

Our Objective

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. As we sometimes sing: "How few receive with cordial faith the tidings which we bring!" We think of the labour 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! Yet so far as the obedient is 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, and the moulding influence of these things on our characters will be apparent. Meanwhile, men who fight for principle (if the fight is to count in the divine reckoning) are, as the Scriptures enjoin them, to be large-hearted and large-minded. They must be willing to overlook much. They must set aside feelings of selfishness and obstinacy. They must learn to "live in peace" (2 Cor. 13:11); "be at peace among yourselves" (1 Thess. 5:13); "follow after the things which make for peace" (Rom. 14:19). Whilst we must not condone error or wrongdoing, we must balance the fight of faith with these aforementioned necessary objectives as well. It is our desire to seek to do this during the course of the current volume, God willing.

After Forty Years

With this volume, we commence our fortieth year of activity in this sphere of service to the Truth. In spiritual numerics, forty is the number of probation. The punishment inflicted on the man considered "worthy to be beaten" was limited to "forty stripes" (Deut. 25:1-3). If each volume answers to a stripe, the time has come when we should lay down our pen. May it be that the coming of the Lord will take place during the course of the current volume, to bring to an end the punishment which each volume seems to introduce!

To some, the months ahead will constitute their entry into the race for eternal life; for others, it will mean the finishing of the course. Both comers and goers are related to conditions "fixed and eternal" in the will of Yahweh. Micah reminded Israel of what was required in view of these things: "He hath showed thee, O man, what is good, and what doth Yahweh require of thee, but to do justly and to love mercy, and to humble yourself to walk with thy God" (Micah 6:8 — mg.).

Forty is reminiscent of the period of wandering through the wilderness: a period of vexation and trouble; of constant failure and revival of effort; recording a monotonous repetition of flesh-weaknesses; a succession of crises and pressures that left the heart faint, and brought moments of depression to even such as Moses. That great man, on the eve of the Promised Land, with nerves stretched to the breaking point because of the provocations of his people, finally spake inadvisedly with his lips.

We can be excused, perhaps, if at time we have done likewise!

Forty years ago, as a young man, we took up this work with light-hearted enthusiasm. We saw the need to restate our confidence in the expositions and policies of the pioneers; to draw attention to their faith-stimulating writings; to proclaim Christadelphian standards of doctrine and practise.

A few of us co-operated to establish *Elpis Israel* Classes, providing guidelines for such as desired to participate therein.

We laid down certain priorities. Firstly, members should seek to educate themselves in the things of the Truth by the personal study of the Word. Secondly, they should become cells of strength in the multitudinous Body of Christ, particularly within the Ecclesia of which they were members. This meant that they should maintain standards of doctrine and practise, that they should be workers in its midst (and not merely hearers "deceiving themselves"), that they should co-operate in the humblest duties offering. Thirdly, that they should provide

channels for the proclamation of the Gospel to the world of darkness without, both "in season and out of season" (2 Tim. 4:2).

That was the policy that we adopted in the Classes and in *Logos*: a policy that, with the blessing of Yahweh, had a measure of success. The classes spread both in number and influence. Ecclesias were changed in character, becoming more virile, through the influence of these studies. In centres where once apathy abounded or error was in evidence, the dynamics of the Word revealed by its better understanding through the help of the pioneer writings, challenged both the apathy and the error, and, in many cases, conquered them.

There are those who have forgotten this policy, and would presurise us into changing it if they could. They demand more drastic action, cutting off Ecclesias or groups of Ecclesias to establish a new, exclusive fellowship. They demand this without sufficient thought to the requirements of Scripture, proper consideration of the incalculable suffering it would bring upon hundreds of innocents if implemented, and the policy of forty years was abandoned. We believe that the power of the Word to change lives and Ecclesias is as great today as then, and that by its influence the problems that currently face the Brotherhood can be solved without the drastic action suggested.

Some are claiming that we have changed our policy. That is absolutely incorrect. It remains the same today as it was some forty years ago. That policy is to set forth the Truth in virile fashion that others might be encouraged thereby; to proclaim and maintain its standards of doctrine and practise that conform to those set by the pioneers; to provide channels of opportunity for the proclamation of the Truth that others might embrace its saving message; and that a witnessing community might be in evidence at the coming of the Lord.

It is claimed that we have weakened in our attitude concerning fellowship. That, again, is incorrect. We believe that it is the responsibility of Ecclesias to require endorsement of the Statement of Faith on the part of its members; and to faithfully honour any agreements entered into involving inter-ecclesial relationships. But surely this does not require the ruthless cutting off of thousands of brethren who still endorse the truth in its purity! Surely the experience of Elijah and Jeremiah can guide us in this. Was not Elijah ordered back to Israel, that he might render spiritual assistance and encouragement to the seven thousand that had not bowed the knee to Baal? Did not Jeremiah desire to separate himself from the people, but was not permitted to do so (see Jer. 9:2)? We have always raised a voice of protest against error in our midst, and according to our ability, have opposed it where it has raised its head. We are determined to continue in that course, confident that the Scriptures require that we do so (Jude 3). It is the hireling that flees in the face of the wolf (John 10:12-13),

and not the true shepherd. This statement of the Lord is relevant to the present situation, for he was indicting the Pharisees as hirelings, and they had just excommunicated the blind man who defended the Lord (John 9:34 — mg.).

At the same time, we are not prepared to compromise the truth for error, either in word or in fellowship. The issues are too vital for that. Those who set forth erroneous ideas either in doctrine or fellowship are jeopardising their own salvation (Isa. 66:5; 29:20-21), and in opposing them we see ourselves performing a duty that is honouring to the word of Yahweh. We would fear to do otherwise.

We have been called in question because of our attitude at the inter-Ecclesial gathering held some months back at Ashfield, N.S.W. At that time, there were determined attempts on the part of some to implement their interpretation of the J.C. Resolutions, which would have had the effect of a widespread division that would have spread throughout the world. Whilst we endorse the principles of the JCR, we certainly did not interpret them as they were presented to us by the group prepared to act as indicated above. At the expense of personal popularity, we stood against the move, and called for the endorsement and implementation of the Unity Agreement in Australia. The wisdom of this move has been justified by subsequent events, for some of the most prominent leaders in the very group that was most vocal in its demands for this extreme action have since shown that they themselves were suspect when it came to a full endorsement of the truth relating to the divine begetting of the Lord Jesus as explained by Clause 9 of the Statement of Faith.

Since then, others have endeavoured to pressurise us into extreme action, which would be even more wide-sweeping. They claim to have the support of the pioneers and of the Scriptures; but in personal discussion, we have shown that they have neither. Some have even gone to the lengths of stating that they would disfellowship such as Brother Thomas if he were alive, and maintained his attitude towards fellowship as taught by him in the past! Others have set down what they claim to be our stand on fellowship, and have circulated it to others, to generate opposition to us personally, and to the policy of *Logos*. What they have set down, and circulated to others, is not according to truth, as we have advised them; but apparently this makes no difference to their determination to pin the charge of heresy on us and on others!

So be it! We regret the opposition, but accept it as part of the discipline of the present. Christ still "walks in the midst of the Ecclesias," and we aim to pursue our policy as in the past, until we finally lay down our pen. We pray for some relief of the pressure, but we remind both our friends and our enemies, that we are not

prepared to capitulate to it. And we look to a Help that is beyond the scope of mortal man to provide.

Forty years ago, we commenced this work, and we are still at it. We hope to be at it when the Lord returns if we are granted continuance of being unto that time. Throughout that long period of time (as mortal man measures it) we have been greatly encouraged by the support and help of others. Forty years ago, older brethren of beloved memory, who are today in their graves, spurred us on in our activities, both by their advice and by their financial assistance. They gave us the benefit of their experience and guidance; they upheld our arms when they tended to sink through sheer weariness; and even though they be dead, to us they still speak as we recall their words of encouragement in the past.

Others, early in our Editorial career, saw *Logos* as an opportunity to peddle their own particular crotchets. They felt that the new Magazine, and youthful Editor, provided a medium to set forth teaching that was seductive in its appeal and inimical to the truth. They mouthed platitudes concerning the writings of the pioneers whilst setting forth their own ideas. This became obvious within the compass of the first volume, and because we opposed the teaching set forth, we were precipitated into the arena of controversy. Unfortunately, as in every age, the proclamation of the Truth has incited controversy, and we have had our full share of it. We can enter into the feelings of Jeremiah who lamented: "Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth!" (Jer. 15:10). With Jeremiah, too, we would prefer the isolation of separation from this state: "Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!" (Jer. 9:2). But Jeremiah found that it was impossible. He had a duty to perform, to "contend earnestly for the faith" as Jude likewise exhorts us to do.

So we commence another volume, praying that the Lord may soon come; praying that in the meantime it may continue to be a vehicle of help and encouragement to some in the wilderness wandering of life.

And as we speak of trouble and difficulty; a word concerning those who have helped. There have been many who have been kind enough to attempt to uplift our hands in these difficult days; and partly through their help and support the work has been maintained, and even extended. We are now issuing five periodicals regularly: *Logos*, *Christadelphian Expositor*, *The Ecclesial Calendar*, *Good Company* and *Herald Of The Coming Age*.

As will be obvious, the issuance of these periodicals imposes a great strain on effort, as well as a drain on financial resources. We live in an age of rising costs; and as we commence our new volume,

it is with the news that the Australian Government is abandoning its previous policy to grant concessions on postage. This will impose much heavier costs, and this must be reflected in the subscription rate of the Magazines. For the moment, until we have ascertained the full amount of increase, we will leave the rate untouched; but we will be compelled, later, to revise this. Naturally, this will not affect those who pay in the meantime. It, therefore, will help both the reader and ourselves to receive payment early. It relieves the work of accounting, and provides us with the wherewithal to maintain these services.

We take this opportunity of thanking those many readers who have voluntarily increased the amount of their payments. This has enabled us to extend the work that we are doing, and to provide the magazines free to any who are not in a position to pay for them.

So we commence our fortieth year in the wilderness, praying that Yahweh will continue to be with us, and that His blessing and guidance will help us to be an effective vehicle to the proclamation of the things of His name, that finally we may enter His promised rest.

— EDITOR.

AN OPEN LETTER

We have been forwarded a copy of "an open letter" addressed to us personally, but which, apparently, has been circulated throughout the Ecclesial world. The object seems to be to draw us out in a spirit of contention over personal issues; and we are not prepared to swallow the bait. As we have indicated to those responsible, we are prepared to debate the doctrinal issues publicly so that all may clearly discern truth from error. Sufficient is it to say, that the "open letter" directed to us does not express the truth. It is simply not true to write that "twenty six brethren and sisters have been dis-fellowshipped" or to imply that we are responsible for such action. Nor is our teaching (which is the teaching of the Brotherhood) correctly represented by those responsible for this letter; for they allege that we affirm things that we deny and vice versa. We have not circulated the Brotherhood with an "open reply" for we believe that it has had a surfeit of controversy; but we have prepared an answer, and would be happy to mail a copy to anybody who is concerned with the "open letter." It will be recalled, that in the days of Nehemiah, Sanballat sent him "an open letter" seeking to discredit him, and also circulated a false report concerning his motives (see Neh. 6:5-8). But Nehemiah refused to permit these things to deflect him from "the great work" in which he was engaged. He answered: "Why should the work cease, whilst I leave it, and come down to you?" (v.3). We prefer to follow his example.

— EDITOR.

This Month's Exhortation

Let Us Labor Together

In 1858, Brother R. Roberts delivered an address to the Ecclesia in Halifax, England, which was afterwards written out and signed by all present, and sent to the brethren in America as a new year's greeting. We reproduce it here as an exhortation appropriate to the opening number of our new volume.



It has seemed good to the brethren meeting in this place, to make the present season of kindly salutation an occasion of greeting to the household of faith, that all may be stimulated in the good work of "patient well-doing," and that our hearts may be more closely "knit together in the bonds of love."

We have rejoiced to see the progress which is being made in truth-sowing in both this island and among you. The growth of many ecclesias in numerical strength, and the founding of others, we hail as tokens of good, inspiring us to more zealous endeavour in our Master's service, and making us desire that all other brethren may be incited to still more efficient activity. Many reasons ought to induce this labour in love. Our beloved Lord was unceasing in his service to us, leaving us in this "an example that we should tread in his steps."

We have to foster faith and love towards God while surrounded by influences so essentially adverse to their existence. Business pursuits must have our attention during the greater portion of our time; and

the cankering care thereby induced is apt to eat the nerve and muscle of our faith; whilst the moral effect of our contact with, and the invidious scorn of ignorant and unbelieving men is to dampen our ardour, and to obscure the brightness of that glorious image which has been impressed upon our hearts by faith. The weakness of the flesh is another great difficulty, from its engendering weariness and indifference, if not watched against. Our confidence of hope is also peculiarly assailed in this day. The sectarian scoffer inquires triumphantly: "Where is the promise of his coming for all things continue as they were from the beginning?"

Beloved brethren, let us "not be weary in well-doing, for in due season we shall reap, if we faint not." Let us give constant heed to the word of Christ, which, if it "dwell in us richly," in all wisdom, will make us able to overcome the choking cares of this life. Let us keep our minds *enrapport* with the "oracles of the living God," by daily and unremitting study.

The brethren of the Lord Jesus

ought to live as becomes their high calling, using themselves and their substance in the Father's service. For if any pursue their business as do the men of this age, keen in the getting of riches, or expend their good things in their own gratification, they come into that class of whom Jesus says "the cares of this world, and the deceitfulness of riches, choke the word." But capital and labour devoted to helping the poor of the ecclesias, disseminating the word of truth, etc., we are assured, is a most profitable investment.

Let us be zealous towards God, "working with all diligence to make our calling and election sure." Oh, that each of us would remember that in degree according to our deeds will be our reward. The Son of God declares: "I will give to every one of you according to your works." It is not the enrolment of names on the lists, but the successful running which ensures the victor's chaplet. Then, brothers and sisters, through another year, let us strive earnestly and with a high aim, yea, "Let us press toward the mark for the prize of the high calling which is in Christ Jesus." Shall we not try to earn high distinction by our works of labour, patience, and love, our enmity of evil; our perseverance; our service; our faith?

The promises to those who overcome are many and great, even all the blessings pertaining to immortality and incorruptibility. Let us then labour to obtain them, by a fervent, earnest courteous demeanour in life and testimony. "Let us put on the whole armour

of God," and gird up our loins to the conflict. Let us fight the good fight of faith, and in one united band advance to victory! Oh, let us never flag! The bright dawn of eternal day approaches.

Then to all the household — young men and maidens, middle-aged, fathers and mothers in Christ, we would say: Companion us in a determination to do the utmost for the testimony of God, by teaching, by preaching, by word, by deed, by every means which we can employ. Young men, upon you depends mostly the force of our congregations; be warm and vigorous. We commend to you the words of John: "I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. Love not the world, neither the things that are in the world." Young sisters, you are the graces of "the family," softening and beautifying the whole. Incite the brotherhood to continuous zeal; win to Christ those who are dear to you. Fathers and mothers, the end of the race is not far distant; you have borne the heat and burden of the day — do not relax your efforts yet, but add a little to your sum and labour.

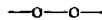
Brethren and sisters, one and all, we can say with the Apostle that "now it is high time to awake out of sleep, for now is our salvation nearer than when we first believed. The night is far spent; the day is at hand; let us cast off the works of darkness, and let us put on the armour of light." Now, when all the earth is waking to the struggle,

it is not time to sit selfishly at ease. If we have any thought of "the recompense of reward," we must "be not conformed to this world." It is, alas! too true a charge brought before believers of God's electing message, that their deportment and conversation differ almost nothing from the world's votaries. There is too little observance of the command, "let your conversation be as becometh the gospel of Christ." Oh, brethren, be it our's to "let our light shine before men, that they may see our good works," and thus we shall glorify our Father.

"The time is short" in which we can labour. It is the "eleventh hour." "The Lord is at hand," and "redemption draweth nigh." The glad morning of salvation is about to dawn on this sin-stricken world. The grave shall but little longer retain the fettered sons of God; soon one long bright morning of freedom shall burst upon the world in the advent of our Lord and Saviour Jesus Christ. Let us then be patient in our present tribulation, and continue "seeking for glory, honour, and immortality," by "labours more abundant."

IDOLATRY—Ancient and Modern

"They are skilled in doing evil, but how to do good they know not"
(Jer. 4:22 R.S.V.)



From earliest times man has lusted after false gods. Even while Moses was on Mount Sinai receiving the ten commandments (of which the first commandment is "Thou shalt have no other gods before me" (Exod. 20:3), the children of Israel were worshipping a golden calf! (Exod. 32:8).

The Law commanded:

"Ye shall make you no idols nor graven image" (Lev. 26:1).

"Thou shalt not bow down to their gods nor serve them" (Exod. 23:24).

It was generally believed that an idol possessed god-like attri-

butes which could benefit the worshipper. Ezekiel was told: "These men have set up their idols in their heart" (Ezek. 14:3). Paul wrote: "Now the works of the flesh are . . . idolatry" (Gal. 5:19-20). He equated idolatry with covetousness, writing: "Covetousness is idolatry" (Col. 3:5).

Gross darkness of ignorance must prevail on earth whilst idolatry persists. Because modern man worships the idols of wealth, power, possessions, property, position, status, prestige, etc., he finds no difficulty in accepting, or justi-

fyng, such social evils as racism, or poverty amid affluence. The worship of false gods has distorted his sense of values.

Consider the following examples. The huge gambling industry where punters strive to collect more money than they invest; bowing down before the goddess Luck! Others worship the god of competitive sport which absorbs most of their leisure hours. Still others seek Bacchus, benumbing their senses with liquor or narcotic drugs. Then there is the modern worship of Diana: the goddess of pornography and sex. "Hippies" make a god of idleness, and abandon purpose in their lives. Some men make "business" a god, and sacrifice family and friends to that end.

All who covet, whether it be their neighbour's wife, his house, his car, or his lottery-win, are idolators; and idolatry is based upon materialism.

Despite his ignorance, modern man is inordinately proud of his erudition (another idol) and fails to comprehend that "the wisdom of this world is foolishness with God" (1 Cor. 3:19).

His so-called wisdom is not adequate to his present needs. Man

is currently faced with complex social political and economic problems which he cannot resolve. He knows not how to deal with the perplexities of over-population, food-shortages, energy-crises, poverty, world-wide pollution, or the Middle East "time-bomb." Yet any of these threaten to jeopardize the stability of his system of government, be it democratic or communistic.

The Bible teaches: "It is not in man that walketh to direct his steps" (Jer. 10:23). But carnal man rejects this truth and therefore his forms of government, from the days of antiquity to the present, have been marred by warfare, injustice, incompetence and corruption.

It is inevitable that man will stagger from crisis to crisis until the appointed day when the Son of God will establish his kingdom in Jerusalem, when Divine wisdom and understanding will replace the frailties inseparable from human government (Zech. 14:3-4, 8-9); Micah 4:1-5). Then, at last, Isaiah tells us, true "wisdom and knowledge shall be the stability of the times" (Isa. 33:6).

— V.H.K., (A.C.T.).

Fruits Of The Spirit

"Love and enthusiasm" are the natural fruits of the Gospel clearly seen and believed. Where they are absent, it is because something blinds the eyes or blunts the understanding. Nothing is so potent in this direction as "the god of this world," of whom Paul speaks. The senses imposed upon by the present order of things are held in bondage in the absence of the liberating effect of the testimony known, courted, and believed. But God will make and find His people in the midst of all difficulties. — (R.R.).

4. The Organ, Sackbut and Trumpets

We continue this series from our previous volume.



The Organ

The wind-organ introduces wind instruments in general. The Hebrew *ugab* is from a root signifying "to breath," hence that which is blown into. Its contrast to percussion instruments is shown by the reference in Genesis 4:21:

"Tubal was the father of all such as handle the harp (stringed instruments) and organ (wind instruments)."

The same distinction is found in Ps. 150:4:

"Praise him with stringed instruments and organs."

The dual use of harp and organ suggests the combination of heart and soul in divine worship. The "strings" represent the heart, as we have already seen in a previous article, and the "wind" represents the life, or soul, of the body. Hence to praise Yahweh with both string and wind instruments is figuratively to devote one's heart (intellect) and soul (life, or strength) to Him.

The organ was gradually developed from a primitive instrument to one of seven or nine pipes, of varying lengths and diameters, tuned to a simple scale. In the days of Christ, the pipe organ in Herod's Temple was styled the *Maorephah*. The *Encyclopaedia Biblica*, vol. 3, p.3230, states:

"The Magrephah seems to have been a pipe worked with bellows of Elephants' or Bulls' hide, and a wind box with ten openings into each of which was fitted a pipe with ten holes, so that it was possible to obtain from it one hundred distinct tones. Unfortunately, the accounts regarding this instrument are so contradictory that but little can be known about it definitely. Thus, according to some, it was small enough to be moved about by a single Levite, whilst others state that its thundering tones were audible on the Mount of Olives . . ."

One thing seems certain, however, that the organ played an important part in the Temple orchestra, both for the music it produced, and the spiritual lessons it conveyed to the discerning Israelites. The mention of "one hundred notes" is interesting in the light of what we have already observed in connection with the Psaltery with its ten notes (see article previous volume). In spiritual numerics, one hundred stands for human perfection or completeness, which is appropriate to divine worship. Israelites were encouraged to worship Yahweh with all their heart and soul, and by doing so, they would render acceptable praise indeed. Notwithstanding their imperfections of character, they would be doing their best, all that was humanly possible, represented by

the number "ten."

In that regard, it is interesting to notice that the redemption price was a half shekel of silver, represented as ten gerahs (Exod. 30:14-15), this being what a man was responsible to give.

The Sackbut

This instrument is mentioned only in Daniel 3. The Hebrew word is *sabbekan*, and its meaning must be sought from its root *sawbak*, which means "thorns, as being folded together." It would seem to have been an instrument composed of many closely spaced strings. There is no evidence that Israel used it, so that it was a Babylonian instrument. How appropriate this is, for from Yahweh's viewpoint, Babylonian worship and its associated music can only be seen as "thorns." Nahum declared:

"The burden of Ninevah (Assyria) . . . for while they be folded together as thorns, and while they are drunk as drunkards, they shall be devoured as stubble fully dry" (Nahum 1:1,10).

Thorns are worthy only of burning (Heb. 6:8). When they flourish they cannot be handled by flesh (2 Sam. 23:6-7). Yet Yahweh can do it "without hand" (Dan. 2:34), and He shall do it to the Babylonian image-confederacy of nations at the return of the Lord.

We must not confuse our English "sackbut" with the Babylonian instrument. The English instrument was a medieval trombone type of wind instrument, and the word is not an accurate translation of *sabbekaw*.

The Trumpet: Free, Arresting, Majestic

There are three principal words used in Scripture to define the trumpet; each describing a different instrument.

There was the Hebrew *yobel* from a root signifying "to flow." It suggests the continuous, flowing sound of the trumpet, and has often been translated "Jubilee." It proclaims release, and significantly enough, the first occurrence of the word is just subsequent to the release of Israel from "King Sin" in Egypt. At that momentous occasion, when the people were assembled at the base of Mt. Sinai, the instructions were given:

"There shall not an hand touch it (the mountain) . . . when the trumpet ("yobel") soundeth long, they shall come up to the mount."

Subsequent to this event, each fiftieth year was a "year of release" for all Israel; a year of liberty, when men returned to their possessions and families, when debts were forgiven, and even the land had rest (Lev. 25:10).

This word *yobel* has the connotation of the general joyful sound of this jubilee trumpet. It points forward to the glorious release that will be manifested at the return of the Lord Jesus Christ, who may well return in a Jubilee year. Thus, the *yobel* trumpet denotes a sound of joy without particularly specifying the shape of the instrument being blown.

The Shofar: Trumpet Of Assembly

Another Hebrew word for trum-

pet is *shofar*. It comes from a root word meaning "to be clear," a reference to the clear, incisive, strident sound of this trumpet blast.

The first reference to the *Shofar* is in Exodus 19:16,, which describes how the sound of the trumpet gave an urgent summons for the people to meet with Yahweh:

"And it came to pass . . . there were thunders and lightnings . . . and the voice of the trumpet (shofar) exceeding loud . . . and Moses brought forth the people out of the camp to meet with God."

The *Shofar* was also sounded on the first day of the seventh month (Lev. 23:24) as a memorial to the people, summoning them to prepare for the Day of Atonement, on the tenth day of the same month. Its urgent note called the people to preparation and repentance for the covering over of sins on the great Day of Coverings. This seventh month of the religious year, was the first month of the civil year; and in the Jubilee years, the *Shofar* was sounded on the Day of Atonement as well (Lev. 25:9).

It was an instrument used to summon the people, therefore, and not strictly for musical purposes. It was initially made of ram's horns (Joshua 6:5), but in later times of metal, and has been translated "cornet" (see 1 Chron. 15:28; 2 Chron. 15:14; Ps. 98:6). The association with the ram can not fail to arrest attention, in view of the use of that animal as the Passover sacrifice (Exod. 12:5). The call of the ram's horn, would therefore emphasise the need of a

sacrifice, pointing forward to the Saviour of all mankind.

The Chazozerah: Trumpet Of Majesty

A third Hebrew word for Trumpet is *chazozerah*, from a root signifying "to quaver, quiver." These were straight trumpets, made of silver, speaking of redemption (Exod. 30:15). Moses was instructed to make these for the calling of the assembly (Num. 10:2). They were about one yard long, with a bell end, and were used only by priests. This trumpet can be more correctly termed a musical instrument than the *Shofar*, and yet it could be used as well as the *Shofar* in time of war (Num. 10:9; 1 Sam. 13:3).

In Solomon's Temple, no less than one hundred and twenty of these *chazozerah* were blown by the priests. Consider the scene of splendour, majesty and joy suggested by the record of 2 Chronicles 5:12:

"Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets (chazozerah)."

The *chazozerah*, along with the *shofar*, is mentioned in Ps. 98:6. This Psalm comprises a "new song" unto Yahweh, and is a parallel to the "new song" of the one hundred and forty four thousand upon Mt. Zion, referred to in Rev. 14:3. The keynote of these two songs is joy to Yahweh for his victory, salvation and power:

"With trumpets (chazzerah) and sound of cornets (shofar) make a joyful noise before Yahweh the King" (Ps. 98:6).

Quite clearly, this instrument was used in the orchestra to complement the choir's vocal contribution (2 Chron. 29:28). Apparently the trumpets were blown at the crescendos in the songs, thus rendering a magnificent and thrilling climax at which time the people responded:

"And all the congregation worshipped, and the singers sang, and the trumpeters (chazzerah) sounded, and all this continued until the burnt offering was finished."

Summarising our comments upon these three words, we find that the trumpets "speak" in three ways. The *Yobel* signifies joyous freedom in Yahweh, being particularly associated with the Jubilee; and the people were reminded of this by the free-flowing sound of that trumpet.

The *Shofar* was distinguished by its clear, definite sound, arresting the attention as Israelites were summoned to wait upon their God.

The *Chazzerah* was a sound of confidence as in prayer (it was sounded over the offerings Num. 10:10); its quivering, majestic note causing the hearers to thrill to the

omnipotence of Yahweh their God and King.

The Trumpets And Prophecy

Paul taught that the Lord Jesus Christ will return with "a shout," "a voice," and "a trumpet":

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God . . ." (1 Thess. 4:16).

Analysing this verse, we see that "the shout" (Gr. *keleusma*) is a voice of command, proclaiming authority. The "voice of the archangel" is that of Michael, a title of Christ (Dan. 12:1), referring to his status as Yahweh's Name-bearer. The "trump of God" (Gr. *salpinx*) reminds us that he will return with the quivering, reverberating sound of the *salpinx* which is the N.T. equivalent of the *chazzerah*.

The three factors of authority, glory (the Name) and majesty will be combined in the person of the Lord Jesus at his return.

In our next and final article, we shall consider in more detail (God willing) the prophetic import of the Mosaic regulations regarding the blowing of trumpets, and their bearing upon the events at the time of Christ's return.

— S. Snow, Coburg.

Where Space Ends

Theories of the universe are too stupendous and too nebulous for man to handle with any certainty. But the appearance of Christ and the work of the apostles one thousand nine hundred and seventy-three years ago, the work of God by Moses over a thousand years earlier, the palpably divine character of the Bible in its spirit, character, composition, and fulfilled prophecy, are tangible and practical matters about whose truth there can be no question when the facts are fully recognized, and as to whose entire suitability to our need there can be no two opinions.

Forming the Feet of Clay

"By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation. The names of countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides 'All the Russias', it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia Tartary, Greece, Roman Africa, and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the Wall of China and Afghanistan, and from the Ice-Sea to the Deserts of Africa and Arabia (Exposition of Daniel, p.86.)

The Colossus in human form, which appeared to Nebuchadnezzar in his dream, "standing on its feet in unrivalled brightness of glory, and terrible to behold," was a prophetic representation of the Kingdom of Men as it will exist "in the latter days" (Dan. 2:28). This kingdom is not co-extensive with the whole globe, but represents its most powerful, and best organized section. The name of Babylon which applied to its first, golden-headed phase, became a prophetic title for all succeeding phases. Hence, Nehemiah refers to Artaxerxes of Persia as "King of Babylon" (Neh. 13:6). The same title is applied to the Kingdom of Men in its final "feet" phase; for the Apocalypse styles it "Babylon the Great, the Mother of Harlots, and the abominations of the earth" (Apoc. 17:5); "that great city Babylon" (Apoc. 18:21).

In Revelation 16:19, the term "the great city" is applied to the confederacy of nations within the

Gogian fold: "the great city was divided into three parts and the cities of the nations fell."

The Final Stage Of The Image

The Roman Empire was the Kingdom of Babylon in its legs-of-iron phase, whilst the Gogian Empire will be the Kingdom of Babylon in its feet phase. In regard to this, Brother Thomas wrote:

"Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the feet HAVE NOT BEEN FORMED: so that it has been hitherto impossible for the Colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. It is, therefore the mission of the Autocrat (Gog) 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 the work of its creator's power"

(Exposition of Daniel, p.87).

The Feet comprised a phase of the image yet to be manifested. Thus it is necessary to discriminate between the feet and the toes. Brother Thomas claimed the toes

already exist, "but the feet have not yet been formed." A close attention to Daniel 2:14-13 shows important differences between the feet and the toes. Firstly, there is the presence of clay. This element in the toes differs in its condition in the feet. The toes were either *wholly* of clay or of iron; so that adjacent to an iron toe lay a clay toe. Further, the clay of the toes was in a hardened or brittle state.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken" (or brittle — v.42).

France provides an example of an iron toe; Yugoslavia of a clay toe. Moreover, the toes not only refer to specific nations that would exist upon the European habitable "in the latter days" but also symbolise the character of the whole concourse of nations that will make up "the Kingdom of man" in the time of the end.

The clay of the feet differs in its condition to that of the toes, in its relationship to the iron. In the feet, the clay is soft, plastic and adhesive; it serves there to bind the iron elements together and to fill up the gaps so that a pair of feet may be fashioned by the potter (Gog). As in the human anatomy there is a clear line of demarcation between the toes and feet, the former being but appendages on the latter, so it shall be in the geography of nations that shall make up "the kingdom" in the time of the end. To that end much has already occurred in the development of feet and toes; but we must await

the manifestation of Gog before the formation is completed.

The ten toes, we believe, are the modern equivalents of the ten horns (Apoc. 13:1). The ten horns were ten barbarian kingdoms founded within the limits of the ancient Roman Imperial territory; a territory in Europe bounded in the North by the two great rivers, of the Rhine and the Danube. It is probable that in Gog's dominion a similar line of demarcation will apply between the feet and the toes. Should the present European national entities remain intact when incorporated into Gog's Babylonian Empire, then, we suggest, the following nations would approximate to the ten toes in the Time of the End: Portugal, Spain, France, Belgium, Switzerland, Italy, Austria, Yugoslavia, Albania, Bulgaria. The European nations which lie substantially North of the ancient Roman dominion are the Netherlands, East and West Germany, Czechoslovakia, Hungary, Poland, Rumania, Denmark, Norway, Finland, Sweden. These will probably be the nations that shall make up the feet. Should Germany be re-united into one nation under Gog's rulership then there will be an interesting "balance" of ten nations comprising the Feet and ten nations comprising the Toes.

The Presence Of Clay

With regard to the nature and use of the clay in the feet, the Spirit in Daniel gave this explanation:

"And whereas thou sawest iron mixed with mly clay, they shall mingle

themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay (v.43).

Russia, under Gog, is the clay-power of the feet, though not the clay of the toes. Habakkuk prophesied of Russia under its Gogian dynasty as the thick-clay-power.

"Woe unto him that increaseth that which is not his . . . and to him that ladeth himself with thick clay" (Hab. 2:6).

Of Gog himself the prophet says:

"Yea, also, because he transgresseth by wine (i.e. spiritually), he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people" (Hab. 2:5).

With regards to this Clay-Power and its leader, Bro. Thomas comments on Habakkuk's prophecy:

"He saw in that epoch, which is termed 'the Day of Trouble', a chief of nations, proud, covetous, rapacious, and impious as Belshazzar; who will not confine himself to his own territory, but will enlarge his desire as the grave, and will be as death, which can not be satisfied, but will gather to his throne all nations, and laden himself with all peoples as with thick clay. He saw this Power in vision execrated in its time as the spoiler of the nations, and the violator of the land of Israel, Jerusalem, and its inhabitants. This is the Gog of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel, the Lawless One of Paul, and the Dragon of the Apoc. 20. Habakkuk saw that 'the earth shall be filled with the knowledge of the glory of Yahweh as the waters cover the sea'; but he also saw that this could not be the character of the times until this clay-power should be removed out of the way. He saw Israel in extremity, and the thick-clay Power in Egypt in all the confidence of victory" (Eureka, Vol. 1, p.49).

It is important that we comprehend the significance of the clay element in the feet of Nebuchadnezzar's Image, for it is the vital element which enables the feet to be formed, and which in turn enables the image to stand up. In regard to this Bro. Thomas supplies a valuable key in his *Exposition of Daniel* (p.88):

"Part of Assyria proper already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; his Grecism is typified by the brass; and his Gomerians by the iron; while his Magogians, Roshi, Muscovites, and Siberians with the central Asiatic Tartars of Togarmah's house, are the clay which he co-mingles with the iron to form the feet as the connecting medium between the legs and toes."

Communistic Clay

The Russian revolution of 1917, which placed the communists in control, brought political "clay" into power. Under the ruthless control of Stalin vast changes were introduced.

In his book, *Europe Since 1914*, F. Lee Bennis comments as follows:

"As early as 1925 (i.e. when Stalin came to power) the Soviet government had contemplated the introduction of a more organized and planned system of national economy. Eventually, on October 1, 1928, an official Five Year Plan prepared by the State Planning commission (Gosplan), was inaugurated for the years 1928-33. The fundamental aims of this first Five-Year Plan were —

- I. To introduce modern technology.
- II. To transform Russia from a comparatively weak agrarian country, into a powerful industrial country which could be largely independent of capitalistic countries.
- III. To eliminate completely private

enterprise.

IV. To create a socially owned heavy industry which could provide machinery for industry, transport and agriculture.

V. To collectivize agriculture and thus remove the danger of a restoration of capitalism inherent in the continued existence of individual farms.

IV. To increase Russia's ability to defend herself in time of war.

The Influence Of Communism On Education

This plan laid down a schedule for all phases of activities: production, distribution, and finance. It called for an enormous amount of new industrial construction: huge tractor factories, gigantic agricultural machinery factories, immense steel plants, extensive hydro-electric works, new railways. Agriculture was to be re-organised on a large-scale mechanised basis, through the institution of huge state and collective farms. The collective farm was to result from the combination of a number of peasants' small holdings into one large farm in which the peasants would work together under the direction of an elected managerial board. Private traders in the towns, and the kulaks (private peasants) in the villages, were to be liquidated. Stalin proceeded with the ruthless liquidation of the kulaks, and to a rapid and compulsory collectivization of peasant estates. Thus, in agriculture, astonishing changes were introduced; huge state farms came into existence; tens of thousands of tractors and other machinery were put into service.

But this "progress" was achiev-

ed at an evil price. Heavier taxation and ruthless requisitions of grain at fixed prices were the first steps. Next, the houses, livestock, and implements of thousands of these kulaks were confiscated, and they themselves torn from their homes and banished to remote regions, where they were compelled to work at hard labour. Thousands more were imprisoned, and over a million slaughtered by the ruthless Stalin.

But Stalin's programme required well-trained and skilled technicians. Russia was particularly short of such experts. Hence, there was in Russia at that time a "race between education and catastrophe." Lenin had pointed out that the Communist economic scheme was not possible without "an intellectual revolution." From this point of view, Stalin and the communists looked to the schools to produce a generation which should be thoroughly versed in, and loyal to, the communist ideal. However, the Communist Party was officially atheistic, and taught that "religion is the opiate of the masses," so that the school system was "communized" to an extent that nothing contrary to the Communist principles might be taught. Benn's comments:

"During the years 1928-32 great strides were made in developing the public-school system, the aim being to make compulsory education a fact and not merely a theory. By the close of the first Five-Year Plan nearly 22,000,000 children — three times the number in Tsarist days — were enrolled in elementary schools; four-fifths of all children between the ages of 8 and 14 years were receiving education at the hands of the government; and

illiteracy in the adult population had been to a considerable extent eliminated. An extensive system of vocational and technical training had also been developed, with factory schools to give instruction in the operation of machines and technical colleges for the training of engineers."

During this educational "progress" how did religious education fare? The following extract tells:

"Public religious processions were forbidden. The schools were separated from the church, and it was originally decreed that Christian churches might not give organised religious instruction to minors under 18 years of age. No religious instruction was permitted in any public or private school, but children in groups of three or less might receive religious instruction, provided it was given outside the schools and churches."

Atheism In Russia

The influence of the government was directed against religion. Thus attendance at religious services was forbidden to members of the Communist Party. Consequently, whilst the Russian people have progressed in materialistic and educational developments, there has been no advance in spiritual matters. Hence, the Spirit's symbolism of Russian influence as "clay." In comparison, Catholicism and related religions, are as iron. Though iron is a base metal, nevertheless it is superior to clay. Gog will attempt to mingle the iron and the clay. He will realise the usefulness of religion in making the people more suppliant and co-operative to his demands. He will foster a policy of "europeanising" and "catholicising" his Russian subjects, whilst "russianising" his European subjects. But it will only be partly successful. Daniel

declared:

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cleave (or, adhere) one to another, even is iron is not mixed with clay" (Dan. 2:43).

Nevertheless, it will succeed sufficiently for the feet to be formed, so that the Image might stand up in all its terribleness of being. Thus we live on the threshold of marvellous and terrible developments. The spiritual impoverishment of the times that is blended with gross materialism, will ultimately be manifested in the works of Gog:

"It shall also come to pass, that at the same time (i.e. the latter days) shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwall'd villages, to them that dwell confidently . . . to take a spoil, to take a prey . . ." (Ezek. 38:10-12).

But the spirit of atheism, materialism, and religious chicanery will be humbled to the dust. Covetousness will reap its due rewards, in the destruction awaiting both it and its fruit. Solomon's words will prove truth:

"He that hasteth to be rich hath an evil eye (or mind) and considereth not that his poverty shall come upon him" (Prov. 28:20, 22).

Isaiah declares: "They shall cast their idols of silver and of gold ("covetousness which is idolatry" — Col. 3:5) to the owls and to the bats" (Isa. 2:20). Let us clearly recognise that this is the destiny of modern materialism, and so avoid permitting its influence to rub off on us, and so contribute to our ruin also at the judgment seat of Christ.

-- R. Pogson, NSW).

The Teaching Plan of Genesis

Genesis forms the basis of all Bible teaching. The first promise by God of a Redeemer (Gen. 3:15) speaks of the "seed of the woman" who would "bruise the head of the serpent," thus foreshadowing the birth of Jesus. No man is mentioned in connection with the propagation of that "seed" thus implying the virgin birth of the Lord. The temporary death and final victory of the Lord is also set forth. Thus, in this first promise from God, there is set forth the promise of *life*.

Having promised life, God showed that the way was conditioned by a sacrificial covering in place of the fig leaves which Adam and Eve had chosen. In short, man's way will not bring salvation; we must seek God's way. The coats of skins symbolised baptism, which is so essential to salvation, and by which we are covered with Christ (Gal. 3:26-28).

The Generations

Throughout Genesis, constant reference is made to "generations." There were generations of men who disobeyed God, and were rejected from His promises; and there were a number of generations of men who obeyed Him, and were incorporated into His chosen line. It is in the difference which exists between the chosen line and the rejected line that the teaching plan of Genesis is made apparent.

Let us examine the first of these generations. In Genesis 2:4, God recorded:

"These are the generations of the heavens and the earth when they were created . . ."

This verse introduces the teaching plan of the book. The story that follows records the creation of Adam and Eve, and their sin which resulted in their banishment from the Garden. Then follows the birth of Cain and Abel, and the banishment of Cain from divine worship. The next stage is the birth of Seth, after which we read:

"This is the book of the generations of Adam . . ." (Gen. 5:1).

A careful reading of Chapter 5 will reveal three important lessons. The first emerges from the list of names from Adam through Seth to the three sons of Noah: Shem, Ham and Japheth. This is the line of the "chosen generation." The second point to note is that with each name, a chronology is given, stating the number of years that each man lived. The third lesson to heed is that the generation culminates in the story of Noah, who was a type of Christ.

Now we are able to state our assumption more fully, and that is: Where we find a generation of the chosen line, it is either given last, culminates in either a chronology, or is followed by the record of one who is a type of Christ.

Consider the next generation:

"These are the generations of Noah . . . And Noah begat three sons, Shem, Ham and Japheth" (Gen. 6:9-10).

This "generation" is followed by the story of the Flood with Noah as a type of Christ, and his family in the Ark as a type of the household of faith saved through water. Though this agrees with our assumption, it does not prove its validity, so we must look further. After the death of Noah, we are given the next list:

"Now these are the generations of the sons of Noah, Shem, Ham and Japheth; and unto them were sons born after the flood" (Gen. 10:1).

Here follows a list of names of little interest to the superficial reader. We, however, will attempt to obtain the significance of the record. First we have the posterity of Japheth, given without chronology, and without being followed by the record of one typifying Christ (vv. 2-5). Next follows the list of Ham's descendants (vv. 6-20) again without chronology, and without being followed by a type of Christ. Finally, there is set forth the line of Shem, also without a chronology, and without being followed by a type of Christ. Yet from Luke 3:35-36, we learn that some of those mentioned in Shem's line were ancestors of Jesus. It is obvious that Shem's line was the "chosen generation," and that the chosen line is mentioned last.

Now a pattern seems to be emerging. It is this:

When the chosen generation is given, it is characterised either by:

- (a) — **A chronology which provides the number of years the**

people lived;

- (b) — **The record of one who typified Christ;**
 (c) — **The fact that where there is more than one son, the chosen generation is mentioned last.**

Let us put the proposition to the test again. The next generation is recorded in Genesis 11:27:

"Now these are the generations of Terah . . ."

The list of descendants that follows is short, and is not accompanied by chronological references, but it does culminate in the story of Abraham to whom the promises were made, in Melchizedek who was a type of Christ; in Isaac and Jacob to whom the promises were repeated, both of whom were types of Christ. This confirms our analysis of the teaching plan of Genesis, implying that the line of Terah was the chosen line. But we shall look for further evidence.

The Sons Of Abraham

Abraham had two sons: the first, Ishmael by Hagar, the bond-woman of Sarah; the second, Isaac, by his proper wife. Our teaching plan would require that the generations of Ishmael should be given first, because "in Isaac shall thy seed be called."

That, in fact, is what is provided. First we have in Gen. 25:12:

"Now these are the generations of Ishmael . . ."

Then follows a list of the names of the twelve descendants of Ishmael, without chronological reference. And then, in v.19:

"And these are the generations of Isaac . . ."

No chronology is given, but the story of Jacob and Esau follows.

Isaac was a type of Christ; whereas Ishmael represented the rejected Jews under bondage of the Law through their rejection of Jesus (Gal. 4:22-25). It was revealed to Abraham that the chosen line was to come through Isaac, for he was told: "In Isaac shall thy seed be called" (Gen. 21:12; Rom. 9:7; Heb. 11:18).

Now all this is in accordance with the pattern of the teaching plan of Genesis suggested above. The rejected line has been mentioned first; and the chosen line mentioned last. Furthermore, the generations of the chosen line is followed by the life-record of a type of Christ. Further investigation will strengthen the pattern.

The Sons Of Isaac

Isaac had two sons: Esau and Jacob. Esau was rejected because he sold his birthright to Jacob (Rom. 9:13). Using the teaching plan which we have discovered, we would expect, that if Genesis records the generations of both Esau and Jacob, that of the former would be given first; that no chronology would be supplied; and that it would not be followed by a record of a type of Christ. On the other hand, in the case of the generations of Jacob, we can be sure that if a chronology is not supplied, the genealogical list will culminate in one who is a type of Christ.

And that, in fact, is what we do find.

We read:

"Now these are the generation of Esau . . . " (Gen. 36:1).

Then follows a list of names of his descendants who settled in the

land of Canaan. But no chronology is supplied.

Again:

"And these are the generations of Esau the father of the Edomites" (Gen. 36:9).

Then follows a list of names of the descendants of Esau who had settled in the land of Edom. The record mentioned a number of "Dukes" implying that they received their reward during their life-time. Again no chronology is supplied, nor culminating record of an outstanding character typifying the Lord.

Compare the record of Esau with that of his brother:

"These are the generations of Jacob . . . " (Gen. 37:2).

Once again the chosen line is mentioned last, and, although there is no chronology given, the story which follows immediately is that of Joseph, an outstanding type of Christ. Joseph was such an important character in the typical history of the Lord Jesus, that several chapters are devoted to him and his adventures.

The Interpolation

No further generations are given in Genesis after this, but in chapter 38, the story of Joseph is interrupted by the record of incidents that seem completely out of context with what comes before and what follows. It concerns an adventure of Judah, one of the twelve sons of Jacob. It is not a pleasant story to read, but it is full of meaning for the keen Bible student. It was through the line of Judah that the Redeemer should come. Further, when Jesus did come the first time, his own people

rejected him, with the result that the Apostles were commissioned to "go into all the world and to preach the gospel" (Mark 16:16).

The result is typified by the unsavoury deeds of Judah outlined in this chapter.

The record of the growth of Christianity amongst the Gentiles is a lamentable account of those who should know better, turning to "harlots," the Biblical symbol of false doctrines. The rejection of the Jews, and the proclaiming of the Gospel to Gentiles, was symbolised in the birth of the twins to Judah (v.29-30). The child who it was thought would be born first, withdrew its hand, and the one who should have been born second, was born first. His name was Phares, and he is mentioned in Luke 3:33 as one of the ancestors of Jesus. In this, we have typified the fact that the Jews would be rejected, and that the Gentiles would be brought into the covenants of promise. Thus the spiritual "body of Christ" would grow amongst the Gentiles.

The foregoing is not merely of academic interest, but emphasises

a great principle. Just as there was a chosen generation in the periods of the Old Testament, so there is today. And just as in those times the chosen generations were not revealed until after the rejected generations, so, today, we are awaiting the manifestation of the true seed at the coming of the Lord Jesus (Rom. 8:19). Peter refers to this chosen generation when writing to the saints:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: which, in time past, were not a people, but are now the people of God; which had not obtained mercy, but have now obtained mercy" (1 Pet. 2:9-10).

We suggest that Genesis be read with this teaching plan in mind. Let the reader identify himself with the "chosen generation" revealed therein. Study the faith and works of those people whose lives are recorded as guidelines for the conduct of saints today, and so profit from the experiences of the past, and the God-directed record of them in the Word.

— I. Leask (Sth. Africa).

One Opinion That Counts

Sensitiveness with regard to the opinion of others may be so keen as to interfere with even the manifestation of what you are. It is a great slavery. Fight against it. The only cure is to fill the mind with knowledge. This will help you to feel that the opinion of others is a small matter, and that the great thing is how you are in yourself towards God.

The Divine Will

The Father hath given command to His children to "be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you"; "forbearing one another in love." Since Deity "so loved the world" that while yet sinners, how much more does it become those who have received His love, to love each other — yea, even their enemies, and those that have despitefully used them. — (S.J.).

Yahweh's Competition from Baal

We must not make the mistake of assuming that we see the complete picture of Baal worship, at that moment, when we stand with Elijah on Mount Carmel. That most dramatic scene was but one facet of the whole Baal-imagery; and we need to revert to the source of things, and listen to the Almighty speaking to the serpent. God foretold the enmity that would ensue between the two seeds. It was to take on many forms, but perhaps the bitterest expression of that enmity was to come about as the result of man's worship of idols and of images.

It is interesting to note the meaning of this oft-used word. An "image" comes from the root word *to imitate, to copy, or to portray*. Knowing well the depths to which human nature will descend, we are not surprised to find that very early in history, the Creator was faced with that competitor (amongst many others) named Baal, or, to be strictly correct, "the Baal." It is a Semitic word, and means "lord" or "owner." Actually, there were many Baals, each distinct from the other, but the single term "the Baal", was considered as the source of all nature, and the god of all fertility. He was looked upon as the presiding genius, or cause, of all growth, and united with such Baals, there were female equiva-

lents, such as Asteroth.

