will assist in mental preparation prior to the Memorial Meeting.

PREACHING UNDER DIFFICULTIES . . . AT WILSTON!

"It was Sunday (Jan. 23), and Bro. R. Thiele of Cumberland, S.A., was to deliver the Gospel address at Wilston. Everything was prepared. Shortly before the set time one of Brisbane's famous summer storms hit the city! It soon passed over, and so we gathered at the Council Hall for the effort. Imagine the amazed look on our speaker's face, when he found that a great part of the roof of the Hall was missing!! Half of the floor was also saturated with rain water. Quick work by the local brethren . . . and the lecture was started on time, with all attending pushed up into one end of the Hall! To a background of loud dripping and splashing of water, the speaker presented his message. Two interested friends were greatly impressed — as no doubt was our speaker at the way the Gospel can be preached under difficulties at Wilston! A word to visiting speakers: Please do not be disheartened, but be assured that (God willing) we can offer you some interesting experiences in our corner of the Vineyard, with the roof overhead!"

Bro. R Evans

Western Australian Ecclesias

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 82 Bedlington St., Collie. 6225. Tel: 532).

Memorial meetings are conducted at 10.30 a.m. Sundays. Each Wednesday a Tape Study is undertaken at 8 p.m.: To all functions visitors are most welcome.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 3,17—Eipis Israel class.
 5—Exh: Bro. H. West. Lect.: Bro. R. Burke, "The satan of the Scriptures is not a supernatural being."
 6—Combined Ecclesial and Sunday School picnic.
 10—Life of Christ class at home Bro. D. Moore, Harcourt St., Bassendean: Bro. A. Harrison, "Jesus' first passover; Cleansing the Temple."
 12—Exh: Bro. A. Newton. Lect.: Bro. J. Ullman, "The Jesus Revolution and the Bible."
 14,28—1st princ. class at home Bro. D. Stempel, 40 West Coast Hwy., City Beach.
 18—Family ecclesial outing.
 19—Exh: Bro. D. Moore. Lect.: Bro. B. Hayles, "The meek shall in-

- herit the earth, not heaven."
 21—GES mtg. at home, Bro. J. John.
 24—Life of Christ Class at home, Bro. A. Payton, 6 Sylvia Wy, Eden Hill: Bro. A. Harrison, "The spirit-mind unveiled: Jesus' discourse with Nicodemus."
 26—Exh: Bro. A. Harrison. Lect: Bro. P. Duperouzel, "God, Creator and Sustainer; Evolution, a fallacy."
 27—A.B. mtg. at home Bro. A. Payton.
 30-31—Palm Beach Bible School (see details this issue).

PERTH — 62 Canning Highway, 38 Doney St., Alfred Cove, 6154, Victoria Pk. (Rec: Bro. J. Ullman, Tel: 30 4199).

- 1,15—Daniel study: Bro. A. Hayles.
 3—Elpis Israel home study class & Law of Moses study.
 5—Exh: Bro. J. Ullman. Lect: Bro. H. Hawkins, "Christ profited by his death; So can you."
 6—Annual ecclesial picnic.
 8.22—Eureka study: Bro. G. Hawkins.
 12—Exh: Bro. A. Hayles. Lect: Bro. A. Newton, "Bodily resurrection essential for future existence."
 19—Exh: Bro. R. Taylor. Lect: Bro.

- G. Hawkins, "Soon to be established at Christ's coming: 1,000 years of peace upon this earth."
 26—Exh: Bro. D. Hurn. Lect: Bro. K. Poole, "Is it reasonable to believe in God?"

New South Wales Ecclesias

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1,15—Study: "Highlights from the prophecy of Samuel" (Bro. H. Ryan).
 2,9,16,23,30—1st princ. class.
 5—Exh: Bro. S. Lake. 3 p.m., Cessnock Exh: Bro. N. Davies. Lect.: Bro. G. Darke, "The law of Moses no longer operative."
 8—Study I Thess. 2: Bro. F. Ryan, "The word of God which worketh effectually."
 11—MIC: (a) Bro. S. Lake, "Elpis Israel pp 397-404". (b) Lect:

Important Ecclesial Gathering

* A Vital Ecclesial Meeting is being convened by nine ecclesias in N.S.W. with the object of considering the present state of the Brotherhood throughout Australia, and correcting the drift towards disunity. The meetings are scheduled for

SATURDAY, 4th MARCH — Morning, Afternoon and Evening.

SUNDAY, 5th MARCH — Afternoon from 2.30 p.m.

and will be held in

THE ASHFIELD TOWN HALL, Sydney, N.S.W.

This activity follows the helpful meetings held last November in Adelaide, and will present further suggestions for the betterment of the Truth in this country. All ecclesias have been invited to attend, and it is hoped that delegates will present frank and constructive comments upon the general situation.

Brethren and sisters are welcome to be present, and to add their support to the efforts being made on behalf of the Brotherhood. Full details will be published in the "Sydney Morning Herald" on Saturday March 4th, under "Religious Notices", or can be obtained from Bro. J. J. Rosser (Convened by the Adamstown, Cabramatta, Campsie, Granville, Lakemba, Penrith Hills, Riverwood, Sutherland and Yagoona Ecclesias).

Bro. R. McRae. "The need for redemption from death." (c)
Exh. Bro. K. Whitehead, "Obedience."

- 12—Exh: Bro. D. Pogson. 2.30 p.m. GES mtg. Lect.: Bro. G. Alchin, "A world without sin; the Divine purpose."
19—Exh. & Lect.: Bro. J. Rosser, "God's gospel; a universal kingdom on earth; soon to come."
22—Thess. study: Bro. F. Ryan, "Power, stabilised unblameable in holiness" (ch. 3).
26—Exh: Bro. L. Hall. 3 p.m., Pamphlet dist. Lect: Bro. G. Darke, "Who are responsible to God's coming judgments."
29—½ yr. Business meeting.

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 3,17—Bible class at home Bro. C. Hermann, "In the footsteps of Christ."
5—E h: Bro. A. Leadbeater. Lect (Ballina): Bro. R. Window, "The earth at peace; only under Divine rule."
7,21—1st princ/class: home of Bro. L. Cole.
8—A.B. mtg & GES mtg at home Bro. C. Hermann.
10,24—Song of Solomon class at home Bro. K. Wassell.
12—Exh: Bro. A. Russell.
14,28—Abraham class at home Bro. K. Wassell.
19—Exh: Bro. K. Wassell. Combined isolation mtg (Lismore); Exh: Bro. M. Shaw. Lect (Lismore): Bro. A. Russell, "The Bible has prophesied the world's present distress."
25—Literature dist.
26—Exh: Bro. A. Roulstone.
31—MIC at home Sis. B. Denford.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 2,16—8 p.m., Luke class: Bro. E. Mansfield, "ch. 3,4."
4—Int. Bible Class, 4.30 p.m., at Ecclesial Hall. Bro. P. B. Sawell, "Israel becomes the kingdom." Sect. 12 of "Key to the Understanding of the Scriptures."
5—Exh: Bro. G. Russell. Lect.: Bro. E. H. Baird, "The Son of God is not God the Son."
6—A.B. mtg. 7.30 p.m. at Hall.
7—10.30 a.m. Dorcas class at Hall.
9,23—Law of Moses class: Bro. A. Baird, "The furniture of the Tabernacle" (pp. 127-132).
10—Jnr. Bible class, 7.30 p.m. at Hall: Bro. A. Baird, "Eutychus falls out of the window."
11—CYC Games night: 7.30 p.m.
12—Exh: Bro. B. Bowen. Lect.: Bro. J. Gilmore, "The fear of God; How does it affect you?"
19—Exh: Bro. K. Cook. Lect.: Bro. C. Brynes, "The Jews; Shall they be finally pushed into the sea by the Arabs?"
26—Exh: Bro. R. Mansfield. Lect.: Bro. G. O'Neill, "Mankind today claims God is dead; What saith the Scriptures?"

CAMPSIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 2—Corinthian study: Bro. G. Jamieson, "So shall we all be made alive" (ch.15:20-28). Bro. J. Mansfield snr, "The folly of denying the resurrection" (vv. 29-34).
5—Exh: Bro. B. McClure. Lect: Bro. R. Pogson, "The decline in morals; foretold in the Bible."
12—Exh & Lect: Bro. M. Bonner,

LECTURE AT CABRAMATTA

A special illustrated address by Bro. K. Dennes on Feb. 5th, advertised with a 6,000 leaflet distribution and newspaper adverts, drew two friends to hear of "Israel's return to the Land: the sign of the return of Christ".

(W.E.S.)

- "Bible ignorance; the great evil of our times."
- 16—Corinthian study: Bro. C. Jamieson, "Paul answers their objections" (ch.15:35-49). Bro. Jn Mansfield, "Paul's conclusion and exhort." (vv.50-58).
- 19—Exh: Bro. C. O'Connor. Lect: Bro. W. Munro, "Bible truth challenges Catholic error."
- 26—Exh: Bro. J. Granter. Lect: Bro. K. Jamieson, "Why believe in eternal torments?"
- 30—Cor. study cont: Bro. K. Jamieson, "Quit you like men: Paul's declaration" (ch.16:1-18). Bro. R. Mansfield, "Salutation and conclusion" (vv.19-24).

GRANVILLE — 26 The Avenue, (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 1,15,29—8 p.m. Judges study: Bro. B. McClure.
- 5—11 am Exh: Bro. E. Mansfield. 7 pm Lect: Bro. J. J. Rosser, "Divine education more essential than secular training."
- 7—8 pm Hebrews study: Bro. B. Etherington. Held 2 Bishop St, Newport.
- 8—10 am Dorcas class. 8 pm EIClass: Bro. L. Goodman, "Galatians 2."
- 11—Eureka class at 43 Lockerbie Rd. Thornleigh: Bro. M. Bonner.
- 12—Exh: Bro. O. Forsdike. Lect: Bro. R. Whitehead, "Why Jesus spoke in parables."
- 19—Exh & Lect: Bro. G. T. Darke,

- "Death, the wages of sin, not the gateway to glory."
- 20—7.30 pm A.B. mtg.
- 22—10 am Dorcas. 8 pm EIClass: Bro. O. Forsdike, "Gal. 3."
- 26—Exh: Bro. J. Green. Lect: Bro. E. Spongberg.

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

PENNANT HILLS — Lower Hull Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 5—Exh: Bro. R. Carr. Lect: Bro. R. Sewell, "The angels and their work."
- 7—8 pm MIC: Bro. E. M. Spongberg, "How to present a Bible address." Held at 64 Dunrossil Ave., Carlingford.
- 8—8 pm Daniel class at 32 Albion St: Bro. E. Mansfield, "The nation of Israel judged" (ch. 9:20-27).
- 12—Exh & Lect: Bro. B. Philp, "The doctrine of God's Holy Spirit."
- 14—8 pm Sisters class in private home.
- 15—8 pm study at 66 Manor Rd, Hornsby, Bro. Colin Byrnes, "Names and Titles of Deity."
- 19—Exh: Bro. G. Hatchell. Lect: Bro. E. Mansfield, "The Bible defines the Devil and Satan."
- 22—Daniel study cont: "Daniel's

APPEAL BY BIBLE MISSION

The Australasian Christadelphian Bible Mission requires the services of suitable brethren and sisters to undertake fieldwork in Mission areas, particularly Fiji, Phillipine Islands, Indonesia, Malaysia and Hong Kong. If any are able to take long service leave, are retired, or can obtain employment in these areas, please give this appeal your close attention. This is an active aspect of preaching the Truth — not only to give personal instruction to contacts, but also to assist young ecclesias overseas. A young sister, preferably a school-teacher, is required in Suva Fiji (where work is readily available) to assist and provide companionship to another sister engaged in ecclesial, contact and Sunday School work. The sister has been there a year, and has undertaken to remain for another year. If you can assist, please write to The Secretary, A.C.B.M., P.O., Box 232, Broadway, NSW 2007. (C.McG.)

vision of the Man of One." (ch. 10:1-9).

- 26—Exh: Bro. G. Russell. 3 pm Domain mtg. Lect: Bro. D. Carroll, "How Archaeology verifies the Bible."
 29—MIC 8 pm: Bro. C. Byrnes, "Take heed to yourselves" (ex.h.)

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 1—8 pm Bible class: Bro. C. Russell, "Separation of Barnabus & Paul." Bro. G. Russell, "Call to Macedonia, Lydia & Jailer converted."
 5—Exh: Bro. D. Yearsley. Lect: Bro. E. Spongberg, "The Bible exposes Papal teaching."
 8—Bible class: Bro. D. Gilmore, "Thessalonica, Berea & Athens" (Acts 17).
 12—Exh: Bro. G. Steel. Lect: Bro. J. Rosser, "Can a divided Christendom Save?"
 15—Bible Class: Bro. D. Shaw, "End of 2nd missionary journey" (Acts 18: 1-23).
 19—Exh: Bro. G. Russell. Lect: Bro. D. Shaw. "The secret of eternal youth."
 22—Young brethren's night, 8 pm: Bro. G. Gilmore. "The Jubilee." Bro. G. Steele, "Lecture" Bro. W. Rosser, "Luke 16:22-24."
 26—Exh: Bro. R. Bradley. Lect: Bro. B. McClure, "Why should a Saviour die?"
 29—Quarterly business mtg.

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1,29—8 p.m., Mut. Improv. Class.
 5—Exh: Bro. J. Green. Lect.: Bro.

D. Collis, "The gospel preached to Abraham."

- 6—8 p.m., A.B. meeting.
 8,22—8 p.m., Apocalypse class: Bro. Roland Pogson.
 12—Exh: Bro. R. Steel. Lect.: Bro. B. McClure, "The great king yet to come."
 15—8 p.m., Elpis Israel study at home, Bro. M. Kirkwood.
 17—8 p.m., CYC class at home Bro. L. Brennan: "Ways of providence."
 18—Sunday School picnic.
 19—Exh. & Lect.: Bro. B. Stretton, "The essential reasons for Christ's return."
 26—Exh: Bro. J. Quill. Lect.: Bro. W. Lapham, "God revealed in His Son."
 31—CYC cont. at home, Bro. E. Ritchie.

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 3—Job study: Bro. T. Spongberg. "The introduction of Elihu & his 1st reply to Job" (ch.32,33).
 4—Young peoples Daniel class: Bro. R. Dwyer, "ch.12."
 5—Exh: Bro. W. Munro.
 7,21—M.I. Class
 12—Exh: Bro. G. O'Neill. Lect: Bro. V. Hocking, "Today's aftermath of Eden."
 14,28—Elpis Israel: Bro. R. Pogson.
 17—Job study cont: "Elihu's 2nd reply to Job" (ch.34).
 19—Exh: Bro. H. Ceiley. Lect: Bro. C. O'Connor, "Evolution; disproved by nature and the Bible" (slide address).
 26—Exh: Bro. E. Spongberg. Lect: Bro. S. Evans, "The Jews; a witness of God's power."

SPECIAL LECTURE IN PERTH — ITS RESULTS

During the visit of Bro. J. Berry to Perth in January, the brethren determined to sponsor a public lecture in a hired city hall. The address was advertised in press and by pamphlets, and drew many enquiries. 40 people rang to obtain "reserve seats", and over 300 (including 128 friends) were present. 66 applications for "Heralds" were obtained from the advertising. (A.P.)

BIBLE SCHOOL NEWS

**THE 25th AUSTRALASIAN BIBLE SCHOOL WILL BE HELD
(God willing) AT RATHMINES, N.S.W., FROM MAY 6th to 14th, 1972**

STUDY PROGRAM AT THE BIBLE SCHOOL

An outstanding series of studies has been arranged for this School, providing a means whereby we can lift our heads above the ecclesial troubles and personal problems that distract today, and centre our attention on the glorious hope set before us. The studies provide excursions into *doctrine, ethics and prophecy* as follows:

SYMBOLS OF THE ECCLESIA OF CHRIST AND THEIR PRACTICAL APPLICATION

Speaker: Bro. J. Knowles

Paul, in one Epistle (Ephesians) likens the ecclesia to the Temple, the Body and the Bride. The first speaks of the indwelling of Yahweh by the Word; the second of co-operation between the members; the third to submission to Christ. These and other wonderful symbols in the Epistle to Ephesians will be considered in depth and detail.

THE JOY SET BEFORE US

Speaker: Bro. G. Hawkins

This series will take us into the Kingdom after the outpouring of Armageddon, and will consider some of the work and problems that will face the approved. Sectional titles are as follows: (a) Jerusalem, the Metropolis of the Age to Come (the new constitution for Israel); (b) The saints as rulers throughout the earth (their positions, places of abode, and labors); (c) Solving national problems (such as communism, materialism, the backward and impoverished conditions of India); (d) Our children in the Millennium (their education and status); (e) Divine worship in the age to come (aspects of service in the Temple and elsewhere, seldom touched upon in addresses).

THE OLIVET PROPHECY AND ITS IMPACT UPON NEW TESTAMENT EPISTLES

Speaker: Bro. E. Mansfield

The apostles constantly referred to "the end" and the "coming of the Lord" as it applied to their day. These talks will not only give a detailed analysis of the Olivet prophecy, but will also show its application to these expressions.

HOSEA: A VINDICATION OF YAHWEH'S CHARACTER

Speaker: Bro. J. Rosser

This prophet provides a graphic story illustrating his message, and contrasts (ch. 4-7) the Sin of Israel with the Holiness of Yahweh (ch. 8-10) the Punishment of Israel with the Justness of Yahweh; (ch. 11-14) the Restoration of Israel as illustrative of Yahweh's Love.

Other features to be introduced to the School will make this an outstanding opportunity to gather together and strengthen each other around the Word of Truth.

SEND YOUR APPLICATION IMMEDIATELY

Write to: Bible School, P.O. West Beach, S.A. 5024, for details, or complete and mail the coupon in this issue of "Calendar" to obtain your accommodation.

APPLICATION FORM FOR TWENTY-FIFTH BIBLE SCHOOL

MAY 6th to 14th 1972 (God Willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, South Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
17					

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.

SUPPLEMENT TO LOGOS, MARCH 1972

THE ECCLESIAL CALENDAR

EASTER HOLIDAY ACTIVITIES

March 31st to April 3rd

IN SYDNEY — THE PROPHECY AND TIME OF MICAH

The following studies will be conducted by Yagoona Ecclesia, at which Bro. J. Martin (Enfield) will lead:

Friday: 2 pm Introduction & 1st Study. 3.45 pm 2nd Study. 6 pm Fraternal tea. 7 pm 3rd study.

Saturday: 7 pm 4th study.

Sunday: 11.15 am Exhortation. 3.30 pm Lect: "The Lord's Prayer, a prophecy of Christ's second coming."

Monday: 10 am 5th study. 12 noon: 6th study session.

IN PERTH — PALM BEACH BIBLE SCHOOL

This is conducted by the Perth and Mt. Hawthorn Ecclesias during the Easter vacation. Guest-speaker this year is Bro. G. Mansfield (Woodville), who will present two studies: (a) *The Wonderful Lessons of Yahweh's Altars* and (b) *The Epistles of Light, Love & Life*. The following program is planned:

Thursday evening — Introductory address to the Effort.

Friday: 9.15 a.m. (a) The Altar; Where and how it was constructed; its significance and fulfilment. 11 a.m. (a) The Altars of Abraham. 3.45 (b) The Son of Thunder becomes the Apostle of Love. 8 p.m. (b) The great principles of Divine Revelation.

Saturday: 9.15 a.m. (a) The El-Elohe-Israel Altar. 11 a.m. (a) The Yahweh-Nissi Altar. 3.45 p.m. (b) 7 Reasons for Writing the Epistle. 8 p.m. (b) 7 Characteristics of the Believers.

Sunday: 11 a.m., Memorial meeting: Exh. "Proverbs in Daily Life." 3.45 p.m. Study (a). The Yahweh-Shalom Altar. 8 p.m. (b) Seven Amazing Contrasts.

Monday: 9.15 a.m. (a) Elijah's Altar of 12 Stones. 11 a.m. (b) John's Final Appeal.

During the studies upon the Altars, a series of duplicated charts will be available to all present; whilst the studies upon John's Epistles will be supplemented by visual charts.

IN BRISBANE — THE LIFE OF HEZEKIAH

Bro. Basil McClure will speak to the above theme at Redcliffe Ecclesial Hall, 6 Irene Street. Six studies for adults will be conducted, and three project sessions for the children, the latter being held at 3 p.m. on Friday, Saturday and Sunday. An invitation is extended to all in the Brisbane area to rejoice around this thrilling study during the holiday period.

IN TASMANIA — THE TEN COMMANDMENTS

Launceston Ecclesia will sponsor studies by Bro. E. Spongberg, including Sunday exhortation and lecture. Details are as follows:

Friday, 3.30 p.m.: "The power of the Name" (1st-3rd Commandments). 7.30 p.m.: "Rest in Yahweh" (4th Commandment).

Saturday, 3.30 p.m.: "The one Commandment with a future" (5th Commandment). 7.30 p.m.: "Protection for the Family of God" (6th to 9th Commandments).

Sunday, 11 a.m.: Exhort. 7 p.m., Lect.: "Threatening disasters; Will the world survive?"

Monday, 10 a.m.: "The need for total commitment" (10th Commandment).

IN GLENLOCK

Another Easter camp has been planned this year by Glenlock Ecclesia in conjunction with Cumberland Ecclesia. The camp is held on the banks of the river Murray, in a quiet, picturesque setting, approx. $\frac{1}{2}$ mile from the Ecclesial Hall. Facilities have been greatly improved, and the enlarged hall now comfortably seats about 400. Bro. T. Newton is to lead the 1972 studies, commencing at 2.30 p.m. on Friday, and concluding at 1 p.m. on Monday.

FELLOWSHIP

C.S.C. REPORT OF 20th DECEMBER, 1971

We have received from Bro. J. Luke (Cumberland Ecclesia) a careful analysis of the recent CSC report, showing how that it fails to exonerate the teaching of H. Twine as being contrary to the accepted beliefs amongst us, as outlined in the BASF and Unity Book. Bro. Luke recently interviewed Bro. Twine on behalf of the Cumberland Ecclesia, and found that he has not changed his views from those previously held, despite the comments of the Report. We propose to publish this Analysis next issue (God willing).

STATEMENT BY HOBART ECCLESIA

"It is with sorrow that we have to report that our Ecclesia has withdrawn Fellowship from the Brisbane (Petrie Tce.) Ecclesia and from Sydney (Shaftesbury Rd) Ecclesia, owing to the retention in fellowship of brethren holding false doctrine. These decisions are of great sorrow to us, and we should appeal to the brethren in those ecclesias to take the necessary action which will help to restore normal ecclesial relationships" — Bro. H. E. Taylor (Rec).

STATEMENT BY LAUNCESTON ECCLESIA

"On Friday, 10th December 1971, at a special Business Meeting of the Ecclesia, the following resolutions were passed by an almost unanimous majority —

1. That the Launceston Ecclesia write to Bro. H. Twine advising him that in accordance with the Christadelphian Central Standing Committee's recommendation of November 1969, this ecclesia can no longer regard itself as in fellowship with him until such time as he retracts the errors that he has, and is continuing to promulgate, and fully endorses the accepted Basis of Unity.

2. That the Launceston Ecclesia can no longer regard itself in fellowship with the Petrie Terrace, Brisbane Ecclesia— (a) Until such time as it withholds fellowship from Bro. H. Twine owing to his erroneous beliefs; (b) Because statements made by members of its Arranging Brethren acting in an official capacity have given rise to serious doubts concerning its own standing in relation to the accepted teaching of the Central Christadelphian Fellowship regarding the doctrine of the atonement, and the basis of unity in Australia.

3. That in view of the refusal of the Shaftesbury Road Ecclesia of Sydney to deal with the error of present possession of the Holy Spirit gifts current in its midst, the Launceston Ecclesia can no longer regard itself in fellowship until the erring members are dealt with and a full repudiation of this teaching is made by the Ecclesia.

"A record number of brethren and sisters was present, and were given well-attested evidence of everything related above.

"For almost two years we have watched the developing situation in Queensland with considerable anxiety, being greatly troubled and perturbed in mind that the obvious and accepted steps according to well established Christadelphian practice were not being taken to deal with erring brethren. It is with sincere sorrow and deep regret that we take this step, praying earnestly that the time may soon come when all brethren may be guided into a recognition of truth and error and the way be opened to a lasting reconciliation and a strengthened unity in fellowship with the Father and His Son, Our Lord Jesus Christ." — Bro. M. Coombe (Rec).

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS
(God willing)

MARCH 1972

3rd to 5th - at Lakemba, N.S.W. Annual weekend upon "Romans 12-16".
Leader: Bro. P. Cresswell.

22nd to 30th - at Cumberland, S.A. Study on Romans 1-8. Leader: Bro. E. Spongberg.

APRIL, 1972

31st March to 3rd April — at Perth, W.A. Annual Bible School held in Perth during the easter period. Leader: Bro. G. E. Mansfield (Woodville).

MAY 1972

6th to 14th — At Rathmines, N.S.W. 25th Bible School (Autumn).

JUNE, 1972

3rd to 11th — At Mount Hawthorn, W.A. Leader: Bro. E. M. Spongberg.

JULY

22nd to 30th — At Brighton, Sth. Aust. Bro. D. Hurn (Perth) will lead upon the subject: "The Prophecy of Jeremiah."

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973


6th to 15th — At Hobart, Tas. 8th Tasmanian Bible Campaign.

READ THE SCRIPTURES DAILY — IN MARCH 1972

Wednesday	1	Leviticus	5, 6	The Psalms	105	1st Corinthians	14
Thursday	2	.....	7	.....	106	.....	15
Friday	3	.....	8	.....	107	.....	16
Saturday	4	.....	9, 10	.....	108, 109	2nd Corinthians	1, 2
Sunday	5	.....	11	.....	110, 111, 112	.....	3, 4
Monday	6	.....	12, 13	.....	113, 114	.....	5, 6, 7
Tuesday	7	.....	14	.....	115, 116	.....	8, 9
Wednesday	8	.....	15	.....	117, 118	.....	10, 11
Thursday	9	.....	16	.....	119, v.40	.....	12, 13
Friday	10	.....	17, 18	.....	v. 41-80	Gospel of Luke	1
Saturday	11	.....	19	.....	v. 81-128	.....	2
Sunday	12	.....	20	.....	v. 129-176	.....	3
Monday	13	.....	21	.....	120 to 124	.....	4
Tuesday	14	.....	22	.....	125, 126, 127	.....	5
Wednesday	15	.....	23	.....	128, 129, 130	.....	6
Thursday	16	.....	24	.....	131 to 134	.....	7
Friday	17	.....	25	.....	135, 136	.....	8
Saturday	18	.....	26	.....	137, 138, 139	.....	9
Sunday	19	.....	27	.....	140, 141, 142	.....	10
Monday	20	Numbers	1	.....	143, 144	.....	11
Tuesday	21	.....	2	.....	145, 146, 147	.....	12
Wednesday	22	.....	3	.....	148, 149, 150	.....	13, 14
Thursday	23	.....	4	The Proverbs	1	.....	15
Friday	24	.....	5	.....	2	.....	16
Saturday	25	.....	6	.....	3	.....	17
Sunday	26	.....	7	.....	4	.....	18
Monday	27	.....	8, 9	.....	5	.....	19
Tuesday	28	.....	10	.....	6	.....	20
Wednesday	29	.....	11	.....	7	.....	21
Thursday	30	.....	12, 13	.....	8, 9	.....	22
Friday	31	.....	14	.....	10	.....	23

WE REGRET . . .

Lack of space has prevented publication of other Ecclesial News and Activities received. We hope to include these features in our next issue (God willing).



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5824, by the 15th of the Month.

In The Master's Service

Do you take an active part,
To help the work along?
Or are you satisfied to be
the kind that "just belong"?
Do you help your fellow-members
To draft things out and plan?
Or leave the work to just a few,
Who do the bit they can.

Attend the meetings often,
And help with hand and heart,
Don't just be a member,
But take an active part!
Just think the problem over;
You know the right from wrong.
Are you an active member?
Or do you "just belong"?

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH !

The thrill of the new spiritual birth into the Family of God is indicated in the following information received from ecclesias in city and country. We join in extending our greetings to each one . . .

Campsie: *Mrs. Yvonne Gannon*, daughter of *Sis. Jamieson*.

Perth: *Mrs. E. Walker* (5th March) at Geraldton.

Lakemba: *Mr. & Mrs. A. Mason* (on 2nd March).

Pt. Pirie; S.A.: *Mr. Reginald Brine*, third baptism from proclamation activities in Pt. Pirie, Whyalla and Pt. Augusta, country centres of S.A. (Organized by Enfield Ecclesia).

ECCLESIAL TRANSFERS

We advise of the new ecclesial affiliations assumed by the following members:

To Adelaide: *Bro. & Sis. S. Appleyard, Bro. & Sis. R. King, Bro R Allen* (from Woodville).

To Blackwood: *Bro. & Sis. R. Jerrow* (from Woodville).

To Burwood: *Bro. & Sis. J. Brown, Bro. & Sis. A. Loveday, Sis. A. Lawson* (from Ringwood).

To Coburg *Sis. Shona Stewart* (from Moe).

To Enfield: *Bro. & Sis. J. Wilson* (from Adelaide).

To Lakemba: *Bro. L. Rendell* (from Hurstville).

To Launceston: *Bro. & Sis. J. Thiele* (from Woodville).

To Riverwood: *Bro. & Sis. A. Downman, Sis. M. Taylor, Sis. W. E. Law* (from Hurstville).

To Sth Aust.: *Bro. Derrick Butler* (from Hobart).

To Toronto, Canada: *Sis. Patricia Lenton* (from Brighton).

WITHDRAWALS

It is always disappointing to learn of the need for ecclesial withdrawal of fellowship. Yet there remains the responsibility to maintain the Truth in purity of doctrine and practise.

Cabramatta Ecclesia desires to clarify the reasons for disfellowship of *Sis. Janine Watts* (see last issue) as: "for disorderly walk and marriage out of the Truth".

Blackwood Ecclesia regretfully advises of withdrawal from *Bro. Ray Becker* who has been absent from the Table of the Lord for a considerable period.

Woodville Ecclesia has been forced to withdraw fellowship from *Bro. Bruce Ashman*, who has unfortunately accepted beliefs contrary to the Statement of Faith and Christadelphian teachings.

MARRIAGES

We delight to record the following weddings, in which brethren and sisters have united to walk together towards the Kingdom. In doing so, they continue the preparation for the Great Marriage of the Lamb and his Bride.

March 3rd: *Bro. Denis O'Neill* and *Sis. Christina De Rooy* (Sutherland).

March 18th: *Bro. Russell Humphreys* and *Sis. Kay Evans* (Wilston).

April 29th: *Bro. Peter Brewer* (Coburg) and *Sis. Naomi Krygger* (Woodville).

ECCLESIAL ACTIVITIES

During APRIL, 1972 (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 without reservations.

Tasmanian Ecclesias

Representative and Book Agent: Bro. R. Bracey, 32 Legana Beach Rd, Legana 7251 (Tel: 30 1326).

HOBART—Christadelphian Hall, 142 Box 800H, GPO Hobart 7001. Tel: Warwick St. (Rec: Bro. H. Taylor, 72 7450). Sundays: 9.30am School 11am Memorial, 7pm Lecture.

- 2—Exh: Bro. S. J. Taylor. Lect: Bro. R. A. Yeomans, "The Bible true; the witness of fulfilled prophecy".
- 4—Bible study 7.45 pm: MIC. Bro. T. S. Jones, "Hezekiah; a king who remained true to his allegiance".
- 6—Nazareth Revisited study 7.45 pm at 14 Hudson Cr, West Moonah.
- 7—Jnr CYC 7 pm at 14 Hudson Cr, West Moonah: "Lions, the Bible lessons".
- 9—Exh & Lect: Bro. J. Ceiley (Yagoona), "God, the Almighty Creator".
- 11—Bible study: Bro. Ceiley.
- 13—Revelation study at 13 Barossa Rd, Glenorchy.
- 14—Snr CYC 7.45 pm: Bro. P. Blanch, "Mal. 3:16-4:6".
- 16—Exh: Bro. E. Harrington. Lect: Bro. W. Fleming, "God, the Redeemer".
- 18—Study: Bro. B. D. Jones, "Stephen's act of faith" (Acts 7).
- 20—Naz. Revis. study at 52 Creek Rd, Lenah alley.
- 21—Jnr CYC at 2 Stapleton St, Glenorchy. "What is the Bible cross?"
- 23—Exh & Lect: Bro. D. Case (L'ton), "God, the judge of His people".
- 25—Bible study: Bro. E. Harrington. "Simon the sorcerer" (Acts 8).
- 27—Rev. study at 14 Rialannah Rd, Mt. Nelson.
- 28—Snr CYC: Bro. W. Fleming,

"Metamorphosis, natural and spiritual".

- 30—Exh: Bro. R. J. Herron (L'ton). Lect: Bro. R. H. Herron, "Man created in the image of God".

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 2—Exh & Lect: Bro. E. Sponberg, "Threatening disasters; Will the world survive?"
- 5—7.45 pm Bible class: Bro. D. Seaman, "First love and Unity" (Acts 4:31-37). Bro. M. Wright, "First ecclesial discipline" (Acts 5:1-16).
- 6,20—7.45 pm Dorcas class.
- 7,21—8 pm Home study at 14 Karpaty Ave, Newnham, "Eureka vol. 2".
- 9—Exh: Bro. J. Kershaw. Lect: Bro. H. Day, "Light of prophecy in these days of darkness".
- 12—7.45 pm Bible class: Bro. F. Onley, "Genesis, Noah or regeneration?"
- 14,28—8 pm Home study: Bro. D. Kitto, Legana, "The temple of Ezekiel's prophecy".
- 15—7.30 pm CYC: Bro. G. Dangerfield, "The little ewe lamb" (2 Sam. 11,12).
- 16—Exh: Bro. M. Wright. Lect: Bro. J. Kershaw, "USA and China cannot bring world peace".
- 19—7.45 pm Bible class: Bro. A. Ansell, "The 1st persecution of the apostles" (Acts 5:17-42).
- 23—Exh: Bro. F. Onley. Lect: Bro. G. Dangerfield, "One king, one empire, one religion".
- 26—7.45 pm Panel night: Bro. H. Day, D. Seaman, M. Wright.
- 29—CYC: Bro. R. Bracey, R. Herron, "Nehemiah".
- 30—Exh: Bro. C. Blanch. Lect: Bro. M. Wright, "Has Christ come? An answer to J. W's claims".

South Australian Ecclesias

Representative and Book Agent: Logos Office, P.O. West Beach 5024 (Tel: 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 2—Exh. Lect, "Jesus' promise to the thief on the cross".
- 4,18—7.45 pm Life of Christ study at home Bro. L. Palmer; Bro. A. C. Dangerfield.
- 5—Dorcas class at home Sis. J. Collett.
- 9—Exh: Bro. R. Collett. Lect: Bro. P. Dunn, "Why gifts of the Holy Spirit are not available today".
- 11—7.45 pm Daily readings at home Bro. R. Collett; Bro. E. Johnson, A. Grose, R. Gates.
- 16—Exh: Bro. D. Brumby. Lect: Bro. J. Knowles, "Britain, the Common Market, and the Time of the end".
- 19—Dorcas class at home Sis. P. Cotter.
- 23—Exh: Bro. A. C. Dangerfield. Lect: Bro. J. King snr, "The devil of the Bible defined".
- 25—7.45 pm Daily readings at home Bro. E. Johnson, Bro. R. Collett, G. Roulstone, G. Brown.
- 30—Exh: Bro. R. Flint. Lect: Bro. N. Crose, "A correct understanding of the Bible essential for salvation".

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 2—Exh: Bro. P. Wel'er. Lect: Bro. J. Elton, "The Bible's challenge to the youth of today".

- 5—Study: Bro. J. King, "Obadiah, the pride of Eden, the cause of their fall".
- 8—Young folk's evening.
- 9—Exh: Bro. S. Cattermole. Lect: Bro. J. Berry, "Baptism; life through death".
- 10—Sign class at home Sis. J. Barnett.
- 12—Acts class: Bro. B. Luke, "Testimony before Agrippa; Paul sent to Caesar" (ch. 26: 24-32).
- 16—Exh: Bro. L. J. Colquhoun. Lect: Bro. B. Luke, "The nature and purpose of the Holy Spirit".
- 17—Bible disc.: Bro. K. McDermott, "Why Christ died".
- 18—Sisters' class: Bro. and Sis. H. Pillion. A.B. mtg at home Bro. J. Elton.
- 19—Study: Bro. J. King, "Obadiah; Yahweh's vengeance upon the head of the oppressor".
- 22—Suburban young folks' class.
- 23—Exh: Bro. D. Horgan. Lect: Bro. R. Mansfield, "Modern day Pentecostalism exposed by the Bible".
- 24—Sign class at home Bro. S. Bailie.
- 26—Acts class: Bro. R. Mansfield, "Paul's voyage to Rome; Caesarea to Crete" (ch. 27:1-13).
- 30—Exh: Bro. J. King. Lect: Bro. G. Mee, "The young prophet shun's royal privileges" (1st of series on Life of Daniel).

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041, Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm

- 2—Exh: Bro. W. Gurd. Lect: Bro. J. King, "The Christian Sunday; the Jewish sabbath".
- 5—Joel prophesy study: "The final day of the Lord" (ch. 3).
- 6—2 pm Sisters' class. 8 pm A.R. mtg. 8 pm MIC. Lect: Bro. R.

AN APPEAL FOR ASSISTANCE

The *Whangarie Ecclesia* (NZ) appeals for the assistance of capable, dedicated brethren and sisters willing to work in Christ's service in that area of the Vineyard. Particularly, speaking brethren are needed. For full details of the situation, kindly write to Bro. B. Riley, P.O. Box 415, Whangarie, Northland, New Zealand.

Thiele, "The Jews now in Jerusalem; What of tomorrow?"
Exp: Bro. J. Riddle, "Love thy neighbor as thyself".

8—Ecclesial outing.

9—Exh: Bro. N. Wigzell. Lect: Bro. E. Wigzell, "If a man die, shall he live again?"

10—Int. friends class. at home Bro. R. Woodward, 138 Edward St, Clarence Gdns: "Mounting world chaos heralds Christ's return" (Bro. J. King).

12—Study of prophecy of Daniel: Bro. A. Hill, "ch. 3".

13—Business meeting.

14—Youth group, "Study of Zech. 12".

16—Exh: Bro. Murray Lund. Lect: Bro. Max Lund, "War and suffering—and our God of love!"

17—Naz. Revisited class at home Bro. A. Gibbins, Kingswood.

19—Bible marking: "The atonement".

20—? am Sisters' class. 8 pm MIC: Lect: Bro. K. Pearson, "The

need of redemption". Exh: Bro. S. Bailye, "Daily readings".

22nd to 30th—Special Effort (see details this issue).

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

2—Exh: Bro. J. Schipper. Lect: Bro. P. Dunn, "Infant sprinkling is not true baptism".

9—Exh: Bro. H. Muggleton. Lect: Bro. J. Knowles, "When Russia takes Egypt — time has run out!"

16—Exh: Bro. D. Smith. Lect: Bro. S. Smith, "You can live to be 1,000".

23—Exh: Bro. C. Provis. Lect: Bro. J. King jr, "Open graves will evidence Christ's imminent return".

30—Exh: Bro. P. Beard. Lect: Bro. R. Krygger, "Hell is the grave; not a place of torment".

THE EPISTLE TO THE ROMANS

Cumberland Ecclesia

A very intensive program has been arranged for the visit of Bro. E. S. Spongberg, at which he will expound the principles of Paul's major epistle. It is hoped that many brethren and sisters will attend to enjoy the expositions presented, and to fraternize around the things of the Truth.

Sat. 22nd - Fraternal Evening, including address of encouragement and interest, and songs of praise to the theme: *The Eternal Principles; Justification by Faith* (ch. 1: 1-17).

Sat. 22nd - Exh: *One measure for all; The doctrine of responsibility to be defined* (Rom. 1: 18-2: 29). 3 p.m.: Sunday School address. 7 p.m. Lect: *The Bible spotlight on Papal doctrine.*

Mon. 24th - 8 p.m. study: *God helps us; We cannot save ourselves* (Rom. 3)

Tue. 25th - All day picnic at Main Oval, National Park, to which members of all ecclesias are invited to attend. 11.30 p.m.: Commencement of sports activities. 2.30 p.m.: *Meeting*, in the large adjoining pavilion. Subject: *The Pathway to true unity* (1 Cor. 12,13). Tennis Courts No. 10-13 have been hired for the occasion.

Wed. 26th - 8 p.m. study: *We are still unprofitable servants* (Rom. 4,5).

Thur. 27th - 8 p.m.: Special evening on *Sunday School Activities* of interest to Arranging brethren and Sunday School staff.

Fri. 28th - 8 p.m. study: *Wanted and Provided; A solution to the problem of self-will* (ch.6 - 8: 4).

Sat. 29th - 8 p.m. Suburban Young Folks Class: *The challenge of the prophet Amos for Young Christadelphians in the 20th Century.*

Sun. 30th - Exh.: *Victory for the sons of God* (Rom. 8: 5-39). Lect. *Collision Ahead! Will the world survive?*

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5690. Bus. Tel.: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

- 2—Exh: Bro. D. Horgan. Lect: Bro. I. Pitcher, "Mormanism, a perversion of true Christianity".
- 4,18—Law of Moses class 6 pm; Bro. J. Martin.
- 5—11 am Sisters' class.
- 7,12—8 pm Youth Group.
- 9—Exh: Bro. Max Lund. Lect: Bro. J. Knowles, "Archaeology and prophecy; irrefutable proofs of Bible accuracy".
- 11,25—8 pm Daniel class: Bro. J. Knowles, "The Chaldeans fail; Daniel vindicated".
- 16—Exh: Bro. J. Knowles. Lect: Bro. J. Martin, "Good news: Armageddon, then peace on earth".
- 23—Exh: Bro. D. Manser. Lect: Bro. J. Luke, "Israel's revival; a signal for the resurrection of the dead".
- 30—Exh: Bro. Murray Lund. Lect: Bro. D. McColl, "God's action in the past and in the future".

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 2—Easter camp.
- 9—Exh: Bro. C. Shugg.
- 16—Exh: Bro. A. McLean.
- 23—Exh: Bro. K. McDermott.
- 30—Exh: Bro. I. McLean.

SALISBURY—RAOB Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel 45 4337). Sundays: Memorial 11am; Lectures 7pm.

- 2—Exh: Bro. C. Milverton. Lect: Bro. K. Merrick, "The vanity of life without God".
- 5—Elpis Israel at home Bro. C. Milverton, 15 York Tce, Ferryden Pk.
- 9—Exh: Bro. J. Jackson. Lect: Bro. A. Valkenburg, "Egypt will em-

- brace Israel; When?" 8.30 pm A.B. mtg.
- 13—Int. friends class at home Bro. M. Biernat.
- 16—Exh: Bro. M. Biernat. Lect: Bro. D. Evans, "The judgment seat of God; When and where?"
- 19—E.I. study at home Bro. K. Merrick, 9 Lynne St, Brahma Lodge.
- 23—Exh: Bro. K. Martin. Lect: Bro. M. Biernat, "Prophecy; A light shining in a dark place".
- 27—Int. friends class at home Bro. K. Merrick.
- 30—Exh: Bro. K. Merrick. Lect: Bro. P. Scott, "What constitutes the kingdom of God?"

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. Mtg. 3pm School; 7pm Lect.

- 2—Exh: Bro. G. Wiggzell. Lect: Bro. C. Kempster, "In the beginning was the Word".
- 5,26—7.30 pm Song & praise Evening at home Bro. C. Kempster.
- 9—Exh: Bro. D. Matthews. Lect: Bro. J. Martin, "All that are in the graves shall arise".

Lecture Theme: "Difficult Scriptures Explained . . ."

- 10—8 pm Gospel work meeting.
- 12—10 am Sisters' class at hall. 7.30 pm AB mtg. at home Bro. C. Kempster.
- 13—8 pm Eureka class at home Bro. A. Goodwin.
- 16—Exh: Bro. H. P. Mansfield. Lect: Bro. R. Stokes, "There was war in heaven".
- 17—7.30 pm Business mtg. at home Bro. R. Smithers.
- 20—8 pm Bible study at home Bro. R. Weldon, "The book of beginnings".
- 23—Exh: Bro. R. Smithers. Lect: Bro. J. Berry, ". . . The earth shall be burnt up".
- 27—8 pm Eureka class at home Bro. R. Smith.

"LOGOS" BOUND VOLUME 33

We have available seven copies of the above volume and invite readers to immediately order while supplies remain. Cost is \$3 plus post.

29—2 pm SS Outing from home Bro. R. Wearne.

31—Exh & Lect: "... the rich man and Lazarus".

VICTOR HARBOUR—Masonic Hall
(Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096).
Sundays: 11am Mem. mtg; 7.30pm Lecture.

2—Exh & Lect: Bro. F. Russell, "Israel today; God's living witness".

7,21—Bible disc: Bro. M. Lund, "Ecclesiastes".

9—Exh: Bro. G. Martin.

16—Exh & Lect: Bro. J. Schipper, "Today is the day of salvation".

23—Exh: Bro. P. Wilson.

30—Exh & Lect: Bro. S. Cattermole, "Religion; What is it all about?"

PT. AUGUSTA - Guides Hall
(sponsored by Enfield Ecclesia)

Following successful Gospel proclamation activity in northern area of S.A., monthly Memorial Mtgs are being conducted at the above address. On **April 9th**, Bro. Des Manser will exhort; and, following lunch, a study of Galatians will be held at 2 pm. An invitation is extended to brethren and sisters to visit Pt. Augusta and join in these activities.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

2—Exh: Bro. W. McAllister. Lect: Bro. T. Wigzell, "What the next 1,000 years will bring".

5—Bible Study: Bro. G. Mansfield, "Life of the Lord—Jesus' intro-

ductory speech at supper".

7—Elpis Israel: Bro. R. McAllister, "The Promise made to Abraham" (pp. 227-234).

8—Sunday School outing 2.30 pm.

9—Exh: Bro. R. Krygger. Lect: Bro. G. Wigzell, "The fallacy of modern Pentecostalism".

10—7.30 pm A.B. mtg.

11—Sisters' class: Sis. J. Crocker, "Prov. 21".