God Demands Unqualified Allegiance

In ancient Babylon, Baal became the deity known as Bel (Isa. 46:1), and was later identified with the planet Jupiter.

In Thebes (Egypt), Baal and Asteroth were united.

In Greece, Baal was known as Zeus.

In Tyre, Baal had his two symbolical pillars, still known as "the pillars of Hercules."

The competition that Yahweh experienced from Baal was increased when the latter was worshipped as a sun god, and his powers in the moral world were developed. The cult became characterised by the grossest sensuality, and the oldest forms of worship were those established on the high places of mountains. So the Midianites and Amalekites worshipped Baal in Horeb and Sinai; the Moabites on Mount Peor; the Phoenicians on Carmel; and the Canaanites on Hermon and elsewhere. Baal was represented by upright conical stones. At such worship, human sacrifice was involved.

The horrible contrast between the evil worship of the Baal, and the pure worship established by the God of Israel, was later manifested when the Papacy competed with the Truth. Yet only recently

has the full iniquity of Baal worship been revealed by archaeologists, and the unspeakable cesspool of wickedness made clearly evident.

Israel was subjected to this influence for the centuries that the nation sojourned in Egypt. The people were but human beings, with all the weaknesses of the flesh, and susceptible to the environment in which they found themselves. Observe, then, the manifold wisdom of God, in giving to Israel His first law:

"Thou shalt have no other gods but Me";

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath . . ."

"Thou shalt not bow down to them, or serve them, for I the Lord thy God am a jealous God . . ."

God made it plain to Israel He would brook no rival. He demanded the wholehearted allegiance of that people so recently salvaged from Egypt. If ever we are inclined to think that Deity was harsh in His commands regarding marriage, and the dangers of inter-marriage, then the worship of the cult of Baal is sufficient answer. As we ponder the matter, we must confess that God is right.

God's Authority Demonstrated

So much for the commands at Sinai; so much for Israel's rebellion. Not once, not twice, history relates the tragic tale of the people's increasing allegiance to the Baal, even to the extent of believing the Baal to be equal with God.

All this provides the real back-

ground to what happened on Mount Carmel. The earliest certain reactions to the claims of Baal are seen in the reign of wicked King Ahab, whose marriage with Jezebel gave the first impulse. Although professing outward allegiance to God, Ahab went as far as to erect a temple to the Baal. With that in mind, the scenes as related in Kings, become more obvious.

God rose up and prepared to teach the Baal worshippers a most salutary lesson. First He demonstrated just who was the Author of all life and fertility, by the simple act of withholding dew and rain for a period of three years. At the same time, he provided for the needs of the prophet, who would, at the appropriate moment, vindicate His Name: first, at the brook Cherith when he was fed with ravens; next, in conjunction with the widow of Zarepath, whose supplies were daily replenished; finally, at the expiry of the period of time appointed, by the vindication of the Divine name on Carmel and the breaking of the drought.

Can we imagine the utter consternation in the camp of the Baal worshippers when their god proved impotent to provide dew or rain? But we hear no spirit of repentance in Ahab as he challenged Elijah:

"Art thou he that troubleth Israel?"

The reply of the prophet was the perfect answer, not merely for Ahab, but for all idol worshippers since to this day:

"I have not troubled Israel, but thou and thy father's house, in that ye have

forsaken the commandments of the Lord, and hast followed Baal."

We are familiar with what followed: with the day-long cry, "Oh Baal, hear us!"; with the frenzied contortions, the vicious cutting of flesh with knives to no avail; and, then, the awful silence that had followed.

It was not until the going down of the sun and the time of evening sacrifice that the answer came from heaven; but when it did come, it was decisive. God had demonstrated His authority over one of nature's greatest forces — water. He now did so over that of fire. But let us not forget the prayer of the lonely prophet: a single man in an inferno of hate and hysteria. It took faith and courage; but Elijah had both because he worshipped the God of Abraham, and not the "imitation," Baal. Thus he prayed:

"Lord God of Abraham, Isaac and Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and I have done all these things at Thy word. Hear me, O Lord, that these people may know that Thou art Lord God, and that Thou hast turned their heart back again."

God then vindicated His claim as Creator, first by the consumption of the sacrifice; next day by destroying Baal's prophets. When this had been done, Israel was again able to receive, and give thanks for the rain so long withheld. Thus, for a brief period, God was truly vindicated and worshipped; and the sweeping rains washed away all traces of the Baal from Israel.

But, alas, this was but for a

brief period; for Jezebel still lurked in the background, and her boastful threats were soon heard in the land.

Why Halt Between Two Opinions!

The very wickedness of Baal emphasizes the righteousness of God. Moreover, the contest on Mount Carmel, permits us to see the contest of the greatest of all prophets in a clear light.

Like Elijah, the Lord Jesus stood alone, against a hostile nation. Though the people mouthed the name of God, they were actually idolators, worshipping their temple, their law, their traditions, their personal desires. All these the Lord Jesus challenged, and we know at what cost. The Memorials are a silent witness to the price that he willingly paid, so that his Father's name and righteousness might be upheld.

What Elijah did, and what the Lord Jesus did, are challenges to us today. They pose the same question: "How long halt ye between two opinions?" They challenge us to replace the idol in our heart by wholehearted love to God in willing and humble service to Him. The challenge continues to the end: until we die, or the Lord doth come. The cunning of Baal, the calumny of Ahab, the fierce hatred of Jezebel, must be met in such faith and courage as both Elijah and the Lord Jesus displayed. Only as we manifest such will the drought break for us, and we shall be brought under the influence of the early and latter rains: the Word today, and the Lord tomorrow. — J. A. Swaish.

Exposition

ARMAGEDDON

*"And he gathered them into a place called in the Hebrew tongue
Armageddon"* Rev. 16:-5.

—:—

An interesting illustration of the wonderful unity of the Scriptures in matters concealed beneath the surface, and not visible to the casual reader, is to be found in connection with the meaning of the symbolic expression "Armageddon." Harmony is almost a matter of course where two or more writers are treating of the same subject, and if the Bible failed in this, it would be a serious defect. The Bible is, however, not only harmonious throughout on the surface, but in regard to matters apparently having no connection, investigation reveals the same consistency and unity. "It is the glory of God to conceal a thing," and when we find the concealed things of the Bible are in such complete harmony with its plain revelations, we have an additional assurance that the Scriptures are of God, and that though many writers have been used in their production, they are but mere instruments conveying to us the mind of the Deity.

In the great future gatherings of the kings of the earth to "the war of the great day of God Almighty," the name of the place to which they are brought is styled in the Apocalypse "Armageddon" (Rev. 16:16). This we recognise

to be a symbolic name conveying a Divine Truth. The word is given in the "Hebrew tongue," and therefore we must go to the Hebrew to ascertain its meaning. Dr. Thomas tells us it is a combination of three words *Arma-gai-don*, the whole signifying, "A heap of sheaves on the threshing floor in the Valley of Judgment." This symbolic word, then, brings before us three things: — (1) God's purpose with the nations who are gathered, viz., to thresh them; (2) The result of such threshing, viz., the complete destruction of the chaff; (3) The locality of gathering of the grain, and such threshing — The Valley of Judgment.

Keeping these ideas in mind we shall perceive in examining other portions of the Scriptures that the same things are strikingly brought before us in an apparently unintentional manner, but establishing a beautiful harmony when compared with each other. Turning first of all to Joel's prophecy, Ch. 3, we have brought before us the same gathering of the nations. "I will also gather all nations, and will bring them down in the Valley of Jehoshaphat." "Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen — or nations — round

about" (Joel 3:2,12). Where is the "Valley of Jehoshaphat"? Any map of Jerusalem will show that it is on the north-east of that city, and lies between it and Mount Scopus.

This connects the judgment of the nations with the gathering spoken of in Zechariah 14, and with the appearance of Christ on the Mount of Olives. But what does Jehoshaphat mean? The answer is: "The Judgment of Yah." Here, then, is the Valley of Judgment referred to in the word "Armageddon" — The Valley of the Judgment of Yah. It is also termed the "Valley of Decision." "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision," (Joel 3:14). What is the meaning of this expression? The margin explains it — "the Valley of threshing." Here, again, the connection is seen with the symbolic Armageddon. The nations are to be gathered as a heap of sheaves on the threshing floor in the Valley of Judgment, which valley is therefore fitly termed "the valley of threshing."

The gathering of the nations is also brought before us by the prophet Micah, and still the same figure is used:

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor" (Micah 4:11).

Here is a distinct connection with the symbolic word Armaged-

don — "A heap of sheaves on the threshing floor." They shall be gathered, says Yahweh, as "sheaves" into the "floor." For what purpose? The next verse tells us: that they may be threshed. "Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people." Here we learn that the daughter of Zion is to be used by God for the purpose of threshing the nations. The Children of Israel, are to be constituted God's "battle-axe and weapons of war." Turning to the prophet Isaiah, we have Israel's mission in the direction spoken of, and again the figure of threshing is used. "Behold, I will make thee, a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff" (Isaiah 41:15). Israel, now down-trodden, despised and weak, is to be strengthened mightily by Yahweh, and made a fitting instrument for the coming work of Judgment. Their preparation for this work is also brought out in the quotation from Micah, "Arise and thresh, O daughter of Zion, for I will make thine horn iron, and will make thy hoofs brass." What is the meaning of the last expression? The explanation is found in that it was customary in Palestine to thresh corn by means of oxen or calves (Deut. 25:12 mg.) and in order that the animal might do its work effectually its hoofs were tipped with iron or brass. How appropriate then is the figure!

The Saints are to be associated with Israel in the work of Judgment. They will be with him whom Habakkuk saw going forth to thresh the nations. "Thou didst march through the land in indignation, thou didst thresh the nations in anger" (Hab. 3:12). In harmony with this the promise is given, "Unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall" (Mal. 4:2). Why as calves of the stall? The reason is apparent. They are to be used for the purpose of threshing the nations, and we at once see the connection between this passage and the one in Micah. The next verse in Malachi states this clearly: "And ye shall tread down the wicked." The saints are spoken of as calves of the stall because their mission is the down-treading, or threshing, of the wicked in that day.

Ezekiel's vision of the Cherubim (a symbol of the glorified saints energised by the spirit) depicts four living creatures, each with four faces and four wings. The faces are the same as those of the four living creatures described in Rev. 4, who are represented as singing "Thou hast redeemed us to God by thy blood," thus establishing the fact that they are symbolic of the redeemed saints. In regard to these we are told, "The second beast was like a calf" (Rev. 4:7), and in Ezekiel we have brought before us a feature in connection with the Cherubim which, in view of the passages already quoted is most striking.

He says, "Their feet were straight fee, and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass" (Ezek. 1:7). How vividly this brings to our recollection the promises referred to — "Ye shall go forth and grow up like calves of the stall." "I will make thy hoofs brass and thou shalt beat in pieces many people." The meaning is at once suggested, and the appropriateness and beauty of the symbol recognised.

The prophet Daniel brings this divine threshing of the nations and its result before us in the vision of the destruction of the great image of the kingdoms of men by the stone. As a result of the smiting of the image, it is declared: "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them" (Dan. 2:35). With a knowledge of these testimonies, how eloquently does this single word, "Armageddon" speak to us! To those enlightened in the Scriptures it conveys in a most graphic and forcible manner the purpose of God with nations as revealed in the Prophets, but apart from an acquaintance with the prophetic writings, the word would convey no distinct idea to our minds. Here, then, we have an illustration of the wonderful character of the Bible. We see that the various writers are merely indicating what

the Spirit moves them to place on record, and thus we have in the Bible, in all its parts, and in the very smallest detail, a beautiful harmony and consistency, which is

surely calculated to increase our love and reverence for that book which God has given us for the purpose of making us wise unto salvation. — F.W.P.

The Truth in France

This short article was written at the invitation of the Editor, with whom the writer spent some pleasant hours at the Canadian Bible School some two years ago. — T.B.

The Work Begins

Our story is quite a romantic one. It begins with the arrival in England of a young Frenchman, Samuel Tinel, of Huguenot stock, and belonging to a closely-knit family living in Calviac, a delightful hamlet in Southern France. He made his way to London, and formed an acquaintance with Brother W. H. Brooks. The Truth was brought to the notice of the young Frenchman, and ultimately he was baptised at the Temperance Hall, in Birmingham, on 15th February, 1906.

The change in young Samuel's outlook at first disturbed his family, but they gradually came to see that his views, on the mortality of man, the kingdom to be set up on earth, and so on, were according to the teaching of the Bible. Some time later, Brother Tinel married Sister Nance Brierley, and the young couple formed a very close

friendship with Sister Eusebia Firth, the elder daughter of Brother Robert Roberts. All three went to Calviac in 1909, and as a result of this visit, Samuel's mother and his sister Lucie were baptised.

The Work Extends

Sister Eusebia Firth was quite well-known to myself. She acquired a fluent command of spoken French, and made a number of lengthy visits to Calviac to sustain and strengthen the faith of Tinel family. It was a remarkable experience to visit the Tinel home, as I can testify in the light of first-hand knowledge. There was not merely the wonderful natural setting of the village, so Palestinian in many respects, but there were also the faith, deep spirituality, and charm of Sister Lucie. To know her, and to live under the same roof, was a great privilege. I made my first visit

to Calviac in 1931, as a young man, and I still have the liveliest memories of it. By then, Lucie's sister, the practical Emma Meyrueis, had been baptized; and those who knew the household inevitably thought of the two in terms of Mary and Martha.

In this same year, 1931, a young school-mistress, Elise Delbeque (now Gauriaud) was baptised at Easter time in the public baths at Nimes, which is situated not far from Calviac. Sister Gauriaud has been a wonderful help with the pastoral work in France, and at the present time, she is busy translating into French *A Life Of Jesus* by Bro. M. Purkis.

Meanwhile, other developments had taken place in the small ecclesia. In 1910, for health reasons, Brother Tinel emigrated to California; and some of the Californian brethren can remember the good-natured French brother and his wife, Nan, who outlived him. In 1920, the first public address in France was given by the late Bro. W. J. Young, of Cambridge. It was delivered in the open air in Lasalle, a large village close to Calviac. It had no apparent result, but it was a courageous attempt on Brother Young's part, and gave a great deal of encouragement to Sister Lucie.

World War II.

The next developments took place in the early months of the war. Sister Firth, who remained in constant touch with the Tinel household in Calviac, received an application for baptism from Mr.

Jean Meyrueis (son of Sister Emma) and his wife. She invited Sister Ruth Collyer (now my wife) and myself to accompany her. Those were the days of the "phoney war," before the Germans launched their successful attacks on Belgium and France. In March, 1940, the French were very confident of their ability to resist and defeat the Germans, so the three of us had little difficulty in obtaining permission to visit the country.

Jean and his wife were baptised at Nimes on April 2nd. Shortly after, Sister Ruth and I had to leave for England. However, Sister Firth was able to stay on for a few weeks, and the result was that she returned through Paris after the German assault had commenced, and the enemy was not far from the city. The collapse of France followed soon afterwards, and all contact with our French brethren and sisters ceased until 1944. It was a great pity that we lost touch with our newly baptised members so early in their new life. Brother Jean Meyrueis and his wife moved to Cannes. The years of isolation proved too much for them, and they drifted from the faith. However, despite all the hazards and hardships of the war period, our other three sisters: Lucie, Emma and Elise, remained steadfast. When correspondence was resumed after the surrender of Germany, they were delighted to receive news from England.

The Post-War Period

With the establishment of peace,

the Christadelphian Auxiliary Lecturing Society became active in advertising our literature abroad. Brother L. G. Sargent, during a visit to the Scandinavian and the Baltic countries, had noticed the prominence given to advertising English literature in the bookshops, and had suggested that the language problem could be overcome by offering our existing literature in English. Many applications were received, and the first result of this advertising campaign was the baptism of our Norwegian brother, Helga Myrvang, of Eidsvoll, near Oslo.

France soon formed part of the programme, and I went to Paris in the Autumn of 1947, being already in contact with a number of correspondents. Through the kind co-operation of one of these, a very suitable hall was found in the heart of the city, the Salle de Geographic. Here, more than a hundred lectures were given. One of the surprising things was the degree of interest which Parisians appeared to take in Bible teaching, and the remarkable friendliness shown by the French towards a Britisher. At that time, 1947, England stood high in French esteem, because of her war record, and because she was regarded as the great home of Bible study. It is sad to reflect how much our country has since declined in that respect.

Our Bible lectures in Paris started to attract regular support. Brethren F. T. Pearce and W. F. Barling were soon giving generous help, and both were later to make lengthy stays in France, the form-

er in Lyons and the latter in Nice. Whilst out witness in Paris was eventually to lead to three baptisms, the first convert in the post-war period was actually the result of a newspaper advertisement. He was Brother Jean Faihy, who was visited and later baptised in the local river by Brother Pearce. Over a period of time, Brother Faihy's married sister, Christiane Dassonville, her two daughters, Marthe and Monique, and Brother Faihy's mother, were baptised. Thus it was that we gained four new members as the result of a single newspaper advertisement.

Present Activity

In the remainder of this short account, it is not proposed to follow developments in detail, but to give a general picture of subsequent activity to the present time. With the passage of time, the scope of our work greatly increased, and preaching campaigns were undertaken in a number of widely scattered places: in Biarritz, Nice, Cannes, Nimes, Orleans, Le Havre and Lyons. Other brethren: H. A. Twelves, Alfred Nicholls, N. J. Smart and A. Clifton, joined our team of workers. A vast amount of effort was expended, particularly during the fifties, but little resulted from it, although we remember with gratitude the feeling of unity in Christ, and of brotherly love, which was so wonderfully promoted by our mutual labours.

There appeared to be such poor response in France, that we decided to divert our attention to other countries where French was

spoken. A great deal of work was done in the Belgian capital, Brussels. There we met a French lady who was later baptised during a visit to France. More recently, with the assistance of Sister June Leggett, and later, of Brother Leslie Boddy, a number of public addresses were delivered in Switzerland: in Geneva, Lausanne and the lake-side town of Nyron. It was thought by many that our labours would prove successful in Switzerland, but, although we had encouraging attendances at our meetings, God granted us no increase.

As one looks back over a period of twenty-six years of effort, some of it of an intense and exacting character, one realises that France has not proved a very fruitful field. Some of our converts have indeed been disciples of great

spirituality, worthy followers of the Lord Jesus. They have remained faithful despite the temptations and discouragement of separation and isolation, and their example has been an inspiring one. There is an obvious duty to minister to their needs. So it has been found necessary, over the years, to produce literature to sustain the members in their loneliness, as well as to publicise the faith. To that end *Le Héraut du Royaume* (*The Herald Of The Kingdom*) was commenced in 1948, and still continues to appear. It performs a useful service in proclaiming the way of salvation to a perishing world, as well as expressing a word of comfort to those in France who are walking the path-way to the Kingdom.

— T. Barling (Eng.).

All Vanity And Vexation Of Spirit

A poor wintry life is the life of the man who is always watching where he can save a cent. He is at the freezing point all the time while he lives; and when the performance is over, what has he accomplished? He has chilled hearts on every hand, and at last goes into the ice-vault himself — unwept — without a past of value, or a future of hope.

Sacrifice And Offerings

The sacrifice (of Christ) could not be for us without being for himself inclusively. What was accomplished was accomplished in himself alone. We come on to the foundation he laid. It does not appear how the sacrifice of Christ for us could be scripturally understood without this being perceived. Away from this, the heathen notion of substitution is the only idea that remains.

— (R.R.).

A Better Existence

In the new heavens and the new earth coming bye-and-bye upon earth, there will be the grace of aristocratic polish with the manliness of the honest artisan; the sweetness of the love of God with the firmness of the commander of men; the humility of the lowliest servant with the majesty of the king on the throne. All that has ever been excellent among men will be blended in a true civilisation which will not rest on the will of the people, though with their consent, but not the enforced authority of God, with His blessing.



SUMMARY

From Volume 36 onwards, we have included a number of Supplements to "Logos," including a series devoted to setting in order the events that shall occur from now on 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, 408-416; Vol. 39: 249-256.

In these articles, we have supplied Scripture evidence 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 his household.
2. — Meanwhile, Russia will complete the invasion of the Middle East, and will occupy Egypt.
3. — The judgment completed, Christ will send forth Elijah and his assistants to Israel scattered abroad, to proclaim to Jewry that Messiah has returned, and to bid them make their way back to the land.
4. — The whole 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 when the main body of the army moved north to Jerusalem.
7. — The representatives of all nations being gathered to Jerusalem to battle, divine judgment, in the form of Armageddon, will be poured out upon them.

Our last article considered the involvement of the nations at Armageddon.

PROPHETIC SUPPLEMENT

Christ: Victor Of Armageddon

When Jerusalem falls to Russia (Zech. 14:1-2); it will seem that the triumph of Gog is beyond doubt, and that all the world is about to succumb to Communism.

True, puzzling news will have been brought to the attention of the Russian leader regarding the appearance of a new power in Egypt that has succeeded in overthrowing the occupying force that he will leave in charge, but that will not give him great concern. He will view the western powers as his main enemies, and the successes that he will already have recorded against them, will auger success for his impending attack in other areas.

He will be confident that he will be able to account for this new power in due course.

Meanwhile, Jerusalem will be prostrate; the western powers fearful at the Communist successes; and the Gogian confederacy triumphant. It will appear as though the powers of darkness must prevail to the uttermost.

At such a time as that, the representative forces of the new Power from Teman will appear at Jerusalem, and the judgments of Armageddon will break upon a startled world. The Sun of righteousness will appear in glory to destroy the forces of darkness (Mal. 4).

This will be the great day of the prophetic word: the Day of Yahweh, referred to by all the prophets.

Moses saw the drama of the occasion, typified in Israel marching on to victory in Canaan:

"Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them" (Deut. 33:2).

He predicted the result of this apocalypse of divine power in glory:

"There is none like unto the El (strength) of Jeshurun (the Upright) who rideth upon the (political) heavens in thy (Israel's) help; and with His majesty in the clouds (the saints in glory). The Elohim of the East a refuge, and underneath the Powers of the

Olahm. He shall thrust out the enemy from before thee, and shall say, Destroy! Then Israel shall dwell in safety alone. The fountain of Jacob shall be alone upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by Yahweh, the shield of thy help, and who is the Sword of thine exaltation. Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places" (Deut. 33:26-29).

In this Scripture, Yahweh is described as the God (*El* — strength) of Jeshurun, the Upright. The heavens relate to the political heavens of the Age to come from whence His law shall go forth to all the world (Isa. 2:2-4), bringing His glory into prominence before all peoples. The phrase, "His excellency on the sky" which appears in the A.V., is rendered by Brother Thomas as "His majesty in the clouds," the clouds comprising the glorified elect (Heb. 12:1; Rev. 1:7) through whom His Majesty will be revealed, when Christ comes to be "glorified in His saints" (2 Thess. 1:10).

The A.V. also has: "The eternal God is thy refuge." However, the Hebrew *gedem*, here rendered "eternal," is translated "east" some twenty-one times, and, according to Dr. Young, relates to "what is before in time or place." Thus Brother Thomas renders it: "The Elohim of the East." These Elohim comprise the glorified saints who, from the east (Sinai and Jerusalem) will move to the help of Israel, and extend the rule of Yahweh throughout the earth. As the sealing work of the Gospel proceeded from the east throughout the world (Rev. 7:2), so the future conquest of the nations will come from the same direction. John, in Patmos, saw "an angel" with great power, and possessing great glory, by which he illuminated the earth (Rev. 18:1). This angel is the multitudinous Christ, who shall "shine as the sun in the kingdom of the Father," and whose brightness will be seen as the light of Zion, destroying the darkness that shall enshroud

PROPHETIC SUPPLEMENT

mankind at the coming of the Lord (Isa. 60:2; Matt. 13:43; Isa. 11:9).

At that time, the land of Israel will be cleansed of Gentile pollution, and the nation restored in full glory under Messiah. In consequence, "Israel shall then dwell in safety alone" and its enemies "shall be found liars" in that their boasts against Israel will be found to be in vain.

Moses' vision of the future was based upon the past, inasmuch as he saw the invasion of Canaan under Joshua as typical of Christ's invasion of the land when Gog is in control. Therefore, the verbs describing this are in the past tense (Deut. 33:2). However, Habakkuk recorded a similar vision as pure prophecy (Ch. 3), and though the verbs are rendered by the past tense in the A.V., in the Hebrew they are in the future: "God shall come in from Teman, and the Holy One from mount Paran" (Hab. 3:3). Accordingly, the R.V. margin renders them in that way: "God cometh from Teman."

The word "God" in this place is Eloah; the Mighty One. The Mighty One is the "leader and commander" of his people, behind whom they will march (Isa. 55:4). Habakkuk saw him moving forward in great power, destroying the forces of darkness, and by a tremendous display of divine glory eclipsing the sun, moon and stars that currently shine in the political heavens. There is no doubt that the basis of Habakkuk's vision is to be found in Moses' words, for the very language in which the prophet describes the conquests of the Mighty One, is reminiscent of those incidents that took place in the exodus from Egypt (see Hab. 3). Thus both Moses and Habakkuk predicted the coming conquests of Christ as proceeding from Sinai through to Jerusalem.

Both David and Solomon had similar visions. In Psalm 68 (a Messianic Psalm — cp. v.18 with Eph. 4:8), David predicts the coming victory of Christ with language that sweeps on from Sinai to Zion. Rotherham quotes Ginsburg as justifying the change from the A.V. to: "Yahweh hath come from Sinai into His sanctuary" (v.17).

The *Companion Bible* has: "Yahweh among them (the angelic chariots or cherubim of the future) hath come from Sinai into His Sanctuary."

In beautiful language Solomon also describes the scene (See *Song of Solomon* Ch. 3:6-11). He predicts that the Bridegroom, in company with his bride, will enter Jerusalem by way of the wilderness, to the plaudits of those who shall be saved by his intervention. The "daughters of Zion" (Israel after the flesh) are invited to go forth and behold his regal glory, crowned as King of the Jews; a royal dignity proclaiming a rule destined to extend throughout the world.

The Victory Described

The manifestation of Christ at Jerusalem will be accompanied by paroxysms of nature of an unprecedented extent. Zechariah declares that as the feet of the multitudinous Christ stands upon the Mount of Olives, terrific seismographic upheavals will tear the mount from its foundations. A vast valley will be formed at the point of the natural fault in the mountain that is apparent today, and the declivity thus formed will "reach unto Azal" or the Separate Place, a title designating Jerusalem itself.

It will be instantly apparent to all in the vicinity that the terrible and awe-inspiring earthquake constitutes a divine shaking of the earth, so that both Jews and Gentiles will be moved by superstitious wonder. The quaking earth beneath, and the vast crevasses that will be formed in its crust, will cause those Jews who remain to "flee the valley of the mountains," and not "flee to the valley of the mountains" as suggested by the A.V.

Obviously, with the earth shaking underneath, a storm raging above, and vast chasms appearing where once there were mountains, the tendency would not be to flee towards the forming valleys, but away from them. The elimination of the preposition *to* in Zechariah 14:15, which the A.V. supplies in italics to indicate that there is no equivalent word in Hebrew, supplies the necessary change of meaning to the verse.

The Jews will flee from the awful scene of such terror, whilst superstitious dread shall seize the heterogeneous forces of Gog which will be in possession of portion of Jerusalem. Ezekiel states that the effect of the "great shaking in the land of Israel" that shall take place at that time, will cause the army of the invader to turn its weapons on each other: "every man's sword shall be against his brother", as, in addition to the earthquake . . .

"Yahweh will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:22).

The ultimate result will be the annihilation of Gog's entire army. It is true that Ezekiel 39:2 states: "I will turn thee back, and leave but a sixth part of thee", but the RSV renders this: "I will drive you forward." This certainly accords better with the context which relates to the drawing of Gog from the north parts, and bringing him upon the mountains of Israel. In fact, the root of the verb is *shasha*, "to lead," and not *shesh*, six.

Earthquake, storm, mutual slaughter, and "pestilence" (Ezek. 38:22) will complete the rout. Zechariah declares:

"This shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult (Heb. "mehuman," panic) from Yahweh shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. 14:12-13).

The effect of unleashing the spirit against these invading forces will be similar to that of the action of nuclear explosion and fall-out. The prophet describes how that flesh, eyes and tongue will alike be affected. He emphasises these parts of the body,

because they indicate that the lust of the flesh, the lust of the eyes, and the pride of life will be humbled to the dust. As with Ezekiel, he speaks of panic sweeping the assembled forces, and his expressions surely indicate that the one event is referred to by both prophets.

But apparently, the fleeing Jews subsequently will re-group their forces and return, to give the *coup de grace* to those of Gog's forces that remain. "And Judah also shall fight at Jerusalem" and gain great spoil from Gog's hosts (v.14).

Other prophets speak of this terrible earthquake and its effects. Isaiah declares:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh, and for the glory of His majesty, when He arises to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:20-22).

Joel declares:

"Yahweh also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the hope of His people, and the strength of the children of Israel. So shall ye know that I Yahweh your God dwelleth in Zion, my holy mountain; and there shall no strangers pass through her any more" (Joel 3:16-17).

"There shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall" (Isa. 30:25).

A feature of earthquakes is the manner in which they open up subterranean springs and rivers of water. This will be the effect at Jerusalem. Huge streams of water will gust forth to form a river that will flow from Jerusalem to the Dead Sea (Ezek. 47; Zech. 14:8). Joel predicts:

"And it shall come to pass in that day, that the mountains shall drop

down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Yahweh, and shall water the valley of Shittim" (Joel 3:18).

The Valley of Shittim or Acacias, is a valley east of the Dead Sea, indicating the extent of the change in the land.

The Effect Of The Earthquake

These staggering events will hold the world spellbound for a period. The modern State of Israel will have been completely humbled by the Russian onslaught; the ineffectiveness of the English-speaking world in the face of the Soviet attack will be completely obvious; and yet, in this signal and miraculous overthrow of Gog, his power, too, will be subdued.

The amazing overthrow will be broadcast to the world; but doubtless will be explained away as the result of fortuitous circumstances. Possibly it will all be attributed to the effect of the earthquake, and not at all to Divine intervention. The real nature of the new power that will be manifested in the earth will not be appreciated by the world at large; which will await the next act in the drama. Reports will be published recording the complete annihilation of the Gogian forces, and the amazing effects of the most staggering earthquake in history. They will tell how that springs and fountains of water have opened up in hitherto dry and arid areas (Isa. 43:20); how that an entire mountain has been carved up (Zech. 14:4); and how that the contour of the land of Israel has been vastly changed. They shall record how that:

"All the land is made like the Arabah (RV) from Geba to Rimmon south of Jerusalem; and it is lifted up" (Zech. 14:10).

The Arabah is the deep depression that runs throughout the land along the Jordan rift to the Gulf of Eilat. In the future, the land around about Jerusalem will be depressed, whereas, according to Brother Sulley's exposition based on Ezekiel's prophecy, the deep declivity of the Salt Sea will be

elevated. Geba is about six miles to the north of Jerusalem, and Rimmon about 33 miles south west of the city. All that land, at present very hilly, will be turned into a plain, accentuating the elevation of Jerusalem, which, in consequence, "will be lifted up" (Zech. 14:10). Zion will be then "beautiful for elevation, the joy of the whole earth" (Ps. 48:2 — Heb.).

These tremendous convulsions of nature are the subject of several of the Psalms which speak of the terrifying fear that will sweep the earth as the result of them. Consider Psalms 46 and 47 in that context:

Psalm 46: Yahweh Our Refuge And Strength:

*God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the
earth be removed,
And though the mountains be car-
ried into the sea.
Though the waters thereof roar and be
troubled,
Though the mountains shake with
the swelling thereof.*

Selah!

*There is a river, the streams thereof
shall make glad the city of God,
The holy place of the tabernacles of
the most High.
God is in the midst of her; she shall
not be moved;
God shall help her, and that right
early.
The heathen raged, the kingdoms were
moved;
He uttered His voice, the earth
melted.
Yahweh of hosts is with us,
The God of Jacob is our refuge.
*Selah!**

Psalm 47: Yahweh As Universal Monarch:

*O clap your hands, all ye people;
Shout unto God with the voice of
triumph.
For Yahweh most high is terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,*

PROPHETIC SUPPLEMENT

*The excellency of Jacob whom He loved.
Selah!*

*God is gone up with a shout,
Yahweh with the sound of a trumpet.
Sing praises to God, sing praises;
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen;
God sitteth upon the throne of His holiness.
The princes of the people are gathered together,
Even the people of the God of Abraham;
For the shields of the earth belong unto God;
He is greatly exalted.*

Both these Psalms, and many others like them, take us into the very atmosphere of Armageddon and its aftermath. We thrill to the fear that flesh will manifest at the mighty paroxysms of nature that will take place; whereas the saints will not fear. The Psalms speak of the vast changes that will take place as the result of earthquake: streams in the city of God (Elohim); desolations widespread throughout the earth; ultimate destruction of weapons of war; finally, Yahweh, universally praised as King in Jerusalem.

How beautifully the prophetic Scriptures unravel these glorious songs of Zion.

Among the amazing changes that shall then be brought about, will be the heavy stream of water that will emanate from Mount Zion and flow eastwards towards the Dead Sea. Zechariah declares:

"It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be" (Zech. 14:8).

The "former" sea is the Dead Sea (see margin); the "hinder" sea is the Mediterranean. The water that will issue forth from Zion will be divided into two streams (Ezek. 47:1-2, 9 — margin), both of which flow eastward

(Joel 3:18). One pours its waters into the Dead Sea which will become healed (Ezek. 47:8); the other, apparently, flows east, and then north-west, to finally empty its water into the Mediterranean. The present Jordan Valley (with vast changes brought about by the earthquake) will possibly form into a great inland lake of fresh water.

Ezekiel gives a graphic account of this stream of water that will flow out from Zion. He declares that it will flow down the southern side of the elevated mountain, to emerge from underground out of the northern and southern entrances of the Temple, thus dividing into two streams as required by Zechariah's prophecy. The waters of the Dead Sea will be healed (Ezek. 47:8), and will contain fish (v.9). The streams of water will cause also a great growth of trees and plants to spring forth (v.12).

Writing of the vast changes suggested by Ezekiel's prophecy, G. A. Smith in *The Historical Geography Of The Holy Land* made reference to the tremendous contrast in the character of the land then and now, as a result of what will take place. He declared:

"It is in accordance with the grace of God, making that first which was last, and that last which was first, that this awful vale of judgment, to which its inhabitants sometimes gave the name of Hell (i.e. Gehenna), should be the scene of one of the most lively and stupendous hopes of prophecy. To the north of Jerusalem begin the torrent-bed of the Kedron. It sweeps past the Temple Mount, past what were afterwards Calvary and Gethsemane. It leaves the Mount of Olives and Bethany to the left, Bethlehem far to the right. It plunges down among the bare terraces, precipices and crags of the wilderness of Judea — the wilderness of the Scape-goat. So barren and blistered, so furnace-like does it become as it drops below the level of the sea, that it takes the name of *Wady-en-Nar*, or the Fire Wady. At last its dreary course brings it to the precipices above the Dead Sea, into which it shoots its scanty winter waters: but all summer it is dry . . . Ezekiel filled the Wady of Fire with water from the threshold of the

Temple . . . and the bare banks that the sun blisters, he clothed with trees"

But more than that. The prophets, including Ezekiel, saw not the *Wady-en-Nar* flowing with water, but a new valley to be carved out of the mountain to provide passage-way for the waters of Zion to flow to the east on their healing mission to both land and water. These waters will originate from under the altar on the top of Zion (Ezek. 43:12-16), and will flow out of the Temple eastward to heal as they do so. This will be symbolic of the Divine purpose in Christ. The altar is figurative of Christ (Heb. 13:10), and from him shall gush forth a stream of living water consisting of the teaching and laws he shall set forth for the education and discipline of humanity (John 4:10-11; 7:37; Jer. 2:13; 17:13; Isa. 2:2-4). This will have the effect of healing the nations, who are as a "sea of death" (Isa. 57:20).

Conversion Of Judah

Whilst this is taking place, Elijah and his associations will be organising those of Israel as yet not gathered in, that they might return to the land of their forefathers.

Meanwhile, Christ will reveal his identity to those Jews who remain in the land. Their numbers will be sadly depleted. Two-thirds of them will have been cut off during the invasion of Gog, but the final third will be purified and redeemed (Zech. 13:9).

This will be brought about by the dramatic revelation that shall follow the victory of Armageddon.

There will be astonishment among the Jews at the victory, and conjecture as to the new power manifested in their midst. It will be obvious that its leader is friendly to the cause of Israel, and a deputation of the humbled "third" will enter into negotiations with him. A similar sign will be given to those doubters, as was given to Thomas 1900 year ago (John 20:27). They will be shown the wounds in the hands of the strange leader, and enquiry will be made: "What are these wounds in thine hands?" The answer will come im-

mediately: "Those with which I was wounded in the house of my friends."

It should be noted that he does not say that he was wounded by his friends, but that he received these wounds in their house. This purified third must make its peace with its Messiah, and is able only to do so by acknowledging his divine origin.

That is the point of the statement made in Zechariah 12:10:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

The interchange of the first and third person pronouns in this statement should be closely noted: "They shall look upon *Me* whom they have pierced, and they shall mourn for *him*"

The Jews must learn that they crucified Yahweh 1900 years ago, and not merely Jesus, son of David. The Lord declared: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me" (Matt. 13:20). Again: "All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

The Jews refused Jesus; but, more: in doing so they refused Yahweh. The Jews crucified Jesus, and in doing so, in effect, they crucified Yahweh. Therefore, before they will be accepted in the Age to come, they must recognise that the Lord is more than the son of David; they must accept him as the "only begotten of the Father, full of grace and truth." They must come to recognise that they put Emmanuel to death, "which, being interpreted is, God with us" (Matt. 1:23). Only when they have acknowledged this will they be accepted. The terms by which they will do this, and the ceremony by which they will be brought again into covenant-relationship with Yahweh, we must reserve for a future article. — H.P.M.

Thought For Today

Let This Mind be in You

Christ has promised to change the bodies of the faithful in the days of his appearing, but not their minds. This is a truth for us to remember. A knowledge of the first principles, attendance at the meetings, and an up-to-date acquaintance with the affairs of our brethren and sisters are far from sufficient to guarantee to us acceptance at the judgment. What we need, and without it we shall find ourselves rejected, is a mind which approximates to that of the Lord Jesus. This mind is brought before us in his teaching and in the example which he set. Christ placed God first in his considerations, his neighbour next, and himself last. He was a diligent student of the Scriptures and a man of prayer. He controlled his actions by the one and looked for essential help from the other. He was at all times zealous and enthusiastic in the service of the Truth. His themes were the Kingdom of God and His righteousness, the one as the ground of hope and the other as the only way of realising it. He was very pitiful and generous towards human weakness and honest failings, but severe towards hypocrisy and wickedness. He was modest, humble, pure, earnest and reverent. He never courted applause or distinction and was always calm and serene when abused and ill treated. This is the man whose mind is our standard. To reach it in perfection is impossible, but approximate to it we can.

— A.T.J.

ACCEPTABLE SERVICE

"Let us follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).



This is the conclusion that Paul reached as he discoursed upon a matter of contention that had divided Ecclesias in his day. It concerned the observance or non-observance of special days, the eating or non-eating of meats; and he revealed the relative unimportance of these things, concluding with the comment:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

In this age of controversy, we would emphasise that it is equally important to "follow after the things which make for peace," as it is for us "to contend for the faith once delivered unto the saints" (Jude).

We say "equally important," for both, in their proper places, are necessary. There is "a time of war and a time of peace." It is not all war, nor is it all peace. There is sometimes the need to refuse to give "place by subjection, no, not for an hour; that the truth of the gospel might continue" (Gal. 2:3); and there is also

the need to "seek peace, and ensue it" (1 Pet. 3:11).

When vital, saving truth is challenged, as we believe it has been by some within our own community, there is a need and a duty to vigorously oppose it. Brethren of goodwill will assist in the conflict, seeing a need to protest against the error and to endorse the truth.

But every battle demands of a contestant strategy, skill and patience.

He needs strategy, to clearly determine the issue, the enemy, and the method of attack. He needs skill so as to be effective in directing it. He needs patience under pressure, because otherwise he may make mistakes that could jeopardise the success of his efforts.

In the very midst of battle, a wise leader will be seeking the means of an honourable peace. He will "seek peace and ensue it." History abounds with examples of failure on the part of those who have overlooked the needs of such. Many a nation has gloriously won a war to ignominiously lose the peace! We may do the same.

These comments are offered in

view of a statement made to us by an Ecclesia which we could only interpret as an implied rebuke. The Recorder wrote:

"We believe that the fellowship situation in this country has deteriorated since the Ashfield meetings."

Perhaps that is the case. But what is the cause? It is due to extreme demands being made in regard to fellowship which, if conceded, would result in absolute fanaticism reigning. We subscribe to the Apostolic requirements to oppose false doctrine, and to refuse to countenance it in fellowship; but actions far beyond the requirements of Scripture or the writings of the pioneers were being urged upon us. And in conjunction with all this, a heresy hunt of the most vicious kind was being instituted, creating an intolerable state of tension and fear.

The weapons once trained upon false doctrine were diverted against some who previously were engaged in "contending for the faith." In various parts of Australia, the most dictatorial attitude was being adopted in the matter, and threats were issued as to what would happen if the demands of such minorities were not carried out.

For example, in the Sydney area, a minority group endeavoured to force a division, and actually had prepared plans to sever large numbers of brethren and sisters from inter-ecclesial association, not because doctrinal error had been proved against them, but because they refused to vary the agreed basis of unity in this country. One prominent brother, in

support of this action, when pressed with the inconsistency of his agitation, asserted that fellowship with Ecclesias should cease on the sole reason that they refused him access to their platform!!

He was supported by others throughout Australia (though not on that basis), and in the ensuing agitation, the reputations of previously respected brethren were held in question. Some were very unscrupulous and ruthless in this, completely distorting the stand adopted by others. We are not exaggerating the facts, for we, ourselves, have been on the receiving end of such attacks. We received in the mail one day, a letter from a brother in which he outlined his conception of our stand on fellowship. He was quite mistaken in this, and we immediately wrote and advised him so. But that did not prevent him presenting his allegations to his Arranging Body and his Ecclesia as evidence of our apostasy! The "Pine Rivers" circular is another example of quoting out of context, as well as incorrectly, what we actually said and intended.

We have been the mark of so many such attacks that we have now grown immune to the pain they once caused; and we refuse to be diverted from our main course of attempting to set forth sound words of exposition and exhortation. At Ashfield we opposed the attempt to set up a new basis of fellowship (which was the objective of some), and urged the implementation of the present unity agreement as being adequate to heal the current dissension.

Though this was agreed upon, immediately on the conclusion of the meeting, some began to agitate for extreme action; so that once again we were forced to oppose brethren with whom we are in doctrinal agreement.

The result of that agitation was to find dissension within groups that should be united, and the enemy was helped by the internecine strife that took place. We recognise that this was inevitable, and we tried to bear with it as patiently as we could. But it did impose a burden that we found very heavy to bear, and one which is not lightened by such a statement as we quoted above from the Ecclesial letter received by us. What is necessary is not an implied rebuke, but a conscious effort on the part of all to "seek peace and ensue it." Where the basic principles of the Truth are mutually accepted, there is the foundation for true fellowship and ecclesial peace. Where they are challenged, let those who endorse them, unite to oppose the enemy, and not turn their weapons one upon another.

Actually, we do not agree with the statement quoted above from the letter received by us. We believe that throughout the Ecclesias in Australia there are very definite signs of better understanding one with the other; and a clearer conception of the basis of inter-ecclesial association and peace. We believe that the agitation that has taken place, the very mistakes that have been made by us all, can lay the foundation of healthier and happier co-operation in the

future.

The wise man declared: "It is an honour for a man to cease from strife: but every fool will be meddling" (Prov. 20:3). "Meddling" can be rendered "baring his teeth," and implies a snarling, threatening-to-bite attitude. It is a wise man who knows when to cease from strife, and he will be honoured for so doing. He will not cease from strife when there is need for contention; but he will certainly do so when the cause for such ceases. He will recognise that life can only be wisely and beneficently conducted by a policy of seeking for peace and extending understanding sympathy. He will agree with the Apostle that "the strong ought to bear the infirmities of the weak, and not to please themselves" (Rom. 15:1-3), recognising the example of Christ to that end. He will not forever be "showing his teeth" unless the matter is settled his way; he will not prove his folly to all men, by continuously asserting his dignity, by insisting upon his rights, by upsetting the peace, by distorting scripture out of its context to insist upon ecclesial action which is a negation of everything set down in the Word.

The person that does that is no longer considered wise, but is dubbed "a fool." This is not a pretty word. To call a man a fool in a vindictive spirit, in the spirit referred to by Christ in Matthew 5:22, is a dangerous thing; but for a man to act the fool as suggested by this Proverb is also a perilous thing to himself and to others.

A wise man will show his great-

ness by his love of peace; the fool will demonstrate his smallness by his love of controversy. In the present state of things, it is impossible for every man to have his own way, for each one to see exactly as every other man sees, for all to be on the same level of understanding. Our Ecclesial society is made up of all kinds: young and old, shallow and profound; immature and mature; limited and talented. Christ died for us all; and because he has done so, all have the right for consideration. He did not die for the merely intellectual; he does not call only the talented; he does not bring each one to the same level of understanding and ability at the same point of time. And adjustment is needed to take all these aspects of an Ecclesial society into consideration.

That is the case even in regard to fellowship matters. Does not Jude make the suggestion that of some there should be made "a difference" (Jude 22, 23)? Consider the case of David. The penalty for adultery and murder under the Law was death. Did David die? And why not? Because he had stored up a reservoir of mercy on his own behalf! Yahweh is not unjust, and David

would have died but for that. Ponder the evidence, and learn the lesson.

It is easy to get up a controversy; easy to "show the teeth"; easy to insist upon one's rights. And there have always been fools who will be meddling. On the other hand, it is humbling to human pride to have to retire from some controversies; humbling to recognise that there are some problems beyond our ability to solve, and which must await the infallible wisdom of the Prince of peace to provide a solution with perfect justice and truth. We await his coming with growing impatience. In the meantime, let us "contend earnestly for the faith" on the one hand, whilst, on the other we "follow after the things which make for peace, and things wherewith one may edify another." That is the policy of *Logos*. We are determined to maintain our insistence upon recognition of the truth, our opposition to error that undermines it, and, at the same time, extend a helping hand as we are able to all who need it in the wilderness wandering of life.

We look for the co-operation of our readers to that end.

Wisdom And Folly

All men are fools who are ignorant of the teaching of the sacred writings; and still fools, if knowing what they teach, they do not believe it all. Hence the ancient world, whose "wisdom" was the philosophy of the Greeks, and the tradition of the "wise men" and "scribes" of Judah, was a world of fools. That branch of it in which the Sanhedrists rejoiced caused their disciples to draw near to Yahweh with their mouth and to honour Him with their lips, while their heart was removed far from Him; for "their fear towards Him is taught by the precept of men" (Isaiah 29:13). But it was a false wisdom, as false as that of the Greeks.

— J.T.

Daniel: Example of Faith Perfected by Works

"Blessed are they that hear the word of God and keep it"

Luke 11:28.

—:—

Some seventeen years before Daniel was led captive to Babylon, the book of the Law was found and presented to King Josiah. Deeply moved by its warning message, the king, for the remaining thirteen years of his reign, endeavoured to enforce its observance throughout Judea (2 Chron. 34:31-32), supported by the prophets Zephaniah and Jeremiah. In this spiritual atmosphere Daniel spent the early, formative years of his life.

Meanwhile, the political scene presented ominous signs to the faithful. The decline of Assyria and the rise of Babylon indicated that the day was drawing near when the prophesy of Isaiah would be fulfilled:

"Behold, the days come, that all that is in thine house . . . shall be carried to Babylon: nothing shall be left, saith Yahweh" (Isa. 39:7).

The rapidly deteriorating conditions in Jerusalem following the death of Josiah warned that the predictions of the prophetess Huldah (2 Chron. 34:23-28), together with those of Zephaniah and Jeremiah, were about to be fulfilled. To the faithful, it was obvious, that the full weight of Yahweh's judgment would soon be poured out upon the guilty nation.

But those signs were ignored by many in Jerusalem. They were preoccupied with pursuits of mere fleshly interest (Zeph. 1:4-9), and unheeding of the warning of the prophets. Only the faithful minority stood aside from the general apathy. Among them was Daniel, who, as a youth in the days of Josiah, had made good use of his opportunities, and had given himself to the prayerful study of the Word. Well grounded in its knowledge, he was well equipped to face the challenge of the days before him.

Faith Tried

With the arrival of Nebuchadnezzar at Jerusalem (Dan. 1:1-7), Jehoiakim, who had succeeded Josiah, was forced to submit. The haughty Babylonian entered the city, plundered the temple, and took the cream of the nation, including Daniel, as hostages to Babylon. Daniel was taken to a pagan city, bustling with activity; the rejoicing city of a young and virile empire. It was unsurpassed as a centre of worldly learning, materialism, and opportunity; evidences of power, affluence and permanency were seen on every hand. Babylon was rising to the eminence among nations, and ulti-

mately became the "glory of kingdoms," the headquarters of a flesh-elevating system of religion.

Such an environment of fleshly learning, power, affluence and religion constituted a challenge to the faith of those Jewish hostages who had been forcibly removed to the city; and, unfortunately, many succumbed to it (Ezek. 33:30-32). Not so Daniel. His prayerful studies as a young man now stood him in good stead. He was not deluded by the environment in which he now moved. He recognized Babylon as "The Land of Shinar" or "The Land of the Enemy's Tooth," as the word Shinar signifies. To him, Babylon was a political manifestation of the serpent's power. His clear perception of the true status of the glamorous world about him was a vital contribution to the victory of faith that crowned his life.

Babylon had both position and honour to offer the captives in its midst if they would but conform to its requirements. Selection was made to that end. The choicest of the young men were separated to be fed of the King's provisions (the food of Babylon!), and educated at the Royal College (the teaching of Babylon!) for three years. Upon the completion of this period they were expected to graduate as the King's advisors and counsellors. If they failed, however, they would doubtless be driven from the palace in disgrace to a life of slavery.

This was a grand opportunity for a Jewish captive to secure his future, and the logical approach to it would be to make an all-out

effort to please the King. There was a problem involved, however, for the king's demands involved a challenge to the principles of Yahweh's Law. It declared:

"I am Yahweh thy Elohim . . . thou shalt have no other Elohim (Mighty Ones) before Me. Thou shalt not make unto thee any graven image" (Exod. 20:2-4).

To subscribe to the teaching of the Chaldeans would be to deny the first, whilst to eat of the King's meat and drink of his cup (both of which would have been first dedicated to idols) would desecrate the second. On the other hand, refusal to submit would bring one into grave danger of the wrath of the king, with the possibility of slavery or death.

Some compromised their faith to ensure present success (Dan. 1:6, 10, 15, 19). They may have reasoned that the advantage so gained could be used to the benefit of the Truth. Be that as it may, their action constituted a denial of Yahweh's power and majesty, placing Him in a subordinate position to that of the Gentile monarch.

Faith Perfected

These pressing circumstances, provided opportunities for the perfection of faith by works on the part of Daniel and his companions. They were unmoved by what they saw because they were convicted by what they knew. Their understanding of the Word of God had revealed that Babylon was doomed to destruction, and its gods were powerless to save:

"Bel boweth down, Nebo stoopeth;

their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity" (Isa. 46:1-2).

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:19).

Babylon would be destroyed, but Israel would be preserved in her midst, to be restored to the land once again (Isa. 14:1-4; 47:1-4). In the meantime, the exercise of patience was necessary (Rev. 3:10).

Daniel realised that without a courageous, forthright stand for the Truth, neither he nor the ecclesia would survive in the environment of Babylon. Therefore, heedless of the consequences, he "purposed in his heart" not to capitulate to the demands of a system soon to pass away; but to worship Yahweh in sincerity and truth by "keeping himself unspotted from the world." Placing his future into the care of Yahweh, he calmly but firmly avoided defilement by the Gentiles. He soon had evidence that "the eyes of Yahweh are upon the righteousness, and His ears are open unto their cry." A way of escape was provided, and he was granted permission to abstain from the meat and wine of the king's table.

Today the world frequently places us in parallel situations. How often is personal advancement made conditional upon some compromising action on the part of brethren, similar to the challenge that faced Daniel. How easy

to become entangled with the world if we lack the faith and courage of Daniel.

Daniel was told that compulsory education in the University of Babylon was necessary for his advancement. He did not agree to this, but put his future in the hands of God. We are told:

"God gave them knowledge and skill in all learning and wisdom" (Dan. 1:17).

He was not puffed up by worldly knowledge, nor perverted by the teaching of Gentile professors, but guided by the influence of divine instruction. This opened for him the path of success. The word for "skill" is used twice in Joshua 1:7-8 where it is rendered "prosper," and "good success."

"Only be thou strong and very courageous, that thou mayest observe to do according to all the Law which Moses My servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Here is an infallible recipe for skill or success! Despite the compulsory education forced upon him in Babylon, Daniel found time for meditation upon the Divine Law, and for constant prayer to the Father. He rejected every element of fleshly thought, lest he be beguiled from the simplicity of truth through the subtlety of serpent reasoning. In his determination to maintain faithfulness to

Yahweh, his education became an added trial, for he found the principles advanced to be at enmity with the mind of the spirit (Rom. 8:6-8).

It is not hard to imagine the ridicule that others would have directed at Daniel and his companions; for whilst other so-called Israelites were feasting from the royal table, and becoming "puffed up" with flesh-elevating knowledge, this little group of "separated ones" were eating pulse, drinking water, and for ever discussing the Law of Yahweh. Their trials were great. They were beset with the temptations that Babylon presented, threatened with persecution if they did not conform to what was required, and subjected to the ridicule of their associates. Their faith provided them with the means of victory over all this, however (1 John 5:4), and faith was strengthened by "hearing the word of God" (Rom. 10:17). Thus, sound in knowledge, they were equipped to quench the fiery darts of the wicked, and to wait patiently for the day when Yahweh would vindicate them, and stop the mouths of their foolish contemporaries.

Faith Vindicated

In due time, Yahweh moved to vindicate his servant, and Daniel was elevated to a position of prominence in Babylon. This taught a lesson to his companions in captivity, and typified the future status to all like him. He enacted what all the faithful will experience when God's kingdom is set up on earth. Then those who

have been faithful whilst Babylon the Great has had the ascendancy, will be elevated over those who previously had the domination.

As far as Daniel was concerned, the Spirit records what he was in youth, and then focuses our attention upon the final events of his life. By then his reputation was such that Gentiles realised that he would rather face death than decline to worship God in the way appointed. Though elevated to a position of authority and wealth, his vision was ever on the future. He studied the prophecies of Jeremiah, and impatiently awaited the time of restoration (Ch. 9). As he contemplated the sins of the nation, he set himself, as a type of the Lord Jesus Christ, to intercede on behalf of his people (Heb. 7:25). He was acknowledged of God as "a man greatly beloved" (Dan. 9:23), and thus foreshadowed "the beloved" who should come (Mark 1:11). His studies enabled his eyes to pierce through the shadows and see beyond to the substance. What he studied became engraven upon his heart, and was reflected in his way of life. Because of this he received the assurance of an everlasting inheritance in the Kingdom of God (Dan. 12:13).

The example of Daniel reveals to us that the mental effort necessary to develop faith, and the personal courage and determination required to transmit it into action, are worth while. Compromise never pays, for the things associated with Babylon are so limited. Seventy years after Nebuchadnezzar came to power, all

that he had built up had collapsed in ruins. But Daniel remained; and so did the promises and prophecies of Yahweh. And then they commenced to be fulfilled. So it will prove with Babylon about us today, and our relationship thereto. The symbols of strength, power, glory that we today see on every side, are very transient; and will soon be replaced by the establishment of the Kingdom in all its glory. What then of our careers, our education, our business, our material resources, our fleshly wisdom, our business acumen, our bank balance? What will it avail us

when, with Daniel, we "stand in our lot." What will be our lot? Glory, honour, and immortality? Or tribulation and anguish? The regrets of lost opportunities to serve Yahweh in truth?

Let us make up our minds to follow Daniel's example of courage, humility, fervent prayer, clear-sighted perception, an whole-hearted dedication to the things of Yahweh. Let the mind of Jesus Christ dwell in us; let the character of the Lord be reflected by us, and we will also experience vindication in "the end of the days."

— A. Hayles, Perth.

MIDWEST (U.S.) BIBLE SCHOOL

Through the grace of our heavenly Father, we were blessed with a most wonderful week at the Midwest Bible School (U.S.) which was held at the Northwood Institute in West Baden, Indiana, from August 16-26.

The weather, students, teachers and directors (though not necessarily in that order) worked together to offer opportunity around the Word that will be discussed throughout the year. The School Committee is most appreciative of the fine effort expended by all who lent a hand to the happy occasion; and thankful to the Father for His blessing on the occasion.

The teaching staff for the adult section included Brethren J. Knowles (Aust.), John Marshall (Eng.) and Harry Tennant (Eng.). It was an added joy to meet with their sister-wives. We express our regret, however, that Sister Marshall broke her right arm early in their tour of America. Whilst she never once complained, it is obvious that it must have caused her much discomfort.

On the background of the studies, we await the coming of the Lord, encouraged and strengthened by the ministrations of these brethren. Separated one from another, after forming these happy friendships around the Word, is a sad occasion. We pray for the day when the watch will be rewarded with a happy reunion, through His mercy, in the Kingdom when He shall wipe away all tears, and we shall be like him.

Should he not return before, and if it be according to the will of the Lord, we intend to hold another school in Northward in 1974, from August 17 through to 25.

Meanwhile, any who may be interested in obtaining cassette tapes of the classes can obtain information on how to order from Bro. F. N. Peare, 17101 Locust Drive, Hazel Crest, Illinois, USA 60429.

— J. Scaramastro, Chairman.

Problem

Was John's Baptism Efficacious to Salvation ?

Was the baptism of John efficacious to eternal life, or had those immersed by John to be re-immersed into the saving name after Christ's death? The account in Acts 19:1-7 leaves the impression that the latter is correct; but the case of Apollos, reported in Acts 18:24-28, suggests that he only needed further instruction, for no mention is made of re-immersion. Brother Thomas in "Faith In The Last Days" states that the twelve did not require re-baptism, as they were clean through the word spoken by Jesus. Does this infer that all others had to be re-immersed?"
(N.M. — Ireland).

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The Problem

In *The Faith In The Last Days* pp.176-185, Brother Thomas considers the question: If the defective faith of the Apostles did not necessitate their re-immersion, why should the defective faith of our contemporaries?

For example, if a person came to us claiming to have understood the things of the Kingdom and to have been baptised into this belief without comprehending the truth concerning the death and resurrection of the Lord, would we deem his baptism to have been valid? The answer is: No, we would not. We would require of him an understanding of the Atonement, and demand that he be re-baptised before accepting him. Why then were the Apostles not re-baptised when their understanding of the death and resurrection of Jesus Christ was perfected? Does it weaken our demands today that they were not re-baptised?

The Original Faith Of The Apostles Defective

There is no doubt that the understanding of the Apostles in the death and resurrection of the Lord was defective before that wonderful incident took place. Luke specifically proclaims that fact. He records that the Lord explained as they were moving towards Jerusalem, how that "all things written by the prophets concerning the Son of man shall be accomplished" including his shameful death and subsequent glorious resurrection. Luke adds: "They understood none of these things; and this saying was hid from them, neither knew they the things that were spoken" (Luke 18:31, 34).

John adds that their ignorance continued until after the resurrection of the Lord:

"These things understood not his disciples at the first: but when Jesus was glorified, then remember they that these things were written of him, and

that they had done these things unto him" (John 12:16).

Were the Apostles baptised? The answer is in the affirmative. They were disciples of John (John 1:35-37). John's ministry was in preparation of the Lord's and therefore all who would have come to Christ would have been baptised of him. That is the inference of Scripture, but as far as the Apostles were concerned, the inference becomes a certainty, by the action and statement of the Lord in the upper room. There he explained to them there was no need for them to be re-immersed, even though Peter actually requested this of him!

The Apostles Were Baptised

This incident took place on the significant occasion prior to the Memorials being dispensed to the Apostles. We read that "supper being ended" or, rather, "during supper" (R.V.), the Lord, realising that the hour had come (John 13:3), rose up from the table, and girding himself with an apron like a common slave, proceeded to wash the Apostles' feet.

They observed him at his menial task in wonder and silence, until he came to Peter. It was too much for that impetuous disciple, and he broke the silence by asking the meaning of the strange and seeming unnecessary action. Christ explained that though Peter may not then understand its significance, he would later on (cp. 1 Pet. 2:21). Nevertheless, Peter still attempted to prevent the Lord washing his feet, until Christ warned: "If I wash thee not, thou

hast no part of me" (Jhn. 13:8).

Peter then desired complete immersion, even though he already had been baptised of John (John 1:40-41). "Lord, not my feet only, but also my hands and my head." The Lord replied: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." The Greek word here used is *louo*, and signifies to be completely bathed in every part. Elsewhere in this chapter, the word *nipto* is used and signifies the washing of but part of the body. A man that is bathed, does not need to bathe again after returning from a walk, but only to wash his feet.

Christ taught the disciples that having been completely baptised, there was need only for partial washing, like the priests, who once completely washed, were required to wash hands and feet in ministering to Yahweh. Notice that the Lord told Peter that he was clean through having bathed, or been immersed. That immersion was a baptism, for the water in which he had been dipped had been dyed by the teaching of John, and endorsed by that of the Lord (John 15:3). When the Lord told the disciples that they were "clean through the word" he had spoken unto them, the statement should be considered in its context, "he that is washed is clean" (John 13:10).

What John Taught

Commenting upon this in *The Faith In The Last Days* (p.177), Brother Thomas declared:

"The apostles believed all they were

required to believe. They were not required to believe what was purposely hidden from them. They had honoured God in accepting His counsel preached to them through John the baptiser. They had been baptised with 'the baptism of repentance for the remission of sins,' predicated on faith in the promises covenanted to Israel's fathers, and the approaching manifestation of Christ. When he appeared they recognised him. He preached the same gospel as John, but amplified in detail."

What did John teach? Some of the things set forth by him were as follows:

1. The royal majesty of the kingdom was about to appear, and there was a need to make adequate preparation (Matt. 3:2).

2. He had been specifically commissioned to reveal the King (John 1:33).

3. The coming one would be a manifestation of Yahweh (John 1:27, 39; Luke 3:6).

4. He would be the Lamb of God to take away the sin of the world (John 1:29).

5. He would be the coming Judge and King (Luke 2:16-17).

6. A baptism of repentance for remission of sins was required (Luke 1:3).

7. The validity of this repentance should be manifested by a regenerated life: a repudiation of evil deeds and a doing of righteousness (Luke 3:8).

Though John referred to the Lord Jesus as the Lamb of God to take away the sin of the world, he evidently did not comprehend the full significance of this, for later he sent a message to Jesus enquiring: "Art thou he that should come, or do we look for another?" (Matt. 11:3). John, in common with all Jews at that time, evidently anticipated that the Messiah would immediately set up the Kingdom of God, and that the work of atonement would be on

a national basis.

Above all else, John taught that those baptised of him should await the manifestation of the Messiah. His work essentially was a work of preparation, and his disciples were expected to "believe on him who should come." Thus his father, in prophetic vein, declared of him:

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:76-79).

Any true disciple of John should have instantly transferred his allegiance to Jesus as soon as he was manifested as Messiah in the midst of Israel. Failure to do so made their baptism invalid. Some accepted Jesus, among them the Apostles, but the majority did not. Those who followed him were told that their baptism was a valid one: "John truly baptised . . ." (Acts 1:5). True, the understanding of such was defective as far as the sacrifice of Christ was concerned, for as yet those things "were hidden from them," and "their justification was not predicated upon what was purposely hidden from them," as Brother Thomas observed in *The Faith In The Last Days*, p.181.

The Essential Feature Of John's Baptism

The one essential principle that made John's baptism valid and efficacious was his insistence that his disciples should "believe on

him who should come." The Apostles did that, and their baptism being valid, they were not required to be re-baptised when the full sacrificial mission of the Lord was made obvious by his resurrection. They were not unique in that regard, even though, as Brother Thomas remarks (*ibid.* p.15) "the case of the apostles is exceptional," for there is no record of the 120 who met in Jerusalem as recorded in Acts 1:15 being re-baptised. Yet they must have been baptised by John, for Jesus taught the apostles, that baptism was essential for salvation (John 13:8-10).

Others, however, who had been baptised by John, were re-baptised as Acts 19 plainly states. But the record also indicates why they were re-baptised. It was because they had failed to carry out John's teaching and instruction. When Paul asked them: "Have ye received the Holy Spirit since ye believed?" they replied: "We have not so much as heard whether there be any Holy Spirit" (v.2). From this it is evident that they were defective in John's teaching, for he had taught this. He had declared:

"I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Spirit, and with fire" (Matt. 3:11).

This essential feature of John's teaching they had failed to comprehend and Paul proceeded to instruct them in this and in other matters:

"John verily baptised with the baptism of repentance, saying unto the

people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus" (vv. 4-5).

That was not the case with Apollos. He had believed on the Lord Jesus. We read that he was fervent in the spirit, and "spake and taught diligently (carefully — R.V.) the things of the Lord, knowing only the baptism of John" (Acts 18:25). The R.V. and Diaglott render this as "the things of Jesus." The *Amplified Bible* renders:

"He had been instructed in the way of the Lord, and burning with spiritual zeal, he spoke and taught diligently and accurately the things concerning Jesus, though he was acquainted only with the baptism of John."

Because he believed in the Lord Jesus, though he was not familiar with the Apostolic teaching concerning baptism into the name of the Lord, his baptism of John, as with that of the Apostles, was considered valid, for he had given his allegiance to the Lord when the facts were brought to his attention. That was not the case with the twelve disciples of Ephesus who therefore had to be re-baptised.

A Period Of Transition

The early days of the Ecclesia in Apostolic times, were days of transition. For a time, they continued to frequent the Temple, engaging in certain acts of worship there. They visited it at specified periods of prayer, paid vows, offered sacrifices; until, finally, an end was brought to this. There was also the need for an enlargement in their comprehension of

the scope of the Gospel, and so for careful instruction regarding the preaching of it to Gentiles.

That is not so today. As Brother Thomas remarks in the article quoted above: "Nothing less than the belief of the teaching of the apostles can now justify a single son or daughter of the first Adam. He that hears them so as to believe and do what they taught, hears the Deity; and he that hears them not is not taught of God, and cannot, therefore, be saved, however pious he may be in his own estimation, and that of his contemporaries."

Today, it is necessary to comprehend the Gospel of the Kingdom of God and the Name of Christ Jesus, and to be baptised into it, in order to be saved. The transition period is over; and John's baptism no longer valid.

But there is a feature of this subject that may help put the minds of some at rest in these days. Frequently we have been approached by brethren and sisters who have expressed doubts as to the validity of their baptism

because their knowledge of the Scriptures has been so greatly enhanced since they embraced the Truth. They fear that at the time of their baptism they failed to fully comprehend the basic message of God's plan of salvation. Usually the fears are groundless. If we make any progress in the Word, then, as we advance, it is obvious that our early knowledge will appear vague and uncertain in comparison. A babe must not remain in its baby state; and when it grows to maturity, its resemblance to its childlike appearance will become more and more remote. We must progress in understanding if we would please the Father. But we must also rest upon His love, and not call in question, or limit His ability to forgive or redeem. Such doubts and questionings are neither wise nor healthy. Best to apply the mind to the present, and by diligent and "patient continuance in well-doing, seek for glory, honour and immortality" which will be granted in the Age to come (Rom. 2).
---Editor.

Divine Titles

Deuteronomy 10:17 is a remarkable verse for it contains no less than nine titles of the great Increate: "For the Lord (Yahweh) your God (Elohim) is God (Elohei) of gods (Elohim), and Lord (Adonai) of Lords (Adonim), a great (Gadol - distinguished) God (El), a mighty (Gibbor), and a terrible (Yareh - to be held in reverence), which regardeth not persons, nor taketh reward."

— 1. Leask (Sth. Africa).

Patient Continuance

It is better to be falsely spoken against, and to take it in patient silence than to enter into controversy with men who show themselves incapable of reasonable conclusions on much higher matters.

— R.R.

WHY ELPIS?

We propose, in these articles, to review some of the teaching of the book *Elpis Israel*. It is a standard work of Christadelphian teaching, and because of the scope and the style of the exposition, it is capable of performing a valuable part in stimulating the faith of believers today, though 125 years have passed since it first appeared.

The exposition of sound doctrine is only possible by an honest mind rightly dividing the word of God. Truth does not change with time, and therefore the doctrines expressed will be found as indestructible as the Word of God from whence they have been extracted, and which endures forever. Brother Thomas was not inspired as the Apostles were, but in his case inspiration was not required. What was required was a frank, honest approach to Scripture, and the guidance of Yahweh in its understanding. We believe that Brother Thomas was aided by both these helps; and that he was providentially assisted in his unfolding of the Truth.

We are instructed that "God rules in the kingdom of men" (Dan. 4:17), and that He is "taking out of the Gentiles a people for His name" (Acts 15:14). This important development in the history of humanity (for that indeed it is!) was not left to chance or caprice, but was a work that had

the special interest of heaven. Brother Thomas recognised this to be so, and as he reviewed the circumstances of his life, he perceived the hand of Providence guiding his course.

We therefore believe that books such as *Elpis Israel* should be studied today more than ever before. The vigorous, forthright style of exposition; the clear-cut, decisive application of principles; the plain, unmistakable denunciation of error and cant, is necessary in these times. We live in an enervating, spiritualess environment, which tends to sap our energies in worship, and we need every help to rise superior to it. *Elpis Israel* can help us to that end.

The late Brother John Carter, commenting upon *Elpis Israel* in *The Faith In The Last Days*, wrote:

"The publication of this volume might be regarded as the end of the journey begun 15 years before. The book is comprehensive, and its sufficiency to enlighten men and women concerning the great salvation is evident from the fact that it has been the means of very many being led to the Truth. For many years it was the one book which was available to introduce the Gospel. A few years later the same truths, in the form of chapters on items of the Faith, were made available in the book *Twelve Lectures*, later entitled *Christendom Astray* by Robert Roberts, but *Elpis Israel* opens up a wide and comprehensive view of

the whole Scriptures. The first two sections of the three into which the book is divided, will in the writer's judgment never be surpassed."

Saved By The Hope

The title *Elpis Israel* signifies *Hope Of Israel*. It was so named because it was when John Thomas' attention was drawn to the subject of "the hope" that he comprehended for the first time the real importance of a doctrinal understanding of the truths enunciated in the Word. This was twelve months before *Elpis Israel* was commenced. As he commenced to write upon the theme of hope, his mind was suddenly illuminated to the requirements of it. The following statement is from the pen of John Thomas as recorded in *The Life And Work Of Dr. Thomas*:

"We resumed our pen, and commenced an article on the Hope of the World and the Hope of Israel. In elaborating this, the first principle that startled us on reviewing it, after we had penned it was, 'that it matters not what a man hopes for if that hope be false or spurious, i.e., if it be not the hope promised in the covenants of the promise, he is repudiated as hopeless in the Scriptures of truth.' Our hope of going to heaven somewhere, when the immortal vigour of our remains should spontaneously shoot them forth into new life, like the chrysalis into the nascent butterfly, was false or spurious, and therefore not part of the hope promised in the covenants of promise. Still, though convicted of hopelessness while we held this notion, we had since acquired the knowledge and belief of the one hope, and we were not prepared to say that this subsequent acquisition would not be sufficient. It was a startling truth; but the chord had not yet been struck which was to vibrate on the conscience, saying, 'examine thyself, and see if thou be in the faith'.

"As we progressed, we came to consider Paul's definition of faith in Hebrews 11:1. We pointed out its relation to hope, that it contained the belief of things to come; and that without this expectant faith, it was impossible to please God. Still, when we penned this, we possessed this expectant faith, and had been unfolding for several previous years the unseen things to come! Was not our faith then pleasing to God? Step by step we neared the precipice over which our profession was to be dashed to pieces. We continued our argument showing that none other than this was a saving faith: 'for we are saved by hope' (Rom. 8:24).

"This was the turning point. 'Saved by hope', said we. 'What hope?' Hope (*Elpis*) may comprehend a multitude of general matters — saved by hope of what? Did the apostle not express himself more definitely than this? We will look into this. Accordingly, we turned to the original, and found that he had said, 'the hope'; not only so, but affirms this salvation by the number of passages now crowded in upon us, and we perceived that the time when the Roman brethren were saved by *the* hope, was when 'they obeyed from the heart that form of doctrine delivered unto them' (Rom. 6:17). They were then saved from sin, 'being made free from it.' The question immediately flashed within us, 'When you were buried in baptism, were you saved by the hope?' We had to confess we knew nothing then about the hope; that the covenants of the promise were a hidden mystery to us, and that beyond what we have stated, we were entirely in the dark upon the subject.

"Our pleadings are two-fold; for some things, and *against* others. We plead against the immortality of the soul, and all the details resulting from it. Secondly, we plead for the indestructible Kingdom of God, and the glory, honour, incorruptibility, and life of those only who shall inherit it, upon condition of believing and obeying the gospel concerning it and the name of Jesus, and of walking worthy of such a high calling — we plead for this, and for all things which neces-

sarily flow from it.

"Now, reader, mark this: We have never until comparatively recently perceived that the doctrine pleaded for concerning this kingdom, etc., 'was the Gospel', and therefore we have never ventured to affirm that these things concerning the kingdom 'were necessary' to be believed in order 'to salvation.' 'We have recently perceived the truth' that the belief of the immortality of the soul, etc., is a 'damnable heresy.' We have only recently been prepared to show that he who believes this heathenism cannot inherit the kingdom, because he believes traditions utterly subversive to it. Unless men believe the truth, they cannot be saved by the truth. The immortality of the soul is not of the truth, and therefore a lie; and no man can be saved by the belief of a lying or false hope. We are saved by hope — 'the hope of the calling,' which Plato knew nothing at all about"

Enmity Induced By Truth

Notice the positive and negative principles that his study and understanding of the Word developed in him. If a knowledge of "the hope" was necessary to salvation as Paul affirms (Romans 8:24), then those who are in ignorance of it are not related to salvation in any sense. That was the positive affirmation of the principle advanced by the inspired apostle. The negative form of the same principle is that those teaching doctrines inimical to the truth were not merely passive opponents to a doctrine, but a veritable danger to life itself. They were enemies proclaiming a heresy that if embraced would bring condemnation, or damnation (2 Pet. 2:1).

That being the case, a person embracing the truth, cannot remain indifferent to those proclaim-

ing error. There is a divinely established "enmity" between both: "I will put enmity between thee and the woman and between thy seed and her seed" (Gen. 3:15). The spirit of that enmity pervades the pages of *Elpis Israel*, and will induce a similar healthy opposition to the world on the part of those who read it with understanding.

Christ warned the Apostles of this enmity. He declared: "In the world ye shall have tribulation" (John 16:33). He spoke of the hatred that the world would show towards those who advocated the truth (Mark 13:9-13); Matt. 10; 17-22; John 15:18-19; 17:14); and the early ecclesias experienced this. Paul made the issue quite clear. He declared "the world is crucified unto me, and I unto the world." To crucify another is to treat him as a criminal and execute him. That is what Paul did to the world; and the world did to Paul. There was unremitting hostility between both, with no hope of compromise. This existed because Paul clearly saw the issues between him and the world.

Those issues are not always so clearly discerned. Particularly in these times when the spirit of compromise is strong in the world; and when a wholehearted attack on error is out of date in some Ecclesial circles.

When the exclusiveness of the hope is clearly discerned, brethren recognise the need of separateness, and of an uncompromising opposition to the doctrines and attitudes of "religious" circles. Where that exclusiveness is not so clearly discerned, there will be a lowering

of the barriers between the Ecclesia and the world; and the fact that the latter mouths platitudes concerning Jesus Christ, divine love, and so forth, will be seen as evidence of true "Christian principles. But it is "the hope" that saves, and not the mouthing of platitudes. The Truth will only be properly served, and brethren fortified to resist the influence of the world, when the issues are clearly stated, and the attitudes are endorsed uncompromisingly.

We mention this because there is a tendency otherwise. Some are attempting to court the world by social appeal. We acknowledge their good intentions, their motives to draw people to the truth. But it will never accomplish its object that way, because it is basically a denial of a divine principle expressed from the beginning. When God said that He would "put enmity" between the two classes, He implied that there would be no basis for an exchange of socialities: He expressed the uncompromising attitude of the

Truth. Yet, today, we hear of some Ecclesias apeing the world in an attempt to draw some to its side; encouraging the world by partly embracing its ways: its fashions, its music, its trends. This will never draw the world, but could undermine the faith of some.

On the other hand, a person imbued with the principles expressed in *Elpis Israel* would clearly see the requirements of the Truth: would recognise that in these Noahic times there is a danger of the brotherhood decaying from within, and that in view of worldly pressures from without, an inner pressure of truth must be built up to resist them. The study of *Elpis Israel* can contribute to that end. We believe that it remains the book for the times, even though it is 125 years of age, and we believe that it should be read and studied by all interested in their eternal salvation. Every Ecclesia should have its *Elpis Israel* class, and where such does not exist, brethren are wise to institute them.

— G.E.M.

Justified By Faith

A love-working faith in the Gospel of the Kingdom is essentially necessary to qualify a man for immersion into the name of the Holy Ones. When an intelligent heart-purified believer of the Gospel of the Kingdom is immersed into this name, his faith and disposition are counted to him for repentance and righteousness, or remission of sins . . . Thus, by grace are ye saved through faith.

— J.T.

Take Heed!

The "doom" that "awaits" has been forecast in the oracles of Divine truth, but in the din of worldly strife, its voice is unheeded. The hour is at hand when this voice in another form will peal through the world in tones of thunder, and command the attention of affrighted mankind. Blessed are the people that understand the matter beforehand.

— R.R.

Anyone for a "Special Effort"?

"Be diligent to know the state of thy flock and look well to thy herds" (Prov. 27:23)



Recently we were engaged in a conversation with a brother concerning a forthcoming special ecclesial effort we were mutually planning.

As the conversation developed, and our brother attempted to set before us the needs of his Ecclesia, he began to falter, and his difficulties appeared to mount. Finally, his face clouded over, and he said quietly: "You know, this city is punch-drunk from special efforts!"

We were taken aback. Yet the evidence which our brother advanced in support of his claim proved the validity of his assessment. During the previous twelve months, Ecclesia after Ecclesia in nearby areas had swung into special efforts: often with insufficient advance planning, and but minor waves of enthusiasm.

The results have been inevitable. Arrangements have clashed with those of other ecclesias; support has been poor; and short-term planning has failed to take into consideration the needs of particular ecclesias.

Worst of all, brethren and sisters become lethargic to so-called "spe-

cial efforts" because they are no longer "special", and there is very little evidence of real "effort".

Three Into One Won't Go!

A few years ago, we were persuaded to visit an ecclesia to conduct their "major" effort for the year; only to find that it was supported, on an average, by less than fifty per cent of the ecclesias. A post-mortem on the effort revealed that this was the third such effort of the year for this ecclesia. By the time the "major" effort approached, the brethren had lost interest in "specials" for that year.

In short, there had been no time for consolidation.

In a city where there are a number of ecclesias that are able and willing to co-operate in an effort, careful planning should be undertaken, so that what is done is for the common good. The spirit of independence by ecclesias may be commendable in certain respects; but no ecclesia is an island. Or, at least, it should not be so. Certainly the idea of ecclesias competing one against another, and failing to support each other in their mutual strivings, is

the height of folly, and must be discouraged.

What has happened to the vigorous, enthusiastically-supported efforts which were so much a part of ecclesia-building in this country, ten or more years ago? They have largely disappeared, due in no small measure, to a lack of proper effort-planning.

How many such efforts should an ecclesia promote each year? One major effort should suffice. An ecclesia must build from within, and must not continuously feed from without. The study class of an ecclesia, is its means to growth, and the effort should be based upon that, as well as proclaiming the truth to those without.

Let us remember that the spiritual well-being of an ecclesia is not related to the number of "efforts" put on during the course of a year, but to the effectiveness of the normal weekly Bible classes. Apart from personal Bible study, and family life, the lives of all Christadelphians should revolve around the activities of their ecclesia. Profitable study classes must be organized and maintained throughout the year, under sound, capable leadership. Paul wrote that such should be "apt to teach," and such "aptitude" can be developed. Nevertheless, they need the support of all members; and such support should extend to other aspects of the ecclesia, such as Gospel proclamation, and so forth.

Special efforts are not an end in themselves, and should never be regarded as such. They represent a "shot-in-the-arm" (perhaps not a very good metaphor in these

times!) to give impetus and encouragement to the normal activities of the ecclesia. If a special effort does not achieve that end, it has failed, irrespective as to the numbers who may support the meetings whilst it is on.

Choice Of Subject

The subject chosen for the study sessions during the special effort should be related to the particular needs of the ecclesia. In preparing for it, let Arranging Brethren carefully examine the condition of the ecclesia: "Be diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23).

If there is a grave moral problem facing the ecclesia, what better than an effort based upon 1 Corinthians? If false doctrine challenges it, what better than a consideration of Jude or 2 Peter? If the ecclesia is despondent through trouble, and needs stimulation to renewed heights of unity, dedication and action, what could surpass the book of Nehemiah? Perhaps the ecclesia needs provoking to a greater measure of diligence and work, in which case, Haggai and Malachi have the answers. Are problems great and faith weak? Surely the book of Joshua can encourage us to renewed efforts in the warfare of faith.

Let us clearly understand, that Yahweh knows our needs, and has provided for them within the pages of His Word. No matter what our problem, trial or challenge might be; the answer is to be found there. By mutual study an ecclesia can be united, stimulated, faith-invig-

orated. The examples of the past, the stirring words of exhortation and prophecy that the Spirit has caused to be recorded, are sufficient for our every need. That is why the Bible is so extensive in its range of themes and situations. There is racy, exciting narrative; deep, sober proverbs, rousing exhortation, touching dialogue, parabolic teaching, meditative prayer; drama of every kind, ready to be tapped.

Therefore, in planning a special effort for the ecclesia, look carefully "to know the state" of the flock, and provide accordingly. Do not accept necessarily what the selected speaker might suggest, but demand of him what your ecclesial situation needs. If he cannot supply it, look for another speaker.

Choice Of Speaker

Unfortunately, it is a fact, that often more consideration is given to who the speaker should be, than to the actual needs of the ecclesia.

But the latter should be considered first, and only then should you look for a capable and mature brother who can assist you to meet your requirements.

Sometimes a speaker is selected from the standpoint of his personal appeal; because he is more likely to "fill the hall", and so enable the boast to be made that "packed meetings" were enjoyed, rather than catering for the vital needs of the ecclesia. Sometimes, in such cases, the members of the ecclesia are devoting all their time to entertaining those from other ecclesias who attend, so that they fail to derive much real benefit

from the effort themselves.

What of the speaker himself? He, too, is entitled to some consideration. Brethren whose services are somewhat in demand for this work, repeatedly find that they must decline invitations because their forward commitments (both at home and elsewhere) are such that they cannot accept invitations other than at reasonably long notice. Such brethren have a limited amount of time to devote to serving ecclesias other than their own, and even more limited amount of time to travelling away from home.

Give your speaker adequate time for proper preparation; keep in touch with him constantly regarding the coming effort; encourage him by your own enthusiasm.

Begin Planning

An ecclesia should plan a special effort twelve months ahead, and a certain amount of ecclesial drive and enthusiasm should be directed towards its success from the early stages of planning. Publicity should be given to the time and details of the effort as soon as possible. If other ecclesias are to be invited, they should be advised early, so that their own efforts will not clash.

As the formative proposals begin to take shape, remember that a Special Effort should be 'special' in every way. The whole ecclesia should gear up to it, and every member recruited to assisting it.

This enthusiasm should stem from the Arranging Brethren and Gospel Extension workers. They must endeavour to capitalise upon

it, so that its effects are seen both within and without. This requires that every advantage be taken to press home profitably the advantages gained from the effort. The effort should be seen as a gearing up to work; not an end to it. In other words, the whole ecclesia must be encouraged to keep working after the effort is over; to maintain the renewed impetus gained from it. This should be seen in renewed support for the ecclesial study classes, a deeper personal interest in the welfare of individual members, rejuvenated dedication to Gospel proclamation and general activity in the promotion of the truth generally.

The object of a special effort is to get an ecclesia moving. Thus the work of the effort should really begin in earnest, after the speaker has given his final address, and farewell handshakes have been made. Its real effects, its true success, will then be seen. Are the members prepared to co-operate more warmly to the general good? Has their interest in the Word been stimulated to the extent that it will continue? Will the witness to the world without be maintained in continuance of the hard, difficult, often-discouraging work of Gospel proclamation? In short, has faith in all its facets been aroused and strengthened?

Renewed Motivation

The need for this attitude has been brought home to us on numerous occasions. In concluding special efforts in many parts of the world, we have often heard the plaintive comment: "If only

this could continue for another six months!" Whilst the comment is complimentary, it is really a confession of failure. If the effort has been stimulating, it is up to local members to carry it on in the way suggested above. The lament is really a plea for somebody else to do the work that the local members should be performing themselves!

Remember, that Yahweh "takes pleasure" in humble work performed in faith (Hag. 1:8). The people in Haggai's day complained that "the time was not ripe" for the special effort; that they lacked the ability to go out and do the work; that the affairs of life demanded their full attention because business was bad. The prophet answered all the objections. The time is always ripe for the work of Yahweh; He does not require spectacular efforts, but humble labour performed in faith (go up into the mountain and bring wood and build the house Hag. 1-8 — hard, tiring work).

Thus no special effort is of real value unless the primary purpose is the glorifying of the Name and Word of Yahweh. "Except Yahweh build the house, they labour in vain that build it" (Ps. 127). We may promote an effort; we may spend freely on it; but only the Mighty One of Israel can crown it with success. To that end, He will examine the hearts and motives of the labourers. Therefore, our attitude to the work should find expression of the words of the Psalmist:

"Search me, O God, and know my heart; try me, and know my thoughts;

and see if there be any wicked way in me, and lead me in the way everlasting . . . All Thy works shall praise thee, O Yahweh; and Thy saints shall bless thee. They shall speak of the glory of Thy kingdom, and talk of Thy

power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Ps. 139:23-24; 145:10-12).

— J. ULLMAN (W.A.).

(The above article was prepared for *Logos* at the request of the Editor. In our next issue (God willing) we will set out a very important "don't" for the consideration of Ecclesias. — Editor).

SOUTH AFRICAN FELLOWSHIP WEEK (1973)

Due to the abundant blessings of our loving heavenly Father, the 1973 Fellowship Week was a tremendous success. With 84 adults and 59 children and young people, it constituted the largest Bible School we have conducted so far.

Brother Alfred Nicholls led us through six most interesting talks under the general theme *The Envy Of Ephraim*, which outlined the spiritual significance behind the history of Judah and Israel.

Brother Nicholls also conducted the Junior Sessions, and with the assistance of colour slides, created a wonderful picture in the minds of these children of the journeys of the Apostle Paul.

Brother John Knowles gave us six spiritually uplifting addresses under the general theme of *Our Life In The Kingdom* emphasising that God manifestation and not human salvation was the main object of the divine purpose.

He led the young people upon the theme *The Drama Of Daniel*, contrasting the Kingdom of Men and the Kingdom of God, and tracing how that the former would be completely overthrown by the latter in due course.

Our two guest speakers set a wonderful example of true fellowship such as is our lot if we abide in Christ, emphasising the privilege that is ours in being given the high calling that we have received. They warned of the pressures that are ever mounting from within and without in this world of deteriorating standards. The exhortation was to apply ourselves diligently to the Spirit Word, and to maintain the standards as set out in the writings of our pioneers.

We had an example of keen enthusiasm at the school. One young student, a girl aged 13, who is a Sunday School student at the Durban Ecclesial Sunday School, was so determined to attend the Fellowship Week, that she walked to school for six months and saved her bus fare, in order to help pay the costs. Such enthusiasm is encouraging to the Committee and makes it all the more determined to maintain the service of the school.

We pray that Yahweh may continue to bless our efforts, as we strive to do all to the honour and glory of His most holy Name.

— Fellowship Week Committee (Bro. B. Law - Secretary).

(Details concerning the Fellowship Week for 1974, God willing, can be obtained from Brother B. Law, Men's Shoe Centre (Pty.) Ltd., Crompton Street, Pinetown, Natal, South Africa).

In Preparation for Glory and Beauty

"The pure linen is the righteous actions of the saints"
— Rev. 19:8.



From *Exodus* we learn that before a Priest could engage upon the Tabernacle service, he had to be consecrated, hallowed, or made clean. The ritual required that he be stripped, washed, and then clothed with a change of raiment: a garment of fine linen, designed for glory and for beauty (Exod. 29:4-5; 28:40). As it is part of our hope to be clothed in "fine line" and to officiate as priests (Rev. 19:28; 5:10), the teaching of the Law in regard to the consecration of the priests is of great significance. We hope to be clothed upon with a garment of immortality (2 Cor. 5:1-2), for only those who have this clothing will be fit to reign as kings and priests with Christ. We are therefore interested in the lessons of the Law that teach us what is involved.

The priests were first stripped of their garments. Typically this foreshadows the influence of the truth upon us now. Paul, in Colossians 3:9-10 exhorts us to live according to the type. He wrote:

"But now ye also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his

deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

When Yahweh chose Israel, and entered into covenant with the people, He typically clothed them with beautiful garments (Ezek. 16:10-13), part of which was a girding of fine lines (v.13). Had they kept the spirit of the Law, they would have displayed the moral glory and beauty of the Father, and their characters would have answered to the quality of the garments described by the prophet.

But they failed to do this: and Hosea declared that Yahweh, in consequence, would "recover His wool and His flax given to cover her nakedness" (Hos. 2:9).

Why flax? Because it answers to linen, being the plant from which it is made. But the production of a linen garment is a long process, involving much diligence and labour. In the days of Hosea, Israel had failed to appreciate this, and had imagined, that because they were sons of Abraham, they were God's people and therefore righteous.

They failed to see that the law only spelled out their hopelessness unless they lived in accordance with its principles. Hosea warned

that the nation manifested the characteristics of the old man of flesh:

"Yahweh hath a controversy with the inhabitants of the land, because there is no truth, no mercy, nor knowledge of God in the land" (Hos. 4:1-2).

The people had "left off to take heed to Yahweh" (v.10), and therefore He repudiated them, and they were left to go into captivity (Hos. 2:9-11). The purpose of this was to humble, purge, and ultimately restore them to glory (Hos. 14:1-2, 5-6).

The Lesson To Us

From this it is obvious that the garment of Revelation 19:8 will only be given to those who have "put off the old man," and have surrendered themselves to the cleansing influence of the Truth.

That is illustrated by the process of producing linen, of which the priest's garments were made. The tall, slender plant of flax, with its blue flowers, is developed from a tiny seed in the ground. The stalks hide the fibre from which the linen is made. In that, the plant is unique. So also is the true brother of Christ. Although, externally, he may differ little from those about him, he has the Word of God hidden in his mind, and therefore the ability to develop the moral glory and beauty of Yahweh.

Flax must be cultivated and the linen manufactured with skill. This takes time and effort. So it is with our spiritual development; this will not result from a mere belief that the Bible is true. We must cultivate the word in us, and

develop that way of life that is pleasing to the Father.

In extracting the fibre, the plant is pulled from the ground, roots and all. In us there likewise must be a ruthless tearing out of that which would cling to the soil, and a consecration of the mind upon heavenly things (Col. 3:1). This takes effort. It requires that we first understand the difference between earthly and heavenly things; and consciously turn our attention to the latter.

Next the flax is laid out in the sun to dry; afterwards it is soaked in water to bring about the rotting of the woody or fleshy part of the plant.

What a significant lesson. Our minds turn to Romans 6, and Paul's teaching concerning baptism. First, we learn that our natural life - principle must be dried up (v.1); then we must pass through the water, representing the death and burial of the old man of the flesh, and the rising to a newness of life "by the glory of the Father" (v.4). The soaking of the flax in water to rot away the fleshy part of the plant, is typical of this. If we really die with Christ, and live again in him, those very parts of us which previously were "instruments of unrighteousness unto sin," will now become "instruments of righteousness unto God" (Rom. 6:13). Our brain, hands, feet, body will be devoted to Him and His service.

The fibres having been extracted, they must be cleansed and bleached. This is done by beating, frequent washings, and exposure to the sun. The experi-

ences of life will subject us to beating (1 Cor. 9:25-27); necessarily so, for faith must be tried as gold before it will be found unto "praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7). There is a need for constant examination of ourselves (2 Cor. 13:5), for frequent washing by the water of the Word (Eph. 5:25); for the very thoughts of our mind to be brought into subjection to Christ (2 Cor. 10:5). Beating, washing, exposure are all necessary to produce linen; they are all necessary to produce a character acceptable to Yahweh. We must be humbled, cleansed, made white like the linen. The latter is produced by the action of the sun on the fibres of the plant; and will be produced in us by the action of the Sun of righteousness shining into our hearts. When the fibres are ready, they are spun into threads and woven into the garment; and, behold, a new creation is revealed. So it is with us (Eph. 4:13-16; Gal. 5:19-22). In the case of the Priestly garments, this was accomplished by a divinely endowed wisdom (Exod. 35:36); and this, likewise, is so with us.

In other words, our garment of

righteousness and immortality can only be developed if we subject ourselves to divine wisdom, and allow it to work in us, so that our lives are fashioned by it, and our characters moulded through its influence. This will never be the case whilst we foster personal things opposed to the Word; for if our minds are centred on ourselves instead of upon heavenly things, the necessary change will not be brought about. The flax of itself will not produce linen. It must be pulled up out of the earth, and treated according to the skill of the manufacturer.

God's truth was never intended to be a cloke for unrighteousness; but as a power to change lives. It is designed to humble us, to cleanse us, to bleach us white, or perfect us. Let us submit to that process, and our future is assured. Yahweh will bestow upon us His glory at the return of His Son:

"The marriage of the Lamb hath come, and his betrothed hath made herself ready. And to her it hath been given that she may have been clothed with fine linen pure and resplendant, for the pure linen is the righteous actions of the saints" (Rev. 19:7-8 — Brother Thomas' translation).

— A.T. (Eng.)

Assist Or Incite

Wise men will remember the circumstances of reverse not only prove the obedient, but manifest the scorner. Good men never act the part of Shimei, even if David be an offender. They act the part of David when Saul was in his power, and when, refusing to seize the opportunity, he said to Saul afterwards, "The Lord judge between me and thee, and the Lord avenge me of thee, but mine hand shall not be upon thee."

— R.R.

A Correction

PHOENICIAN TRADERS IN CORNWALL

Dear Brother Mansfield,

Having just recently read your interesting exposition regarding Tarshish, Sheba and Dedan, under the heading *The Judgment Of Armageddon* (*Logos*, vol. 39, p.249), I noted your reference to the claim that a block of tin bearing a Phoenician trade mark was fished up at the mouth of Falmouth Harbour, England, and is now in the Royal Institute of Cornwall at Truro. During our visit to Falmouth recently, we called at Truro, so my wife and I strolled along to the Royal Institute, which is now a Museum. We spoke to the gentleman in charge, whom we assumed was the curator, and explained that we would like to see the block of tin with the Phoenician trade mark. The man shook his head, and said that this is not altogether correct. He had the block of tin to the shape of the ingot, but he claimed that it does not bear any inscription or trade mark, apart from an indent upon it in the shape of the ingot itself. We remarked that this was somewhat disappointing. He then said that there is no doubt that it goes back to the period of the Phoenicians when they traded with the island. He took us to the case in which it is kept, but we could not see any marking upon it at all. In view of this, I felt I must pass this on to you.

— H. T. Chard, Eng.

Editorial Note

We regret the mistake made in regard to the alleged Phoenician trade mark. It was derived from other sources, and quoted in all good faith. For example, in *The Troubled Nations*, p.56, the following comment is found: "A block of tin fished up at the mouth of Falmouth Harbour is now in the Royal Institution of Cornwall at Truro. It bears Phoenician trade marks."

From *Sea-Power And Empire* we learn:

"The Phoenicians, a Semitic people, eminently industrious and pacific, occupied a narrow strip of the Syrian coast, of which the ports of Tyre and Sidon were the most important points. In these they gathered by way of commerce the wealth of the Levant, and from them distributed it to the regions of the West. In the course of their business they established trading stations in many distant lands, the most important being Carthage, on the African coast, Cadiz, in Spain, and possibly Marseilles, on the northern shore of the Mediterranean. They vastly improved the art of ship-building, and in their more seaworthy vessels they were able, on the one hand, to venture past the Pillars of Hercules—Gibraltar and Ceuta—and traffic in tin with the British. On the other hand, in the opinion of some authorities, from the Red Sea and the Persian Gulf they traversed the Indian Ocean, the China Sea, and the Pacific as far as the coast of Peru. According to Herodotus, they even circumnavigated Africa from Egypt to Gibraltar."

Again:

"The Phoenicians were the first great voyagers of whom we have cognisance. They certainly made their way through the Strait of Gibraltar and reached the British Isles; they probably circumnavigated Africa; they possibly even cross the Pacific and gained the western coast of America. The Phoenicians, however, carefully kept their knowledge to themselves. It is a curious fact that the most detailed account that we have of any Phoenician voyage is that contained in the Book of Jonah!"

The Phoenicians kept their secrets to themselves, because they did not want any competition in the lucrative trade of exporting and importing that they had developed. They were not a warlike people, and therefore preferred to barter than to fight. In fact, they circulated rumours regarding the fearful conditions to be experienced in oceans outside the Mediterranean (and even as regards the far western Mediterranean) in order to deter others from imitating what they had accomplished, and so challenging their supremacy in those fields. They constructed special ships for the far western trade, and these were styled Ships of Tarshish, because they traded with Tarshish. There is no doubt that Tarshish was a country in the far west noted for its tin (Ezek. 27); and that the Phoenicians traded with the British in tin.