12—Bible study: "Jesus washes the disciples' feet; Warns of impending betrayal" (Jn. 13:1-22).

14—Eureka class: Bro. J. Berry.

15—3 pm Lit. dist. 5.30 pm Fraternal tea. 7 pm: Slide screening. 7.30 pm Bible marking, "The journeys of Paul".

16—Exh: Bro. M. Lund. Lect: Bro. ... "The origin and beliefs of Christadelphians".

17—Home disc. class at 4 Lassoock Ave., Findon; Bro. W. Excell, "Redemption from death" (Edenic covenant).

19—Bible study cont: "Communion after supper" (Matt. 26:26-30).

21—MIC: 7.45 pm.

22—Suburban young peoples class.

23—Exh: Bro. R. Gray. Lect: Bro. R. Gore, "The dangers of Roman Catholicism".

24—7.45 pm Quart. business mtg.

25—Sisters' class 11 am: Sis. A. Goodwin, "Acts 1".

26—Bible study cont: "Discussions concerning the betrayer" (Lk. 22:21-23; Jn. 13:23-35).

28—El class: Bro. J. Berry, "The Promise made to Abraham" (pp. 234-240).

29—Wedding of Bro. Peter Brewer and Sis. Naomi Krygger.

30—Exh. Bro. H. Muogleton. Lect: Bro. G. Mansfield, "The 'set time' in the Divine economy".

LIVERMORE STREET, ROCKHAMPTON, ECCLESIA

Eight brethren and sisters have commenced ecclesial activities under the above name, meeting at the home of Brother and Sister Glen Bundesen, 24 Livermore Street. Recorder is Bro. Graham Hill and details of arrangements are noted in this issue of Calendar. Basis of fellowship is the BASF without reservation. (G.H.)

Queensland Ecclesias

Representative and Book Agent: Bro. R. Bailey, 31 Mourilvan St, Mansfield 4122 (Tel.: 49 8562).

AITKENVALE — 54 Wotton St. Further Information:

Sis. I. Fredrickson, 54 Wotton st., Aitkenvale 4814. Tel.: 79 3579).

Memorial mtgs held each Sunday 11 am at above address, followed by a tape evening at 7.30 pm. Every Friday at 2 pm a first principle class is conducted, and is regularly attended by 2 interested friends. Visiting brethren and sisters most welcome at all times.

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. T. Dawson. Lect: Bro. R. Bailey, "Jerusalem; Future centre of Divine government".
6,20—7.45 pm Apocalypse class: Bro. T. Dawson.
9—Exh: Bro. D. McGahey. 7 pm Lect: Bro. M. Steele, "Daniel predicted the supplanting of man's kingdom by God's".
13,27—7.45 pm Mid-week study class.
16—Exh: Bro. C. Venn. Lect: Bro. T. Dawson, "Baptism; the burial that leads to salvation".
23—Exh: Bro. J. Higgs sn. Lect: "Egypt's present and future foretold in Bible prophecy".
28—7.45 pm Young peoples spiritual evening in Eccl. hall.
30—Exh: Bro. R. Hill. Lect: Bro. J. Higgs sn., "Who do you worship? The trinity, or the God of the Bible?"

REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttalls Rd., Lawnton 4501. Tel.: 85 3115).

ROCKHAMPTON, LIVERMORE ST. (Rec: Bro. G. Hill. 1 Livermore St., Rockhampton 4700).

Memorial mts at 11 am Sundays, and Bible study/Gospel proclamation mts at 7.30 pm Wednesdays at the home of Bro. Glen Bundesen, 24 Livermore St. A Saturday 7.30 pm Bible study is held at the home of Bro. Andrew Bundesen, Hill St, Emu Park. Visitors are warmly welcomed.

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel.: 9 2191).

WILSTON Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

- Sundays: 9 am School & Elpis Isra'el class. 11 am Mem. mtg. 7 pm Lect.
2—Exh: Bro. R. Evans.
6,20—Bible class at hall, 7.45 pm: Bro. W. Crew.
9—Exh: Bro. C. Venn. Lect: Bro. O. Kelly, "God's view of moon exploration".
12,26—10.30 am Sisters' class at home Sis. W. Crew.
13,27—7.45 pm Law of Moses class at hall: Bro. C. Venn.
16—Exh: Bro. B. Oliver. Lect: Bro. R. Evans, "The Bible and permissive society".
23—Exh: Bro. J. Cowie. Lect: Bro. C. Venn, "Europe without Britain; a Bible certainty".
25—Titus class 1.45 pm at home Bro. Evans: Bro. J. Cowie.
30—Exh: Bro. W. Crew. Lect: Bro. J. Cowie. "The Bible: witness of Christ's resurrection".

THE BOOK OF REVELATION

(Coorparoo Ecclesia)

The above theme will form the basis of a new study, to be held each alternate Thursday, commencing 6th April. Study leader is Bro. Peter Dawson, and the classes will be held at the Ecclesial Hall. An invitation is extended to all to attend the study class so that "those who read (or accurately perceive) will be blessed of God."

R.B.

Western Australian Ecclesias

Representative and Book Agent: Bro. J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 30 4199).

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 82 Bedington St., Collie. 6225. Tel: 532).

Each Sunday, 10.30 am, Memorial mtgs are conducted at the above address. On Wednesday at 8 pm, a Tape Study is enjoyed. To both functions visitors are warmly welcomed.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 7—Life of Christ class at home Bro. Duperouzel, 134 South Tce, Sth. Perth: Bro. A. Harrison, "Christ talks with Nicodemus, an exposition of the spirit".
- 9—Exh: Bro. J. John. Lect: Bro. D. Strempei, "The Holy Spirit; God's power not a person of the trinity".
- 11,25—1st princ. class at home Bro. D. Stempel.
- 15—Ecclesial family night.
- 14,28—E'epis Israel class.
- 16—Exh: Bro. J. Ullman. Lect: Bro. D. Moore, "Sincerity without truth cannot save".
- 18—GES mtg at home Bro. G. Quartermaine.
- 21—Life of Christ class at home Bro. D. Stempel, 40 West Coast Hwy, City Beach: Bro. A. Harrison, "The woman of Samaria".
- 23—Exh: Bro. A. Payton. Lect: "The Bible shows that you can inherit the earth with faithful Abraham".
- 24—AB mtg at home Bro. H. West.
- 30—Exh: Bro. G. King. Lect: Bro.

A Hayles, "God's promise to David, a World Empire under Christ".



PERTH — 62 Canning Highway, 38 Doney St., Alfred Cove, 6154. Victoria Plk. (Rec: Bro. J. Ullman, Tel: 30 4199).

- 2—Exh: Bro. A. Newton. Lect: Bro. J. Ullman, "Religion profitless to those who reject God's word".
- 5,19—Eureka study: Bro. G. Hawkins.
- 9—Exh: Bro. G. Hawkins. Lect: Bro. A. Haustorfer, "You need to change your way of life to gain eterna. salvation".
- 11—11 am Sisters' class: Daily readings and Story of Bible Vol. 9; p. 129, "Many disciples leave Jesus".
- 12,26—Daniel study: Bro. A. Hayles.
- 14,28—E.I. and Law of Moses Classes.
- 16—Exh: Bro. B. Hayles. Lect: "Christ's judgment seat to be on earth, not in heaven".
- 23—Exh: Bro. T. Stagg. Lect: Bro. R. Lister, "The O.T.; an essential part of God's revelation".
- 30—Exh: Bro. D. Hurn. Lect: Bro. R. Hayles, "You cannot honour God the Creator, and believe in evolution".

CAN YOU SUPPLY THESE BOOKS?

A reader particularly requires copies of *Story Of The Bible* Vol. 11, Nos. 1-5, and Vol. 12, No. 5. If these are available, please forward details to Sis. D. K., c/- Ecclesial Calendar. * Another reader desires to obtain the following copies of *Logos*, and would be pleased to hear from brethren who can supply them: Vol. 12, Nos. 8, 12; Vol. 14, Nos. 3, 4; Vol. 15, No. 11; Vol. 23, Nos. 1, 12; Vol. 24, No. 2; Vol. 25, No. 1; Vol. 27, No. 3; Vol. 29, No. 5. Please address correspondence to Bro. W. McA., C/- Ecclesial Calendar.

New South Wales Ecclesias

Representative and Book Agent: Bro. J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2—Exh: Bro. G. Alchin. 3 pm Cessnock Exh: Bro. J. Richards. Lect: Bro. N. Davies, "Britain's Bible role: protector of the Jew".
- 3—A.B. mtg.
- 5—Law of Moses study: Bro. G. Alchin, "Sacrifice and offering; which things are an allegory".
- 8—MIC: (1) Elpis Israel, pp. 405-412; "The system of devil worship": Bro. L. Hall. (2) Bro. S. Lake, "Keys to understanding the Scriptures—The promise of redemption, p. 41". (3) Bro. M. Witton, "A word in season; Exhort".
- 9—Exh: Bro. E. Witton. Lect: Bro. S. Lake, "God rules in the kingdom of men". 3 pm GES mtg.
- 12—Study: Bro. F. Ryan, "Purpose; the will of God, our sanctification" (1 Thess. 4).
- 16—Exh & Lect: Bro. G. Russell, "Armageddon; When?"
- 19—Law study cont: "Lessons from the sin offering".
- 23—Exh: Bro. G. Darke. Lect: Bro. E. Witton, "Russian supremacy; then the end".
- 26—Thessalonian study cont: "Performance; as children of light" (ch. 5).
- 30—Exh: Bro. D. Ponson. 2.30 pm Pamphlet dist. Lect: Bro. K. Whitehead, "Popular concept of Satan astray from the Bible".

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 1—Literature distribution.
- 2—Exh: Bro. R. Window. Lect (Ballina) Bro. C. Hermann, "Armageddon: God's war to bring world peace".
- 4,18—1st princ. class at home Bro. L. Cole.
- 7,21—"In the footsteps of Christ", at home Bro. C. Hermann.
- 9—Exh: Bro. C. Hermann.
- 11—Abraham class at home Bro. L. Cole.
- 12—AB & GES mtg at home Bro. L. Stone.
- 14—Song of Solomon class at home Bro. K. Wassell.
- 16—Exh: Bro. M. Shaw. Combined isolation mtg. (Lismore) Exh: Bro. C. Hermann. Lect (Lis.): Bro. K. Wassell, "The Bible, believe it or perish".
- 23—Exh: Bro. K. Wassell.
- 25—Abraham class at home Bro. K. Wassell.

28th to 30th: Special Studies (see details this issue).

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 2—Exh: Bro. A. Archer. Lect: Bro. P. Hudson, "Jesus; Son of man, son of David, son of God—explained!"
- 6,20—L-w of Moses class 8 pm: Bro. R. W. Sawell, "Inside and outside the tabernacle" (ch. 15, pp. 133-140), "The boards, 5 pillars and the door".
- 7—Jnr Bible class 7.30 pm: Bro. R. W. Sawell, "Paul heals the

MAY SPECIAL LECTURE AT ADAMSTOWN

Following the May Bible School, special public address at Adamstown will be given in the Masonic Hall. It is hoped that Bro. G. Hawkins (Perth) will be present to deliver the address: "The Bible's answer to world survival deadline!" As usual, a fraternal tea will be conducted at 5 p.m. and following the lecture accommodation will be provided in the homes of local members. A warm invitation is extended to visitors to attend the fraternal tea and lecture, and stay overnight at Adamstown. A similar activity last January interested 30 friends to attend the lecture in a total audience of 171. E.W.

- lame man at Lystra".
 8—CYC Games night 7.30 pm.
 9—Exh: Bro. D. Carroll. Lect. Bro. B. Bowen, "Why do the nations rage and imagine a vain thing?"
 13,27—Gospel of Luke class: Bro. E. Mansfield, "Ch. 4, 5".
 16—Exh: Bro. J. Gilmore. Lect: Bro. D. Shaw, "Every eye shall see Jesus Christ enthroned in Jerusalem".
22nd to 25th—Special Effort. Leader: Bro P. Weller (see details this issue).
 30—Exh: Bro. W. Munro. Lect: Bro. K. Jamieson, "Does Jezebel exist today?"

CAMPBIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 2—Exh: Bro. J. Mansfield. Lect: Bro. R. Crocker, "The 1000 yr reign of Christ upon earth".
 9—Exh: Bro. R. Crocker. Lect: Bro. G. Russell, "Israel's revival; sure sign of Christ's coming".
 13—Study: Bro. B. Lloyd, Bro. G. Jamieson, "Background to 2nd Corinthians".
 16—Exh & Lect: Bro. G. Alchin, "The nature of the devil and satan".
 23—Exh: Bro. R. Mansfield. Lect: Bro. B. Philp, "The Time of terrible trouble; shortly to dawn".
 27—Study: Bro. C. Jamieson, "Salutation and thanksgiving to God" (2 Cor. 1:1-7). Bro. J. Mansfield, "Paul's deliverance from a recent peril" (v. 8-11).
 30—Exh: Bro. R. Sawell. Lect: Bro. Jn. Mansfield, "Solomon's Tem-

ple; God's great house of worship".

GRANVILLE — 26 The Avenue, (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2—Exh: Bro. D. Shaw. Lect: Bro. B. McClure, "Youth in revolt; the Bible predicts the outcome".
 4—8 pm Hebrews study at 2 Bishop St, Newport: Bro. B. Etherington.
 5—10 am Dorcas. 8 pm EI class: Bro. A. Archer, "Faith superior to the Law" (Gal. 4).
 8—Eureka class at 48 Lockerbie Rd, Thornleigh: Bro. M. Bonner.
 9—Exh: Bro. D. Elliott. Lect: Bro. Jn Mansfield, "The vengeance of God".
 12,26—8 pm Bible class: Bro. C. O'Connor.
 16—Exh: Bro. B. Philp. Lect: Bro. E. Mansfield, "Modern faith based on ancient promises".
 17—7.30 pm AB mtg.
 19—10 am Dorcas. 8 pm EI class: Bro. R. Whitehead, "Faith and life" (Gal. 5).
 23—Exh: Bro. R. Posson. Lect: Bro. R. Whitehead, "Why Jesus spake in parables".
 27—8 pm Quarterly busin. mtg.
 30—Exh: Bro. B. McClure. Lect: Bro. D. Elliott.

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 1—Young peoples' class at home Bro. B. McClure, Bro. R. Posson: "The kings".
 2—Exh: Bro. G. Denford. Lect: Bro.

DRAMA OF DEUTERONOMY
 Ballina Ecclesia

This special effort, to be conducted on the weekend 28th - 30th April, by Bro. B. Philp (Sutherland) and Bro. K. Dennes (Riverwood), will outline some of the wonderful typical features of the Book of Moses during the following program:

Friday 7.30 p.m. at home Bro. K. Wassell - Study by Bro. Philp.

Saturday 2.30 p.m. - 2nd study at Ballina Masonic Hall, followed by Fraternal Tea at 5.30 p.m. 7 p.m. - 3rd study, with color slides and commentary by Bro. K. Dennes.

Sunday 11 a.m. - Exhort: Bro. B. Philp. 3 p.m. Lecture in Lismore City Hall: Bro. K. Dennes, "Israel and her neighbors." 7.30 p.m. Study in Lismore City Hall

The ECCLESIAL CALENDAR

- P. Niven, "Modern Israel, a testimony to God's faithfulness",
 4,18—Home study: Bro. Butters, "Elpis Israel".
 5,19—Bible class: Bro. R. Pogson, "The atonement".
 9—Exh: Bro. H. Ceiley. Lect: Bro. K. Stone, "The Apostles' Creed; What it really means".
 12—MIC.
 15—Young peoples' Bible class: Bro. B. McClure, "The Acts".
 16—Exh: Bro. C. McConigal. Lect: Bro. F. Ryan, "The Bible is infallible".
 23—Exh: Bro. B. Stretton. Lect: Bro. C. O'Connor, "The decline and fall of this civilisation".
 26—Bible class: "Difficult passages".
 30—Exh: Bro. J. Dawson. Lect: Bro. W. McKinlay, "What you must do if you desire salvation".

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 2—Exh & Lect: Bro. E. Mansfield, "Jesus Christ; prophet, priest and king".
 3—A.B. meeting.
 5—8 pm Danieli class at 32 Albion St: Bro. E. Mansfield, "The saints judged" (ch. 10: 10-21).
 9—Exh: Bro. E. Sponzberg. Lect: Bro. D. Elliott, "Sin and its effects; past, present, and future".
 11—8 pm Sisters' class at 8 Carrington Rd, Hornsby.
 16—Exh: Bro. B. Byrnes. Lect: Bro. G. Russell, "The death of Jesus; its meaning for himself and us".

SUPPLEMENT to LOGOS, APRIL 1972

- 19—Danieli study cont: "Gabriel's explanation of Daniel's vision in ch. 8".
 23—Exh: Bro. D. Carroll. Lect: Bro. C. Byrnes, "God's promises to Eve—Eternal life". 3 pm Domain mtg.
 26—MIC 8 pm at 64 Dunrossil Ave, Carlingford. Lect: Bro. M. Champion, "The Bible; what it is and how to interpret it".
 30—Exh: Bro. K. Cook. Lect: Bro. A. Archer, "God's promise to Abraham; a land and a seed".

RIVERWOOD—265 Bonds Rd.,(Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 2—Exh: Bro. P. Russell. Lect: Bro. D. Yearsley, "Christ's death and your salvation".
 5,12—Bible class: Bro. E. Sponzberg, "Powerful preaching of Apollos and 3rd missionary journey" (Acts 18:18-24 to 19: 41).
 9—Exh: Bro. V. Dawe. Lect: Bro. D. Gilmore, "Who is a Christian?"
 16—Exh: Bro. J. Rosser. Lect: Bro. C. Russell, "Who was Jesus Christ?"
 19—Bible class: Bro. W. Rosser, "Paul starts for Jerusalem via Macedonia" (Acts 20:1-12); Bro. G. Russell, "Paul at Miletus" (v. 13-38).
 23—Exh: Bro. B. Shaw. Lect: Bro. G. O'Neill, "Is God's hand visible today?"
 26—Young brethren's night: Bro. T. Little, "The red heifer". Bro. D. Shaw, Exhort. Bro. R. Jenkins, "Rev. 21:1-2".
 30—Exh: Bro. J. Gilmore. Lect: Bro.

STUDIES FROM MARK'S GOSPEL

Cabramatta Ecclesia

- Bro. P. Weller (Cumberland) will outline various themes from the Gospel narrative at the following meetings:
 Sat. April 22 -3.30 p.m. study: *The voice of Authority* (ch. 1). 5.00 p.m. Fraternal tea, 7.00 p.m.: *The leper and the paralytic* (ch. 1,2).
 Sun. April 23 - Exh. & Lect: *The coming world peace; Watch Israel!*
 Mon. April 24 - 11 a.m. Special Sisters' class. 8 p.m. Study - *The family of God* (ch. 2,3)
 Tues. April 25 - 10 a.m. Study - *The Creator's Word* (ch. 4,5). Basket lunch at Warragamba Dam. 2 p.m. Study - *The Lord of Life* (ch.5).

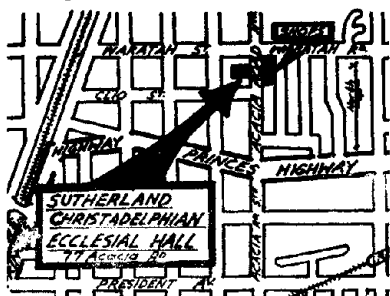
G. Russell, "Resurrection, fact or fiction?"

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2—Exh. Bro. V. Shane. Lect: Bro. G. O'Neill, "Jesus' message to the Jews".
- 3—8 pm A.B. mtg.
- 5,19—8 pm Apocalypse class: Bro. R. Pogson.
- 9—Exh: Bro. B. Hocking. Lect: Bro. J. O'Neill, "The offering of Jesus".
- 12—E.pis Israel study at home Bro. M. Kirkwood, 8 pm: Bro. R. Pogson.
- 16—Exh: Bro. J. Quill. Lect: Bro. G. O'Neill, "The priesthood of Jesus".
- 22—**Introductory Evening:** 7.30 pm Study: "The letter to the Galatians", Bro. B. Philp.
- 23—Exh & Lect: Bro. E. Baird, "The way of salvation".
- 24—8 pm Quart. business mtg.
- 26—8 pm M.I.C.
- 30—Exh & Lect: Bro. R. O'Connor, "The gospel of the kingdom of God on earth".

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 2—Exh & Lect: Bro. J. Martin, "The Lord's prayer; a prophecy of Christ's Second Coming".
- 3—10 am: Final study on "Micah" (Bro. J. Martin).
- 4,19—Mut. Improvement class.
- 6,20—1st princ. class: Bro. R. Pogson.
- 9—Exh: Bro. B. McClure. Lect: Bro. K. Cook, "Divine destiny for the Arabs".
- 11,25—Elpis Israel class: Bro. R. Dwyer, "Pt. 2, ch. 3".
- 14,28—Job study: Bro. E. Spongberg.
- 16—Exh: Bro. P. Sawell. Lect: Bro. E. Baird, "Divine destiny for Egypt".
- 23—Exh: Bro. D. Pogson. Lect: Bro. J. Ceiley, "Divine destiny for Israel".
- 30—Exh: Bro. B. Stretton. Lect: Bro. G. Russell, "Israel's future conversion by Elijah and Christ".



A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.

FORTHCOMING STUDY SCHEDULE AT SUTHERLAND

A study of the LETTER TO THE GALATIANS will be held on alternate Wednesdays during May-July. The following syllabus is proposed, and a cordial welcome is extended to all who would like to attend. The studies are conducted by Sutherland Ecclesia.

- April 22 - Bro. B. Philp srr - "The formation of ecclesias in Galatia."
- May 3, 17 - Bro. J. O'Neill - "Paul's defence of his apostleship."
- May 31 - Bro. V. Shane - "The truth of Paul's gospel."
- June 14 - Bro. G. O'Neill - "The real place of the Law."
- June 28 - Bro. R. Steel - "The use or abuse of liberty?"
- July 12 - Bro. J. O'Neill - "The new life in Christ."

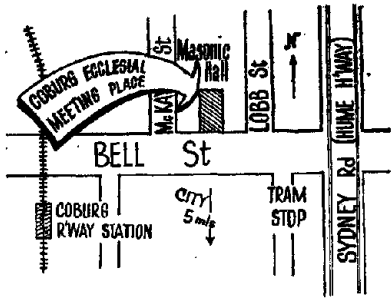
Victorian Ecclesias

Representative and Book Agent: Bro. H. Hall, 1 Cenerea Ave, Ferntree Gully 3156 (Tel: 758 3882).

BURWOOD-Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd. Fernree Gully, 3156, Tel: 758 3882).
Rec: Bro. H. T. Hall, 1 Cenerea Ave.,
Sundays: 9.30am School & Snr. study
11am Exh. 7pm Bible Study.

- 2—Exhortation.
- 5—8 pm Epis Israel study at home Bro. N. Styies, 6 Epacris Ct, Ringwood.
- 9—Exh: Bro. I. Chalmers. 7 pm study.
- 12,26—8 pm Bible study, home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
- 16—Exh: Bro. W. Dodson. Lect: Bro. B. Stevenson, "Why all this suffering?"
- 19—El class at home Bro. T. Parsons, 1 Serica Pl, Waverly Meadows.
- 23—Exh: Bro. A. Brewer. 7 pm Study.
- 30—Exh: Bro. K. Pearson. 7 pm Study.

COBURG — Masonic Hall, Bell St.
Templestowe 3106. Tel: 84 61458)
(Rec: Bro. H. Mullin, 51 Unwin St.,



MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel: Yarragon 141).

- 2—1.30 pm Exh: Bro. Peter Isrip.
- 4—2 pm Life of Christ class at home Bro. G. Howe, Yarragon: "Christ from the Divine Standpoint".
- 9—11 am Exh: Bro. J. Marshall. 1.30 pm study: Bro. J. Marshall, "Introduction to the book of Proverbs".
- 12—8 pm Temple class at 6 Langford St: "The ribs covered with gold".
- 16—11.30 pm Exh: Bro. J. White. 4 pm Youth fellowship class at home Bro. G. Howe: "Elpis Israel".
- 18—Life of Christ class cont: "The birth of Christ".
- 23—1.30 pm Library Hall, Yallourn: "Ecclesial Guide Study; Serving brethren".
- 26—8 pm Temple class at home Bro. Burrowe, 6 Langford St: "The dual inner wall".
- 30—1.30 pm Library Hall class cont: "Why a basis of fellowship".

PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd., Werribee 3030).

- 9—Eh & Lect: Bro. H. Fletcher, "This evil world: is it the work of the devil?"
- 16—Exh: Bro. R. Hyndman. Lect: Bro. P. Kenney, "Marriage and modern thinking".
- 20—Fellowship evening at 140 Railway Cres, Broadmeadows: Bro. R. Hyndman, "Holy Spirit; Miracles and miracle-workers in O.T. Times".
- 23—Exh & Lect: Bro. B. Jones, "You have not much longer".
- 25—Bible class at 670 Pascoe Vale Rd: Bro. D. Crouch, "The prophet Amos".
- 30—Exh: Bro. P. Kenney. Lect: Bro. I. Chalmers, "Did Christ die in vain?"

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Ecclesial Fellowship

INTER-ECCLESIAL UNITY GATHERING IN SYDNEY

A Report from the Committee

On Saturday and Sunday (4/5 March, 1972) a gathering of ecclesial delegates representing 33 ecclesias throughout Australia, was attended by audiences of upwards 600 brethren and sisters. The purpose of the gathering was to openly and frankly discuss the doctrinal problems that confront the Australian Ecclesias today. It was our intention to attempt to stem the flow of error and to try to correct the present ecclesial disharmony, that true fellowship may prevail.

One pleasing feature was the presence of both *Petrie Tce.* and *Shaftesbury Rd. Ecclesias*, who were represented by delegates, and who were given the opportunity to present their cases.

Unfortunately, the *Shaftesbury Rd. Ecclesia's* delegates could not deny the existence in their midst, of the teaching that the Holy Spirit is available today - but were adamant that this teaching does not involve fellowship. It further emerged from statements made, that some in that ecclesia positively maintain that the Holy Spirit is available today.

Bro. J. Watson (*Petrie Tce* delegate) stated that the attitude of *Petrie Tce* had not been represented factually, and that the whole ecclesia agrees with the BASF and Unity Booklet. Bro. Watson claimed that he could vouch for the beliefs of Bro. Twine on the same matters. Bro. J. Martin (*Enfield* delegate) however documented definite statements of Bro. Twine that did not conform with Bro. Watson's assessment. It is therefore imperative, that in view of the division of thought that exists in Queensland, that this matter be properly and promptly investigated, and finalized one way or the other.

The sponsoring (Sydney) Ecclesias had previously circulated a motion based on the re-union basis of America 1952 (Jersey City Resolution) which they believe gives their unequivocal interpretation of the 1958 Australian Unity agreement. However, this was deferred in preference to an Amendment moved by Bro. C. C. Wigzell (*Woodville* delegate).

The Amendment (which became the motion) read:

"That the requirements of the Unity Agreement provide all that is necessary for the present needs, and as ecclesias have solemnly agreed to them before God and between one another, we call upon them to faithfully implement them as a means of solving the present dissension throughout Australia. Relevant clauses are found in the Unity Book pp. 4, 15: '(2) FELLOWSHIP. It is affirmed that: (a) Where any brethren depart from any element of the One Faith, either in doctrine or practice, they shall be dealt with according to the Apostolic precept and that extreme action would be ecclesial disfellowship of the offender (Matt. 18:25-27; Tit. 3:10-11). (b) If it is established that an ecclesia sets itself out by design to preach and propagate at large, false doctrine, then it would become necessary to dissociate from such an ecclesia. (c) The course of action necessitated by the above clauses (a) and (b) will be regulated by the principles of the Scripture and follow the spirit of the Ecclesial Guide, Sections 32, 41 and 42.'"

Before putting the motion to the vote, the chairman, Bro. H. P. Mansfield, remarked that delegates should understand the terms of the motion. He stressed that it called upon all ecclesias, who had accepted the Unity Agreement, to *implement* the fellowship clauses in honesty. He pointed out that the Woodville motion provided for a temporary "breathing space" in which this can be done in the present crisis, by ecclesias investigating the doctrines without delay, and applying the fellowship clauses (e.g. (2)a above) in the cases of errorists.

The Melbourne Ecclesias, realizing that fellowship problems exist in the Brotherhood requested that they be permitted to arrange a further unity conference. It was suggested that as well they should personally investigate

both teachings of H. A. Twine and W. R. Pearce, and report their findings.

It was generally considered that the Sydney gathering had played a further important step in the cause of Unity, and the Committee hopes that ecclesias everywhere will respond to the call to "put our house in order."

J. Rosser (Secretary)

THE C.S.C. REPORT OF 20th DECEMBER 1971 ANALYSED

The following correspondence was forwarded to us for publication, and bears upon the important issues affecting the ecclesias today.

With great distress and perplexity I read the CSC report. It amounts to an exoneration of H. A. Twine, and a recommendation of him for fellowship as sound in the Faith. After a "full and careful consideration" of H. A. Twine's case in December 1969, the sub-committee at the time could not recommend him for fellowship, and detailed his erroneous beliefs. Now we are being asked to believe that the position has changed — despite the fact that H. A. Twine has not changed his views! He told me this after a long discussion in October 1971, some time after he was interviewed by the CSC. What has happened? Who has changed?

Brethren may well extol the virtues of patience and love, but when these are misapplied they can be dangerous. It is obvious that the faithful continuance of the Truth sometimes demands action. Concerning errorists, Paul declared that he "cave *plaine by subjection, no, not for an hour; that the truth of the gospel might continue with you*" (Gal.2:5).

In this he provided an example we should follow.

The CSC report of Dec. 1969 set forth systematically the errors of H. A. Twine. The new report sets out to reverse these one by one. Let those who read it note the following observations:

1. In no place does H. A. Twine state that death came **EXTRANEOUS** to the nature bestowed upon Adam. He believes that Adam was merely excluded from the Garden of Eden and Tree of Life, and so the process of corruption and death, which he declares was natural to his body from creation, was allowed to take its course. He does not believe that the sentence of Gen. 2:17 was carried out in Gen. 3:17-19. We believe that man is mortal because of sin. But H. A. Twine does not believe the "common death of all mankind" to be the result of a condemnation passed on Adam because of sin, but believes that this was part of man's original constitution before sin entered the world. The CSC, in taking up this phrase have been able to obtain assurances from him, which read plausibly, but which become hollow when the meaning he attaches to this phrase is considered. In fact, the phrase "the common death of all mankind" and the belief he attaches to it belong to the Nazarene Theory, which we repudiate.

2. H. A. Twine does not believe that resident within human nature are lusts and affections which are prone to sin as a **consequence of Adam's sin**. He accounts for the prevalence of sin today to an evil environment alone, and declares that man is as God made him in respect to the propensity to sin. Nowhere does the new report deal with this.

The Statement of Faith, forming our Basis of Fellowship makes these two matters abundantly clear:

Clause 5 — "Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the dust of the ground from whence he was taken — a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity." **Clause 10** — "(Jesus) a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including death that passed upon all men, which he shared by partaking of their condemned nature." **Clause 12** — "The condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God. . . ." **Addendum** — "He (Adam) fell from his very good estate, and suffering the consequences of sin: shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin, and inherit a nature prone to sin. . . ."

Manifestly all who do not believe that there was a change in the physical condition of Adam when he sinned, or that his posterity inherit a

proneness to sin with which he did not have to contend when God made him, do not accept the Truth of our Statement of Faith.

The false teaching that there was no change in man's tendency to sin or physical condition has, for obvious reasons, been called the Clean Flesh theory. It has long plagued the Australian Brotherhood in particular, and was recognized as heresy and repudiated by Bro. Roberts in 1896 whilst in Australia (see "Diary of a Voyage" p. 55), and by faithful men since that time. The CSC report amounts to a reversal of this policy and will be rejected by all who know and love the truth.

Bro. J. I. Luke (Cumberland)

The Value Of Bible Marking



A special series of tape recording is available to readers, to introduce and assist them in the wonderful activity of Bible Marking. Whereas many "tape services" provide only recordings of meetings, etc., this Service is specifically designed to educate and instruct in the art of Bible marking, and the personal benefits that can be derived therefrom.

The *Logos Bible Marking Tape Service* is adaptable for individual, or group study.

The Tape Service is available for \$9 annually, which assists to defray the costs involved. The tapes are forwarded monthly, together with notes demonstrating the principles of Bible marking, and how to use this effectively.

Questions Answered

Participants are encouraged to voice any questions upon the matter outlined in the Tapes, which are personally answered — or to request assistance in Bible marking in any particular.

Subjects available: *Unity of God* (4 tapes), *Names and Titles of Deity* (5 tapes), *Mortality of Man* (3 tapes) *Ezekiel's prophecy of the Restoration* (12 tapes), *Events Subsequent to Christ's Return* (12 tapes), *Elpis Israel* (continuing).

Trial Tape

We would be delighted to forward you a Trial Tape, free of cost, so that you can consider the benefits of the Tape Service, and hear for yourself one such study. Write for this, or further information to: Bro. H. Smith, Logos Bible Marking Service, P.O., West Beach, S.A. 5024.

APPLICATION FORM FOR TWENTY-FIFTH BIBLE SCHOOL

MAY 6th to 14th 1972 (God Willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld -
—\$18; El ewhere—\$11. Children (accompanied by par-
ents): From 5 to under 14 years—\$11; Under 5 years—
Free.

Complete the following details, enclose \$2 deposit for
each reservation 5 yrs. and over, and mail immediately to:
The Bible School, P.O., West Beach, south Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You

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.

BIBLE SCHOOL NEWS

**THE 25th AUSTRALASIAN BIBLE SCHOOL WILL BE HELD
(God willing) AT RATHMINES, N.S.W., FROM MAY 6th to 14th, 1972**

STUDY PROGRAM AT THE BIBLE SCHOOL

An outstanding series of studies has been arranged for this School, providing a means whereby we can lift our heads above the ecclesial troubles and personal problems that distract today, and centre our attention on the glorious hope set before us. The studies provide excursions into *doctrine, ethics and prophecy* as follows:

SYMBOLS OF THE ECCLESIA OF CHRIST AND THEIR PRACTICAL APPLICATION

Speaker: Bro. J. Knowles

Paul, in one Epistle (Ephesians) likens the ecclesia to the Temple, the Body and the Bride. The first speaks of the indwelling of Yahweh by the Word; the second of the need of co-operation between the members; the third to submission to Christ. These and other wonderful symbols in the Epistle to Ephesians will be considered in depth and detail.

THE JOY SET BEFORE US

Speaker: Bro. G. Hawkins

This series will take us into the Kingdom after the outpouring of Armageddon, and will consider some of the work and problems that will face the approved. Sectional titles are as follows: (a) Jerusalem, the Metropolis of the A e to Come (the new constitution for Israel); (b) The saints as rulers throughout the earth (their positions, places of abode, and labors); (c) Solving national problems (such as communism, materialism, the backward and impoverished conditions of India); (d) Our children in the Millenium (their education and status); (e) Divine worship in the age to come (aspects of service in the Temple and elsewhere, seldom touched upon in addresses).

THE OLIVET PROPHECY AND ITS IMPACT UPON NEW TESTAMENT EPISTLES

Speaker: Bro. E. Mansfield

The apostles constantly referred to "the end" and the "coming of the Lord" as it applied to their day. These talks will not only give a detailed analysis of the Olivet prophecy, but will also show its application to these expressions.

HOSEA: A VINDICATION OF YAHWEH'S CHARACTER

Speaker: Bro. J. Rosser

This prophet provides a graphic story illustrating his message, and contrasts (ch. 4-7) the Sin of Israel with the Holiness of Yahweh (ch. 8-10) the Punishment of Israel with the Justness of Yahweh; (ch. 11-14) the Restoration of Israel as illustrative of Yahweh's Love.

Other features to be introduced to the School will make this an outstanding opportunity to gather together and strengthen each other around the Word of Truth.

SEND YOUR APPLICATION IMMEDIATELY

Write to: Bible School, P.O. West Beach, S.A. 5024, for details, or complete and mail the coupon in this issue of "Calendar" to obtain your accommodation.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS (God willing)

APRIL, 1972

31st March to 3rd April — at Perth, W.A. Annual Bible School held in Perth during the easter period. Leader: Bro. G. E. Mansfield (Woodville).

MAY 1972

6th to 14th — At Rathmines, N.S.W. 25th Bible School (Autumn).

JUNE, 1972

3rd to 11th — At Mount Hawthorn, W.A. Leader: Bro. E. M. Spongberg.

10th to 12th — at Hobart. Annual Tasmanian Young People's Study week-end, organised by Hobart CYC. Study leaders: Brn. G. Dangerfield (L'ton) and P. Pickering (Coburg).

10th to 18th — at Tea Tree Gully, Sth. Aust. Study of Colossians under theme: "Seek those things which are above." Leader: Bro. Vic Hocking (Riverwood).

JULY

22nd to 30th — At Brighton, Sth. Aust. Bro. D. Hurn (Perth) will lead upon the subject: "The Prophecy of Jeremiah."

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

DECEMBER 1972

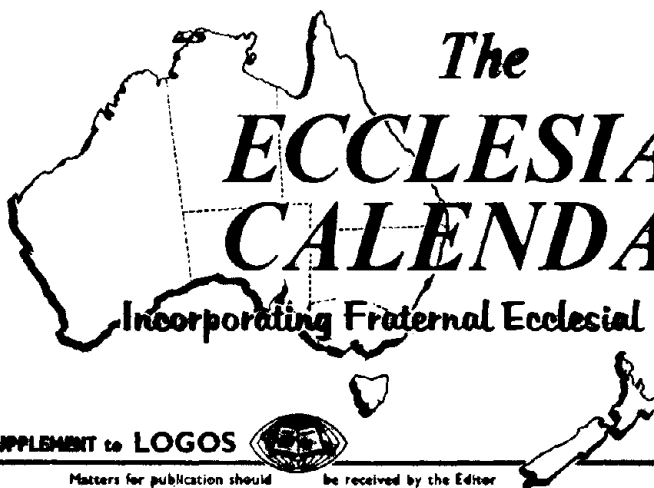
23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973


6th to 15th — at Hobart, Tas. 8th Tasmanian Bible Campaign. Study leaders: Brn. P. Cresswell (Coburg), J. Mansfield sn (Campsie). Junior Campaign conducted by Bro. B. Philp (Sutherland). Enquiries and applications: Bro. H. Taylor, Box 800 H, G.P.O., Hobart, Tas. 7001.

READ THE SCRIPTURES DAILY — in APRIL, 1972

Saturday	1	Numbers	15	The Proverbs	11	Gospel of Luke	24
Sunday	2	.....	16	.....	12	Galatians	1, 2
Monday	3	.....	17, 18	.....	13	.....	3, 4
Tuesday	4	.....	19	.....	14	.....	5, 6
Wednesday	5	.....	20, 21	.....	15	Ephesians	1, 2
Thursday	6	.....	22, 23	.....	16	.....	3, 4
Friday	7	.....	24, 25	.....	17	.....	5, 6
Saturday	8	.....	26	.....	18	Philippians	1, 2
Sunday	9	.....	27	.....	19	.....	3, 4
Monday	10	.....	28	.....	20	Gospel of John	1
Tuesday	11	.....	29, 30	.....	21	.....	2, 3
Wednesday	12	.....	31	.....	22	.....	4
Thursday	13	.....	32	.....	23	.....	5
Friday	14	.....	33	.....	24	.....	6
Saturday	15	.....	34	.....	25	.....	7
Sunday	16	.....	35	.....	26	.....	8
Monday	17	.....	36	.....	27	.....	9, 10
Tuesday	18	Deuteronomy	1	.....	28	.....	11
Wednesday	19	.....	2	.....	29	.....	12
Thursday	20	.....	3	.....	30	.....	13, 14
Friday	21	.....	4	.....	31	.....	15, 16
Saturday	22	.....	5	Ecclesiastes	1	.....	17, 18
Sunday	23	.....	6, 7	.....	2	.....	19
Monday	24	.....	8, 9	.....	3	.....	20, 21
Tuesday	25	.....	10, 11	.....	4	Acts of Apostles	1
Wednesday	26	.....	12	.....	5	.....	2
Thursday	27	.....	13, 14	.....	6	.....	3, 4
Friday	28	.....	15	.....	7	.....	5, 6
Saturday	29	.....	16	.....	8	.....	7
Sunday	30	.....	17	.....	9	.....	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. 5024, by the 15th of the Month.

ALL-ROUND THOROUGHNESS

God requires an all-round obedience. All His commands are equally binding. There is to be no picking and choosing — no carefulness in one direction, and carelessness in another. There must be a genuine endeavour to fulfil God's will in ways disagreeable as well as agreeable. Covetousness has to be eschewed, but evil speaking quite as much so. We have to be honest, but also chaste. Let us take care lest our good points blind our eyes to our bad ones. We are not safe — not acceptable to Christ — unless we show a general all-round thoroughness, avoiding exceptions and reservations. No amount of zeal and activity in the public proclamation of the Truth will exempt us from the obligation of enlightening and rearing our own children in the fear of God. No amount of warm love and amiability towards the brethren at meetings will excuse coldness and churlishness with our own kith and kin at home. No amount of time spent at committee meetings will justify neglect of our daily readings. God's law is very searching; it leaves no corner of our mental nature untouched. It takes away all ground for spiritual swagger. Great is the man who can discern his own weaknesses, and has pluck enough to grapple with them. (ATJ.)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

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:

- Beechworth, Vic.: *Mr. Jim Boehm*, younger son of Bro. and Sis J. Boehm;
Mr. Neil Gladstone, son of the late Sis. Amy Gladstone.
Campsie: *Sis. Gwen Cawdeary* (19th March), an interested friend who heard the Truth 40 years ago, and was again contacted during a special hall-opening effort.
Hobart: *Mr. Alfred William Howard* (April 9th). Interested as result of public open air meetings in Franklin Square.
Lakemba: *Mr. Frank Olsen* (March 28th), an int. friend.
Glenlock: *Miss Rhonda Mansfield* (April 9th), daughter of Bro. and Sis. Ralph Mansfield (Victoria).
Perth: *Miss Gail Stagg* (March 18th), daughter of Bro. and Sis. T. Stagg;
Mr. Neville Hunter (April 16th), of Boscabel.

TRANSFERS

The following brethren and sisters are now labouring in other spheres of the Master's Vineyard, having assumed new ecclesial associations:

- To Adelaide: *Sis. Norma Lucas* (from Woodville).
To Beechworth: *Bro. and Sis. Peter Terrill* (Dec., 1971).
To Enfield: *Bro. and Sis. Barry Williams* (from Coburg).
To Kilsyth: *Sis. T. Drewitt* (from Pascoe Vale).
To Pascoe Vale: *Sis. Lusk, Sis. J. Dixon, Bro. and Sis. Carter* (all from Coburg).
To Pennant Hills: *Bro. and Sis. R. Carr* (March 19).
To Salisbury: *Bro. Eric Parry* (from Enfield).
To Moe: *Bro. and Sis. Paul Morrison* (temporary visit).
**Sis. T. H. Hickman* (Hobart) is now living in Melbourne.

WITHDRAWAL OF FELLOWSHIP

We regret to advise the Brotherhood that failure to maintain the Truth in doctrine and practice has resulted in some members being separated from the Ecclesia. Cabramatta Ecclesia reports that it has withdrawn from *Bro. J. Deveigne* "because of consistent absence from the Lord's Table." Riverwood Ecclesia reports "fellowship has been withdrawn from *Bro. F. Casey, Jr.*, because of his intention to marry outside the Truth."

Such cases remind us of the difficult times in which we live when the "love of many waxes cold." Nevertheless we hope that genuine repentance and acknowledgement of error will see reconciliation affected before the Master's return.

ENGAGEMENT

We are delighted to record the recent engagement of *Bro. Malcolm Shaw* (Ballina), son of Bro. and Sis. C. Shaw, of Boambee, to *Sis. Jennifer Hermann*, daughter of Bro. and Sis. C. Hermann, of Ballina. May Yahweh bless them during this exciting time of preparation for the marriage . . . and onwards to the glory of the Kingdom.

MARRIAGES

We congratulate the following who have entered the covenant of marriage, to walk unitedly towards the day of the Greater Marriage, between the Divine Groom and His Ecclesia.

Bro. Stuart Bain (Perth), and *Sis. Pauline Brice* (Woodville), on May 20th at Woodville.

Bro. Alan Harrison (Mt. Hawthorn), and *Sis. Elizabeth Hodges* (Mt. Hawthorn), on May 20th at Enfield.

Bro. Daniel McKinlay and *Sis. Joan Duncan*, at Yagoona, on May 13th.

DEATHS

We are saddened to learn of the incident of death in the Brotherhood. It reminds us of the need for every 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 Lord, there is hope of immortality, free from the frailties of this age of sickness and sorrow.

Bro. Eric Crouch, of Pascoe Vale Ecclesia, died recently.

Sis. Jean McFarlane (Campsie) died, after a long illness. She manifested a regular attendance at Memorial Meetings until extreme ill health prevented her attendance.

Bro. John Himbeck died on Tuesday, March 28th, as result of an accident at his employment. Bro. Himbeck had applied for a transfer from Clayton to Moe Ecclesias, but his untimely death prevented this being effected.

We extend our sympathies to the families who have lost the companionship of loved ones.

Reflections

PERTH BIBLE SCHOOL — Held in April, 1972. A delightful experience, with the wonderful studies of the Word, assisted by outstanding weather. Many brethren and sisters from the Perth Ecclesias, and from Isolation, gathered together to thrill to the dynamic studies of "The Altars of Yahweh," and meditative and self-examining thoughts from "The Epistles of John." A highlight of the occasion was the "Family Evening," during which both young and older combined to present some pleasant and soothing items incorporating clarinet, piano and vocal expressions. Study-leader, Bro. G. Mansfield, gave some appropriate comments concerning Family relationships in the Home and Ecclesia.

GLENLOCK, S.A. — Both the January Camp, at which Bro. Cresswell outlined "The Parable of the Priesthood" and the April Camp, at which Bro. T. Newton was guest-speaker, were thrilling occasions. A number of international and interstate visitors were present to enjoy the feast of spiritual food.