16. On to Mycenae

These extracts from our diary are continued from our last volume (see pp. 388-391). We would prefer to discontinue them, for they seem to drag out interminably; but may readers have expressed interest in them and asked that we maintain them.

If others prefer that they be discontinued, we would appreciate it if they would voice their complaint. That would give us excuse for doing what we desire to do!

Our last account described our visit to Corinth. Leaving that ancient city, our coach carried us on to Mycenae, south of Corinth. The road traverses a beautiful cultivated valley, overshadowed by arid but picturesque hills on either side. The road is tortuous, but because the scenery is pretty, each turn of it reveals a new view of interest and pleasure. In the distance we saw the snow-capped mountains of Delphus; whilst on the other side of the road, we saw, picked out with white stones in Greek letters, the caption: "Long live the April 21!" Ary, our guide, explained that April 21st referred to the time of a recent revolution.

At Mycenae, our coach drew up in front of a hill on which could be seen ancient fortifications. These were some of the ruins of a civilisation which flourished from 1400 B.C. (about the time of Moses) though the place had been inhabited long before that. According to tradition, it was founded by Perseus, the son of Zeus and Danae. The history of its rulers is an appalling one of adultery, incest and murder, and the elements of their stories have been preserved in the Greek tragedies. Perhaps it was the general attitude of such wickedness that caused the brethren of Corinth to view with indifference the immorality manifested in their meeting.

One of the most notable kings of Mycenae was Agamemnon, the son of Atreus. According to Homer, Agamemnon was "king of Mycenae, rich in gold." The legend states that on his return from the Trojan war, Agamemnon was murdered in his bath by his wife, Clytemnestra, and her lover, Aegisthus, who had been regent in his absence. This legend had very little interest to us, though the site itself was of interest from the standpoint of archaeology. Excavations carried out at Mycenae laid the foundations of modern archaeological methods. Prior to 1870, Agamemnon was considered a legendary figure, but a German, Heinrich Schliemann (a millionaire grocer with a passion for Homer) determined that he would verify the authenticity of the events that Homer recorded. He had remarkable success, and made some fabulous discoveries, using hitherto unused methods of excavation. In 1876 he commenced digging at Mycenae with the object of discovering the royal tombs, and particularly that of Agamemnon. He discovered eighteen tombs beneath the ancient agora. Together with the bodies of kings, queens and children that he unearthed, he also came upon many rich treasures. The faces of those whom he uncovered were masked over with golden funerary masks (as in Egypt), and surrounded by elegant swords, daggers, bowls, goblets, diadems and bracelets, all made of gold.

Schliemann found archaeology even more profitable than the grocery business, though he dug for pleasure and not for profit!

Further excavations after the death of Schliemann in 1890, revealed the vast wealth and power of Mycenae. It was the capital of a powerful kingdom which exerted its influence in various directions. But archaeologists also

found that Mycenaean art pointed to the existence of a foreign culture which had strongly influenced Mycenaean craftsmen, and from which much of their art had been derived. By 1900 it was recognised that this influence was Cretan in character, and that Mycenae had been the centre of a powerful civilisation.

Thus our excursion to this spot had introduced us to ancient Greek culture, and our guide, the educated, ex-professor Ary, was in his element. He had obviously felt out of his depth at Athens and Corinth as we had discoursed on the relationship of those centres to the Bible, and now felt that he had something upon which he was master, and could speak upon at length and with authority.

And he made up for the times he had to listen to us by now making us listen to him!

We sat in the hot coach for twenty minutes whilst he discoursed on Greek culture. Our interest in the hill before us waned; our interest in Greek culture, never very great, was now completely exhausted. In the coach, the group took the opportunity of rest. The eyes of Bro. B. Ryan were closed in meditative thought. Others were fiddling with cameras; some were gently dozing. Ary's lengthy talk reminded me of the practise of some of our expositors who fail to keep to time, and endeavour to impress by eloquence. Like the speaker who tried to illustrate what eternal life really signifies, by comparing its eternity with more familiar objects. He declared: "Consider Mount Lofty or the Pacific Ocean. Mount Lofty might crumble into dust, but not I! The Pacific Ocean might dry up, but not I!"

So it seemed in the coach as Ary droned on and on. But at last he finished, and we visited the site. It proved most impressive. We climbed a hill to the Lion Gate to inspect some of the ancient fortifications and buildings; and then to the so-called tomb of Agamemnon, a "beehive" tomb. It proved to be an amazing structure. The entrance passage was cut into the side of the hill, and gave access to the dark interior. It is said

that the stone lintel over the doorway weighs some 40 tons. Inside we saw an amazing cupola of great masonry, nearly fifty feet in diameter and in height. It is formed of narrowing rings of masonry, the final course being a single lintel or stone on the apex. It was reminiscent of Egyptian culture. So also is the use of such tombs. After the burial of the king, the entrance passage was completely filled with earth to prevent any plundering of the tomb; again similar to the pyramids of Egypt.

But how did Egyptian influence penetrate Mycenae? Ary asked us this question as a group of us surrounded him in the gloom of the tomb, admiring its "beehive" construction. He stated that there were various theories, and some were for one, and some were for another.

We made a suggestion. We stated that the Bible is the foundation of all knowledge, and not merely that of religion. A Bible student is really a well-educated person; whereas a merely profane education leaves one with an imbalance. Where theories of archaeology conflict, the Bible often provides a solution. It does so in regard to the Egyptian influence on Mycenae. In ancient times, the Cretans extended their influence from Crete to various other habited parts, including Mycenae. Crete is known as Caphtor in the Bible, which likewise declares that the "Philistines came from Caphtor" (Amos 9:7). They invaded Egypt, being known as "the people from the sea." They also invaded the Peloponnese, south of Macedonia, establishing their influence at Mycenae. Here, then, is a link between this site and Egypt; indicated by the very form and use of the structure that we were then inspecting. It was most interesting to consider that the construction of this "beehive" tomb may have been influenced by those people familiar to us in the Bible: the Philistines.

Ary was not impressed with my suggestion. He had addressed us for twenty minutes on the beauty of Grecian culture, only to find the Bible again intruding.

To the right of us was another open-

ing. We enquired what it was used for, and whether we could explore it? Ary warned that we must not enter therein. But as he did so, we all heard a sepulchral voice, with a strong Australian accent, bidding us enter. Surely this was not the voice of Agamemnon? No, it was the voice of Brother Trevor Stagg, who had wandered off as soon as Ary's commentary had commenced, and had gone exploring for himself. He had a torch and we all entered, to see a small square room where doubtless the body of the king had been laid to rest.

From this tomb, and our brief excursion into Greek archaeology and culture, we made our way to a nearby restaurant for lunch. It was quite a

colourful place. Greek food was served us. Rolls of meat stuffed with something inside which tasted nice, and we hoped was good for us; salads and fruit which are always in season when on tour. And afterwards, to admire a local inhabitant spinning wool on her spinning wheel; and to buy some souvenirs from a small shop nearby. It was pleasant wandering around watching the unusual scene, enjoying the warmth of the sun and the bright green of the fields; and discussing with others the significant places we had visited that day: Athens, Eleusis, Corinth, Mycenae.

We now looked forward to the adventures of the afternoon.

— H.P.M.

OLIVER TWIST IN NIGERIA!

—:—

The following letter has been received from Brother Eze:

Dear Brother Mansfield,

It was very encouraging to receive more copies of the *Herald Of The Coming Age*, namely: *Russia's Policy In The Middle East*, *The Amazing Witness Of Fulfilling Bible Prophecy*, etc. We are indeed very grateful, and pray the Lord to strengthen your hands more and more.

News concerning the Middle East commands instant attention here. We have distributed out most of the books relating to prophecy and the Middle East, and the demands for such are still very impressive. We trust, by God's grace, that this interest may blossom into fruit to the glory of His name. Meanwhile, I have a good number of students doing the twenty-two lesson Bible Correspondence Course.

And now I have to become like Oliver Twist who asked for more! We make humble request for more copies of the recent titles of *Herald Of The Coming Age*, including the title *Seven Clear Reasons Why Christ's Coming Is Sure And Imminent*. On the whole there is a very keen interest for the *Herald*. In addition, we should like some copies of *The Bible Companion*, if available. With best wishes for yours in Christ, Elijah Eze, Nigeria.

(Through the liberality of readers who forward donations for the work of the Truth, we have been able to forward further supplies of "Herald Of The Coming Age" and "The Bible Companion" to Brother Eze. . . . Editor.)

THE BOOK OF BOOKS

*On traits of thoughts of bygone years,
In loneliness I muse,
'Till I'm sequestered from the world,
As some forlorn recluse.*

*Under the shades of solitude,
Surrounded by my books,
I daily seek their precious thoughts
As pebbles from deep brooks.*

*Discourse I hold with sages old
By means of dusky books,
Which stare me — some with austere gaze —
And some with lovelier looks.*

*Some tell me of the deeds of yore,
And mighty works of God;
Some speak of His mercies past,
And of His chastening rod.*

*Some paint him as a cruel Judge,
And some a God of Love;
In various tones they speak of earth,
And things that are above.*

*But there is one — a Book of books —
That tells me all I need;
On heavenly truths revealed in this
My hungry soul doth feed.*

*Amid the fog of human thought,
This is my LIGHT-STAND clear;
On life's dark voyage this gives light,
And calms each trembling fear.*

*This is my warning bell and chart
To steer from many a reef,
Where my frail bark would soon be wrecked,
And bring my soul to grief.*

*O blessed Book! the Book of books
To me thou art my life;
My guide on earth, my joy in death,
My vict'ry in the strife.*

A Sister.

Thought For The Times*Meekness, Not Weakness Enjoined*

Meekness is an indispensable trait in the children of God. This is the reason for the many references to it in the Bible. It is described as of great price in God's sight (1 Pet. 3:4). Not only are we enjoined in a general way to cultivate this virtue (Col. 3:12; 1 Tim. 6:11), but we have the occasions enumerated when it is to be present and to preside. We are to manifest meekness in reading and accepting the teaching and commandments of the Word (Jas. 1:21); in the setting forth of the truth (1 Pet. 3:15); in the restoring of transgressors, and the recovery of the misinformed and misguided (Gal 6:1; 2 Tim. 2:25); and in the exhibition of any and every good work (James 3:13). As an incentive to faithfulness in this matter, we are told that Christ was specifically sent to enlighten the meek (Isa. 61:1). We are also told that it is the meek who are to receive providential guidance and favour (Ps. 25:9), and that it is for the meek that the Kingdom is prepared (Ps. 149:4; 37:11; Matt. 5:5). But let us pause and enquire: What is meekness?.. Let us not confound meekness with weak-mindedness or timidity. Moses was a very meek man — an exemplary one — yet he could lead Israel in battle, and deliver to a disobedient nation the unpleasant messages of God. "I am meek and lowly," declared Christ (Matt. 11), and yet he endured opposition and trial, and delivered to the blind leaders of Israel the scathing rebuke recorded in Matthew 23. Meekness, from the Bible standpoint, is a quiet, humble, submissive attitude toward God and His Word. How scarce is the virtue in the world in which we live!

MIDDLE EAST CRISIS— WARNING TO THE BROTHERHOOD

The Middle East Crisis of a few weeks back has faded from the headlines of the world's press, as we anticipated it would.

But we must not allow it to fade from our memories; to be crushed out by other pressing matters demanding attention.

Whilst the news was hot, Ecclesias throughout Australia used the opportunity to draw the attention of the public to the testimony of Bible prophecy. In the course of two weeks, as the Holy Land was plunged into an unholy war, thousands of dollars were spent on advertisements, alerting the public to the prophetic significance of it.

With America and Russia threatening to physically intervene, and with the world trembling on the brink of world war, it seemed as though all the requirements of Ezekiel 38 were in evidence.

All but two!

One is the Jews at rest and dwelling confidently in the land as required by Ezekiel 38:11. This, indeed, is a condition that could develop out of the present, if the Arabs are prepared to make peace with Israel.

The second requirement is the presence of the Lord Jesus in the earth.

The very strong implications of Bible prophecy are that Christ will

return prior to the descent of Russia upon the Middle East; and that even as Gog is sweeping down to the south via the coastal plains of the land of Israel, in a lightning attack on Egypt (Dan. 11:40-45), the judgment of resurrected and living saints will be proceeding.

As prophecy indicates that Christ returns before the nations are gathered to Jerusalem to battle, and as Russia has already indicated its vital interest in the future of the Middle East, how far off are we from the second advent of the Lord?

It could take place at any time.

At the height of the crisis we hastily composed and printed thousands of circulars which we made available to Ecclesias for distribution, proclaiming the caption: MIDDLE EAST CRISIS — A WARNING TO HUMANITY!

But really, the crisis constituted a warning to Christadelphia.

There is a "set time to favour Zion" (Ps. 102:13); but there is also "a set time" when Yahweh will judge with equity (Ps. 75:2 — R.S.V.).

Chronologically as well as vitally the latter comes before the former; though it is not always viewed that way.

Christ warns this generation: "Behold I come as a thief; Blessed is he that watcheth" — or keeps

awake (Rev. 16:15).

The recent crisis can be interpreted as the voice of Christ crying to his Ecclesia to be on its guard.

What are the members of the ecclesia doing at this moment of crisis? Fully engaged in the things of the world? Absorbed completely in the pursuit of pleasure or profit? Struggling to extricate themselves from the stranglehold of debts incurred in trying to maintain status, face, or position? Disturbed by unwise doctrinaires who try to foist their impractical theories on us to the disruption of the brotherhood?

Let each one take stock of himself, and apply himself to preparation for the sure fact of Christ's coming.

An Open Letter

It is significant, that at the height of the crisis, when we were trying to co-operate with half-a-dozen Ecclesias in the proclamation of the Truth, were busy answering hundreds of letters requesting information or literature, were fully occupied interviewing people who personally telephoned or called upon us to discuss elements of the Truth, that among the mail received was a long, flat, brown, business-like envelope. We opened it to be assailed with the heading: *Second Open Letter To Brother H. P. Mansfield.*

We put it aside to deal with the

pressing matters of the current problem. We really had no time to consider it then.

As we told the public in our advertisements:

The times are significant! The issues are vital! You owe it to yourself and your family to seek God's way!

In view of the tremendous issues involved, and the signs proclaiming the imminence of Christ's second coming, we recommend that readers do not become involved with such circulars as this. The contents are distorted; they are not true to fact. But we do not want to become diverted from essential things merely to defend ourselves. In the days when Nehemiah was busily engaged in the work of the truth, Sanballat endeavoured to deflect him therefrom by involving him in controversy. He even went to the length of circularising an "open letter" to embarrass him (Neh. 6:5), but Nehemiah replied:

"I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

If anyone is troubled by the "open letter" they have received, we shall be prepared to consider the problem and attend to it; otherwise, in view of the signs of the times, let us ignore these things and concentrate upon the important, affirmative work of preparing ourselves for the coming of the Lord. It surely draws nigh!

The signs are varied and encouraging. They are discernible in different forms, in different direction, drifting to a common point and speaking a common language to such as have eyes and ears open to the word language that appeals to patience and assures of the glory that shall be revealed. — R.R.

Essential Steps to Salvation

(Reading: Philippians 2)

Survival Of The Fittest

The increasing tempo of modern life forces home the conclusion that we are living in an age of "the survival of the fittest."

We live in an environment of more and more luxurious living. We are told that our mortal life is our greatest possession, and that every attempt, and every sacrifice, should be geared towards prolonging that which the Truth teaches is only temporal.

Our children are educated to fit them for this battle of life as a first-principle of their wellbeing and happiness.

Suppose we are successful in the struggle; that we build a profitable business, acquire a luxurious home, enjoy good health, and have sufficient affluence to indulge our fancy. What then? Does man ever attain his ambition? Is it not almost universal that "much want more"? Does any worldly achievement guarantee true happiness or peace of mind?

The Lord was thinking of this deficiency when he said: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:12). Again: "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8:36).

Temporal things are important in their place: but they should not usurp the first place which the

Truth should fill. They are only secondary to the highest goal set before us: eternal life. The Lord confirmed this conclusion when he said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

The world does not see matters in that light, so that the very environment, in which we spend most of our time, is charged with the philosophy of materialism. And that constitutes the greatest danger to any influence of the Truth upon us today.

Work Out Your Salvation

Salvation belongs to God. We cannot earn it by works of nature, but God will grant it to us on conditions. In that regard, there is a vast difference between so-called morality and the demands of the Truth. The latter includes the former, but current morality (wherever it may exist!) does not necessarily include The Truth. A man may be an atheist, and yet be moral in the eyes of his neighbours; but that will not confer upon him any hope of life.

Christ taught that "belief" in him was essential to life (John 3:16). But the "belief" of which he spake entails "faith", or confidence in our belief. Such a belief as that will find its outworkings in action. And so Paul exhorted:

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:12-13).

The Ecclesia, consecrated through faith in the atoning blood of Christ Jesus, "buried with him in baptism," and "risen with him," then will comprise "a chosen generation, a royal priesthood, a holy nation, a purchased people," designed "to show forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9).

A Priestly Service

Under the law, the priests attended daily before God in the Tabernacle or Temple. They were constantly occupied at the altar of sacrifice, the laver of regeneration, the table of shewbread, the altar of incense, and in replenishing the oil in the lampstand. All this labour has its counterpart in the daily service of saints.

Sacrifice, the washing of the Word, prayer, the illumination of truth, partaking of the bread of heaven (the heavenly manna for spiritual sustenance), are the daily works of righteousness which they are called upon to do.

The Ecclesia at Philippi, to whom Paul addressed his words, manifested faith in the Lord Jesus: a faith that was demonstrated by action. Thus the apostle highly commended them, praising them for their diligence during his absence, and exhorting them to continue in the way they had com-

menced. On a foundation of grace, they built their works of faith, an edifice pleasing to the Father.

There is a personal, individual responsibility in this. John wrote: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8). Peter warned: "Beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:17-18).

An Evil Environment

Paul exhorted the brethren at Philippi that they should "work out their own salvation" with "fear and trembling." In so doing, he emphasised the difficulty of the way. He called upon them to be pliable to the Divine will, and so allow the Word to mould their lives: "For it is God which worketh in you both to will and to do His good pleasure."

He called upon them to be unique in the midst of an evil generation:

"Do all things without murmurings and disputings; that ye may be blameless and harmless (mg. sincere), the sons of God, without rebuke, in the midst of a crooked and perverse generation (Gr. "genea" — not nation) among whom ye shine as lights in the world."

The "perverse generation" is still in evidence. Indeed, the urgency of this exhortation is more evident today than in the days of the Apostle. Platonic philosophy, and "oppositions of

science falsely so called" (1 Tim. 6:20-21) have made their inroads into society, and today we are subjected to greater pressure than was the case then.

Prayer, supplication, and hearkening to the Word are necessary to fortify our resistance to the world. The "feeling" of prayer should be tempered by the "head-knowledge" of the Word, if the influence of God is to be strongly felt.

This will lead us to sacrifice, for it will lead to a transformation of understanding and attitude towards God, whereby we shall be able to "prove what is that good and acceptable and perfect will" of His (Rom. 12:2).

Tested From Within

Since Apostolic times "many false prophets are gone out into the world" (1 John 4:1): "False apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11:13). We are warned: "Be not carried about with divers and strange doctrines" (Heb. 13:9).

The exhortation is as needful today as then. A barrage of questionable teaching assails the brotherhood, relating to faith, obedience, grace, and other related matters. All of which is disturbing to the mind, and tends to weaken the resolve. And when combined with the pressures from without, it tends to increase the difficulties within.

Of course we are saved "by grace through faith," and of course faith must be reflected in action. Did not James teach: "Show me

thy faith without thy works, and I will show thee my faith by my works." Again he declares that "by works a man is justified, and not by faith only" (James 2:18, 24), surely revealing that there is a difference between faith and obedience.

However, there is an attempt to set Scripture against Scripture, to teach something more than this, and it is dangerous.

We are all dependent upon the the grace of God. None of us can save ourselves by our own efforts; nor manifest complete obedience to all the requirements of the Father. It is "the grace of God which brings salvation" (Tit. 2:11), but acts of obedience are necessary to qualify ourselves as eligible to receive it. Thus we must "set our affections on things above, and not on things on the earth" (Col. 3:1-2). By so doing, there will be created the incentive to "work out our salvation with fear and trembling."

We are helped in our determination to do that by the institution of the Memorials by the Lord Jesus. There we meet, Sunday by Sunday, in association with those of like precious faith, with the world closed off, to revive our minds again to the significance of his sacrifice. The emblems on the table before us: the bread, his body that was given; the wine, the blood that was shed, spells out his wholehearted devotion in doing the will of His Father. As we eat and drink, we look back, and we look forward. We remember his sufferings, we meditate his glory;

and we see that it was all worth while. May God likewise grant that we may be found worthy to

sit with our Lord at His table in the Kingdom soon to be set up on earth.
— P.H.M.

Elpis Israel : The Book For Today

2. Faith : The Motivating Power of Obedience

There are certain basic principles set forth in the Word, without which we will not attain unto the Kingdom of God. Grace, or favour, is one such; so also is love; and faith.

Paul wrote:

"Being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7).

"Without faith it is impossible to please God" (Heb. 11:6).

"Though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13:2).

A saint develops through grace, via faith, unto love, "which is the bond of perfectness" (Col. 3:14).

What Is Faith?

But what is faith? and how is it developed? and why is it so important?

These are questions which Brother Thomas answered in *Elpis Israel*. He showed that a genuine faith is unique to the understanding of the Truth. On p.162 of *Elpis Israel* he wrote:

"There is no true religion without faith; nor any true faith without the belief of the truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire,

when it is sought for aright. Paul gives the best definition of faith extant. He says, 'Faith is a confident anticipation of things hoped for a full persuasion of things not seen'. This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility be, pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared by induction into Christ, to become a son of the father of the faithful, and of the friend of God."

The translation of Hebrews 11:1 given in the extract above, is helpful and significant. It is worth noting in the margin of your Bible. Faith is more than an anticipation and a persuasion of things unseen; it is a *confident* anticipation and a *full* persuasion. The person manifesting such a faith is certain about the future, though he may question his personal worthiness (1 Cor. 10:12). He evinces confidence in Yahweh, not in himself.

He is not assailed by doubts as to what God intends to do, nor by His ability to accomplish it; for he understands and accepts the divine purpose and power.

And faith moving in him, not only makes him strong towards Yahweh and His truth, but must effect a change in his relationship to these things as well.

Whence Comes Faith?

Faith is created by a sound knowledge of the Word of God. A person coming to God "must believe," says Paul. But believe what? First he must believe that "God IS."

Now that is an important feature of belief. It is possible to understand the Bible without believing that God IS. To believe that God IS, we must live in an awareness of God. God must become a vital reality in our lives; a living personality beyond our ability to properly understand and assess, but nevertheless living and active, and to Whom, above all else, we are accountable.

Believing that God IS, we can move on to the next point, that "God is (rather: WILL BECOME) a rewarder of them that diligently seek Him" (Heb. 11:6). A person can believe that God IS, and yet see no future in his worship. The Israelites in the wilderness were like that. They gave doctrinal accent to the existence of Yahweh, but treated Him as though He did not exist, or was dead. The warning message came to Moses: "Truly I live, and all the earth shall be filled with my glory" (Num. 14:21). Believing

that God IS, we must also believe that HE WILL BECOME a Rewarder of those who diligently seek Him; and thus we will transmit belief in obedience.

In *Elpis Israel* much is written concerning the purifying influence of faith. On p.53:

"When the heart is the subject of renewal it is by the knowledge of the written testimony of God, or the word 'God,' says Peter, speaking of the Gentile believers, 'purified their hearts by faith' (Acts 15:9). Now 'faith cometh by hearing the word of God' (Rom. 10:17); in other words, it is the belief of God's testimony concerning things to come, which are not seen (Heb. 11:1); and without which, it is impossible to please Him (v.6). When a man is renewed by the truth, he is renewed by the spirit, and not before. There is no such thing in the Scriptures as a renewed ignorant man. Ignorance of the testimony of God, and regeneration, are utterly incompatible. The truth is the purifier to those only who understand and obey it (1 Pet. 1:22); and there is no moral purity, or sanctification of spirit before God, without it. It is only believers of the truth, then, who can be the subjects of a regeneration by being submerged 'in the laver of the water.' When they come out of this, they have been 'washed, sanctified, and justified in the name of the Lord Jesus, by the spirit of God' (1 Cor. 6:11)."

Faith's Relation To Righteousness

The Scriptures equate righteousness, or justification, with faith. A sinner becomes a saint through this justification; though a saint requires justification by works before he will be accepted at the judgment seat. It is testified of Abraham that:

"... against hope he believed in hope, that he might become the father of many nations, according to that which was spoken, saying, So shall thy seed be. And being not weak in faith,

he considered not his own body now as good as dead (he being about a hundred years old), neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able to perform" (Rom. 4:18-21).

Upon this, Brother Thomas comments (p.231):

"Such was the manner of Abram's faith; his *mode of thinking* upon the things reported to him in the word of the Lord; and his *disposition* in relation to them. So pleased was God with him that "*he counted it to him for righteousness.*" (p.231).

He shows that Abraham was the subject of a twofold justification, though, in fact, it is only one. The two stand related as cause and effect: faith being the motive principle it is a justification which *begins* with the remission of sins that are past, and is *perfected* in obedience unto death.

"In conclusion, I would direct the reader's attention to the fact, that Abraham was the subject of a twofold justification, as it were; first, of a *justification by faith*; and secondly of a *justification by works*. Paul says, he was justified by faith; and James, that he was 'justified by works'. They are both right. As a sinner he was justified from his *past sins* when his faith was counted to him for righteousness; and as a saint, he was justified by works when he offered up Isaac. Of his justification as a saint James writes, 'Abraham our father was justified by works, when he offered Isaac his son upon the altar. Faith wrought with his works, and *by works was faith made perfect*. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and NOT *by faith alone*' (James 2:21-24)" (p.260).

Faith Perfected

Faith must be tried if it is to be brought forth to perfection. When the approved are all made manifest, it will be found that only one among that countless throng will not have sinned; but not one will be there who has been tried. Paul made the point that "it is through much tribulation" that an entrance will be obtained into the kingdom of God. The word signifies "pressure" (Acts 14:22). Pressures are brought to bear upon us to test us, to bring out the strong points of our character. They provide us with the opportunity of demonstrating our unswerving loyalty to the things of Yahweh.

We learn that "the Lord chastens those whom he loveth." From this we learn that trials are not evidence that Yahweh has deserted us, but the very reverse: they show that He is not indifferent to us. Brother Thomas commented upon tried and untried faith (pp. 73, 75, 76).

"*An untried faith is a dead faith*, being alone. Faith without trial finds no scope for demonstration, or evidence of its existence. Thus, it is written, 'Faith, if it hath not works, is dead, being alone. 'Yea,' a man may say, 'Thou hast faith and I have works'; show me thy faith without thy works, and I will show thee my faith by my works . . ."

"Now, this 'precious faith' can only be adduced by trial; for the trial elaborates the works. This is the use of persecution, or tribulation, to believers; which in the divine economy is appointed for their refinement. Peter styles the 'manifold persecutions', to which his brethren were subjected, 'the trial of their faith'; and Paul testified to others of them that 'it is through much tribulation they must enter the Kingdom'. Probation is a refining process. It purges out a man's dross.

and brings out the image of Christ in his character; and prepares him for exaltation to his throne (Rev. 3:21). We can only enter the Kingdom through the fire (1 Cor. 2:13); but, if a man be courageous, and 'hold fast the confidence and rejoicing of the hope firm unto the end', he will emerge from it unscorched; and be presented holy, unblameable, and unrebukable (Col. 1:22-23) before the King" (p.75).

"Probation before exaltation, then, is upon the principle of a faith in the promises of God, made precious by trial well sustained. There is no exemption from this ordeal. Even Christ himself was subjected to it. 'By the grace of God he tasted death for every man. For it was fitting for God that . . . in bringing many sons to glory, He should make the Captain of their salvation perfect through sufferings. For in that he himself hath suffered being put to the proof, he is able to succour them who are tried' (Heb. 2:9-18). And 'though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him'. He was first morally perfected through suffering, and then corporeally, by being 'made into a spirit' by the Spirit of holiness in his resurrection from the dead. I say, 'morally perfected', for, although he was without transgression, his perfection of character is predicated upon by 'obedience unto death'."

Having studied these facets of the subject of faith, it is necessary to apply them to our own circum-

stances. Faith is necessary to salvation; it comes through hearkening to the Word; it is a confident anticipation of things hoped for, a full persuasion of things not seen. It must be perfected in works, and rise superior to trial.

How important to develop faith. The Apostles were described as "ye of little faith" because they doubted. They were directed to the Word and to prayer, and to their own determination to courageously resist challenges that would weaken faith. This requires effort and resolution on our part. The personal study of the Word is not always easy; but we are promised help. "If any man lacks wisdom, let him ask of God," counselled James (Ch. 1:5). "But let him ask in faith." So faith can double up on faith. Paul taught that "the righteousness of God is revealed from faith to faith" culminating in salvation, "the just shall live by faith" (Rom. 1:16). "This is the victory that overcometh the world, even our faith," wrote John. Granted faith and the victory can be ours; and faith cometh by hearing the word of God.

— G.E.M.

Paul speaks of men in his day who were "ever learning and never able to come to a knowledge of the truth," and who "turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." We should rejoice to suppose that such men were extinct. How can we think so when men so easily mistake such dust-raising, truth obscuring, faith-obscuring, faith-weakening for the upbuilding work of the Gospel.

— R.R.

Is Your Taxation Too Heavy ?

"The time of the end of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their 'religions' abolished as 'abominations' and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, impostors, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as 'the destroyers of the earth'."

The above statement is from *Eureka* vol. 2, p.720, and was penned by Brother Thomas in 1866.

It shows that our late brother had a clear conception of the troubles which would plague the world at the time of the end, leading to the establishment of the Kingdom of God.

In *Eureka* vol. 3, p.6, whilst outlining problems that would face the world at the time of the end, he continued:

"And besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman Question. This is pre-eminently the question of the time of the end. It can only be solved in the final and complete abolition of the Papal Kingdom."

He claimed that this state of things would extend throughout the world. On p.5, he wrote: "The trouble of the latter days will pervade not Europe and Asia only, but America as well."

The Cause Of The Trouble

In both *Elpis Israel* and *Eureka*, Brother Thomas showed that the troubles of the last days will stem from the resurrection of the witnesses referred to in Revelation II. He interpreted the "witnesses" as comprising political and religious antagonism to tyranny. He saw in the resurrection of the political witnesses the growth of Democracy and Communism; and in the resurrection of the religious witnesses, the growth of sects antagonistic to Rome and the State Churches. Within this general agitation for freedom of thought and expression, was the latter-day

revival of the truth itself.

In both Communism and Christadelphism he saw species of revolutionaries who disturb the *status quo*, the first by its political, and the second by its religious, agitation. Both seek for the ultimate overthrow of the powers that be; the first by the establishment of a Communist International State, the second by the setting up of the Kingdom of God.

He clearly saw the work of Karl Marx as contributing to the development of the "unclean spirits" of the sixth vial (Rev. 16), whose agitation will result in the "battle of the great day of God Almighty." Karl Marx issued his *Manifesto* in 1848, and his agitation at the same time, caused the spirit of revolution to sweep Europe. In *Elpis Israel*, Brother Thomas wrote:

"In 1848 . . . the hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away" (p.373).

These are powerful words. They claim that the agitation of Karl Marx in 1848 resulted in a too rapid development, and that the restraint placed upon it was in accordance with the requirements of the prophetic Scripture.

They also clearly state that Communism would not be completely

suppressed until it has completed its work, and a greater revolutionary force (Christ and the saints in glory) shall appear to sweep it into the abyss, and take over the dominion of Europe and the world!

The condition of the political world today answers exactly to those requirements.

In *Eureka*, Brother Thomas declared that one aspect of the troubles induced by this political agitation would be "increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts" and so forth.

Economical Problems

In accordance with that prognostication, a problem facing humanity today is that of inflation and the falling values of currency. Weekly salaries are rising to astronomical heights, but the value of each unit of money is rapidly declining, so that the words of Haggai have application today:

"Ye looked for much, and lo, it came to little . . . and he that earneth wages earneth wages to put it into a bag with holes" (Hag. 1:6, 9).

We are all faced with that problem today, together with the "increase of taxation" concerning which Brother Thomas wrote. It is not pleasant to be faced with rising costs, and with steeply increasing taxation, but it is incidental to the times in which we live. Why do prices rise? Because of Communist agitation for increase in wages and decrease in working hours. Why does taxation become more difficult? Be-

cause of preparations for war, and the inefficiency of administration.

Consider the increase in cost of postal services. In Australia the current proposals are such as would add a further \$2,000 per year on the mailing costs of *Logos*; yet, at the same time, there has been a steady deterioration in the service rendered (by the G.P.O., not by *Logos*!! — Ed.)

And that is a world-wide feature of mails today.

It creates serious inconvenience at times, but it is a sign of the times; something that Brother Thomas anticipated by his understanding of the word; and an element of modern life we must put up with.

Taxation? Brother Thomas saw that this would increase until it became a heavy burden to be borne. Is it not the case today? We may complain, but let us also remember that it is a sign of the times; and thus indicative of Christ's return. Your tax account is a yearly reminder that the world is being geared up for war; that a greater tyranny than previously will one day take control.

Financial embarrassment? Brother Thomas anticipated that financial embarrassment would be experienced by all the world. Today it is a matter of pressing moment. Inflation is playing havoc with the currencies of every nation. Consider the American dollar. At one time it was the most secure of all currencies. Today! And many countries are tied to the dollar, so that what affects America affects them.

To give a homely illustration,

consider the problem facing *Logos* in the light of this additional sign of the times. At one time, we received \$1.25 for every American dollar, or South African Rand. Today we receive about 75 cents for the dollar, and about 90 cents for the Rand. And even that rate is not stable; it varies from day to day.

Economists are concerned that the entire monetary system may collapse and financial chaos reign throughout the world. As it is, the attempts of governments to firm their currency, or to bring stability to their economics, is causing widespread unemployment. This could increase. The prophet Zechariah speaks of unemployment, of disturbing, unsettling conditions and of civil dissension. He was writing, of course, concerning the building of the Temple in the days of Joshua, the priest who returned with Zerubbabel; but those men were men of sign, and the work they did foreshadowed that of the Lord Jesus Christ. The prophet declared:

"For before these days (when the foundation of the Temple was laid) there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour" (Zech. 8:10).

"Trade and commerce," wrote Brother Thomas, "will be ruinously perturbed." The commercial world is fearful of this today. Moreover, this fear is manifested on a background of the very conditions anticipated by Brother Thomas: famine (two-thirds of the world is on a starvation diet),

pestilence (consider India, Italy), violence (on the roads, in war), permissiveness, religious chicanery and the like.

What Does It Mean To Us?

The prophecies of the Bible are not merely given to outline what the future will reveal, but also to put the saints of God on their guard as to what they may expect.

To be fore-warned is to be fore-armed. If we are moved by Christ's warning: "As it was in the days of Noah . . . of Lot," we will examine those days in order that we might learn what to do and what to avoid.

Noah saved his family, Lot lost his. Why? Because each applied himself differently to the problem before him. Both were faced with crises; both were saved from them; but one drew his family with him, and the other did not.

Why?

Christ provides the answer: "Remember Lot's wife."

We need to study these accounts, not merely that we might be stimulated by signs of Christ's early return, but in order that we might comprehend what we can expect in the meantime, and make adequate preparation to avoid the spiritual perils of the last days.

Look at the world about you. It is madly squandering its resources, impervious to the consequences. Meanwhile, an affluent society follows greedily in the way of Cain, whose name mean Gain! "What I want I will have," is the spirit of society today.

And it is encouraged by the demands of the age.

Increased spending is required to save a society from chaos, a society in the toils of a spiralling inflationary trend. So people are encouraged to buy on a low deposit, or no deposit at all, paying high interest for something they do not really need, involving themselves in commitments from which they can extricate themselves only with the greatest difficulty.

So to meet these increasing payments, higher wages are needed, overtime is sought. And, in the case of brethren and sisters of Christ, true, dedicated worship suffers.

The effect of this is revealed in many ecclesias throughout the world today.

Thus even the brotherhood has become caught up in the very problem that the Scriptures reveal would involve humanity, and would constitute a sign of the times. Did not Christ warn of this? Hearken:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (indulgence of pleasure), and drunkenness (excess), and cares of this life (business commitments or payments on time purchase!), and so that day come upon you unawares. For AS A SNARE shall it come on all them that dwell on the face of the whole earth" (Luke 21:34).

There is no doubt about this sign of the times. It is apparent on all sides. But notice that Christ declared: "Take heed to YOURSELVES!!!" He implied that saints might be caught in the very trap that shall catch the world: the surfeiting (indulgence of pleasure), drunkenness (excess), and cares of this life (busi-

ness commitments or deferred payment commitments!) with the result that their "hearts be over-charged."

What constitutes "hearts over-charged"? To be "overcharged" is to over-eat. The word in the Greek, *bareo*, signifies to be heavy, weighed down, hence drowsy through over-eating and the effect of gluttony.

It is sometimes difficult to set food aside when one is hungry for it, and when it is attractively prepared. The tendency is to act the glutton.

And that is the intention behind modern impulse selling. This has been stimulated to a high degree in these times, and has frequently resulted in the saints of God finding it difficult to resist. The world, allures, attracts and it is easy to be taken in. Then the Ecclesia is neglected because the

better job demands more time; or takes one from the centre of activity; or leave one tired and unable to do the additional work that the Truth demands. So the labour is piled on to others who have not so many worldly commitments, because they, like Paul, have "learned to be content with such things as they have."

The signs of the times, as outlined by Brother Thomas in the extract at the head of this article, constitute a personal challenge to all interested in their eternal salvation. That challenge is emphasised by the exhortation of Paul:

"Let your way of life be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6).

— P.M.

BROTHER THOMAS — A PORTRAITURE

*From "The Reformer's Gazette", A Political Journal Published in Glasgow
120 Years Ago.*

"Some of our readers may recollect that about two years ago, soon after the bombardment of Rome by the French, we had a visit in this city of a gentleman with a very long beard, who interpreted prophecy with wonderful gravity and precision, and who seemed to bring to the task considerable spiritual erudition, without apparently any of that raving enthusiasm which is the usual and prominent characteristic of reverend-looking pill-doctors, self-glorifying latter-saints; oratorical Swedenborgians, and other individuals of that description presenting to the valuable gift of inspiration. Dr. Thomas was a grave, sedate, and, barring his long black beard, a very respectable-looking personage. He had, moreover, a particular way of his own, an intimate and enlightened knowledge of passing events, a considerable acquaintance with history, and enough of scriptural and etymological science to impart a peculiar force and power to his expositions of prophecy. He did not pretend to be inspired, but simply to interpret prophecy by the light of history. We have been induced to recur to the learned expositions of this individual at present, because in the recent and present position of Rome, it must be confessed that his interpretations appear to be very strikingly verified."

GOG : Typical of His Times

"When the Autocrat gains Constantinople, and Russianises Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gog to invade the Holy Land and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth" (Exposition of Daniel — pp.59-60).

The Most High, who "rules in the kingdom of men, and appointeth over it whomsoever He will" (Dan. 5:21), inevitably permits the type of man appropriate to the spirit of the times, to rise to power. Hitler is a case in point. Concerning Nazism, which, in its day, shook the political world to its foundations, one writer states:

"The year 1927 saw the compilation of the principles of National Socialism (Nazism) which were written in the party's programme by Gottfried Fader. It incorporated the principle of the Fuhrer: one man in supreme authority, to whom unflinching loyalty was sworn by all his followers. It also incorporated and advocated a military discipline, and racialism — a violent, primitive anti-semitism coupled with exaggerated praise of the German, or Nordic, 'master race'.

"Nazism borrowed the fuhrer principle from Italy's fascism; the secret police (Gestapo) from the Bolshevik OGPU, or its tsarist predecessor, the Ochrana; the chosen people theory, racialism, from Jewish history; the claim of infallibility, and a number of rituals, from the Roman Catholic church; the 'Nordic' obsession from French authors such as Gobineau and Vacher de Lapouge, and the British

renegade Houston Stewart Chamberlain. Even the name of the party was borrowed from an earlier Austrian group which stood for anti-semitism and re-union with the Reich."

All the ruthlessness and deception, the violence and fanaticism, the cunning craftiness, pride, ambition and brutality, and, above all, the boasting, then manifest by men and nations, was centred in the man and the party that rose to power in Germany to become a scourge to the nations.

The Wicked: Yahweh's Sword To Punish

There is a fitness and a justice in all God's dealings with men inasmuch as He punishes the wicked by the wicked (Ps. 17:13; Isa. 10:5-6). If it were not so, the earth again would have become hopelessly corrupt within a few centuries after the Flood; but the covenant-promise made to Noah of divine judgment upon his progeny, was a promise that it would operate as a corrective for those who would heed.

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (Gen. 9:13-15).

This promised that out of the judgment of the Flood would emerge a multitude of reformed and redeemed people. Though these, in their various generations, may constitute "a very small remnant," yet, collectively, they will comprise "a great multitude which no man can number" (Rev. 7:8).

Further, the promise ensures that though "the slain of Yahweh shall be at that day from one end of the earth even unto the other" (Jer. 25:33), millions of mortal men and women shall yet survive, to be reformed and regenerated by the combination of divine judgment and enlightenment (Isa. 60:1-3; 65:20-24; Jer. 16:19), and to enjoy the spiritual and social benefits of the Millennial reign of peace.

Prevailing Evils

The English-speaking world emerged as victors from the last war, and for the past twenty-five years, it has enjoyed far more peace, prosperity and liberty than has been good for it. Materialism and permissiveness have increased, while moral principles have declined. These factors have contributed to Britain joining the Common Market, and the present Australian immigration policy. Consequently, there is an analogy

between the modern generation, and that existing in Israel in the days of Isaiah:

"They be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, and neither is there any end to their treasures; their land also is full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down, and the great man humbleth himself; therefore forgive them not" (Isa. 2:6-9).

God will move to chastise and humble the haughtiness and pride that such fleshly wisdom engenders:

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted in that day; for the day of Yahweh of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2:10-12).

In the days of Isaiah, the Assyrian was used as "the rod of Yahweh's anger" to punish Israel (Isa. 10:5-7); and, later, Nebuchadnezzar became "His servant" to punish rebellious Judah (Jer. 25:9). In the future, Gog will be used to humble Gentile pride and Jewish complacency, and, in turn, will be humbled by the Lord Jesus.

The Pride Of The West

The prophetic Scriptures reveal that latter-day Tyre, and Ezekiel's "Merchants of Tarshish with all the young lions thereof," are prophetic references to the English-speaking world. As ancient Tyre, Israel and Judah suffered at the

hands of the Assyrian in the days of the prophets, so must their latter-day counterparts suffer from a latter-day Assyrian, and for similar reasons. Historic Tyre, and the Phoenicians generally, were noted for their pride and materialism. One writer, Francis Lenormant, writes:

"It is impossible ever to over-rate the part which the Phoenicians played in the ancient world, and the greatness of their influence . . . There was a time when the counting houses of the sons of Canaan formed an uninterrupted chain along all the shores of the Mediterranean to the Strait of Gibraltar, whilst another series of establishments were stationed along the sea-route that stretched from the southern extremity of the Red Sea to the shores of India. These counting houses exercised an immense influence on the countries wherein they were established. Every one of them became the nucleus of great cities, for the natives quickly rallied around the Phoenician commercial settlement, drawn to it by the advantages it offered them and the attractions of civilised life. Every one, too, became a centre for the propagation of material civilisation."

Ragozin, in his book *Assyria*, comments upon the type of national character manifested in the Phoenician race as a result of their all-absorbing passion for material gain and material pleasure:

"Thus as each one of the great nations that have in succession played prominent parts on the historical stage of the world seems to have allotted to it a special mission, in accordance with its particular powers and gifts, we really might define that of the Phoenicians by entitling them, in a certain sense, without disrespect and without undervaluing their immense importance, the 'Pedlars of the Ancient World'. It was in this time undoubtedly a most necessary, most beneficent mission; yet one would hesitate to call it either noble or glorious, as these

epithets can never apply to a pursuit so entirely selfish and grossly material as that of wealth for its own sake. Such a pursuit, even while calling into play many splendid qualities, debases them by the use it puts them to, and the only side of human nature it develops fully and permanently are its lowest ones: unscrupulous craftiness, deceitfulness, brutality, and, on occasions, cold-blooded cruelty.

"It is but fair to admit that the Phoenicians had by no means a monopoly of those qualities, the combination of which goes far towards making up a rather repulsive national character, an exceeding sensuality, i.e. attachment to all the material pleasures, and advantages of life; a proneness to exclusively material views of both visible and invisible worlds, with a strange absence of loftier instincts and spiritual aspirations, resulting in gross immorality and dullness of conscience: such were the common features generally characteristic not only of the various branches of Canaan, but of the entire Hamitic race."

The religion of the Phoenicians comprised a worship of nature, and therefore of the flesh. Ragozin writes:

"The same character of materialism and sensuality pervades the Canaanite religion as well, and stamps it with the unmistakable mark of the race, as is but natural. For if there is a thing in which a race expresses itself most fully, and in its innermost qualities, that thing is its religion. The religion of Canaan was originally based on the primitive conception of the powers of nature as living, and divinely endowed immortal beings — or gods. It was the Sun, then, whom the Canaanites worshipped, calling him Baal, or Molech. When Baalim are spoken of, it is only the sun-gods of the different cities or communities that are really meant — the same one Sun-God, localised and appropriated by the addition of city names. The female deity of the Canaanites was Ashtoreth; the goddess both of love and of war, of incessant production, and of voluptuous, idle enjoyment. She was identified with

the Moon. The Canaanite goddess was especially served and honoured by women. Her temples were crowded with beautiful girls — dancers and musicians — and her altars were ministered to by priestesses, frequently recruited from the noblest families. But the temple building was of secondary importance; it was the temple grounds, the sacred groves which surrounded it that were the principal sanctuary: the goddess of nature was best worshipped in the open air, under bowers of vegetation, which symbolised her eternal youth and productivity. Near the altar was usually planted a "sacred tree," the 'Asherah', either a real tree or an imitation of one. The altars were erected by preference not so much within the walls of temples as under the open skies, especially on the top of hills, or any convenient eminence. These are the 'high places' and the 'asherahs (groves)' so frequently and wrathfully denounced in the Bible, the heathen abominations into which Israel and Judah continually lapsed. In 2 Kings 23:7 reference is made to 'the houses where women wove hangings for the asherah'. These hangings were of the richest tissues mostly of fine purple, lavishly embroidered; some served to make tents and pavilions in the sacred groves, luxurious resting-places for the worshippers who flocked thither as on some delightful pilgrimage or excursion, and who could think of no better way to honour the goddess of joy and sensual pleasure than spending whole nights in feasting and inordinate revelry within the sacred precincts, waited on by the women and girls devoted to her service, and for whom this was an essential part of their religious duties."

In view of the association that the Phoenicians had with God's people, and their pernicious influence on the Truth, it is understandable that the wrath of God burned against them, so that He directed His rod, the Assyrian, against them in chastisement.

Modern Application

Modern Tyre (the English-speaking world) is rapidly reaching the point in its moral decline manifested by its ancient counterpart. The blasphemous permissiveness of the moral world is rapidly approaching that of Sodom. It is perhaps significant that the confederacy of Sodom comprised five cities (Gen. 14:2), and that the English-speaking world is divided into five principal sections: Britain, USA, Canada, South Africa, and Australia.

The Sodomitic cities of the plain were purged by fire; and a purifying purging by fire awaits the modern world (2 Pet. 3). By this means, as Isaiah predicts:

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Yahweh alone shall be exalted in that day" (Isa. 2:17).

They will then experience the terror of His power that will cure them of their worship of material wealth and success:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Yahweh and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2:18-21).

Then will "men's hearts fail them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke 21:26).

The Character Of Gog

Brother Thomas suggests that the character of Gog will reflect

the vices and wickedness of his times. He will be a man of insatiable ambition, whose political policy will be the reflection of his evil thoughts (Ezek. 38:10). In the vanity and presumption of his human heart, he will claim to be "like the Most High" (Isa. 14:13-24). He will be a "proud man" who "enlargeth his desire as the grave, and as death, and cannot be satisfied" (Hab. 2).

On p.61 of *Exposition Of Daniel*, Brother Thomas wrote:

"The high exaltation of the Constantinopolitan Autocracy in 'the time of the end', previous to its standing up to be 'broken without help' by Judah's Commander in Chief, is predicted in the words: 'He shall become great above all' (Dan. 11:37). Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Latin prophet in his palmiest days, this Sin-Power, administered by a Russian regime will be wanting in none of the arrogance that has been predicted of Paul's 'man of sin and son of perdition'. The apostle informs us of his destruction by Michael the great commander, saying 'That lawless one shall the Lord consume with the spirit of his mouth and bring to an end with the manifestation of his presence; the coming of whom is according to the working of the adversary in all power, and signs, and lying wonders, and with all deceivable-

ness of unrighteousness in them that perish' (2 Thess. 2:3, 4, 8, 9). This is not exclusively applicable to the Latin false prophet; but to the power comprehensive of the civil, military, and spiritual elements as described by Daniel, and designated by Isaiah as 'The king for whom Tophet is ordained of old' (Isa. 30:27-33; 31:8-9). When the sceptre falls from the feeble hands of the Sultan, the world will behold in his Muscovite successor, a potentate not surpassed in presumption and impiety by any of his predecessors, not excepting Pharaoh of old."

We stand at the threshold of the manifestation of one of the greatest giants in crime that the world has seen. Gog, as Ezekiel styles him, will be a man suited to the times. His vice and wickedness will plunge the world into trouble that will punish it for its guilt. But when, as the latter-day Assyrian, he has served his purpose, he shall be "broken without hand," to make room for the healing influence of the Lord who, in righteousness, will "judge and make war" (Rev. 19:11). We of all people, recognise this, and should be awake to the signs of the times, and the grand consummation that they betoken is near at hand.

— R. POGSON, (NSW)

"Mine ears hast thou opened or bored," alluding to the custom used under the law, by which the willing servant was signified to be obliged by his own consent or choice to service his master for ever. To this appointment the Son replied: "Lo, I come, I delight to do thy will, O my God; year, thy law is within my heart" — Ps. 40:6, 8. To the same purpose the prophet says in the name of the Messiah: "The Lord hath opened mine ear, and I was not rebellious neither turned away back" (Isa. 50:5.)

— J.T.

A prayerless Christian is a man having a name to live while he is dead. In trials of life the real sons of God "cast all their care upon God, knowing that He careth for them."

— R.R.

The Time Periods of Daniel

After reading *Daniel's Time Periods In Relation To The Desolator* by Brother R. Pogson in the *June Logos*, together with the *Editorial Notes*, it leaves one with the feeling that the review is incomplete.

To begin with, the time periods and visions recorded in Daniel were given concerning "thy people and thy city" (Dan. 9:24). In any interpretation of these time periods, this should always be kept in mind.

The overall "time" as it applies to Daniel and his people (Jews not Gentiles) is expressed as "seventy weeks have been determined upon thy people and thy city" to accomplish certain outlined objectives, before Daniel "shall stand in his lot at the end of the days."

It is established that Israel was settled in their lot in the land under Joshua, at, or close, to B.C. 1435 (A.M. 2569). Another equally important Scriptural fact is that the count of Jubilee years (49) could not begin until after Israel had inherited their lot in the land. Thus we have a clearly defined, and established, starting point for "Israel's times."

Now with both starting point and duration given, it should be easy to determine when the "end of the days" will occur:

Start of Jubilees count

B.C. 1435 A.M. 2569

Duration of Jubilee weeks —

70 x 49 3430

Expected end of Jubilee weeks

A.D. 1996 A.M. 5999

Daniel was told: "Thou shalt rest and stand in thy lot at the end of the days," from which it surely follows that "Daniel's lot" will be in the Kingdom, or in the words of Scripture, the terminal end of 1335 day-years.

Consider the following signs given to Daniel:

- (1) — Daniel interpreted to Nebuchadnezzar that he was the head of Gold. This suggests the start of Gentile times — B.C. 604 (A.M. 3400).
- (2) — Daniel saw a man standing upon the water of the river with both hands held up towards heaven, and heard the proclamation that "it shall be for a time, times and a half."
- (3) — Daniel was told: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end."
- (4) — By the sign man "upon the waters of the river," at some point then future, a year would be passed when 3½ times (1260 years) would have become history, and the same length of years were yet to run until a terminal date unrevealed.
- (5) — In the wisdom of God, this mid point of time (man upon the river) was not revealed to Daniel, and could not be determined until "the time of the end."

Now by virtue of the fact that there are three time periods revealed to Daniel, it follows that there must be three outstanding events or signs in God's purpose which will be manifested to co-

incide with the terminal dates of the three time periods. We commence with the revealed word of God spoken to Nebuchadnezzar:

"Thou art this head of gold

B.C. 604 — A.M. 3400.

First terminal date is indicated by the man upon the river holding up two hands thus 2×1260 equals 2520.

Land liberated from the desolator . . .

A.D. 1917 — A.M. 5920.

Second terminal date is 1260, plus 1290. Israel, a revived nation . . .

A.D. 1947 — A.M. 5950.

Third terminal date is 1260 plus 1335.

Daniel to "stand in his lot at the end of the days." Ezekiel's temple nearing completion, and final preparations for the commencement of the Millennium

A.D. 1992 — A.M. 5995.

Now it will be noticed that all three of these time periods have terminals closely associated with Daniel's "people and city." On the other hand, the time-periods that have an application to the Apostacy are those principally found in the Apocalypse; one exception being that of Daniel 7:8-25, where the saints are represented as being oppressed for "a time, times and the dividing of time" or 1260 years. This time period, of course, has a different commencing period and terminal date than those previously considered; for it relates to a different subject from Daniel's "people and city."

We therefore suggest that all these time periods are Israelitish in character, and that both commencing and terminating times are related thereto.

It will be noticed that the end of the 1335 years in 1992 is approximately four years short of the termination of the seventy jubilee

weeks of years in 1996. However, this can be reconciled by adding a period of $3\frac{1}{2}$ years, as an antitype of the closing $3\frac{1}{2}$ years or half week after Messiah's cutting off, when all Jews and Gentiles will be brought into the bonds of the New Covenant, so as to enjoy the blessings of the Millennial reign of peace for one thousand years. A glorious Jubilee indeed!

As you suggested in a footnote to Brother Pogson's articles, that others may care to contribute to this interesting subject, we have done so, in the hope that it may assist to a solution to the time periods of Daniel.

R. S. Kirwin (Canada)

Editorial Note:

We suggested in an Editorial note on p.308 of the last volume, that the time periods of Daniel have relationship to both Papal and Moslem times. We are still of that opinion, notwithstanding the comment above. We agree with Brother Kirwin, that the time-periods of Daniel 9:24-27 have relation to the "people and city" of Daniel exclusively, but that is not the case with the other periods given. In any case, the rise and fall of both Moslem and Papal powers influence "the people and city" of Daniel; for the influence of both on the destiny of Israel (both after the flesh and after the spirit) has been, and continues to be, profound.

That the prophet's time-periods seem to have relationship to Papal and Moslem times, in relation to Israel, is suggested by the fact that Daniel makes specific reference to them. For example, he declared: "From the time that the daily shall be taken away, to set up the abomination that maketh desolate, there shall be 1290 days" (Dan. 12:11). One apostate religion (the Jewish) was taken away to set up another apostate religion (the papacy), and this, according to the prophet, be-

comes the basis of the computation that he makes. The Lord Jesus identified "the desolator" with Rome (Matt. 24:15), the military conquests of which laid the foundation for the religious system ultimately established. The setting up of the Papacy, therefore, becomes the basis for the computation of the time-period. Furthermore, the "little horn of the goat" of Daniel 8, points to the Constantinopolitan power; firstly Roman, and then Moslem. This portion of his prophecy was interpreted by the angel (Ch. 11), and, again, relates to a Roman, Papal, Moslem, Russian sequence. It seems to us, therefore, that the time periods should bear some relationship to both Papal and Moslem events.

And now a word relating to the subject of time periods, generally. We believe that this is an important subject, and that the solution is not beyond the bounds of possibility. The time-periods are recorded for consideration, interpretation, and meditation.

But we do not believe that the true solution has yet been set forth.

Therefore, we believe that this is a

subject still requiring research, and one which should yield profitable results.

We invite readers to consider the matter, and to let us have their reasoned thoughts upon the theme, if they have given research to it.

But before writing, consider these three problems: Why is it that the period of Cainan (Luke 3:36) is missing from the chronological sequence of Genesis, and should we make provision for it? Why does not the time-period given by Daniel terminating in the crucifixion of the Lord (Dan. 9:24-27) agree with profane chronology, creating a discrepancy of 38 years? and have current chronological systems taken into account this fact? Finally, how are we to consider the statement of the Lord recorded in Mark 13:32 in the light of these revealed time periods?

In spite of these problems, we believe there is a solution, and that even as these chronological indications are recorded for our benefit, it is to our profit to study them. — EDITOR.

WISE HUSBANDING

A man would be accounted a fool who expected seed to take root and flourish in hard-trodden earth, and quite as much so, if he expected a delicate and tender plant to thrive side by side with a noxious weed. This is a thought suggested by the exhortation of God to the men of Judah and Jerusalem — "Break up your fallow ground and sow not among thorns" (Jer. 4:3). "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you" (Hos. 10:12). Let us learn the lesson; it is just as applicable now as in the days of the prophets. Good seed, if it is to prosper, must have satisfactory soil and no hurtful companions — all weeds must be uprooted. To speak literally, if God's Word is to profit us, we must see to it that our minds are impressionable, and that we are ready to accept, wholly and unreservedly, all that He has said. Naturally, we love to pick and choose — to throw aside some things and to fight like Trojans for others. This must not be. The only remedy for this weakness is courage and honesty of purpose, remembering that to discard one false doctrine will profit us little if we willingly cling to another. Similarly, it will avail us nothing to give up swearing, gambling, and intemperance, if we hold on to other vices which God has condemned. As we gather from God's figure of the husbandman, much care and labour must be bestowed if good results are to be achieved. There must be no "Folding of the hands" (Prov. 24:30-34). Without toil, our mental soil will soon harden, and weeds (false doctrines and bad habits) will quickly multiply. Our duty is to watch, and when the latter appear to "go for them."

— A.T.J.

PLAIN (UN)TRUTH

Whilst it is not disputed that H. Armstrong's magazine produces good material on anti-evolution and kindred themes, it should be realised that this is intermixed with a continuous bombardment of unscriptural teaching, utterly subversive to the Truth concerning the atonement, the promises, the need of separation, and other vital doctrines. Armstrong's "Worldwide Church of God" is based upon a sandy foundation of error, and brethren do a disservice to their fellows by introducing or advocating its literature. There is evidence suggesting that some are being deceived by the claims of this Church, and the following is a warning to readers to take heed.



The Error Of British Israelism

One of the propositions listed among the *Doctrines To Be Rejected* (BASF) is item 33: "That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises concerning Ephraim." The long standing position of the Brotherhood is that the theory of British Israelism is to be vigorously refuted. It is disturbing, therefore, to learn of Christadelphians subscribing to the writings of the Armstrong family, whose basic message is British Israelism.

And British Israelism is subversive of the basic teaching of the Truth.

Brethren who have not had first hand dealings with the Armstrong people, may not appreciate this, nor realise how challenging to the Truth are the implications or the direct teachings of their message.

We will first consider British Israelism, and then glance at the Armstrong organisation.

It is claimed that the British are the "lost" ten tribes of Israel. Support for the theory is taken from Scriptures ruthlessly wrenched from their context, and given a meaning not originally intended. We refer the reader to R. Abel's *Wrested Scriptures* for evidence supporting this statement.

Consider the Lord's statement: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). A partial deliverance came to Jerusalem in 1967; but what nation oppressed it before then? From 1918-1948 it was none other than Britain. Obviously Britain is numbered among the Gentiles.

British-Israelites claim that they became "lost" when taken into captivity by the Assyrians and Babylonians. It is claimed that the identity of the northern tribes was lost, and only those of Judah, Benjamin and Levi remained. But that is not so. The record clearly

states that their tribal identity remained. Thus, in relation to the regathering after the Babylonian captivity, the record states: "And in Jerusalem dwelt of the children of Ephraim and Manasseh" (1 Chron. 9:3). Evidently Ephraim and Manasse were not lost! In Luke 2:36 we read of "one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher." Asher was not lost!

In fact, none of the tribes were lost. The Bible never speaks of the "lost ten tribes." Consider the record of the dedication of the rebuilt temple:

"And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for ALL ISRAEL, twelve he goats, according to the number of the tribes of Israel" (Ezra 6:17).

Why twelve he goats? Because representatives of all the tribes were present.

Consider the evidence:

"Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and ALL ISRAEL THERE PRESENT, had offered" (Ezra 8:24-25).

If Israel had lost its identity, God would have been proved false. He had plainly stated what would happen to the nation. It would be scattered but not destroyed (see Deut. 29:25). Jeremiah declared:

"For I am with thee to save thee, saith Yahweh; though I make a full end of all nations whither I have scattered thee; yet I will not make a

full end of thee but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).

Scripture is emphatic that Israel will never lose her identity:

"I said, I would scatter them into the corners, I would make the remembrance of them to cease from among men; were it not that I (Yahweh) feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and Yahweh hath not done all this" (Deut. 32:26-27).

The fact that Britain is numbered among the Gentiles by Christ (Luke 21:24), that the ten tribes were never lost politically (James 1:1), that the prophecies relating to Israel are accurately fulfilled by the Jewish people today (e.g. Ezek. 38:8, 16), and that Yahweh clearly stated that Israel would never lose its identity, proves that the doctrine of British-Israelism is utterly unscriptural.

It is true that the Lord said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24; 10:6); but he was speaking of those who were lost spiritually, not politically. In fact, he never went outside of the bounds of the promised land, so that the "lost sheep of Israel" must have been confined within that compass.

The theory of British-Israelism nullifies the Gospel message. It negates the promises to Abraham by claiming that England or America constitutes the promised land. Yet Abraham was told that the land promised to him was that which he saw (Gen. 13:15). Did God mean what he said? Ezekiel evidently thought so:

“And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt” (Ezek. 37:25).

Stephen thought so:

“Abraham . . . removed him into this land, wherein ye (Jews) now dwell. And He gave him no inheritance in it . . . yet He promised that He would give it to him for a possession” (Acts 7:4).

British-Israelism emphasises salvation by race rather than by faith. It claims a “divine right” for the English-speaking world contrary to truth. It teaches a justification by works; and elevates mere national pride. It is significant that generally, British-Israelites are more bitterly opposed to the Jewish people than other sects.

The teaching on the atonement, set forth by many British-Israelites is a frightfully blasphemous one. Instead of the humbling teaching that the Lord Jesus Christ, possessing a nature capable of sin, did not sin, but remained obedient to the death upon the cross, and therefore rose to life eternal, they teach that God divorced His bride (Jer. 3), and under His own law, a divorced person was not to remarry the same wife, therefore God had to die. He did so in Christ (the second person of the trinity), and this death, breaking the marriage bond, permitted God to marry the same bride again.

Armstrongism

Originally, British-Israelism had claimed that the power and prestige enjoyed by England as proof of the validity of their doctrine. Since the decline of British power, particularly with the disintegration of the Empire, the theory has had

to look elsewhere. H. Armstrong had adopted the old doctrines of British-Israelites, modernised and Americanised them.

But he has been shrewder than the original British-Israelites. They did not create a separate sect, but super-imposed their theories upon those of any sect. So Anglicans, Methodists, Baptists and any others, could become British-Israelites without changing their church.

Not so the Armstrongs. They have established a separate church, of which this doctrine is a main foundation.

This body is known as the *Worldwide Church Of God*. Its doctrines are remarkably similar to those of the *Jehovah's Witnesses* movement with a significant exception. Whereas the *Jehovah's Witnesses* teach that the prophecies of the O.T. relating to Israel pertain to spiritual Israel (the J.W. Organisation!), the so-called *Worldwide Church Of God* asserts that these prophecies pertain to the United States.

The organisation is rich and powerful. It has congregations throughout the major cities of the States. These congregations do not take up collections to defray costs; instead, the members send their “tithes” directly to Herbert W. Armstrong. He then allocates money back to the churches as it suits his will. The organisation has extensive radio and television programmes, conducts its own schools and educational centres, and publishes literature which enjoys a huge circulation. Because of the extensive contributions he

receives, this literature is mailed free of charge to non-members.

The churches meet in secret, and non-members are not permitted to attend. Nevertheless, membership is growing rapidly throughout the world.

It does not believe in doctors. What Luke, the beloved physician (Col. 4:14) would do in the Organisation, I know not! The fanaticism of some members of the Organisation in this regard, has entailed untold suffering on young children. Quite unnecessarily so, as the Bible reveals.

Unfortunately, I have heard Christadelphians advocating Armstrong's magazine, *Plain Truth*. They do no service to their brethren by this action. The Magazines are attractively produced

without doubt; they are written in a racy style that flesh finds pleasing, but they are charged with doctrinal error that can lead people into perdition. Let brethren advocate the reading of *Elpis Israel*, *Eureka*, and other faith-stimulating writings of the truth, and cease advertising or supporting such periodicals as *Plain Truth*.

These are days like those of Lot. As it was in his day, the Ecclesia is subjected to many pressures. Armstrongism is a more subtle, more dangerous idea than brethren are aware. Let us take heed, and do not put a stumbling block in the ways of others by advocating that which can lead to error and worse.

— S.W.K. (USA).

Question Answered.

THE BAPTISM OF JOHN

Q.: What is the position of those who fall asleep after being baptised by John or the disciples of Jesus, and before the death of Christ. They died without being baptised into the Saving Name.

A.: If there were any such who died during that short interval of time, it is obvious that the offering of the Lord embraced them, seeing that they performed all that Yahweh asked of them to that point of time. Paul taught that the atoning efficacy of Christ's blood was retrospective in its influence: "He is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

John taught a baptism of repentance for the remission of sins, calling upon those so baptised to "believe on him that should come after him, that is, on Christ Jesus" (Acts 19:4). His baptism, therefore, was efficacious for any one who when baptised looked for the coming of the Messiah, and accepted him in the person of the Lord Jesus.

However, those who did not accept Jesus when he appeared to Jewry, were afterwards required to be baptised. From that time onwards, there has been only "one baptism" (Eph. 4). Personally, we believe that any who had accepted John's baptism with full meaning would have continued on in life to embrace the Lord as Messiah.

— H.P.M.

The Jews in the News

The War Of The Day Of Judgment

"On the Day of Atonement, the holiest day in the Jewish calendar, when almost the entire Jewish population was gathered at prayer in synagogues throughout Israel, the Egyptian and Syrian armies began their offensive attack on Israel. Reservists left the synagogues, put their prayer-shawls and prayer-books on the desk and hurried to join their units. Israel's army is, on the whole, a 'Citizens' Army' and everybody between the ages of 18 and 55 serves in the Israeli Defence Forces. In a matter of hours the remainder of the civilian population was also mobilised. The nation was compelled to enter into its fourth war since it came into being in 1948.

"At the same moment that the Russians convene an international 'peace' conference in Moscow and 'preach' peace, they continue arming the Arabs and encouraging other Arab states to join the war against Israel. Aggressive, anti-semitic propaganda pours from Russian sources in the U.N. and through the mass-media. Since Hitler's time there has never been such venomous, hateful propaganda and actions against the Jews.

"Israel has repeated many times its readiness for direct talks with its Arab neighbours and the establishment of permanent peace. The war which was imposed on her was the reply. With God's help we are confident of victory in our struggle for our very existence."

(The above is portion of a letter received at the height of the fighting in the recent Jew-Arab War from the Director of the World Zionist Organisation in Jerusalem. Though a "cease-fire" temporarily halted the warfare, it did not curb Russian hatred of Jewry, nor the intensity of her bitter anti-semitism. This continued, and helps to mould the policies of the USSR. Russia has already "thought the evil thought" (Ezek. 28:10), and only awaits the appropriate time to move. Meanwhile, the Soviet "speaks peace" whilst designing "to destroy many"

(Dan. 8:25). The cease-fire came with Israeli forces having pushed 25 kms. into Egypt straddled across the main route to Cairo, and in the north poised for an attack on Damascus. — Edit.).

The Middle East Balance Sheet

Once again, Israel has won a war against the Arabs. The Egyptian forces that moved East into Sinai lie in disarray, their power exhausted. At Suez the Egyptian Third Army is cut off, surrounded, defeated. In an assessment of losses, the *Advertiser* has the following figures:

	Israel	Arabs
Dead and wounded ...	4,000	15,250
Tanks	800	1,750
Planes	120	410

It claims: "For its size, the Israeli war machine is now of a power and singleness of purpose probably unparalleled in the world today."

However, Dayan, hero of the Six Day War, is under fire, and has been accused of "neglect and irresponsibility." It is implied that the comment relates to the complacency shown in Israel at news of preparations by Egypt for attack, and that in consequence, Israel was caught off guard.

During the 18 days of the war, some of the largest tank battles ever fought in the history of warfare took place, and when the vicious fighting finally ceased, both Israelis and Arabs were badly mauled. New missiles used against both tanks and planes revealed how vulnerable these are. Some of the most modern weapons perfected by the Russians were used by the Arabs, and they played havoc against the attacking Israelis.

(The Western World has been startled with the effectiveness of the Russian weapons used by the Arabs. Ezekiel declares that when Russia moved south it will be "with all sorts of armour" (Ezek. 38:4), and that has been the great feature of the recent conflict. Meanwhile the terms of peace must be hammered out. These

will probably result ultimately in greater stability in the Middle East. Israel will be "at rest" and "dwelling safely" when the northern power attacks — Ezek. 38:11 . . . Edit.).

Power To Get Wealth

Whilst Israel battled for its existence on the home front, the appeal went out to Jews throughout the world to assist to help in the war financially. Jewish communities abroad guaranteed to mobilise \$2,000,000,000. In two days, the Jews of New York gave \$200 million.

(The tremendous financial resources of this numerically small community recalls the warning words of Moses relating to "the latter end": "Thou shalt remember Yahweh thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers" — Deut. 8:16-18. Meanwhile it was assessed that the war cost Israel £44m. per hour. An Israel £ is about 35 cents . . . Edit.).

Secret Weapons

Several new weapons are listed as being in Israel's possession. Among

them is the Shafir, a small intra-red homing missile for use against high performance aircraft flying at up to 6,000 metres. These missiles "follow" the aircraft at which they are directed, and destroy them. Israel's new Sabra tank was also in use, it is claimed. Further, the Egyptians claim to have downed an Israeli unmanned plane, used for reconnaissance. It is believed that Israel has built an ultra modern weapon, called a "remotely-piloted-vehicle" (RVP), which looked like a stream-lined V2, the rocket used to bombard London in World War II. It is claimed that the RVP's can approach targets at low level — 50 feet — to high level — 60,000 feet — at one and a half times the speed of sound. They are recoverable and can be launched from aircraft like heavy transports or Phantom fighters, or from the ground.

(As in the days of Noah, we live in an age of frightful violence. War is sanctified (Joel 3:9 - Heb.); the mighty men are awakened, the men of war are alerted, and plowshares are beaten into swords, and pruninghooks into spears, whilst the world prepares for Armageddon).

THE BOOK OF NATURE

The material earth presents, not only at every point of its surface, but also in every one of its caverns and depths which human curiosity has explored, continually accumulating tokens of the stupendous workings of Omnipotence. And whether we trace the operations of the divine agency in the tranquil process of vegetation, and the regular revolutions of seasons; or in the terrors of hurricanes, the devastations of earthquakes, and the awful horrors of volcanoes, the result of our contemplations, if they be exercised aright, will in every instance be favourable to the improvement both of the understanding and the heart. Even those who have been most blest with opportunities and abilities to discern the glorious display of the divine character which is exhibited in the volume of revelation, will find that every page of the book of nature, if studied with humility and attention, is capable of ministering to the increase of their devotion. In short, there is nothing which God does which is superfluous for man to consider. Psalm 111:2.

— Selected.



None can convert Israel but God. He alone can give them a new heart and renew a right spirit within them. He has promised to do this; not through the special efforts of Gentiles, however pious, according to their sectarian standards; but through the special efforts of His Servant; and the system of means he comes in power and glory to execute.

— J.T.

Lessons from Nature



Dear Sisters in Christ Jesus,

The late Sister Hopkins, in prefacing a book on the above theme, wrote:

"It is with exceeding great pleasure that I commend to your prayerful consideration so many hours of unspeakable joy, while exploring the deep, rich mine of the Holy Scriptures."

The book contained articles of deepest spiritual value, as she surveyed God's lessons from nature.

In considering what she wrote, I felt that other sisters should be given the opportunity to express their thoughts upon lessons from nature, and accordingly, I secured a promise from the Editor of *Logos* to include some such within the pages of that magazine. This is an appeal to sisters to co-operate, so that by these means, passages of Holy Writ will take on a new meaning in our minds. By this means, we can mutually help each other. Paul found a great joy in this mutual labour. He wrote:

"I long to see you, that I may impart unto you some spiritual gift to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me" (Rom. 1:11-12).

Our Sister Hopkins expressed her gratitude for several articles that she saw, and which encouraged her to the compilation of her book. We, too, can derive encouragement from the mutual labours of all who love and revere the "Book of Books."

We, therefore, welcome short articles upon the theme: *Lessons from Nature*. So:

*Come, sisters, to the woodlands,
Come, along the way with me.
Through lovely glens and valleys,
Our joyous path shall be.
We'll climb the sunlit mountains,
We'll linger in the dell,
And quench our thirst with water,
From the nearby crystal well.
Then leave the sordid problems
That mar the bliss of life —
The meaner moods and passions,
The jealousies and strife;
Away from all the turmoil,
Come, estimate the worth
Of all things that are eternal
Pertaining to this earth.*

*Yours fraternally,
W. RYALL.*

The French Revolution

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the mass of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:13). In these terms, the Apocalypse describes the great political upheaval caused by the French Revolution. By its means, the modern world was prepared for the even greater upheaval to be effected by the Lord Jesus Christ whose coming will result in political changes, unprecedented in history: "A great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18). In a series of articles, under the general heading: "The Most Wonderful Phase Of Modern History", Brother Roberts, described this significant event. His account has been out of print for some eighty years, and, therefore, would be unknown to the present generation.



A Most Significant Event

Most wonderful and most dreadful, it truly was. France claims to be at the head of civilisation. There is a sense in which the claim has some foundation. Keeping England out of account, she is the most vivacious and intelligent of European nations, and has influenced the course of events in the world more than any other country.

This is partly due to her geographical position, and partly to the character of her population, but more perhaps to her relations with the system of Christendom having its centre at Rome for many centuries. She became the protector of the Papacy (A.D. 700, or thereabouts) at a time when that institution was in peril from

the hostility of the Eastern Roman Empire centred at Constantinople; and in her political capacity, she has been the readiest disciple and servant of "St. Peter's" of all the European family. The official and hereditary title of *Eldest Son of the Church*, which the French monarchy received from the Pope almost at the outstart of its career, is indicative of the position which she has sustained in European history, which has mainly been an ecclesiastical history throughout.

In this position, she has naturally been highly influential in all things pertaining to the development and history of the European polity, of which we form a part, though standing at the outskirts, and occupying a distinct and separate position in many import-

ant particulars. The most recent illustration of this was furnished in what is known as the French Revolution, at the close of the eighteenth century — the most extraordinary event, not only of French history, but of all history, next to the downfall of the Jewish Commonwealth.

What It Accomplished

This event has revolutionised, not only France, but human life everywhere. It broke up the dark, long-established, apparently omnipotent despotism of priestcraft, which manacled the human intellect and blighted the human heart for ages, and set free forces and activities which, in a hundred years, have changed the face of the world. This fact gives its history a far higher interest than its mere incidents afford, though these were exciting to an unparalleled degree; and this interest is increased ten-fold when we recognise the foreshadowing it had in the Apocalypse confided to John in Patmos, 1,800 years ago, in which European history was accurately outlined by the Spirit of God for ages in advance.

In this relation, the French Revolution became a landmark of the most important kind, and an illustration of the character of times yet future, when it is revealed the French earthquake will be eclipsed by a "great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16:18).

We propose to rehearse the main features of that extraordinary upheaval. Every intelligent

mind ought to be acquainted with them in order to rightly estimate the nature of the present era, and the not far distant future to which it stands related. They are so astounding in character as to be incredible, apart from their historical notoriety and uncontradictability. They are so interesting as to sometimes make the blood run cold through excitement. They are so instructive as to what human nature is capable of, and as to the delicate circumstances upon which most stupendous national movements depend, as to make the knowledge of them essential to a full knowledge of our species, and a full appreciation of the ways of divine providence in bringing about fore-ordained events.

Its Political Background

A knowledge of the previous history of France would be necessary to completeness in the picture; but we will not burden the reader with this. Suffice it that on the breaking up of the Roman Empire in the sixth century, through the incursions of the barbarian hordes of the north, the Gauls became an independent people of various warring tribes, who finally became fused into a nation, under Clovis, king of the Franks, under whom, and his successors, they played a leading part in European history. That part was principally a fighting part, notwithstanding which, the nation grew and prospered in a stunted measure till the days of Louis XVI., when incessant war and fiscal oppression had reduced the

people to a state of poverty bordering on want. This state is pithily described by Carlyle, in words which we abridge thus:

"With the working people it is not so well — 25 millions of them, whom we lump together into a kind of dim compenious unity as the *canaille*, or more humanely as 'the masses'. Masses indeed, and yet follow them over broad France into their clay hovels, into their garrets and hutches, 'the masses' consist all of units — every unit of whom has his own heart and sorrows, stands covered with his own skin, and if you prick him, he will bleed . . . Dreary, languid, do these struggle in their obscure remoteness; their hearth cheerless, their diet thin. For them, in this world, rises no era of hope — hardly now in the other, (for atheism has been busy). Their faith too is failing — untaught, uncomforted, unfed. A dumb generation — their voice only an inarticulate cry — spokesman they have none in the King's Council — in the world's forum. (Parliament has not met for 150 years). At rare intervals they fling down their hoes and hammers, and to the astonishment of thinking mankind, flock hither and thither, dangerous, aimless, get even the length of the King's palace with a petition. There is indubitable scarcity of bread, and so on the 2nd May, 1775, these waste multitudes do, in wide-spread wretchedness, sallow faces, squalor, winged raggedness, present, as in legible hieroglyphic writing, their *Petition of Grievances*. The chateau gates have to be shut; but the King will

appear on the balcony and speak to them. They see the King's face; their petition has been looked at, and for answer, two of them are hanged, on a new gallows 40 feet high, and the rest are driven back to their dens — for a time . . . undoubtedly, a dark feature in this age of gold. All is wrong and gone out of joint: the inward spiritual and the outward economical: head or heart, there is no soundness in it.

"It is an old truth that wherever huge physical evil is, there, as the parent and origin of it, has moral evil to a proportionate extent been. Before those five and twenty labouring millions, for instance, could get that haggardness of face, what unspeakable, nigh infinite dishonesty (of *seeming* and not *being*) in all manner of rulers, and appointed watchers, spiritual and temporal, must there, through long ages have gone on accumulating. What bonds that ever held a human society happily together, or held it together at all, are in force here? It is an unbelieving people, which has suppositions, hypotheses, and froth-systems of victorious analysis, and for **belief**, mainly this, that pleasure is pleasant. Hunger they have for all sweet things, and the law of hunger — but what other law? Within them, or over them, properly none . . . Meanwhile, it is singular how long the rotten will hold together, provided you do not handle it roughly. For whole generations, it continues standing, with a ghastly affectation of life, after all life and truth has fled out of it . . . Long shall

men cling to the actual while it endures Rash enthusiast of change, Beware Our whole being is an infinite abyss, over-arched by habit, as by a thin earth-rind, labouriously built together. If every man, as it has been written, holds confined within him a *mad-man*, what must every society do? Let the thin earth-rind (of habit, code, consti-

tution, form of government, and the like) be once *broken!* The foundations of the great deep boil froth; fire fountains, enveloping, engulfing. Your earth-rind is shattered, swallowed up, and instead of a green flowery world, there is a waste, wild-weltering chaos; — which has again, with tumult and struggle, to make itself into a world again.”

(These final paragraphs are from Carlyle's *The French Revolution*. We read this work many years ago, and whilst the author's style of language somewhat irritated us, we found afterwards that his account indelibly impressed us with the record of the Revolution; more so than other books we read concerning it. Next month, Brother Roberts will consider the questions: Why is it claimed that France is the most dutiful servant of the Church in view of her professed scepticism? How can it be claimed that the French Revolution affected life everywhere; and on what grounds is it claimed that it is foreshadowed in the Apocalypse? Editor).

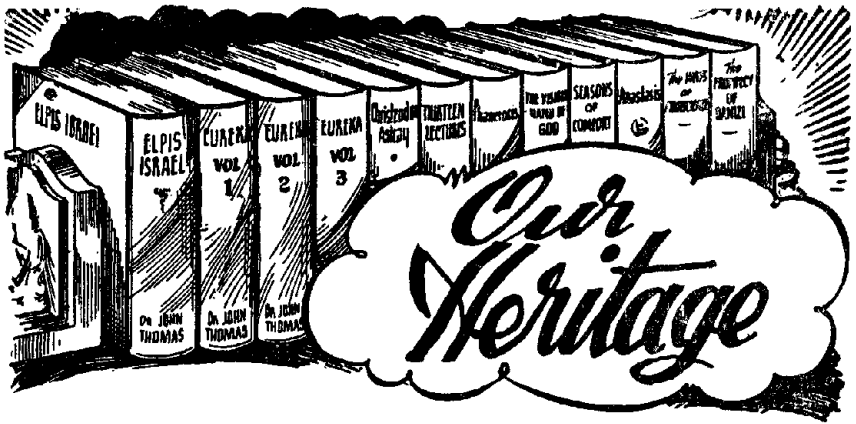
LORD, PITY US!

*Lord, pity us: the tension and the strain
Are greater than the tortured heart can bear.
Is there no way save thro' this gate of pain —
No easier path by which we may attain
The wreath of life, that shines so wondrous fair?*

*This is the way by heavenly wisdom sent;
By this alone can harmony be wrought.
This is the turning of the instrument
Whereby the wayward cadences are bent
To the full glory of the Master's thought.*

*Courage and comfort? Lift the eye that mourns;
Our leader triumphed o'er the strain and strife.
Behold, the brow that bore the crown of thorns,
Now bears the dazzling splendid that adorns
The untold glory of the crown of life.*

— C.A.L.



REFORMATION NEEDED FOR THE REFORMATION

Our previous supplement upon this theme is found on pp. 353-360 of our last volume. It records the controversy with which Dr. Thomas found himself involved in more and more, as his mind opened out to the truth, and he came to recognise how far distant from it are the teachings of Christendom so called. The most important of the voluminous correspondence upon which he was engaged in at that time, comprised a series of four letters directed to Alexander Campbell, the leader of the Reformation (as the Campbellites were also called) of which Dr. Thomas was then a member. The letters commenced in the spirit of enquiry, particularly in regard to the question of re-immersion. The first letter (published in "Logos" vol. 39, pp. 106-110) discussed the terms of salvation as originally commanded to be published by Christ; the second letter (see vol. 39, pp. 356-360) dwelt on the fact that only such as had complied with these instructions were true followers of Christ, and therefore in favour of God, all others being out of Christ, and alienated from God. The third letter commenced with a parabolic review of the condition of "Christendom" based on Romans 11, and concluded with the question, "What ought to be done?" to which a suggested answer is appended. In the fourth letter he replied to certain objections which had been or might be urged against his conclusions. These four letters reveal how Dr. Thomas' mind was being moulded by the Word. He was beginning to see quite clearly the exclusiveness of the Truth, and that something ought to be done about it. They are important letters, for through the investigation that he put into the Word to compose them, he was being drawn to the point when the Apostolic Faith would be publicly proclaimed again. We publish the third letter in this supplement. In it, Dr. Thomas appealed to Alexander Campbell to use his influence to reform the Reformation so that it more closely conformed to the requirements of the Apostolic preaching of the Truth. However, instead of Campbell taking kindly to the suggestion, he became incensed by it. Ultimately, this led to Dr. Thomas severing himself from the Reformation, and proclaiming the Truth in its purity.

Background To The Controversy

The *Apostolic Advocate* for 1835 indicates that Brother Thomas was extremely busy with increasing duties related to the Scriptures. The editing of the Magazine occupied many hours of time, and this involved more time expended on the study of the Word. His mind was exercised upon the Book of Revelation, and already he was placing on paper expositions of sections of that wonderful book, which were to lay the foundation for the writing of *Eureka* later.

In addition there were discussions, answering of questions, explanations of Scripture, controversy. An interesting correspondence took place about this time between Brother Thomas, and his father in England, a most intellectual gentleman. The correspondence was published in the *Advocate*. Public speaking also occupied a large part of Brother Thomas' time, and this involved further discussions, for his style of speaking was direct, forthright, and frequently controversial. Thus, the issue for December, 1835, contains articles explaining his method of preaching, defending the faith against Methodism, appealing to Alexander Campbell, and setting forth propositions under the caption: *Information Wanted*.

We reproduce the letter to Alexander Campbell: it being the third letter in this series. It is dated November 20, 1835.

REFORMATION

Dear Brother Campbell,

A Parable Based On Romans II

Once upon a time a husbandman planted upon the mountainous barrens of his plantation two trees, both olives, the one good, the other indifferent, which, therefore, he permitted to become *wild*. The former he dressed and tended with the greatest care. The root and stem were healthy, as evinced by the fatness of the fruit, and for a time put forth branches of the most luxuriant and promising growth. The period came, however, when the olive cast its fruit, and some of the branches lost their perennial freshness

and at last withered away. The root retained its vitality and consequently its power of sustaining its accustomed branches yielding fruit. The husbandman, therefore, lopped off the dead branches, and with excellent skill ingrafted some of the branches of the *wild* olive into their place. Thus restored to a sound and health state, he continued to cultivate it with the greatest attention. As to the withered branches, he did not destroy them, as they were not entirely past recovery, only he pruned off and burned such parts as he found wholly sapless.

This ingrafted olive tree, with the necessary culture, continued to yield its fruit for many years; but the time at length arrived when it ceased to recompense the labour bestowed upon it by the planter. Some of the ingrafted branches lost their vigour, they began to droop, to fade, and at last they died. At this period the natural branches, which had been cut off, began to freshen. The cultivator, therefore, deemed it advisable, for the preservation of the root, to remove the branches that had decayed, and to reingraft the natural branches. This he did with much dexterity that the good olive was effectively relieved of the symptoms of decay, and forever after yielded fruit abundantly from its perennial boughs.

Explanation Of The Parable

This is the parable; the following is the interpretation thereof.

The husbandman is Jehovah, to whom the earth and its inhabitants belong. The two trees are two *nations* or classes of men — the one, the *Jewish*; the other the *Gentile*. The Jewish nation is the *good olive*; the Gentiles, the indifferent or *wild olive*. Jehovah for many centuries bestowed the greatest care upon the house of Israel. He had, yes, and still has, the greatest affection for them on account of the fathers, Abraham, Isaac, and Jacob, whose God He is. He cultivated them by kindness; He pruned them by judgments, not that they might be destroyed, but that they might bring forth much fruit to His praise

and glory. The fine olive was yielded when Messiah was born, and after his resurrection and ascension the good olive yielded abundant fruit in the thousands of Israel who obeyed the gospel of Messiah. Soon after this Israel became barren and ceased to produce believers in Jesus as the Christ. On account of their unbelief, therefore, the Jews were broken off from the national compact by the Romans, as Jehovah's pruning knife, and cast out from His plantation, *the land of Judea*, for a time.

But branches from the wild olive, or believers from the Gentiles, were grafted in or naturalised as Jews and descendants of Abraham, and therefore a constituent part of the Israelitish nation; because being inducted into Christ by faith they became His brethren, and therefore Jews; for Abraham has two kinds of descendants: first, those who were his descendants *according to the flesh*, or by natural birth; second, those who are his descendants *according to promise*, or by baptism into Christ. "And if you are Christ's, certainly you are Abraham's *seed* (Jews), and *heirs* according to the promise" made to Abraham; that the Almighty Jehovah would be a God to him and to his seed after him; and that He would give to him and to the *seed* the land wherein he was a stranger, **ALL THE LAND OF CANAAN**, for an *everlasting* possession (Gal. 3:29; Gen. 17:8). This promise was sealed by the mark of the flesh called circumcision 430 years before the law of Moses was given. Jesus was circumcised according to the patriarchal law, so that every Gentile who believes and is baptised into His name partakes thereof, having been circumcised with the circumcision of Christ (Col. 2:11-12), and so ingrafted into the stock of Abraham, or true house of Israel; and therefore, with Christ, as heir to the land of Canaan (in Asia) for an everlasting possession.

This is what is meant in the parable by grafting branches from the wild olive tree. The Gentiles stand by **FAITH**, *evinced by obedience*, not by immersion into an experience, as a constituent of the good olive tree, or

true Israelitish nation. If faith fail among the Gentiles, which is signified by the grafted branches losing their vigour, drooping, fading, and at last dying, they also will be cut off by terrible judgments, and they who are Jews outwardly — the natural branches of the good olive — will be re-ingrafted or retored to Canaan and possess it, in company with Abraham, Isaac, and Jacob, with all the true Israel, consisting of all patriarchs, Jews, and Christians, who shall be honoured "to share in the resurrection and the other age" (Luke 20:35, 36). All these will sit down with Jesus their descended King (at His table in the kingdom of God, or the millennial reign (Matt. 8:11, 12; 26:29)). This is what is meant by the good olive yielding fruit abundantly from its perennial boughs.

The parable, you will perceive, embodies the illustration of the apostle as recorded in the 11th chapter of Romans. I have introduced it here to show that as the natural branches of the good olive were broken off because of *unbelief*, so will the Gentiles, for they only "stand by faith"; and says the apostle, "*all Israel shall be saved*"; for blindness in part only has happened to them "till the fulness of the Gentiles come in."

When, therefore, this fulness shall have come in, the wild olive branches, or Gentiles, will have become sapless, withered, *faithless*; and therefore destitute of the principles by which they stand unvisited by the terrible judgments of Jehovah. But as some of the Jews, in the days of the apostles, obeyed the gospel and *lived* in obedience to Jesus as Messiah, when their brethren of the flesh were cut off, so there will be some of us Gentiles who believe at the time when "the vine of the earth shall be reaped," or the wild olive branches of our class shall be lopped off. But we Gentiles now must be on the same foundation as the believing Jews were in the days of Paul; otherwise "the severity of God" will fall on us as upon the rest of the world; for it is only by **FAITH**, the belief of testimony, and not by **CREDULITY**, an assent without testimony we stand in the favour of God.

Prevailing Conditions In 'Christendom'

Now I wish to impress your mind with this conviction, that there is a real difference between faith and credulity; and that this distinction obtains between "the faith" of the immense majority of professors of this age, and that of the apostles and disciples in their day; and, consequently, that what goes current for faith now is not the principle recognised by the Scriptures, and by which alone the Gentiles can stand in God's favour.

Look at Spain; does not every orthodox Spaniard say that he believes in Jesus Christ? Do he and his fellow-countrymen stand in God's favour? Look at the state of Spanish society, and let that speak as to the estimation in which God hold the faith of that people.

Look at France; look to enlightened England, Ireland, and Scotland; in these last-named countries you will find millions who will tell you they believe in Jesus as the Christ! But how does God estimate their faith? Let the famine, the pestilence, poverty, the progressive destruction of the church, the disorganisation of society, and national burdens — let them reply. Look to the communities of oriental "Christians", who say they believe, nay, are even *immersed* in the name of the Father, etc.: how is their faith estimated.

Let the grinding despotism of the Autocrat, the Egyptian, and the Turk reply. Look to the states which compose this Union, where "faith" is abundant as mosquitoes, and how is it esteemed by heaven? Let the pestilence, the tornado, the popular tumults, the civil, religious, and political discords — let these answer the question.

The fact is, their "faith" is nothing more than *credulity*, on account of which the judgments of God are pouring out upon all nations of the earth. Now, I would ask, where is the difference between the "faith" of the Baptist Gentiles and of the Spanish and French, English, Irish, Scotch, or the oriental "believers"? Look at the practices of these "believers", and you will

find thousands — yes, I was going to say myriads of them — who have worn better in their morality than multitudes of those immersed into the Baptist church.

Nay, there are those who maintain that Jesus was no more than the Son of Joseph, and believe in a universal salvation, whose moral conduct — unless the immorality of insulting the parentage of our Lord be maintained — is unexceptionable. If we are to take the *morale* of a man's life as the sole or even the chief criterion of his standing by faith in God's favour, we must conclude that all who say they believe in Jesus and lead a moral life are of the right faith and in a sure way to immortality.

But who, understanding the Scriptures, will venture to affirm this? Surely there are some immersed people, called Baptists, who truly believe in the Lord Jesus Christ! Verily; and they may be known as true believers by being found in the practice of holiness, that is, keeping the commandments and ordinances of the Lord as delivered by the apostles. It has been truly observed by Thomas Hartwell Horne: "Vain men value themselves on their speculative knowledge, right opinions, and true belief; but no belief will be of advantage which is separated from the practice of holiness." Now, no practice is holy unless it is approved of God; and nothing is approved by Him which He had not ordained. He may permit a thing to be done, but this no proof of His approbation. The Baptists as a community insult Jesus by setting aside the worship He has ordained, and substituting their own, which is nowhere to be found in the Scriptures, either in the form of precept or example. How far God will exonerate individuals from the transgressions of their denominations to which they give their countenance I know not; but as a denomination is made up of individuals I suspect they will find themselves grievously responsible. The ordinance of baptism they have corrupted so that there exists not among them a means by which the polluted may be cleansed from their iniquity.

It is a very good rule to judge of a man's faith by his moral actions, but then the deception is that the morality of an action is for the most part determined by a human and not a divine standard. The only true standard of morality is the New Testament, under the Christian dispensation, and the Old, under the Mosaic. The ordinary standard now is the common consent of mankind, a consent, for the most part, to consecrate as holy or moral that which God condemns. A professor who lives in conformity to the world, or who, in his personal or congregational capacity, does not live in conformity to apostolic teaching, although he may injure his neighbour in nothing nor offend the customs of society, is to all intents and purposes an immoral or an unholy man, in the sense of Scripture, according to which he will be judged, and either acquitted or condemned.

What Ought To Be Done

Seeing that things are in this state, and the premises now before us, in answer to the question: What ought to be done? I would lay before you the following suggestions in relation to the "Reproclamation of Reformation and the Remission of Sins."

Lay the truth, facts, testimonies, and practices of the New Testament before the minds of all, both immersed and unimmersed, with a view to convince them of sin, of righteousness, and of judgment to come. If we succeed in this, and the unimmersed inquire, *What are we to do?* to them we must reply, in the words of the apostle, "Repent and be baptised, everyone of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38). But if the immersed be convinced that they have been living according to the truth, and they also inquire, *What are we to do?* I would reply to them all, "Examine yourselves and see if you be in the faith"; and let that examination be conducted in the spirit of candor, and by the light of the testimony of the apostles and the prophets. If, upon a review of the past, some of them find that, instead of being in the faith, they are in their experience, opinions, feeling, or conceits, and

therefore in their sins, I would call upon such to be re-immersed for the purpose of being baptized for the first time. And if others of the immersed, upon due examination, become convinced that they are in Christ, but that, since their baptism, they have not lived according to the truth, then I would say to them, "You must publicly confess your delinquency, and join with the congregation of the disciples in prayer to God to forgive your derelictions, for He has promised to cleanse us from all unrighteousness, through Jesus, in this way, if we have previously become Christians. But if they will not examine? Then such are not fit for society which professes to be preparing itself for the reception of the returning Bridegroom. They ought not to be received. These three classes, the immersed, the re-immersed, the suppliant (for distinction sake), should then be collected together into "one body", or added to one already formed, and placed under the supervision of proper persons, competent to teach them the duties of their subsequent lives and to drill them into good soldiers of the cross.

Now, in relation to our societies already formed, I appeal to you, and to my readers to say if you really believe they are "founded upon the testimony of the apostles and prophets, Jesus Christ being the chief Cornerstone? How can they candidly answer this in the affirmative, with their knowledge of the destitution of the Baptist churches, from which so many have come out, of the apostolic and prophetic testimony? Does not their practice, now, in condemning their late Baptist brethren, condemn themselves? Or have the Baptists only sunk into utter darkness since they lost the light of their brethren, the "reformers"? They who are upon the right foundation have great reason to rejoice and to sing for joy; but those who are based upon their opinions, or who stumbled into the Baptist community during some made frolic of a revival, have nothing to look for but rejection from the everlasting kingdom, having on the ragged garments of their own righteousness, instead of the pure, white, and resplendant vestment pro-

PIONEER SUPPLEMENT

vided for all who are invited to the marriage supper of the Lamb.

In my next I shall consider certain objections that have reached me. Till then I subscribe myself your brother, in hope of redemption from the bondage of a perishing state.

— JOHN THOMAS.

Summary

This letter reveals that the inherent weaknesses of the "Reformation" as Campbellism was called, were gradually dawning upon Dr. Thomas. He could see that what Campbell put forward did not supply the needs of the Truth. Nevertheless, at this stage, there was no break with the movement. Dr.

Thomas continued his association with it, lecturing at Campbellite meetings, and identifying himself as an integral part of the "Reformation." But the more his mind was drawn to the Word, the clearer he perceived the weaknesses in that which was being put forward in the name of reformation, and the wider became the breach between him and Alexander Campbell.

As the same number of the *Apostolic Advocate* in the above letter to Alexander Campbell was printed, there also appeared an article containing a series of propositions under the heading *Information Wanted*. This expressed the teaching of John Thomas at that point of time, and we hope later to publish this.