GLENELG TOWN HALL — The special lecture by Brighton Ecclesia, under title: "Christ triumphant over Russia in Israel" held on Friday, 24th March, attracted 46 friends. A weekly 1st principal class is being conducted for those particularly interested. (G.K.)

ECCLESIAL ACTIVITIES

During MAY, 1972 (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 without reservations.

South Australian Ecclesias

Representative and Book Agent: Logos Office, P.O. West Beach 5024 (Tel: 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. I. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

2,16,30—7.45 pm, Life of Christ study at home Bro. L. Palmer; Bro. A. C. Dangerfield.

3—Dorcas class at home Sis. R. Dunn.

9—7.45 pm, Daily readings at home Bro. A. Cheek; Brn. B. Palmer, D. Cotter, A. Cheek.

17—Dorcas class at home Sis. I. Flint.

21—Exh & Lect: Bro. Max Lund, "The Bible vindicated; Your responsibility to God."

23—Daily readings at home Bro. B. Palmer; Brn. P. Dunn, D. Palmer, L. Palmer.

28—Exh: Bro. J. King Jr. Lect: Bro. D. Brumby, "Jerusalem; earth's future centre of learning."

31—Dorcas class at home Sis. B. Jerrow.

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

1—Sign class at home Bro. E. Angove, 20 Eton Ave., Warradale.
3—Study: Bro. J. King, "Obadiah; Israel's triumph over the latter-day Edom."

6—Young folks evening.

7—Exh: Bro. B. Luke. Lect: Bro. K. Gore, "World empires crushed by God's kingdom" (Dan. 2).

8—Bible disc. class: Bro. S. Kingsbury, "Evolution; a fact or fiction?"

10—Acts class: Bro. R. Mansfield, "Paul's voyage to Rome; the storm" (ch. 27:14-29).

14—Exh: Bro. J. Luke. Lect: Bro. K. McDermott, "The writing on the wall; a warning to this generation" (Dan. 5).

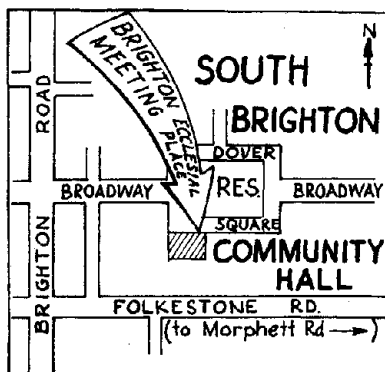
16—Sisters class at home Sis P. Cowley. A.B. mtg. at home Bro. G. Kortman.

17—Study: Bro. J. Elton, "The river of the water of life; trees for the healing of the nations."

20—Suburban young people's class.

21—Exh: Bro. K. Hill. Lect: Bro. A. Cowie; "The development and destruction of the Holy Roman Empire" (Dan. 7).

22—Sign class at home Bro. R. Pillion.



- 24—Acts class: Bro. R. Mansfield, "Paul's voyage to Rome; salvation from the storm" (ch. 27: 30-44).
- 28—Exh: Bro. Max Lund. Lect: Bro. A. Pitcher, "The prophet's hope; a resurrection from the dead" (Dan. 10).
- 29—Sign class: home Bro. A. Pitcher.
- 31—Study: Bro. J. Elton, "The river of the water of life; the inheritance of the Israel of God."

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 1,15,29—Study of Nazareth Revisited. Home of Bro. A. Gibbins, Lynesbury Ave., Kingswood.
- 3—8 pm Opening study 1st John: Bro. Murray Lund, "Love of God and Fellowship."
- 4—2 pm, Sisters class. 8 pm, MIC: Lect. Bro. B. Dangerfield, "Hope through a resurrection." Exh: Bro. S. Bailie.
- 6—Fraternl Tea. 7.15 pm, Family night program.
- 7—Exh: Bro. J. Martin. Lect: Bro. Murray Lund, "Your survival; Freedom from fear and death."
- 8—Int/friends night at 138 Edward St., Clarence Gdns.: Bro. E. Wilson, "Sin and death; the origin and remedy."
- 10—8 pm, Daniel study: Bro. A. Hill, "The great tree and decree of the watchers" (Dan. 4).
- 12—Youth group at home Bro. J. Luke, "The high priest Joshua; My servant the Branch" (Zech. 3).
- 14—Exh: Bro. P. Weller. Lect: Bro.

- D. Manser, "The Kingdom of God is not the church."
- 17—8 pm, 1 John study: Bro. M. Lund, "Dwelling in Light."
- 18—2 pm, Sisters class. 8 pm, MIC Panel night: The military question.
- 21—Exh: Bro. L. J. Colquhoun. Lect: "The drama of the Middle East; past and present."
- 24—8 pm, Bible marking.
- 25—Arranging Brn Meeting.
- 26—Youth group at home Bro. G. Palmer, 60 Condada Ave., Parkholme: "Zech. 4."
- 27—Young folks outing.
- 28—Exh: Bro. S. Cattermole. Lect: "Ancient promises and a modern faith."
- 30—8 pm, Spec. lect: Westbourne Park Memorial Hall, "Christ triumphant over Russia in Israel."
- 31—1 Jn. study cont: "Walking in the commandments versus the lusts of the flesh."

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

- 7,14—Combined meetings.
- 21—Exh: Lect: Bro. J. Roberts, "The judgment seat of Christ; who will be there?"
- 28—Exh: Bro. S. Smith. Lect: Bro. P. Scott, "The satan or devil exposed."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel.: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

- 2,16—8 pm, Law of Moses class: Bro. J. Martin.
- 3—Sisters class, 11 am.
- 5,19—Youth group study, 8 pm.
- 7—Exh: Bro. Lect: Bro.

GOSPEL PROCLAMATION IN STIRLING (S.A.) AREA

Blackwood Ecclesia is planning to display the "Bible Exhibition" in the Stirling Institute from May 18-20, following response from friends in the area. This will be supplemented by the screening of the film "His Land" on Friday, 26th at 8 pm. The effort has been extensively advertised, and it is hoped will result in local residents being interested in the Word of Life. (PD)

The ECCLESIAL CALENDAR

- R. Stokes, "Holy spirit gifts in past and future."
 9,23—Daniel study, 8 pm: Bro. J. Knowles.
 14—Exh: Bro. Lect: Bro. B. Williams, "Christendom's failure exposed and explained."
 21—Exh: Bro. J. Luke. Lect: Bro. J. Berry, "Atheism and agnosticism defeated by the Bible."
 28—Exh: Bro. Lect: Bro. R. Cowie, "Believe the Bible, or perish!"

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 7—Exh: Bro. C. Hollamby.
 14—Exhorting bro. from Enfield.
 21—Exh: Bro. J. Hodges.
 28—Exh: Bro. M. S. Lunn.

SALISBURY—RAOB Hall, Orange Ave. (Rec: Bro. C. Milverton, P.O. Box 265, Salisbury 5108. Tel 45 4337). Sundays: Memorial 11am; Lectures 7pm.

- 3,17,31—Elpis Israel study.
 10,24—Interested friends study at home Bro. K. Merrick, 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). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 1—7.30 pm, A.B. mtg. at home Bro. D. Matthews.
 4—8 pm, Bible study at home Bro. A. Wigzell.
 6—2 pm, SS Outing from home Bro. R. Wearne.
 7—Exh: Bro. F. Russell. Lect: Bro. J. Luke, "The fallacy of modern Pentecostalism."
 8—8 pm, Gospel work meeting.
 10—10 am, Sisters class at hall.
 11—8 pm, Eureka class at home Bro. G. Wigzell.
 14—Exh: Bro. R. Stokes. Lect: Bro. M. Pitt, "The fallacy of British Israel theory."
 18—8 pm, Bible study at home Bro. C. Kempster.
 21—Exh: Bro. P. Scott. Lect: Bro.

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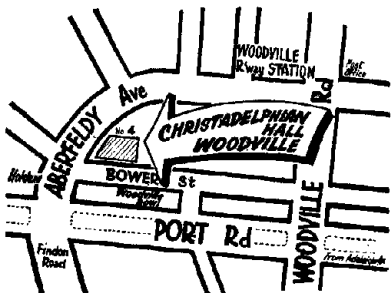
- J. Knowles, "The Jesus-revolution and the Bible."
 25—8 pm, Eureka study at home Bro. W. Temple.
 28—Exh. Lect: Bro. P. Weller, "You are responsible to God's coming judgment."

PT. AUGUSTA - Guides Hall (sponsored by Enfield Ecclesia)

- 7—11 am Exh: Bro. B. Pearce (Tea Tree Gully). Following luncheon, a study of **Galatians 4** will be conducted under the leadership of Bro. Pearce.
 A special lecture at Whyalla conducted on weekend of 8-9 April drew an audience of over 40, including 4 friends. At present about four friends are having regular instruction in the Truth.

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 5,19—8 pm, Bible discussion: Bro. K. McDermott, "Joel."
 21—Exh: Bro. K. Pascoe.
 28—Exh & Lect: Bro. G. Kennedy, "Thy kingdom come; Thy will be done on earth."



WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- Lecture theme: The Message of the Apocalypse.**
 1—7.30 pm, Teachers' meeting.

- 3—Bible study: Life of the Lord—
Bro. G. E. Mansfield, "The
example of the Lord in the
Home" (2nd John).
- 5,26—Eureka study: Bro. J. Berry.
- 7—Exh: Bro. H. Muggleton. Lect:
Bro. J. Knowles, "An introduc-
tion to the Book of Revelation."
- 8—7.30 pm, A.B. meeting.
- 9—Sisters class: Sis. J. Mansfield,
"Song Solomon 6."
- 10—Bible study cont: "The example
of the Lord in individuals" (3rd
John).
- 12—Mutual Improv. Class.
- 13—Sunday School outing.
- 14—Exh: Bro. K. Monterola. Lect:
Bro. J. Berry, "The last mes-
sage of the Lord Jesus Christ."
- 15—Home discussion at 4 Lasscock
Ave., Findon: Bro. G. Mansfield,
"The call of Abraham."
- 17—Bible study: Bro. H. P. Mans-
field, "The Memorial Feast and
its spiritual implications."
- 19—Elpis Israel study: Bro. W.
McAllister jnr., "Abraham the
heir of the world" (pp. 240-
245).
- 20—Wedding of Bro. Stuart Bain
and Sis. Pauline Brice, 4.30 pm.
- 21—Exh: Bro. R. Gore. Lect: Bro.
B. Steele, "The unfolding drama
of prophecy in our times."
- 23—Sisters' class: Sis. D. Wiggell,
"1 Tim. 4,5."
- 24—Bible study cont: "The Lord's
comforting instruction to the
Apostles."
- 27—Literature distribution 3 pm.
- 28—Exh: Bro. G. Mansfield. Lect:
Bro. P. Mansfield, "How the
book of Revelation describes the
future of the world." (Youth
Aliyah Sunday.)
- 31—Bible study cont: "How the
Lord overcame the world."

Queensland Ecclesias

Representative and Book Agent: Bro. R.
Bailey, 31 Mourilvan St, Mansfield 4122
(Tel: 49 8562).

AITKENVALE — 54 Wotton St. Further Information:

Sis. I. Fredrickson, 54 Wotton st.,
Aitkenvale 4814. Tel: 79 3579).

Memorial meetings held each Sun-
day, 11 am, at above address, fol-
lowed by a tape study at 7.30 pm.
Each Friday at 2 pm a first principle
class is conducted. Visitors are most
welcome.

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, Apocalypse class:
Bro. T. Dawson.
- 5—7.45 pm, Young people's even-
ing in Ecclesial Hall: Bro.
Barry Oliver.
- 7—Exh: Bro. D. McGahey. Lect:
Bro. T. Dawson, "Arab/Israel
conflict and the Divine solu-
tion."
- 12—7.45 pm, Quart. business mtg.
- 14—Exh: Bro. R. Bailey. Lect: Bro.
M. Steele, "Daniel predicted the
supplanting of man's kingdom
by God's."
- 19—7.45 pm, A.B. meeting.
- 20—9 am, Young people's outing
to Mt. Glorious.
- 21—Exh: Bro. C. Venn. Lect: "All
daughters of Rome to be de-
stroyed at Christ's coming."
- 26—Young people's evening in
Ecclesial Hall.

THE LAST MESSAGE OF THE LORD

Coorparoo Ecclesia

A special weekend effort will be conducted by Bro. G. Mansfield (Wood-
ville) at Coorparoo during June 10th - 13th. Subject proposed is Themes from
the Book of Revelation, constituting the final exhortation, exposition and
prophecy of the Lord Jesus for the "servants of God." Details will be
published in our next issue (God willing).

28—Exh: Bro. T. Dawson. Lect: Bro. R. Bailey, "The prophet Daniel predicted the end of Papal and Protestant Systems."

ROCKHAMPTON, LIVERMORE ST. (Rec: Bro. G. Hill. 1 Livermore St., Rockhampton 4700).

Memorial meetings at 11 am, Sundays, and Bible study/Gospel proclamation mtgs at 7.30 pm, Wednesdays at home Bro. Glen Bundesen, 24 Livermore St. At 7.30 pm Saturdays, a Bible study is held at the home of Bro. Andrew Bundesen, Hill St., Emu Park. Visitors are warmly welcomed.

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel: 9 2191).

Each Sunday, School is held at 9.30 am; Memorial mtgs at 11 am. Bible classes are held weekly, and visitors are most welcome.

WILSTON—Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

- 7—Exh: Bro. C. Venn. Lect: Bro. R. Hermann, "The Bible Inspired: The witness of archaeology."
- 9,23—7.45 pm. Young folks class at home Bro. R. Evans.
- 10,24—10.30 am. Sisters' class at home Bro. W. Crew.
- 11,25—7.45 pm. Amos class at Council Hall: Bro. W. Crew.
- 13—Mut. Improv. Class at Paddington Hall, 7.45 pm.
- 14—Exh: Bro. J. Cowie. Lect: Bro. R. Kilgus, "Adult baptism necessary for salvation."
- 20—9 am. Combined ecclesias outing.
- 21—Exh: Bro. R. Evans. Lect: Bro. J. Cowie, "Europe and Common Market; a Bible prophecy."
- 28—Exh: Bro. W. Crew. Lect: Bro. C. Venn, "The Pre-existence of Christ unscriptural."

Western Australian Ecclesias

Representative and Book Agent: Bro. J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 30 4199).

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 82 Bedlington St., Collie. 6225. Tel: 532).

An invitation is extended to brethren and visitors travelling through W.A. to visit the small group at Collie. Memorial mtgs are conducted at 10.30 am, and a Tape study on Wednesdays at 8 pm. A warm welcome awaits those "of like precious faith."

MT. HAWTHORN—Masonic Hall, cor. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 5—Life of Christ class at home Bro. J. Kerr, 79 Banksia St., Joon-danna: "Rejected at Nazareth."
- 7—Exh: Bro. S. Fergusson. Lect: Bro. G. Quartermaine, "Why humanity is suffering today."
- 9,23—First princ. class at home Bro. D. Stempel, 40 West Coast H'way, City Beach.
- 12,26—Elpis Israel class.
- 14—Exh: Bro. P. Duperouzel. Lect: Bro. G. King, "Thy kingdom come; What did Christ mean?"
- 19—Life of Christ class at home Bro. G. King, 43 Bedford St., Mt. Pleasant: "The general Galilean ministry; The calling of the disciples."
- 20—Family night.
- 21—Exh: Bro. D. Stempel. Lect: Bro. D. Hurn, "Count-down to Armageddon."
- 22—GES mtg at home Bro. R. Burke.
- 28—Exh: Bro. R. Burke. Lect: Bro. A. Harrison, "The Apostles' Creed accuses the churches."
- 29—A.B. mtg at home Bro. P. Duperouzel.

PERTH — 62 Canning Highway, 38 Doney St., Alfred Cove, 6154. Victoria Pk. (Rec: Bro. J. Ullman, Tel: 30 4199).

- 3,17,31—Eureka study: Bro. G. Hawkins.
 7—Exh: Bro. R. Davis. Lect: Bro. J. Ullman, "No human solution for world's growing problems will succeed."
 J. Ullman, "No human solution."
 10,24—Study: Bro. B. Hayles, "The power of words."
 12,26—Elpis Israel home study and Law of Moses classes.
 14—Exh & Lect: Bro. A. Newton, "The garden of Eden; scene of judgment and hope."
 21—Exh: Bro. J. Ullman. Lect: "Abraham, a man who was promised the earth."
 28—Exh: Bro. A. Hayles. Lect: Bro. G. Hawkins, "God's promises to king David are also important to you."



New South Wales Ecclesias

Representative and Book Agent: Bro. J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 1—Arranging Brn. mtg.
 3—Study: Bro. G. Alchin, "Lessons from the trespass offering."
 4,17,25—1st principles class.
 7—7 pm Lect: Bro. H. Ryan, "Israel; a people of destiny."
 14—7 pm, special lect, Masonic Hall: Bro. G. Hawkins (Perth), "The Bible's answer to world survival deadline!"
 16—2 Thess study: Bro. K. Whitehead, "Unto the ecclesia of the Thessalonians."
 20—MIC; (1) Elpis Israel exp: Bro. J. Goddard, "Unto 2,400; the Time of the End conditions" (pp. 413-420). (2) Bro. L. Hall, "Keys to understand the scriptures—to Christ through baptism." (3) Exh: Bro. R. McRae, "Holiness."
 21—Exh: Bro. F. Ryan. 3 pm Exh (Long Jetty): Bro. K. Whitehead. Lect: Bro. J. Richards, "Who are the Christadelphians and what do they believe?"
 24—Bro. G. Alchin, "Lessons from the burnt offering."
 28—Exh: Bro. H. Ryan. 2.30 pm, Pamphlet dist. Lect: Bro. F.

THE FIRST AND GREATEST COMMANDMENT

Mount Hawthorn Ecclesia

Bro. E. M. Spongberg will provide the following study evenings at Mt. Hawthorn Ecclesia, from June 3rd to 11th—

- 3rd—"The first and greatest commandment."
 4th—Exhort. Lecture: "The Bible spotlight on Papal doctrine."
 5th—Ecclesial Picnic, during which there will be a talk: "The mask of self-idolatry."
 6th—"Prohibition upon pretence."
 7th—"Rest in Yahweh."
 8th—"The one commandment with a future."
 9th—"Protection for the family of God."
 10th—"The need for total commitment."
 11th—Exhort. Lecture: "Our world in the balance; Will it survive?"

The ECCLESIAL CALENDAR

Ryan, "Parables of Christ confound the dark sayings of the churches."
 31—2Thess study: Bro. K. Whitehead, "Rest with us" (ch. 1).

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 2,16,30—1st princ. class at home Bro. L. Cole.
- 5—Song of Solomon class at home Bro. K. Wassell.
- 7—Exh: Bro. A. Leadbeatter. Lect (Ballina): Bro. R. Window, "The great earthquake."
- 9,23—Daniel study: home Bro. K. Wassell.
- 10—A.B. and GES mtg at home Bro. L. Stone.
- 12,26—Footsteps of Christ class at home Bro. C. Hermann.
- 14—Exh: Bro. A. Roulstone.
- 19—Law of Moses study at home Bro. K. Wassell.
- 21—Exh: Bro. R. Window. Comb. Isolation (Lismore) Exh: Bro. A. Leadbeatter. Lect (Lismore): Bro. A. Russell, "The gospel of Christ is the power of God to salvation."
- 27—Literature distribution.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 1—7.30 pm. A. B. meeting.
- 4—Joel study. 8 pm: Bro. P. B. Sawell, "Ch.1."
- 5—Junior Bible class (8-12 yrs). 7.30 pm: Bro. E. H. Baird, "Paul

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- and Barnabus preaching the gospel."
- 6—Int. Bible class. 7.30 pm: "The promise to King David."
- 7—Exh: Bro. J. Porter. Lect: Bro. P. B. Sawell, "The kingdom of God is your only hope of future security."
- 11,25—Luke class. 8 pm: Bro. E. Mansfield, "Chs 4,5."
- 12,26—1st princ. Bible Marking class. 8 pm at 30 Riverview Rd., Fairfield: "Wrested scriptures by Church of Christ; How to answer them."
- 13—CYC games night, 7.30 pm.
- 14—Exh: Bro. P. Hudson. Lect: Bro. G. Hatchell, "God's garden in Eden to be restored."
- 21—E h: Bro. B. McClure. Lect: Bro. V. Dawe, "The wretched state of man today fulfils God's declaration."
- 28—Exh: Bro. P. B. Sawell. Lect: Bro. E. Ritchie, "Anti-christ; is that you?"

CAMPSIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651 1828).

- 2,16,30—Life of the Lord study: Bro. E. Mansfield, "Closing days of the ministry."
- 7—Exh: Bro. B. Lloyd. Lect: Bro. B. Bowen, "Why Israel must survive."
- 14—Exh: Bro. K. Jamieson. Lect: Bro. C. Jamieson, "God guides the destiny of nations."
- 21—Exh: Bro. J. Dawson. Lect: Bro. R. Mansfield, "Death, not the gateway to glory, but the wages of sin."
- 24—10.15 am: Sisters' class.

THE BIBLE'S ANSWER TO WORLD SURVIVAL DEADLINE!

The Adamstown Ecclesia is preparing for a special Gospel proclamation effort under the above subject, for Sunday, May 14th. It will commence with an ecclesial fraternal tea at 5.30 pm, followed by the lecture in Adamstown Masonic Hall at 7 pm, by Bro. George Hawkins (Perth). Overnight accommodation is available, and the Adamstown brethren would be delighted to welcome those "of like precious faith." It is hoped that the attendance of 31 friends at the January special lecture will be exceeded on this coming occasion. (E.C.W.)

- 25—Bible study: "2nd Corinthians."
 28—Exh: Bro. H. Ceiley. Lect: Bro. E. Mansfield, "The doctrine of the trinity, false!"

GRANVILLE — 26 The Avenue, (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2,30—Hebrews study at 2 Bishop St., Newport: Bro. B. Etherington.
 3—E.I. class: Bro. B. Etherington, "Galatians 6."
 7—Exh: Bro. B. Gilham. Lect: Bro. B. Butters, "Baptism, the burial which leads to life."
 10—Bible class: Bro. C. O'Connor, "The atonement."
 13—Eureka study at 48 Lockerbie Rd., Thornleigh: Bro. M. Bonner.
 14—Exh: Bro. J. Gilmore. Lect: Bro. J. Green, "The Bible, can we accept it?"
 15—7.30 pm. A.B. meeting.
 17—E.I. class: Bro. R. Smith, "Proverbs 3."
 21—Exh: Bro. R. Whitehead. Lect: Bro. E. Ritchie, "What God requires of us."
 24—Bible class: Bro. C. O'Connor, "Holy Spirit."
 28—Exh: Bro. B. Bowen. Lect: Bro. B. Philp.

LAKEMBA — 232 Lakemba St. (Rec: Bro. M. J. Gilmore, 118 Marine Drive, Oatley 2223. Tel: 57 6986).

- 2,16,30—Home study: Bro. Butters, "Elpis Israel."
 3,17,24—Bible class.
 6—Young people's class at home, Bro. B. McClure: Bro. R. Pogson, "The kings."
 7—Exh: Bro. G. Crewes. Lect: Bro.

- E. Spongberg, "The earth, promised to Abraham and you!"
 10—Mutual Improv. class.
 14—Exh: Bro. J. Gilmore. Lect: Bro. B. McClure, "How God views this permissive society."
 20—Young peoples Bible class: Bro. B. McClure, "The Acts."
 21—Exh: Bro. R. Pogson. Lect: Bro. R. Towner, "Russia; Victory in Europe, defeat in Israel."
 28—Exh: Bro. P. Niven. Lect: Bro. B. Philp, "Thy Kingdom come; fulfilled when Christ returns."

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Grantor, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 1—7.45 pm, A.B. mtg.
 3—8 pm, Daniel class at 32 Albion St., "Daniel's vision of ch. 8 explained (ch. 11:20-39)."
 7—Exh: Bro. H. Ceiley. Lect: Bro. J. O'Neill, "God's promise to David; Eternal authority on earth."
 9—8 pm, Sisters class, 66 Manor Rd., Hornsby.
 14—Exh: Bro. B. Gilham. Lect: Bro. C. O'Connor, "Baptism, its necessity and significance."
 17—8 pm, Daniel class: "The latter-day king of the north (Russia) judged" (ch. 11:40-45).
 21—Exh: Bro. R. Carr. Lect: Bro. B. Etherington, "Bible faith explained."
 24—MIC 8 pm at 64 Dunrossil Ave., Carlingford. Two 20 mins exhortations from 1 Tim. 6.
 28—Exh: Bro. R. Whitehead. 3 pm Domain mtg. Lect: Bro. J. Mansfield, snr, "How God's

A VERSE BY VERSE STUDY OF THE PROPHECY OF JOEL

Cabramatta Ecclesia

It is intended to hold a special series of fortnightly studies, to revitalise enthusiasm in the Inspired Writings at a time of ecclesial unrest. In the six evenings planned, Bro. P. B. Sawell will present Joel 1,2; Bro. E. H. Baird will deal with ch. 3,4; and Bro. R. McClure will conclude with ch. 5,6. Details of the studies appear under Cabramatta Calendar.

(WES)

name reveals His purpose with man."

- 31—8 pm, Daniel class: "Daniel's query; How long?" (ch. 12: 1-6).

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 3—Bible class: Bro. G. Gilmore, "Paul resumes journey to Jerusalem." Bro. J. Rosser, "Paul reports work to ecclesia at Jerusalem" (Acts 21).
 7—Exh: Bro. V. Hocking. Lect: Bro. V. Dwe, "The Gospel in the Old Testament."
 10—Bible class: Bro. K. Dennes, "Paul declares how he was converted" (Acts 22).
 14—Exh: Bro. D. Shaw. Lect: Bro. B. Shaw, "Coming world peace."
 17—Bible class: Bro. P. Russell, "Paul speaks before the Sanhedran" (Acts 23).
 21—Exh: Bro. R. O'Connor. Lect: Bro. V. Hocking, "Nuclear annihilation or Christ?"
 24—Young brethren's night: Bro. R. Bradley, "The Nazarite." Bro. T. Littler: "Lecture." Bro. C. Russell, "Exposition 1 Sam. 28:13-14."
 28—Exh: Bro. K. Dennes. Lect: Bro. G. Russell, "The problem of human suffering."

- 31—Bible class: Bro. D. Yearsley, "Tertullus speaks" (Acts 24: 1-9). Bro. V. Hocking, "Paul addresses Felix" (Acts 24: 10-27).

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 1,29—8 pm, A.B. meeting.
 3—8 pm, Galatians study: Bro. B. Philp sr.
 7—Exh: Bro. E. Spongberg. Lect: Bro. E. Ritchie, "The gathering of the Jews to Israel."
 10—8 pm, Elpis Israel class at home Bro. M. Kirkwood.
 14—Exh: Bro. D. Collis. Lect: Bro. J. Quill, "World government to issue from Jerusalem."
 17—Galatian study, 8 pm: Bro. J. O'Neill.
 21—Exh: Bro. G. O'Neill. Lect: Bro. E. Spongberg, "The first resurrection."
 24—8 pm, Mutual Imp. Class.
 28—Exh & Lect: Bro. G. Alchin, "The 1,000 year reign of Christ and his saints."
 31—8 pm, Galatians study: Bro. V. Shane.

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

FIGTREE CHRISTADELPHIAN ECCLESIA

Under the above title, an ecclesia has been established by several brethren in the Wollongong area, meeting in the Green Hall, Princes Highway, Figtree. Basis of Fellowship is the Unity Agreement including a statement in "Doctrines to be Rejected—The present possession of the Holy Spirit or its gifts." Recorder is Bro. O. van Rensburg, 55 Tait Ave., Kanahooka, NSW 2530.

**PUBLIC LECTURES ON PRESENT MIDDLE EAST SITUATION
 Campsie Ecclesia**

It is proposed to hold four special public lectures on Tuesday evenings, *May 23rd, 30th, June 6th and 13th*, at which Bro. I. Mansfield, sr., will present interesting facets concerning the Middle East in World Strategy and Prophecy. Bro. Mansfield is currently touring this area with the *Logos Group*, and will have first-hand information concerning the present situation. The lectures are being extensively advertised, and the support of Sydney brethren and sisters will be deeply appreciated. All four lectures will be held in the Campsie Ecclesial Hall. (J.M.)

Victorian Ecclesias

Representative and Book Agent: Bro. H. Hall, 1 Cinerea Ave, Ferntree Gully 3156 (Tel: 758 3882).

BURWOOD-Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd.
Rec: Bro. H. T. Hall, 1 Cinerea Ave.,
Ferntree Gully, 3156. Tel: 758 3882).
Sundays: 9.30am School & Sr. study
11am Exh. 7pm Bible Study.

- 3—8 pm, Elpis Israel study at
1 Cinerea Ave., Ferntree Gully.
7—Exh: Bro. H. Hall. Lect: Bro. H.
Baum, "What is the hope of
Israel?"
10,24—8 pm, Bible marking at home
Bro. S. Finnin, 17 Wordsworth
Ave., Clayton.
14—Exh: Bro. T. Parsons. 7 pm,
Bible study.
17—E.I. study at home Bro. H.
Baum, 33 Aurum Cres., Ring-
wood.
21—Exh: Bro. N. Styles. Lect: Bro.
H. Hall, "Faith-healing ex-
amined."
28—Exh: Bro. J. Hull. 7 pm, Study.
31—E.I. study at home Bro. B.
Stevenson, 41 Littlewood St.,
Hampton.

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwtn St.,
Templestowe 3106. Tel: 84 61458)

- 2—Bible class at 162 Maltravers
Rd., Ivanhoe: Bro. S. Snow,
"Discourse on the bread of
life" (Jn. 6:22-27).
4,18—Law of Moses class: Bro. S.
Snow (details of venue from
Recorder).
7—Exhort.
11,25—Eureka study (venue: con-
tact Recorder).
14—Exh: Bro. C. Gee. Lect: "Jeru-
salem, the new world's capital."
16—Bible class: Bro. A. Brewer,
"This is an hard saying; The
offended followers forsake him"
(Jn. 6:60-71).
21—Exh: Bro. R. Magennis.
26th to 28th: **Special Study Week-
end.** See details this issue.
Leader: Bro. G. Wigzell, "The
Spirit Gifts; Their purpose,
withdrawal and future manifes-
tation."

MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel: Yarragon 141).

- 2—2 pm, Life of Christ class at
home Bro. G. Howe, Yarragon:

G.P.A. NEWS

Although lack of space has prevented recent GPA reports, we assure readers that the work continues apace! Enquiries continue to be received, and are immediately attended to. Applications for literature for the four weeks to 20th March brought 166 requests, with emphasis upon explanations of present-day fulfilling prophecy. GPA appreciates the support received from Ecclesias, and is prepared to assist wherever practicable in continuing the extension of the Truth.

The Russians Are Coming!

This captivating title is found on the latest *Digest* (No. 155), graphically portrayed over a sketch of the Globe. Its stark message is vividly portrayed in bright red printing over a black background. The message centres on the world-wide intrigue and political advance of Russia compared with the Bible's prophesied end of the great Northern Power. It is believed that these leaflets will have enormous appeal, and GPA will be happy to supply samples. Cost of *Digests* is \$12 per 1,000. Special details can be printed upon request, with 2-3 weeks notice. Be sure your Ecclesia takes opportunity to use this effective preaching aid. Enquiries to Bro. P. Weller, GPA, C/- P.O., West Beach 5024.

- "The birth of Christ."
 7—1.30 pm Exh: Bro. A. Clarke.
 10—8 pm, Temple class at home Bro. Burrage, 6 Langford St., "The dual inner wall."
 14,28—1.30 pm, Library Hall, Yal-lourn: Ecclesial Guide Study.
 16—2 pm, Life of Christ class cont: "Christ's relationship to the Law."
 21—1.30 pm Exh: Bro. J. White. 4 pm, Youth Fellowship class at home Sis. J. Galbraith, Tyers, "Elpis Israel."
 24—Temp'e class cont: "The lion of Judah."
 30—2 pm, Life of Christ class cont: "Simeon and Ann: in the Temple."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd., Werribee 3030).

- 4—Study at 8 Blanden St., Tullamarine: Bro. C. Gee, "Use of the words Spirit, Holy Spirit, Miracle workers, and miracles during the life of Christ."
 7—Exh: Bro. C. Gee. Lect: Bro. R. Hyndman, "What the scriptures reveal on pollution."
 9—Bible class at 670 Pascoe Vale Rd.: Bro. P. Kenney, "The prophet Obadiah."
 14—Exh: Bro. P. Morgan. Lect: Bro. S. Jones, "What the scriptures reveal concerning spirit gifts."
 18—Study: 670 Pascoe Vale Rd.: Bro. I. Chalmers, "Miracles and miracle workers in apostolic times."
 21—Exh: Bro. D. Goodman. Lect: Bro. D. Crouch, "What the scriptures reveal on the resurrection of Christ."
 23—Exh & Lect: Bro. E. Fletcher, "What the scriptures reveal on the true Christian baptism."

Tasmanian Ecclesias

Representative and Book Agent: Bro. R. Bracey, 32 Legana Beach Rd, Legana 7251 (Tel: 30 1328).

HOBART—Christadelphian Hall, 142 Warwick St. (Rec: Bro. H. Taylor, Box 800H, GPO Hobart 7001. Tel: 72 7450). Sundays: 9.30am School 11am Memorial, 7pm Lecture.

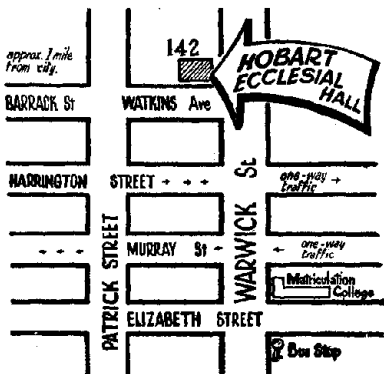
- 2—Bible class 7.45 pm: Bro. H. Islip (Clayton), "Conversation of Paul" (Acts 9).
 4—7.45 pm, Home study class at 602 Nelson Rd., Mt. Nelson: "Nazareth Revisited."
 5—Jnr CYC, 7 pm at 27 Corinda Gr., Moonah West: "The dove; its scriptural usage."
 7—Exh & Lect: Bro. M. F. Wright (L'ton), "Man a little lower than the angels."
 9—7.45 pm, MIC; Exh: Bro. R. T. Pike.
 11—Revelation study, 7.45 pm at 27 Corinda Gr., Moonah West.
 12—Jnr CYC, 7.15 pm: Bro. W. Fleming, "Metamorphosis."
 14—Exh & Lect: Bro. J. Footitt (Mt. Waverley), "Man, his transgressions and fall."
 16—Special Bible study: Bro. J. Footitt.
 18—Nazar. Revisited class, 2 Stapleton St., Glenorchy.
 19—Jnr CYC, 13 Barossa Rd., Glenorchy: "Faith is like gold."
 21—Exh: Bro. H. E. Taylor. Lect: Bro. R. A. Yeomans, "Man, mortal and corruptible."
 23—Bible class cont: Bro. H. E. Taylor, "Peter's vision" (Acts 10).
 24—Spec. Address: Bro. A. H. Nicholls (UK), "The Word made flesh."

GALATIANS STUDY CLASS
Sutherland Ecclesia

Attend the e three vital study nights, and enjoy the outstanding matter presented:

- 3rd May: Bro. B. Philp, snr., "Paul's defence of his apostleship" (ch. 1:6-24).
 17th May: Bro. J. O'Neill, "The theme continues" (ch. 2).
 31st May: Bro. V. Shane, "The truth of Paul's gospel" (ch. 3).

- 25—Revelation study, 3 Lawley Cres., S. Hobart.
- 26—Snr CYC: Bro. H. E. Taylor, "God manifestation" (Gen. 1-3).
- 28—Exh: Bro. E. Harrington. Lect: Bro. S. J. Taylor, "Man destined for honor and glory."
- 30—Bible class: Bro. R. A. Yeomans, "Accusations against Peter" (Acts 11).



LAUNCESTON—69 Balfour St.,
 (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). **Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.**

- 3—7.45 pm, Bible class: Bro. R. Herron Jnr., "Ecclesial organization" (Acts 6:1-7). Bro. O.

- Crocker, "The challenge to Stephen" (Acts 6:8-15).
- 4,18—7.45 pm, Dorcas class.
- 5,19—8 pm, study at home Bro. D. Kitto, Legana, "The temple of Ezekiel's prophecy."
- 7—Exh: Bro. D. Case. Lect: Bro. F. Onley, "Gifts of the Spirit; are they among men?"
- 10—7.45 pm, Bible class: Bro. F. Onley, "Genesis study; Abraham or the spirit of faith."
- 12,26—8 pm, home study at 14 Karpaty Ave., Newnham: "Eureka vol. 2."
- 13,27—Jnr. & Snr. CYC.
- 14—Exh: Bro. G. Dangerfield. Lect: Bro. C. Blanch, "Jewish fight for survival; why it has been necessary."
- 17—7.45 pm, Bible class: Bro. G. Dangerfield, "Stephen's defence of the faith" (Acts 7).
- 21—Exh & Lect: Bro. J. Scull (Hobart), "The only hope for this failing society."
- 24—7.45 pm, Bible class: Bro. C. Blanch, "Ecclesiastes (6th study)."
- 28—Exh: Bro. H. Day. Lect: Bro. J. Kershaw, "British-Israel assertions tested by the Bible."
- 31—Bible class: Bro. A. Beasley, "Preaching the truth in Samaria" (Acts 8:1-25). Bro. R. Herron snr: "Conversion of the Ethiopian eunich" (Acts 8:26-40).

THE SPIRIT GIFTS: THEIR PURPOSE, WITHDRAWAL AND FUTURE MANIFESTATION

Coburg Ecclesia

A study weekend will be held on *May 26th to 28th*, at which Bro. G. Wiggzell (Tea Tree Gully) will outline the following program:

- Friday** — at Templestowe Memorial Hall, cnr. Anderson and Parker Streets, Templestowe. 8 pm study (1), "Concerning spiritual gifts, brethren, I would not have you ignorant" (1st Cor. 12).
- Saturday** — at above address. 2nd study, 4.30 pm: "When that which is perfect is come" (1 Cor. 13). Basket Tea at 6 pm, and 3rd study 7.30 pm: "God is not the author of confusion" (1 Cor. 14).
- Sunday** — at Masonic Hall, Bell St., Coburg. 11.05 am Exh: "Discerning the Lord's body" (1 Cor. 11). 7 pm Public Lecture: "The indestructible Jew, a testimony of God's power." The lecture will be extensively advertised by the Coburg Ecclesia, which hopes that many brethren and sisters will support it as well as the interesting study meetings planned. (R.M.)

Ecclesial Fellowship

STATEMENT BY ADAMSTOWN ECCLESIA

"It is with sorrow that we have to inform you that this Ecclesia has withdrawn fellowship from Charlestown Christadelphian Ecclesia because of their willingness to receive into fellowship a former brother, Mr. F. Butt, who has confirmed that he has beliefs contrary to Bible teaching as held by the Christadelphian Body, namely (1) A denial that natural Israel has part in God's plan for the future, and (2) a denial that mortals will be in the Kingdom of God." — E. C. Witton (Recorder, Adamstown Ecclesia).

(Correspondence upon the above problem has been conducted between the two ecclesias for well over twelve months, but no satisfactory solution has resulted.)

CORRESPONDENCE

"I refer to your ecclesial supplement for February, 1972, where you state (p. 199), 'Certainly it would be farcical to establish unity on one basis in the American Continent, and upon an entirely different basis in Australia.' In doing research into the Jersey City Resolutions, I found, in the *Christadelphian* for July, 1953, a letter written by Bro. Carter in response to a circular sent to all Central ecclesias in England from the Newark (NJ) Berean ecclesia. The circular from Newark requested individual endorsement by English (Central) ecclesias of the Jersey City Resolution. Bro. Carter, pointed out that the Central ecclesias in America who assented to the Jersey City Resolution did so as representatives of Central ecclesias throughout the world. Further, Bro. Carter pointed out that he would not have been associated with the resolution, if he had thought it unacceptable to Central ecclesias elsewhere. My interpretation of the above is that all Central Ecclesias, . . . have (by association with American Central ecclesias) endorsed the Resolution . . . This means that ecclesias in this country do not have to adopt the Resolution; they have done so already! All that is required is that ecclesias re-affirm the Resolution, or failing that, to repudiate it. Those who dissociate themselves from the Resolution (technically) dissociate themselves from the Central Fellowship." (J.R., NSW.)

(We have always understood the Unity Basis in Australia as being consistent with the J.C. resolutions, and we feel that if ecclesias were to implement the Unity Basis as they solemnly agreed to do at the time of Unity in 1958, then the result would be identical. One of the terms of the Unity Agreement is that Ecclesias refuse to fellowship errorists. The fact that some will not implement this indicates a regrettable attitude to the responsibilities of the Truth, and severs the Unity Agreement. Thus, as you comment, the Australian Ecclesias have a Basis of Fellowship which is identical in effect with the J.C. Resolutions, and certainly is consistent with them — GEM.)

SPRING BIBLE SCHOOL

SEND YOUR APPLICATION IMMEDIATELY

Write to: Bible School, P.O. West Beach, S.A. 5024, for details, or complete and mail the coupon in this issue of "Calendar" to obtain your accommodation.

APPLY NOW FOR THE TWENTY-SIXTH BIBLE SCHOOL

August 26th to September 3rd, 1972 (God willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free. Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to The Bible School, P.O., West Beach, south Australia 5024

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You
17					

Key To Determine Age-Gr up: 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.

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Supplement your Bible Readings with these sterling expositions —

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Consider Your Ways — Zephaniah, Haggai (cloth bound)	1.20
Contending Earnestly for the Faith — 2 Peter, Jude (paper back)	0.60
Contending Earnestly for the Faith — 2 Peter, Jude (cloth bound)	1.20
Despise Not the Day of Small Things — Zechariah (cloth bound)	1.20
Ezekiel's Prophecy of the Restoration (paper back)	0.60
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Goodness & Severity of God — Jonah, Nahum (paper back)	0.60
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Guide Book to the Gospels (paper back)	1.20
Guide Book to the Gospels (cloth bound)	1.60
Herald of the Coming Age (bound Vol. 19, 20)	1.50
Key to the Understanding of the Scriptures (paper back)	0.60
Key to the Understanding of the Scriptures (cloth bound)	1.20
Logos Magazine (bound Vol. 37)	3.00
Romance for Eternity — Song of Solomon (paper back)	0.60
Romance for Eternity — Song of Solomon (cloth bound)	1.20
Story of the Bible	2.50
Strangers Scattered Abroad — 1 Peter (paper back)	0.60
Strangers Scattered Abroad — 1 Peter (cloth bound)	1.20
Test of True Love — Epistles John (paper back)	0.60
Test of True Love — Epistles John (cloth bound)	1.20

Pioneer Writings

Bible Reading Companion (paper back)	0.05
Bible Reading Companion (cloth bound)	0.45
Bible Reading Companion (leather cover)	0.75
Blood of Christ	0.12
Christendom Astray (paper back)	1.30
Christendom Astray (cloth bound)	1.70
Commandments of Christ	0.10
Declaration	0.12
Dr. Thomas, His life and works	1.90
Elpis Israel	3.20
Elect of God in a Time of Trouble (paper back)	0.65
Elect of God in a Time of Trouble (cloth bound)	1.20
Eureka (in 5 volumes)	8.00
Exposition of Daniel	0.90
Faith in the Last Days	1.60
Guide to the Formation of a Christadelphian Ecclesia	0.30
Index to Eureka (for the 5 volume set)	0.65
Instructor	0.20
Instructor (under 8 years)	0.10
Last Days of Judah's Commonwealth	0.60
Law of Moses	2.80
Mystery of the Covenant of the Holy Land Explained	0.20
Ministry of the Prophets — Isaiah	3.00
Nazareth Revisited	2.30
Phanerosis (paper back)	0.85
Phanerosis (cloth bound)	1.20

Robert Roberts — An Autobiography	1.50
Thirteen Lectures on the Apocalypse	1.60
Visible Hand of God	1.70
Ways of Providence	1.50
Word in Season	1.90
Other Christadelphian Writings	
Law and Grace	1.25
Life of Jesus	2.30
Man David (paper back)	1.30
Man David (cloth bound)	1.70
Meditations (Sis. Mednyanszky)	0.30
Meditations (Bro. Turner)	1.00
Moses my servant (paper back)	1.10
Moses my servant (cloth bound)	1.50
Oracles of God	1.15
Parable of the Messiah	1.60
Philippians	1.30
Portrait of the Saints (paper back)	0.80
Portrait of the Saints (cloth bound)	1.20
Prophet Ezekiel	1.50
Preaching the Word	0.85
Paul the Apostle	1.55
Principle and Proverbs	1.85
Prophets after Exile	1.90
Romans	1.10
Real Christ	0.60
Russia, Vatican and the Invasion of Israel	0.65
Theophany	2.25
Teaching of the Master	1.80
Temple of Ezekiel's Prophecy	1.95
Unity in Australia	0.35
Undesigned Scriptural Coincidences	2.25
Vox Dei (paper back)	0.50
Vox Dei (cloth bound)	1.15
Way to Jerusalem	0.65
Yahweh Elohim (paper back)	1.20
Yahweh Elohim (cloth bound)	1.60
Recommended Reference Books	
Archaeology of the Old Testament	4.00
Archaeology of the New Testament	4.00
Animals of Bible Lands	6.60
Atlas of the "Acts of the Apostles"	0.90
Atlas of the "Life of Jesus"	0.90
Amplified Bible	9.00
Bible And Archaeology	5.50
Bullinger's Critical Lexicon & Concordance	10.00
Companion Bible	16.00
Cities of Paul	3.50
Deluge Story in Stone	3.50
Eusebius Ecclesiastical History	3.50
Englishman's Greek Concordance	10.00
Englishman's Hebrew Concordance	12.00
Genesis Flood	4.00
Gesenius Hebrew & Chaldee Lexicon (Tregelles)	5.50
Hebrew Student's Manual	4.00
Halley's Bible Handbook	4.00
Josephus	8.00

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS (God willing)

MAY 1972

6th to 14th — At Rathmines, N.S.W. 25th Bible School (Autumn).

JUNE, 1972

3rd to 11th — At Mount Hawthorn, W.A. Leader: Bro. E. M. Sponberg.

10th to 12th — at Hobart. Annual Tasmanian Young People's Study weekend, organised by Hobart CYC. Study leaders: Brn. G. Dangerfield (L'ton) and P. Pickering (Coburg).

10th to 18th — at Tea Tree Gully, Sth. Aust. Study of Colossians under theme: "Seek those things which are above." Leader: Bro. Vic Hocking (Riverwood).

JULY

22nd to 30th — At Brighton, Sth. Aust. Bro. D. Hurn (Perth) will lead upon the subject: "The Prophecy of Jeremiah."

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

OCTOBER, 1972

7th — at Hobart, Tasmania. Annual Fraternal Gathering, to which all visitors are welcome.

NOVEMBER, 1972

3rd to 6th — at Port Sorell, Tasmania. Study weekend, upon "Galatians."

Further details from Secretary, P.O. Box 850, Launceston 7250.

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).


JANUARY, 1973

6th to 15th — at Hobart, Tas. 8th Tasmanian Bible Campaign. Study leaders:

Brn. P. Cresswell (Coburg), J. Mansfield sn (Campsie), Junior Campaign conducted by Bro. B. Philo (Sutherland). Enquiries and applications:

Bro. H. Taylor, Box 800 H, G.P.O., Hobart, Tas. 7001.

READ THE SCRIPTURES DAILY — IN MAY, 1972							
Monday	1	Deuteronomy	18	Ecclesiastes	10	The Acts	9
Tuesday	2	.....	19	.....	11	.....	10
Wednesday	3	.....	20	.....	12	.....	11, 12
Thursday	4	.....	21	Song Solomon	1	.....	13
Friday	5	.....	22	.....	2	.....	14, 15
Saturday	6	.....	23	.....	3	.....	16, 17
Sunday	7	.....	24	.....	4	.....	18, 19
Monday	8	.....	25	.....	5	.....	20
Tuesday	9	.....	26	.....	6	.....	21, 22
Wednesday	10	.....	27	.....	7	.....	23, 24
Thursday	11	.....	28	.....	8	.....	25, 26
Friday	12	.....	29	Prophecy-Isaiah	1	.....	27
Saturday	13	.....	30	.....	2	.....	28
Sunday	14	.....	31	.....	3, 4	Colossians	1
Monday	15	.....	32	.....	5	.....	2
Tuesday	16	.....	33, 34	.....	6	.....	3, 4
Wednesday	17	Book of Joshua	1	.....	7	1 Thessalonians	1, 2
Thursday	18	.....	2	.....	8	.....	3, 4
Friday	19	.....	3, 4	.....	9	.....	5
Saturday	20	.....	5, 6	.....	10	2 Thessalonians	1, 2
Sunday	21	.....	7	.....	11	.....	3
Monday	22	.....	8	.....	12	1 Timothy	1, 2, 3
Tuesday	23	.....	9	.....	13	.....	4, 5
Wednesday	24	.....	10	.....	14	.....	6
Thursday	25	.....	11	.....	15	2 Timothy	1
Friday	26	.....	12	.....	18	.....	2
Saturday	27	.....	13	.....	17, 18	.....	3, 4
Sunday	28	.....	14	.....	19	.....	3, 4, 5
Monday	29	.....	15	.....	20, 21	Epistle Titus	1, 2, 3
Tuesday	30	.....	16	.....	22	Book of Philemon	1, 2, 3
Wednesday	31	.....	17	.....	23	Hebrews	1, 2



The **ECCLESIAL CALENDAR**

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Orders for publication should be received by the Editor
West Beach P.O., S.A. 3024, by the 15th of the Month.

Are You A Novice?

To be a novice is no disgrace. Every brother has been a novice in his time. If there is any disgrace in the matter, it is where a brother is wasting his leisure, instead of employing it in ways which make for proficiency and efficiency. Far more praiseworthy is it for a young man to devote himself to the study of the Scriptures and the works of faithful exponents of these sacred writings, than to push and scheme for a place of prominence in the meeting. The ecclesias want men of knowledge and experience, and these are not to be found among those newly come to the faith. When the latter are put in the forefront, difficulty and trouble are almost certain to follow. "Lay hands suddenly on no man," said Paul. A brother, young in the Truth (if capable and trustworthy) need never fear being kept back from important ecclesial work. Timothys are too scarce, and the ecclesias too shrewd and dutiful, either to repudiate or smother Paul-like talent. Let a brother trust the ecclesia's estimate, rather than his own, of his worth and suitability for the platform. Let him also remember that there is as much scope, if not more, for useful service off the platform as on it.

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

We commend to the Father's loving care and guidance, the following newly-baptised brethren and sisters, and urge upon them a faithful continuance in well-doing in these last days.

Adamstown: *Mr. Ralph Brooker* was immersed in Lake Macquarie on April 24th. He has regularly attended 1st princ. classes, coming from E. Maitland, about 20 miles distant, every Thursday for the past 15 months. At present his wife is receiving instruction.

Blackwood: *Miss Denise Palmer* (on May 3rd).

Brighton: *Mr. Spencer F. Goodale* and *Mrs. Melba Goodale* (April 21st), who first came in contact with the Truth as result of the Southern Campaign at Christies-Pt. Noarlunga last year.

Glenlock: *Mr. Norman Smith* (April 22nd), son of Bro. and Sis. Smith of Moe, Vict.

Fiji: *Miss Mere Tinai* and *Miss Lolo Tawake* (April 1st), both of Suva. The baptisms were conducted by members of the Suva Ecclesia in the presence of a number of members from Australia, some resident in Fiji and others, visitors for the Study Week-end conducted by the Ecclesia, by Bro. Kevin Dawes (Sydney).

Perth: *Mr. Lex Bain* (May 10th).

Yagoona: *Mr. John Case* (May 5th), son of Bro. and Sis. W. Case, of Launceston.

TRANSFERS

A number of brethren and sisters have changed localities, and for various reasons, meet in new ecclesial surroundings:

To Brighton: *Bro. and Sis. E. Wilson* (who "resigned from Adelaide Ecclesia at the close of last year").

To Hobart: *Sis. Sue Barber* (from Wanganui, N.Z.).

To Pennant Hills: *Bro. and Sis. R. Croker* (from Campsie).

To Yokine, W.A.: *Bro. and Sis. H. Jones, Bro. T. Jones* (from Perth).

To Wanganui (N.Z.): *Sis. Mary Schienny* (from Hobart).

WITHDRAWAL

The Coburg Ecclesia reports: "with much regret we have to advise that we have withdrawn fellowship from *Bro. B. Gaine* for gross misconduct in flagrant disregard of the commandments of Christ."

Such occurrences are of distress to all who have the Truth at heart, for "knowing the terror of the Lord, we persuade men . . ." A deep sense of responsibility must rest upon us all to prepare ourselves and those with us for the coming of the Lord.

ENGAGEMENT

We are delighted to extend congratulations to *Bro. Brian Johnson* (Enfield) and *Sis. Robyn Coombe* (Launceston), who have recently become engaged, and now prepare for their approaching marriage.

MARRIAGE

As the following enter married life, and a united walk towards the Kingdom, we extend our best wishes. May they also obtain a position of

glory and honour at the Marriage Supper of the Lamb!

On 13th May: *Bro. Max Brumby* and *Sis. Sandra Coombe* (of Cumberland) were married at the Launceston Hall.

DEATH

The Bible Mission reports with sorrow the passing of *Bro. Eusebio Cayabyab* of the Bayambang Ecclesia, Philippines on December 2nd, 1971, and *Bro. Sukh Raj*, of the Suva Ecclesia, Fiji, during the last week in February. The incident of death reminds us of the frailty of life, and the wonderful hope of resurrection to come, that is available to those who embrace the Way of Life now.

PERSONAL NOTICES

ACKNOWLEDGEMENTS

The financial support of ecclesias and readers for *The Ecclesial Calendar* is appreciated, and assists to maintain this service. We gratefully acknowledge a donation received in May from Coorparoo (Qld) Ecclesia.

LOST SEVEN CHARTS

Seven charts on the seals of Revelation, have been mislaid. If found, kindly advise *Bro. D. Brewer*, 54 McMahon Road, Reservoir, Vic. 3073.

ACCOMMODATION AVAILABLE

A modern 3-room furnished flat available in the Adelaide area (western suburbs). Owner prefers Christadelphian couple. Details available from "Bro. G., C/- Ecclesial Calendar."

DEBATE RECORDS WANTED

Two enquiries for the debate records (between *Bro. Mansfield* and *Mr. Lee*, Church of Christ) have been received. If readers desire to dispose of secondhand copies, details and price may be forwarded to "Sis. B.," or "Bro. G. W." C/- Ecclesial Calendar.

BIBLE SCHOOL NEWS

TWENTY-SIXTH BIBLE SCHOOL

Preparation for this are well in hand. It is hoped to have as teachers at the School: *Brother A. Pennington* of Birmingham, England; *Brother J. Ullman* of Perth, W.A., *Brother P. Pickering* of Coburg, Victoria; and *Brother John Dawson* of Yagoona, NSW.

Special attention will be paid to the senior class (teenagers), and the studies and Bible marking project will be based upon Christ's Messages to the Ecclesias.

Once again, special instruction will be given in regard to research.

Further information regarding the School will be published in our next issue (God willing).

Meanwhile, we suggest that you immediately make your reservation for the next School, by forwarding a deposit of \$2 per person to: THE BIBLE SCHOOL, P.O., WEST BEACH, SOUTH AUSTRALIA 5024.

ECCLESIAL ACTIVITIES

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 without reservations.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

During JUNE, 1972 (God willing)

Queensland Ecclesias

Representative and Book Agent: Bro. R. Bailey, 31 Mourilvan St, Mansfield 4122 (Tel: 49 8562).

AITKENVALE — 54 Wotton St. Further Information:

Sis. I. Fredrickson, 54 Wotton st., Aitkenvale 4814. Tel: 79 3579).

Memorial meetings held each Sunday, 11 am, at above address, followed by a tape study at 7.30 pm. Each Friday at 2 pm a first principle class is conducted. Visitors are most welcome.

COORPAROO — School of Arts, Cor. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

- 1,15—Apocalypse class 7.45 pm: Bro. R. Hermann, "The Lord writes to Ephesus and Smyrna."
3—2 pm Young people's afternoon and evening at home Bro. D. Venn, Redland Bay.
4—Exh: Bro. R. Evans. Lect: Bro. J. Higgs, "The responsibility for sin; Yours or the devil's?"
9/12—Special study weekend (see details this issue).

- 18—Exh: Bro. R. Hermann. Lect: Bro. R. Rock, "The angels of God; Bible truths refute popular beliefs."
23—7.45 pm Young peoples evening.
25—Exh: Bro. J. Higgs. Lect: Bro. J. Cowie, "Russia's policy in the Middle East; Does it mean war?"
29—Apocalypse study cont: Bro. P. Hermann, "The Lord writes to Pergamos." (Rev. 2.)

REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttals Rd., Lawnton 4501. Tel: 85 3115).

- 4—Exh: Bro. M. Steele. Lect: Bro. D. McGahey, "God's guarantee; A world empire under Christ."
7,21—Galatians class: Bro. B. Oliver.
11—Exh: Bro. L. Crowther. Lect: Bro. E. Townsend, "Infant sprinkling is not baptism."
13,27—1st princ. class: Bro. Ray Evans.
18—Exh: Bro. R. Plant. Lect: Bro. J. Barton, "The armies of Israel versus Rome."
24—Tabernacle class 7 pm at home Bro. M. Steele: Bro. Rod Hazel.
25—Exh: Bro. R. Rock. Lect: Bro. R. Hazel, "The second coming of Christ; its significance and true meaning."

TWO VALUABLE CLASSES IN BRISBANE AREA

The Prophecy of Amos

Conducted every alternate Thursday at the Wilston Hall, 7.45 pm, under the leadership Bro. W. Crew, in co-operation with the Coorparoo Ecclesia (which sponsors a "Revelation" study on the other Thursday).

Events Subsequent to the Return of Christ

Held on alternate Tuesdays at the home of Bro. R. Evans, and lead by Bro. J. Cowie. This class can provide a clearer understanding of the resurrection, judgment, and preparation of the saints for their work in the Kingdom. At present, the march of the Rainbow Angel and associated subjects are being considered.

All are welcome to both studies.

(RAE)

ROCKHAMPTON, LIVERMORE ST. (Rec: Bro. G. Hill, 1 Livermore St., Rockhampton 4700).

Memorial meetings at 11 am, Sundays, and Bible study/Gospel proclamation mtgs at 7.30 pm, Wednesdays at home Bro. Glen Bundesen, 24 Livermore St. At 7.30 pm Saturdays, a Bible study is held at the home of Bro. Andrew Bundesen, Hill St., Emu Park. Visitors are warmly welcomed.

TOOGOO LAWAH—Cnr. Gonyah & Cairns Croft Sts. (Rec: Bro. R. Dixon, Box 5, Toogoolawah 4313).

4—Exh: 11.15 am. 7 pm Lect: "Baptism, the burial that leads to salvation."
11,18,25—Memorial mtgs, 11.15 am.

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel: 9 2191).

Each Sunday, School is held at 9.30 am; Memorial mtgs at 11 am. Bible classes are held weekly, and visitors are most welcome.

WILSTON—Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

- 4—Exh: Bro. C. Venn. Lect: Bro. O Kelly, "Who of the dead will be resurrected?"
6,20—7.45 pm Study: Bro. J. Cowie, "Events subsequent to Christ's return" (held at home Bro. R. Evans).
7,21—10.30 am Sisters class at home Sis. W. Crew.
8,22—7.45 pm "Amos" class: Bro. W. Crew.
11—Exh: Bro. R. Rock. Lect: Bro. W. Crew, "Man's claim to spirit gifts; a dangerous delusion."
18—Exh: Bro. J. Cowie. Lect: Bro. R. Evans, "The kingdom of God on earth; the future glory."
25—Exh: Bro. W. Crew. Lect: Bro. C. Venn, "Old Testament; essential foundation for New."

PRECEPT AND PROPHECY IN THE WRITINGS OF JOHN

Coorparoo Ecclesia

A series of studies in which the Epistles of John, and the message of the Apocalypse will be considered in the light of present circumstances.

Fri. June 9th, 7.45 pm: Introductory Address: *The Son of Thunder Becomes the Apostle of Love* — the amazing transformation in the character of John, as reflected in his Gospel, Epistle and Prophecy.

Sat. June 10th, 3 pm: 2nd Study: *The Three Great Principles of Divine Revelation* — The way in which Light, Love, and Life is expressed. 5 pm: Fraternal Tea. 6.30 pm Study: *Seven Reasons For Writing and Seven Tests of a True Believer* — Demonstrating the vital and urgent need for John's advice, and the principles of self-examination.

Sun. June 11th, 11 am Exhort: *Being born again* — Based on 1 Peter 1, showing the effect of the "incorruptible seed" in the person of faith. 7 pm Lect: *The Challenge of Communism* — The dramatic development of the "northern power" and its place in history and destiny.

Mon. June 12, 10 am: Final study: *Seven Characteristics of a True Believer and Seven Letters to Believing Communities* — How the Truth must affect us individually, and how this is seen in ecclesial life.

The effort will conclude with Picnic Lunch. Brethren and sisters in Brisbane are warmly welcomed to support the studies. (S.H.)

Western Australian Ecclesias

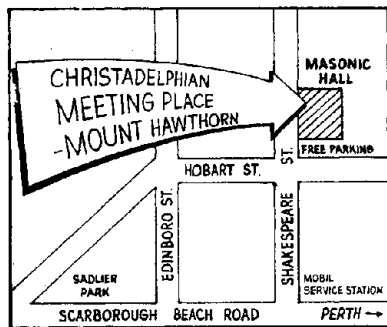
Representative and Book Agent: Bro. J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

COLLIE — 28 Bedlington St., P.O. Box 169; (Rec: Bro. K. H. Digney, 82 Bedlington St., Collie. 6225. Tel: 532).

An invitation is extended to brethren and visitors travelling through W.A. to visit the small group at Collie. Memorial mtgs are conducted at 10.30 am, and a Tape study on Wednesdays at 8 pm. A warm welcome awaits those "of like precious faith."

MT. HAWTHORN—Masonic Hall, cor. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 2—Life of Christ class, home Bro. D. Moore, 40 Harcourt St., Bassendean: "Five great acts of healing" (Mk. 1, 2).
- 3,11—Special Effort: Bro. E. Sponberg (see details this issue).
- 16—Life of Christ class cont. at home Bro. A. Payton, 6 Sylvia Way, Eden Hill.
- 18—E.h.: Bro. A. Harrison. Lect: Bro. J. Ullman, "The true value of Bible Prophecy."



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7:30 P.M.

- 19—GES mtg at home Bro. A. Payton.
- 20—1st princ. class at home Bro. D. Strempel.
- 23—Elpis Israel class.
- 25—Exh: Bro. G. King. Lect: Bro. P. Duperouzel, "The Bible shows that Russia will dominate Europe."
- 26—Arrang. Brethren Mtg.
- 30—Life of Christ class, home Bro. D. Strempel, 40 West Coast Highway, City Bch: "Sermon on the Mount" (Matt. 5).

PERTH — 62 Canning Highway, 38 Doney St., Alfred Cove, 6154, Victoria Pl. (Rec: Bro. J. Ullman, Tel: 30 4199).

- 3—Mutual improvement class.
- 4—E.h.: Bro. C. Ferguson. Lect: Bro. A. Hayles, "Christ demands obedience to his gospel for salvation."
- 7,21—Study: Bro. B. Hayles, "Understanding the power in words."
- 9,23—Elpis Israel and Law of Moses study classes.
- 11—Exh: Bro. R. Hunter. Lect: Bro. D. Hurn, "God is not dead; His hand is now evident in human affairs."
- 13—11 am Sisters class. Study: "Daily readings," "Story of Bible vol. 9 p. 138, Working among Gentiles."
- 14,28—Eureka study: Bro. G. Hawkins.
- 18—Exh: Bro. A. Newton. Lect: Bro. R. Davis, "How Christ's coming will transform the world."
- 25—Exh: Bro. B. Hayles. Lect: Bro. A. Haustorfer, "Sabbath-keeping is not essential for salvation."

ATTEND THESE MEETINGS AND SUPPORT THE WORK OF TRUTH

New South Wales Ecclesias

Representative and Book Agent: Bro. J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 4—Exh: Bro. L. Hall. 3 pm Long Jetty Exh: Bro. J. Richards. Lect: Bro. D. Pagson, "United nations impossible before Christ's return."
 7—Study: Bro. G. Alchin, "Lessons from the meal and drink offerings."
 8,15,22,29—1st princ. class.
 10—MIC. (1) Elpis Israel pp. 421-437, Bro. S. Lake, "Modern national delinquents identified by Ezekiel." (2) Key to Understanding Scripture. Lect: Bro. M. Witton, "Hope through resurrection." (3) A Word in Season Exh: Bro. J. Goddard, "Remembering Christ acceptably."
 11—Exh: Bro. N. Davies. 3 pm GES

- mtg. Lect: Bro. G. Alchin, "Bible prophecy exposes Catholic-Kremlin overtures."
 14—Study 2 Thess. 2: Bro. K. Whitehead, "The apostacy first."
 18—Exh: Bro. J. Richards. 3 pm Long Jetty Exh: Bro. L. Hall. Lect: Bro. H. Ryan, "Only true baptism can save."
 21—Study cont: Bro. G. Alchin, "Lessons from the peace offerings."
 25—Exh: Bro. G. Alchin. 2.30 pm P-mohlet dist. Lect: Bro. G. Darke, "Jesus Christ, a beneficiary of his own sacrifice."
 28—Thess. study cont: "Patient waiting for Christ" (ch. 3).

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 2,16—Law of Moses study at home Bro. K. Wasse.
 4—Exh: Bro. M. Shaw. Lect: (Ballina): "The Bible, believe it or perish."
 9,23—"In the footsteps of Christ" study at home Bro. C. Hermann.

THE DIVINE COMMANDMENTS

Mt. Hawthorn Ecclesia

Bro. E. M. Sponberg will present studies upon the Commandments, designed to reveal the individual responsibility to the Divine Will. The effort is being sponsored by Mt. Hawthorn Ecclesia, but two meetings will be held at the Perth Central Hall, as indicated in the following program:

Sat. June 3rd — Opening Fraternal Evening: "The first and greatest commandment."

Sun. June 4th — Exh: Bro. Sponberg. Lect: "Our world in the balance; will it survive?"

Mon. June 5th — Ecclesial Picnic. Evening mtg. in Mt. Hawthorn hall: "The mask of self-idolatry."

Tues. June 6th — Held in Perth Central Hall: "Prohabitation upon pretence."

Wed. June 7th — Study: "Rest in Yahweh."

Thu. June 8th — Study: "The one commandment with a future."

Fri. June 9th — Study at Central Hall: "Protection for the family of God."

Sat. June 10th — Study: "The need for total commitment."

Sun. June 11th — Exh & Lect: "The Bible spotlight on Papal doctrine."

Brethren and sisters in Perth are welcome to attend these interesting and personal studies. (A.C.P.)

The ECCLESIAL CALENDAR

- 11—Exh: Bro. A. Russell.
- 13,27—1st princ. class at home Bro. L. Cole.
- 14—AB and GES mtg at home Bro. L. Stone.
- 16—Law of Moses study at home Bro. K. Wassell.
- 18—Exh: Bro. K. Wassell. Comb. isolation mtg at Lismore—Exh: Bro. J. Muir. Lect, "where on earth is heaven?"
- 20—Daniel study at home Bro. K. Wassell.
- 24—Literature distribution.
- 25—Exh: Bro. A. Roulstone.
- 29—MIC at home Sis. B. Denford.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 1—Joel class 8 pm: Bro. E. H. Baird, "The voice of Yahweh; 3rd Discourse to Israel" (ch. 2: 18-32).
- 2—Jnr Bible class (7-11 yrs) 7.30 pm: Bro. J. Pogson, "Peter baptises the Gentile Cornelius."
- 3—CYC games night, 7.30 pm.
- 4—Exh & Lect: Bro. G. Alchin, "The original Gospel of Jesus Christ; man's only hope."
- 5—7.30 pm A.B. Meeting.
- 6—10.30 am Dorcas class.
- 8,22—Luke class 8 pm: Bro. E. Mansfield, 'ch. 6.'
- 9,23—1st princ class at 30 River-view Rd, Fairfield, 8 pm: "Wrested Scriptures; S.D.A's."
- 11,29—Exh: Bro. R. McClure. Lect: Bro. A. Baird, "The Nicolaitan religion; And who they are today!"
- 15—Joel study cont: Bro. R. McClure, "The voice of Yahweh; 4th Discourse — to the Gentiles" (ch. 3).
- 17—Int. Bible class (12 yrs and over); 7.30 pm: "Lessons from the life of David."
- 18—Exh: Bro. J. Dawson. Lect: Bro. D. Elliott, "God must be worshipped in sincerity and truth"
- 25—Exh: Bro. J. Mansfield snr. Lect: Bro. A. Archer, "Sin; its origin and final destruction."

SUPPLEMENT to LOGOS, JUNE, 1972

CAMPBELL-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1828).

- 4—Exh: Bro. E. M. Sponberg. Lect: Bro. J. Mansfield, "Daniel foresaw the rise and fall of Christendom."
 - 8—Study: Bro. C. Jamieson, "Christ's triumphal procession" (2 Cor. 2: 12-17). Bro. R. Mansfield, "The need for confidence in God, not self" (ch. 3: 1-6).
 - 11—Exh: Bro. E. Mansfield. Lect: Bro. J. Rosser, "Good works are not sufficient for salvation; Why?"
 - 18—Exh: Bro. E. Ritchie. Lect: Bro. E. M. Sponberg, "Amos the shepherd prophet."
 - 22—2 Cor. study: Bro. G. Jamieson, "The fading splendour of the Old Law compared to the New" (ch. 3:7-11). Bro. K. Jamieson, "The veil glory allegory" (ch. 3: 12-18).
 - 25—Exh: Bro. G. Russell. Lect: Bro. R. Etherington, "The power of Russia will come to its end in Israel."
- FIGTREE—Green Hall, Princes Hwy. (Rec: Bro. O van Rensburg, 55 Tait Ave., Kanahooka 2530 Tel: 61 3328).**
- 4—Exh & Lect: Bro. J. Quill, "God; revealed in His Son."
 - 7—Bible class at home Bro. M. Bonner, "Nahum, ch. 1."
 - 11—Exh: Bro. M. Bonner. Lect: Bro. M. Healy, "The offering of Jesus."
 - 14—Study at home Bro. E. Reeves, "Genesis 12."
 - 17—Life of Christ class at home Bro. R. Hickey.
 - 18—Exh & Lect: Bro. E. Mansfield, "The priesthood of Jesus."
 - 21—Bible class at home Bro. F. Joseph, "Nahum 2."
 - 24—Revelation class at home Bro. M. Bonner.
 - 25—Exh: Bro. E. Sponberg. Lect: Bro. K. Joseph, "The way of salvation."
 - 28—Bible study at home Bro. E. Reeves, "Genesis 13."

**GRANVILLE — 26 The Avenue,
(Rec: Bro. H. Hadley, 204 Excelsior
St., Guildford 2161).**

- 4—Exh: Bro. J. Mansfield. Lect: Bro. D. Shaw, "Trinitarian worshippers of a false God."
7—10 am Dorcas class. 8 pm Study: Bro. C. O'Connor, "Atonement; sinners bought and sold."
10—8 pm Eureka class at 48 Locksrie Rd, Thornleigh: Bro. M. Bonner.
11—Exh & Lect: Bro. M. Bonner, "Today's problems to be solved according to God's Word."
14,28—8 pm E.I. class: Brn. B. Etherington, L. Goodman, "Workshop groups on Olivet Prophecy."
17/18—Special study (see details this issue).
19—7.30 pm A.B.'s monthly mtg.
21—10 am Dorcas. 8 pm Bible class: Bro. C. O'Connor, "The unwise; Like the beasts!" (Psa. 49).
25—Exh: Bro. G. Gilham. Lect: Bro. J. Gilmore, "The case for the resurrected Christ."
27—8 pm Hebrews class at 2 Bishop St, Newport: Bro. B. Etherington.

LAKEMBA—232 Lakemba St. (Acting Rec: Bro. J. H. Crewes, 60 Tara St., Sylvania 2224).

- 4—Exh: Bro. A. G. Russell. Lect: Bro. W. Wolstencroft, "The fear of God is the beginning of wisdom."
7—Mutual Improvement class.
11—Exh: Bro. L. Ryan. Lect: Bro. M. Harris, "Man walks on the moon, starves to death on earth."
14,21,28—Bible class: Bro. G. Crewes, "Signs and symbols of the apocalypse."
18—Exh: Bro. R. O'Toole. Lect: Bro. K. Stone, "God's power re-

vealed in creation."

- 25—Exh: Bro. R. Munro. Lect: Bro. C. McGonigal, "Christ fulfils God's promise to David."

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 4—Exh & Lect: Bro. G. O'Neill, "How Christ will solve the world's problems."
6—8 pm Sisters class at 64 Dunrossil Ave, Carlingford.
7—8 pm Names & Titles class, 66 Manor Rd, Hornsby.
11—Exh: Bro. J. Granter. Lect: Bro. B. Gilham, "The wonderful ways of Divine providence."
14—8 pm final Daniel class, 32 Albion St: Bro. E. Mansfield, "The time of the end explained."
18—Exh: Bro. J. Gilmore. Lect: Bro. J. Green, "Signs that Christ's coming is near."
21—8 pm MIC at 64 Dunrossil Ave, Carlingford, "The Bible proves that man is mortal" (Lect.).
24—3 pm, 7 pm: Special studies, "The tabernacle."
25—Exh & Lect: Bro. K. Cook (special advertisement). 3 pm Domain mtg.
28—Tabernacle study: Bro. K. Cook.

PUNCHBOWL—Masonic Hall, 29 Arthur St. (Acting Rec: Bro. M. Gilmore, 118 Marine Drive, Oatley 2223 Tel: 57 6986).

- 3—Young peoples class: Bro. B. McClure, "The Kings."
4—Exh: Bro. J. Rosser. Lect: Bro. E. Mansfield, "The earth, promised to Abraham and you."
11—Exh: Bro. B. Philp. Lect: Bro. J. Rosser, "The Bible vindicated."
17—Young peoples class: Bro. B. McClure, "The Acts."
18—Exh: Bro. B. McClure. Lect:

GALATIANS STUDY PROGRAM

Sutherland Ecclesia

14th June — Bro. G. O'Neill, "The real place of the Law and the danger of returning to it" (ch.4).

28th June — Bro. R. Steel, "The use or abuse of liberty" (ch. 5:1-26).

The ECCLESIAL CALENDAR

- Bro. J. Gilmore, "Bible facts concerning death, heaven and hell."
25—Exh: Bro. B. Bowen. Lect: Bro. W. Wolstencroft, "The fear of God is the beginning of wisdom."

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 4—Exh: Bro. M. Kirkwood. Lect: Bro. B. Philp, "How immortal is your soul?"
7—8 pm Elpis Israel class at home
Bro. M. Kirkwood.
11—Exh: Bro. R. Pogson. Lect: Bro.

SUPPLEMENT to LOGOS, JUNE, 1972

- J. Ceiley, "The sabbath, or true rest of God."
14—8 pm Galatians study: Bro. G. O'Neill, "The real place of the Law and the danger of returning to it" (ch. 4).
18—Exh & Lect: Bro. B. Bowen, "Love the Lord thy God with all thy heart."
21—8 pm MIC.
25—Exh: Bro. J. J. Rosser. Lect: Bro. J. O'Neill, "Confess Christ freely before men."
26—8 pm A.B. mtg.
28—Galatians study cont: Bro. R. Steel, "The use or abuse of liberty. Spirituality versus carnality." (ch. 5).

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

PUNCHBOWL STUDY ACTIVITIES

Following formation of the Punchbowl Ecclesia (Sydney) arrangements are being made to secure a nearby hall for weekly studies. This will include a Bible study based upon "Colossians," and a Mutual Improvement Class. A "home study" Elpis Israel class will also be conducted, and details will be published next issue (God willing).

GRANVILLE STUDY TO COMMENCE WITH SPECIAL WEEKEND

To introduce a 12 months' study under leadership of Bro. C. O'Connor, a special week-end of activity will be held. The following program is scheduled:

Sat. June 17th — 3 pm 1st study: "Korah's usurpation" (Num. 16).
5.30 pm: Fraternal Tea. 7 pm 2nd study: "Man in honor" (Psa.49).

Sun. June 18th — 11 am Exh: "Jude." 7 pm Lect: "Evolution; the opiate of the masses."

The public lecture will be supported by special advertising. Subsequently, the study will continue on alternate Wednesdays, commencing June 21st. It is hoped that brethren and sisters will support this important feature. (O.F.)

Reflections

Reports of ecclesial efforts are welcomed for publication. They should include reference to unique incidents, and helpful comments, such as would be of interest to readers everywhere.

BALLINA REPORTS — An excellent response to recent special effort. 22 visiting brethren and sisters attended the week-end at Lismore, and on the Sunday afternoon over 30 friends were present to hear the Gospel expounded. (LGS)

Victorian Ecclesias

Representative and Book Agent: Bro. H. Hall, 1 Cenerrea Ave, Ferntree Gully 3156 (Tel: 758 3882).

BURWOOD-Burwood Memorial Hall 502 Toorak Rd. (Nr. Warrigal Rd. Rec: Bro. H. T. Hall, 1 Cenerrea Ave., Ferntree Gully, 3156. Tel: 758 3882). Sundays: 9.30am School & Sur. study 11am Exh. 7pm Bible Study.

- 4—Exh: Bro. C. Whammond. Lect: Bro. N. Styles, "Three Gods... or One?"
- 7,21—Bible class 8 pm at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton.
- 11—Exh: Bro. Ross Galbraith. 7 pm Bible study.
- 14—Elpis Israel class 8 pm at home Bro. R. Galbraith, 17 Ainsie Pk Ave, Clayton.
- 18—Exh: Bro. S. Snow. Lect: Bro. S. Snow. Lect: Bro. S. Finnin,

"Man mortal through sin."

- 25—Exh: Bro. B. Stevenson. 7 pm Study.
- 28—E.I. class at home Bro. W. Dodson, 9 Littlewood St, Hampton.

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458) SS & Elpis Israel Class, 9.30am; Exh. 11am; Lect. 7pm.

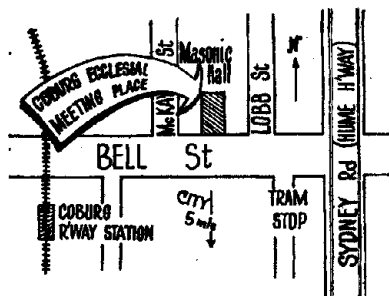
- 4—Exh: Bro. S. Snow.
- 8,22—Eureka class 8 pm at 51 Unwin St, Templestowe.
- 11—Exh: Bro. S. J. Mansfield. Lect: Bro. P. Brewer, "Death not the gateway to glory, but the wages of sin."
- 13—Bible class 8 pm at 162 Maltravers Rd, Ivanhoe: Bro. P. Cresswell, "Christ's healing power opens to a Gentile" (Mat. 15: 21-28).
- 15,29—Law of Moses class 8 pm at 27 Fricker Ave, Greensborough: Bro. S. Snow.
- 18—Exh:

VIGOROUS PROTEST TO ROCK OPERA

The Victorian Bible Publicity League organized a protest through the local news-media to the staging of "Jesus Christ, Superstar" in Festival Hall, Melbourne, recently. 60,000 circulars were produced and distributed outside the Hall during the show, and considerable publicity was obtained by statements to district and daily newspapers. A Public Lecture was held subsequently, to which an audience of over 250 attended. Some enquiries received to date indicate a degree of interest to the Gospel Truth. The publicity commenced when a brother from Clayton Ecclesia wrote protesting statements for several suburban papers. Then, the League forwarded comments to Newspaper offices, and Transmission Stations. This brought a response from the news-media, as described in the BPL Newsletter: "Reporters from *The Age* and *The Sun* rang for more details and to ascertain the basis of our objections. The resultant publicity appearing in the press . . . far exceeded expectations . . . and had further repercussions. It was mentioned in a number of radio newscasts. 2GB rang from Sydney and requested a telephone 'interview' which was broadcast 'live' in NSW. Some interstate newspapers publicized our remarks. And finally GTV9 in Melbourne did an interview for their News-segment, and a further studio interview for the Mike Willesee *A Current Affair* program. The latter was telecast over the Nine Network throughout Victoria and NSW. In all the activity a conscious effort was made to avoid appearance of "freakism." It was felt that "the overriding aim should be to impress any disillusioned churchgoers, sickened by the apathy of the churches, into realizing that there existed a reasonable Bible-believing community whose aims and standards might be worth investigating." It now remains for the Melbourne brethren to "personally contact" those who have responded.

The ECCLESIAL CALENDAR

- 25—Exh: Bro. P. Pickering. Lect: Bro. S. J. Mansfield, "The resurrection of Christ; its certainty."
- 27—Bible class: Bro. D. Brewer, "The comparison of the great physician" (Mat. 15: 29-39).



**MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel: Yarragon 141).**

- 4—1.30 pm Exh: Bro. Ross Galbraith.
- 7,21—8 pm Temple class at home Bro. Burrage, "Suffering before glory."
- 11,25—1.30 pm Library Hall, Yallourn: "Ecclesial Guide study."
- 13—2 pm Life of Christ class at home Bro. G. Howe, Yarragon, "Simeon and Anna in the temple."
- 18—1.30 pm Exh: Bro. J. Day.
4 pm Youth fellowship class at home Bro. O. Smith, Glengarry,

SUPPLEMENT to LOGOS, JUNE, 1972

- "Elpis Israel."
- 27—Life of Christ class cont: "Wise men from the east."

**PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd., Werribee 3030).**

- 1—Study at 670 Pascoe Vale Rd: Bro. I. Chalmers, "Miracle workers and miracles in apostolic times."
- 4—Exh & Lect: Bro. J. Footitt, "Christ is coming: the Old Testament foretells it."
- 6—Bible class at 670 Pascoe Vale Rd: Bro. I. Chalmers, "The prophet, Micah."
- 11—Exh: Bro. F. Karpala. Lect: Bro. C. Gee, "Christ is coming: the theme of the New Testament."
- 15—Study at 670 Pascoe Vale Rd: Bro. D. Goodman, "God's working in our own times and lives."
- 18—Exh: Bro. I. Chalmers. Lect: Bro. D. Goodman, "Resurrection and judgment."
- 20—Bible study: Bro. R. Hyndman, "The prophet Nahum."
- 24—Fellowship evening and afternoon at 43 Hampstead Drive, Werribee.
- 25—Exh & Lect: Bro. E. Byrt, "Sixth and seventh vials of God's wrath."

**A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.**

NEW ZEALAND SCHOOLS

Application to attend the forthcoming Bible Schools should be addressed immediately to "The Committee, Christadelphian Summer School, P.O. Box 2164, Wellington 1, New Zealand."

1972 SPRING SCHOOL: Aug. 19th to 27th. Speaker: Bro. Paul Cresswell (Coburg). Subject: *The Songs of Degrees* (Psalms 120-134), and the *Prophecy of Habakkuk*. Place: Fielding Agricultural High School, North Island.

1972 SUMMER SCHOOL: Dec. 22nd to Jan. 4th, 1973. Speaker: Bro. John Ullman (Perth). To be held in the South Island. (R.Y.)

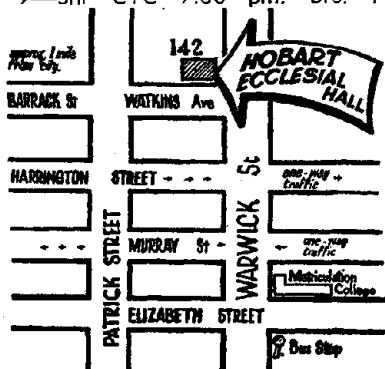
Tasmanian Ecclesias

Representative and Book Agent: Bro. R. Bracey, 32 Legana Beach Rd, Legana 7251 (Tel: 30 1326).

HOBART—Christadelphian Hall, 142 Warwick St. (Rec: Bro. H. Taylor, Box 800H, GPO Hobart 7001. Tel: 72 7450). Sundays: 9.30am School 11am Memorial; 7pm Lecture.

During months of June, July and August, Sunday lectures will commence at 3.30 pm.

- 1—Home study 7.45 pm at 14 Hudson Cres, Moonah West: "Nazareth Revisited."
- 2—Jnr CYC, 7 pm at 14 Hudson Cres: "Who was Dr. J. Thomas?"
- 4—Exh: Bro. J. Scull. Lect: Bro. W. Fleming, "Jesus, his birth and nature."
- 6—7.45 pm MIC Bible class: Bro. S. Harrington, "Jehu."
- 8—Home study at 13 Barossa Rd, Glenorchy, "Revelation."
- 9—Snr CYC 7.30 pm: Bro. P.



- Pickering, "Saul, the people's choice."
- 10—CYC Study Weekend, 10th to 12th June. Leaders: Brn. G. Dangerfield, P. Pickering. Theme: "Wilderness of life."
- 11—Exh & Lect: Bro. P. Pickering (Coburg), "Jesus, son of man and son of God."
- 12—CYC weekend cont.
- 13—Bible class cont: "Accusations against Peter" (Acts 11).
- 15—"Nazareth Rev." class, 52 Creek Rd, Lenah Valley.
- 16—Jnr CYC at 2 Stapleton St, Glenorchy, "Thou shalt not bear false witness."
- 18—Exh: Bro. S. J. Taylor. Lect: Bro. H. E. Taylor, "Jesus; the condemnation of sin and exaltation of God."
- 20—Bible class cont: Bro. J. Scull, "Peter's imprisonment" (Acts 12).
- 22—"Revelation" study at 18 Hamel St, Moonah.
- 23—Snr CYC, 7.30 pm: Bro. H. E. Taylor, "God manifestation."
- 25—Exh: Bro. R. A. Yeomans. Lect: Bro. J. Scull, "Jesus, manifestation of Divine glory."
- 27—MIC class cont: Bro. S. J. Taylor, "Ahab; a king who sold himself to work wickedness."
- 28—"Nazareth Revisited" study at 14 Rialannah Rd, Mt. Nelson.
- 30—Jnr CYC 7 pm at 27 Corinda Gr, Springfield, "Esther."

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

2,16,30—8 pm Study at home Bro. D. Kitto, Legana, "The temple

WILDERNESS OF LIFE

Tasmanian CYC Study Weekend

Tasmanian young people are eagerly anticipating the special week-end from 10th to 12th June, at which both Launceston and Hobart CYC groups will combine. Under the above theme, Brn. G. Dangerfield (Launceston) and P. Pickering (Coburg) will outline various aspects of life relative to current circumstances.

- of Ezekiel's prophecy."
- 4—Exh: Bro. P. Cresswell (Coburg). Lect: "Prophecy and the Middle East problem."
- 9,23—8 pm study at home Bro. D. Seaman, 14 Karpaty Ave, Newnham, "Eureka vol. 2."
- 11—Exh: Bro. K. Niejalke. Lect: Bro. D. Case.
- 14—7.45 p.m. Bible class: Bro. H. Day, "Conversion of Saul" (Acts 9: 1-31). Bro. D. Seaman, "Peter's authority confirmed by miracles" (v. 32-42).
- 18—Exh: Bro. R. Herron jnr. Lect: Bro. K. Niejalke, "The amazing witness of archaeology."
- 21—7.45 pm Bible study: Bro. F. Onley, "Isaac, or the spirit of sonship."
- 25—Exh: Bro. J. Kershaw. Lect: Bro. H. Day, "Smoldering Middle East; need it affect us?"
- 28—Bible class cont: Bro. J. Kershaw, "The door opened to the Gentiles" (Acts 10).

EIGHTH TASMANIAN BIBLE CAMPAIGN

6th to 15th January, 1973

The forthcoming Campaign will be held in Hobart. Main activities will consist of Bible studies each morning, Gospel proclamation activity (including open-air speaking at Franklin Square), public lectures, and other features. Adult studies will be held in the Ecclesial Hall, and will be lead by Bro. P. Cresswell (Coburg) and J. Mansfield snr. (Campsie). The following titles will indicate the extent of Bro. Cresswell's studies:

Theme: "The obedience of faith" (Rom. 12-16).

- (1) Its root — A Living Sacrifice (ch. 12:1-2).
- (2) Its responsibility — To Society (vv. 3-21).
- (3) Its responsibility — To the World (ch. 13).
- (4) Its responsibility — To the Ecclesia (ch. 14).
- (5) Its incentive — Christ's and Paul's examples (ch. 15).
- (6) The final exhortation (ch. 16).

Bro. Mansfield will conduct his studies upon "Lessons from the Parables and sayings of the Lord," and we hope to publish details next issue.

The Junior Campaign activities will be conducted by Bro. Bruce Philp, and will be held in the Elizabeth Matriculation College, nearby to the Ecclesial Hall.

A special pictorial section illustrating features of the 1972 Junior Campaign is produced in the current issue of GOOD COMPANY magazine, copies of which will be made available on application.

Basis of fellowship at the Campaign is the BASF without reservations, and a warm invitation is extended by Hobart Ecclesia to those of "like precious faith" to join with them on this occasion. The ecclesia will endeavour to assist brethren and sisters with transport, and it is hoped to arrange air-fares from Melbourne to Hobart at reduced rates for party travel. Bookings on the *Empress of Australia* Ferry from Melbourne to Devonport and return have been tentatively made. Accommodation for the Campaign will be in caravans and homes of brethren. Actual costs have not been finalized, but every endeavour will be made to keep them low.

Applications for accommodation and bookings on the ferry should be addressed to the Secretary, Bro. H. E. Taylor, Box 800H, G.P.O. Hobart 7001, who will be happy to give every assistance and help.

South Australian Ecclesias

Representative and Book Agent: Logos Office, P.O. West Beach 5024 (Tel: 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 4—Exh: P. Dunn. Lect: Bro. A. Johnson, "Sodom's destruction; its warning to this generation."
- 6—7.45 pm daily readings at home Bro. D. Brumby; Brn. D. Brumby, J. King snr, N. Grose.
- 11—Exh: Bro. A. Grose. Lect: Bro. K. McDermott, "Ancient Babylon; crumbling evidence of an Inspired Bible."
- 13,27—Life of Christ study 7.45 pm at home Bro. L. Palmer: Bro. A. Dangerfield.
- 74—Dorcas class at home Sis. Margaret Palmer.
- 18—Exh: Bro. J. Knowles. Lect: Egypt's destiny foretold by the prophets of Israel."
- 20—Daily readings cont at home Bro. D. Palmer; Brn. R. Collett, A. Johnson, R. Gates.
- 25—Exh: Bro. D. Palmer. Lect: Bro. A. C. Dangerfield, "Russia's destruction upon the mountains of Israel."
- 28—Dorcas class at home Sis. Marion Palmer.

General Lecture Theme: "The Nations in Prophecy."

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 3—Brighton young folks.
- 4—Exh: Bro. Murray Lund. Lect: Bro. P. Weller, "A time of trouble transformed by the return of the king of Israel" (Dan. 12).
- 5—Sin class at home Bro. E. Angrove.

- 7—Acts class: Bro. B. Luke, "Paul's voyage to Rome; Miracles on Malta" (ch. 28: 1-12).
- 11—Exh: Bro. H. P. Mansfield. Lect: Bro. C. Jeffress, "The promise of eternal life to Eve in the garden of Eden."
- 13—Sisters class at home Sis. G. Mee. Evening Bible discussion class: Bro. P. Weller, "Russia in the Middle East."
- 14—Study: Bro. A. Pitcher, "The tabernacle; a figure for the time then present: Let them make Me a sanctuary."
- 17—Suburban young folks.
- 18—Exh: Bro. J. Martin. Lect: Bro. J. King, "Great blessings for all mankind promised to Abraham."
- 19—Sign class at home Bro. G. Kortman.
- 20—A.B. mtg at home Bro. A. Pitcher.
- 21—Acts class: Bro. B. Luke, "Arrival at Rome; for the hope of Israel I am bound with this chain." (ch. 28: 13-22).
- 25—Exh: Bro. D. McCall. Lect: Bro. C. Mee, "King David's son to reign forever in Jerusalem."
- 26—Sin class.
- 28—Study: Bro. A. Pitcher, "The tabernacle; sacrifice in service."
- 29—Ecclesial business mtg at home Bro. J. Mansfield.