THE APOCALYPSE

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

No man can interpret the Apocalypse in harmony with the prophetic writings who believe that Abraham, Isaac, Jacob and David are now inheriting the promises covenanted to them; or that the inheritance covenanted is behind the skies. An occupant of an episcopal throne in the State Church of any nation cannot interpret the book, not being able to see that his own church is one of the daughters of the Mother of Harlots; and that he himself is one of "the merchants of the earth" (Rev. 18), whose merchandise of tithes, bodies, and the souls of men (v.13). He that denies the personal reappearance of Jesus Christ upon Mount Olivet; who affirms that he is now sitting upon the throne of David; and consequently there will be no rebuilding of David's dwelling place, or re-establishment of his throne in Zion; he that denies the restoration of the twelve tribes of Israel to their native land; maintains that they are for ever outcasts; and that no kingdom will be restored to them—cannot "read the book, nor see it". Believers in a "past millennium" are literally shut up and sealed, and totally destitute of all spiritual perception. In short, the grand pre-requisite for an expositor of this wonderful little book is, that he understands the gospel of the Kingdom as exhibited in the prophets; the preaching of Jesus as the Christ; and the revelation of the mystery as set forth by the apostles. He must have a comprehensive understanding of the Scriptures from Genesis to Jude; for the light shining from all these testimonies converges upon the apocalyptic page, whose crises, as a mirror reflect the Kingdom promised to the saints.

—J. Thomas.

THOUGHTS FOR TODAY

Sowing to the Future

Let a man love God with all his heart and strive to act on divine principles in all his ways, and he will experience the bitterness of being ignored as Christ was: "despised and rejected of men." But God's ways are beautiful and wise. It is only for a time. There is such a thing as "reaping in joy". They are no vain words. The day of bountiful sheaves will come — a day in which the exact outcome of present dishonour born for Christ and present profitless work done for his name will be experienced in joy that will fill our mouths with laughter and our lips with singing. It will seem a dream, but it will be a very practical reality which, once come, will never fade away. Not only the circumstances causing joy will remain, but the appreciation of them will be perennial. This will be something new in all senses. If we have joy now, it subsides, whatever its cause and however good. Mortal mind gets accustomed to all circumstances, and so at last loses the power to be glad about that which gave great joy at first. But it will not be with mortal powers that we shall rejoice in the goodness which God hath laid up in store for them that love Him! "This mortal" will have ceased to be mortal. It will have put on the immortal; and this must necessarily mean a great change as regards capacity for enjoyment. The analogy of present experience points to this. We know what it is in the present state to be in different conditions of physical vigour; and we know the great difference between the weak, cloudy, vapid, unhappy times of low health, when "the grasshopper is a burden," and the times of comparative joyous health and elasticity. In these latter times, we get joy out of what is a trouble to us at other times. And so, when this mortal is no longer a fragile organism, depending for vigour upon the precarious supplies of the electrical fluid yielded by stomach and blood, when it is so charged that spirit is latent in every atom and aglow in every fibre, available for every exertion, it must needs be that mental relish will always be at its keenest, and its joy a thing "everlasting".

—R. R.

A GOOD INHERITANCE

In the Book of Proverbs, Solomon recounts some of the instruction that he, in common with other members of David's family, received from their Godly parent:

*"Hear, ye children, the instruction
of a father,
And attend to know understanding.
For I give you good doctrine,
Forsake ye not my law."
(Prov. 4:1-2).*

By "doctrine" is meant teaching; and by "law" is meant "direction", or the application of that teaching. The father would instruct his children in both knowledge, and its best use. He knew that life would present many problems that would bewilder his inexperienced sons and he tried to give them the benefit of his own rich understanding. How good it is for youth to consult with age, and to avail itself of accumulated experience; how seldom it is that youth is prepared to do this, and being wise in its own conceit, imagines that it has the wisdom to avoid the pitfalls of life.

Why should a father be anxious to instruct and direct his son? Because he has seen more of life: its problems, its perils, its tragedies; because he knows how deceptive are both triumph or disaster, and would lead his son away from the extremes that both normally induce; because he has learned the benefits of a faith which comes

from knowledge (Rom. 10:17), and realising the deceitfulness of sin, would impress his son with the value of adherence to the law.

Solomon provides us with an autobiographical touch, as he reminisced upon the help he received from his father, David:

*"I was my father's son,
Tender and beloved in the sight of
my mother.
He taught me also, and said unto
me,
Let thine heart retain thy words:
Keep my commandments, and live"
(vv.3,4).*

David was wealthy and powerful. He bestowed upon Solomon the material possessions of affluence. But he realised that these were not sufficient. If Solomon were to "live" in the truest sense of the term, he must be acquainted with the rest of the facts of life; he must be in possession of the secret of true happiness.

"Keep my commandments and live," Solomon was told.

Moses spake similar words. His last instruction to the nation, the final inheritance with which he bequeathed it, was expressed in the will and testament that he left on his death:

"And Moses made an end of speaking all these words to all Israel: and he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to

do, all the words of this law. For it is not a vain thing for you; because it is your life; and through it ye shall prolong your days in the land, whither you go over the Jordan to possess it" (Deut. 32:45-47).

Both Moses and David spoke of "life": the former to a nation that was young and inexperienced; the latter to a son in the same position. Both knew the pitfalls of youth because they had been through the experience. They knew also the advantage of instruction and law, because they had enjoyed the former and submitted to the latter. They passed on their experience to others so that the generation to come might profit from the lessons learned by the one that preceded it.

If youth (whether manifested in a nation, an ecclesia, or an individual) listened it would increase its years by avoiding a repetition of the errors of those who would instruct. A person's time is saved when he is saved from mistakes, so that actually his life is extended. Moreover, his life is made more valuable, more interesting, more exciting. He is alive to a greater extent in the real meaning of the term.

In that regard, the "measure of our days" is a relative term. One man can live seventy years and do little with the time; another man can be cut short at forty, and yet have lived twice the age. It all depends upon what one packs into life; what one gets out of it.

And to the extent that a father passes this information on to his children, he leaves them with a good inheritance. Every parent

can leave his children the richness of a noble example. That is of more value than wealth, more than materialism, more than prestige. Here it is that the humblest, most indigent parent has a splendid opportunity of leaving a worthy inheritance to his children. Let him teach them the Word; let him guide them in its application; let him impress them with the value of self-sacrifice for the Truth. This will lead them to an eternal inheritance in the Kingdom of God; and what better, more enduring, richer inheritance would one want than that?

Men have been looking in the wrong direction for a heritage for their children. Particularly in this age of materialism, when modern philosophy suggests that wellbeing and wealth are synonymous terms. Guidance in a relaxed and happy life; a contented attitude of mind; a recognition of true spiritual values; comprise a worthy inheritance. Further, the recollection of a home sanctified by the truth, of a life dedicated to service, of an example of industry and effort, of a cheerful spirit of faith and hopefulness blended with charity, will assuage the pain of parting, and soften the sting of death. For it means that an inheritance is left behind that will lead to reunion in the Kingdom of God.

Solomon spoke of himself as "an only son," and therefore he was in a more difficult position than some others. For "an only son" tends to be pampered and spoiled. But Solomon's father and mother were wise enough to see the need of instruction, law and

discipline. They did not allow their love of Solomon to blind them to their responsibilities towards him. They did not ruin him by a false kindness which hesitated to forcibly restrain him. They knew that such kindness ultimately would prove the cruellest blow of bitterness in the long run.

The world today puts store in present materialism, in possessions of land, or money, or goods. Its philosophy in regard to child-upbringing is diametrically opposed to the forcible instruction and discipline inculcated by the Word. It claims that by restraining the child you destroy its ego; and it should be allowed the liberty of self-expression. The fruits of that

philosophy is manifest today in juvenile - delinquency, immorality, dope addiction, long - haired louts, and general rebellion against authority. The heart-ache, the pain, the evil that is so evident today result from it. A frightful heritage is being given to children that will erupt in the Divine judgment of Armageddon when Yahweh "arises to shake terribly the earth." Be wise and kind towards your children. Treat them as David, that man after God's own heart, did his children. Give them instruction, point them to the Law of God, discipline them as it is required; and a good inheritance will be delivered them. In after times they will rise up and bless you.

PHOENICIAN TRADERS IN CORNWALL

An article in *Logos* (vol. 39, p.249) drew attention to the ingot of tin which fell off a Phoenician ship at Falmouth, Cornwall, England, in Roman times. Falmouth is the place of my birth in 1906. Recently, whilst on vacation in England, I visited the Truro Museum, and asked the Curator, whether there had been gold mined in Cornwall in ancient times. He took me to a vault and showed me a nugget of gold, the largest that had been mined in Cornwall. Moreover, I have visited abandoned silver-lead mines in Cornwall; so that gold and silver, as well as tin, came from this ancient Tarshish (see Ezek. 27:12).

In the Truro Museum, I enquired about the ingot of tin, and was shown it in its glass case. It is quite large, and would weigh about two hundredweight. The card in the case claims that it dates back to Roman times. Incidentally, it is shaped like a huge saddle, so that it could be placed on the back of an animal and strapped into place.

Whilst in London, I paid a visit to the Royal Exchange. On the wall, just inside the door, there is a large painting, depicting the Phoenicians trading with Cornishmen.

The attendant was kind enough to turn on the lights for me so that the painting might show up better. He was intrigued at my curiosity, and this gave me opportunity of explaining the Scriptural connection. He then volunteered the information that he was from Cornwall himself.

— T.H. (USA).

Exhortation To Faithfulness

The Thrilling Songs of Zion

The acceptable singing of praises unto Yahweh is represented as a sacrifice: "the rendering of the calves of the lips" (Hos. 14:2). So Paul exhorts: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips; giving praise to His name" (Heb. 13:15). An understanding of the Psalms can assist to do this. The strings that David plucked have reverberated ever since; to find harmony in the heart of sufferer and rejoicer alike. Like the "sweet Psalmist of Israel" we need to blend our experiences with our worship, and seek communion with the Father and Son who are keenly interested in our eternal welfare (see Rom. 8:31-39).



Food For The New Man

Brother Roberts once described the Psalms as "delightful nutriment for the new man." Brother Thomas, in terms of equal appreciation, spoke of them as "songs full to overflowing of things pertaining to Christ." Are we able thus to speak of this portion of God's Word? This depends upon whether we are conversant and in love with what is written.

What an example our Lord has set as a student of the Psalms. How he read and meditated upon the wondrous truths which they contain. In his public ministry he employed them to open out the glad tidings of the kingdom. By using their words he confounded his enemies. Especially did he extract from these writings encouragement, warning, and upbuilding for his disciples. After his resurrection he continued to unfold their wondrous teaching. To his disciples, he declared:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written into the Law of Moses, and the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the scriptures."

Most of the Psalms were penned by David, to whom Peter refers as a prophet (Acts 3:30). David himself laid claim to inspiration, saying: "The Spirit of the Lord spake by me, and His word is in my tongue" (2 Sam. 32:2). Christ and the apostles allude to the same fact (Matt. 22:43; Acts 2:25; Heb. 4:7). In addition we have the all-covering statement of Paul that "scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness" (2 Tim. 3:16).

David In The Psalms

The Psalms largely recount David's personal experiences.

They exhibit him as a man of sorrow, as a mighty warrior, and as a great king. David, in these directions, was a type of Christ. He foreshadowed both the sufferings and future glory of his greater Son. The Psalms were thus commemorative and prophetic. A few of them are entirely Messianic — the second one, for instance.

David likewise stands out in the Psalms as a type of our Lord's moral or spiritual attributes. On account of these excellencies the patriarch was spoken of as a "man after God's own heart" (Acts 13:22). David loved and obeyed God. His fealty was shown till the day of his death. Neither adversity nor prosperity spoiled him. In the list of worthies in Hebrews 11 his name finds mention. Great were his trials and hardships which beset his eventful life. These he encountered bravely and faithfully. For his misdoings punishment was inflicted. This he received humbly and submissively. The Psalmist's virtues and faults are all revealed in his poetic utterances, and they are written for our learning.

In speaking generally of the Psalms, Brother Roberts well wrote:

"The providence of God so overruled the pens of the writers, that these Jewish songs written to celebrate national victories, or times of danger, or having their origin in the struggles, the distresses, the deliverances of individuals, yet form the best manual of devotion, and the fittest language for the communing of the soul with God."

The Psalms: A Devotional Manual

For devotional purposes — for ideas and words by which to supplicate and praise our heavenly

Father — no better manual could be followed, whether in public or private, than the book of Psalms. Great should be our effort to attune our minds to the standard supplied in these "spiritual songs." To achieve this we need to ponder them intently — not read them with thoughts afar off. Where faithfully studied the "new man" will be nourished, and grow more and more Christ-like, and will increase in favour with God and all good men.

How the great and holy Name of the Creator is exalted in the Psalms, whilst His creature, man, is urged to lift his eyes and render to Him the adoration and the praise which are His due. How cogent, too, are the reasons given why this should be done. Let us try to catch the spirit of these divine writings. It will lift us right away from earth to heaven, from puny man, and his vain and fleeting activities, to the Source of all wisdom, goodness and might, and likewise to those unseen and everlasting joys which God has in reserve for those who now put their trust in Him.

"Great is our Lord, and of great power; His understanding is infinite."

"Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all that call upon His name."

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Comfort In Adversity

What encouragement, too, is contained in the earnest outpourings of David — how they foster, in those who are in affliction, from any cause, patience and

hope, and not despair. How they implore us to cast all our cares upon God.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

"The angel of the Lord encampeth round them that fear Him, and delivereth them."

"Put not your trust in princes, nor in the son of man, in whom there is no help."

What an unerring guide are the Psalms concerning the constituents and qualities of true wisdom: the necessity for seeking it, and the unspeakably great reward attached to its possession.

"Blessed is the man that feareth the Lord, that delighteth in His commandments."

"Oh, great is the goodness, which Thou has laid up for them that fear Thee; which Thou hast wrought for them that trust Thee before the sons of men!"

How terribly realistic, too, are

the pictures which this book presents of the fate of the wicked. The blaspheming critic may speak of these presentations as "the wild screams of barbaric rage," but the counsel of God will stand. The natural man knows neither the love nor the anger of God.

"Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their lot."

But the Psalms reveal, above all, the ravishing and heart-rejoicing glories of Messiah's reign. Let us so comport our lives by the spirit of this book that it may be our happy lot to share in the coming joys so that we shall be able to say —

"This is the day which the Lord hath made; we rejoice and be glad in it" (Ps. 118:24).

— A.T.J.

WATERGATE

"The Watergate scandal has shocked a great many Americans, and has occupied a good deal of time on T.V., and a large amount of space in the newspapers. Personally, I believe that it has been blown up beyond its importance, and that fuel was continually fed to it to keep the fire going. The sum result has been a break-down of confidence in the American government throughout the country. And the effect is disastrous. This, together with shortage of fuel and gasoline has caused a state of concern throughout the nation. Now there is talk of Kennedy for future President. It is significant that he is a Catholic. Meanwhile, conditions throughout the world clearly shows the need of Christ's coming.

— T.H. (USA).

—:—

We hear the Father's voice in the written word of the Old and New Testaments. Being taught of this, we are "taught of God" unto obedience of faith for His name.

— J.T.

Exposition

"A Man in a Thousand"

"One man among a thousand I have found; but a woman among all these have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"

(Ecclesiastes 7:28-29).



The following statement has been made upon the above comment by Solomon:

"Kohleth 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, inventiveness, man has shown a pre-eminence over woman. The 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). (*Logos* vol. 38, p. 445).

A reader (a sister) protests at this comment. She writes:

"Granting this superiority of inventiveness and musical ability in the male, since when have these attributes commended one to God? And how has man demonstrated his natural wisdom? The world as run by man does not demonstrate inherent wisdom.

But the idea of natural holiness is staggering! If by holiness the author means religiosity, the evidence is all the other way. Eve was deceived by the serpent's lie, and this was transgression. But, as Paul says, 'Adam was not deceived'. If Adam had performed his typical role and brought Eve back to God, as Christ does his Bride, there might have been no harm done; but instead of leading his wife back to God, with open eyes he joined her in her sin. So the Scripture says: 'By one man sin entered into the world'.

"Yahweh's purpose, in the male-

female relationship, from the foundation of the world was to teach the superiority of Christ (the second Adam) over all mankind (Eve), and it was the superiority of Christ, as 'God with us' that was typified in the Law, not man's! See what Brother Roberts has to say on 'The Male Element In Sacrifice' in *The Law of Moses*. Brethren and sisters alike should read: 'Man is the head, but only for the nurture and protection and honour of the woman. Woman is man's equal fellow-heir of the salvation that is offered in Christ, but not to usurp the position that belongs to man by natural constitution and divine appointment. Man is for strength, judgment, and achievement; woman is for grace, sympathy and ministrations. Between them they form a beautiful unit' (p.219).

"In answer to brethren who implied, or acted, as though women were 'fit only for tending pots, puddings, and babies', Brother Roberts wrote an excellent exhortation in *Seasons of Comfort* entitled: *Spiritual Ignorance and Women's Position*.

"To quote *The Law Of Moses* again (p.260): 'As there is neither male nor female in Christ Jesus, so there is neither male nor female as any ground of boasting before the Lord. Both have sinned; both are mortal, unclean, and erring; and both are eligible for reconciliation under the institutions of the Lord, if both, like Zacharias and Elizabeth 'walk in all the commandments of the Lord blameless'." — R.M. - USA).

We believe that reader R.M. has expressed the truth of the

matter very clearly and beautifully. At the same time, we feel that she has misread the article referred to. The term "holiness" does not necessarily relate to character but to status, to position. The "holy land" is no different to soil elsewhere; the "holy people" are of the same nature as Gentiles after the flesh, and a "holy position" of priesthood or otherwise does not conform upon the one so appointed anything more than a greater responsibility to conform to the character required by Yahweh who makes the appointment. Hence, the alleged "holiness" of man in the beginning, and now, confers upon him a greater responsibility to manifest divine characteristics, and so grace the status to which he has been appointed. It is a holiness of status, such as the priest manifested, to which reference is made. In the family, he represents "the glory of God," as the woman does that of the man (1 Cor. 11:7). Man is not more holy than woman when it comes to character.

There is a lovely balance in a husband and wife relationship, when both are enthusiastically co-operating in the work of the Truth. Peter wrote:

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7).

This is a beautiful and comprehensive injunction. "Knowledge" is understanding, developed from enquiry or investigation. So the husband does not please himself, but by enquiry ascertains the

needs of the wife, and so dwells with her. "Honour" is from a Greek word signifying that which is of the highest value, and for which a price has been paid. In the case of the husband, the price paid is his freedom. The same word is rendered "precious" in 1 Peter 1:19, and there used in regard to the price that Christ paid for his bride. As the "weaker" vessel, the wife is in need of the help and protection that only a husband can give; and where that is extended, the beauty and femininity of the bride is matched by the strength and masculinity of the husband; so that each provides what the other needs.

Solomon's Comments

Did Solomon's comment, quoted at the head of this article, deprecate women in general? If it were meant to deprecate women, his experience was unusual. Women such as Sarah, Rahab, Deborah, Ruth, Esther, as well as many others, illustrate the wonderful influence that faithful women have exercised on others. Women ministered to the Lord of their substance (Luke 8:2-3), and remained at his side even when the Apostles had fled from the cross. In Romans 16, Paul commends by name a number of sisters who had greatly assisted him in his labours. Consider also the grand work performed by that lovely couple: Aquila and Priscilla (Rom. 16:3). And notice (from the Greek text if not from the A.V.) that of the six times they are mentioned in Scripture, Priscilla is named first in four of them! Surely that im-

plies that that "little old woman" (as her name signifies) was the driving force in that household.

What, then, are we to make of Solomon's comment? We believe that it has been completely misunderstood, and that Solomon is not maligning his wives, nor women in general. He declared:

"Behold, this have I found, saith the preacher, weighing one thing after another to find out the account; which my soul seeketh, but I find not . . ."

What did Solomon seek above all else? Undoubtedly the greatest good, eternal life in the Kingdom of God in accordance with the promise made to his father, David. What things were he "weighing one after the other" to ascertain the result? The answer is: the experience of life. What "one thing" did he discover as being necessary to obtain his desire? The answer is the promised Redeemer.

And that is what is meant by "one man among a thousand." The expression refers to a unique man: to the promised Seed of the woman, Seed of Abraham, Seed of David. It is found in the mouth of Elihu (Job 33:22-24) as he spake to Job of mankind's need of a Redeemer:

"His soul draweth near unto the grave,

And his life to the destroyers.

If there be a messenger with him,

An interpreter, one among a

thousand,

To shew unto man his uprightness;

Then he is gracious unto him, and saith,

Deliver him from going down into the pit;

I have found a ransom."

Here the term "one among a

thousand" is used of a redeemer. A similar expression is used of the Bridegroom in Song 5:10: "My beloved is . . . the chiefest among ten thousands."

Solomon's desire, therefore, was for a Redeemer, "one man among a thousand." Such a one had been provided in the promised Son of David, which, in prospect, Solomon had "found".

It was not deprecatory to his wives for Solomon to say that among them he had not found a Redeemer. It was no more than what the antitypical Solomon would say of his multitudinous bride, made up of those of both sexes. Christ is a man in a thousand, and none is equal to him. The Hebrew expression rendered "thousand", is elsewhere translated "family", and, antitypically, relates to the family of God.

In these verses, therefore, Solomon is not decrying his wives, but rather elevating to view the "one" whom Yahweh would provide. The woman referred to in v.26, of whom he stated, "I find more bitter than death," does not relate to any of his wives, but is an expression used in the Proverbs for an apostate Israelite; one who has turned away from the way of truth. "The sinner shall be taken by her" (see Prov. 22:14). Then, considering his multiplicity of wives (typical of Christ's multitudinous bride), he explains that for all the comfort they may have given him, none of them could provide him with that which was his greatest desire: eternal life. Only "one man among a thousand"; one man in the family of

God; could do that. The reason for this is the natural weakness of the flesh, and so, in v.29, Solomon explains:

"Lo, this only have I found, that God hath made Adam upright; but they (mankind in general) have sought our many inventions."

Adam transgressed; his descendants have added to transgression. Thus all have sinned and fallen short of the glory of God, revealing the need of the Redeemer, the "one among a thousand."

— EDITOR.

Musical Instruments Of The Bible

5. The Trumpet Shall Sound

The Revelator was told that the Lord from heaven shall return during the sounding of the seventh trumpet (Rev. 11:15; 1 Thess. 4:16). A previous article showed that the trumpet, as an instrument, spake of freedom, joy, and comprised a summons to wait upon Yahweh. These are characteristics that will be associated with the second coming of the Lord. The seventh trumpet now sounding (see *Eureka*, vol. 2, p.719), is announcing the approach of the Royal Majesty of the heavens.

The Mosaic Trumpets In Type

Brother Thomas has provided the key to this theme, and enabled us to forward our independent research of the subject. Basic to it, is Paul's statement that the regulations of the Mosaic code are to be considered as types (Col. 2:14, 17; 1 Cor. 10:11). This suggests that the ritual of the trumpets speak to us of the probable sequence of events at Christ's

return.

Thus, in the seventh month, on the first day, silver trumpets were blown to herald the approach of the tenth day of that month, the day of Atonement (Lev. 23:24). This suggests redemption (silver) in the millenium (seventh month).

However, in Jubilee years, on the Day of Atonement, the trumpets were blown again (Lev. 25:9). This suggests that Christ may come in a Jubilee year, in which case, the first trumpet sound, would signify his momentous arrival at Mt. Sinai, and the trumpet blast ten days later, would represent Armageddon ten years later. Certainly the judgments of Armageddon will comprise a "day of reckoning", or "atonement" for the nations of this world. At the same time, it will be a "jubilee of release" for the tribes of Israel, and the full ingathering will take place.

The temporal blessings of Israel's Jubilees pointed to this

greatest of days, when the long promised liberty would be a never-receding reality.

Trumpets Of Warning And Judgment

Although the Shophar trumpets were sounded on the first day of the seventh month, the Day of Atonement was not until the tenth day of the month (Lev. 23:24, 27). The sounding of the trumpets on the first day was merely a warning of its approach, and was considered by the Jews in that way.

So with the antitype. Christ may return in a Jubilee year, but he returns to his household, and not to the world at large.

Brother Thomas suggests that ten years will be occupied in judgment and general fraternisation of the household, prior to the outpouring of national judgment at Armageddon. Prior to this latter event, five important developments will take place:

- (1) — The judgment (2 Cor. 5:10; 1 Pet. 4:17).
- (2) — The organisation of the immortalised saints (1 Chron. 24:4).
- (3) — The period of fraternisation (Rev. 19:2).
- (4) — The invasion of Egypt (Isa. 19:1, 20).
- (5) — The march to Zion (Hos. 11:11; Isa. 11:15-16; Ps. 68:22; Isa. 63:1).

In the remaining forty years of the Jubilee cycle, following Armageddon, Babylon the Great will be overthrown, and the Temple in Jerusalem will be built. This is suggested from the implication that the inaugural ceremony of the Temple will be in a Jubilee year (Ezek. 40:1) — see H. Sulley

in *The Temple Of Ezekiel's Prophecy*, ch. 22.

These events are fitly represented by a "blowing" of trumpets: "Ye shall have a memorial of blowing of trumpets, an holy convocation" (Lev. 23:24). The word "blowing" is from the Hebrew *teruwah*, an ear-splitting clamour, especially a battle cry. The same word is used in Josh. 6:5 for the shout of Israel at the fall of Jericho:

"And it shall come to pass . . . when ye shall hear the sound of the trumpet, all the people shall shout with a great shout (*teruwah*) and the wall of the city shall fall down flat."

The Sounding Of The Silver Trumpets

A distinction was made in the sounding of the silver trumpets, for the calling together of different groups of people:

"And if they blow with one trumpet, then the princes which are the heads of the thousands of Israel, shall gather themselves unto thee" (Num. 10:4).

"But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm" (v.7).

A distinction between the rulers and the people; a distinction in the future between the immortal rulers, and Israel after the flesh. A calling first of Israel after the spirit; and afterwards the restoration of Israel nationally. The latter is to be called from the four corners of the earth, and re-established in the land, after the saints are called, judged and glorified. Isaiah declared:

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which are ready to perish, in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem" (Isa. 27:13).

The Music Of Prayer

As we have consistently seen in treatment of this subject, the musical instruments have an exhortation for us, which can give practical encouragement in our walk to the Kingdom. A study of them is not only stimulating to the intellect, but helpful towards guiding our actions so as to be pleasing to our heavenly Father. The trumpet peal was designed to remind Israel that Yahweh had promised to hear and remember His people:

“And if ye go to war in your land against the enemy that oppressteth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before Yahweh your God, and ye shall be saved from your enemies” (Num. 10:9).

In that relationship, the trumpet represented prayer; and the certainty of being heard. Let us learn to use the great privilege of communing with the Father in the private, intimacy of prayer.

Meanwhile, the seventh trumpet is sounding in the earth, and has been doing so since the epoch of the French Revolution in 1794 (Rev. 11:15). It is not audible to ears of flesh; but to those who have “ears to hear”, it is sounding the alarm of Christ’s approach (see *Eureka* vol. 8, pp. 83, 84). Let our prayers ascend to the Father knowing that “we shall be remembered before Yahweh our God.” We read: “The song of Yahweh began with the trumpets” (2 Chron. 29:27), therefore, let our worship begin with prayer, and let us continue to “pray without ceasing” (1 Thess. 5:17).

The Final Song

The grand climax to the study of the musical instruments will be upon Zion’s Hill, at the inauguration of the Temple of the Age to come. This climax is portrayed in Psalm 150. Christ and the saints will ascend the hill of God, and a blend of instruments and voices will combine in a symphony of sound and song to the praise of Yahweh and His Christ (Rev. 5:14).

The Psalm combines all the instruments: the trumpet sound (*shophar* — v.3), the bagpipes (*nebel* translated psaltery), the harp with its heavenly chords, and the timbrel (*toph*, i.e. drum) with its rhythmic beat. The stringed instruments will blend in with the majestic notes of organs, speaking of unity in true love, harmonising in a glorious chorus of praise: a whole family of instruments, symbolising harmony in the glorified body of Christ.

The Psalm rises to a magnificent crescendo of praise, calling upon every living creature on earth to join in. How beautiful is the scene. The nations are subdued, the Temple is built, the glorified saints stand in their places of honour around the Son of God himself, admired by representatives of all nations. And the whole company unites in songs of adoration to the Maker of all things, as His Name of Yahweh is appreciated and honoured in all the earth.

Considering the orchestra of musical instruments as a whole, and pondering the lessons we have discovered, we can see that they

collectively speak of the first and most important commandment: "Thou shalt love Yahweh thy God with all thine heart, with all thy soul, and with all thy might" (Deut. 6:5).

The stringed instruments speak of the heart of man; the wind instruments speak of him as a breathing, vibrant creature; the percussion instruments, such as the drums and cymbals, speak of

the enthusiasm of worship. The true Ecclesia of Christ is figuratively such an orchestra as that, the members serving God with heart, mind and strength, worshipping Him with their very lives. Such worship provides spiritual melody, a harmony of understanding and action pleasing to Yahweh, providing true and acceptable service unto the Creator.

— S. SNOW, Coburg.

The Conquest Of Sin

The Righteousness of Saints

Christadelphians have always endorsed the truth that, for them, righteousness consists of a combination of a patient continuance in well-doing (obedience) and Divine grace manifested in the forgiveness of sins.

They have claimed that flawless righteousness, perfect obedience, is only possible in one who is the begotten Son of God in the unique sense that Jesus is; and that the measure of obedience manifested by all lesser sons of God by faith, who are not so "specially prepared" (Heb. 10:5), is less than complete and must be perfected by remission of sins.

This fundamental Christadelphian doctrine cannot be challenged on a practical basis, because it is manifest that apart from the Lord Jesus "all have sinned" (Rom. 3:23). However, it is now being

challenged from a "theoretical" basis, as it recently has been our sad lot to experience.

As we prefer to highlight the ideal which God has set before us in Christ, it is painful to us to be placed under the necessity of again emphasising the related doctrine, that our fallen nature precludes us from the attainment of such perfection of God-manifestation. Yet this is very necessary, in order to show our real dependence upon the grace of God working through faith in the blood of Christ.

In fact, it is always necessary to emphasise both positive and negative aspects of truth. For example, whilst we may prefer to give prominence to the doctrine of the resurrection, and so impress people with its glorious hope, it is also necessary to teach the absolute mortality of man and refute

the theory of the immortality of the soul.

We face a similar position in combatting the false theory of righteousness currently being pressed by a few brethren in Australia. There is a need to set forth the positive and negative aspects of the truth in relation to it. In doing so in these articles, we stress that they are not so much intended as an answer to those setting forth the wrong ideas (for we have already personally discussed the theory with them at considerable length), but as an aid to those who may be concerned by the contrary ideas being circulated.

Syllogistic Reasoning

We claim that the theory which advances the feasibility of sinlessness on the part of a saint is false. In opposing it, we first draw attention to the methods adopted in supporting it. It is being supported by an appeal to logic, and not on the basis of Divine revelation. The authors of it use a syllogistic form of argument, similar to the reasoning of Job's three friends in their charge against him. A syllogism is an argument based on logic, consisting of three positions, of which the first two are called the premises, and the last, which follows from them, the conclusion.

This form of reasoning has the appearance of being sound and unassailable, but, in fact, is a debater's trick. Take the following over-simplified example:

1. All men have two arms.
2. Nelson only had one arm.
3. Nelson was not a man.

Much of the reasoning in favour

of this theory follows this method, and in the face of a clever manipulation of words, some find it difficult to refute what is advanced.

Here is the syllogism advanced by the theorists:

1. — God requires of us complete obedience.
2. — God is not unjust to require the impossible.
3. — Therefore God has made it possible for us to render complete obedience.

Notice that the whole theory rests upon the veracity or otherwise of the first two premises. The theory sets forth the following propositions:

1. — God requires of us obedience (i.e. righteousness or perfection).
2. — God would not require what is impossible to achieve in us.
3. — He would be unjust, if He required of us what He did not make possible to us.
4. — Faith, which is God's power given to us, is sufficient to overcome sin and so to achieve in us that obedience, righteousness, or perfection.
5. — Therefore, obedience (i.e. righteousness or perfection) is feasible to a saint, and sin is not inevitable to such.

This final proposition is the crux of the whole theory. All the rest of the elaborate and verbose detail that is advanced (and it is considerable) is subsidiary to this end, and contributes to its attainment.

It is important to realise, that when a theorist speaks of "obedience," "righteousness," and "perfection," he uses those terms in their complete sense. It is complete or total obedience, righteousness, and perfection to which he is referring. Otherwise there would be an end of all argument. We all recognise the need of saints be-

ing "obedient," being pronounced "righteous," and attaining unto a state of "perfection," or "completeness," or "maturity" in Christ.

But our obedience is not "total" or "complete." Nor is it possible for saints to render flawless obedience in their present state of weakness; so that sins will inevitably occur from time to time, and they will find themselves in recurrent need of the forgiveness of God.

If the theorist would acknowledge that sin is inevitable in the life of a saint, and he is capable of rendering only partial obedience, that righteousness is only possible through the forgiveness of sins, and that perfection is only reached through the meditational services of our high priest (see Heb. 8:11), there would be an end to debate. It then would be mutually acknowledged that faith constitutes the power by which this obedience, righteousness, and perfection is attained.

But, contrary to this, the theorists claim that sin is not inevitable in the life of a saint, and therefore total or flawless obedience is possible.

There are serious fallacies in the use made of each of the five propositions listed above. To highlight this, we will shortly examine them in detail, testing them by the word.

Wider Doctrinal Consequences

The five basis premises of the theory, listed above, in their practical outworking, provide the basis for other false ideas. This is not always recognised by those who

advocate the false idea referred to; for they fail to recognise the implications of their theory. We list some of the consequences of them as follows:

1. — If total obedience were feasible to a saint, and sin were not inevitable to such, then it would follow that it is possible for those in Christ to develop a state of sinlessness.

2. — If faith could provide power sufficient to overcome sin entirely in us, then it would follow that there is nothing in human nature which makes it impossible for mankind to be sinless.

3. — If the motivation of faith were sufficient to wholly overcome sin (whereas the motivation of "self-will" is not), then it would follow that, although the lusts of human nature constitute the enemy to be conquered, they are not the real problem in the conquest of sin. The real problem would then be rather the motivation by which we attempt that conquest.

4. — If the power God makes available to us were sufficient to achieve in us the total conquest of sin, then it would follow that, Christ's begetting as Son of God did not make possible the application through him of greater power, necessary for the total conquest of sin, than could be applied through other men.

That the foregoing "consequences" fairly represent some of the consequences of the theory is something denied by those advancing it. Nevertheless they are the reasonable and logical conclusions stemming from the five basic propositions of the theory that we have listed above. In doing so, we have taken pains to try to express the premises from which they are drawn, just as they were stated to us by those who have been most prominent in teaching it.

—R. O'Connor (NSW).

“Treasure Hid in the Sand”

To an increasing extent the Middle East is becoming the focus of world attention. Dramatically, the existence of Israel, and the crisis that must ultimately bring all nations to Jerusalem for war, is being vividly brought home to people in every part of the globe. The *Yom Kippur* War, as it is called, or the *War of the Day of Judgment* as the words signify in English, has contributed to that commutation, and has changed the course of history leading to the end. Though more prolonged than the 1967 Six-Day War, Israel has again been able to repel the combined Arab forces; and, for the fourth successive time in its short modern history, has emerged victor from a seemingly impossible situation, and in spite of heavy losses.

For a time, the world trembled on the brink of war. Both Russia and America shipped thousands of tons of armaments to the armies locked in conflict; and the pattern of things yet to come was clearly evident.

But the time was not right according to the divine calendar. When that time does come, Yahweh will ‘put hooks into the jaws’ of the Russian bear, and bring her down with all her ‘great company’ (Ezek. 38:4), for contest in which Christ will be the victor.

Nevertheless, the war provided

an encouraging sign to the Brotherhood. It demonstrated that the expectations of prophecy when correctly interpreted are sound; it provided opportunity to proclaim the Gospel message.

Moreover there were startling developments which must play a part in the future course of events.

The Battle Of Black Gold

In their hatred of the Jew, the Arab powers have placed restrictions on the quantity of oil they are prepared to supply nations which they term “friends” of Israel.

The result has been of far-reaching consequences.

It has meant that not only politicians, but every man, woman and child of the nations involved, has been brought face to face with the Jewish problem!

Further: the effect has played into the hands of Russia. One commentator, in an article entitled: *Balance Of Power Slips On Oil*, claimed:

“The balance of power has shifted suddenly and ominously in favour of the Russians. And all has been achieved without the Communists having to fire a shot in anger . . .”

“More important is the demoralising effect of the Arab oil blackmail on the Western Alliance. Self interest has undermined collective security. Western Europe, in its concern to placate the Arabs and so soften the sanctions, refused to co-operate with the USA in last month’s airlift of military supplies to Israel. So a wedge

of bitterness has been driven between America and European partners."

The split could widen to ultimately prise Tarshish from out of the Common Market. The same commentator states:

"Within Europe itself, the Common Market has been split by recriminations following the refusal of Britain and France to relieve the oil boycott on Holland by pooling supplies."

The Arabs, of course, can afford to restrict their oil output. Their income is already far greater than their wants let alone their needs, whilst in a world of inflation, their huge credit balances steadily lose in value. It is more profitable to have the "treasure hid in the sand," than money lying idle in the vaults of banks.

Russia's Triumph

Russian policy has benefitted by the war. The Soviet's long-term policy of splitting Nato's alliance seem now to be on the verge of reality. In 1970 *Newsweek*, in an article entitled: *Russia's Foreign Triumphs*, commented:

"At almost no cost to itself, it (Russia) has lured West Germany, the Key power in Western Europe, into a more co-operative posture . . . And for the longer run, Russia has taken what may turn out to be an important step toward luring Western Europe away from the United States."

The current crisis has assisted to that end.

The article continued:

"The treaty (Bonn-Moscow Treaty) seems to fit neatly into long-term Russian strategy. And that strategy goes far beyond Germany itself. For in dealing with Bonn, the Soviets were adopting an over-all stance toward the Atlantic Alliance and the Common

Market"

"No one can imagine, even for the sake of war-games, a situation that might trigger a Soviet invasion of Western Europe. But it does not require much imagination to see that Russia will become the Continent's dominant military poker after the USSR begins to cut back its 300,000 man army in Europe."

Unknown to Russia and the whole world, the will of Yahweh is being worked out. Europe, again, has become the political checkboard of the nations.

Common Market Conundrum

Britain's recent entry into the EEC will contribute to the development of the divine purpose until she is summarily ejected therefrom. It has political implications. For years, France refused to co-operate, and opposed Britain's entry therein. In *Challenge Of The Common Market*, author J. W. Kitzinger wrote:

"It followed that for political no less than for economic reasons, France had no interest in British participation in the European Community. As the fear of Germany has evaporated, so has the craving for Britain to act as a balancing factor to Germany within Europe."

Today, however, with the signing of the pact between West and East Germany, that fear may emerge.

In *Exposition Of Daniel*, Brother Thomas wrote in connection with a similar alliance between France and England during the last century:

"England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed."

It happened before; and it will happen again. Meanwhile, events in Europe are shaping the continent in preparation for the great day of God Almighty. The oil crisis is playing a part to that end. Among other things it has shown that the policies and loyalties of nations can change overnight if their selfish interests are threatened. Similar sudden changes of policy will bring all nations against Jerusalem to battle ultimately (Zech. 14:1).

The *Yom Kippur* War, by focusing the attention of the world on

Israel and Russia, has also emphasised the reality of those things believed in by us. Yahweh has recorded His purpose in His word, and will prove true. For:

"So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Let us place our implicit trust in what the Word reveals, and let us act in accordance with its principles, realising that Christ is at the door.

— W.J.M. (Woodville).

The Jews in the News

The Past Month

Preparations are under way for the impending political elections. It is anticipated that they will involve a struggle between the moderates and the extreme military faction. In that regard, criticism of the conduct of the war has become more vocal, particularly as the heavy losses have been assessed. At the same time, the nation is desperately trying to return to a state of normalcy such as was in evidence at the opening of hostilities. This is extremely difficult, however, for the impact of the war throughout the world has been such as to completely change international relationships. Two items have dominated Jewish attention: the serious decline in the health of Ben Gurion; and the manner in which Israel's one-time "allies" have turned from her under the threat of oil sanctions. Israel is learning the truth of the Psalm: "Put not your trust in princes, nor in the son of man in whom there is no help."

David Ben Gurion

As we go to press, reports state that David Ben-Gurion's condition, following a cerebral haemorrhage, is critical. A telephone interview with the Israeli Ambassador to Australia (26-11-73) revealed that the condition of the "grand old man of Israel" is so serious that he is not expected to recover.

His name is synonymous with the modern development of Israel. He was born on October 16, 1886, in Plomsk, Poland. In 1906, he migrated to Palestine as a labourer, but subsequently was expelled by the Turks, and found refuge in America. He joined the Jewish Legion which was formed in 1918 to help the British

forces in Palestine, and took up residence in Tel Aviv. Later, he became head of the new Labour Party (the *Mapai*) which became the most powerful political and economic force in the Jewish nation.

Ben-Gurion became first Prime Minister of Israel on May 14, 1948, and had the privilege of proclaiming Israel's Declaration of Independence.

He was untiring in his efforts to stimulate Jewish migration to the land, and between 1953 and 1963, witnessed nearly one million do so.

On 7th December, 1953, Ben-Gurion unexpectedly resigned from the Knesset, and retired to a Kibbutz at Sdeh Boker in the Negev. How-

ever, he rejoined the Cabinet as Minister of Defence on 21st February, 1955; and on 3rd November the same year, he again became Prime Minister, until June, 1953, when Levi Eshkol took office.

With advancing years, Ben-Gurion retired to the Kibbutz in Sdeh Boker, to give his time to literary matters, or to advise in times of crisis. His death will cause much mourning in Israel; but his work has not gone unrewarded. During a lifetime of endeavour, he has seen his people return, and the nation established. In some ways, his passing will be a blessing for him, for he will be "taken away from the evil to come" (Isa. 57:1). The time of Jacob's trouble looms ahead for the nation, and though "he shall be saved out of it" (Jer. 30:7), it will be heart-rending for the Jews both in the land and outside of it. How great is the need for Christ: whether considered from the standpoint of the Ecclesia, Israel, or the world. Thanks be to God that we have that hope, and can live in expectation of his coming.

Africans Break Ties With Israel

The black African nations have broken diplomatic relations with Israel. Israel's Foreign Ministry Assistant Director-General Ya'acov Shimoni said that some of the African leaders claimed that the step was only a political move, and that they remained friendly to Israel. Mr. Shimoni rejoined that the Africans did not "understand how grave a move this is."

(Some time back Israel was busy wooing these African nations, and even issued a special postage stamp dedicated to African-Israel friendship. Their reaction today shows the value of such moves. Jeremiah predicted that Israel's allies would desert her (Jer. 30:14), and the oil crisis has already shown most to be but "fair-weather friends." The Arabs have placed an embargo on oil to South Africa and Rhodesia; and this could unite them more closely to America and her allies. The position of Britain is anomalous. She is serving her interests only; refusing to co-operate

with America, or share her oil resources with her present allies in the Common Market. God has marked out a course for Britain in regard to Israel that she will be compelled to take ultimately).

Israel's Fear Of Russia

A senior official spokesman for the Israeli Embassy, in a personal interview with *Logos*, claimed that Israel was all out to establish peace.

But he warned that peace would not come effective merely through the signing of a piece of paper.

It depended upon the intentions of the Arabs themselves. If their policy was genuinely one of "good neighborliness", peace would become a reality. If they held reservations concerning this, and secretly sought the annihilation of the State, the war would break out again.

The spokesman stated his conviction that the Russians were directly responsible for the present unsatisfactory conditions. He said that "in this game the stakes are high and the players are big." He claimed that Russia saw oil as the greatest prize of the Middle East. Once Russia controlled this, the West would be powerless. He agreed that the strategic geographical position of the Middle East is another prime factor in Russian interest.

(Russia will ultimately move "to take a spoil and to take a prey" (Ezek. 38). The importance of the prize has been demonstrated without doubt by the oil embargo. As a comparison, for over 20 years war devastated Vietnam without other countries being particularly involved. But in 20 days, the attitude of the whole world has been changed through war in the Middle East. Rationing of fuel, shortages of goods, increasing enmity and hatred have been some of its evil fruits, contributing to a state of things we knew had to come).

Britain's Arms Embargo

"Britain would have reconsidered its arms' embargo had Israel been in mortal danger," said Foreign Secretary, Sir A. Douglas Home recently. The statement was not received enthusias-

tically by the Israelis. They point out that Britain is under "contractual obligation to supply ammunition and spares for the Centurions (tanks) regardless of whether the dangers facing Israel were mortal or merely grave." One senior Israeli official declared: "We do not require evidence from them that they are on the verge of bankruptcy before we fulfil our contractual obligation to pay for the arms."

(It would have been a sad day for Britain if, during World War II, Ame-

rica had adopted the attitude of Britain today, before extending the lend-lease material she did. Britain has fallen in the scale of the nations since she turned her back upon the Jews forty years ago. The time will come when she shall "take hold of the skirt of him who is a Jew, and shall say, we will go with you; for we have heard that God is with you" — Zech. 2:23). — W.J.M. (Woodville).

Since the above article was written Ben-Gurion has passed to his rest.

The French Revolution

2. Economic and Political Troubles

In the Apocalypse (Ch. 11:13) the French Revolution is symbolised as "a great earthquake" (see Eureka), and therefore was typical of the widespread changes that will take place at Christ's return; likewise symbolised as "a great earthquake" (Rev. 16:18), though in its extent far greater than that which preceded it. There are striking parallels between the events that preceded and took place during the French Revolution, and those of today as well as those which are to come. The French Revolution laid the foundation of the world; the coming of Christ will destroy it.

Economic Distress

Not only was the working population in a famished and harassed state in the years preceding the French Revolution; financial embarrassments had risen to the throne, and this was the cause of the measures that were the means of bringing on the Revolution.

There was such want of funds in the royal cash box, that the ordinary expenses of carrying on the government could hardly be

met.

The Finance Minister was changed several times in the hope of finding a remedy, but the disease was too deep. It lay in the impoverished state of the nation, which could no longer yield in taxation what the Court required for maintaining the services of the country. But no one seemed to understand the true cause. Blame was laid on this one, and

on the other. At last, the King (Louis XVI, only a few years on the throne) made up his mind to try his hand, with the help of the Queen. Superfluous functionaries were dispensed with at the Court. This economy made little difference, and only made the aristocracy grumble. New taxes were invented, but they produced little, and caused much discontent. Loans were proposed, but the response was too feeble to be of any use.

A Parliament Convened

Towards the end of 1783, the distress of the royal treasury was paralysing public business. The Court turned, in despair, to one Calonne, a public financier of some reputation, and appointed him Controller General of the Finances. For a time, the new minister found money by raising loans through his personal influence. For three years things went well, but in the end they grew worse; and Calonne then advised the king to convoke the notables of the realm and confer with them as to what should be done.

There had been no Parliament for 150 years. It was not exactly a Parliament that was now proposed; but was a step towards it: a bringing together of the leading men of the state for the throne to consult with them in a desperate state of public affairs. It had previously been considered dangerous for the king to do this; but in the dilemma in which he now was placed, he embraced it with a sense of relief.

On February 22nd, 1787, 137

of the notable men of France — peers, counts, bishops, generals, judges, and such like — assembled under royal mandate, at Versailles, the princes of the blood bringing up their number to 144. In the royal apartments, they met the king. Calonne, his Minister, reported the state of things — the enormous deficit in finances, and the impossibility of going on further with new expedients. What were they to do? He proposed new taxation, including a land tax, from which no class should be exempt.

His proposals created a storm of opposition, and he was forced to retire. His place was taken by the Archbishop of Toulouse (claimed to be the gayest of men-pleasers and women-pleasers), but he had no capacity for business; and no real solution to offer. In the face of general confusion, Lafayette called for a National Assembly, a States-general. This suggestion was later supported by the people at large, who were moved by the spirit of revolt, stimulated by inflammatory pamphlets, excited by the successful rebellion of the US against England, and made desperate by the pressure of want, and so forth.

The king had issued two edicts imposing a new stamp tax and tax. But this required registration from the Paris Parliament, and this it refused to do, demanding that a States-general, or representative Parliament of the whole nation be convened. The king threatened them if they refused to register the edict, but they defied him.

The decision was popularly applauded, but the Court issued warrants for arrest of all the members, and they were held in detention in Troyes and Champagne, where they remained for a month.

Protestant Liberty

After a month's absence, a compromise was effected. The members agreed to register the tax in return for their liberty, a royal concession of Protestant liberty of worship, and privilege of speech in the discussion of the edicts. Accordingly, on 19th November, the King attended the place of their meeting with such pomp, and in a speech announced the edict for Protestant emancipation, and money loan. He then retired, awaiting the anticipated registration by Parliament.

But after long debate, and led by the Duke of Orleans, Parliament again refused the king's request. The Duke was arrested, but Parliament, now in an insubordinate mood, and supported by the public, refused to give way. The king attempted to weaken the power of Parliament, and when it rose in virulent protest against him, he arrested the leading agitators, and forcibly dispersed the remaining senators. The Palais de Justice was swept clear; the doors of it were locked, and the captain returned to Versailles with the key in his pocket.