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 1—10 am Sisters sewing class. 2 pm Sisters mtg. 8 pm MIC; Exh: Bro. E. Wigzell. Lect: Bro. C. Storey, "World in chaos, God's way out."
- 2—Youth group at home Bro. G. Beard, 11 William St, Hawthorn: Zech. 14.
- 4—Exh: Bro. W. Gurd. Lect: Bro. K. Pearson, "Will all be saved?"
- 5—Int/friends class at home Bro. R. Woodward, 138 Edward St, Cl. Gdns: Bro. W. Gurd, "Did Jesus exist before he was born?"
- 7—Elpis Israel class: Bro. A. Hill, "Kingdoms of men v. Kingdom

- of God" (Dan. 4).
- 9—Special mtg 8 pm, under theme **The Gospel and the 20th Century World.** Ero. J. Siviour, "The gospel and education." Bro. A. Hill, "The gospel at work."
- 10—6 pm Fraternal Tea. 7.15 pm Address: Bro. J. Luke, "The gospel in the home." Bro. L. J. Colquhoun, "Gospel proclamation in the last days." Interspersed with choral items.
- 11—Exh: Bro. Murray Lund. Lect: Bro. P. Weller, "The gospel challenges the permissive society."
- 12—Picnic at Blanchetown Oval. 2.30 Mtg: Bro. V. Hocking (R'wood). 5.30 Mtg: Bro. C. Hollamby, "The 20th century world and the Ark of refuge for the family of God."
- 14—Study: Bro. Murray Lund, "The victory of faith" (1 Jn. 4).
- 15—10 am Sis. sewing. 2 pm Mtg. 8 pm MIC, Exp: "Parable of the tares."
- 17—Suburban young folks.
- 18—Exh: Bro. A. Hill. Lect: Bro. J. Siviour, "Doctrinal purity before church unity."
- 21—Epis Israel study: Bro. A. Hill, "Overthrow of Babylon by Yehweh's sanctified ones" (Dan).
- 23—Youth group at home Bro. A. Hollamby: Bro. P. Weller, "Zech. 5."
- 24—Young peoples outing.
- 25—Exh: Bro. A. Hollamby. Lect: Bro. D. Brumby, "Born of water and of the spirit."
- 26—Nazareth Rev. study at home Bro. A. Gibbins, 2 Eynesbury Ave, Kingswood.
- 28—Bible marking on "The atonement."

- 29—Sisters activities. 8 pm MIC: Bro. S. Johns (Lect), "The Bible inspired and infallible." Bro. P. Flint (Exh), "Daily readings."

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

- 4—Exh: Bro. J. Knowles. Lect: Bro. C. Briggs, "Souls do not go to heaven, but die."
- 11—Exh: Bro. W. Stephenson. Lect: Bro. P. Hurn, "United World Under Christ."
- 18—Exh: Bro. R. Furnsby. Lect: Bro. T. Duncan, "Jesus Christ, Earth's Future Monarch."
- 25—Exh: Bro. G. Mansfield. Lect: Bro. F. King, "Doctrine of the Trinity; Unscriptural."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

- 2,16,30—Youth group study.
- 4—Exh: Bro. D. McColl. Lect: Bro. B. Luke, "The certainty of Christ's return."
- 6,20—Daniel class: Bro. J. Knowles.
- 7—Sisters class 11 am.
- 11—Exh: Bro. Roger Stokes. Lect: Bro. A. Cheek, "The Bible predicts Egyptian/Israeli unity."
- 13,27—Law of Moses study: Bro. J. Martin.
- 18—Exh: Bro. P. Weller. Lect: Bro. Ray Edgcombe, "Your responsibility to God in a degenerate society."
- 25—Exh: Bro. D. Mans. Lect: Bro. P. Weller, "The real reason Christ died."

**THE GOSPEL AND THE 20th CENTURY WORLD
Cumberland Ecclesia**

From Friday, June 9th to 11th, a number of addresses will be given under the above theme, commencing at the Cumberland Ecclesial Hall. The effort will culminate with a combined Sunday School and Ecclesial Outing, in co-operation with the Glenlock Ecclesia, at Blanche Town Oval and Institute, on the Monday holiday. There will be sports activities and children's races, following which two addresses will be delivered. All local ecclesiae are invited to attend, and details can be found under "Cumberland Calendar."

(W.G.)

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

- 4—Exh: Bro. A. Dangerfield. 8 pm Sunday School. 7 p.m. Lect.
- 11—Exh: Bro. R. Hollamby.
- 12—Picnic at Blanchetown.
- 18—Exh: Bro. J. Lunn.
- 25—Exh: Bro. C. Hollamby.

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5381). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 1—3 pm Bible study at home Bro. K. Smithers.
- 4—Exh: Bro. C. Kempster. Lect: Bro. D. Manser, "When Russia invades Egypt, time has run out."
- 5—8 pm A.B. mtg at home Bro. B. Pearce.
- 6—8 pm Gospel work mtg at home Bro. W. Temple.
- 8—Eureka study at home Bro. G. Hyndman, "The ecclesia at Pergamos."

10th to 18th—Special Effort: THE STUDY of COLOSSIANS; Set your affection on things above." Leader: Bro. V. Hocking (Riverwood). *All meetings (excepting the special lecture) will be held in the ecclesial hall.

- 10—8 pm fraternal: "Colosse, an ecclesia in the shadow of Laodicea."
- 11—Exh & Lect: Bro. V. Hocking, "The Jews, a modern miracle of the 20th century." 3 pm: Bro. Hocking speaks to the S. School.
- 12—Picnic at Blanchetown (see further details this issue).
- 13—8 pm study: "The ecclesial assembly of firstborns."
- 14—10.15 am Sisters class, at which Bro. Hocking will speak.
- 15—8 pm special lect at Modbury Civic Centre: "God will bury Russia in Israel."
- 16—Study cont: "The pathway to heavenly perfection."
- 17—Study cont: "The power of

prayer."

- 18—Exh & Lect: Bro. V. Hocking, "Christ is coming to reign on earth."

*8.30 pm: Short farewell mtg.

Conclusion of Special Effort.

- 22—8 pm Eureka class at home Bro. C. Wigzell, "The ecclesia at Pergamos."
- 25—Exh: Bro. K. McDermott. Lect: Bro. A. Wigzell.
- 29—8 pm Bible study at home Bro. A. Goodwin.

Attend Special Effort

At Tea Tree Gully Ecclesia

10th - 18th June

upon theme:

THE EPISTLE TO COLOSSIANS

(Bro. V. Hocking)

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 2,16—Bible discussion: Bro. K. McDermott, "Joel."
- 4—Exh: Bro. D. Wauchope.
- 11—Exh & Lect: Bro. W. Stephenson.
- 18—Exh: Bro. F. Hermann.
- 25—Exh & Lect: Bro. A. C. Dangerfield, "What is discipleship in Christ?"
- 30—Bible discussion: Bro. R. Cheek, "Philippians."

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- 2—MIC: "Impromptu talks" based on 2nd Peter 1.
- 3—3 pm Literature distribution, for special lecture.
- 4—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Knowles, "Will everyone live forever."
- 5—Teachers meeting.
- 6—Sisters class: Sis. E. Gray, "Isaiah 30."
- 7—Bible study: Bro. H. P. Mansfield, "Discourse on the peace of God" (Jn. 14).
- 9—Elpis Israel class: Bro. W. Derecki, "The token of the Covenant" (pp. 245-251).
- 10—2.30 pm Sunday School outing.
- 11—Exh: Bro. R. Krygger. Lect: Bro. H. P. Mansfield, "Russian supremacy: then the end."
- 12—7.30 pm A.B. meeting.

- 14—Bible study cont: "Discourse on the Vine and Comforter" (Jn. 15).
- 16—Eureka study: Bro. J. Berry.
- 18—Exh: Bro. P. J. Mansfield. Lect: Bro. W. McAllister, "Christ; and the European Common Market."
- 19—Home discussion at 4 Lasscock Ave, Findon: Bro. C. C. Wigzell, "Israel called out of Egypt."
- 20—Sisters' class: Sis. C. McAllister, "Jude."
- 21—Bible study cont: "Discourse on overcoming the world" (Jn. 16).
- 23—MIC:
- 24—3 pm Literature dist. Evening Bible marking.
- 25—Exh: Bro. R. Gore. Lect: Bro. C. C. Wigzell, "Christ's judgment seat to be on earth, not in heaven."
- 28—Bible study cont: "The intercessory prayer" (Jn. 17).
- 30—Elpis Israel class: Bro. E. Hubbard, "The allegory" (pp. 251-255).

WHYALLA-PORT PIRIE CAMPAIGN

Two week-end efforts will be conducted by Enfield Ecclesia to bring the Truth vividly before the country communities of the above areas. This will involve both proclamation and study meetings, under the general theme of "The Shepherd King of Bethlehem," to be given by Bro. John Martin. It is planned to provide 2 special public lectures, and an exposition of the prophecy of Micah:

Sat. June 10th — Afternoon: Distribution of invitations at Pt. Pirie and Whyalla. Evening: Study at Pt. Augusta, "Micah, the voice of the country prophet."

Sun. June 11th — Morning: Memorial mtg at Pt. Augusta, "Micah's lament for the failure of his people" (ch.1). Afternoon: Excursion to Warren Gorge, Flinders Ranges. Evening: Study cont.: "Judgment justified because of oppression" (ch.2).

Mon. June 12 — Morning: Study cont, "Zion: ploughing and rebuilding" (ch.3 to 4:5). Afternoon: Return to Adelaide.

Sat. June 17th — Afternoon: Study at Whyalla, "The shepherd-king of Bethlehem" (ch. 4:6 to 5:3). Evening: Public lecture at Whyalla.

Sun. June 18th — Morning: Memorial mte at Pt. Augusta, "The shepherd-king destroys the latter-day Assyrian" (ch.5:4-15). Afternoon: Public lecture at Pt. Pirie. Return to Adelaide.

Accommodation will be available in Cabins, Motels and Caravan sites; brethren and sisters are invited to participate in this Campaign. (MO'C)

APPLY NOW FOR THE TWENTY-SIXTH BIBLE SCHOOL

August 26th to September 3rd, 1972 (God willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, South Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	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.

TWENTY-FIFTH BIBLE SCHOOL WELL SUPPORTED

Encouraging support of the recently held Bible School assisted in making the occasion warm, pleasant and profitable.

Attendance throughout the week totalled nearly 350 persons, and this was augmented on the week-ends, when large numbers of visitors were also in evidence.

An excellent balance of studies formed the basis of provocative thought. Brother E. Mansfield provided an outline of the *Olivet Prophecy*; Brother J. Knowles of Enfield presented a series on themes from the *Epistle to the Ephesians* emphasising the practical application of the Epistle in the lives of believers; Brother G. Hawkins of Perth took us into the future with thought-provoking studies on the personal participation of immortal saints in *The Millenium*.

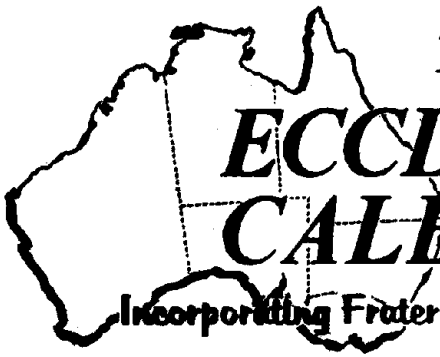
In addition, Brother J. Rossow of Riverwood Ecclesia (Sydney) expounded the *Prophecy of Hosea*.

The Senior (teen-age) class studied the Acts of the Apostles, and were given instruction on personal research. The members were set the task of reading the Acts and extracting therefrom the doctrinal principles advanced by the Apostles in their teaching. These were collated, and "marked up" as a week's project.

The Junior School considered the life of the Apostle Paul, and as a project, prepared a Diary of the Apostle.

Supplementary studies, evening sessions, and discussions were of a high standard; and the general concensus of opinion was that a most excelent and profitable week had been spent together around the Word.

READ THE SCRIPTURES DAILY — IN JUNE, 1972							
Thursday	1	Book of Joshua	18	Prophecy Isaiah	24	Hebrews	6, 7
Friday	2	.....	19	.....	25	.....	8, 9
Saturday	3	.....	20, 21	.....	26, 27	.....	10, 10
Sunday	4	.....	22	.....	28	.....	11
Monday	5	.....	23, 24	.....	29	.....	12
Tuesday	6	Book of Judges	1	.....	30	.....	13
Wednesday	7	.....	2, 3	.....	31	Epistle of James	1
Thursday	8	.....	4, 5	.....	32	.....	2
Friday	9	.....	6	.....	33	.....	3, 4
Saturday	10	.....	7, 8	.....	34	.....	5
Sunday	11	.....	9	.....	35	1 Epistle Peter	1
Monday	12	.....	10, 11	.....	36	.....	2
Tuesday	13	.....	12, 13	.....	37	.....	3, 4, 5
Wednesday	14	.....	14, 15	.....	38	2 Epistle Peter	1, 2
Thursday	15	.....	16	.....	39	.....	3
Friday	16	.....	17, 18	.....	40	1 John	1, 2
Saturday	17	.....	19	.....	41	.....	3, 4
Sunday	18	.....	20	.....	42	.....	5
Monday	19	.....	21	.....	43	2, 3 John's Epistles	
Tuesday	20	Book of Ruth	1, 2	.....	44	Epistle of Jude	
Wednesday	21	.....	3, 4	.....	45	Revelation	1, 2
Thursday	22	1 Samuel	1	.....	46, 47	.....	3, 4
Friday	23	.....	2	.....	48	.....	5, 6
Saturday	24	.....	3	.....	49	.....	7, 8, 9
Sunday	25	.....	4	.....	50	.....	10, 11
Monday	26	.....	5, 6	.....	51	.....	12, 13
Tuesday	27	.....	7, 8	.....	52	.....	14
Wednesday	28	.....	9	.....	53	.....	15, 16
Thursday	29	.....	10	.....	54	.....	17, 18
Friday	30	.....	11, 12	.....	55	.....	19, 20



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.



A Nourishing Appetite

Exhorting and lecturing brethren are to a large extent the nourishers of the ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious. What is sadder than to hear a brother set forth, with a flourish of trumpets, questionable thoughts gleaned from apostate commentators, whilst displaying the grossest ignorance in regard to Bible truth? Is such a thing as this entirely unknown among the brethren? That it is rare may be admitted, but it cannot be admitted that the Scriptures and the reliable expositions of those Scriptures by Bro. Thomas and others are sufficiently read and remembered by many who essay to lecture and exhort. The popular craving is to be "novel" and "original", a craving which is all very well if the gratification of it is confined to discovering new things in the Word, or new ways of enforcing old things in the same precious Book, but very dangerous otherwise. "If any man speak," says Peter, "let him speak as the Oracles of God." This requires a knowledge of the Scriptures, not merely of a few proof texts, but also of their contents. (A.J.)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

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 generally. 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.

Cooparoo: *Mrs. Elsie Sparkes* (June 5th), who was received into fellowship during the recent ecclesial effort.

Enfield: *Miss Shirley Martin* (May 25th), eldest daughter of Bro. and Sis. John Martin.

Mt. Hawthorn: *Mrs. B. Pearson* (3rd June).

Wilston: *Mr. Peter Oscroft* and *Mrs. Helen Susan Oscroft* (May 27th), both of whom had been searching for the Truth after brief contact with various religions.

Woodville: *Miss Christine Atkins* (June 14th), an interested friend.

TRANSFERS

Altered circumstances have caused the following members to take up new ecclesial associations:

To Brighton: *Bro. and Sis. Ron Cameron* (from Mt. Waverley), *Bro. and Sis. Jeff Churches* (from Enfield).

To Cumberland: *Sis. J. Bourke* (from Adelaide).

To Enfield: *Bro. Deric Butler* (from Hobart).

To Glenlock: *Sis Nancy McLean* (from Hamilton, Canada).

To Lakemba: *Bro. and Sis. J. Ryan* (from Dorriggo).

To Mt. Hawthorn: *Bro. and Sis. N. Rice* (from Perth).

To Perth: *Bro. and Sis. H. Carder* (from Boscabel); *Sis. P. Bain* (nee Brice, from Woodville).

To Punchbowl: *Bro. P. Shead*, and *Sis. P. Martin* (from New Zealand).

To Yagoona: *Bro. and Sis. J. McKinlay* (from Lakemba); *Sis G. Bailey* (from Sth. Brisbane).

To Yokine: *Bro. R. Bain* (from Perth).

To Wellington, NZ: *Bro. W. D. Fleming* and *Sis. S. Barber* (from Hobart).

To Wilston: *Sis Barbara Kersting* (from Toogoolawah).

DISFELLOWSHIP

We regret to advise that Mt. Hawthorn Ecclesia has been forced to withdraw from *Bro. and Sis. J. Mearns* for non-attendance at meetings. It is particularly disappointing when apathy to the responsibilities of the truth is manifested, and it is hoped that a return to the Ecclesia will be sought before the Lord returns.

MARRIAGE

We delight to record the recent marriage of *Bro. R. McLean* (Glenlock) and *Sis. Nancy Cotterell* (Hamilton, Canada), and extend our kind wishes for their future walk towards the Kingdom. Marriage is a Divine ordinance, and was so ordered by God to assist in the appreciation and development of Godly characteristics.

BIRTHS

We are pleased to report the birth of a daughter to Brother and Sister P. Russell (Riverwood) on May 17th, and extend our best wishes to the family.

DEATHS

The frailty of this mortal existence is again noted in the reports of 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 *Bro. Max Eakins* (Adelaide), who died on June 13th, aged 66 years, and *Bro. Vic Dave* (Riverwood), who died on 18th May.

Both our brethren rest in the sure and certain hope of a resurrection at the coming of the Lord.

Reflections

Reports of ecclesial efforts are welcomed for publication. They should include reference to unique incidents, and helpful comments, such as would be of interest to readers everywhere.

BALLINA REPORTS — An excellent study on "The Tabernacle" given by Bro. R. Hazell on June 10/11. Three sessions were expounded upon the principles of "The outer court," "The holy place," and "The most holy place."

CABRAMATTA REPORTS — 6 classes on "The prophecy of Joel" just completed. It proved an instructive and encouraging study. A new study now commences upon the "Epistles of Ephesians." Bro. P. B. Sawell will give an introductory class, then two further studies upon Ch. 1. Other brethren will lead two classes each on the remaining chapters. It is hoped this study will be both inspiring and practical, in assisting to obey the injunction: "Be ye holy for I am holy."

CAMPSIE REPORTS — Special effort in June was well supported by visiting brethren and sisters. An average of 15 friends attended each public lecture.

Mt. Hawthorn Senior Class Sunday School.

The class has now completed a study of the **SIX BASIC SACRIFICES**, under leadership of Bro. P. Duperouzel. Present consideration is being given to **EPISTLE TO TITUS**, led by Bro. A. Payton, and it is intended to shortly commence a study of **REVELATION**, by Bro. Duperouzel. Visitors to this study on Sunday mornings will be most welcome.



ECCLESIAL ACTIVITIES

During JULY, 1972 (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 without reservations.

VISIT THESE ECCLESIAS WHEN TRAVELLING INTERSTATE

Western Australian Ecclesias

Representative and Book Agent: Bro. J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 30 4199).

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 82 Bedlington St., Collie. 6225. Tel: 532).

Memorial mtgs conducted at above address, Sundays 10.30 am. Tape study evenings are held on Wednesdays, 8 pm.

MT. HAWTHORN—Masonic Hall, cnr. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 2—Exh: Bro. D. Moore. Lect: Bro. T. Stagg, "The Jews; God's witness in a godless age."
- 4,18—1st princ. class at home Bro. D. Stempel, 40 West Coast Hwy, City Beach.
- 7,21—Epi: Israel class.
- 9—Exh: Bro. J. John. Lect: Bro. D. Stempel, "Why Christadelphians claim to possess the one faith."
- 14—Life of Christ class at home Bro. P. Duperouzel, 134 South Tce, Como: "Sermon on the mount."
- 15—Special Family night.
- 16—Exh: Bro. J. Ullman. Lect: Bro. D. Moore, "Britain's destiny; the Middle East, not Europe."
- 17—GES mtg.
- 23—Exh: Bro. A. Payton. Lect: "The Bible predicts the world's great

est earthquake centred in Israel."

- 24—Arranging Brn mtg.
- 28—Life of Christ class at home Bro. J. Kerr, 79 Banksia St, Joondanna, "Discourse on the mount."
- 30—Exh: Bro. A. Hayles. Lect: Bro. A. Hayles, "The garden of Eden; story of failure and hope."

PERTH — 62 Canning Highway, Victoria Pk. (Rec: Bro. J. Ullman, 38 Doney St., Alfred Cove, 6154. Tel: 30 4199).

- 1—Mutual improvement class.
- 2—Exh: Bro. D. Stempel. Lect: Bro. T. Stagg, "Christ did not exist before he was born of Mary."
- 5,19—Study class: Bro. B. Hayles, "Understanding the power in words."
- 7,21—Epi: Israel and Law of Moses home study classes.
- 9—Exh: Bro. G. Hawkins. Lect: Bro. A. Harrison, "Will pollution destroy civilisation?"
- 11—Sisters' class 11 am. Study: "Daily Readings," "Story of Bible (Working among gentiles; Vol. 9 p. 138)."
- 12,26—Eureka study: Bro. G. Hawkins.
- 16—Exh: Bro. D. Hurn. Lect: Bro. B. Hayles, "Man walks on moon, starves on earth; the Divine answer."
- 23—Exh: Bro. R. Davis. Lect: Bro. J. Ullman, "Ignorance of Bible teaching is fashionable but fatal."
- 30—Exh: Bro. A. Haustorfer. Lect: Bro. A. Newton, "Modern Israel; evidence of God's faithfulness."

New South Wales Ecclesias

Representative and Book Agent: Bro. J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2—Exh: Bro. S. Lake. (Avoca Exh: Bro. H. Ryan). Lect: Bro. K. Whitehead, "The Bible, wholly inspired, totally reliable."
- 3—Arranging brn. mtg.
- 5,19—Bible study: Bro. D. Pogson, "Epistle to Romans."
- 6,13,20,27—1st principle class.
- 8—MIC. (1) Expos: Bro. S. Lake, "Elpis Israel pp. 438-442; Resurrection of Israel." (2) Lect: Bro. J. Goddard, "Key to Understanding p. 16; Miracles did really happen." (3) Exh: Bro. R. McRae, "Seasons of Comfort; As a thief in the night."
- 9—Exh: Bro. G. Darke. 3 pm GES mtg. Lect: Bro. E. Witton, "God is not dead, but a living reality."
- 12,26—Bible study: Bro. J. Richards, "The book of Genesis."
- 16—Exh: Bro. G. Alchin. (Avoca Exh: Bro. G. Russell). Lect: Bro. S. Lake, "Victory over death; God's conditional offer to all."
- 23—Exh: Bro. G. Russell. Lect: Bro. G. Darke, "God's reward for Russia; A place of graves in Israel."
- 30—Exh: Bro. F. Ryan. 2.30 pm Pamphlet dist. Lect: Bro. H. Ryan, "God's judgments impending on a godless world."

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 2—Exh: Bro. R. Window. Lect (Ballina): Bro. A. Russell, "Present world troubles herald near return of Christ."

- 4,18—D:n'e'l class at home Bro. K. Wassell.
- 5—A.B. & GES mtg at home Bro. L. Stone.
- 7,21—Lew of Moses class at home Bro. K. Wassell.
- 9—Exh: Bro. C. Hermann.
- 11,25—1st princ. class at home Bro. L. Cole.
- 14,28—In the footsteps of Christ class at home Bro. C. Hermann.
- 16—Exh: Bro. A. Leadbeater. (Isolation mtg Lismore: Exh: Bro. K. Wassell). Lect (Lismore): Bro. R. Window, "God's purpose with man and the earth."
- 23—Exh: Bro. A. Russell.
- 29—Literature distribution.
- 30—Exh: Bro. K. Wassell. Musical evening at home Sis. M. Stone.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 1—CYC games night 7.30 pm.
- 2—Exh: Bro. E. M. Spongberg. Lect: Bro. J. O'Neill, "Christ the king of glory and prince of peace—is coming."
- 3—10.30 am Dorcas class.
- 7,20—8 pm Gospel of Luke class: Bro. E. Mansfield.
- 8,21—1st princ. class & Bible marking, 8 pm at 30 Riverview Rd, Fairfield: "Wrested Scriptures."
- 9—Exh: Bro. V. Shane. Lect: Bro. M. Champion, "Baptism is scriptural; Infant sprinkling is unscriptural."
- 13—Ephesians Class 8 pm: Bro. P. B. Sawell, "Background and theme of the Epistle."
- 16—Exh: Bro. B. Bowen. Lect: Bro. J. Granter, "Moses, the Psalms and the prophets; foundation of the N.T."
- 23—Exh: Bro. G. O'Neill. Lect: Bro. A. Baird, "Jerusalem; the future seat of world government."
- 25—Special class 8 pm: Bro. W. E. Sawell, "The Holy Spirit, and current misunderstandings."
- 27—Ephesians study cont: "Exposition of ch. 1."
- 30—Exh: Bro. R. W. Sawell. Lect: Bro. E. M. Spongberg.

CAMPSIE-Cor Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651.1829).

- 2—Exh: Bro. B. Philp. Lect: Bro. J. Mansfield snr, "Only true baptism can save."
- 5,19—10.30 am Sisters' class.
- 6,20—Bible study on "2nd Corinthians."
- 9—Exh: Bro. R. Pogson. Lect: Bro. C. O'Connor, "History proves the Bible infallible."
- 11,25—Life of the Lord study: Bro. E. Mansfield, "Last days before the crucifixion."
- 16—Exh: Bro. K. Cook. Lect: Bro. K. Jamieson, "Jesus Christ benefited by his own sacrifice."
- 23—Exh: Bro. R. Mansfield. Lect: Bro. J. Granter, "Who are the Christadelphians and what do they believe?"
- 30—Exh: Bro. K. Jamieson. Lect: Bro. B. McClure, "God manifestation; key to salvation."

FIGTREE—Green Hall, Princes Hgy. (Rec: Bro. O van Rensburg, 55 Tait Ave., Kanooka 2530 Tel: 61 3328).

- 1—Life of Christ class at home Bro. M. Bonner.
- 2—Exh: Bro. M. Bonner. Lect: Bro. M. Healey, "Egypt today."
- 5—Bible class at home Bro. M. Healey, "Nahum 3."
- 9—Exh & Lect: Bro. J. Green, "The Tabernacle—ABC to Bible interpretation — The fence and the gate."
- 12—Business mtg.
- 15—Revelation class at home Bro. I. Henriksen.
- 16—Exh: Bro. O. V. Rensburg. Lect: Bro. A. Archer, "Society today; ready for destruction!"
- 19—Bible study at home Bro. E. Reeve, "Genesis 14."
- 23—Exh: Bro. P. Hudson. Lect: Bro. F. Joseph, "The altar of burnt offering."
- 26—Bible class at home Bro. R. Hickey, "Introduction to Hosea (ch. 1: 1-3)."
- 30—Exh: Bro. K. Joseph. Lect: Bro. M. Healey, "Greece today."

GRANVILLE — 26 The Avenue, (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

LAKEMBA—232 Lakemba St. (Acting Rec: Bro. J. H. Crewes, 60 Tara St., Sylvania 2224).

- 2—Exh: Bro. J. Ryan. Lect: Bro. R. Munro, "Bible teaching concerning hell."
- 5—Mutual improvement class.
- 9—Exh: Bro. R. Lapham. Lect: Bro. K. Dawes, "Morals, important today."
- 12,19,26—Bible study class.
- 16—Exh: Bro. G. Crewes. Lect: Bro. W. Lapham, "Our world in the balance; God's solution."
- 23—Exh: Bro. R. Mair. Lect: Bro. J. Boardman, "The truth about Christ, prophet, priest and king."
- 30—Exh: Bro. J. Clarke. Lect: Bro. P. Niven, "Christ soon to return; then the judgment."

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

PUNCHBOWL—Masonic Hall, 29 Arthur St. (Acting Rec: Bro. M. Gilmore, 118 Marine Drive, Oatley 2223 Tel: 57 6986).

- 1—Young people's class at home Bro. B. McClure: "Abraham."
- 2—Exh: Bro. J. Ceiley. Lect: Bro. G. Denford, "What is the hope of Israel?"
- 4,11,25—8 pm Bible class at Riverwood Hall: "Colossians."
- 9—Exh: Bro. J. Gilmore. Lect: Bro. B. Philp, "The real significance of the Russian/USA Treaty."
- 15—Young people's class at home Bro. McClure: "The Acts."
- 16—Exh: Bro. P. Sawell. Lect: Bro. K. Stone, "The Apostles' Creed; what it really means."
- 18—MIC at Riverwood Hall.
- 23—Exh: Bro. W. Wolstencroft. Lect: Bro. E. Mansfield, "The end of the age; Christ will return."

30—Exh: Bro. J. Rosser. Lect: Bro. B. Stretton, "Does it matter what we believe?"

Special Sisters' Class

Meeting at the home of Sis. Gilmore, 99 Sproule St, L-kemba, at 11 am on alternate Tuesdays, commencing 13th June.

Elpis Israel Class

To begin a series of "workshop classes" commencing 7th July (alternate Fridays)—All welcome.

RIVERWOOD—265 Bonds Rd.,(Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

2—Exh: Bro. D. Yearsley. Lect: Bro. D. Shaw, "One king, one empire, one religion."

5—Bible class 8 pm: Bro. C. Russell, "Paul shipwrecked" (Acts 27).

9—Exh: Bro. A. Archer. Lect: Bro. V. Hocking, "The original Gospel."

12—Bible study cont: Bro. D. Gilmore, "From Melita to Rome" (Acts 28).

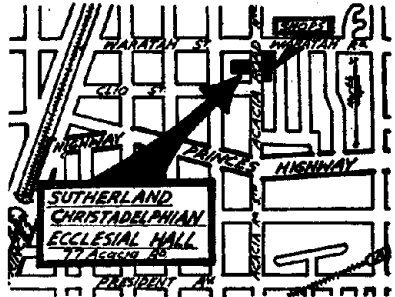
16—Exh: Bro. G. Steel. Lect: Bro. P. Russell, "Earth's destiny centred on Israel."

19—Young brethren's night 8 pm: Bro. W. Rosser, "The law fulfilled and superceded." Bro. D. Yearsley, "Exhort." Bro. T. Littler, "Reconciling Ecc. 3: 19-21 and I Cor. 15: 39."

23—Exh: Bro. J. Rosser. Lect: Bro. D. Yearsley, "Who is a Christian?"

26—**Special study on The Atonement:** Bro. E. Spongberg.

30—Exh: Bro. E. Spongberg. Lect: Bro. B. Shaw, "Does it matter what we believe?"



Special "Prophecy Of Joel" Study

At SUTHERLAND

Bro. Ted Spongberg is to lead a consideration of this wonderful prophecy on alternate Thursdays 8 pm in Ecclesial hall — commencing July 27th. An invitation is extended to all brethren and sisters to support

PUNCHBOWL ECCLESIA'S ARRANGEMENTS

The Ecclesia commenced on 7th May, 1972, meeting at the Masonic Hall, 29 Arthur St., Punchbowl. Basis of fellowship is the BASF without reservation, and the faithful implementation of this basis as outlined in the Unity Booklet. Brethren and sisters accepting this basis of fellowship are welcomed to attend.

Until an Arranging Body is elected in terms of the Constitution, a Management Committee has been appointed and all correspondence should be addressed to the Secretary: Bro. M. J. Gilmore, 118 Marine Drive, Oatley (ph. 57 6986). Sunday School enquiries should be directed to Bro. W. Whaley (ph. 70 4156). and GES enquiries to Bro. G. Denford (ph. 759 3073).

Commencing times for the Sunday meetings are: Sunday School, 9.30 a.m.; Memorial Meeting, 11 a.m.; Public Lecture, 7 p.m.

May Yahweh bless the efforts to proclaim His Truth in yet another portion of the Vineyard.

The ECCLESIAL CALENDAR

the evenings and thrill to the message of Israel's past and future judgments — and its impending glory.

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2—Exh: Bro. R. O'Connor. Lect: Bro. G. O'Neill, "Christian baptism."
- 5—8 pm Elpis Israel class at home Bro. M. Kirkwood.
- 9—Exh: Bro. R. Steele. Lect: Bro. B. Hocking, "The problem of Bible miracles."
- 12—8 pm final study Galatians class: Bro. J. O'Neill, "The new life in Christ. The end of the first great struggle for truth in the Gentile dispensation" (ch. 6).
- 16—Exh: Bro. C. Lean. Lect: Bro. E. Spongberg, "Why Christ must rule the nations."
- 19—8 pm Mutual improvement class.
- 23—Exh & Lect: Bro. M. Bonner, "Your Bible is news; Israel, Egypt and Russia today."
- 24—8 pm Arranging Brn. mtg.
- 27—8 pm Prophecy of Joel study: Bro. E. Spongberg.
- 30—Exh: Bro. B. Bowen. Lect: Bro. B. Philp, "Is faith in God & the Bible reasonable?"
- 31—8 pm Quarterly business mtg.

SUPPLEMENT to LOGOS, JULY 1972

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

- 1—7.30 pm Young people's Tabernacle class: Bro. K. Cook.
- 2—Exh: Bro. J. Granter. Lect: Bro. E. Spongberg, "Why should a saviour die?"
- 4,18—Elpis Israel class at home Bro. H. Ceiley; Bro. R. Dwyer.
- 7,21—Job study class: Bro. E. Spongberg.
- 9—Exh: Bro. G. O'Neill. Lect: Bro. E. Baird, "Salvation through science; or the Sermon on the mount?"
- 11,25—Mutual improvement class.
- 13,27—1st princ. class at home Bro. W. Munro; Bro. R. Pogson.
- 16—Exh: Bro. B. Philp. Lect: Bro. D. Shaw, "The saints; who they are and how they are made."
- 23—Exh: Bro. R. Ponson. Lect: Bro. P. Hudson, "Bible ignorance; fashionable but fatal."
- 30—Exh: Bro. C. O'Connor. Lect: Bro. W. Wolstencroft, "Abraham's good news for this generation."

**A Reminder:
Details of Ecclesial Activities
to be posted by 13th of
each month.**

A MOBILE ADVERTISEMENT

An attractive banner has been produced to draw attention to Biblical Truths. It is specially designed for use on the rear windows of motor vehicles, and displays, in large bright yellow words, with a deep blue background, the statement:

**CHRIST IS COMING!—Soon To Reign On Earth As Universal King.
Write for free booklet . . . The Christadelphians, West Beach P.O.,
S.A. 5024.**

Those who have already used the banners have reported considerable interest, and many discussions on the truth. It is a continuous witness to the greatest fact of our times: a warning of the impending crisis overshadowing this age.

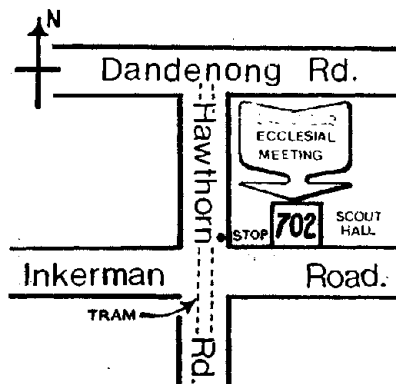
The banner is 24 in. x 2 in. and, being made from self-adhesive material, is easily applied. The cost is 25 cents per banner (very cheap for a priceless message!) and supplies are available from Logos Distributors. For quantities of over 20, a local address can be inserted.

Victorian Ecclesias

Representative and Book Agent: Bro. H. Hall, 1 Cenerea Ave, Ferntree Gully 3156 (Tel: 758 3882).

BURWOOD—Burwood Memorial Hall 502 Toorak Rd. (Nr. Warrigal Rd. Rec: Bro. H. T. Hall, 1 Cenerea Ave., Ferntree Gully, 3156. Tel: 758 3882). Sundays: 9.30am School & Snr. study 11am Exh. 7pm Bible Study.

- 2—Exh: Bro. H. Hall. Lect: Bro. W. Dodson, "Christ died; how does this affect you?"
- 5,19—8 pm Bible class at home Bro. S. Finnin, 17 Wordsworth Ave, Clayton: "Bible marking on the Holy Spirit."
- 9—Exh: Bro. J. Ikin. Lect: Bro. T. Parsons. "Bible ignorance fashionable but fatal."
- 12—8 pm Elpis Israel at home Bro. T. Parsons, 1 Serica Pl, Waverley Meadows.
- 16—Exh: Bro. H. Baum. Lect: Bro. A. Loveday, "Immortality, a promise not a possession."
- 23—Exh: Bro. K. Pearson. Lect: Bro. R. Galbraith, "The trinity, a travesty of the truth."



The ECCLESIAL CALENDAR

- 26—8 pm Elpis Israel at home Bro. A. Loveday, 2 Derwent St, Ringwood.
- 30—Exh: Bro. S. Finnin. Lect: Bro. H. Hall, "Pollution, a day of reckoning."

COBURG — Masonic Hall, Bell St. (Rec: Bro. H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458) SS & Elpis Israel Class, 9.30am; Exh. 11am; Lect. 7pm.

- 2—Exh: Bro. H. Islip.
- 6,20—Eureka class at 47 Finlayson St, Doncaster West: Bro. P. Pickering.
- 9—Exh & Lect: Bro. P. Cresswell.
- 11—Bible class 8 pm at 162 Maltravers Rd, Ivanhoe: Bro. P. Pickering, "The leaven of apostasy; discussion in the boat" (Mat. 16: 1-12; Mk. 8: 14-26)
- 13,27—Law of Moses class at 27 Fricker Ave, Greensborough: Bro. S. Snow.
- 16—Exh: Bro. I. Chalmers.
- 18—8 pm Quart. business mtg at 11 Beckley St, East Coburg.
- 23—Exh: Bro. S. Snow. Lect: Bro. D. Brewer.
- 25—Bible study: Bro. P. Brewer, "The great confession; The ecclesial rock and the keys" (Lk. 9: 18-27; Mk. 16: 13-28).
- 30—Exh: Bro. P. Pickering.

MOE — Library Hall, Yallourn (Rec: Bro. G. S. Howe, Box 59, Yarragon, 3823. Tel: Yarragon 141).

- 2—1.30 pm Exh: Bro. B. Reeve.
- 5,19—8 pm Temple class at home Bro. Burrage, 6 Langford St: "The Altar (ariel)."
- 9,23,30—1.30 pm "Ecclesial Guide" class in Library Hall.
- 11—2 pm Life of Christ class at home Bro. G. Howe: "Growing up in Nazareth."
- 16—1.30 pm Exh: Bro. R. Smith. 4 pm Youth fellowship class at home Bro. Howe: "Elpis Israel."
- 25—Life of Christ class cont: "Out of Egypt have I called my Son."

PASCOE VALE — Progress Hall, Park St. (Rec: Bro. P. Kenney, 43 Hampstead Rd., Werribee 3030).

Tasmanian Ecclesias

Representative and Book Agent: Bro. R. Bracey, 32 Legana Beach Rd, Legana 7251 (Tel: 30 1326).

HOBART—Christadelphian Hall, 142 Warwick St. (Rec: Bro. H. Taylor, Box 800H, GPO Hobart 7001. Tel: 72 7450). Sundays: 9.30am School 11am Memorial; 7pm Lecture.

SPECIAL NOTES:

The Hobart Ecclesial Bible Class in the Hall, is conducted for the time being on **Wednesdays** instead of Tuesdays as previously. The **Sunday Lectures** will commence at 3.30 pm until the end of August.

- 1—Ecclesial family evening.
- 2—Exh: Bro. E. Harrington. Lect: Bro. S. J. Taylor, "Jesus; Messiah of Israel; King of the earth."
- 5—7.45 pm Bible class: Bro. S. J. Taylor, "Ahab; character study" (MIC).
- 6—Study class 7.45 pm at 602

- Nelson Rd, Mt. Nelson: "Revelation."
- 7—Snr CYC 7.30 pm: Bro. R. Bracey (L'ton): "The ostrich."
 - 9—Exh: Bro. H. E. Taylor. Lect: Bro. E. Harrington, "The Holy Spirit; a power not a person."
 - 12—Bible class cont: Bro. R. A. Yeomans, "Paul at Lystra."
 - 13—Study at 27 Corinda Gr, Springfield: "Nazareth revisited."
 - 14—Jnr CYC 7 pm at 14 Hudson Cr, Moonah West: "Important events in Egypt."
 - 16—Exh: Bro. S. J. Taylor. Lect: Bro. R. A. Yeomans, "The Holy Spirit not a present possession."
 - 19—Bible class cont: Bro. R. T. Pike, "The Jerusalem Conference."
 - 20—"Revelation" study at 2 Stapleton St, Glenorchy.
 - 21—7.30 pm Snr CYC.
 - 23—Exh: Bro. J. Scull. Lect: Bro. H. E. Taylor, "Christ did not pre-exist."
 - 26—Bible class cont: Bro. H. E. Taylor, "Philippi; Lydia's conversion."
 - 27—Study of "Naz. revisited" at 3 Lawley Cr, Sth. Hobart.
 - 28—Junior CYC at 7 pm.
 - 30—Exh: Bro. R. A. Yeomans. Lect: Bro. J. Scull, "The kingdom of God in the past."

LEAFLETS AVAILABLE FOR ECCLESIAL DISTRIBUTION

The following leaflets have proven their value in attracting enquiries to the Truth, and are recommended for Ecclesial and Personal use:

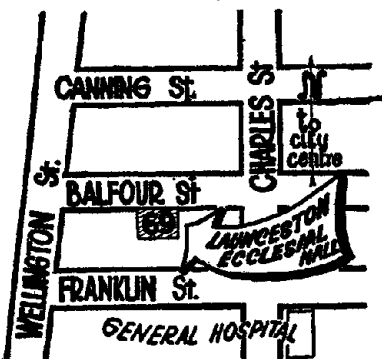
- ★ *Christadelphian Survival Kits*—A set of 24 cards outlining the fundamental doctrines in sequential steps, together with appropriate scripture quotations, and other exhortational messages with reply coupon . . . \$3 per 100 kits.
- ★ *Come to Sunday School*—Very attractive advertising cards featuring a three-leaf set-out detailing Christadelphian teaching, details of Sunday School and Lectures (suitable for overprinting) and reply coupon . . . \$3 per 100 cards.
- ★ *Christ Is Coming!*—A two-colour sheet dramatically portraying the "End of Communism" and the Establishment of the Kingdom, with an epitome of fulfilling prophecy. Can be overprinted with lecture details . . . \$11.50 per 1,000.

All prices plus freight and include cost of overprinting of ecclesial details on quantities of 1,000 and more.

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 2—Exh: Bro. M. Wright. Lect: Bro. J. Kershaw, "Christadelphians; who they are and what they teach."
- 5—Bible class: "Panel night."
- 7,21—Eureka study at home Bro. D. Seaman, 14 Karpaty Ave, Newnham.
- 9—Exh: Bro. F. Onley. Lect: Bro. G. Dangerfield, "Thy will be done on earth; When?"
- 12—Bible class: "Acts study." Bro. R. Bracey, "Preaching to Gentiles defended" (ch. 11: 1-18). Bro. D. Kitto, "The truth in Antioch" (v. 19-30).
- 14,28—Temple of Ezekiel study at home Bro. D. Kitto, Legana.
- 16—Exh: Bro. C. Blanch. Lect: Bro. M. Wright, "How fables replaced pure doctrine."
- 19—Bible class: Bro. F. Onley, "Genesis study; Jacob, or the

- spirit of service."
- 23—Exh: Bro. D. Case. Lect: Bro. F. Onley, "10 commandments; are they valid today?"
- 26—Acts study: Bro. W. Case, "Peter's imprisonment" (ch. 12: 1-17). Bro. D. Day, "Divine judgment on Herod" (ch. 12: 18-23).
- 29—Sunday School slide evening.
- 30—Exh: Bro. G. Dangerfield. Lect: Bro. C. Blanch, "Significance of Jesus and the parables."



**EIGHTH TASMANIAN BIBLE CAMPAIGN
6th to 15th January, 1973**

Have you considered attending the forthcoming campaign? It is sponsored by Hobart Ecclesia, which welcomes brethren and sisters to join in the activities. Studies will be given by Bro. P. Cresswell (Coburg) upon the theme: "The obedience of Faith", and Bro. J. Mansfield snr (Campsie) upon: "Lectures from the Parables and Sayings of the Lord."

Accommodation costs will amount to \$12, and will be available in the homes of local members, or in hired caravans. Block reservations on the Ferry, "Empress of Australia" have been secured for those desiring to bring vehicles.

Further details were published on p. 14 of the June Calendar. Applications should be addressed to the Campaign Secretary, Bro. H. E. Taylor, together with a deposit for \$2 (made payable to Hobart Christadelphian Ecclesia).
H. E. T.

NEW ZEALAND SCHOOLS

Application to attend the forthcoming Bible Schools should be addressed immediately to "The Committee, Christadelphian Summer School, P.O. Box 2164, Wellington 1, New Zealand."

1972 SPRING SCHOOL: Aug. 19th to 27th. Speaker: Bro. Paul Cresswell (Coburg). Subject: *The Songs of Degrees* (Psalms 120-134), and the *Prophecy of Habakkuk*. Place: Fielding Agricultural High School, North Island.

1972 SUMMER SCHOOL: Dec. 22nd to Jan. 4th, 1973. Speaker: Bro. John Ullman (Perth). To be held in the South Island. (R.Y.)

South Australian Ecclesias

Representative and Book Agent: **Logos**
Office, P.O. West Beach 5024 (Tel:
56 2278).

**BLACKWOOD — Memorial Hall,
Coromandel Pde. (Rec: Bro. L.
Palmer, Box 189, P.O. Belair 5051.
Tel: 78-1565).**

- 2—Exh: Bro. D. Brumby. Lect: Bro. P. Weller, "Universal salvation unscriptural."
- 4—7.45 pm Daily readings at home Bro. R. Collett; Brn. G. Roulstone, A. Grose, G. Brown.
- 9—Exh: Bro. J. Luke. Lect: Bro. R. Collett, "How to face the future with confidence."
- 11,25—Life of Christ study 7.45 pm at home Bro. L. Palmer; Bro. A. C. Dangerfield.
- 12—Dorcas class at home Sis. Mary Palmer.
- 16—Exh: Bro. E. Johnson. Lect: Bro. J. King jnr: "Does death end all?"
- 18—Daily readings at home Bro. E. Johnson; Brn. L. Palmer, D. Palmer, B. Palmer.
- 20—7.45 pm Quart. business mtg at home Bro. B. Palmer.
- 23—Exh: Bro. Max Lund. Lect: Bro. D. Palmer, "Why are we here? God's plan gives the answer."
- 26—Dorcas class at home Sis. Pat Cotter.
- 30—Exh: Bro. E. Johnson. Lect: Bro. J. Luke, "The new heavens and new earth, as revealed in the Scriptures."

**BRIGHTON—Dover Sq. Community
Hall, Broadway, Sth. Brighton (Rec:
Bro. G. Kortman, Lot 11 Oakridge
Rd., Aberfoyle Pk. 5159, Tel:
70 2003). Sundays: Memorial 11am.
Lectures: 7pm.**

- 2—Exh: Bro. R. Mansfield. Lect: Bro. D. Manser, "Sabbath keeping is not binding on Christians."
- 3—Bible disc. evening for int. friends at home Bro. R. Pillion,

- 47 Railway Tce, Warradale, "The devil defined" (Bro. J. King).
 - 5—Acts class: Bro. B. Luke, "Arrival at Rome; For the hope of Israel I am bound with this chain" (ch. 28: 13-22).
 - 9—Exh: Bro. R. Stokes. Lect: Bro. Max Lund, "How does a God of love permit war and suffering?"
 - 10,17—Sign class at home Bro. N. Angove, 20 Eton Ave, Warradale.
 - 12—Faith of prophets class: Bro. A. Pitcher, "The Tabernacle; three dimensions of the love of God."
 - 14—Lit. distribution for special effort: 7.30 pm from Hall.
 - 16—Exh: Bro. H. P. Mansfield. Lect: Bro. J. Knowles, "Jerusalem; Its past afflictions and future glory."
 - 18—Arranging Brn meeting.
 - 19—Acts class: Bro. B. Luke, "The final scene; the salvation of God sent to the Gentiles" (ch. 28: 23-31).
- 22nd to 30th: Special Ecclesial Effort** (see details this issue).

**CUMBERLAND—521 Goodwood Rd
Col. Light Gdns. (Rec: Bro. W. Gurd,
5 Alma St. Panorama 5041, Tel:
76 5669). Sundays: Memorial 11am;
School 3pm; Lecture 7pm.**

- 1—Family evening: 6 pm Fraternal tea. 7.15 pm mtg: "Wonders of Creation."
- 2—Exh: Bro. J. Luke. Lect: Bro. A. Dangerfield, "What is the purpose of religion?"
- 3—8 pm Int. friends class at home Bro. R. Woodward, 138 Edward St, Clarence Gdns: "The devil, hell and everlasting death" (Bro. I. Jackson).
- 5,19—8 pm Elpis Israel class: Bro. Max Lund, "Continuing study of Daniel 6."
- 6—8 pm Quart. business mtg.
- 7,21—Youth group study of Zechariah 6, at home Bro. R. Elton, 11 White Ave, Fullarton.
- 9—Exh: Bro. H. P. Mansfield. Lect: Bro. D. Evans, "God's hand in history."

- 10,24—8 pm Nazareth Revisited class at home Bro. A. Gibbins, Kingswood.
- 12—8 pm study of 1 Jn. 3: Bro. Murray Lund, "We shall see him; and refusal to practise sin."
- 13,27—10 am Sist. Sewing class. 2 pm Sisters' mtg. 8 pm MIC.
- 15—Young folks' outing: Hike in Adelaide hills; Barbecue tea; Youth Aliyah evening.
- 16—Exh: Bro. Max Lund. Lect: Bro. A. Hill, "The truth concerning baptism."
- 20—8 pm Arranging Brethren's mtg.
- 23—Exh: Bro. Murray Lund. Lect: Bro. J. Knowles, "The truth about man and his origin."
- 26—1 Jn. 4 study: Bro. Murray Lund, "False prophets and testing spirits."
- 30—Exh: Bro. J. King. Lect: Bro. J. King, "Evidence that the Bible is true."
- 31—Int. friends class at home Bro. Woodward cont: Bro. B. Luke, "The true nature of man, body, and spirit."

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

- 2—Exh: Bro. F. Russell. Lect: Bro. A. C. Dangerfield, "Wonders of the prophetic word."
- 9—Exh: Bro. J. Roberts. Lect: Bro. K. Risley, "Christ is the Lord of the sabbath."
- 16—Exh: Bro. P. Hurn. Lect: Bro. N. Grose, "The Bible; is this book closed to you?"
- 23—Exh: Bro. A. Hill. Lect: Bro. J. Berry, "Divine purpose of the ages as revealed by Daniel's prophecy of the image."
- 30—Exh: Bro. D. Smith. Lect: Bro. K. McDermott, "Baptism is essential for salvation."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

Lecture theme: "Christendom Astray from the Bible" (5 lectures).

- 2—Exh: Bro. H. P. Mansfield. Lect:

At Brighton Ecclesia

THE PROPHECY OF JEREMIAH

Leader: Bro. D. Hurn (Perth)

The special Ecclesial Effort at Brighton will be conducted from 22nd to 30th July, held in the Sth. Brighton Community Hall, Dover Square, to the following programme:

Sat., 22nd — Fraternal Evening (to be held in Marino Hall). Opening address: "*Jeremiah's call and authority*" (ch. 1). Various items will intersperse the evening programme.

Sun., 23rd — Exh & Lect: "*Jeremiah's remarkable prophecy of Egypt and Babylon*" (ch. 30).

Mon., 24th — Bible discussion evening at home Bro. R. Pillion, 47 Railway Tce, Warradale: "*Evolution examined by the Bible.*"

Tue., 25th — 1st study: "*They worship in vain*" (ch. 4).

Wed., 26th — Sisters' class: "*The prophet's message to sisters today.*"

Thurs., 27th — 2nd study: "*My people know not the judgment of Yahweh*" (ch. 7).

Fri., 28th — Young people's class: "*The sons of Rechab: an example for young people today*" (ch. 35).

Sat., 29th — 3rd study: "*Behold he is in your hand*" (ch. 23: 1-8).

Sun., 30th — Exh & Lect: "*Jeremiah's remarkable prophecy of Israel today*" (ch. 51: 1-24).

The support of brethren and sisters to this ecclesial effort will be of considerable encouragement to the Ecclesia.

The ECCLESIAL CALENDAR

- Bro. D. Evans, "1st century Christians challenge modern Christendom."
4,18—8 pm Daniel class: Bro. J. Knowles.
5—11 am Sisters' class.
9—Exh: Bro. Barry Williams. Lect: Bro. Max Lund, "Salvation by resurrection, not immortal soulism."
11,25—Law of Moses class 8 pm: Bro. J. Martin.
14,28—Youth group class 8 pm.
16—Exh: Bro. A. Cheek. Lect: Bro. K. Papowski, "The fallacy of satan exposed."
23—Exh: Bro. D. Horgan. Lect: Bro. D. Manser, "God manifestation; Key to Bible understanding."
30—Exh: Bro. Max Lund. Lect: Bro. J. Knowles, "What and where is hell?"

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Walk. 352).

- 2—Exh: Bro. G. Wigzell (T.T.-Gully). Lect: Bro. B. G. Hollamby.
9—Exh: Bro. B. G. Hollamby.
16—Exh: Bro. R. McLean.
23—Exh: Bro. M. Ide (Adelaide).
30—Exh: Bro. C. Shugg.

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

Lecture Theme: The Teachings of the B.A.S.F.

- 2—Exh: Bro. S. Kingsbury. Lect: Bro. D. Manser, "The Bible, only source of Truth, is mis-used to teach the world's oldest lies."
3—8 pm Gospel work mtg.
6—8 pm Eureka class at home Bro. A. Whitehead.
9—Exh: Bro. J. Knowles. Lect: Bro. B. Pearce, "There is one God, the Father, and one mediator, Christ Jesus."
10—8 pm AB mtg at home Bro. G. Wigzell.

SUPPLEMENT to LOGOS, JULY 1972

- 12—10.15 am Sisters' class at hall.
13—8 pm Bible study at home Bro. D. Matthews: Bro. S. Kingsbury, "The prophet Samuel."
16—Exh: Bro. G. Wigzell. Lect: Bro. D. Evans, "Man is responsible for all his own sins and sufferings."
20—8 pm Eureka class at home Bro. R. Wearne.
23—Exh: Bro. B. Luke. Lect: Bro. D. Matthews, "God's promises will bring life to those who believe and obey them."
27—Samuel study cont. at home Bro. B. Pearce.
29—S.S. outing 2 pm.
30—Exh: Bro. A. Wigzell. Lect: Bro., "Jesus Christ, son of man and son of God."

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg: 7.30pm Lecture.

- 2—Exh: Bro. P. Wilson.
9—Exh & Lect: Bro. M. Ide, "Paradise; Where is it? The Bible definition."
14,28—Bible discussion class: Bro. R. Cheek, "Philippians."
16—Exh: Bro. R. Lines.
23—Exh & Lect: Bro. P. Hurn, "Jesus the great healer; Sickness, pain and death removed."
30—Exh: Bro. M. Milverton.

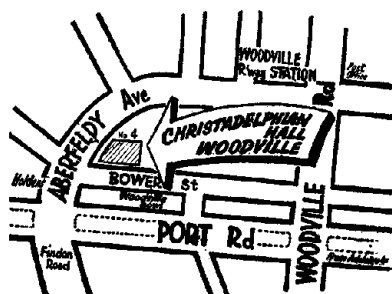
Support Special Lecture PT. ADELAIDE TOWN HALL July 17th, 8 pm.

Sponsored by Woodville Ecclesia, this public lecture upon the theme: "Around the World with Bible in Hand" will be supported by colour slides and sound track. Bro. H. P. Mansfield will outline a travelogue "with a difference." Considerable publicity has been undertaken, and the attendance of brethren and sisters will be helpful.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach, 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- 1—Special distribution 2 pm.
- 2—Exh: Bro. J. Berry. Lect: Bro. J. Knowles, "Every eye shall see Jesus Christ enthroned in Jerusalem."
- 3—7.30 pm Teachers' mtg.
- 4—Sisters' class: Sis. J. Mansfield, "1 Samuel 16."
- 5—Bible study class: Bro. H. P. Mansfield, "The Lord's intercessory prayer" (Jn. 17).
- 7,28—Eureka Class: Bro. J. Berry.
- 8—Sunday School outing 2.30 pm.
- 9—Exh: Bro. J. Martin. Lect: Bro. R. Krygger, "Daniel predicted the supplanting of man's kingdom by God's."
- 10—7.30 pm A.B. mtg.
- 12—Bible study cont: "Jesus warns Peter on the way to Gethsemane" (Mat. 26: 31-35).
- 14—Mutual Imp. Class: Special evening on Personal Contacting Activities.
- 15—Special distribution and preparation for public lecture.
- 16—Exh: Bro. R. Gray. Lect: Bro. B. Steele, "Why the Bible message is so urgent."

- 17—Special Lecture Pt. Adelaide Town Hall: Bro. H. P. Mansfield, "Around the world with Bible in hand."
- 18—11.30 pm Sisters' class.
- 19—Bible study cont: "Agony in the garden" (Lk. 22: 39-46).
- 21—Elpis Israel class: Bro. E. Hubbard, "The allegory" (pp. 251-255).
- 22—Young peoples' class.
- 23—Exh: Bro. P. J. Mansfield, "Why the Bible is a closed book to many."
- 24—Quarterly business mtg.
- 26—Bible study: "The betrayal and arrest" (Jn. 18: 2-11).
- 29—Literature distribution.
- 30—Exh: Bro. J. Martin. Lect: Bro. R. Gore, "The Bible and archaeology."



SPECIAL WEEKEND EFFORT SURROUNDS PUBLIC TRAVELOGUE

The weekend of July 14-17 has been selected by Woodville Ecclesia to promote a new concept in public proclamation activity. Highlight of the effort is to be a public lecture at the Port Adelaide Town Hall to the theme: *Around the World with Bible in Hand*, during which Bro. H. P. Mansfield will outline a tourist's impressions of the world today, particularly from a Bible standpoint. The recent overseas tour undertaken by Bro. Mansfield will be described, supported with graphic colour slides and commentary. The idea of the project is to reveal to the public that tourism with an understanding of Scripture reveals many more facets of interest, and an insight into the problems other peoples face. The lecture will be followed up with an invitation to consider the Bible message concerning these events.

During the course of the weekend, additional studies and meetings will be conducted as listed in "Woodville Calendar," including a family evening on Saturday, July 15th. All brethren and sisters are invited to participate in the venture, and to support the gatherings.

Queensland Ecclesias

Representative and Book Agent: Bro. R. Bailey, 31 Mourilvan St, Mansfield 4122 (Tel: 49 8562).

AITKENVALE — 54 Wotton St.

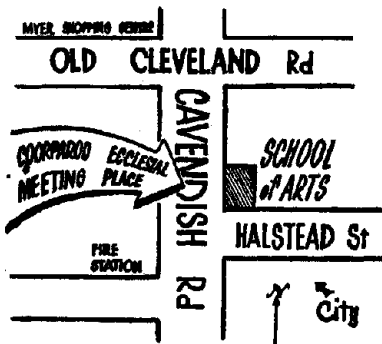
Further Information:

Sis. L. Fredrickson, 54 Wotton st., Aitkenvale 4814. Tel: 79 3579).

Memorial meetings held each Sunday, 11 am, at above address, followed by a tape study at 7.30 pm. Each Friday at 2 pm a first principle class is conducted. Visitors are most welcome.

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. D. McGahey. 7 pm Lect: Bro. T. Dawson, "The Messiah; The fundamental and vital message of the Bible."
- 6,20—7.45 pm Combined class at Wilston: "Amos."
- 9—Exh: Bro. R. Rock. Lect: Bro. R. Hermann, "The Messiah; His existence from the beginning in God's mind and purpose."
- 13,27—7.45 pm Apocalypse class: Bro. R. Hermann, "The Seven Letters of Jesus Christ."
- 14—7.45 pm A.B. meeting.
- 15—8 am Bus trip to Kondalilla Falls.
- 16—Exh: Bro. R. Bailey. 7 pm Lect: Bro. L. Crowther, "The Messiah; His life, the perfect reflection of God's character."
- 23—Exh: Bro. T. Dawson. Lect: Bro. R. Bailey, "The Messiah; His atoning sacrifice and high priesthood."
- 28—7.45 pm Young people's spiritual evening in Ecclesial Hall.
- 30—Exh: Bro. R. Hermann. Lect: Bro. J. Higgs snr, "The Messiah; His future work as king over the earth."



REDCLIFFE—4 Irene St. (Rec: Bro. A. J. Oliver, Nuttals Rd., Lawnton 4501. Tel: 85 3115).

ROCKHAMPTON, LIVERMORE ST. (Rec: Bro. G. Hill. 1 Livermore St., Rockhampton 4700).

Memorial meetings at 11 am, Sundays, and Bible study/Gospel proclamation mtgs at 7.30 pm, Wednesdays at home Bro. Glen Bundesen, 24 Livermore St. At 7.30 pm Saturdays, a Bible study is held at the home of Bro. Andrew Bundesen, Hill St., Emu Park.

TOOGLOOLAWAH—Cnr. Gonyah & Cairnsroft Sts. (Rec: Bro. R. Dixon, Box 5, Toogoolawah 4313).

- 2—11.15 am Exh. 7 pm Lect: "The responsibility for sin; Yours or the devil's?"
- 9,16,23,30—Memorial mtgs 11.15 am.

WALKERSTON—Home of Bro. Len Fredrickson, Elton Rd., (Rec: Bro. D. MacKinnon, 32 Dutton Street, Walkerston 4740. Tel: 9 2191).

Each Sunday, School is held at 9.30 am; Memorial mtgs at 11 am. Bible classes are held weekly, and visitors are most welcome.

WILSTON—Council Hall, Hewitt St.
(Rac.: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

1—Combined Israel night 7.45 pm at Redcliffe Hall: Bro. J. Cowie.

2—Exh: Bro. J. Cowie. Lect: Bro. O. Kelly, "Heaven, the source of man's reward."

4,18—7.45 pm Events subsequent to Christ's return class: Bro. J. Cowie. Held at home Bro. J. Evans.

5,19—10.30 am Sisters' class at home Bro. Crew.

6,20—Amos class at Hall: Bro. Crew.

8—7.45 pm MIC at Paddington Hall.

9—Exh: Bro. C. Venn. Lect: Bro. J. Higgs, "Why Europe must confederate with Russia."

13,27—Combined Bible class at Coorparoo: Bro. R. Hermann.

15—8 pm Inter-Ecclesial bus trip to North Coast.

16—Exh: Bro. O. Kelly. Lect: Bro. J. Cowie, "An investigation of hell, perogatory and the grave."

23—Exh: Bro. W. Crew. Lect: Bro. Evans, "Where will you spend eternity?"

30—Exh: Bro. J. Cowie. Lect: Bro. C. Venn, "The inspired Bible the witness of prophecy."

You Are Welcome . . .

to attend a special Study Class upon the prophecy of Amos at Wilston Ecclesia.

Held every Thursday fortnight in the City Council Hall, Hewitt St, Wilston, under the leadership of Bro. Wally Crew, this study will provide valuable exposition, exhortation and warning to the brethren and sisters of the latter days. Visitors will be gladly welcomed.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE ECCLESIAL EFFORTS (God willing)

JULY

22nd to 30th — At Brighton, Sth. Aust. Bro. D. Hurn (Perth) will lead upon the subject: "The Prophecy of Jeremiah."

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmine., NSW. 26th Bible School (Spring).

OCTOBER, 1972

7th — at Hobart, Tasmania. Annual Fraternal Gathering, to which all visitors are welcome.

NOVEMBER, 1972

3rd to 6th — at Port Sorell, Tasmania. Study weekend, upon "Galatians." Further details from Secretary, P.O. Box 850, Launceston 7250.

23rd to 25th — At Coburg, Vict. — Study upon "Malachi, My Messenger", by Bro. Malcolm Wright (L'ton).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973

6th to 15th — at Hobart, Tas. 8th Tasmanian Bible Campaign. Study leaders: Bro. P. Cresswell (Coburg), J. Mansfield sn (Campsie). Junior Campaign conducted by Bro. B. Philp (Sutherland). Enquiries and applications: Bro. H. Taylor, Box 800 H, G.P.O., Hobart, Tas. 7001.

APPLY NOW FOR THE TWENTY-SIXTH BIBLE SCHOOL

August 26th to September 3rd, 1972 (God willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, south Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You

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.

BIBLE SCHOOL NEWS

Spend eight days Around The Word of God at the

SPRING SCHOOL: August 26th to September 3rd, 1972

MAKE YOUR RESERVATIONS NOW!

A series of studies for this school have been designed to inspire and encourage those attending in their walk Zionwards.

God willing, Brother J. Ullman, of Perth, will speak to the theme:

JOSHUA AND ISRAEL: VICTORIOUS IN THE LAND

These talks will outline the intensely interesting events that took place in the land of promise after the foe had been overthrown, and Israel was in a position to capitalise upon its victory. We will learn of the resources of strength available to us today, and those things that we should avoid. The talks will be based upon incidents recorded in the Book of Joshua, Chapters 7 to 11. It is suggested that those attending consider these chapters in anticipation of the expositions to be given.

PRINCIPLES FROM THE PARABLES

Brother Peter Pickering (Melbourne) plans to review some of the parables of the Lord from their prophetic and personal application. Aspects of life then familiar to the Lord will be outlined as illustrating the points that he made in the parables that he gave.

FIVE MEN OF DESTINY

Brother John Dawson (Sydney) has selected this title as his subject. The examples of the past foreshadow what is required of us today. These vital character-sketches will show how that the problems that beset the saints in every age have been worked out by those who went before, and that the records retained in the Word are capable of stimulating us by directing us to what is required.

FURTHER SPEAKERS

We announced in our last issue, that Brother A. Pennington, of Birmingham, England, would be with us for the next school. At

that time, he had accepted the invitation, but unfortunately, circumstances since prevent him doing so. In his absence, we have contacted Brother S. Bartholome of Canada, to speak. Brother Bartholome has indicated that he will be at the school, but at the time of writing has not as yet accepted the appointment. The final speaker will be announced in our next Bulletin, God willing.


SPECIAL STUDIES FOR THE SENIOR (TEENAGE) CLASS

Brother Garnet Alchin advises that a most interesting series of studies has been arranged for this class. Concentration will be given to the theme of the Apocalypse. The first session, by Brother Peter Pickering, will deal with FUNDAMENTAL FEATURES OF THE APOCALYPSE, and will outline the essential doctrinal structure of the book of Revelation: the Return of Christ and so forth. Brother John Dawson will then speak to the theme: SEVEN SEARCHING EPISTLES, expounding Christ's messages to the Ecclesias, and what this requires in the way of practical living. Brethren G. Alchin and E. Mansfield will conduct a Bible marking session on the seven Epistles.

The result of this week of activity around such a wonderful book must certainly have its impact.

We urge those contemplating attendance at this School, to make their application immediately to secure accommodation.

READ THE SCRIPTURES DAILY — IN JULY 1972							
Saturday	1	1 Samuel	13	Isaiah	56, 57	Revelation	21, 22
Sunday	2	.....	14	.....	58	Matthew	1, 2
Monday	3	.....	15	.....	59	.....	3, 4
Tuesday	4	.....	16	.....	60	.....	5
Wednesday	5	.....	17	.....	61	.....	6
Thursday	6	.....	18	.....	62	.....	7
Friday	7	.....	19	.....	63	.....	8
Saturday	8	.....	20	.....	64	.....	9
Sunday	9	.....	21, 22	.....	65	.....	10
Monday	10	.....	23	.....	66	.....	11
Tuesday	11	.....	24	Jeremiah	1	.....	12
Wednesday	12	.....	25	.....	2	.....	13
Thursday	13	.....	26, 27	.....	3	.....	14
Friday	14	.....	28	.....	4	.....	15
Saturday	15	.....	29, 30	.....	5	.....	16
Sunday	16	.....	31	.....	6	.....	17
Monday	17	2 Samuel	1	.....	7	.....	18
Tuesday	18	.....	2	.....	8	.....	19
Wednesday	19	.....	3	.....	9	.....	20
Thursday	20	.....	4, 5	.....	10	.....	21
Friday	21	.....	6	.....	11	.....	22
Saturday	22	.....	7	.....	12	.....	23
Sunday	23	.....	8, 9	.....	13	.....	24
Monday	24	.....	10	.....	14	.....	25
Tuesday	25	.....	11	.....	15	.....	26
Wednesday	26	.....	12	.....	16	.....	27
Thursday	27	.....	13	.....	17	.....	28
Friday	28	.....	14	.....	18	Romans	1, 2
Saturday	29	.....	15	.....	19	.....	3, 4
Sunday	30	.....	16	.....	20	.....	5, 6
Monday	31	.....	17	.....	21	.....	7, 8



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Manuscripts for publication should be received by the Editor
West South P.O., S.A. 5004, by the 15th of the Month.

LISTEN CAREFULLY

"The Lord trieth the righteous" (Psa. 1: 5). Let us not forget this. The knowledge will strengthen us in time of need. God tries in a variety of ways. This is also well to remember. Israel was tried by the plausibility of false teachers (Deut. 13: 3). And are not we? Israel failed. Shall we? Israel failed because they did not "carefully hearken" unto that testimony which God established, and to that law which He appointed (Psa. 78: 5). That testimony and law — enlarged — speak to us today, and it is for us to "diligently hearken"; "to take good heed unto ourselves" — for they are the voice of God! He requires us to try every teacher by it. Israel was told not to allow any good thing that might have been done by a false teacher to blind their eyes (Deut. 13: 2). All teaching was to be judged by the Word; and those who taught falsely were to be "cut off" (vv. 5-6). Let us never forget that as error comes to the front, the truth fades away — like the changing scene in a dissolving view. (ATJ)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

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 . . ."

Enfield: *Mr. Sam Mendolia* and *Mrs. Lynette Mendolia* (13th July).

Glenlock: *Mr. Ralph Barnett* (June 15th), of Irmyple, Vict. Bro. Barnett has been in contact with the truth since May, 1971, since when he has completed the Bible study course and was subsequently baptised.

TRANSFERS TO OTHER ECCLESIAS

We recommend the following to their new ecclesial associations, and exhort them, in their new surroundings, to "occupy till he come."

To Adelaide: *Bro. & Sis. A. Gibbins* (from Cumberland).

To Coburg: *Sis. Sue Barber* (from New Zealand).

To Moe: *Sis. Shona Stewart* (from Coburg, until her marriage on 7th Oct., God willing).

To Pascoe Vale: *Sis. L. Saxon* (from Melbourne).

To Sutherland: *Sis. K. Ramsey* (from isolation).

To Yagoona: *Bro. Paul McKinlay* (from Coorparoo).

To Yokine: *Sis. G. Bain, Sis. Palsy Bain* (from Perth Central).

To Wilston: *Bro. & Sis. Ron Hermann* (from Coorparoo).

ENGAGEMENT CONGRATULATIONS

We are very pleased to announce the following engagements. It is always a delightful occasion to witness the strengthening of friendships between those of the "one hope," and we extend our best wishes for their days of preparation ahead.

Bro. Arthur Russell and *Sis. Helen Powell* (both of N.S.W.), were recently engaged.

Bro. Ron Hill (Enfield) and *Sis. Christine Atkins* (Woodville) engaged on July 1st.

Bro. Russell Edgecombe (Enfield) and *Sis. Carolyn Thiele* (Cumberland).

BIRTHS

We learn with pleasure, the joyful news that the Father has blessed our members with offspring:

To *Bro. & Sis. Ken Gibbs* (Sutherland), a daughter, *Jodie Ann*.

To *Bro. & Sis. Ken Kirkwood* (Sutherland), a son, *Nathan*.

DEATHS

We regret to advise the Brotherhood of the death of the following members. Some were sudden and unexpected, reminding us who remain of the transient nature of our life, and the frailty of our flesh. The constant repetition of death (cp Gen. 5) remains a salutary exhortation to "redeem the time" during the days of our opportunity. Yet, even in death, we "sorrow not as those without hope." For the emblems we associate with every first day testimony that in death there is hope of life; and shortly he who is the "resurrection and the life" will appear to grant immortality and glory to the faithful.

Bro. Eric Mansfield snr (Campsie) suffered a stroke, and died suddenly at 9 am on July 13th.

Bro. Cec Tucker, a foundation member of the Yokine (Perth) Ecclesia and of long-standing in the Truth, died recently.

Sis. Rachel Day (Peterborough), the mother of Bro. A. Day of Enfield, died on July 6th.

Sis. Alice Platten (Adelaide), died on July 13th.

We extend our condolences to those who suffer loss, and commend them to the comfort of the Word of Truth.

YOU CAN HELP US . . .
by posting details of ecclesial
activities and general news no
later than 13th August.

RECORDING TAPES AVAILABLE

Bro. D. Cridland has available for loan the following tapes, recorded at 1 7/8 speed: 7 in. Tape Subjects: "Romance for Eternity" (Song of Solomon; H. P. Mansfield). "The Atonement" (R. Pogson). "The Songs of Degrees" (P. Cresswell). 5 in. tape subjects: "Paul the Dedicated Shepherd" (P. Pickering). "Unto the perfect man" (A. Newton). "Philipians" (J. Martin). Enquiries can be sent to "D. Cridland, c/- Ecclesial Calendar."

REQUEST FOR OLD VOLUMES

Bro. M. J. (S.A.) desires to obtain the following volumes of *Story of the Bible* magazine: Vol. 1-6, 9. Individual magazines desired are: Vol. 7 No. 11, 12; Vol. 8 No. 2; Vol. 11 No. 1, 2, 3. He would also appreciate the following *Logos*: Volumes 1-24, Individual issues required: Vol. 26 Nos. 1, 2, 4, 10, 12; Vol. 28 Nos. 4, 5. Please quote details and price to this office.

Reflections

WILSTON REPORTS — On July 1st, a combined *Youth Aliyah* evening held in Redcliffe Hall, with Coorparoo, Redcliffe and Wilston ecclesias participating. Films of youth work in Israel and the history of Zionism were featured, supported by recorded speeches of historical identities in the return of Israel. A supper of Jewish food was provided by the sisters. \$151 was raised for Jewry in the appeal.

A novel lecture was given by Bro. Higgs on 8th July. Entitled: "Why Europe must confederate with Russia." He used a very old lantern with 35 yr-old slides to reveal how the Truth was proclaimed in those days. Later he switched to a modern projector and current slides, demonstrating that though times have changed, our message has not!

WOODVILLE REPORTS — Two special color slide nights for public held in July. First was conducted in Pt. Adelaide Town Hall to the title "Around the World with Bible in Hand." Previously six weeks concentrated advertising in local paper, car banners, house signs, and personal distribution in busy Pt. Adelaide shopping centre, was undertaken. Approx. 100 friends attended in an audience of 240. Very attractive illuminated displays of items of tourist and archaeological interest blended with posters listing principles of the Truth. On the following Wednesday, Bro. H. P. Mansfield continued his illustrated travelogue, dealing more particularly with the Middle East. Held in the Woodville Ecclesial Hall, an audience of approx. 130 attended, with 35 friends. 23 names of friends were obtained at this lecture, as well as 35 others from previous applications. The effort stimulated and encouraged the Ecclesia, whose members co-operated splendidly.

ECCLESIAL ACTIVITIES

DURING AUGUST 1972

(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 without reservations.

New South Wales Ecclesias

Book Agent: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro E Witton, 15 O'Brien St., Gateshead 2290. Tel: 43 2569).

- 2, 16—Study: "Genesis": J. Richards.
- 3, 10, 17, 24—First principle class.
- 6—Exh: K. Whitehead. (3 pm Avoca Exh: D. Pogson). Lect: N. Davies, "Abraham, the man who is promised the earth."
- 7—Arranging brethren mtg.
- 9, 23—Study "Romans": D. Pogson.
- 12—MIC (1) L. Hall, "Elpis Israel pp. 442-446". (2) M. Witton, "Keys to Understanding; The promises to David." (3) J. Goddard, "Seasons of Comfort; Receiving the grace of God in vain."
- 13—Exh: G. Darke. 3 pm GES mtg. Lect: G. Alchin, "Resurrection of the dead; Indispensible fact of Bible truth."
- 20—Exh: H. Ryan. (3 pm Avoca Exh: G. Darke). Lect: F. Ryan, "A survey of the next 1000 yrs. in Bible prophecy."
- 27—Spec. arrang. Lect: D. Pogson, "Jesus Christ, sacrifice not substitute."

AVOCA BEACH-CWA Centre, Avoca Rd. (Rec: Bro. G. G. Cripps, 316 The Round Drive, Avoca Beach 2251 (Tel 82 1577). Mem. mtg: Sundays 3 pm.

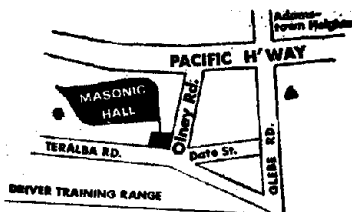
Sunday meetings conducted at the above address, to which brethren and sisters are invited. The Hall is located 10 miles from Gosford on main road (just over bridge on right).

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 1, 15, 29—Daniel class ; home, K. Wassell.
- 2—AB & GES mtg.; home, L. Stone.
- 4, 18—Law of Moses study; home K. Wassell.
- 6—Exh: A. Roulstone. Lect. (Ballina): C. Hermann, "The Russian plan to invade the Middle East."
- 8, 22—1st principles "In the footsteps of Christ."
- 13—Exh: R. Window.
- 20—Exh: C. Hermann. Lect (Lismore): J. Higgs, "The Bible; its fundamental message."
- 26—Literature distribution.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre., Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 1—Dorcas class 10.30 am.
- 3—Luke study 8 pm; E. Mansfield.

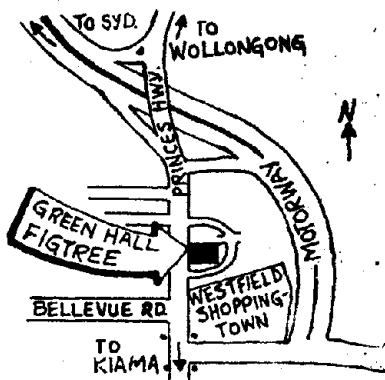


- "The faithful centurion" (ch. 7)
- 4,18—First Princ study, 30 River-view Rd, Fairfield. "Wrested Scriptures."
- 5—CYC games night 7.30 pm.
- 6—Exh: K. Cook. Lect: Jn Mansfield, "The Bible is true, Believe it or perish."
- 7—7.30 pm A.B. mtg.
- 10—8 pm Ephesians study: P. B. Sawell, "That ye may know the hope of His calling" (ch.1; pt.2).
- 11—Jnr. Bible class 7.30 pm: J. Mumby, "Philip baptises a eunuch from Ethiopia."
- 13—Exh: D. Carroll. Lect: J. Rosser, "The importance of sound doctrine."
- 17—Luke study: E. Mansfield, "Raising the widow's son" (ch. 7).
- 19—Int. Bible class 7.30 pm; R. W. Sawell, "Yahweh examines the heart; Samuel anoints David."
- 20—Exh: P. Niven. Lect: B. Byrnes, "God's purpose in creation; His glory shall fill the earth."
- 24—8 pm Ephesians: R. W. Sawell, "Raised together to sit in heavenly places" (ch. 2; pt. 1).
- 27—Exh: E. H. Baird. Lect: P. Hudson, "Through Christ, we become God's children and heirs of his promise."
- 31—Luke study, E. Mansfield, "John the baptist — a prophet? Much more than a prophet!" (ch. 7).

CAMPBIE-Cnr Beamish & Fletcher Sts. (Rec: Bro. J. Mansfield, 212 Vineys Rd., Dural 2158 Tel: 651 1828).

FIGTREE—Green Hall, Princes Hgy. (Rec: Bro. O van Rensburg, 55 Tait Ave., Kanahooka 2530 Tel: 61 3328).

- Lecture Theme:** "The Tabernacle; ABC to Bible Interpretation."
- 2—Genesis 15 study: D. Elliott. Home, E. Reeves.
- 5—"Last week in Life Christ" study: O. van Rensburg. Home, F. Joseph.
- 6—Exh: M. Bonner. Lect: F. Joseph, "The altar of burnt offering."
- 7—Study: "The three children of Gomer" (Hos. 1: 4-11): M. Bonner. Home, K. Joseph.
- 11—Spec. Lect: B. Stretton, "Christ triumphant over Russia in Israel."
- 13—Exh & Lect: J. O'Neill, "The Laver."
- 16—Gen. 16 study: F. Joseph. Home, E. Reeves.
- 19—Revelation study: M. Bonner.



ECCLESIAL CO-OPERATION AT AVOCA

At the invitation of the Avoca (Central NSW Coast) Ecclesia, a meeting was held in June between that Ecclesia, members of the Entrance area, and representatives of the Adamstown Ecclesia. It was determined that a combined memorial meeting would be held (God willing) in the Avoca CWA Centre each Sunday at 3 pm. Adamstown Eccl offered to provide a presider and exhorter, and transport for those requiring it, for every second Sunday (Avoca is 54 miles south of Adamstown). The co-operation of other ecclesias in fulfilling these appointments on alternate Sundays is sought. This will be encouraging and strengthening to the nine brethren and sisters in the Avoca area.

The ECCLESIAL CALENDAR

- Home, O. van Rensburg.
20—Exh & Lect: R. Croker, "The covering of the tent."
23—Study: "An exhortation and warning" (Hos. 2: 1-13): M. Bonner. Home, M. Bonner.
27—Exh: E. Henriksen. Lect: O. van Rensburg, "The lampstand."
30—Gen. 17 study: K. Joseph. Home, E. Reeves.

GRANVILLE — 26 The Avenue, (Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 2, 16—10 am Dorcas. 8 pm Study: C. C'Connor, "Psalms of the sons of Korah."
6—Exh: G. H. Darke. Lect: J. Granter, "The coming salvation of Israel foretold by Obadiah."
9—8 p.m. E. I. class: B. Gilham, "The power of the risen Christ" (Acts 3).
12—8 pm Eureka study, 48 Lockerie Rd, Thornleigh: M. Bonner
13—Exh: D. Shaw. Lect: E. Mansfield, "The influence of Sodom felt today."
20—Exh: B. Philp. Lect: E. Sponberg, "The earthquake that will change the world."
21—7.30 A.B. meeting.
22—8 pm Hebrews study, 2 Bishop Street, Newport: B. Etherington.
23—E.I. class cont: K. Russell, "Before the Sanhedrin" (Acts 4). J. Green, "Further trials" (Acts 5).
27—Exh: B. Gilham. Lect: B. Butters, "The resurrection of Christ; myth or miracle?"

LAKEMBA—232 Lakemba St. (Acting Rec: Bro. J. H. Crews, 60 Tara St., Sylvania 2224).

SUPPLEMENT to LOGOS, AUGUST, 1972

YOU CAN HELP US . . .
by posting details of ecclesial activities and general news no later than 13th August.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 1—8 pm Sisters class, 2a Evans Rd Hornsby Heights.
2, 30—8 pm Names & Titles class, 66 Manor Road, Hornsby.
6—Exh: R. Croker. Lect: R. Sawell, "Jesus of Nazareth, son of the living God."
9—8 pm Tabernacle study, 32 Albion Street, Pennant Hills: K. Cook, "The ministry of reconciliation; Living sacrifices for ecclesial service."
13—Exh: B. Gilham. Lect: A. Archer "Christendom exposed by scripture and history."
16—8pm MIC, 64 Dunrossil Ave, Carlingford.
20—Exh: G. Russell. Lect: G. Hatchell, "The necessity of Christ's coming, past & future."
23—Tabernacle study cont: "The washing of water by the Word; Preparation for Ecclesial dedication."
27—Exh: B. Byrnes. 3 pm Domain mtg. Lect: B. Gilham, "The coming confederacy of Europe with Russia."

PUNCHBOWL—Masonic Hall, 29 Arthur St. (Acting Rec: Bro. M. Gilmore, 118 Marine Drive, Oatley 2223 Tel: 57 6986).

- 1,8,22—Study at Riverwood Hall, "Colossians."

WAR WITH RUSSIA IS INEVITABLE!

Following the Spring Bible School, Adamstown Ecclesia will conduct an Ecclesial Fraternal Tea, to which all brethren and sisters are invited. After the meeting a special public lecture will be given by Bro. J. Ullman to the above title. Those able to meet with the ecclesia are offered accommodation overnight in the homes of members. It is also hoped to feature a study-highlight during this week-end, details of which will be available at the Bible School. (E.W.).

- 4,18—Workshop class, R'wood Hall.
 5—Young peoples study: "Abraham." Home, B. McClure.
 6—Exh: W. McKinlay. Lect: B. Byrnes, "Salvation is conditional, not universal."
 9,23—Sisters class 11 am, at Sis. Gilmore's.
 13—Exh: G. Denford. Lect: R. Munro, "The Bible; personal assurance in troubled times."
 15—Mutual Improvement Class.
 19—Young Peoples study, home B. McClure: "Acts."
 20—Exh: E. Spongberg. Lect: W. Lapham, "The Bible vindicated by prophecy."
 27—Exh: C. O'Connor. Lect: B. Bowen, "Graphic portrayal of tomorrow's world."
 29—"Watchman evening" at R'wood Hall.

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 2—8 pm Study: J. Rosser, "Holy Spirit gifts."
 6—Exh: G. Russell. Lect: B. Philp, "War with Russia inevitable."
 9—8 pm Study: E. Spongberg, "Fellowship."
 13—Exh: R. Bradley. Lect: C. Russell, "God's promises."
 16—Special forum night (questions). Panel: J. Rosser, E. Spongberg.
 20—Exh: V. Hocking. Lect: J. Rosser, "Why does God allow war?"
 23—Young brn night 8 pm: G. Gilmore, "Melchizedek; king-priest." R. Bradley, Lect. P. Russell, "Difficult passage-Job 1:6-7."
 27—Exh: P. Russell. Lect: G. Steel, "The soul that sinneth, it shall die."
 30—8 pm study: D. Shaw, "Epistle to the Romans: Introduction of thesis" (ch. 1:1-17).

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Caringbah, 2229. Tel: 525 2337)

- 2,30—8 pm E.I. study, home M. Kirkwood.
 6—Exh: J. O'Neill. Lect: V. Hocking. "Need we fear the future."
 10,24—8 pm Joel study: E. Spongberg.
 13—Exh: K. Jamieson. Lect: J. Quill. "The certainty of a future life."
 16—8 pm Mutual Improvement.
 20—Exh: J. Quill. Lect: R. O'Connor, "Why Christ was crucified."
 27—Exh: J. Granter. Lect: J. O'Neill. "Why Christ was raised."

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

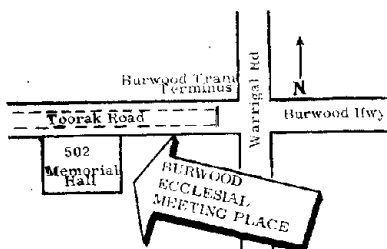
- 1, 15, 29—Elpis Israel study: R. Dwyer.
 4—Study: E. Spongberg, "The voice of the Almighty; 2nd speech" (Job 41).
 5—7.30 Y.P. Tabernacle study: K. Cook.
 6—Exh: J. J. Rosser. Lect: J. Ceiley, "The Bible prophesies Russian supremacy."
 8, 22—Mutual Improvement.
 10, 24—1st princ. class: R. Pogson. Home, W. Munro.
 13—Exh: E. Spongberg. Lect: B. Philp, "The Apostacy foretold by Zechariah the prophet."
 18—Study: E. Spongberg, "Job's reaction to the Almighty's 2nd speech & Epilogue."
 20—Exh: D. Pogson. Lect: C. Hocking, "The work of Christ foretold by Zechariah the prophet"
 27—Exh: W. Munro. Lect: B. McKinlay, "The Kingdom of God foretold by Zechariah the prophet."

EPHESIAN STUDY AT CABRAMATTA

The *Epistle to Ephesians* study has been introduced by Bro. P. B. Sawell, who will also lead consideration of Ch. 1. Thereafter, two nights have been allocated for each chapter, with a particular study leader. It is hoped that a better understanding of this epistle will assist those who attend to respond to the riches offered in Christ. (W.E.S.).

Victorian Ecclesias

Book Agent: H. Hall, 1 Cenera Ave. Fernree Gully 3156 (Tel: 758 3882).



BURWOOD-Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd.
Rec: Bro. H. T. Hall, 1 Cenera Ave.,
Fernree Gully, 3156. Tel: 758 3882).
Sundays: 9.30am School & Sr. study
11am Exh. 7pm Bible Study.

- 2,16,30—8 pm study, home S. Finnin, 17 Wordsworth Ave, Clayton: "The Spirit of God."
 6—Exh: M. Richardson. Lect: H. Baum, "Who are the Christadelphians?"
 9—8 pm E. I. study, Home B. Stevenson, 41 Littlewood St, Hampton.
 13—Exh: A. Loveday. Lect: N. Styles, "The earth promised to Abraham and you."
 20—Exh: I. Chalmers. Lect: S. Finnin, "The Memorial Name of God depicts the future."
 23—8 pm El study, home H. Hall (see above).
 27—Exh: T. Parsons. Lect: A. Bruton, "You will never go to heaven."

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwin St.,
Templestowe 3106. Tel: 84 61458)
SS & Elpis Israel Class, 9.30am; Exh.
11am; Lect. 7pm.

- 3,17,31—8 pm Eureka study; 47 Finlayson St, Doncaster West.
 6—Exh & Lect: K. Quixley, "The devil, or satan exposed."
 8—Study 8 pm, 162 Maltravers Rd, Ivanhoe: S. Snow, "The transfiguration at Hermon; Be Ye Transformed" (Lk. 9:28-36).
 10,24—Law Moses class 8 pm, 27 Fricker Ave, G'borough: S. Snow.
 13—Exh: R. Magennis.

- 20—Exh: J. Hull. Lect: A. Brewer, "All world empires to be crushed by God's kingdom" (Dan. 2).
 22—Study 8 pm: D. Crouch, "At Capernaum; A demoniac boy healed and a question of tax" (Lk. 9: 37-45).
 27—Exh: G. Islip.

MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel: Yarragon 141).

- 2, 18—8 pm Temple study, 6 Langford St, Moe: "The altar; brass and steps."
 6—11.30 pm Exh: J. Rosenthal.
 8—2 pm Life Christ study, home Bro. G. Howe, Yarragon: "The ministry of John."
 13,27—1.30 pm Ecclesial Guide study, Library Hall, Yallourn.
 20—1.30 pm Exh: J. White. 4 pm Youth Fellowship, home Sis. J. Galbraith, Tyers: "Elpis Israel."
 22—Life Christ study, Yarragon: "The atonement; The nature of Jesus in relation to his baptism and temptation."
 30—Temple class cont: "The altar; circular wooden table."

PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd., Werribee 3030).

- 1—Study, 670 Pascoe Vale Rd: P. Kenney, "Christ superior to Moses" (Heb. 3).
 6—Exh & Lect: A. Fletcher, "Christ is coming; When?"
 13—Exh: C. Gee. Lect: R. Hyndman, "Christ is coming to set up his judgment seat."
 15—Study: C. Gee, "The promised rest" (Heb. 4).
 20—Exh & Lect: K. Quixley, "Christ is coming to overthrow world governments."
 24—Fellowship Evening; 141 Graham St, Broadmeadows.
 27—Exh: L. Carter. Lect: D. Goodman, "Christ is coming to liberate men and women."
 29—Study: D. Goodman, "Christ our high priest" (Heb. 5,7).

BIBLE SCHOOL NEWS

Spend eight days

Around The Word of God

at the

SPRING SCHOOL: August 26th to September 3rd, 1972

MAKE YOUR RESERVATIONS NOW!

A series of studies for this school have been designed to inspire and encourage those attending in their walk Zionwards.