Political Anarchy

The king was hopeful that the arrest of the two recalcitrant members of the Paris Parliament, and the dispersal of Parliament itself, would intimidate further opposi-

tion, and smooth the way for new measures by which money might be obtained.

Instead, public opinion was exasperated throughout France. There were rioting and opposition everywhere. The other (eleven) provincial Parliaments of France refused to register the royal edicts, and until that was done they could not become law. Arrests were made and threats of arrests issued. A deputation which the king refused to receive, formed itself into a club; the first germ of the terrible Jacobin Society. Others were driven into exile; whilst armed force was used to reduce those who continued to protest.

On the 13th July, just on the eve of harvest, there fell a terrific hailstorm, and destroyed the crops, for a considerable distance around Paris. This added grave scarcity to the elements of trouble that were seething in France. The public clamour became great. The Prime Minister, distracted, called upon the men of ability to discuss the public calamities, and recommended what steps should be taken. But this only added to the confusion and dissatisfaction.

At last it was decided that the king should grant the demand for the assembling of the States-general for the next year. By now, however, finances had sunk so low that the Prime Minister was compelled to use funds that had been collected in aid of the sufferers from the hailstorm; then he issued promissory notes in the name of the Government. When this became known, the row was so great that he had to vacate office. He

later lost his life in the Reign of Terror.

Thus economic distress, acute shortage of supplies, pollution of politics, general dissatisfaction and political anarchy, led the way to

the Revolution. Conditions were similar to those of today which are leading to an even greater revolution!

(R.R. — Amended).

The Pioneers And Prophecy.

Britain's Future Role in the Mid-East

"The lion-power of Britain has not yet attained to the limit marked out for it by the finger of God. The conquest of Persia by the Autocrat will doubtless cause England to conquer Afghanistan, and seize upon Dedan that she may command the entrance to the Persian Gulf, and to prevent him from attaining access to India either by land or sea. Possessing Persia and Mesopotamia, the apprehension of his pushing still further southward, and perhaps establishing himself on the north-eastern coast of the Red Sea, and so taking them in the rear and gaining access to India by the straits of Bab-el-Mandeb, will also be a powerful motive for the merchants of Tarshish and its young lions to take possession of all the coast from the Gulf of Persia to the Straits, and thence to Suez, by which the lion-power will not only become the Sheba and Dedan, but also the Edom, Moab and Ammon, of the 'latter days'."

— *Elpis Israel* p.435.

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It is an interesting feature of *Elpis Israel*, that its author saw Britain, and not the United States, as the power that would take the lead in opposing Russia's Middle-East attack in "the latter days." He acknowledged that Britain would seek the help of the States, and that the latter would come to the aid of the former in time of trouble; but his interpretation of prophecy required that Britain initiate the protest.

In World War 1 and World War 2, this, indeed, has been the case. Britain has been forced to take the lead in opposing the aggressor, and the States has assisted to that end. At present, however, Britain has assumed a secondary status in world strategy, and American power and policy has dominated in the English speaking world.

Nevertheless, the signs of the times indicate that we are on the threshold of important changes.

perhaps the internal politics of the States may contribute to that end. In the past, the presidency of the States has been occupied by a succession of strong and capable men whose public image was such as to command the respect of the people. The constitutional powers of the American presidency have so increased that today the President exercises greater authoritarian

power than almost any other individual. Today the public image of the President has been shattered by the unfortunate Watergate affair, and the acknowledged corruption of high placed authorities. Even the President himself is suspect, so that the general aspect of American politics is one of increasing chaos.

Be that as it may, Britain will

Whatever may be the political and strategic moves that will bring Britain into the Middle East to vigorously protest against Russian aggression, it is essential that she will take her place there to fulfil the role outlined in Ezekiel's prophecy. The need for her to do so is apparent from the recent M.E. conflict. Whilst, through threat of oil boycott, Britain remained aloof from involvement, it is obvious that the future of the west is indissolubly linked with that of the M.E. because of its oil. Britain could not remain indifferent to any threat of the physical seizure of this black gold on the part of Russia, and such an attack on the part of the latter, must cause the former to assume the role required of her by Ezekiel's prophecy. Whatever may be the strategic moves of the various nations (see extract from "Elpis Israel" at head of the article), the conclusion will be as Brother Thomas suggested then. Britain will be drawn into the Middle East to play her part as determined by Yahweh.—Editor.

initiate the challenge to Gog when he seizes Constantine, binds Europe to his chariot wheels, and goes forth "to take the spoil and a prey" in the Middle East. Meanwhile, Russia's present protestations of peace are not without significance. In *Elpis Israel*, Brother Thomas anticipated some such moves, based on Daniel 8:25:

"The Russian autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the Autocrat's assurances of peace and modera-

tion for which they will give him credit, Constantinople will be left unprotected, and will fall into his hands before they can come to the rescue. The overthrow of the Sultan will not be contemplated by the British government with indifference. They will unquestionably adopt all measures necessary to circumvent the Autocrat . . . It will be her policy to prevent him from taking possession of Egypt and the Holy Land . . . Hence, while she is the natural enemy of the Autocrat, she is also the natural friend of Egypt and the Jews. The triumph of Russia in the West will cause her to strengthen herself in the East; and she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt . . ." (pp. 410-420).

Brother Thomas saw the course

to be pursued by Britain in the Middle East, as one "which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them" (p.442).

Britain's Present "Coolness" to Israel

Since the recent Middle East conflict, Britain's posture towards Israel has been one of studied neutrality, springing from her anxiety to avoid offending Israel's oil-rich Arab neighbours. *Newsweek* has commented as follows:

"But what has disturbed them (the Israelis) more is the 'neutral' stance adopted by much of the Western world. Australia's Prime Minister, Gough Whitlam has committed his country to a policy of 'evenhandedness' and, despite considerable public pressure to do so, has adamantly refused to condemn the Arab attack on Israel. Similarly, Spain, Italy and Britain have been anxious to demonstrate their neutrality that they have made it clear that they will not even allow US planes ferrying military hardware to Israel to land at their airfields for refuelling. More significant, British Prime Minister Edward Heath has imposed a so-called embargo on arms supplies to the Middle East that strikes many of his own countrymen as considerably less than even-handed; though it cuts off ammunition and spare parts for Israel's British-made Centurion tanks, it permits continued shipments of material to Saudi Arabia, Abu Dhabi, Kuwait and Oman on the ground that they are non-combatants. Even though the embargo touched off a major political fight, last week, Heath held fast and won a parliamentary majority for his policy."

The present policy of both Britain and Australia is strange, to say the least. Mr. Heath, in his early years, received spiritual instruction at a Christadelphian Sunday School. Since his acces-

sion to office, and his persistent pursuance of the policy that led Britain into the Common Market, he has been written to by a brother who pointed out to him that such a policy was not consistent with the role marked out for Britain in prophecy.

Mr. Whitlam also cannot be without some knowledge of Christadelphian teaching. He personally intervened to compel his new Minister for Health, Dr. Everingham, to withdraw from a public debate with a Christadelphian on Bible prophecy and the Labour policy. However, whilst these statesmen may choose to ignore the requirements of Bible prophecy, events will ultimately force them to conform thereto: "A shooting star in the political firmament is sufficient to disturb all the forces in their system; and to stultify all the theories of their political astronomy" (*Elpis Israel* p.442).

In *Exposition of Daniel*, pp.90-91, Brother Thomas makes the following points:

"When the northern Gog invades the Holy Land and advances against Jerusalem, there will, of course, be great alarm among the Jewish inhabitants of the country, whose especial enemy he is. As the power that overshadows them with its protection is compelled to fall back on Edom, Moab, and Ammon, where it will maintain its position, they will retire with it as 'outcasts' from its northern section, which will then be in the hand of Gog the 'spoiler', 'the extortioner', and the 'oppressor' of Judah. Now in view of this situation of affairs, the Spirit of God has oracularly the following address to this Moabish power, saying, 'Take counsel, execute judgment; make thy shadow as the

night in the midst of noonday; hide the outcasts, betray him not that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a cover to them from the face of the spoiler.' From this it is evident that in the time of the end the power occupying Moab is antagonistic to the spoiler, and the protector of Yahweh's outcasts which a Moabitish power has never seen before. The protection will certainly be accorded until the Deliverer comes to Zion. If the power understood the oracle, its enery of resistance would be increased by it; because the exhortation to become the protector of the Jewish outcasts is immediately followed by the announcement that 'the extortioner is at an end, the spoiler ceaseth, and the oppressors are consumed out of the land'; as a result, doubtless, of the King of the North 'coming to his end with none to help him'. The power occupying Moab, then, would not be disposed to enter into terms with Gog and to deliver up the refugees; but would be stirred up to make great efforts in hope of more prosperous campaigns than heretofore; assuredly gathering that the overthrow of the enemy was not remote."

Our Present Responsibility

Meanwhile, it is our responsibility to draw the attention of the world to the divine purpose with Israel. The sustained effort of preaching surely must bear fruit, even through alerting some to the facts of Christ's coming. When Christ is in the earth, surely they will recall what they heard in these times, and therefore be the more ready to receive him.

The current Middle East crisis probably forms an element in the enunciation predicted in Matthew 25:26:

"And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

If so, it means that we are about

to enter a period of challenge. We certainly should heed the action of the virgins in the parable:

"Then all those virgins arose and trimmed their lamps" (v.7).

Meanwhile events are developing in accordance with the requirements of prophecy, and of the anticipations of our pioneers. Daniel's prophecy requires a Russian attack on Egypt; and current signs indicate a new phase of joint Egyptian and American co-operation, into which Britain could also be drawn. The Egyptians are disenchanted with the Russians, and are currently looking to the United States for technical and financial help. *Newsweek* reports:

"Ever since the Suez Canal was suddenly slammed shut during the six-day war in 1967, Egypt has itched to regain its pivotal and lucrative position as an important valve controlling the westward flow of Arab oil. Thus for the last three years, Cairo has been negotiating with a determined European consortium for the construction of an overland pipe line that would bypass the canal and send oil once again flowing across Egyptian soil from Suez to the Mediterranean. But the talks went badly, and when the consortium angrily announced last month that it had made 'absolutely' its final offer, only to hear the Egyptians reject it with equal testiness, it seemed that *Sumed* (for Suez-Mediterranean) pipeline would never get started. But Cairo was determined to get *Sumed* built — so determined, in fact, that it was willing even to turn to a friend of hated Israel. Last week, Cairo awarded the *Sumed* contract to a San Francisco-based construction firm, Bechtal Corp. Not only did Cairo get *Sumed* off dead centre, but in the process, it opened the door to the first major American economic involvement in Egypt since the U.S. withdrew financial aid to the Aswan Dam project in 1956. The deal, put to-

gether by the New York investment-banking firm of Kidder, Peabody Co., is worth more than \$345 million.

"Construction of the twin 42-inch pipeline is scheduled to begin in January. In 1976 it could carry 80 million tons of oil a year from a port on the Gulf of Suez 210 miles across the desert to the Mediterranean. And though *Sumed's* capacity may never top that of the Suez Canal, the 120 million to 150 million a year that Egypt hopes to earn from it will more than make up for the lost canal revenues. It will also chop some 4,000 miles off the voyage tankers must now take around the Cape of Good Hope at Africa's southern tip."

This is but a straw in the wind suggesting a greater involvement of America and Britain with Egypt. Nevertheless, it is Turkey, rather than Israel and the Arabs, which is going to become the principal pawn in the power struggle between the West and East. This will precipitate that course of events that will consummate in the

Russian drive south, to seize Constantinople for itself. It will then become the seat, or capital, of Gog, the mouth of the dragon, from whence will emanate the unclean spirit to draw the nations towards war (Rev. 16:13). From there, having completed the confederating of Europe, Gog will launch the combined military might of his allies against Israel and the English speaking world. But meanwhile the Lord will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16-17). Hence, we have the Lord's apocalyptic admonition pertaining to this epoch:

"Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame" (Apoc. 16:15).

— R. POGSON, NSW.

LAYING A SOUND FOUNDATION—Concluded from p.144.

to consider the summary of Brother Thomas in that regard:

"What it has done and not what it is intended to do, was made the ground or the serpent's condemnation. 'Because thou hast done this', said the Lord God, 'thou art cursed above all cattle, etc.' It is incapable of moral intention. It did not intend to deceive; but it did deceive; therefore, it was a deceiver. It did not intend to lie; but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death; therefore, it was a murderer; and became the spiritual father of all intentional liars, deceivers, unbelievers, and man-killers, who are styled

'the Serpent's seed'."

It is easy to act the part of the serpent by giving expression to the "thinking of the flesh", in advice which is meant to be kindly; but, in fact, directs along a course that leads to death. We need to take care. Let us heed the exhortation of Peter: "If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Pet, 4:11).

— G.E.M.

Selected Trees

"I will plant in the wilderness the cedar, the shittar, and the myrtle. I will set in the desert the fir, the pine, and the box tree together" (Isa. 41:19).



Many and varied are the trees of nature. Some are more useful than others (Ps. 1:3). The shittim-wood, or acacia, was selected for the tabernacle: its boards, the ark and staves thereof, the altar, the table for shewbread. It represented the humanity of the Lord Jesus, the very foundation of salvation: "God manifest in the flesh." The boards also represented the saints, built into the true tabernacle "not made with hands" (Heb. 9:11). They prefigure our individual experiences in the Truth. First the trees were cut down; then died out, the sap of the old life being taken away; finally shaped according to Divine specifications.

What wonderful lessons. We must be humbled to the dust; we must be stripped of our natural veneer, like the trees were stripped of the bark until the white wood was revealed; we must be shaped to the character required of God.

Are we fit for a place in Christ's tabernacle? Our obedience is necessary to that end. Remember:

*It isn't the times you have failed in your task,
It's the times you have tried that will tell;
It's how you rose up after falling that counts,
Not the number of times that you fell"*

Consider the lesson of the orange tree. It is only good if it bears fruit. That also is our position. The orange is a delightful tree to behold. With its green leaves, its masses of white blossom, and its refreshing golden fruit, it speaks of fruit now, and the promise of more to come. What a fit symbol for Christ Jesus — and for us!

Let us absorb the water of the Word, that we might produce the fruits of the spirit (Gal. 5:22-26). "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall Yahweh go out before thee, to fight thy battle." Let us listen for the Voice of God, as it sounds forth from His Word.

— Sister Beryl Baker (Cumberland).

(This page, reserved for short articles or poems by Sisters, is conducted by Brother W. Ryall. Further contributions invited).

3. Laying a Sound Foundation

An impressive feature of *Elpis Israel* is the thorough coverage it provides of the book of Genesis. This book of beginnings clearly sets the pattern for the rest of the Bible, and Brother Thomas took painstaking care to be simple, precise and accurate in his explanations of its fundamental principles. How often has a wrong understanding of Genesis led to a serious departure from the truth! The exposition contained in *Elpis Israel* has never been found wanting though it has come under severe challenges from time to time. Let us review some of his teaching.

The Days Of Creation

"The six creation-days were each as long as the seventh, whose duration is defined by the Mosaic law; and consequently the geological notion of their being six several periods of many centuries each, falls to the ground as a mere conceit of infidel pilosophy" (p.24).

This simple statement satisfies all the facts of the case. The alternative poses the problem of defining "night" and "day" and "morning" and "evening" in the epoch of time that the "days" are supposed to represent. How long would it take God to produce light? A thousand years? The work of the first day was limited to bringing light to bear upon the darkness that previously enshrouded the earth; and certainly that would not require more than

twenty-four hours for Omnipotence to create, with all the power at His disposal.

The Nature Of Man

This basic theme is explained simply and satisfactorily. *Elpis Israel* clearly defines a "living soul" in the following terms:

"Now, if it be asked, what do the scriptures define 'a living soul' to be? the answer is, a living natural, or animal, body, whether of birds, beasts, fish or men. The phrase living creature is the exact synonym of living soul. The Hebrew words *nephesh chayiah* are the signs of the ideas expressed by Moses. *Nephesh* signifies creature, also life, soul, or breathing from, from the verb, to breathe; *chayiah* is of life, a noun from the verb, to live. *Nephesh chayiah* is the genus which includes all species of living creatures; namely, *Adam* man, *beme* beast of the field, *chitu* wild beast, *remesh* reptile, and *ouph* fowl, etc. In the common version of the scriptures, it is rendered 'living soul'; so that under this form of expression the scriptures speak of 'all flesh' which breathes in air, earth, and sea.

"Writing about 'body', the apostle says, 'there is a natural body, and there is a spiritual body'. But he does not content himself with simply declaring this truth; he goes further, and proves it by quoting the words of Moses, saying, 'For so it is written, the first man Adam was made into a living soul.'" (pp.. 31, 32).

He wrote of the harmony that prevailed throughout creation in its "very good" state (Gen. 1:31):

"The original condition of the animal world was 'very good.' Unper-

verted by the introduction of evil, all its constituents fulfilled the purpose of its existence. Begotten of the same power, and formed from the substance of a common mother, they were all animated by the same spirit, and lived in peace and harmony together. Formed to be 'living breathing frames,' though of different species, in God they lived, and moved, and had their continued being; and displayed His wisdom, power, and handiwork."

We consistently notice throughout the entire exposition that there is no straining of words, no introduction of anything not clearly intended; no forcing of superfluous ideas. There is a clear, honest reasoning upon the revealed word, and surely that is what God intended. Consider his examination of the state of man before the Fall.

"While in the state of the good un-mixed with evil, were Adam and Eve mortal or immortal? This is a question which presents itself to many who study the Mosaic account of the origin of things. It is an interesting question, and worthy of all attention. Some hastily reply, they were mortal; that is, if they had not sinned they would nevertheless have died. It is probable they would after a long time, if no further change had been operated upon their nature. But the Tree of Life seems to have been provided, for the purpose of this change being effected, through the eating of its fruit, if they had proved themselves worthy of the favour. The animal nature will sooner or later dissolve. It was not constituted so as to continue in life for ever, independent of any further modification. We may admit, therefore the corruptibility, and consequent mortality, of their nature, without saying that they were mortal. . . . In this sense, therefore, I say, that in their novitiate, Adam and his betrothed had a nature 'capable' of corruption, but were not subject to death, or mortal. The penalty was 'dying thou shalt die'; that is, 'You shall not be permitted to eat of the Tree of

Life in arrest of dissolution; but the inherent tendency of your animal nature shall take its course, and return you to the dust when you originally came'. Mortality was in disobedience as the wages of sin, and not a necessity.

"But, if they are not mortal in their novitiate, it is also true that they were not immortal. To say that immortals were expelled from the garden of Eden, that they might not live for ever by eating of the tree is absurd. The truth is in few words, man was created with a nature endowed with certain susceptibilities. He was capable of death; and capable of endless life; but, whether he should merge into mortality; or, by the physical change be clothed in immortality, was predicated on his choosing to go good or evil. Capacity must not be confounded with impletion. A vessel may be capable of holding a pint of fluid; but it does not therefore follow that there is a pint in it, or any at all. In the Paradise of Eden, mortality and immortality were set before the man and his companion. They were external to them. They were to avoid the former, and seek after the latter, by obedience to the law of God. They were capable of being filled with either; but with which depended upon their actions; for immortality is the end of holiness, without which no man can see the Lord" (pp. 72, 73).

This is a very clear and complete explanation, and it is astonishing that so much argument should have resulted from it. Man was not made for endless existence before the Fall, and certainly not after it. A change of nature itself would be required to clothe him with immortality, but only a change in the condition of the previously "very good" state of man's nature was necessary to make him subject to mortality. Previously death was a possibility; afterwards it was an inevitability. Prior to the Fall, the serpent was

an external tempter; after the Fall, its influence was found in the flesh, and man had become a sinned, death-doomed creature.

The Serpent

The serpent was one of the living things which God pronounced as "very good." Among its very good characteristics was its cleverness. Moses declares that it was "more subtle" or shrewd, than any of the other creatures. Its subtlety, or quickness of perception by eye and ear, and its skillfulness in the use of them, was part of the goodness of its nature. In fact, the Lord commends those aspects of the serpent (Matt. 10:16). But for all its cleverness, the serpent was a creature of the dust. From that standpoint, it reasoned upon the law of God, and saw no reason why it should be kept. It thus represented the "mind of the flesh" in contrast to the declaration of Eve which represented the "mind of the spirit." Eve had reasoned from the viewpoint of revelation (Gen. 3:3), and it was difficult for the flesh to attain unto those heights. Brother Thomas comments:

"And what use should we naturally expect such a creature would make of this faculty? Such an one, certainly, as its cerebral constitution would enable it to manifest. It was an intellectual, but not a moral, creature. It had no 'moral sentiments.' No part of its brain was appropriated to the exercise of benevolence, veneration, conscientiousness, and so forth. To speak phrenologically, it was destitute of these organs; having only 'intellectual faculties' and 'propensities.' Hence, its cerebral mechanism, under the excitation of external phenomena, would only develop, what I would term 'an animal intellectuality.' Moral,

or spiritual, ideas would make no impression upon its mental constitution; for it was incapable, from its formation, of responding to them. It would be physically impossible for it to reason in harmony with the mind of God; or with the mind of man whose reasoning was regulated by divinely enlightened moral sentiments.

"But the serpent began to intellectualise; and, in so doing 'abode not in the truth; because there was no truth in him.' He could not comprehend the moral obligation necessitating obedience to the divine law; for there was nothing in him that responded to it. Hence, says Jesus, 'there was no truth in him' (John 8:44).

The woman became serpentised by the serpent.

"This, however, was not the case with Eve. There was truth in her; but she also began to intellectualise at the suggestion of the Serpent; and from his reasonings to doubt, and finally to conclude, that the Lord God 'did not mean exactly what He said'. This was an error of which all the world is guilty to this day" (pp. 81, 82).

The effect of the serpent's doctrine on the mind of the woman is then considered:

"The reasoning of the serpent operated upon the woman by exciting the lust of her flesh, the lust of her eyes, and the pride of life. This appears from the testimony. An appetite, or longing for it that she might eat it was created within her . . . She not only saw that it was good for food and pleasant to the eyes, but that it was 'a tree to be desired as making one wise' as the gods; therefore 'she took of the fruit thereof, and did eat.' Thus, as far as she was concerned, the transgression was complete" (p. 83).

The serpent had intended to help Eve, not hinder her. It was motivated by kindly thoughts towards her, but, reasoning only on the basis of flesh, did her the greatest disservice. It is appropriate

(Continued on p.140)

A Blessing from Our Enemies

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil things against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you"—Matthew 5:11-12.

— : —

We are aware we have enemies, but being ourselves no man's enemy, their enmity does not distress us, especially as in nearly every case our enemies have become such for righteousness' sake. We have the friendship of all who truly rejoice in the truth, because we serve the truth, and that only. If we were aiming, as you surmise, at a name and a position, the fire glances and the piercing words of the class you refer to would wound us, even unto death. But having one aim and purpose only (inflexible, we admit), and following in the midst of weakness and lowliness, but followed singly — the purpose of maintaining the unsullied testimony of Yahweh in its purity and power, in the midst of a heedless and corrupt generation, as much given to our own ways as any generation ever bewailed in the language of inspiration, we can endure while lamenting the oppositions of those who will see when the Lord is here, that now they know not what they do. That we are jealous in any sense involving personal exaltation, it is unnecessary for us to deny for those who know us: and useless for those who do not. So we leave it, with a comforting sense of the grand judicature that will shortly quiet all hard speeches and dispel all untrue thoughts in the events that will humble the lofty looks of men everywhere, and exalt the Lord alone, and His rejoicing people in that day. There are different kinds of "jealousy" To one of them Paul confessed (2 Cor. 11:2); and one of them is a divinely-asserted attribute of God (Exod. 20:5). We acknowledge to a strong jealousy of anything calculated to undermine the influence of the Scriptures, or to interfere with the restored robustness of apostolic faith (by the instrumentality of Dr. Thomas), or to dilute or weaken the powerful thoughts of the Bible, by the admixture of sectarian sentimentalism, or natural maudlinism, or presumptuous philosophisms.

Unprofitable Questions

“Avoid foolish questions, and contentions, and strivings about the law; for they are unprofitable and vain (Titus 3.9).

—:—

There are not lacking unprofitable questions to-day. 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 on 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 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.

The Word Made Flesh — How?

It is sufficient to believe the testimony concerning Christ — that according to this flesh, he was

the seed of David — that he came down from heaven — that he learned obedience by the things that he suffered, and that because of his obedience, he was highly exalted, and that he will come the 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 hath 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; but much more in things spiritual. We believe He made heaven and earth; we know not how. By His spirit truly, but this does not define the process which is incomprehensible

to man. We believe He will raise the dead; we know not how; and it is useless to trouble ourselves with the question. We see, we feel, we live; we know not how, though some think they know.

It is sufficient to take the facts and be thankful. We believe Jesus was God manifest in the flesh; we know not how; by the Spirit truly; but this tells us no more metaphysically than the similar answer as to heaven and earth. It merely tells us that God was the worker: it cannot communicate to us a knowledge of the mode. We need not know; the fact is sufficient. It is the denial of the fact that is serious. Some think to simplify the fact by saying it was through the presence of "divine substance" in the body of Christ attributable to his begetting. This is objectionable on every ground. It ignores the fact that everything is based on divine substance (understanding the Spirit to be meant by that phrase) and that the nature of a thing is not determinable by the presence of the Spirit which is everywhere, but by the will of the Creator, of which the Spirit is the medium and means. It would logically divorce God and His works. It would exclude the Spirit from all His works we see. It would degrade the Spirit and its Source to a level with fixed elements having helpless mechanical properties and chemical affinities, instead of recognising the absolute prerogative of the Spirit in all its works. And, finally, it would negative the testimony that Jesus was a son of Abraham, of our own nature,

made in all things like to us.

The inculcating such a narrow view of the matter is mischievous enough, but the insistence upon others consenting to the definition is worse. It becomes crochitarianism of a very hurtful description. The remedy lies in believing the testimonies on both sides of the subject, and meddling not with a phase of the question which belongs to God, and to God only. God knows how the glorious marvel was achieved; He does not ask us to understand this, but believe. We can easily believe that Jesus was God manifest in the flesh, while yet believing the testimony that he was physically what we are. It is in the power of God to blend the two facts. We have simply to receive them both. It is certainly impossible to do this while holding a view that renders one of them nugatory, by teaching that Jesus was not our flesh and our bones, but a mixed nature unknown to human experience.

Christ's Independent Will

So also on another, yet kindred subject, embarrassment is created by insistence on a view derived from one phase of the subject, only to the exclusion of another equally important in its place. The fact that God was in Christ is made to yield the hurtful conclusion that Christ had no will of his own, and was not put to the proof, and did not, by the power of faith, overcome the temptations of the flesh to which we are subject. The mistake lies in not allowing due force to all the testi-

mony in the case. It is a glorious fact that the Father was in Jesus by the measure and abiding presence of the Spirit; but it is also true that Jesus had a separate individuality of his own which he voluntarily subordinated to the will of the Father who sent him. Both facts are testified, yea, both are evident in the whole life of the Lord Jesus; and both are to be received. It is a presumptuous use of reason to deduce a "sequence" from one of the facts that is destructive of the other fact. It comes of trying to explain the "how." The reasoner says: "If Christ was the Word made flesh, I cannot see how he had a will of his own. If Christ, by his own will, rendered the perfect obedience of his life, I cannot see how it was the work of God; and if it was not the work of God, I cannot see how the flesh is excluded from glorying."

The argument is altogether a mistake. Instead of simply accepting the testimony of God as to the facts of the case (that is, *all* the testimony), it assumes our ability to judge of the operations of the Deity in a metaphysical sense, and, on this presumption, pronounces against a truth as much declared as the one which is made the basis of the adverse verdict. And further, the alleged difficulties are only imaginary, and result from inaccurate reasoning. The individualisation of the Eternal Word in a man, instead of excluding the notion of a personal and independent volition, rather seems to involve it, for the result was the appearance

of a new personage on the scene—the Son of God—who "though he were a Son, learnt obedience by the things that he suffered" (Heb. 5:9). The rendering of a perfect obedience by such a man was surely the work of God, since the man who could render such obedience had to be expressly produced by God; and seeing "the flesh," viewed historically and racially, could never have brought such a deliverer to the birth, surely the flesh has no share in the glory of the deliverance. It remains absolutely true that "Of God, he (Christ) is made unto us righteousness," etc.

What Should Be Done

There ought to be no difficulty in receiving and rejoicing in the whole truth of the matter. There would be none if men were content to receive the testimony in its entirety and simplicity. The absence of this disposition always has led to the agitation of "untaught" and hurtful "questions," ever since the day that the sublime mystery of godliness was placed in the world by the ministry of the apostles; and probably the same effect will be visible to the very end of the present miserable chapter. On the other hand, there are always those who receive the kingdom of God and its righteousness as little children, and who rejoice before God in thanksgiving for the blessed hope it brings them. For their sakes it is profitable, in the midst of much carnal carping and strife, to "preach the Word, not with wisdom of words, lest the cross of

Christ should be made of none effect; not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; being instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine," affirming constantly that they who have believed in God ought to be careful to maintain good works, which are good and profitable unto men.

The time is short. The scene will suddenly be changed in a short time; and all these matters will appear in their true light to everyone. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the truth. They will see too late that instead of imbibing the sincere milk of the word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them

gall and vinegar; that instead of strengthening the hands of fellow-labourers, they have been casting stumbling blocks in the paths of the weak, and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility and mercy and faith, they have been sowing a harvest of envy and strife and every evil fruit; that instead of helping to purify a peculiar people, zealous of good works, their influence has been only mischievous, and that continually — obstructing the work of the Lord, pulling down the work already done, and throwing clouds of darkness over the beacon intended to guide the feet of the stranger to life eternal. Let us aim to be out of the ranks of this number, that the Lord, at his coming, may approve our faithfulness in small things, and give us higher work to do.

— R.R.

Plain (Un)truth

"Please do not waste your valuable time in replying to this letter, but I do want you to know that I appreciate the work you are doing, and the lead you often give.

"The particular feature of *Logos*, December, 1973, on which I wish to comment are the articles on Armstrong's World Church, and the French Revolution.

"Strangely enough, because my neighbour has passed on *The Plain Truth* to me, and the same man attends classes in which I am involved, I have for some months tried to determine just who and what are behind the Armstrong organisation. I had noted, from my own observations, certain errors which they taught, and now your Magazine has assisted me.

"Concerning the French Revolution, I have always realised the historical significance of this political upheaval, and have followed through the 'three frog-like spirits' from it, through Marxism to Russian communism. The present article helps as giving background material. Of course, it can be gleaned from *Elpis Israel* and *Eureka*, but the condensed summary in *Logos* is a good refresher. Thank you!"

4. First Steps to Salvation

In *Elpis Israel* Brother Thomas sums up the basic requirements of salvation clearly and concisely.

This is as it should be, for relatively they can be expressed in one simple statement. When the Jews asked the Lord: "What shall we do, that we might work the works of God?" he replied:

"This is the work of God, that ye believe on him whom He hath sent" (John 6:29).

At first sight, there seems very little in this statement of the Lord's, but a little thought will reveal it to be more profound than appears on the surface.

The word "believe", in its Greek form suggests much more than mere acceptance of a statement; it implies full conviction in what is involved.

It is a translation of the word *pisteuo*, which is closely related to *pistis*, translated "faith" in Hebrew 11:1. It therefore signifies to have faith, or to show confidence, in a truth or a person. To "believe" in that sense, is to be fully persuaded of, to have complete reliance in the object of it; and, therefore, involves much more than mere credence.

Belief, or faith, is a living, active, motivating influence, capable of changing the characters of those governed by it, and of causing them to act out of character to their normal desires.

Such a belief comes by "hearing the word of God" (Rom. 10:17). It requires study, for conviction will only come by that means.

Belief Is A First Essential

Such a belief is a first essential to salvation; and as we have suggested above, it requires much more than credence: it involves conviction, full persuasion, confident anticipation.

Brother Thomas stresses this principle in *Elpis Israel*, showing clearly the difference between the "belief" required and that set forth by orthodoxy so-called.

"Men have not yet learned the lesson, that all they are called upon by God to do is to *believe His word and obey His laws*. He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they are evil doers, and at enmity with Him. He asks men for actions, not words; for He will judge them 'according to their works' in the light of His law, and not according to their suppositious feelings and traditions. The reason why He will not permit men to prescribe for their own moral evils is because He is the physician, they the lepers; He their sovereign, they the rebels against His law. It is His prerogative, and His alone, to dictate the terms of reconciliation. Man has offended God. It becomes him, therefore, to surrender unconditionally; and, with the humility and teachableness of a child, to receive with open heart and grateful feelings, whatever in the wisdom, and justice, and bene-

volence of God, He may condescend to prescribe."

Brother Thomas, himself, had been drawn to the full comprehension of the truth by the statement of Paul, "We are saved by (the) hope" (Rom. 8:24). This caused him to search the Scriptures, and ultimately led him to the Hope of Israel, which he perceived comprised the basis of all Bible teaching. The Scriptures cannot be correctly interpreted in the absence of a true understanding of the promises to Abraham and David; for if we are "saved by the hope" (*Diaglott*), it is obvious that we cannot be saved in the absence of it. In *Elpis Israel*, Brother Thomas wrote:

"But, we will let the apostle state his case in his own words. When he stood before Ananias, the high priest, and the council of the Jews, he cried out, 'On account of *the hope* and resurrection of dead persons I am called in question'. But it may be asked here, 'Concerning what hope was the question between Paul and his persecutors about?' He tells us in his defence before Agrippa: "I stand and am judged," says he, "for *the hope of the promise* made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For *which hope's sake*, king Agrippa, I am accused of the Jews".

The author explains how, at Rome, Paul showed the Jews clearly what his hope was:

"He told them how it was they found him in the custody of a Roman soldier, with fetters upon his person: 'On account of *the hope of Israel*,' said he, 'am I bound with this chain.' This is conclusive. The hope of the promise made to the fathers was, and, indeed, is to this day, the hope of Israel; and for preaching this hope, and inviting the Gentiles to

a participation in it without other circumcision than that of the heart, he was denounced as a pestilent fellow, and unfit to live.

"But what was the hope of Israel about. The answer to this question is easy. Having made the chief of the Jews at Rome acquainted with the cause of his appeal to Caesar, they remarked to him that they should like to hear of him what he thought upon the question of the national hope, and so strenuously contended for by the sect of the Nazarenes. As it was not, however, convenient then, they appointed a future day when they would meet him and hear what he had to say upon the subject. Accordingly, at the time appointed, they came together at Paul's lodging, and he proceeded to lay before them his thoughts upon the subject of Israel's hope. But I cannot do better than to state what he did in the words of Luke; who says that 'he expounded and testified to them the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening.'" (*Elpis Israel*, p.224).

Then follows an exposition of the promises made to Abraham that is thrilling to the heart of every Christadelphian. How powerful are the Scriptures when based upon a correct understanding of the promises. They create a true patriotism for the things of Zion. They link together the past, present and future as one. We are able to consider the life of lonely Abraham, as foreshadowing that of his adopted seed (Gal. 3:28), and the future inheritance yet to be revealed.

Though the life and times of Abraham have been frequently studied, the subject never lacks power and interest.

The clear, direct, forthright, logical exposition of *Elpis Israel*

emphasises the beauty of the Scriptures relating thereto.

"But God had said to Abram at Bethel, 'I will give thee the land of Canaan for ever'; and in answer to this question, 'Whereby shall I know that I shall inherit it?' He tells him that he should die and be buried in a good old age! If we attempt to interpret it by the history of the past, we are brought to the conclusion that the promise to Abram has failed.

"What shall we say then? Shall we dare to say that God hath lied to Abram, or that He meant something else than what He promised? Far be it from the writer or the reader to insult God by such an insinuation; but rather let us say with the apostle in reference to this particular incident that 'God cannot lie'; that in promising to Abram 'an everlasting possession of the Land of Canaan; and, nevertheless, afterwards declaring that he should die and be buried, and his posterity be oppressed for four hundred years, 'He promised' to him a resurrection to 'eternal life' before the arrangement of the times. If Abram were sentenced to die, could the promise of God concerning the land be fulfilled, unless he were raised from the dead? And as he is to possess it *for ever*, when he is raised, he must be also incorruptible and immortal to enable him to possess it everlastingly. The promise of eternal life, then, consists in promising a mortal man and his son possession of a terrestrial country for ever; and this promise to the two becomes a promise to all who believe it, and are constituted one in them."

Baptism In Water Tinctured With Belief

When Abram left Haran, he passed over the river Euphrates, and became known as "Abram the Hebrew." The word "Hebrew" signifies a *Crosser Over*. He had crossed over from a way that led to death to one that would lead to life. His status before God and man had changed;

and he was now "a stranger and a pilgrim" in the land. A significant title of Deity is: *God of the Hebrews (Crossers Over)*.

Typically, as Abraham passed over the River Euphrates, he was baptised. Later, the nation of Israel was baptised when it passed through the Red Sea (1 Cor. 10:1-2). And baptism is the appointed method by which a Gentile becomes of the "seed of Abraham" (Gal. 3:26-28). On this, Brother Thomas commented:

"Water, then, is the medium in which the washing occurs. But, although water is so accessible in all parts of the world where the gospel has been preached, it is one of the most difficult things under heaven to use it so as to wash a man in the name of Jesus Christ. 'What!' says one, 'is it difficult to get a man to be dipped in water as a religious action?' No; it is very easy. Thousands in society go into the water on very slender grounds. But going into the water, and having certain words pronounced over the subject is not washing in the name. The difficulty lies, not in getting men to be dipped, but *first* getting them to believe 'the things concerning the Kingdom of God and the Name of Christ Jesus,' or 'the exceeding great and precious promises,' by the faith of which they can alone become the 'partakers of the divine nature.' Without faith in these things, there is no true washing, no sanctification, or purification, from moral defilement, and no constitution of righteousness by the name of Jesus for the sons of men; for, says the Scripture, 'without faith it is impossible to please God' (Heb. 11:6)."

Important words these; particularly in these days when the truth makes little contact upon the public mind. Our community could grow much more rapidly if we were to lower the standards of doctrine or practise; if we were

to relax the demands of the Truth. There are some who agitate that this should be done; but to do so would be to destroy the influence of the Word to change lives, and create characters, for the Kingdom of God. On this, Brother Thomas wrote:

"It was the renewing efficacy of the exceeding great and precious promises of God assuredly believed, that changed the gay and profligate Corinthians into 'the sanctified in Christ Jesus, called to be saints; of whom, it is testified, that 'hearing, they believed and were baptised.' Now to those baptised believers he writes, and tells them that 'God made Jesus, who knew not sin, to be sin (that is, sinful flesh) for them, that they might be constituted God's righteousness in him'; so that, being introduced into him (for an individual cannot be in a federal person unless introduced into him) the crucified and resurrected Jesus became 'the Lord their righteousness'; as it is written 'Of him, Corinthians, are ye in Christ Jesus, who of God was constituted for us wisdom, righteousness, sanctification, and redemption.' So that, whosoever is in him, is said to be 'complete in him', in whom he is circumcised 'in putting off the body of the sins of the flesh,' that is, all past sins; being buried with Christ in the baptism, in which also he rises with him through the belief of the power of God evinced in raising him from the dead," (*Elpis Israel*, p.134).

Completion In Christ

A "perfect man" is a "complete man," with sins forgiven in Christ, and living in awareness of Yahweh. "Fear God and keep His commandments for this is the whole of man" declared Solomon (Ecc. 12). If a person does not apply those principles, he is only half a man, for man was made with that in view. The record declares that Adam was made "in

the image and likeness of the Elohim." He was made with the potential to completely manifest the qualities of the Elohim, but sin has marred the original image. In Christ, however, and through the forgiveness of sins, a person can develop in righteousness. And must do so through obedience to attain unto the Kingdom, and bring to fruition the purpose of their call.

In short, belief and baptism must be sealed with obedience. The following exhortation is from *Elpis Israel*:

"But is this all? By no means; for the object of the burial in water is not to extinguish animal life; but, by preserving it to afford the believer scope to 'walk in newness of life,' moral and intellectual. He is, therefore, raised up out of the water. This action is representative of his faith in the resurrection of Jesus; and of his hope, that as he had been planted with him in the similitude of his death, he should hereafter be also in the likeness of his resurrection, and so enter the kingdom of God. To such persons the scripture saith, 'Ye are all sons of God in Christ Jesus through the faith'; and the ground of his honourable and divine relationship is assigned in these words; 'For as many of you as have been baptised into Christ have put on Christ; and if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise' (Gal. 3:28). They have received the spirit of adoption by which they can address God as their Father who is in heaven." (p.136).

A fitting summary to the doctrinal import of *Elpis Israel* is contained in the *Author's Preface*, and includes his appeal to his readers:

"In conclusion, then, the author respectfully hands over to the subscribers this work, as an ample fulfil-

ment of his part of the covenant between them. They can now form their own judgment of its merits or defects, according to the evidence a candid perusal may afford. And may God Almighty bless their honest endeavours to know and understand His truth, which is intrinsically invincible, and needs only to come in contact with 'good and honest hearts,' to become triumphantly defiant of all the wiles and 'power of the enemy.' May the spirit of the truth enter into them, and lead them into its liberty and fraternity; that at the coming of the

Son of Man in celestial majesty and power, they may share with him in his joy, and inherit the kingdom of God with eternal glory."

Yahweh has blessed the work of Brother Thomas, in consequence of which thousands today rejoice in hope of the future, instead of being hopelessly oppressed and depressed by the sordid and evil conditions of the world about them. — GEM.

REST IN THE LORD

*The coming day,
Burdened with joy or woe, is hid from view;
And who can say
We should be happier, wiser, if we knew
Its tale of pain or pleasure, peace or strife?
O! if we saw before us mapped — our Life?*

*No; God is wise,
Who, in His mercy, give us not to see
With our poor eyes
The chequered hist'ry of the days to be;
But each day's burden gives us strength to bear,
And on His guidance bids us cast our care.*

*Rest in the Lord;
For Him still wait with patience; thou shalt see
That His good word
Will be fulfilled in blessings upon thee:
Fret not thyself because of evil men —
The wicked die; the just shall live again.*

*O glorious hope!
Of life eternal, filled with joys untold;
Strengthened, we'll cope
With all our present trials, and be bold
To fight the fight of faith, nor strive in vain,
For a crown of vict'ry we shall gain.*

—F.W.D.

The Armour of Light

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light"

— Rom. 13:12.

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Military Service For Saints

Those who accept the grace of God through faith in Christ Jesus, are involved immediately in a warfare of faith.

Paul, in his *Letter To The Romans*, whilst stressing the need for "newness of life" to be exhibited by all those who believe, states that this involves one in a warfare between Christ and Sin. He exhorts:

"Neither yield ye your members as weapons of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as weapons of righteousness unto God" (Rom. 6:13 - mg.).

The word rendered "instruments" in the A.V. (*hoplon*) occurs six times, but this verse is the only place where it has been translated in that way. Elsewhere it has been rendered "armour" (twice), and "weapons" (twice).

The Truth, therefore, introduces one to a "war," in which there is a struggle for the control of oneself (Ch. 7:23). In the ensuing struggle for the mastery, the soldier of Christ needs divine light that he might clearly discern his adversary.

Twice in his epistle, Paul makes

mention of divine light. Firstly he showed that Jewry lacked it whilst it rested on the Law as a means of salvation; secondly he exhorts that the soldier of Christ cannot effectively battle without it.

"Behold, thou art called a Jew . . . and art confident that thou thyself art a guide of the blind, a light of them which are in darkness . . ." (Rom. 2:17, 19).

His words of rebuke appear to be quoted from Isaiah 42-6-7, where the same key words appear: "blind," "light," "darkness." The context of Isaiah 42, which Paul uses dramatically in the early section of his epistle, is very impressive. Jewry, boasting in the law, looked upon themselves as manifestations of light. They considered themselves to be guides, instructors, and teachers. But Yahweh had called upon the nation to "Behold My servant!" (v.1). He was the true guide, instructor, and teacher. He would be divinely upheld, and would be given as "a covenant of the people," and as "a light of the Gentiles" (v.6). Thus attention should be given to him if any desired to be guided into the way of

life. The prophet proclaimed: "Hear, ye deaf, and look, ye blind, that ye may see" (v.18).

But Paul comments that though blind they set themselves up as dispensers of life!

Awaiting The Dawn

Without divine light, the soldier of Christ cannot hope to successfully battle against the forces of darkness. So Paul exhorted:

"Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11-12).

That must be our objective in 1974 as we see indeed, that "the night is far spent." We await the dawn as we live in an environment of darkness: rioting, drunkenness, chambering, wantonness, strife, envying (v.13). How true are the words of Christ:

"This is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jhn. 3:19).

Men not only dwell in darkness, but love to do so. It suits them because of their way of life, and they seek no relief from it.

On the other hand, part of the requirements of a soldier of Christ, is that "he cast off the works of darkness." The ways of the flesh are likened to clothing, previously worn, but now discarded in preference for a more adequate uniform, in his warfare against the "works of darkness."

He is required to "put on the armour of light." There must be

a replacement. It is not sufficient to discard the previous way of life; a new garment is required for the covering of flesh. Armour is worn by a soldier, and is designed to provide an effective defence.

Vigilance Required

The armour so necessary during the long night of Gentile darkness, is the light of truth. This will reveal "the despotisms, the empires, the forces that control and govern this *dark* world: the spiritual hosts array against us in the heavenly warfare" (Eph. 6:12 - Wey).

So armed, and in such an environment, the soldier of Christ should "walk honestly, as in the day" (Rom. 13:13). Actually, it is still "night", and that is why the need for the light of truth is so great; but, we are to walk as though it really were "the day." Let us do that, and the darkness will not affect us. Meanwhile, it is "high time to awake out of sleep" because the night of darkness is nearly over, and our salvation is drawing nearer. The soldier of Christ is to cultivate a spirit of wakefulness, having all faculties alert, and the mind carefully attuned to the spirit of God's word.

Armour was the favourite attire of the warlike Romans. They delighted to swagger their way through Rome, or the cities of the world, dressed in the garb of a soldier, the badge of their undoubted conquests.

That was in the day. In the night they would cast aside their armour, and give themselves over

to the revelries which were abundantly offered and greedily accepted: to "rioting, drunkenness, chambering and wantonness."

Encased in the armour of light, Christ's brethren are on guard throughout this night of Gentile times. The time is long, and the service can become wearying. There is a tendency to become tired, but to do so would be to succumb to the powers of darkness.

Increasing Perception

Paul's exhortation recalls the words of the proverb:

"The path of the righteous is as the light of dawn, going on and brightening, unto meridian day" (Prov. 4:18 - Roth).

In the darkness, over unfamiliar terrain, progress is difficult and uncertain. Great care is needed; real and imaginary obstacles must be faced and overcome; true direction is difficult to define. But with the first pale rays of light, the vague outlines of dim shapes begin to reveal their true form. As the light increases, progress becomes easier, and depression lifts. Then, suddenly, the golden light of the sun is seen, and darkness is instantly dispelled before its face. But even so, shadows remain until the sun reaches its meridian glory; and then even they disappear.

Such is the parable of life in the truth, as depicted in the proverb above.

The light referred to is not the flickering light of a feeble oil lamp; nor the brilliant but temporary flash of a meteor. It is a

light that steadily grows in intensity until it comes to its full, and darkness is destroyed.

Those in Rome to whom Paul wrote had experienced this partially. Previously, they had been alienated from God through "ignorance" and the "blindness of their heart." But the first rays of divine light had been manifested in the preaching of the Gospel. Steadily the light had become clearer as the Word had been studied; the pathway had become clearly apparent; they could walk with greater confidence; pitfalls previously unseen became obvious. The mind develops according as the light increases and the power of truth is more definitely impressed upon the conscience, and progress along the path of life becomes more certain.

Encased In Light

It is encouraging to observe "soldiers of Christ" making progress towards the kingdom, in spite of the darkness of Gentile night. As they await the "dawn attack" upon the forces of darkness, and realise that "the night is far spent," there will be manifested a greater urgency in preparing for that which is before them. They will "cast off the works of darkness," and "put on the armour of light." There will be progress in this. Paul wrote (2 Thess. 1:3 — Jerusalem Bible):

"Your faith is growing so wonderfully, and the love that you have for one another never stops increasing."

Such an attitude contrasts very sharply with those who fail in this

obligation. The Proverb says:

"The way of the wicked is as darkness; they know not at what they stumble" (Prov. 4:19).

Unfortunately, that is the lot of the majority of mankind. Unless guided by divine light, all stumble their way through life, constantly tripping and falling without being able to identify the objects which bring them down. Darkness reigns supreme for them. The Hebrew word used by Solomon in the Proverb, *aphelah*, signifies *thick darkness*: a state of gloom which is impenetrable. The same word was used by Moses to describe the "thick darkness" which settled upon the Egyptians when Yahweh brought the plagues upon them: a darkness so intense, said God, that it "could be felt" (Exod. 10:21).

The Lord taught the necessity of correctly understanding this: "If a man walk in the night, he stumbleth, because there is no

light in him" (John 11:10).