God willing, Brother J. Ullman, of Perth, will speak to the theme:

JOSHUA AND ISRAEL: VICTORIOUS IN THE LAND

These talks will outline the intensely interesting events that took place in the land of promise after the foe had been overthrown, and Israel was in a position to capitalise upon its victory. We will learn of the resources of strength available to us today, and those things that we should avoid. The talks will be based upon incidents recorded in the Book of Joshua, Chapters 7 to 11. It is suggested that those attending consider these chapters in anticipation of the expositions to be given.

PRINCIPLES FROM THE PARABLES

Brother Peter Pickering (Melbourne) plans to review some of the parables of the Lord from their prophetic and personal application. Aspects of life then familiar to the Lord will be outlined as illustrating the points that he made in the parables that he gave.

FIVE MEN OF DESTINY

Brother John Dawson (Sydney) has selected this title as his subject. The examples of the past forshadow what is required of us today. These vital character-sketches will show how that the problems that beset the saints in every age have been worked out by those who went before, and that the records retained in the Word are capable of stimulating us by directing us to what is required.

..... We urge those contemplating attendance at the Bible School to make their application immediately to secure accommodation.

APPLY NOW FOR THE TWENTY-SIXTH BIBLE SCHOOL

August 26th to September 3rd, 1972 (God willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, south Australia 5024.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesia	Date of Birth or Age-Group	Relationship of Members Accompanying You

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.

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE SPECIAL EFFORTS (God willing).

AUGUST 1972

12th to 23rd - at Woodville, S.A. Annual Ecclesial Fraternal study effort.

26th to 3rd Sept. - At Rathmines, NSW. 26th Bible School (Spring).

SEPTEMBER, 1972

9th to 17th—at Blackwood, S.A. Leader: Bro. P. Pickering (Coburg).

29th to October 1st—at Punchbowl, NSW. Bro. J. Knowles, "1st Epistle John."

OCTOBER, 1972

7th — at Hobart, Tasmania. Ecclesial fraternal gathering. Bro. K. Niejalke (L'ton) will present two addresses upon "Israel" following his recent visit.

13th to 15th — at Wilston, Qld. Annual fraternal: Bro. Paul Cresswell (Coburg). Theme: "The songs of degrees" (Psa. 120-134).

NOVEMBER, 1972

3rd to 5th — at Brisbane, Qld. Combined effort to be held at YMCA Youth Camp (Petrie). Leader: Bro. V. Hocking (Riverwood).

3rd to 6th — at Port Sorell, Tasmania. Study weekend, upon "Galatians." Further details from Secretary, P.O. Box 850, Launceston 7250.

23rd to 25th — At Coburg, Vict. — Study upon "Malachi, My Messenger", by Bro. Malcolm Wright (L'ton).

DECEMBER 1972

23rd to 1st Jan. - At Rathmines, NSW. 27th Bible School (Summer).

JANUARY, 1973

6th to 15th — at Hobart, Tas. 8th Tasmanian Bible Campaign. Study leaders: Bro. P. Cresswell (Coburg), J. Mansfield sn (Campsie), Junior Campaign conducted by Bro. B. Philp (Sutherland). Enquiries and applications: Bro. H. Taylor, Box 800 H. G.P.O., Hobart, Tas. 7001.

EIGHTH TASMANIAN BIBLE CAMPAIGN

6th to 15th January, 1973

Main activities will include Bible studies each morning in the ecclesial hall, conducted by Bro. P. Cresswell (Coburg) to the theme: *The Obedience of Faith (Rom: 12-16)*, details of which were published in the "June Calendar." A further study will be given by Bro. J. Mansfield snr (Campsie) upon *Character studies from God's honor roll (Heb. 11)*, dealing with the following features:

(1) Faith's worship of God; (2) Faith's walk with God; (3) Faith's witness for God; (4) Faith's obedience; (5) Faith's overcoming; (6) Faith's conquering with God.

Bro. Bruce Philp (Sutherland) will be organizing a varied program for the young people, which will be held in the Matriculation College, about 5 minutes walk from the hall.

The open air speaking (Gospel proclamation) will be at Franklin Square, in the city centre; and the help of brethren and sisters in the leaflet distributions will be appreciated.

In the evenings, a variety of meetings will be conducted, so that a most interesting and balanced Campaign is assured. The Tasmanian brethren warmly invite all to participate in this effort. Basis of fellowship is the BASF without reservations. Accommodation is being arranged in members' homes and hired caravans, and negotiations for further accommodation in rented houses are being undertaken. Accommodation costs (excluding meals) is \$12 for adults and \$6 for children between 5 and 16 yrs. Reservations for transport on the Bass Strait Ferry, *Empress of Australia*, have been made,

and the Campaign Secretary invites applications for reservations. It is also hoped to arrange concessional air-fares from Melbourne to Hobart and return.

Enquiries are invited. Applications for accommodation and ferry reservations should be addressed to the Campaign Secretary, H. Taylor, Box 800H, GPO, Hobart, Tas. 7001. Please include deposit of \$2 made payable to Hobart Christadelphian Ecclesia. (H.E.T.)

G.P.A. NEWS

TWO HUNDRED ENQUIRIES

220 enquiries for literature were received by GPA in five weeks to 23rd June, with all States being represented. The support of readers in this vital work is deeply appreciated, and enables it to be continued.

THE PROPHECY OF THE LORD'S PRAYER

The *Herald* illustrated expounds the principles of the Truth as revealed in the words of the Lord: "Thy kingdom come; Thy will be done in earth as in heaven." It shows the great contrast between the true Hope of Israel and current Christianity in a series of eight propositions. This documents the beliefs of Christadelphians with Scripture, and demonstrates the future hope for those who embrace Saving Truth.

As such it constitutes a valuable means for the dissemination and education of the Truth, and we commend it to GES groups and brethren desirous of extending the Gospel message.

The illustrated *PRINTER'S BLOCK* is available from GPA free of charge, for use in newspaper and circular advertisements, etc. We recommend this use, which has proved a helpful means of inviting enquiries from the public in the past.

Supplies Available

Supplies of the *Herald* is available from *Logos Book Agents* at the following costs: 6c each; 50 copies for \$2.50; 500 for \$16.66 (please add postage if necessary). The booklet is attractively illustrated with an artist's impression of the magnificent arches surrounding the court of the future Temple. It can be effectively used in Ecclesial Literature displays.

CARRYING THE MESSAGE AROUND!

An attractive sticker has been produced to draw attention to Biblical Truth. It is specially designed for use on the rear windows of motor vehicles, displaying in large bright yellow words, with deep blue background, the statement:

CHRIST IS COMING! Soon To Reign On Earth As Universal King.

Write for free booklet . . . The Christadelphians, West Beach PO, SA 5024

Those who have already used the stickers have reported considerable interest, and discussions on the Truth have resulted. It is a continuous witness to the greatest need of our times; a warning of the impending crisis overshadowing present wickedness.

The sticker is 24 in. x 2 in. and, being made of self-adhesive material, is easily applied to windows. The cost is 25c per banner (very cheap for a priceless message!), and supplies are available from Logos Agents. For quantities of over 20, a local address can be inserted.



Tasmanian Ecclesias

Book Agent: R. Bracey, 32 Legana Bch Rd, Legana 7251 (Tel: 30 1326).

HOBART—Christadelphian Hall, 142 Warwick St. (Rec: Bro. H. Taylor, Box 800H, GPO Hobart 7001. Tel: 72 7450). Sundays: 9.30am School 11am Memorial, 7pm Lecture.

STUDY CLASS ARRANGEMENTS

Following an alteration in study programs, the Ecclesial Bible Class and Study Class will be held on alt. Wednesdays. The former will be held in the hall, and the latter in the homes of members (as indicated in Calendar). In recent weeks the studies have proved profitable and helpful, involving the **Acts**, the **Life of Christ and Revelation**. Visitors are most welcome.

SUNDAY LECTURES during August will commence at 3.30 pm.

- 2—7.45 pm study: J. Scull, "Acts 16."
- 4—Snr CYC, 7.30 pm: E. Harrington, "Archaeology; Genesis flood, Sodom and Gomorrah."
- 5—Sunday school party.
- 6—Exh: R. A. Yeomans. Lect: J. Scull, "The kingdom of God on earth, not in heaven."
- 7—Arranging brethren's meeting.
- 9—7.45 study, 3 Lawley Cres, Sth. Hobart: "Nazareth revisited."
- 11—Jnr CYC, 7 pm, 14 Hudson Cres, Moonah West: "The sabbath day."
- 13—Exh: E. Harrington. Lect: S. J. Taylor, "The kingdom of God; its future manifestation."
- 16—Study: E. Harrington, "Acts 17."
- 18—Snr CYC: H. E. Taylor, "The family of the Herods."
- 20—Exh: S. J. Taylor. Lect: E. Harrington, "The devil not an immortal being."
- 23—Study: H. E. Taylor, "Rev. 6;

- The sixth seal."
- 25—Jnr CYC, 2 Stapleton St, Glenorchy: "The transgression and fall."
- 27—Exh: H. E. Taylor. Lect: R. A. Yeomans, "Hell; a scriptural definition."
- 30—Study: H. E. Taylor, "Acts 18."

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 2—7.45 Study: C. Blanch, "Ecclesiastes" (7th class).
- 4,18—Eureka study, Home D. Seaman, 14 Karpaty Ave, Newnham.
- 5,19—Jnr, Snr CYC.
- 6—Exh: R. Herron jnr. Lect: D. Case, "Significance of Jesus and the miracles."
- 9—7.45 Study: D. Seaman, "Separate me Barnabas and Paul" (Acts 12:24-13:2). R. Herron jnr, "First missionary journey; Preaching on Cyprus" (ch.13: 4-13).
- 13—Exh and Lect: S. Snow, "The church of God: What is it?"
- 16—7.45 study: F. Onley, "Joseph."
- 20—Exh: K. Niejalke. Lect: F. Onley, "Why Peter was called Satan."
- 23—Study: G. Dangerfield, "Paul's speech at Antioch" (Acts 13: 14-43).
- 25—Temple Ezekiel study, home D. Kitto, Legana.
- 27—Exh: M. Wright. Lect: K. Niejalke, "Why King David is not in heaven."
- 30—Study: J. Kershaw, "Truth and Error (Andrewism)."

THE PRINCIPLES OF THE LAW

August 11th to 13th — at Launceston Ecclesia

Under the theme: "Introduction to the Law of Moses." Bro. S. Snow (Coburg) will lead the following studies:—

Friday 7.45: "Law of Yahweh a Divine Institution since Eden."

Saturday 4.30: "A new start: the Mosaic Law." 7 pm: "Israel in bondage; Moses, the Lawgiver."

South Australian Ecclesias

Book Agent: M. Goodwin, PO, West Beach 5024 (Tel: 56 2278).

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: Bro. L. Palmer, Box 189, P.O. Belair 5051. Tel: 78-1565).

- 1—7.45 pm Daily readings: J. King snr, A. Cheek, N. Grose. Home, A. Cheek.
- 2—7.45 pm A.B. mtg, home D. Palmer.
- 6—Exh: D. Palmer. Lect: P. Dunn, Noah's warning to this generation."
- 8,22—Life Christ class: A. C. Darrerfield. Home, L. Palmer, 7.45
- 9—Dorcas class. Home, Sis. J. Brumby.
- 13—Exh: P. Weller. Lect: R. Flint, "Christ's first advent a fact; his second, a necessity."
- 15—Daily readings cont: R. Collett, R. Gates, D. Brumby. Home, B. Palmer.
- 19—Ecclesial family night.
- 20—Exh: R. Jerrow. Lect: N. Grosse, "Baptism in water, the burial that leads to life."
- 23—Dorcas at home Sis. M. Cheek.
- 27—Exh: D. Brumby. Lect: "Israel the world's alarm clock."
- 29—Daily readings: A. Grosse, G. Brown, E. Johnson. Home, D. Brumby.

BRIGHTON—Dover Sq. Community Hall, Broadway, Sth. Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 2—Study: R. Mansfield, "Caesar's household obedient to the faith; The ecclesia at Rome."
- 5—Brighton Young Folks.
- 6—Exh: P. Weller. Lect: A. Pitcher, "The one God in contrast to the trinity of the churches."
- 7—Disc. class: K. Gore, "Immortality; the gift of God."
- 9—Study: D. Beale, "The Psalms, Songs of praise" (Psa. 2).
- 13—Exh: S. Cattermole. Lect: J. Berry, "O.T. promises and the

- birth of Christ."
- 14—Sign class. Home, E. Angove.
- 15—Sisters class. Home, L. Nicholls.
- 16—Study: R. Mansfield, "My fellow prisoners and true yoke-fellows."
- 19—Suburban young folks.
- 20—Exh: L. J. Colquhoun. Lect: B. Luke, "The life and teachings of Christ condemns modern morality."
- 21—Sign class. Home, B. Luke.
- 22—A. B. mto. Home, B. Luke.
- 23—Study: "The Psalms; Songs of praise." G. Mee, "Deliverance of the distressed" (Psa. 120, 121). G. Jolly, "The reward & rejoicing of the righteous" (Psa. 125-126).
- 27—Exh: K. Hill. Lect: R. Mansfield, "Christ's death and your salvation."
- 28—Sign class. Home, J. Elton.
- 30—Study: R. Mansfield, "Philemon, the Roman slave."

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 2—8 pm Bible marking.
- 4, 18—8 pm Youth group: A Hill, "Zechariah 8."
- 5—2 pm Family outing.
- 6—Exh: J. Martin. Lect: J. Luke, "The miracle of the 20th century; Israel challenges world powers."
- 9—8 pm study: Murray Lund, "Overcoming the world: the victory of faith" (1 Jn. 5).
- 10—10 am Sisters sewing class. 2 pm Sisters mtg. 8 pm MIC: J. Riddle, "Jesus Christ is not God" (lect). F. Adderley, "The parable of the 10 virgins" (exp.).
- 13—Exh: N. Nelson. Lect: Max Brumby, "Will mounting world problems destroy civilisation."

- 16—8 pm Study: Max Lund, "Daniel 7-8."
 17—8 pm Arranging brethren mtg.
 19—Suburban young folks night.
 20—Exh: P. Weller. Lect: Max Lund, "Will Communism be allowed to rule the world?"
 23—Study 8 pm: Murray Lund, "Walking in the truth" (2nd Jn).
 24—10 am Sisters sewing class. 2 pm Mtg. 8 pm MIC, "The trinity unscriptural."
 26—Young people's hike, Gawler district.
 27—Exh. Lect Murray Lund, "Bible prophecy concerning Rome at the time of the end."
 28—Int. friends class; Home R. Woodward, 138 Edward St, Clarence Gdns.
 30—Study: Max Lund, "The ram and the goat; The little horn" (Dan. 7).
- 4—GES mtg 8 pm, home K. Risley.
 6—Exh: A. C. Dangerfield. Lect: B. Luke, "Archaeology, a witness to the truth of the Bible."
 10—1 Thess study: W. Excell, "The model walk & the believer's hope" (ch. 4).
 12—Family slide evening 7 pm: "Consideration of Paul's journeys; old and new."
 13—Exh: S. Smith. Lect: F. Russell, "Politics and religion, to be replaced by Christ."
 18—8 pm SS teachers mtg.
 20—Exh: D. McColl. Lect: J. King jr, "The earth will be populated during the 1,000 yrs. reign of Christ."
 24—1 Thess study: W. Excell, "The model soldier and day of Christ's return."
 27—Exh: S. Cattermole. Lect: J. Roberts, "Bible ignorance, fashionable but fatal."

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

- 1—8 pm A.B. meting.
 2—11 am-1 pm Sisters class. All welcome! Bring own lunch.
 3,17,31—Revelation study: A. C. Dangerfield.

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel.: 65 4457). Sundays: 11am Memorial; 3pm School; 7pm lecture.

- 1, 15, 29—Daniel class J. Knowles.
 2—11 am Sisters class.

TWO EPISTLES REVEALING TWO ASPECTS OF DIVINE CHARACTERISTICS

Elizabeth Ecclesia has commenced consideration of Paul's letters to Thessalonians, over a series of ten evenings. The two epistles portray the Goodness and Severity of God, and are powerful in cementing faith and hope with a vision of future glory in the believer.

The following themes are being discussed:

FIRST LETTER: *The Resurrection, God's torch of Hope to the Dead in Christ*

- Ch. 1 — "The model ecclesia and three virtues of a citizen of Zion."
 Ch. 2 — "The model servant and his reward."
 Ch. 3 — "The model brother and the believer's sanctification."
 Ch. 4 — "The model walk and the believer's sure hope."
 Ch. 5 — "The model soldier and the day of Christ's return."

SECOND LETTER: *The Man of Lawlessness consumed by the Man of Righteousness*

- Ch. 1 — "The apocalypse of the Lord Jesus Christ in power and glory."
 Ch. 2 — "The man of lawlessness revealed."
 Ch. 3 — "The lawlessness in the Ecclesia to be destroyed."

Study notes are available each class evening and a very warm welcome is assured.

The ECCLESIAL CALENDAR

- 6—Exh: J. Knowles. Lect: H. P. Mansfield, "The Bible foretells the future of Britain & Europe."
- 8, 22—Law of Moses, 8 pm: J. Martin.
- 11, 25—Youth group study.
- 13—Exh: D. Manser. Lect: J. Martin "The French revolution & its impact on modern society."
- 20—Exh: Murray Lund. Lect: J. Luke, "The development & finale of Russian power."
- 27—Exh: J. Martin. Lect: B. Williams, "Israel, nucleus of God's future kingdom on earth."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Walk. 352).

- 2,16,30—E'pis Israel class.
- 6—Exh: M. S. Lunn. SS: 3 pm.
- 9,23—Life Christ study.
- 15—Dorcas class.
- 20—Exh: (Cumberland).
- 27—Exh: R. McLean.

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newnan Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm S. hool: 7pm Lect.

- 3—8 pm Eureka: A. Wigzell. Home, R. Weldori.
- 5—2 pm S.S. outing.
- 6—Exh: Max Lund. Lect: F. Russell, "Jesus Christ; Son of man and Son of God, died that we might live."
- 7—8 pm AB mtg, home R. Wearne.
- 9—10.15 Sisters class at hall.
- 10—8 pm Stud: S Kingsbury, "The prophet Samuel" Home, R. Smith.
- 13—Exh: B. Pearce. Lect: B. Luke, "Your only hope; Believe and obey the gospel."
- 14—8 pm Gospel work mtg.
- 17—Eureka cont: A. Wigzell. Home S. Kingsbury.
- 20—Exh: J. Martin. Lect: C. Kempster, "The kingdoms of this world shall become the kingdoms of our Lord and his Christ."

SUPPLEMENT to LOGOS, AUGUST, 1972

- 24—Study cont: S. Kingsbury, "The prophet Samuel." Home G. Wigzell.
- 27—Exh: A. Wigzell. Lect: J. Knowles.
- 31—Eureka cont: A. Wigzell. Home, A. Wigzell.

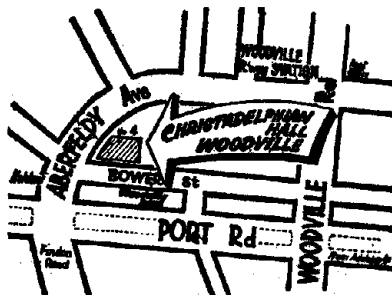
VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- 1,29—11 am Sisters Dorcas class.
- 2—7.45 Study: H. P. Mansfield, "Betrayal and arrest in Gethsemane" (Jn. 18:1-11).
- 4—Mutual Improvement Class.
- 5—Leaflet distribution 2.30.
- 6—Exh: B. Steele. Lect: J. Martin, "The Bible Message: An urgent warning!"
- 9—Study cont: "1st Jewish Trial; by Annas" (Jn. 18:12-13).
- 11—E'pis Israel study: T. Wigzell, "Parable of the seed" (pp. 255-261).

12th to 23rd—Special Fraternal Effort

- 27—Exh: H. Muggleton. Lect: C. C. Wigzell, "The return of Christ; Only solution to man's increasing problems."
- 30—Study: "2nd Jewish Trial; by Caiaphas" (Jn. 18:14-24).



PROPHECIES AND PROMISES FROM PROVERBS

Do you know that the BOOK OF PROVERBS contains twelve distinct prophecies of the future, outlining the moral conditions that will prevail when Christ reigns on earth; and one hundred promises of present blessings for the faithful?

Do you know that it also reveals what we must do to obtain those blessings now, and stand in hope of witnessing the fulfilment of the prophecies then?

This is a theme that has never been expounded before in Christadelphian circles, though the Truth alone has the key to its true understanding. It will be the subject of special study by the Woodville Ecclesia during its forthcoming effort and a cordial invitation is extended to all to join with its members in this provocative and illuminative study.

Notes will be distributed at the meetings, relating to the themes of study.

Saturday, 12th: Opening fraternal, 7.45 p.m.—*WISDOM FOR THE WISE*. An outline of the Book of Proverbs, providing a key to its understanding, will be given by Bro. H. P. Mansfield, supplemented with items.

Sunday, 13th: Public Lecture 7 pm — **SEVEN CLEAR REASONS WHY CHRIST'S COMING IS IMMINENT. THE AMAZING EVIDENCE OF BIBLE PROPHECY.**

Monday, 14th: 1st study — **PROMISE OF PRESENT BLESSING.** Five outstanding Promises of God providing for more abundant living now; and what we must do to obtain them.

Wednesday, 16th: 2nd study — **PROPHECIES OF CHANGES TO COME.** How Solomon Prognosticated the Future when His Greater Son would Reign Upon His Throne.

Friday, 18th: 3rd study — **PRACTICAL PROVERBS FOR DAILY LIVING.** Particularly adaptable for young people, showing the standards they should set for today.

Saturday, 19th: Special Family Evening — **THE FAMILY IN THE BOOK OF PROVERBS.** An interesting program of varying items by young and old, set in the exhortatory influence of the Proverbs.

Sunday, 20th: Public Lecture — **ISRAEL PREPARES FOR THE DAY OF DESTINY.** The drama of the times superimposed upon the backdrop of the Middle East and the impending world clash.

Monday, 21st: Informal home discussion class at 4 Lasscock Ave., Findon: **MAN'S DESTINY AS OUTLINED IN PROVERBS.** The fundamental principles as set forth in Proverbs — especially designed for interested friends.

Wednesday, 23rd: Final study — **HOW TO SUCCEED.** Summarising the study, and showing its practical impact upon the life in Christ.

Your attendance at these meetings will be most encouraging to your brethren, and helpful to yourself.

Queensland Ecclesias

Book Agent: R. Bailey, 31 Mourilvan St. Mansfield 4122 (Tel: 49 8562).

AITKENVALE — 54 Wotton St.
Further Information:

Sls. I. Fredrickson, 54 Wotton st.,
Aitkenvale 4814. Tel: 79 3579).

COORPAROO — School of Arts,
Cnr. Cavendish Rd. and Halstead St.
(Rec: Bro. S. C. Hagen, 24 Reuben
St., Stafford 4053. Tel: 56 3627).

3,17,31—Amos study at Wilston.

4—7.45 pm Quarterly business
mtg.

5—7.45 pm Chart-making for
young people; home T. Dawson.

6—Exh: D. McGahey. Lect: L.
Crowther, "The Bible vindicated;
your responsibility to God."

10,24—7.45 pm Revelation study:
R. Hermann, "ch.3."

11—7.45 pm A.B. meeting.

13—Exh: J. Higgs snr. Lect: T.
Dawson, "Ancient promises and
a modern faith."

20—Exh: C. Venn. Lect: S. Arthur,
"God's judgments of the past;
a warning to this generation."

25—7.45 pm Young people's even-
ing.

27—Exh: R. Bailey. Lect: J. Higgs
snr, "The fallacy of modern
Pentecostalism."

REDCLIFFE—4 Irene St. (Rec: Bro.
A. J. Oliver, Nuttals Rd., Lawnton
4501. Tel: 85 3115).

**ROCKHAMPTON, LIVERMORE
ST.** (Rec: Bro. G. Hill, 1 Livermore
St., Rockhampton 4700).

TOOGOOLAWAH—Cnr. Gonyah &
Cairnsroft Sts. (Rec: Bro. R. Dixon,
Box 5, Toogoolawah 4313).

Sunday: Memorial mtg. 11.15 am.

6—Exh. Lect 7 pm: R. Rock, "Sab-
bath-keeping unnecessary today;
What was its purpose?"

WALKERSTON—Home of Bro. Len
Fredrickson, Elton Rd., (Rec: Bro.
D. MacKinnon, 32 Dutton Street,
Walkerston 4740. Tel: 9 2191).

WILSTON—Council Hall, Hewitt St.
(Rec: Bro. R. A. Evans, 40 Wardell
St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel
class. 11 am Mem. mtg. 7 pm Lect.

1,15,29—7.45 Study: J. Cowie,
"Events subsequent to Christ's
return." Home, R. Evans.

2,16,30—10.30 Sisters class, home
W. Crew: "13 Lectures on the
Apocalypse."

3,17—7.45 pm, Amos study in hall:
W. Crew.

6—Exh: J. D. Higgs. Lect: C.
Venn, "Israel's Messiah will
solve Arab/Jewish problems."

12—7.45 MIC, Paddington Play-
ground Hall.

13—Exh: R. Evans. Lect: R. Her-
mann, "The end of all things
is at hand."

20—Exh: J. Cowie. Lect: C. Venn,
"Prophecy proves the Bible
true."

27—Exh: W. Crew. Lect: J. Barton.

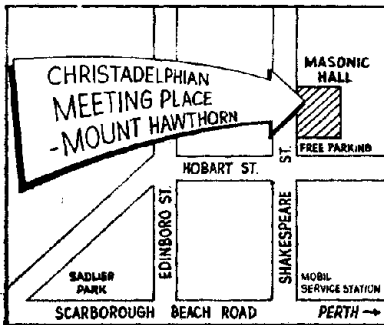
SEVENTY REPLIES TO "COMMUNISM" ADVERTS

During a recent ecclesial effort at Coorparoo (Qld.), undertaken by Bro. G. Mansfield (Woodville), a public lecture entitled "The Challenge of Communism" was given. Considerable interest was aroused, with promise of some results. An early report from Bro. Hagen indicated: "one of the friends who attended the lecture was again present and has shown a keen interest in the Word. We hope that others who intimated that they too would return may do so in the near future. To date, 72 requests for *Heralds* have been received in answer to the newspaper advertisements and attempts were made to contact some of the early enquirers last Sunday afternoon." To the excellent results above should be added quite a number of further enquiries received at West Beach from the leaflet distribution. *GPA* is handling the initial contact, and it is hoped that this, also, will bear fruit to the glory of the Father.

Western Australian Ecclesias

Book Agent: J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 30 4199).

COLLIE — 28 Bedlington St., P.O. Box 169, (Rec: Bro. K. H. Digney, 82 Bedington St., Collie. 6225. Tel: 532).



FREE PUBLIC BIBLE LECTURE EVERY SUNDAY 7-30 PM.

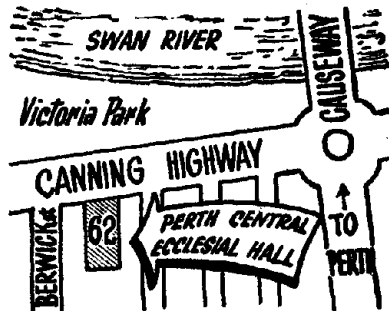
MT. HAWTHORN—Masonic Hall, cur. Hobart and Shakespeare Streets (Rec: Bro. H. West, 8 Melbourne Way, Morley 6052. Tel. 76 5041).

- 4,18—Elpis Israel class.
- 6—Exh: S. Ferguson. Lect: G. King, "Peace on earth; Christ's visible reign on earth for 1,000 years."
- 8,22—First princ. class, home D. Stempel, 40 West Coast Hwy, City Bch.
- 11—Life Christ class, home: G. King, 43 Bedford St, Mt. Pleasant: "Matthew's feast and discussion on fasting" (Mk.2).
- 13—Exh: D. Stempel. Lect: T. Stagg, "The Bible shows the dead unconscious until the resurrection."
- 19—Ecclesial family night.
- 20—Exh: P. Duperouzel. Lect: A. Harrison, "Israel and Egypt; their past, present and future relationship."
- 21—GES committee meeting.
- 25—Life Christ study: "Plucking corn on the sabbath; Healing the man's withered hand." Home, D. Moore, 40 Harcourt St, Bassendean.

- 27—Exh: G. Hawkins. Lect: D. Hurn, "The sabbath day; what was its true meaning and purpose."
- 28—A.B. mtg. Home, D. Moore.

PERTH — 62 Canning Highway, Victoria Pk. (Rec: Bro. J. Ullman, 38 Doney St, Alfred Cove, 6154. Tel: 30 4199).

- 2—Zechariah study: A. Newton, "Be ye not as your fathers."
- 4, 10—E.I. home study & Law of Moses classes.
- 5—Mutual Improvement class.
- 6—E.h: J. Ullman. Lect: R. Taylor, "No man has an immortal soul; but eternal life will be attained by some."
- 8—11 am Sisters class: "Daily readings; Story of Bible 9/141: Miracles of healing in Decapolis."
- 9,23—Eureka study: G. Hawkins.
- 13—Exh: A. Hayles. Lect: G. Hawkins, "God has a Name which reveals His purpose."
- 16—Zechariah study: A. Newton, "Yahweh shall inherit Jerusalem again."
- 20—Exh: H. West. Lect: A. Hayles, "Christadelphians claim to possess the one true faith; Why?"
- 27—Exh: S. Ferguson. Lect: R. Hunter, "The satan of the churches, a pagan myth."
- 30—Zechariah study: A. Newton.



Read Yourself Rich!

★ Obtain your book requirements from Ecclesial Libraries, or your nearest Logos Distributor (see under State headings this issue), or from Logos Office.

Supplement your Bible Readings with these sterling expositions —

Logos Publications

Apocalypse Epitomised — Revelation (paper back)	0.60
Apocalypse Epitomised — Revelation (cloth bound)	1.20
Consider Your Ways — Zephaniah, Haggai (paper back)	0.60
Consider Your Ways — Zephaniah, Haggai (cloth bound)	1.20
Contending Earnestly for the Faith — 2 Peter, Jude (paper back)	0.60
Contending Earnestly for the Faith — 2 Peter, Jude (cloth bound)	1.20
Despise Not the Day of Small Things — Zechariah (cloth bound)	1.20
Ezekiel's Prophecy of the Restoration (paper back)	0.60
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Goodness & Severity of God — Jonah, Nahum (paper back)	0.60
Goodness & Severity of God — Jonah, Nahum (cloth bound)	1.20
Guide Book to the Gospels (paper back)	1.20
Guide Book to the Gospels (cloth bound)	1.60
Herald of the Coming Age (bound Vol. 19, 20)	1.50
Key to the Understanding of the Scriptures (paper back)	0.60
Key to the Understanding of the Scriptures (cloth bound)	1.20
Logos Magazine (bound Vol. 37)	3.00
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Test of True Love — Epistles John (paper back)	0.60
Test of True Love — Epistles John (cloth bound)	1.20

READ THE SCRIPTURES EVERY DAY — IN AUGUST, 1972

Tuesday	1	2nd Samuel	18	Jeremiah	22	Romans	9
Wednesday	2		19		23		11
Thursday	3		20, 21		24		12
Friday	4		22		25		13, 14
Saturday	5		23		26		15, 16
Sunday	6		24		27	Gospel of Mark	1
Monday	7	1st Kings	1		28		2
Tuesday	8		2		29		3
Wednesday	9		3		30		4
Thursday	10		4, 5		31		5
Friday	11		6		32		6
Saturday	12		7		33		7
Sunday	13		8		34		8
Monday	14		9		35		9
Tuesday	15		10		36		10
Wednesday	16		11		37		11
Thursday	17		12		38		12
Friday	18		13		39		13
Saturday	19		14		40		14
Sunday	20		15		41		15
Monday	21		15		42		16
Tuesday	22		17		43	1 Corinthians	1, 2
Wednesday	23		18		44		3
Thursday	24		19		45, 46		4, 5
Friday	25		20		47		6
Saturday	26		21		48		7
Sunday	27		22		49		8, 9
Monday	28	2nd Kings	1, 2		50		10
Tuesday	29		3		51		11
Wednesday	30		4		52		12, 13
Thursday	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. 5084, by the 15th of the Month.

Both old and young have faults. In each there is room for patience and forbearance. Faults, however, can be reduced to a minimum by the application of the Word. But some seem to make no effort to conquer their defects. How often do we see unreasonable severity and relentlessness in the old, and disrespect and unseemly bumptiousness in the young? This ought not to be. What is more pleasing than to see age and youth in harmony — walking together according to the great principles of the Truth? What an edifying illustration of right conduct is to be seen in Paul and Timothy. What deep-down affection these two men had for each other. What gentleness, solicitude, love, in speech and action, were shown by Paul towards Timothy; and what reverence, admiration and devotion were shown by Timothy towards Paul (2 Tim. 1:2-6, 4:21; 1 Cor. 4:17; Phil. 2:20). Why was it? Because both were enamoured of the things of God, and were determined that these should have first place in their minds. It was this that commended the one brother to the other. Paul, "the aged", was revered, listened to, his counsel valued, and example followed, on account of his uniform and consistent faithfulness; and Timothy, the "dearly-loved", was a joy to the apostle on account of the young man's warm-heartedness, and manifold wish to live a righteous and useful life. Paul spoke and Timothy hearkened. There was no keeping back of anything profitable, no fulsome flattery by the "father", and we may be sure no resentment on the part of the "son". To hear Paul, as he speaks to Timothy, is an exhortation to all: "Be thou an example of the believers . . . Take head unto thyself and the doctrine . . . Shun profane and vain babblings . . . Flee also youthful lusts." (ATJ)

The ECCLESIAS REPORT

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH!

We have received news from many ecclesias of those who have been baptised into the saving Name of the Lord Jesus Christ, and we extend our greetings to the following members:

Aitkenvale: *Mrs. Jan Jalland* and *Mrs. Maureen Powell* (both on 22nd July), who gave an excellent confession of belief before Brethren R. Evans and C. Venn, representatives of the Brisbane ecclesias who attended for the occasion. The small ecclesia is thus strengthened in the things of the truth.

Burwood: *Miss Margaret Sykes*, sister of Bro. Colin Sykes (Ringwood).

Coburg: *Mr. Alan Moorefield* (28th July), son of Sis. D. Moorefield.

Coorparoo: *Mr. and Mrs. B. Johnson*.

Cumberland: *Mr. Thomas Towle* (from Burra), educated in the Truth by Bro. and Sis. A. Thomas (Jamestown) in collaboration with the ecclesia.

Enfield: *Miss Judith Horgan* (July 27), eldest daughter of Bro. and Sis. David Horgan; *Mr. Neville Aldred* (Aug. 3).

Woodville: *Miss Jeanette Smith* (Aug. 2); *Mr. George Armonis* (Aug. 9), both interested friends who have been attending meetings for some time.

TRANSFERS TO OTHER ECCLESIAS

We commend the following to their new ecclesial associations, trusting that they will find opportunity for further service to the Truth:

To Adelaide: *Bro. P. Anderson*, *Sis. Q. Clary*, *Sis. S. Anderson*, *Bro. and Sis. D. Bailey* (all from Enfield).

To Canberra: *Bro. and Sis. Don McColl* (from Enfield).

To Rockhampton (Liv. St.): *Bro. and Sis. L. Osborne* (from Cumberland).

To Tea Tree Gully: *Sis. Gwen Caudeary* (from Campsie).

To Toogoolawa: *Bro. Warren Lewis* (from Enfield).

To Wilston: *Sis. Ailsa Herring*; *Bro. Trevor Stead* (from Coorparoo); *Bro. Ron Hill* (from Enfield).

RE-FELLOWSHIP

It is with great pleasure that we publish advice from Mt. Hawthorn Ecclesia, that they have received into re-fellowship *Bro. W. Tyson*, and it is hoped that this will commence a faithful walk unto the Kingdom.

WITHDRAWAL

Actions contrary to the commandments and responsibilities of Scripture constitute the ground for ecclesial discipline. It has been necessary for Launceston Ecclesia to withdraw from *Bro. A. Wright* for continued absence from the meetings; and for Woodville Ecclesia to withdraw from *Sis. V. Ward*, *Sis. J. Kyrka* for the same reason, and from *Sis. M. Giles* for accepting beliefs contrary to sound doctrine. We hope that reason may prevail in the lives of the foregoing and cause them to return to the Divine Family whilst there is opportunity.

ENGAGEMENT CONGRATULATIONS

We rejoice in the following engagements, hoping that the period of preparation for their impending marriages will be both helpful and spiritually profitable.

Bro. Geoff Black and *Sis. Gail Bundesen* (Livermore St, Rockhampton).
Bro. Steven Johns (Cumberland) and *Sis. Susan Steele* (Woodville).

DECEASED

Our loving sympathies are extended to the members of the families and ecclesias affected by death, and we commend 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.

Bro. Harold Creager (Cumberland) died on July 25th, after serving many years in the Truth.

Bro. G. Goldman (Punchbowl) died suddenly and unexpectedly on July 17th; leaving his Sister-wife and married family.

Sis. Harold Beer (Napier, New Zealand) recently died. Sister Beer was well known to many throughout New Zealand for her cheerful faithfulness and her unstinting hospitality.

May the day of immortality soon dawn—when the sorrows of the present will be but a fading memory!

ACTIVITIES IN THE ISLANDS

Report From The Bible Mission

PHILIPPINES—On 28th April, at Bayambang, *Miss Lolita de Vera*, *Miss Rebecca Jimeno* and *Mr. Julio Rase* were baptised. Bro. Rase and Sis. de Vera were married the following day. Sis. Rase is the daughter of Bro. de Vera; and Sis. Jimeno, daughter of Bro. and Sis. Pedro Jimeno. At Manila on June 1st, *Mr. Tomas Sta Ana* was baptised, and joined the small ecclesia in that city. Brethren Manzano and Mantillas of that ecclesia also journeyed to Cebu City in the island of Cebu on June 24th, when *Mrs. Vicenta Manila Diez*, wife of Bro. Pablo Diez, was baptised.

FIJI—Bro. and Sis. Kingston have been undertaking field work in Suva since May, and on the 11th of that month interviewed and baptised *Mr. Alifereti Cawanibuka* (known as "Alfred"). Bro. Alfred and Sis. Elisapeli Tawake, have since been united in marriage.

INDONESIA—A number of baptisms have occurred in Solo, Java, in recent weeks during a brief visit by Bro. Kingston, followed by one of 3 months by Bro. A. Peden (Sydney). Those baptised in this area are: *Bro. Suratno* (May 6); *Sis. Sri-Hartini Suratno*, *Sis. Supadmi*, *Sis. Sri-Astuti*, and *Bro. Sardi* (all baptised on 2nd June).

—Bro. J. Clarke.

NEW ZEALAND SUMMER SCHOOL

Application to attend the forthcoming School should be addressed immediately to "The Committee, Christadelphian Summer School, P.O. Box 2164, Wellington 1, New Zealand"; but information and booking can be also sought from Br. Allan Archer, 10 Keats St, Carlingford, NSW 2118. The School, scheduled for 22nd Dec to 4th Jan, 1972, will be held at Rangiora District High School (20 miles north of Christchurch). Bro. J. Ullman (Perth) will lead the main study sessions upon the theme of "Joshua, and the establishment of the Kingdom of Israel," and will undertake supplementary studies on "The Epistle of Jude," and "The Prophecy of Haggai." The well-known Projects Groups will consider "Principles and Proverbs" in three aspects. *Junior School Classes*: Bro. Norm Lloyd (Christchurch) will superintend these studies, and provide project activity. *Gospel Proclamation*: Two specially advertised public addresses will be given, one by Bro. Ullman, which will be illustrated with color slides on Israel.

Application brochures are available, and immediate bookings invited.

—New Zealand Summer School Committee.

APPRECIATION

The cost of *Ecclesial Calendar* continues to rise; and we are therefore grateful for the liberal support of readers. We desire to maintain the *Calendar* as a vehicle for ecclesial activities throughout the Brotherhood, and appreciate the interest of brethren and sisters in this Supplement.

Bro. R. Y. (New Zealand) \$5.

ECCLESIAL ACTIVITIES

DURING September 1972 (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 without reservations.

Victorian Ecclesias

Book Agent: H. Hall, 1 Cenerea Ave, Ferntree Gully 3156 (Tel: 758 3882).

BURWOOD-Burwood Memorial Hall
502 Toorak Rd. (Nr. Warrigal Rd.
Rec: Bro. H. T. Hall, 1 Cinerca Ave.,
Ferntree Gully, 3156. Tel: 758 3882).
Sundays: 9.30am School & Sr. study
11am Exh. 7pm Bible Study.

- 3—Exh: R. Magennis. Lect: A. Bruton, "You will never go to heaven."
6—E.I. study, home R. Galbraith, 17 Ainslie Pk Ave, Croydon.
10—Exh: B. Stevenson. Lect: H. Baum, "Are the Jews still God's people?"
13,27—8 pm Class, home S. Finnin, 17 Wordsworth Ave, Clayton.
17—Exh: P. Cresswell. Lect: D. R. Galbraith, "Jerusalem, the new world's capital."
20—E.I. study, home W. Dodson, 9 Littlewood St, Hampson.
24—Exh: W. Dodson. Lect: Roger Galbraith, "What must I do to be saved?"

COBURG — Masonic Hall, Bell St.
(Rec: Bro. H. Mullin, 51 Unwin St.,
Templestowe 3106. Tel: 84 61458)
SS & Elpis Israel Class, 9.30am; Exh.
11am; Lect. 7pm.

- 3—Exh: T. Parsons. Lect: P. Brewer, "The church teaching of hell is a grave mistake!"
5—Study, 162 Maltravers Rd, 7,21—8 pm Law Moses class, 27 Ivanhoe: M. Islip, "Who is the greatest? The lesson of a child" (Lk. 9:46-50).
Fricke Ave, Greensborough: S. Snow.
10—Exh: A. Brewer.
14,28—Eureka 8 pm, 47 Finlay

son St, Doncaster West: P. Cresswell.

- 17—Exh: S. J. Mansfield. Lect: M. Islip, "The Bible, What it is now and how to interpret it."
19—Study cont: R. Magennis, "The Law of Matt. 18; Gaining thy brother" (v. 15-22).
24—Exh: C. Gee.

MOE — Library Hall, Yallourn
(Rec: Bro. G. S. Howe, Box 59,
Yarragon, 3823. Tel: Yarragon 141).

- 3—1.30 Exh: D. Wallace jnr.
5—2 pm Study; home G. Howe, "God's righteousness declared in the baptism of Jesus."
10,24—1.30 pm "Ecclesial Guide" study; Yallourn Library Hall.
13—8 pm Temple class; home Bro. Burrage, 6 Langford St, "The circular table."
17—1.30 Exh: Raymond Smith. 4 pm Youth Fellowship class, home O. Smith, Glengarry: "Elpis Israel."
19—2 pm Study cont: "The principles of Christ's temptation."
27—Temple study cont: "The topographical site of the Temple."

PASCOE VALE — Progress Hall,
Park St. (Rec: Bro. P. Kenney, 43
Hampstead Rd., Werribee 3030).

A Reminder:

Details of Ecclesial Activities
to be posted by 13th of
each month.

South Australian Ecclesias

Book Agent: M. Goodwin, PO, West Beach 5024 (Tel: 56 2278).

BLACKWOOD—Memorial Hall, Commande! Pde. (Rec: Bro. L. Palmer, Box 189, PO Belair 5051. Tel: 78 1565).

- 3—Exh: R. Jerrow. Lect: Max Lund, "The struggle in Belfast; not true Christianity."
 5, 19—7.45 Life of Christ class: A. Dangerfield. Home, L. Palmer.
 6—Dorcas at home J Collett.
9th to 17th: Special Effort (details this issue).
 20—Dorcas at home P. Cotter.
 24—Exh: A. C. Dangerfield. Lect: R. Collett, "Sure signs of Christ's return."
 26—7.45 Daily readings; D. Cotter, B. Palmer, J. King. Home, R. Collett 7.45.

BRIGHTON—Dover Sq. Community Hall, Broadway, 5th, Brighton (Rec: Bro. G. Kortman, Lot 11 Oakridge Rd., Aberfoyle Pk. 5159. Tel: 70 2003). Sundays: Memorial 11am. Lectures: 7pm.

- 2—Young folks' night.
 3—Exh: B. Luke. Lect: G. Mee, "The resurrection of Christ; the Power of the Gospel."
 4—Study: J. King, "The devil and satan defined."
 5—Sisters class, home G. Kortman.

- 6—Study: K. Gore, "The glory of God rests in Zion" (Psa. 132).
 10—Exh: J. King. Lect: K. Gore, "The return of Christ; the one great hope for today."
 11—Sign class; home E. Angove.
 13—Study: R. Mansfield, "The time of my departure is at hand" (2 Tim. 4).
 16—Sub. young peoples' evening.
 17—Exh: D. Horgan. Lect: K. McDermott, "The blessings of Christ's kingdom on earth."
 19—AB mtg; home R. Mansfield.
 20—Study: R. Stokes, "Jesus forewarns of his impending death; headless disciples divide."
 24—Exh: J. Luke. Lect: P. Weller, "The Bible proclaims Russia's policy in the Middle East."
 25—Sign class; home S. Bailie.
 27—Study: B. Luke, "Paul's defence of his apostleship" (Gal. 1).

CUMBERLAND—521 Goodwood Rd Col. Light Gdns. (Rec: Bro. W. Gurd, 5 Alma St. Panorama 5041. Tel: 76 5669). Sundays: Memorial 11am; School 3pm; Lecture 7pm.

- 1—8 pm Youth study, home S. Beard, 259 5th Rd, Renown Pk: "Zech. 10" (A. Hill).
 2—S.S. sports outing.

"IN JOURNEYINGS OFTEN"

September 9th to 17th — at Blackwood Ecclesia

The theme of Paul's travels, and their impact upon history, has been selected as the basis of the Ecclesia's current special effort. Bro. P. Pickering will deliver the following addresses, to which all are invited:

- Sat., 9th — 7.45 pm: Fraternal evening at Belair Community Centre, Florence St. Opening Study: *Introduction to the Apostle Paul.*
 Sun., 10th — 11 am Exh. 7 pm Lect at Belair Community Centre: *The One True Gospel as preached by Paul.*
 Mon., 11th — 7.45 study at home R. Collett, 10 Ford Ave, Torrens Pk: *Saul, the dedicated Pharisee.*
 Wed., 13th — Study at home L. Palmer, 33 Lansdowne Ave, Belair: *The Apostle in action; his 1st and 2nd journeys.*
 Thurs., 14th — Special illustrated address at Masonic Hall, Main Rd, Blackwood, *The Bible's answer to a world in turmoil.*
 Sat., 16th — Study at home B. Palmer, Greenock Rd, Hawthorndene: *The closing years of a dedicated shepherd.*
 Sun., 17th — Exh: *Sufferings of the Apostle Paul.* Lect: *Paul's dramatic conversion and your salvation.*

- 3—Exh: I. J. Colquhoun. Lect: J. Siviour, "The world created; not evolved."
- 6—8pm Bible mkg: "The righteousness of God revealed."
- 7—10 am Sisters sewing. 2 pm Sisters mtg. 8 pm MIC: S. Bailye, "Baptismal address." K. Pearson, "Exhort."
- 9—2 p.m. "Digest" distribution.
- 10—Exh: B. Williams. Lect: J. Lunn, "The Holy Spirit is divine power."
- 13—8pm study: Max Lund, "Greece, Persia & the little horn" (Dan. 8).
- 14—8 pm Arranging brethren mtg.
- 15—8 pm youth group, home B. Johns, Tweed St, Cumberland Pk: A. Hill, "Zech. 10."
- 17—Exh: A. Hill. Lect: H. P. Mansfield, "The miracle of 20th century; Israel challenges the world."
- 20—8 pm Opening study: J. Luke,

- "The servant prophecies" (Isa. 40).
- 21—10 am/2 pm Sisters class. 8 pm MIC: "Eternal life, man's right or God's gift?" (A. Farren). Exp. "The parable of the barns" (G. Palmer).
- 24—Exh: A. Hollamby. Lect: D. Manser, "Why should a saviour die?"
- 25—8 pm Int/friends study, home R. Woodward, 138 Edward St, Clarence Gdns: "Abraham, the man who was promised the world" (A. Hill).
- 27—8 pm study: Max Lund, "The time of the end; Priestcraft & the Prince of Princes."
- 29—Youth study, home A. Hill, 24 Kingston Ave, Daw Pk: "Zech. 11."

ELIZABETH—Tolmer Rd., Elizabeth Pk. (Sec: Bro. S. Smith, 22 Erin St., Broadview 5083. Tel: 61 1881).

5—8 pm A.B. meeting.

An Appeal To The Brotherhood

A LIGHT-STAND FOR THE TRUTH AT BRIGHTON, S.A.

An initial response to the Brighton Appeal (included with August Calendar) for financial assistance, has been most gratifying. The project to construct a home for the Truth by the Ecclesia is beyond its limited resources, and the further support of brethren and sisters to this needful cause is sought. Already a well-situated block of land has been obtained by the Ecclesia, and intentions are to erect a conventional hall capable of seating 110 in the Main Hall, and a further 40 in an adjoining Supper Room/Cry Room. Kitchen, S.S. rooms and facilities are also included. Already \$2,500 has been raised within the Ecclesia toward this project, but this is not sufficient to proceed with the building at this stage. The prayerful and financial support of brethren and sisters prepared to co-operate with us for the furtherance of the Truth is sought. We would deeply appreciate hearing from you on the form below.

—Brighton Ecclesia.

To the Finance Brother, Brighton Christadelphian Ecclesia, Box 27, P.O. Warradale, Sth. Aust. 5046,

Dear Brother,

I/We enclose the sum of \$ to assist in the work of building a home for the Truth in your corner of the Lord's Vineyard.

This amount represents:

- (a) A gift of \$
- (b) An interest free loan of \$
Your fellow laborer/s in Christ Jesus,
..... (Name)
..... (Address)

- 6—Dorcas, 11-1 pm.
 7—2nd Thess 1 study: W. Excell, "The apocalypse of the Lord Jesus Christ in power and glory."
 3—Exh: G. Kennedy. Lect: J. Knowles, "Russia's destiny; Victory in Europe, defeat in Israel."
 10—Exh: P. Weller. Lect: S. Smith, "God's promises to Abraham, David and you."
 14,28—Revelation study: A. C. Dangerfield.
 17—Exh: P. Hurn. Lect: P. Weller, "Universal salvation unscriptural."
 21—2 Thess 2 study: W. Excell, "The man of lawlessness revealed."
 24—Exh: J. Roberts. Lect: J. Berry, "Evolution; an ungodly and unproven theory."

ENFIELD—344 Hampstead Rd., Clearview, (Rec: Bro. D. Horgan, 12 Pope Cres., Hope Valley 5090. Bus. Tel.: 65 4457), Sundays: 11am Memorial; 3pm School; 7pm lecture. Lecture Theme: Fundamental Bible Promises

- 3—Exh: A. Cheek. Lect: R. Stokes, "God's promise in Eden; the abolition of death."
 5—Law Moses study: J. Martin.
 6—11 am Sisters class.
 8,22—8 pm Youth group.
 10—Exh: J. Luke. Lect: A. Valkenburg, "God's promise to Abraham of international peace."

- 12,26—8 pm Daniel study: J. Knowles.
 17—Exh: Ray Edgecombe. Lect: K. Papowski, "God's promise to David; of universal government."
 24—Exh: K. Martin. Lect: R. Cowie, "Christ's 2nd advent; the culmination of all Bible promises."

GLENLOCK — Via Morgan (Rec: Bro. B. G. Hollamby, 4 Andrew St., Waikerie 5330. Tel: Waik. 352).

TEA TREE GULLY—Highbury Inst. Valley Rd. (Rec: Bro. G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091 Tel: 64 5881). Sundays: 11am Mem. mtg. 3pm School; 7pm Lect.

- 3—Exh: J. Luke. Lect: S. Kingsbury, "Your choice: eternal life or eternal death."
 4—8 pm AB mtg, home A. Wigzell.
 7—"Life Samuel" study; S. Kingsbury. Home, R. Smithers.
 9—2 pm SS outing from home R. Wearne.
 10—Exh: M. Pitt. Lect: I. Pitcher, "You can reign on this earth with Christ for 1000 yrs."
 11—8 pm Gospel work meeting.
 13—10.15 Sisters class at hall.
 14—8 pm Eureka: A. Wigzell, "The Ecclesia at Thyatira." Home, C. Kempster.
 17—Exh: D. Manser. Lect: G. Wigzell, "God's ultimate plan; that we might be like Him."

THE CHARIOTS OF THE GODS

A recent book of the above title sets out the theory of an early visitation to earth by "astronauts," and suggests on the basis of archaeological research, that the early history of civilisation indicates an intelligence superior to that possessed by mankind. Considerable publicity has developed, including magazine and TV review, and resulting in a number of recent reprints of the book.

Woodville Ecclesia felt the time opportune for a challenge to the theory, and promoted a public lecture on the matter. A full-page feature was placed in *The News* for Friday, August 18th, and included an advertisement for the lecture. In addition, a general write-up of the Christadelphian Community was published by the newspaper, and every local ecclesia was invited to include their hall-address in a general list of ecclesial localities.

At the address, given by Bro. H. P. Mansfield, a large gathering packed the Woodville Hall, and evinced considerable enthusiasm at the matter presented. It was determined to continue with a Challenge Evening, the following night, which also provided highlights in the presentation of the Truth.

The ECCLESIAL CALENDAR

- 21—"Samuel" study, home, G. Hyndman: S. Kingsbury.
- 24—Exh: R. Smithers. Lect: Max Lund, "Egypt/Russian disagreement foretold in scripture."
- 28—Eureka, home W. Temple: A. Wigzell, "The letter to Thyatira."

VICTOR HARBOUR—Masonic Hall (Rec: Bro. H. Mansfield, 33 Stanley St., Nth Adelaide 5006. Tel: 67 1096). Sundays: 11am Mem. mtg; 7.30pm Lecture.

- 3—Exh: G. Brown. Lect: D. Wauchope, "The trinity; a soul destroyer and unscriptural."
- 8,22—Study: P. Weller, "Galatians."
- 10—Exh: T. Strudwick.
- 17—Exh/Lect: I. Dangerfield, "Christ's coming brings peace on earth."
- 24—Exh: Caleb Provis.

SUPPLEMENT to LOGOS, SEPTEMBER 1972

WOODVILLE—Aberfeldy Ave. (Rec: Bro. G. Mansfield, 489 Burbridge Rd, West Beach. 5024. Tel: 56 2278). Sundays. 11am Mem. mtg. 3pm School. 7pm Lect.

- 1,22—Eureka study; J. Berry.
- 2—2.30 S.S. outing.
- 3—Exh: K. Monterola. Lect: H. Muggleton, "The promise of eternal life and how to obtain it."
- 6—Study: H. P. Mansfield, "The Lord's betrayal and arrest" (Jn. 18:2-11).
- 8,29—M.I. Class, 7.45 pm.
- 9th to 20th—Study Effort** (see details this issue).
- 23,24—Sunday School Examination.
- 24—Exh: G. Wigzell. Lect: W. Excell, "Future family happiness; eternal life at Christ's return."
- 26—Sisters class, 11 am.
- 27—Study: "Three Jewish trials of the Lord" (Jn. 18:12-27).

Woodville Ecclesia Annual Special Effort

PROPHECIES AND PROMISES FROM PROVERBS

Through unavoidable circumstances, Woodville Ecclesia was forced to delay its usual Ecclesial effort in August. This caused considerable disappointment, and it was desired to feature the Study effort as soon as practicable in September. This has now been scheduled as follows:

- Saturday, 9th: Opening fraternal, 7.45 pm—**WISDOM FOR THE WISE.** An outline of the *Book of Proverbs*, providing a key to its understanding, will be given by Bro. H. P. Mansfield, supplemented with items.
- Sunday, 10th: Exhort—H. P. Mansfield. Lecture—J. Knowles, **THE GOSPEL IN THE PROPHECIES.**

* Study evenings will be held on Monday (11th), Wednesday (13th), Friday (15th), Monday (18th) and Wednesday (20th), all commencing 7.45 pm. At each evening consecutive features of the Proverbs will be explained by three brethren, revealing a **PRECEPT, PROMISE AND PROPHECY** in each section. Very helpful comments will be presented, of value to all who attend. In addition, special study notes will also be provided.

- Saturday, 16th: 5 pm Ecclesial fraternal tea. 7 pm Family evening of Song and Praise, including a screening of **THE WONDERFUL SCENES IN THE MIDDLE EAST** (Bro. M. Healy)—a color movie of a Tour of Egypt, Greece, Turkey, Israel and Sinai.
- Sunday, 19th: Exhort—R. Gore. Lecture—R. Krygger, **THE GOSPEL IN THE PARABLES.**

Notes will be distributed at the meetings, relating to the themes of study.

Your attendance at these meetings will be most encouraging to your brethren, and helpful to yourself.

Read Yourself Rich!

Logos Publications

BOOK CATALOG AND PRICE LIST

LOGOS PUBLICATIONS (Library Section): P.O., West Beach, Sth Aust.
5024. Tel: 56 2278 (business hours), 45 6664 (after hours).

★ Obtain your book requirements from Ecclesial Libraries, or your nearest Logos Distributor (see under State headings this issue), or from Logos Office.

Logos Publications

Apocalypse Epitomised — Revelation (cloth bound)	1.20
Consider Your Ways — Zephaniah, Haggai (paper back)	0.60
Consider Your Ways — Zephaniah, Haggai (cloth bound)	1.20
Contending Earnestly for the Faith — 2 Peter, Jude (paper back)	0.60
Despise Not the Day of Small Things — Zechariah (cloth bound)	1.20
Ezekiel's Prophecy of the Restoration (paper back)	0.60
Ezekiel's Prophecy of the Restoration (cloth bound)	1.20
Goodness & Severity of God — Jonah, Nahum (paper back)	0.60
Goodness & Severity of God — Jonah, Nahum (cloth bound)	1.20
Guide Book to the Gospels (paper back)	1.20
Guide Book to the Gospels (cloth bound)	1.60
Herald of the Coming Age (bound Vol. 19, 20)	2.00
Herald of the Coming Age (bound Vol. 21, 22)	\$2.00
Key to the Understanding of the Scriptures (paper back)	0.60
Key to the Understanding of the Scriptures (cloth bound)	1.20
Logos Magazine (bound Vol. 37)	3.00
Logos Magazine (bound Vol. 38)	3.00
Romance for Eternity — Song of Solomon (paper back)	0.60
Romance for Eternity — Song of Solomon (cloth bound)	1.20
Story of the Bible	2.50
Strangers Scattered Abroad — 1 Peter (paper back)	0.60
Strangers Scattered Abroad — 1 Peter (cloth bound)	1.20
Test of True Love — Epistles John (paper back)	0.60
Test of True Love — Epistles John (cloth bound)	1.20

Pioneer Writings

Apostolic Advocate (J. Thomas)	4.00
Bible Reading Companion (paper back)	0.05
Bible Reading Companion (cloth bound)	0.45
Bible Reading Companion (leather cover)	0.75
Blood of Christ	0.12
Christendom Astray (paper back)	1.30
Christendom Astray (cloth bound)	1.70
Commandments of Christ	0.10
Diary of a Voyage (R. Roberts)	2.25
Dr. Thomas, His life and works	1.90
Elpis Israel	3.20
Effect of God in a Time of Trouble (paper back)	0.65

Elect of God in a Time of Trouble (cloth bound)	1.20
Faith in the Last Days	1.60
Guide to the Formation of a Christadelphian Ecclesia	0.30
Index to Eureka (for the 5 volume set)	0.65
Instructor	0.20
Instructor (under 8 years)	0.10
Last Days of Judah's Commonwealth	0.60
Law of Moses	2.80
Mystery of the Covenant of the Holy Land Explained	0.20
Ministry of the Prophets — Isaiah	3.00
Nazareth Revisited	2.30
Exposition of Daniel (R. Roberts)	1.30
Phanerosis (paper back)	0.85
Phanerosis (cloth bound)	1.20
Robert Roberts — An Autobiography	1.50
The Trial (R. Roberts — A treatise on the Resurrection)	1.60
Thirteen Lectures on the Apocalypse	1.60
Visible Hand of God	1.70
Ways of Providence	1.50
Word in Season	1.90
Other Christadelphian Writings	
At Breaking of Bread	1.40
Apocalypse and History	1.40
Bible Today and You	0.85
Conviction and Conduct	1.30
Courts of the Women	0.30
Delight in God's Law	1.90
Do you understand the New Covenant?	0.65
Ecclesiastes and other Studies (paper back)	0.80
Ecclesiastes and other Studies (cloth bound)	1.30
Ephesians	1.15
Freedom in Christ (paper back)	0.80
Freedom in Christ (cloth bound)	1.10
First Century Ecclesia	1.50
Guided by the Stars	1.50
Guiding Light	1.20
God's Way	1.50
Galatians	1.15
Gospel of the Son of God	2.00
House of Prayer for all Nations	0.30
Hebrews	1.15
James	1.30
Jeremiah	1.40
John	1.50
Letters to Corinth	1.85
Law and Grace	1.25
Life of Jesus	2.30
Man David (paper back)	1.30
Man David (cloth bound)	1.70
Meditations (Sis. Mednyanszky)	0.30
Meditations (Bro. Turner)	1.00
Moses my servant (paper back)	1.10
Moses my servant (cloth bound)	1.50
Oracles of God	1.15
Parable of the Messiah	1.60
Philippians	1.30
Portrait of the Saints (paper back)	0.80

Portrait of the Saints (cloth bound)	1.20
Prophet Ezekiel	1.50
Preaching the Word	0.85
Paul the Apostle	1.55
Principle and Proverbs	1.85
Prophets after Exile	1.90
Real Christ	1.30
Romans	1.10
Russia, Vatican and the Invasion of Israel	0.65
Theophany	2.25
Teaching of the Master	1.80
Temple of Ezekiel's Prophecy	1.95
Unity in Australia	0.35
Undesigned Scriptural Coincidences	2.25
Vox Dei (paper back)	0.50
Vox Dei (cloth bound)	1.15
Way to Jerusalem	0.65
Wrested Scriptures (cloth bound)	5.00
Yahweh Elohim (paper back)	1.20
Yahweh Elohim (cloth bound)	1.60
Recommended Reference Books	
Archaeology of the Old Testament	6.00
Archaeology of the New Testament	6.00
Animals of Bible Lands	6.60
Atlas of the "Acts of the Apostles"	0.90
Atlas of the "Life of Jesus"	0.90
Amplified Bible	9.00
Bible And Archaeology	5.50
Bullinger's Critical Lexicon & Concordance	10.00
Cities of Paul	4.00
Companion Bible	16.00
Deluge Story in Stone	3.50
Eusebius Ecclesiastical History	3.50
Englishman's Greek Concordance	10.00
Englishman's Hebrew Concordance	12.00
Genesis Flood	4.00
Gesenius Hebrew & Chaldee Lexicon (Tregelles)	5.50
Hebrew Students Manual	4.50
Halle's Bible Handbook	4.00
Josephus	8.00
Mysterious Numbers of the Hebrew Kings	4.50
Moulton & Milligan Vocabulary of the Greek New Testament	18.00
Moffatt Translation	4.50
Oxford Bible Atlas	4.00
Oxford Bible Helps	2.50
Paul the Traveller	4.00
Rotherham Emphasized Bible	13.00
Revised Standard Version Bible	7.00
Revised Version Bible	5.00
Strong's Analytical Concordance	26.00
Septuagint Version Bible	5.50
Tell's Tombs & Treasures	8.00
Two Babylons	3.50
Twenty Six Translations of the New Testament	9.00
Unger's Bible Dictionary	9.00
Vine's Expository Dictionary of New Testament Words	11.00
Wycliffe Historical Geography	7.00

Who Moved the Stone?	4.00
Young's Concordance	11.00
Young's Literal Translation	5.00
Zondervan Pictorial Bible Atlas	9.00
Zondervan Pictorial Bible Dictionary	9.00
Books for Younger People	
Beside the Brook (8-11 years)	1.30
Bible Gems (6 different titles: Noah and the Ark, Samson, David and Jonathan, Samuel the last judge, Baby of Bethlehem, Stories Jesus told). (5-8 years)	0.45
Round the Year (8-11 years)	1.20
Where it Happened (11-14 years)	1.30
Wide Margin Bibles and Covers	
Leather Covered Oxford Wide Margin Bible W1794syx	15.00
Leather Covered Oxford Wide Margin Bible WA1793yx	21.00
Leather Covered Oxford Wide Margin Bible WA1793y	28.00
Leather Zippered Covers for above Bibles	5.00
Leather Zippered Covers for above Bibles and Hymn Book	5.00
Leather Covered Oxford extra Wide Margin Bibles (these are not Stocked, and must be ordered)	approx. 34.00
Leather Zippered Covers for above	5.00
Hymn Books (1932 Edition)	
Small Yapp	1.60
Large Cloth	1.40
Large Sheepskin	2.50
Large Morocco DeLuxe	3.50
Youth Hymnal	1.65
Slides (35 m.m.)	
Ezekiel Temple (set of 19)	5.70
Ruth (set of 30)	10.00
Tabernacle (set of 23)	6.90
Art-photos of Bro. Thomas and Bro. Roberts (suitable for framing) ea	2.00
Marking Dip Pens	0.15
Plastic Bevelled Edge Rulers	0.10
Single-Ended Rapidograph Marking Pens (0.2, 0.3, 0.4 sizes available)	3.20
2/3 fluid oz Indian Ink suitable for Rapidograph pens (red, black, green, yellow, blue and purple)	0.65
Pamphlets and Leaflets	
Christadelphian Survival Kits	3.00 per 100
Introducing The Christadelphians	10.00 per 1000
Come to Sunday School	20.00 per 1000
Samples on request	

FORTHCOMING EFFORTS

PLAN YOUR HOLIDAYS TO ATTEND THESE SPECIAL EFFORTS (God willing).

OCTOBER, 1972

7th — at Hobart, Tasmania. Ecclesial fraternal gathering. Bro. K. Niejalke (L'ton) will present two addresses upon "Israel" following his recent visit.

13th to 15th — at Wilston, Qld. Annual fraternal: Bro. Paul Cresswell (Coburg). Theme: "The songs of degrees" (Psa. 120-134).

27th to 29th — at Burwood, Vict. Study weekend: "The Early Galilean Ministry Recorded by Mark". First 5 chapters to be considered.

Queensland Ecclesias

Book Agent: R. Bailey, 31 Mourilvan St, Mansfield 4122 (Tel: 49 8562).

AITKENVALE — 54 Wotton St. Further Information:

Sis. I. Fredrickson, 54 Wotton St.,
Aitkenvale 4814. Tel: 79 3579).

COORPAROO — School of Arts, Cnr. Cavendish Rd. and Halstead St. (Rec: Bro. S. C. Hagen, 24 Reuben St., Stafford 4053. Tel: 56 3627).

- 2—1 pm Young peoples' after-noon and evening; home, R. Rock.
- 3—Exh: L. Crowther. Lect: R. Hermann, "The unfolding drama of prophecy in our times."
- 7,21—7.45 Apoc. study: R. Hermann "ch. 3."
- 8—7.45 A.B. mtg.
- 10—Exh: R. Dawson. Lect: D. McGahey, "Just why did Christ die? The answer given."
- 14,28—Combining with Wilston study.
- 17—Exh: R. Hazell. Lect: R. Rock, "Why Christadelphians stand apart from the churches."
- 22—7.45 Y.P. evening: John Barton, "Yahweh's anointed; The fall of Babylon."
- 24—Exh: W. Crew. Lect: R. Bailey, "Countdown to Armageddon."

TOOGLOOLAWAH—Cnr. Gonyah & Cairnsroft Sts. (Rec: Bro. R. Dixon, Box 5, Toogoolawah 4313).

Sunday: Memorial mtg. 11.15 am.

Sunday: Memorial meeting, 11.15.
3—Exh/Lect 7 pm: B. Oliver, "Where is your reward; Heaven, here or here?"

WILSTON Council Hall, Hewitt St. (Rec: Bro. R. A. Evans, 40 Wardell St., Ashgrove 4060. Tel: 38 3365)

Sundays: 9 am School & Elpis Israel class. 11 am Mem. mtg. 7 pm Lect.

- 3—Exh: D. Evans. Lect: J. Cowie, "Israel, the key to world destiny."
- 9—MIC, 7.45 at Paddington P/ground Hall.
- 10—Exh/Lect: R. Evans, "Geography proves the Bible true."
- 12,26—Events Subsequent to Christ's Return study, home R. Evans: J. Cowie.
- 13,27—10.30 Sisters' class, home W. Crew.
- 14,28—7.45 Amos study: W. Crew.
- 17—Exh: O. Kelly. Lect: R. Hermann, "Jesus did not exist before he was born."
- 24—Exh: J. Cowie. Lect: C. Venn, "The Gospel in the book of Genesis."

LECTURES LEAD TO DEBATE WITH PARLIAMENTARIAN

During May, the Campsie (NSW) Ecclesia conducted four special Tuesday night lectures. These were delivered by Bro. J. Mansfield snr., based on his experiences in the Middle East over a period of 30 years. A half-page advert was inserted in the *Sydney Morning Herald* announcing the lectures. Attendance of visitors ranged from 6 to 18, whilst nearly 200 persons wrote for literature from as far afield as Invercargill, New Zealand.

Parliamentarians were written to, and their attention invited to the fact that the establishment of Christ's kingdom will mean the end of all human rulership! They were invited to the lectures, to consider the facts.

Some polite notes were received in reply, regretting inability to attend; but from Dr. D. Everingham, of Rockhampton, Qld. (the Federal member for Capricornia), came a spirited letter in which he condemned our literature as "anti-human, anti-social, and anti-Christian." He stated he would not attend the lecture, but was prepared to debate the issue.

The Campsie brethren accepted the challenge, and detailed arrangements are now in hand. Further information will be given in the next issue of *Calendar* (God willing).

(B.P.)

Tasmanian Ecclesias

Book Agent: R. Bracey, 32 Legana Bch Rd, Legana 7251 (Tel: 30 1326).

HOBART—Christadelphian Hall, 142 Warwick St. (Rec: Bro. H. Taylor, Box 800H, GPO Hobart 7001. Tel: 72 7450). Sundays: 9.30am School 11am Memorial; 7pm Lecture.

- 1—Snr CYC 7.30: S. E. Harrington, "Animals and their significance; Lamb and serpent."
- 3—Exh: J. Scull. Lect: H. E. Taylor, "Heaven; the throne of God; not the abode of the righteous."
- 4—Arranging brethren mtg.
- 6—7.45 Nazareth Revisited study, 13 Barossa Rd, Glenorchy: J. Scull.
- 8—Jnr CYC 7 pm, 27 Corinda Gr, Springfield: "Cain & Abel."
- 10—Exh: A. Beasley (L'ton). Lect: J. Scull, "The Bible & marriage."
- 13—7.45 study: S. J. Taylor, "Acts 19."
- 15—Snr CYC, 7.30 pm.
- 17—Exh: R. A. Yeomans. Lect: S. J. Taylor, "The Bible & going to law."
- 20—Revelation study, 52 Creek Rd, Lenah Valley: H. E. Taylor, "Sixth seal."
- 22—Jnr CYC, 13 Barossa Rd, Glenorchy: "Noah."
- 24—Exh: E. Harrington. Lect: R. A. Yeomans, "The Bible & the new morality."
- 27—Study cont: R. T. Pike, "Acts 20."
- 29—Snr CYC: S. E. Harrington, "Minor prophet; Jonah."

LAUNCESTON—69 Balfour St., (Rec: Bro. M.E. Coombe, 12 Mulgrave St., Launceston 7250. Tel: 44 2207). Sundays: 9.30am School & Snr. study; 11am Memorial; 7pm Lecture.

- 1,15,29—Temple Ezekiel study, home D. Kitto, Legana.
- 2,16,30—Jnr & Snr CYC.
- 3—Exh: J. Kershaw. Lect: G. Dangerfield, "The covenant in Eden."
- 6—7.45 study: O. Crocker, "Lo, we preach to the Gentiles" (Acts 13:44-52); A. Beasley, "Preaching at Iconium" (ch. 14: 1-7).
- 8,22—Eureka, home D. Seaman, 14 Korpaty Ave, Newnham.
- 10—Exh: R. Herron jnr. Lect: J. Kershaw, "The covenant to Noah."
- 13—James study: M. Wright, "Be ye doers of the Word; An introduction to background and structure."
- 17—Exh: C. Blanch. Lect: F. Onley, "The covenant to Abraham."
- 20—Study: A. Ansell, "Lystra; the cripple healed" (Acts 14:8-18). P. Blanch, "Through much tribulation" (ch. 14:19-28).
- 24—Exh: F. Onley. Lect: M. Wright, "The covenant to David."
- 27—James study cont: "The power to overcome temptation" (ch.1).

HOBART FRATERNAL GATHERING

Scheduled for Sat., 7th October. Speaker: Bro. K. E. Niejalke (L'ton), upon the theme of "The Land of Hope," recounting his recent experiences in the Middle East, and providing an exhortation for the times. Accommodation for visitors can be readily arranged, by contacting the Hobart Recorder. (H.E.T.)

ONE THOUSAND LETTERS

Bro. G. Cripps (Avoca Beach) has commenced a campaign in his area to extend the Truth. He has prepared 1,000 special circular-letters, and has included with each a copy of *Jerusalem: Metropolis of the Coming Age*, *The Lord's Prayer*, and *Israel's Hope*. These parcels of literature will be placed into 1,000 homes, and invite the readers to further discussion and participation in study groups. Bro. Cripps also hopes to arrange for a public lecture at an appropriate time.

New South Wales Ecclesias

Book Agent: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

ADAMSTOWN—Masonic Hall, Teralba Rd. (Rec: Bro. E. Witton, 15 O'Brien St, Gateshead 2290. Tel: 43 2559).

- 3—5 pm Frat. tea. 7 pm Spec/lect: J. Ullman, "War with Russia is inevitable."
- 4—Arranging brethren meeting.
- 6,20—Study: J. Richards, "Genesis."
- 9—MIC (1) K. Whitehead, "Elpis Israel pp. 446-450: Imaginations subdued by Israel" (2) R. McRae, "The purpose of Christ's coming" (3) M. Witton, "Seasons of Comfort exh: Until he comes."
- 10—Exh: J. Richards. 3 pm GES mtg. Lect: G. Darke, "Hell torment; theological nonsense; not Bible truth."
- 13—Study: D. Pogson, "Romans."
- 17—Exh: G. Russell. 3 pm Avoca exh: F. Ryan. Lect: S. Lake, "Jerusalem, future world capital."
- 24—Exh: K. Whitehead. Lect: H. Ryan, "Belief and baptism; essential steps to salvation."
- 27—Annual business mtg, home F. Ryan.

AVOCA BEACH—CWA Centre, Avoca Rd. (Rec: Bro. G. G. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays: Mem.mtg 3 pm. 10—Exh: C O'Connor (Punchbowl). 17—Exh: F. Ryan (Adamstown). 24—Exh: Sponsored by Granville Ecc.

Report:

The meeting is now firmly established with speakers visiting from various Ecclesias. Sydney Ecclesias

can further assist by supplying presiders and exhorters for alt. Sundays. Details to Bro. E. Witton (Adamstown).

BALLINA — Masonic Hall, Cnr. Cherry and Swift Sts. (Rec: Bro. L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

- 1,15—Law Moses class, home K. Wassell.
- 3—Exh: K. Wassell. Lect (Ballina): R. Window, "The man who left the luxury of the city to dwell in a tent in the country that he might be the heir of the world."
- 5,19—1st princ/class, home L. Cole.
- 6—AB & GES mtg, home L. Stone.
- 8,22—"In the footsteps of Christ" class, home C. Hermann.
- 10—Exh: A. Roulstone.
- 12,26—Daniel class, home K. Wassell.
- 17—Exh: J. Corby. Isolation mtg (Lismore) Exh: C. Hermann. Lect: (Lismore): K. Wassell, "The Bible; its fundamental message."
- 24—Exh: A. Russell.
- 29—MIC, home Sis. B. Denford.
- 30—Literature distribution.

CABRAMATTA—101 Lime St., (Rec: Bro. W.E. Sawell, 3 Hemingway Cre, Fairfield 2165. Tel: 72 9765). Sundays: 9.30am School; 11.15am Memorial; 7pm Lecture.

- 1,15,29—"Wrested Scriptures" 1st princ/class, 30 Riverview Rd, Fairfield.
- 2—CYC games night, 7.30 pm.

WAR WITH RUSSIA IS INEVITABLE

September 3rd — at Adamstown Ecclesia

A special lecture will be delivered by Bro. J. Ullman to the above title in the Masonic Hall, and the support of members will be deeply appreciated. Immediately after the Bible School, a fraternal tea will be conducted at Adamstown, following which the lecture will be given. Brethren and sisters who desire to stay overnight, are invited to obtain accommodation through Bro. E. Witton (see Adamstown Calendar).

- 3—Exh: G. Hatchell. Lect: R. McClure, "Obey God & live; for the wages of sin is death."
- 4—7.30 pm A.B. meeting.
- 7—Ephesians study 8 pm; R. W. S-well, "Our new relationship in Christ" (ch. 2:11-22).
- 8—Jnr Class 7.30: B. Stretton, "Peter preaching on the day of Pentecost."
- 10—Exh: J. Rosser. Lect: G. Russell, "One God & one Spirit; Begotten Son cannot be both one & three!"
- 14,28—Luke class: E. Mansfield, "ch 8."
- 16—int. Bible class 7.30: R. McClure, "Incidents from the life of David" (Yahweh's Servants triumph over a Man of Metal).
- 17—Exh: S. Evans. Lect: W. E. Sawell, "Bible truths & facts of science destroy evolution theory."
- 21—Ephesians study cont: E. Baird, "Preaching to the Gentiles" (ch. 3:1-13).
- 24—Exh/Lect: B. Philp, "Man's only hope; the Lord's Prayer answered."

FIGTREE—Green Hall, Princes Hgy.
(Rec: Bro. O van Rensburg, 55 Tait Ave., Kanahooka 2530 Tel: 61 3328).
Lecture Theme: The Tabernacle, ABC to Bible Interpretation.

- 2—Life Christ study; home O. van Rensburg.
- 3—Exh: M. Bonner. Lect: M. Healey, "Israel today" (Illust).

- 6—Study, home R. Hickey: "Gen. 18."
- 10—Exh Lect: D. Shaw, "Jesus did not exist before he was born."
- 13—Study, home E. Reeve: "Hos. 2:14-3:5."
- 16—Revelation class, home F. Joseph.
- 17—Eah: D. Elliott. Lect: P. Hudson, "The altar of Incense."
- 20—Study, home K. Joseph: "Gen. 19."
- 24—Exh/Lect: V. Hocking, "The Table of Shewbread."
- 27—Study, home O. Van Rensburg, "Hosea 4,5."

GRANVILLE — 26 The Avenue,
(Rec: Bro. H. Hadley, 204 Excelsior St., Guildford 2161).

- 3—Exh: B. Giiham. Lect: E. Etherington, "The Lord's prayer."
- 6—El class: R. Whitehead, "The voice of Stephen" (Acts 6).
- 9—Eureka class, 48 Lockerbie Rd, Thornleigh: M. Bonner.
- 10—Exh: G. O'Neill. Lect: B. Philp, "Genesis, the foundation of all truth."
- 13,27—10 am Dorcas. 8 pm Study: C. O'Connor, "The Psalms of Korah."
- 17—Exh: J. Granter. Lect: Jn. Mansfield, "Russia's role in the Middle East."
- 18—Arranging Brethren mtg.
- 20—El class: A. Archer, "Defeat of Jewish prejudice" (Acts 13).
- 24—Exh: E. Ritchie. Lect: J. Gilmore, "Armageddon; When?"

ISRAEL'S COURAGEOUS MILITARY LEADER

September 4th to 10th — at Riverwood Ecclesia

The drama and graphic details of Joshua's exploits in subduing the land of Canaan will be outlined by Bro. J. Ullman during this effort, with particular emphasis placed upon the exhortational and parabolic significance of the events. In this Special Anniversary Study Series, the following meetings are scheduled:

- Mon., 4th, 8 pm — Yahweh saves, through a man of faith and courage.
- Tue., 5th, 8 pm — Rahab, the harlot; Faith conquers Fear.
- Wed., 6th, 8 pm — The miracle of Jordan, Through death to life.
- Thur., 7th, 8 pm — Baptism; the Beginning of the Warfare of Faith.
- Sat., 9th, 4 pm — Rejecting the flesh and keeping the Passover.
- 6 pm — Fraternal tea, followed at 7 pm with an evening of Song and Praise, culminating in the final study: Jericho; the Victory of Faith.
- Sun, 10th, 11 am — Exhort. 7 pm Lect: The kingdom of God cannot exist until Christ Returns.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: Bro. J. Granter, 64 Dunrossil Ave., Carlingford 2118. Tel: 8716954). Sundays: 11.15am Memorial mtg. 7pm Lect.

- 3—Exh: R. Croker. Lect: V. Hockin, "The reality, origin & effects of sin."
 6—8 pm Tabernacle study, 32 Albion St: K. Cook, "Blessed are they who are covered" (The ecclesial sanctuary).
 10—Exh: A. Archer. Lect: J. Mansfield snr, "God's plan to redeem man from sin & death."
 13—8 pm MIC, 64 Dunrossil Ave, Carlingford.
 17—Exh: R. Pogson. Lect: E. Spongberg, "Modern Pentecostalism; an expose."
 20—Tab. study cont: K. Cook, "Built together an habitation of God" (the Ecclesial structure).
 24—Exh: E. Mansfield. 3 pm Domain mtg. Lect: J. Rosser, "The kingdom of God to be established on earth."
 27—8 pm Names & Titles class: 66 Manor Rd, Hornsby.

PUNCHBOWL—Masonic Hall, 29 Arthur St. (Acting Rec: Bro. M. Gilmore, 118 Marine Drive, Oatley 2223 Tel: 57 6986).

- 3—Exh: B. Bowen. Lect: W. McKinlay, "Who is a true Jew?"
 5,26—Colossians study, Riverwood Hall: B. Stretton/A. D. Philp.
 6,20—11 am Sisters class, home Sis. Gilmore.
 10—Exh: H. Islip. Lect: E. Spongberg, "The problem of human suffering."
 12—Mutual Improvement class.
 15,29—Workshop, Riverwood Hall.
 16—Young peoples class: B. McClure, "The Acts."
 17—Exh: B. McClure. Lect: J. Ceiley, "Your soul is not immortal."

- 19—Watchman evening, R'wood Hall.
 24—Exh: J. Mansfield. Lect: K. Dennes, "Middle East turmoil, sure sign of Christ's near return."
 29—Commencement of Special Effort (details this issue).

RIVERWOOD—265 Bonds Rd., (Rec: Bro. D. Gilmore, 3 Jordan Ave., Beverly Hills 2209. Tel: 533 1571).

- 3—Exh: T. Littler/G. Gilmore. Lect: D. Gilmore, "What is the Gospel?"
 4th to 10th: Special study, J. Ullman (see details this issue).
 13—8 pm study: D. Yearsley, "Failure of Gentiles" (Rom. 1:18-32).
 17—Exh: J. Mansfield. Lect: K. Dennes, "Christ's coming related to world's problems."
 20—Young brethren's night.
 24—Exh: B. Shaw. Lect: E. Spongberg, "God's judgments to come."
 27—Quarterly business meeting.

SUTHERLAND — 77 Acacia Rd., (Rec: Bro. E. J. Ritchie, 104 Cawarra Rd., Carlingbah, 2229. Tel: 525 2337)

- 3—Exh: E. Ritchie. Lect: "Why Christ will return."
 7,21—8 pm Joel study: E. Spongberg.
 10—Exh: K. Cook. Lect: W. Lapham, "The sign of Christ's return."
 13—8 pm Mutual Improvement class.
 17—Exh: B. Philp. Lect: J. Mansfield snr., "The failure of Christendom."
 18—8 pm A.B. meeting.
 24—Exh: E. Spongberg. Lect: G. O'Neill, "A world set free."
 27—8 pm E.I. study, home M. Kirkwood.

YAGOONA — Worland St. (Rec: Bro. K. Cook, 2 Macdonald St., Auburn. 2144. Tel: 649 9483).

LARGE ATTENDANCE EXPECTED!

You owe it to yourself and your family to enjoy a relaxed, spiritually stimulating week at the Bible School!

Western Australian Ecclesias

Book Agent: J. Ullman, 38 Doney St, Alfred Cove 6154 (Tel: 30 4199).

COLLIE—28 Bedlington St. (Rec: Bro. K. H. Digney, Box 169, PO Collie 6225. Tel: 532).

3,10,17,24—Memorial mtg.
6,13,20,27—8 pm Tape study. Subject:

MT. HAWTHORN—Masonic Hall, cur. Hobart and Shakespeare Streets (Rec: Bro. H. West, 3 Melbourne Way, Morley 6052. Tel. 76 5041).

1,15,29—Elpis Israel class.
3—Exh: A. Newton. Lect: T. Stagg, "Christ died to destroy the devil."
5,10—1st princ/class; home D. Stempel, 40 West Coast Hwy, City Bch.
8—Study; home A. Payton, 6 Sylvia Way, Eden Hill, "Christ's partial circuit of Galilee; he appoints the 12."
10—Exh: H. West. Lect: J. Ullman, "Will pollution destroy civilisation? The Bible answer."
16—Family activity.
17—Exh: D. Moore. Lect: P. Duperouzel "The eternal city; Jerusalem not Rome."

18—GES committee mtg.
21—Pamphlet dist.
22—Life Christ study; home D. Stempel: "The discourse on the plain."
24—Exh: A. Harrison. Lect: R. Lister, "Archaeology; ancient facts verify the Bible."
25—AB mtg; home A. Payton.

PERTH—62 Canning Highway, Victoria Pk. (Rec: Bro. J. Ullman, 38 Doney St, Alfred Cove 6154. Tel: 30 4199).

3—Exh: G. Hawkins. Lect: D. Hurn, "Bible prophecy foretells world confrontation at Jerusalem."
10—Exh: Open. Lect: A. Haustorfer, Jerusalem, in the land of Israel, Christ's future throne on earth."
17—Exh: A. Newton. Lect: T. Stagg, "Modern day materialism cannot bring eternal salvation."
24—Exh: B. Hayles. Lect: Open, "Infant sprinkling is not Bible baptism."

SUMMER SCHOOL: Dec. 23rd, 1972, to Jan. 1st, 1973

Usually, the Summer School is booked out some time in advance. Because of the delightful weather at this time of the year and pleasant surroundings of Lake Macquarie, brethren and sisters will find their stay at the Summer School very enjoyable. It gives opportunity to meet those of "like precious faith" from many parts of the Ecclesial world, and to receive and give encouragement along the pathway to the Kingdom. At the close of 1972, make your way to Rathmines, for the 27th School!

A MUSICAL THEME

One of the main study sessions will be given by Bro. S. Snow (Victoria). He has selected for his theme: MUSIC IN THE LIFE OF ISRAEL. This study will demonstrate the musical message of the Scriptures, show the effect of music in the early life of Israel, and demonstrate the prophetic import of the instruments and songs.

Singing played a prominent part in the worship and national life of the Hebrews, and it was not uncommon for Jews to compose a song celebrating some special victory or religious experience that was outstandingly significant (cp. Exod. 15). The Psalter has been designed as "The Song Book of Israel," and it contains many songs. The music to which these songs were sung has been lost, but the "music" of their message remains for our benefit.

Paul urges believers to sing (Eph. 5: 19; Col. 3: 16), and the book of Revelation speaks often of heavenly singing (ch. 5: 9, 14: 3).

Many such fascinating and delightful principles will be expounded by Brother Snow; and this study will provide a unique excursion into this remarkable subject.

APPLY NOW FOR THE TWENTY-EIGHTH BIBLE SCHOOL

December 23rd 1972 to January 1st 1973 (God willing)

MAIL THIS COUPON IMMEDIATELY — SO THAT WE CAN MAKE THE BEST ARRANGEMENTS FOR YOUR COMFORT

Complete the following details, enclose \$2 deposit for each reservation 5 yrs. and over, and mail immediately to: The Bible School, P.O., West Beach, South Australia 5024.

Full Accomodation Costs: N.S.W. - \$20; Vic., S.A., Qld - \$18; Elsewhere—\$11. Children (accompanied by parents): From 5 to under 14 years—\$11; Under 5 years—Free.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised?	Ecclesi-	Age (or age-group) at Bible School.	Relationship of Members Accompanying You
19					

A Deposit of \$2 is required with your application for each person over 5 years of age.
YOUR AGE at the time of the School is required if under 30 yrs. If over, indicate **GROUP:** A (30-39 yrs), B (40-49 yrs), C (50-59 yrs), D (60 yrs & over).

DIVINE LIGHT, LOVE AND LIFE

Sept. 29th to Oct. 1st — At Masonic Hall, 29 Arthur Street, Punchbowl.

Bro. J. Knowles will present the following thoughts based upon the Epistles of John, demonstrating the wonderful principles manifested by God, and which should be revealed by "His children."

Fri., 29th, 8 pm: "God is Light"—The theme of 1 John 1, 2.

Sat., 30th, 3.30 pm: "God is Love" (based on 1 Jn: 3, 4). At 5.30 pm a buffet tea will be conducted, followed by the final study at 7 pm: "God is Life" (ch. 5).

Sun., 1st, 11 am Exh: "The bread of life" (John 6). 2.30 pm Young Peoples' session: "The challenge of the 20th century to Christadelphian Youth."

INTER-ECCLESIAL COMMITTEE (Sydney)

This Committee has been organized among ecclesias in Sydney for the purpose of watching the interests of those ecclesias, and the Truth generally, in that area. It is currently noting the interests of the Brotherhood in relation to military service, compulsory unionism, and similar matters. Several of those active on the Committee have represented brethren in their application before the courts, not only in NSW but in other States as well.

The Committee has been asked by ecclesias to approach the Government for the purpose of nominating marriage celebrants, and this it intends to do. It announces its intention at this stage so that any Australian Ecclesia desiring to use its services may do so. It is prepared to help any brother or ecclesia, in any part of Australia, in regard to the matters mentioned above. Those wishing to make use of this service, or desiring further information concerning the Committee, its objectives and purpose, are invited to contact the secretary: Bro. J. J. Rosser, 4 Cooloongatta Rd, Beverly Hills, NSW 2209. They should do this immediately.

READ THE SCRIPTURES EVERY DAY IN SEPTEMBER 1972

Friday	1	2nd Kings	6	Lamentations	2	1 Corinthians	15
Saturday	2	.....	7	.....	3	.....	16
Sunday	3	.....	8	.....	4	2 Corinthians	1, 2
Monday	4	.....	9	.....	5	.....	3, 4
Tuesday	5	.....	10	Ezekiel Prophecy	1	.....	5, 7
Wednesday	6	.....	11, 12	.....	2	.....	8, 9
Thursday	7	.....	13	.....	3	.....	10, 11
Friday	8	.....	14	.....	4	.....	12, 13
Saturday	9	.....	15	.....	5	Gospel of Luke	1
Sunday	10	.....	16	.....	6	.....	2
Monday	11	.....	17	.....	7	.....	3
Tuesday	12	.....	18	.....	8	.....	4
Wednesday	13	.....	19	.....	9	.....	5
Thursday	14	.....	20	.....	10	.....	6
Friday	15	.....	21	.....	11	.....	7
Saturday	16	.....	22, 23	.....	12	.....	8
Sunday	17	.....	24, 25	.....	13	.....	9
Monday	18	1st Chronicles	1	.....	14	.....	10
Tuesday	19	.....	2	.....	15	.....	11
Wednesday	20	.....	3	.....	16	.....	12
Thursday	21	.....	4	.....	17	.....	13, 14
Friday	22	.....	5	.....	18	.....	15
Saturday	23	.....	6	.....	19	.....	16
Sunday	24	.....	7	.....	20	.....	17
Monday	25	.....	8	.....	21	.....	18
Tuesday	26	.....	9	.....	22	.....	19
Wednesday	27	.....	10	.....	23	.....	20
Thursday	28	.....	11	.....	24	.....	21
Friday	29	.....	12	.....	25	.....	22
Saturday	30	.....	13, 14	.....	26	.....	23