That is not the case with those "soldiers of Christ" who "put on the armour of light," for they walk steadily onwards towards the rising sun (Mal. 4:2). Though darkness surrounds them, they are encased in light. They see where they are going, for their path is illuminated by that light. Around them are those who stumble in the darkness. They receive no direction, no comfort, no safety, for they have no light:

"They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof" (Job 24:13).

Let us clearly discern that "the night is far spent and the day is at hand"; that "light is come into the world" and "shineth in darkness" (John 3:19; 1:5). And let us heed the exhortation:

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

— J.U. (Perth, W.A.)

FRUSTRATING

"Our times are certainly very graphic and yet it is frustrating to find how easy it is to live unaroused by the greatness of the signs about us. We live constantly in an atmosphere of crisis, but our flesh always finds it hard to face up to reality, especially when we are so comfortably situated materially in this prosperous, affluent age."

— B.L. (SA).

(We are a greatly privileged people that we can look out upon a distracted troubled world, and yet extract hope in that it answers to the requirements of Bible prophecy leading to Christ's coming. It is not a prosperous affluent age for all. In fact, the majority of the earth's population subsists on a starvation diet. We need to appreciate our blessings both as regards this age and that which is to come . . . Editor).

Thou Shalt Love Thy Neighbour As Thyself

This is the root of all true courtesy and good manners. A consideration of your neighbour's comfort and well-being, at least equal to what you entertain for your own, will lead to those acts of kindness which differ as much from the well-bred mannerisms of polite society as the genuine sovereign does from the grass counterfeit. But the commandment gives us higher ground than the attractiveness of a gracious deportment. A disciple of Christ will shine in this matter, not because it is "the thing", or because it is of advantage in society, but because it is a matter of command.

— R.R.

Truth-Destroying Theories

Our last article showed that the theory of "perfect obedience" (a title repudiated by the theorists, but still an apt description of their teaching), which claims that such obedience is possible to others than the divinely begotten son of God, is founded on false premises. It is rejected by Christadelphians, but embraced by others, particularly the Nazarene sect, which is composed largely of former Christadelphians, separated from us on account of just such doctrine as this theory. A recent circular to hand from E. Brady of the Nazarenes in England speaks approvingly of the theory currently advanced in Australia.

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A "Nazarene" Form Of Teaching

The basic teaching of the theory, as well as the consequences to which it leads, show affinity to the "Nazarene" doctrine. Two comments from the book, *Redemption In Christ Jesus*, by Bro. W. F. Barling, in refutation of the "Nazarene" error are relevant. He writes:

"Indeed, it is a cardinal tenet of this (the "Nazarene") faith, that there is nothing in men which makes it impossible for them to be sinless." (p.8).

"Jesus, as the son of Mary, was identical in nature with all humanity, in order to prove perfect obedience possible to all" (p.8).

The two errors are not identical, but the similarities are plain. These may be summed up as follows:

(1) The "Nazarene" doctrine claims that human nature is not naturally evil as a result of the first transgression. The current theory acknowledges the evil in human nature which resulted from that transgression, but with important reservations and quali-

fications.

(2) Whereas the "Nazarene" claims that human nature is not naturally evil or sinfully inclined, therefore righteousness is possible to all, this new theory errs in claiming that, though the flesh is naturally sinful in tendency, the power of "faith" is sufficient to wholly overcome this sinful tendency, therefore righteousness is possible to all.

(3) A common denominator of both systems is that the lusts of human nature are not the basic problem in the conquest of sin, but, rather, the individual's choice whether or not to use the power given to achieve the complete conquest of sin.

(4) Both subscribe to the claim that Christ received no hereditary effects from his divine conception, which made an indispensable contribution to his conquest of sin. They maintain in common that the failure of other men to render sustained obedience like his, has nothing to do with the fact that they are not sons of God by divine conception, and therefore lack the divine inheritance on the paternal side, which he enjoyed.

From these comparisons, it is

evident that whatever differences exist between the two theories, the one is the same in its effects as the "Nazarene," and therefore has a like bearing upon the nature of man, the atonement and the conquest of sin.

A Relationship To Judaism

Comparison of the new theory with the errors resisted by Paul in Romans and Galatians, discloses that it is in reality a revival of the original Judaism, or that it mirrors it very closely. It is astonishing that such a doctrine as this should emerge in this age of the revival of the Truth, seeing that much of the New Testament epistles was penned specifically to refute teaching of this kind, and to fortify the saints against it.

Yet, when it is recalled that stalwarts of the faith such as Peter and Barnabas were both deceived by the claims of such a doctrine for a time (Gal. 2:12-13), we may well understand this departure, and cherish the hope of the restoration of some, at least.

In fact, Judaism and its variants are, by their nature, the most plausible errors ever imposed on the Gospel, mainly because they laud "obedience", "righteousness" and "perfection", which to every saint are laudable, and the object of their faith and hope ultimately to obtain (Gal. 5:5). A closer study of the facts, however, will reveal that these theories distort and confuse the meaning and intent of such terms, as they are found in the Word.

The range of this distortion is

quite wide. Some of the terms and concepts affected are: faith, law, works, works of law, works of righteousness, obedience, the inward man, service, perfection, falling, faultless, law of God, God's will, justification, repentance, the blood of Christ, walking in the spirit, walking in the light, imputed righteousness, representation, God manifestation, the conception of the Lord by the Holy Spirit, atonement, reconciliation.

For example, the theory claims that if we are motivated by "human self-will", then we cannot *sustain* righteousness; but if we are motivated by "faith", then we can *sustain* righteousness. This is no less than a claim that, given sufficient faith, "complete righteousness is feasible to a saint", and to such, "no sin is ever inevitable".

The theory invests faith with a new and unscriptural meaning. It is held that faith is an absolute, a power from God that loses nothing in the process of transmission through the Word to us. To suggest to a proponent of this theory that while a saint has faith, the power exerted by human lusts can overcome the power exerted in him by faith, elicits the rejoinder: "Do you mean to say that human lust is stronger than God?"

Faith, being by this deification made inherently stronger than lust, another explanation must be sought for the sins that saints commit than that held by Christadelphians. So they assert that sin is always a matter of personal choice. Paul's lament that "what I hate, that do I" because of "sin

that dwelleth in me" (Rom. 7:15-17), is set aside as not relating to Paul the apostle, but to Paul at some other time and the like — a typically "Nazarene" circumvention of the passage. It is claimed that saints sin because they *choose* to sin; "We sin because we want to sin," as these theorists are fond of saying.

Yet Moses sinned when he spoke "unadvisedly with his lips" and smote the rock. Did he lack faith? If he did, who can succeed (See Deut. 34:10)? Did he deliberately choose to sin, or was he moved by spontaneous reaction to the dramatic circumstances?

To pose the questions is to answer them.

The Theory Which Hinges On Will-Power

If, as they assert, faith is a God-given power that is always greater than the urge of human lusts, then the achieving of total righteousness on our part depends finally on our choice to use our faith when each temptation comes, so as to overcome it. For faith, says the theory, is of sufficient power to *ensure* that we do not sin, if we choose to use it. To the extent that we submit to God and His Word, and let faith work, to that extent we can overcome sin. Let submission to God and dependence on faith be complete, as it may become in us, then the conquest of sin will be complete in us.

In short, God gives freely power sufficient, so we can become sinless if we but choose to use it.

Therefore, our perfection in

righteousness is possible, and is determined finally by the exercise of our will in choosing to submit to the Word, and to use, and persevere in using, faith in the battle against sin.

The theorists refer also to "God's providential care," which, they claim, is an influence that withholds us from sins which otherwise might arise through ignorance or weakness. Now, if God has supplied an invincible faith to conquer sin, and by His providential care protects a dedicated saint from sins of ignorance and weakness, all that remains for such a saint to do is to exercise his will-power in choosing to use God's provision.

This is similar to first-century Judaism condemned by Paul.

The Judaists claimed: "We can by our will-power use the faith in Christ to perform all righteousness, and so gain salvation by complete obedience to the Law." Today it is being taught that we can by our will-power submit to God and choose to use the faith in Christ to conquer all sin.

The effect is the same in both cases — to make man finally the source of his own righteousness. If the assertion made by this new hypothesis is true, that flawless righteousness is feasible to a saint, then saints should manifest it. An example of the truth of the theory, as applied to the saints, should be advanced from during the 6,000 years since creation. To ask that is to ask very little, seeing this achievement is supposed to be feasible to all saints. But no such example can be sup-

plied apart from "God's only begotten son."

In claiming that faith is an invincible counter to sin, for a saint who chooses to use it, and that God's providence withholds a dedicated saint from sins of ignorance and weakness, while yet admitting that all saints still sin, this error has seated itself on the horns of a dilemma. Because, if the claim is true, then there are *no* dedicated saints, but rather all (since all still sin) have chosen wantonly to set aside the means at hand to conquer all sins. And yet, we are told by the same theorists that salvation will not be denied such men, who, applying

the theory's own premises, are wilful, negligent offenders!

Here, then, is the will-power theory, which states that flawless righteousness is possible on the part of the saints in light; possible because God has granted the means to make it possible, for if He has not, He would be unjust; so that sinlessness, total and complete, then depends upon the exercise of our will in choosing to use the means that God has made available to us.

We shall examine some of these claims in our next article, God willing.

— R. O'Connor (NSW).

The French Revolution

3. The States-General Convened

The King of France had agreed to the calling of a States-General representative of the people, and this had brought a measure of hope to the distressed. All restraint was thrown off, and in the general excitement confusion and violence reigned supreme. It brought about the end of an epoch, as current troubles will do likewise, leading to the establishment of the Kingdom.

Hope For The Distressed

The election for representation in the States-general was a fierce convulsion all over France. The distressed people saw it as the answer to their problems. In the excitement, the people began to take the law into their own hands.

Public rioting, burning of sentry boxes, forcing of guard houses, charging of military, flinging of dead bodies into the river Seine, became common. The military was ordered out and threatened the people. The people defied them, and there followed attack

and counter-attack with many killed and wounded.

Ragged and starving people converged on Paris. They presented a formidable appearance, with sallow faces, lank hair, sooty rags, and also with large clubs, which they brandished on the slightest provocation.

But still, for a time, nothing untoward occurred. Great store was placed upon the States-general to correct the troubles of the times. Thus hope prevailed in the hearts of the people, and they eagerly anticipated the alleviation of their condition which they believed would follow.

Parliament Assembles

The election completed in all parts of France, the Deputies began to pour into Paris. Crowds filled the streets, and rioting broke out. The military was ordered against them, and when at last the people retired, they left some 500 dead in the streets. The incident excited the feeling of the gathering Deputies, and filled the Court with fear. It was an unpleasant commencement of the King's parliamentary experiment.

The meeting of the States-general was inaugurated with a procession, in which the three orders — nobles, clergy and commoners — in conjunction with the Court, took part.

It was on 4th May, 1789. Enormous crowds witnessed the procession from windows, roofs, lamp posts, chimney tops, and every place of advantage. First came the 600 Commoners, in plain black mantle and white

cravat; next, the 300 noblesse, resplendent in gold and purple and plumes; next the 300 clergy in their canonicals; and lastly, the King and household in brightest blaze.

When the appointed route was traversed, the procession filed into the Hall of Menus, which the King had ordered to be prepared for the occasion. At the end was a raised platform for the throne; space on the floor in front for the 600 Commons deputies; and on each side, for 300 clergy on the right, and 300 nobles on the left. Lofty galleries run around, capable of holding 2,000. They were filled with diplomatic individuals and high dames of honour. The scene was magnificent.

After the ceremonies, the King delivered a brief address, in which he spake hopefully of what they would be able to do for France. At the finish of his address, according to custom, he put on his plumed hat; and the nobles, also according to custom, did the same. The same custom required that the Commons keep their hats off in the presence of hatted royalty and aristocracy; but a buzz went round among them, "Hats on." Others cried, "Hats off." An unseemly altercation appeared likely. The King prevented it by taking off his own hat again, and thus restoring the equality of which the Commons had become fiercely jealous, through the agitation of Voltaire and others. A small incident in itself, but significant of the state of feeling boding much.

A small incident, perhaps, but the small beginnings of much controversy, contention, bitterness

that consummated in acts of defiance by the deputies to the Crown, and the threat of military intervention by the King. The deputies refused to leave the chamber when ordered to do so; and the King feared to bring the military to bear upon them. Instead, he sent in carpenters to take down the platforms. They began wrenching and knocking, but the deputies remained in their seats, and impassioned speeches were delivered. These so influenced the workmen that they downed their tools and listened to the speeches.

A resolution was carried by tumultuous acclamation that the Commons or third estate are the National Assembly, and now inviolable at the hands of every person whatsoever. The remaining clergy and 47 of the nobles, learning the direction of the drift, then came into the Assembly, and signified their adhesion. The announcement was received with tumultuous enthusiasm. This completed the triumph of the Commons. The King heard of it and gave in, advising the rest of the nobles to do so also. So the third estate triumphed, and the States-general became the National Assembly to the delight of all France.

The Aftermath

The King had agreed under threat, and the people had rejoiced in anticipation, but there soon followed preparation for the inevitable struggle. Soldiers were recalled from all parts of France to Paris to the consternation of

the deputies. But instead of showing themselves loyal to the Crown, the majority of the soldiers manifested sympathy for the people.

Meanwhile scarcity became even more acute. Many of the people were living on nothing more than meal-husks and boiled grass. They began to assemble in different places demanding food. The military was sent against them to disperse them, but did not prove to be zealous in this action. When ordered to fire they refused to do so. Eleven of the ring-leaders were consigned to prison, but at night 4,000 citizens, armed with crow-bars, forced the doors and liberated the soldiers. A regiment of dragoons was ordered out to disperse the assembly and re-arrest the mutineers; but when they came up to the crowd, the people quietly laid hold of the bridles of the horses; the dragoons sheathed their swords, lifted their caps by way of salute, and sat like statues instead of charging the people. Liquor was brought, and they drank to the King and nation.

Foreign troops were employed, but when they fired on the people, the local soldiery fired on them. The people demanded weapons, and when there was a lack of muskets, they demanded pikes. Every working man became a manufacturer of arms, and every woman a maker of red and blue cockades on a background of white: the famous tri-colour. All shops were shut; all the people were in the streets, rushing and foaming excitedly like a cataract. Then the rioting began; buildings

were fired; debtors' prisons were torn open and the inmates released; and the spectre of violent death was seen in the city.

The upper classes in Paris, in the face of these events, began to pack up and depart. But the patriots seized the city exits and stopped them. A confused mass of coaches, tumbrils, furniture, meal sacks, and sundries gathered at these places were impounded.

The city roared, and surged, and raged, and prayed in mad confusion. Soldiers deserted their posts and joined the people. The French Guards, numbering 3,600 of the best fighting men of France

were ordered by the King's officers to a post. They refused to go, and marched out to place themselves at the service of the new municipality. They arrived with complete accoutrements, even cannoneers and cannon. They swelled the ranks of the National Guard as the militia was called. Its numbers increased daily until they totalled 200,000, though they lacked arms. Arms they must have, and they knew they had to be found in the Bastille. So the call was raised: "To the Bastille!" Preparations were made to storm it.

— R.R. (Amended).

The Pioneers And Prophecy.

Violence as a Way of Life

"The union of the Sethites and Cainites (Sons of God with the daughters of men) was productive of the worst results. The offspring of this union were 'mighty men of renown', whose wickedness 'was great in the earth'; for 'every imagination of the thoughts of their hearts was only evil continually' (Gen. 6:1-5). Their apostasy, however, was not perfected without remonstrance on the part of God. There was one eminent man of whom it was testified, that 'he pleased God.' He 'walked with God' in the way of the Tree of Life for three hundred years after the birth of Methuselah. His name is Enoch. The spirit of prophecy was in him to reprove their iniquity. Animated by the hope of the promise concerning the woman's seed, he prophesied of the serpents of his own and future time, saying, 'Behold, the Lord cometh with myriads of his saints, to dispense justice to all, and to convict all that are ungodly among them of their ungodly deeds which they have impiously committed; and of all their hard speeches, which ungodly sinners have spoken against him' (Jude 14, 15). But his expostulation was unheeded; and God graciously 'translated him that he should not see death' (Heb. 11:5, 26), thus rewarding him for his

constancy, and giving the faithful a notable illustration and earnest of 'the recompense of the reward', and the certainty of the punishment of the world. Things went from bad to worse; 'for all flesh had corrupted His way upon the earth'; and 'the earth was filled with violence' (Gen. 6:11).

— *Elpis Israel*, pp. 119-120.

As It Was In The Days Of Noah

As 1974 gets under way, it is obvious that conditions on earth will not improve, but rather will they worsen. At the beginning of the year, the world had hoped against hope that somehow (it knew not how) some improvement would come; but any such hopes have been quickly dashed to the ground.

1973 had proved so depressing! The Yom Kippur war, during which the whole world trembled on the brink of Armageddon; the devastating fuel crisis; the ruthless murder of some 33 people in the Rome airport as the sport of hijackers; terminated a year of frustration and increasing trouble.

But the heritage remained as a carry-over for 1974, and already the world is experiencing its fruits.

The Yom Kippur war brought about an acceleration of trouble. Among other matters, it illustrated the importance of the Middle East. Compare its repercussions with those of the war in Vietnam. The war in Vietnam continued for twenty years, but its impact upon the world scene was but minor. The Yom Kippur war lasted a mere twenty days, but its influence has been extensive. The world never will be quite the

same again.

We have been warned of these things: by the prophetic Word. And that Word should be constantly under our surveillance as we see the end developing.

Moreover, a comparison of the times with the expectations of our pioneers, shows that they had a very clear conception of what the future would reveal. They foresaw the conditions we are experiencing today.

Prophecy is given for that reason. It is set down that we might be forewarned and forearmed of coming conditions, that we might make adequate preparations, and not be taken unawares.

Christ declared: "As it was in the days of Noah . . . of Lot . . . so shall it be at his coming" (Luke 17:26). When we consider events in the light of the Word, we must recognise what a reliable guide it is, pointing the way to the Kingdom of God, and life eternal.

How Literally Will Christ's Words Prove?

When the Lord declared that these days would be comparable to those of Noah and of Lot, did he mean to be taken literally?

Who would doubt that in view of the state of the world today.

Read again the record in Genesis 19, of the frightful conditions existent in the city of Sodom, of the rampant permissiveness, homosexuality, violence, and wickedness that the angelic messengers found when they made their way into the city.

Twenty years ago, we would never have imagined that similar conditions would be openly flaunted throughout the world. There was ample evidence that the world was immoral; but not as immoral as that!

What of today?

And do not current conditions constitute a sign of the times?

Do they not testify that Christ is at the door?

Abraham was told that there was to be a delay in the outpouring of divine judgment upon the Canaanites "for the iniquity of the Amorites is not yet full" (Gen. 15:16). When the cup of iniquity reached its full, judgment was poured out as warned.

The increasing sensuality today is a warning that Christ is at the door. There is a limit to what Yahweh will stand, and when it is reached, judgment will be poured out without delay.

Today, on a scale never known to history, with greed, brutality, beastliness, and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading towards a terrible crisis, despite the efforts of some to hold mankind in check.

Sodom's sin was not merely immorality; but its attitude towards immorality. It is committed without shame or attempt to

hide it (Isa. 3:9). The people openly supported the wicked and the immoral in opposition to such as Lot (Jer. 23:14), whose "righteous soul was vexed with the filthy conversation of the wicked" (2 Pet. 2:7). They manifested "pride" induced by "fulness of bread and abundance of idleness" (Ezek. 16:49).

But suddenly it all came to an end, with the outpouring of judgment from above.

That, too, will be the destiny of the modern world.

The Boast Of Lamech

There was a protest heard against the prevailing wickedness, as the extract from *Elpis Israel* above shows. It was the protest of Enoch, who proclaimed that the world would reap as it sowed. Having sown to the flesh, it would reap the judgment of God against such.

But his message went unheeded. Instead, the boast of Lamech was heard. Lamech boasted to his wives that he would kill anybody who hurt him; and that he would avenge himself "seventy and sevenfold" (Gen. 4:23-24). It is significant that he was the seventh from Adam in the line of Cain, whereas Enoch was the seventh from Adam in the line of Seth (Jude 14-15).

As such, Enoch stands as a type of those living at the eve of the seventh millenium: ourselves. His voice was raised against the prevailing wickedness; and so also should be ours. He proclaimed the imminence of divine judgment upon an unheeding world; and so

also should we. He boldly enumerated the sins of his generation and warned that God would not tolerate such a state; and we, too, need to boldly set forth the facts of the matter before our contemporaries. He proclaimed his message whether people listened or not; and that also should be our attitude in these days. In consequence, he received witness before his translation that he pleased God (Heb. 11:5), and that, we hope, will be our lot too.

It was an age of ruthless demands, in which flesh asserted itself. By the time that the Flood came "the earth was filled with violence" (Gen. 6:11).

And Christ declared that "as it was in the days of Noah . . ."

A Repetition Today

Today, with a literality that is staggering, the violence of Noah's day is being repeated. Consider the conditions in this country. Recently, the leader of the Australian Government, in summarising the achievements of his reign of office, made certain claims of increased prosperity, increased production, increased legislation for the benefit of the people.

But for a proper estimation of his achievements, these material gains should have been placed alongside those of increased wickedness, increased immorality, increased unhappiness, increased suicide rate, increased crime, increased violence.

He claimed, among other things, that his government had abolished the death penalty. He emphasized that point, as though it were a real gain to the State. But what

of the acts of violence, the raping, the brutal wickedness, the lowering standards of morality?

What of the slaughter on the roads? It is assessed that in Australia between three and four thousand people will die through road accidents in 1974: that in a nation of only 12,000,000 people.

And the same sorry record of ruthless, selfish violence on the roads is chalked up in most countries today.

How literal are Christ's words: "As it was in the days of Noah"?

Is the earth filled with violence?

In an age of steeply rising costs, human life is considered of least value. Thugs, criminals, agitators are having more and more recourse to violence; and getting away with it. Consider the hijackers, and their ruthless expenditure of human life. How many have been called to justice? None. Mr. Whitlam might boast of abolishing the death penalty; but what has he done to suppress violent crime? And, for that matter, what have the governments of England, America, Canada and other countries done?

All nations are caught in an environment of violence, and cannot extricate themselves therefrom. The violence increases and the authorities are powerless to stem it. For the moment, a shiver of horror is experienced, as the headlines of the newspapers report that 33 people have been slain by hijackers, or 65 badly injured by bomb explosion in London, or groups of thugs have been beating up defenceless people for "sport"; but

in a few days the news is forgotten.

It is so obviously a way of life.

Recently *Newsweek* claimed that Detroit's toll of murders would reach 750 people in twelve months: two murders every day in that city alone!

And the prospects were worsening, not improving. "Police officials estimate that Detroiters have armed themselves with an astonishing total of some 500,000 handguns — one for every third man, woman and child in the murderous city." The magazine listed the annual murder rates per 100,000 population as of June, 1973, as follows: Detroit, 49.4; Cleveland 36.8; Washington, 36.5; St. Louis, 36.3; Chicago, 25.9; Dallas, 24.9; New York City, 20.7.

Though the rate of New York City is low compared with that of Detroit, the size of New York is such that the rate represents some 2,600 people murdered every year!

Add to this the violence of road accidents, the thuggery that stops short of murder: the rising rate of suicides, the increasing use of force in civil and international disputes, and it is apparent that we see today a reiteration of "as in the days of Noah."

What does that mean?

It means that Christ is at the door. His voice sounds down the corridor of time: "For as it was . . . so shall it be . . ." The Amorite cup of iniquity is almost full.

A Warning

Let the Brotherhood awaken to

the fact that all the signs are indicative of the end. Christ is at the door; of that there is no doubt. He has declared: "Blessed is he that watcheth (keeps awake) and keepeth (watches) his garments, lest he walk naked and they see his shame."

The world about us is ripe for destruction. For us the only safe rule is to recognise this, and to stand aside from it in all its ways. Whilst nobody respecting the commands of Christ would become embroiled with its violence, there is a tendency on the part of some, to imitate its mannerisms in other directions. Recently we had cause to co-operate with another Ecclesia in certain activities including the preaching of the Gospel. We observed some long-haired young men interested in the Free Literature stand, and approached them, believing them to be strangers. What was our shame to learn that they were Ecclesial members! That long hair was the badge of their worldliness, though they may not have known it. "Doth not even nature itself teach you," Paul declared, "that if a man have long hair, it is a shame unto him?" (1 Cor. 11:14). Let our young people be wisely guided in that regard. It is a witness against the world and for the truth when our young men and women dress in accordance with the requirements of the Truth.

We live in an age of falling standards, but it is suicidal to conform to it. Let us make our stand in appearance and in word; and recognising the literality of the

times to those of Noah and of Lot, stand aside from its habits, dedicating ourselves to the things of Yahweh. Salvation, even life eternal, is found that way alone.

— P.M.

THE TRUTH IN NIGERIA

Through the generous material support received from readers, we have been able to forward supplies of "Herald Of The Coming Age" to Brother Eze, of Aba, Nigeria, to assist his proclamation of the Truth. The following report outlines some of the activities engaged in by the Ecclesia in that country. Brother Eze writes:

We are grateful that you have been able to arrange for us to receive supplies of *Herald Of The Coming Age*, and in answer to your request, we have outlined some of the activities in which we are engaged.

In Nigeria, there are about 130 Christadelphians scattered throughout some of the southern States, as well as a few in isolation in some parts of the north central State. The major ecclesias, including Aba, Alayi and Enugu, are in the east central State. The lesser ones are the Azumini, Umuualua and Ozuitom Ecclesias, also in the east central State. There are also members in isolation in Port Harcourt, Idima Abam, Avochukuru, Abak and Asaba. In the west State there are the Ijuodo and Ibadan Ecclesias; and in Lagos State there is the Lagos Ecclesia. Throughout the west there are members in isolation in Ile-ife, Ubulu-uku, and Urhonigbe, as well as in Kafanchan and Nasarawa in the north central State.

Our activities here in Aba include Bible Study meetings held every Saturday at 5-6 p.m.; Sunday School and Memorial Meeting on Sundays; distribution of tracts, pamphlets, booklets, etc. are also undertaken, together with the conduct of the Christadelphian Bible Correspondence Course. I am in charge in Aba, and Brother Jonathan is in charge in Enugu. These activities are maintained right throughout the eastern central State; whilst, in some ecclesias, public lectures are delivered every fortnight.

I came in contact with the Christadelphians in 1964 after reading *The Key To The Understanding Of The*

Bible published by Brother Mansfield. Sister F. Young, of America, helped me a lot, as also did brethren from the G.P.A., Australia. I commenced receiving copies of *Herald Of The Coming Age* which furthered my understanding of basic doctrines.

In 1966 I was contacted by brethren from the United Kingdom, and in March, 1966, I put on Christ in the way appointed. In April, 1967, we were visited by Brethren A. Hayward and S. Owen of the U.K., which greatly assisted us in the Word.

When I came into the Truth, there were about five of us who had accepted Christ, including four members in Unmahia. Since then, following the civil war, the Lord made it possible to add more members into the little fold, and more ecclesias came into existence. We have up to 100 members in the east central State.

Since the conclusion of the civil war, we have seen a succession of visitors from U.K. Brother Alan Hayward has visited us twice, as well as Brethren A. Nicholls, Ron Heath, and J. Hammett. Brother and Sister Richards are located in Ibadan. They arrived in 1968 during the civil war; Brother Richards to take up a lecturing position at the Ibadan University.

I have enclosed a letter to show how well the *Herald Of The Coming Age* is received by friends. We could do with further supplies of various titles. Before closing I would like to extend loving greetings to Bro. L. J. Colquhoun, who sent me a copy of the English Bible in 1966, immediately he heard of my baptism.

— Elijah M. K. Eze (Nigeria).

(We have forwarded further supplies of the "Herald" to supplement the stocks held by the Ecclesia in Nigeria. — Editor.)

CORRESPONDENCE

ENCOURAGEMENT

I did appreciate your comments in the October *Logos* under the headings *After Forty Years* and *Our Objective* as well as the *Prophetic Supplement*. There is need for encouragement to "hold fast the profession of our faith without wavering," for "He is faithful that promised" (Heb. 10:23). When we consider the future age, when Yahweh's Name shall be praised throughout the entire world, it is certainly worth striving for, despite aliens within and without, hirelings and wolves, and perverters of the Truth generally.

Brother Thomas once wrote:

We yearn for such a state of society as will reflect the principles of God's Word; where His testimony is the delight and glory of the people. We love the Truth too well to allow mankind to be imposed upon with the counterfeit metal instead of gold.

How true his words are.

I have recently had discussions with unbelievers regarding the Devil, the Holy Spirit and the moral decline of Christendom. Being ardent church-goers, these people wince at the idea that such festivals as Easter and Christmas being of pagan origin. Discussing the nature of man and of sin's flesh, and also God's power by which He performs His divine will, I am sickened by the lies which people believe in!

This evening I carefully read some of their ideas in books loaned to me, and then turned to *Christendom Astray*, *The Declaration*, *Who Are The Christadelphians* and *What Do They Believe? Wrested Scriptures*, and several other works on the Truth; and they were like a breath of fresh air amidst the frightful mass of human philosophy and folly.

The brethren in previous days seemed more fervent in their defence of the Truth; they went to it in a clear and decisive manner. They had no time for niceties or "being careful" at the expense of plain speaking. Flesh had to be taught and humbled by the Word, and they went about doing it. You are correct in "*Our Objective*" in writing:

"Whether men will hear or forbear, through evil report or good report, we must steadily and cheerfully go on."

But there is benefit in doing so. What depth of beauty and meaning the Word of the Living God has! One could never run out of things to study and meditate upon. It provides both satisfaction and joy, and that to an extent that the world cannot match. How omnipotent is our Father, and yet how gracious in calling us out of the darkness into His marvellous light. So we must "shew forth His praises."

I am re-reading and marking up my new Bible with the Names and Titles of Deity with the aid of *Phanerosis*. The subject of God manifestation is awe-inspiring and humbling. By it His servants are encouraged to reach a higher plane than that of mere flesh; and their vision of God's purpose is clarified. May that purpose soon find fruition in the return of the Lord Jesus Christ to this rapidly deteriorating world, that Numbers 14:21 might be fulfilled. We long for the day when Jerusalem shall be 'praise in all the earth' and Yahweh shall be worshipped by all, to His eternal glory.

(One of our greatest blessings in the Word of God is its diversity of subjects. It is a veritable bottomless pit of knowledge, and as we engage upon the study of it, our minds are quickened by what is revealed therein. The theme of God manifestation is among the greatest themes of the Bible. In fact, the whole Bible can be reduced to two vital subjects: one is the nature of flesh, and the other is God manifestation in flesh. The former reveals us for what we are; the latter shows what we can become. Both are illuminating in their revelation Editor)..

— M.S. (NZ).

17. Nauplion and the Drying Euphrates

(Cont. from p. 71)

It is a pleasant drive from Mycenae to Nauplion in Greece, or Nauplia as it is also called. The road moves along a winding valley, through undulating countryside. The deep green of orange groves, contrasts with fields of green verdure, and the brown slopes of rocky hills. It moves along the Plain of Argon, and on to the head of the Argolic Gulf, where Nauplion is situated.

Nauplion is a colourful town of some 11,000 inhabitants. We passed through little narrow winding streets, which the large coach seemed to have difficulty in negotiating — or so it seemed to me. The town had a bright, clean, cheerful appearance; the red, tiled roofs, and white walls of the buildings gleaming in the strong sunlight, provided just the right setting.

Nauplion is on a rocky promontory that pushes itself out into the Gulf. The town is on one side of this promontory, whilst the other side forms into a precipitous cliff that drops down sharply into the ocean below. A sharp turn in the road, and the coach drew along to the wharf, and pulled up. For a moment we stopped therein to admire the view. It was extremely attractive. Before us were the calm blue waters of the Gulf, beyond which could be seen the haze of hills. Perched in the centre of the Gulf was a rocky island, and on it an old Venetian fortress called Bourdzi, today converted into a luxury hotel. Its turreted walls stood bold upright upon the rocks, whilst the lazily lapping waters softly caressed them. Behind us was the ominous bulk of the Palamidhi Hill, whose brown, rocky, precipitous slopes rise sharply to overhang the town. On its summit are the ruins of another castle, built centuries ago by the Venetians when they possessed the town.

The group admired the scenery and took the necessary photographs. Then members crowded around us demanding why we had come, for what significance has it beyond its undoubted beauty.

It has a Bible significance, as every place has that we visited on the tour. And this one was of particular importance in regard to the fulfilment of Bible prophecy. To understand this it was necessary to outline some of its history, and as we stood upon the wharf with the blue sea behind us, we outlined some of this for the group.

In the year 1453, Constantinople fell to the Ottoman Turks, and the character of the Grecian nation was changed. Constantinople had been the headquarters of the Greek Catholic Church, that had broken away from the Roman Catholic Church, and because of its association therewith had been called the Second Rome. But the Turks not only conquered militarily, they were determined to do so spiritually as well. They offered the conquered the alternative of the sword or the Koran. The point of such an argument as that was instantly perceived by most, and they hastily changed their beliefs and became Moslems instead of "Christians".

From Constantinople, the Turks over-ran the whole of Greece, and among other places, occupied the strategically placed Nauplion. Their occupancy was challenged by the Venetians, who captured it in 1686, fortifying the Palamidhi hill that overshadowed the town. In 1715 it was again taken by the Turks. They continued to hold it until 12th December, 1822, when the Greeks conquered it during their War of Independence. They made Nauplion the seat of the new Greek administration until 1833, when Athens became the capital of

the country.

All this is significant from a Biblical point of view. Brother Thomas points out that when Phoenicia fell, the influence of these "Merchants of Tarshish" moved west to Venice, which became the headquarters of Tarshish for a time, until the seapower of the world was assumed by Britain. The Venetian castles dotted here and there along the coast of Greece (we had seen the ruins of one on the summit of the Acrocorinth) are mute reminders of the once powerful naval might of Venice, the inheritor of Tyre's greatness.

Even more interesting, and significant, is the influence of Turkey. Turkey, of course, represents the Euphratean power of the Apocalypse (see Ch. 9:14; 16:12).

It rose to power at the sounding of the sixth trumpet (Ch. 9:14), and declined with the outpouring of the sixth vial (Ch. 16:12). The Apocalypse declares that the Euphrates must be "dried up that the way of the kings of the east might be prepared." Brother Thomas clearly identifies the Euphratean power as Turkey, and shows that the beginning of this process was the seizure of independence by the Greeks in 1820-23. The establishment of Greek independence at the expense of the Turks sparked off similar reactions from other nationalities then under Ottoman domination, reducing Turkish power until it is but a shadow of its former glory.

In *Eureka* vol. 3, p.545, Brother Thomas gives 529-533 (the epoch of Justinian) as the commencing date of the period of 1290 referred to by Daniel (Ch. 12), and on the basis of this, identified the epoch, of 1820-1823, as the completion of the period. He dates the commencement of the sixth vial, and of the gradual evapo-

ration of Euphratean power at that time. The independence of Nauplion and the setting up there of the headquarters of Greek governmental administration was thus of great significance. It signified the evaporation of Euphratean power that "the way of the kings of the east" might be prepared. The "kings of the east" are the saints glorified at the coming of the Lord. Thus it was quite appropriate for us to be there viewing the site of this notable development in latter-day prophecy.

We spoke of these things during the short time we were at Nauplion, and others entered into the discussion. Even Ary, the guide, hovered on the outskirts of the group with an ear cocked in our direction. By now he realised that he was far out of his depth when matters of Bible exposition were under discussion, and had learned to listen instead of interjecting. We felt greatly privileged at being able to visit such significant places, and being able to view them with understanding of the Word of God in relation to them.

But the call came to board the coach. We were to make our way to Epidaurus and the Sanctuary of Asclepius, the god of healing, and Ary the Guide was certain that he had something unique there to show us. He guaranteed that he would show us a better Greek theatre than any theatre we would see in any other place in the world, including Caesarea. He was anxious for us to see it, for he was not happy at the way the Bible obtruded into our discussions and our sight-seeing, and felt confident that Greek culture and mythology would triumph at Epidaurus. Doubting that that would be the case, we made our way to the coach.

— H.P.M.

Obedience To Parents

Obedience to parents is a very unpopular virtue in our day. It had become so in the days of Jesus, who condemned the Rabbinical traditions by which a man was absolved from all obligations towards his parents on the payment of a sum to the temple. It remains the fact (however men may disregard, or may have forgotten that fact), that to the Lord God of Israel, Who is the Creator, Upholder and Proprietor of all things, it is well pleasing, and a matter of command from Him to us, that, "children obey their parents," and honour the hoar head, and be respectful and merciful to the aged and infirm. — R.R.

The Jews in the News

Preliminary discussions between Israel and Egypt under the joint-chairmanship of America and Russia, have taken place in Geneva, though limited to generalities and discussion of procedure. Nevertheless, this is an achievement over anything previously possible. The fact that Egypt has agreed to sit down at the conference table with representatives of Israel witnesses to the fact that the existence of Israel as a nation is accepted. Viewed in that light, the result of the Yom Kippur War must be considered an Israeli victory. Meanwhile, the general election in Israel, held in December, has firmed Israel's attitude towards conciliation, unless definite gains towards a more stable peace are made.

Terrorist Blackmail

The wanton murder of 33 people in the Rome and Athens air-terminals by Arab terrorists in destroying one plane and hi-jacking another, has sickened a world rapidly becoming used to gross acts of violence. At the same time, it underlines the extent to which all peoples are involved in the Jewish problem, and the future of the Middle East. Thus the words of Jeremiah are having token fulfilment:

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:32).

The purpose of the ruthless killing was to obtain the release of two terrorists imprisoned by the Greeks, and to disrupt the Arab-Israeli peace conference in Geneva.

It failed in both objectives.

Meanwhile, the *Palestinian Liberation Organisation* (PLO), of which the hijackers were members, has called for an Arab boycott of the Geneva Conference. Dr. Habash, their militant leader, said he expected the Conference would "try to implement UN Security Council Resolution 242 which calls for an Israeli withdrawal from Arab lands captured during the 1967 war. In return for this withdrawal, he claimed that the Arab states will be required to respect recognised borders for Israel." "This," he declared, "is a capitulation which we reject."

Other Arab leaders have been equally open in rejecting anything short of complete rejection of a State of Israel in Palestine.

The Jewish Question is the most

difficult and complex of all the problems that disturb this unhappy world. The only possible solution is that outlined in the Scriptures. Those who view events from the standpoint of Bible prophecy, can discern God's hand working to "gather all nations against Jerusalem to battle" (Zech. 14:2).

It is ironical that the Russians issued the following statement concerning the December hijacking: "The Soviet Union's attitude to this type of incident is well known!" The attitude of the Soviet Union is well known in Hungary and other places where their suppression of opposition is notorious!

"The Smell Of Petrol Is Nauseating"

Israel is becoming more and more isolated in international relationships. Ephraim Kishon, writing in the *Jerusalem Post* under the caption: *We Have Lost The World's Sympathy Again*, declared: "The 1973 hit Israel Parade is reaching new peaks of popularity these days, both in the number of participants, and in the impressive show of hypocrisy put on by them . . . We haven't a friend left in this whole wide world except Dr. Kissinger, Holland, Jordan, and Portugal."

Nations everywhere have had to declare whether they are pro-Arab or pro-Israel. For most, the question is an economic one. Japan was one of the first countries to capitulate to the Arab's extortion because of its need of oil. However, in spite of Japan's denouncement of Israel, the oil embargo is still in force, and her economy is in jeopardy. This, in turn, affects Australia which has close trading ties with Japan.

Britain, also, is experiencing eco-

conomic difficulties, despite her embargo of arms to Israel during the Yom Kippur war. She not only suffers from oil restrictions, but internal political strife has brought about a critical state in the economy. The British pound is rapidly losing value on the world's markets, and unemployment is growing. She has attempted to rid herself of the Jewish problem time and again, but it still remains. In *Elpis Israel* Brother Thomas states that God has marked out a course for Britain, which she will be compelled to follow whether or not she desires so to do. Meanwhile, the oil crisis has tied all the nations to the Middle East. Of all nations, Israel must agree that "the smell of petrol is nauseating."

Paper Guarantees

U.S. foreign policy expert, Professor Hans Morgenthau, has stated that Israel should be very cautious about "trading territory for guarantees," which "were worth no more than the paper they were written on." He reminded his listeners that free passage through the Straits of Tiran had been guaranteed by the U.S. and other powers in 1957, who did nothing when they were violated by Egypt in 1967.

Similarly, Mr. John Diefenbaker, former Canadian Prime Minister, has urged Israel to stand firm. "Israel should not permit herself to be subjected by its friend, the U.S., to make unjustifiable concessions," he declared.

However, whilst such warnings are being given to the Israelis, they seem reconciled to the idea of giving up acquired territory in return for guaranteed peace. Moshe Dayan recently

stated that Israel's forces will remain mobilised until agreement with the Arabs can be achieved. In regard to the Geneva Conference, he declared: "We are going to negotiate not only peace but the final permanent boundaries of Israel. This is Israel's first chance for a peace conference. We have waited a long time for it. Israel must try to understand the Arab viewpoint, and we will go a long way to meet them."

In spite of all these statements and propositions, the future borders of Israel have been placed on paper and guaranteed by no less than the God of Israel. Abraham was not only told to "lift up his eyes" and behold the promised land, not merely invited to "walk upon it", but he was also promised that its borders would stretch from the Nile to the Euphrates (Gen. 13:14-15; 15:18. See also Ezek. 48; Ps. 72:8).

The time is coming when all nations, found in conflict for control of the Holy Land will be brought to realise that there is One in heaven who is interested in His people. When Israel is sufficiently humbled, "the fierce anger of Yahweh shall not return, until He have done it and until He have performed the intents of His heart; in the latter days ye shall consider it" (Jer. 30:24).

Then, and only then, will they say: "Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3).

— W.M. (Woodville).

A Time Of Trouble

This period is a time of great trouble, but not the greatest that will be. The coming of the Son of Man is the end of one period, and the beginning of another. His appearing is the standing up of "Michael, the great Commander," who stands for Judah. Before this standing up there is a period of great trouble; but after the appearing is "the great and terrible day of the Lord," when "there shall be a time of trouble, such as never was since there was a nation to that same time"; it will also be "the time of Jacob's trouble, but he shall be saved out of it"; for "at that time David's people shall be delivered . . . and many of them who sleep in the dust of the earth shall awake."

— J. Thomas.

Time Periods of Daniel

On pp 93-95 of this volume, we published a short article by Brother R. Kirwin relating to Bible chronology, together with an Editorial Note indicating difficulties thereto. In reply, we have received the following:

"We received your letter together with the rough draft of your Editorial Footnote. In reply, I am enclosing two charts which were prepared and used by me in a prophecy class earlier this year. They were well received, and assisted towards a clearer understanding of the prophecy of Daniel Ch, 9:24-25. These charts might also generate further interest and comments from *Logos* readers.

"In view of the long period of prophecy fulfilled according to the Scriptures from the days of Daniel down to our own times, in which so many of the time periods have touched on schedule, such as 1870, 1897, 1914, 1947-8, 1967, we are inclined to discount the apparent discrepancy of 38 years between profane and sacred records, as being more of a mechanical, rather than a real, discrepancy worthy of serious consideration. There have been too many fulfilments taken place within the last 50 to 100 years to suggest that they have happened by chance, or to suggest that our reckoning is anything but very close to what the Scriptures intended us to know in the latter days. We are told that "at the end it (the vision) will speak and not lie" (Hab. 2:1).

"Many in the household, because of lack of study and serious thought, are very sceptical of any chronological reckoning, but there is, as you state, a very definite blessing pronounced upon those who will give their mind and thoughts towards a better understanding of this all important subject".

R. S. Kirwin (Canada)

Editorial Note. We fully subscribe to the importance of this theme, and believe that the key to its complete interpretation has yet to be discovered. To us, the problem relates to the solution of the prophecy of the seventy weeks of Daniel 9:24-27). No interpretation fits into accepted profane dates. If we accept the Bible as inspired, as we do, then profane dating must be abandoned at this point, in favour of the inspired time periods, and our chronological investigations must proceed on that basis. Moreover, there seems to be a discrepancy between sacred and profane dating in regard to the period covered by Ezra, Nehemiah and Esther, and as this involves the epoch of the "seventy week's prophecy", we believe the solution may be discovered there.

Furthermore, we also believe that the key to the problem of prophetic chronology must be sought in the Apocalypse. Prior to that revelation being given to the Lord (Rev. 1:1), it is obvious that the dating of the future was hidden from him (see Mark 13:32). Obviously, some additional information was given to the Lord subsequent to his resurrection which has been incorporated into the Apocalypse, for it is certain that the "day and hour" is now known to him. Perhaps we need to re-investigate the time-periods from the days of Daniel onwards. We have an infallible commencing date in Jeremiah 25:1 where sacred and profane chronology is synchronised. We read that "the fourth year of Jehoiakim" was the "first year of Nebuchadnezzar." That gives us a date and a commencement, and from there we must compute the time periods of Daniel. We agree with Bro. Kirwin, that Bible chronology is an absorbing and vitally interesting subject, though we believe that the key is still to be found.

Brother Kirwin makes reference to charts of the "seventy weeks" prophecy" that he forwarded with his brief note. However, in the absence of detailed explanation, the charts are not conclusive, and therefore we have not taken up space by reproducing them here. Readers may care to correspond with Brother Kirwin on this matter, and perhaps obtain copies of these charts from him. His address is, P.O. Box 98, Crystal Lake, Illinois, USA, 60014. Phone 815-459-3500.—Editor.

Thoughts for the Times

OUR DUTY AND PRIVILEGE

The Apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once delivered to the saints" (1 Tim. 6:12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependant on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world," in the popular sense, by preaching, such a result is not contemplated in the Scripture. The gospel was not preached for the purpose defined by the clergy; but as a CALL or INVITATION to glory, honor, and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just and immortal, which naturally the children of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for His Name." To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the Apostles. As they were INVITED to this holy degree it is styled "a holy calling," and the degree itself the subject of "the one hope of the calling;" and those who accepted the invitation are said to be "Called to God's kingdom and glory" (1 Thess. 2:12), and sometimes simply "the Called." The time allotted to this work of collecting together the future rulers of the nations (Rev. 2:26-27) to the gospel invitation in The Name of Jesus Christ, is from the day of Pentecost till His return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14:23).

— J. Thomas

IDOLATRY IN THE HEART

(Reading: Ezekiel 14)

The idolatry of covetousness is hypnotising the world. "Lovers of pleasure" more than "lovers of God" dominate the scene. In the Ecclesia it can result in a Laodicean decadence. What is required at this late hour, is courage to oppose deteriorating trends, and determination to pursue the course of Truth. If this requires personal sacrifice of monetary benefits or material comforts for the moment, we have the Divine assurance that we will receive in their place, true happiness now, and immortality to come!

Ezekiel was a man of strong determination, who refused to be deterred by opposition. He was commanded to preach the Word, whether people hearkened or not (Ch. 2:5-7). He seemed to be held in respect by his contemporaries, even though they would not heed his warnings. He was a rather austere man, standing aloof from what took place around him, condemning the apostasy and impiety of the Jews both in word and action. He presented to the Ecclesia, the warning of impending destruction upon Jerusalem, and the promise of ultimate salvation to those who would heed.

Ezekiel Portrays Christ

His name signifies: *El Will Strengthen*, and to this was appended the title: *Son of Man*. Thus, he proclaims the principle that *El will strengthen the Son of man*. The Psalmist had predicted concerning Messiah, that he would be the "Son of Man whom Thou madest strong for Thyself" (Psa. 80:17). It was Ezekiel's lot to enact, manifest and prophecy the very things that Messiah would accomplish.

His book is divided into five sections, each of which emphasize

the principle of Divine Grace:

- (1) Ezekiel's Call and Commission – Chapters 1-3;
- (2) Divine Judgment on Jerusalem – Chapters 4-24;
- (3) Divine Judgment on the Nations – Chapters 25-32;
- (4) Prophecies of the Restoration – Chapters 33-39;
- (5) The Glorious Consummation – Chapters 40-48.

The whole prophecy is associated with the Divine Glory. It opens with the Glory manifested by the cherubim as it swept down towards Jerusalem for judgment. It continues as the vision of the Glory is seen departing from the Temple. Then follows the judgments on the nations, when the Glory, though hidden, is still powerfully effective. After predicting the restoration of Israel, the prophecy reaches a climax in its closing chapters, as the Glory is revealed returning to the Temple, amidst the thrilling declaration: *Yahweh Is There*.

"Knowing" Yahweh

Seventy times throughout the prophecy, the phrase "They shall know that I am Yahweh" is repeated. This means more than merely recognising that He exists, or of

being aware of His purpose. To "know" Yahweh requires a knowledge of such compelling power, that its effect is seen in a changed character, is manifested in action. The term is used to describe the most intimate union between husband and wife. Thus: "Adam knew Eve his wife, and she conceived" (Gen. 4:1). The conception of Eve resulted in fruit to the glory of her husband, and Paul shows that this is typical of the union between Christ and the Ecclesia, which must result in fruit to the glory of his name (Eph. 5:23-32; see also John 17:3).

Mere academic knowledge will not result in eternal life. Knowledge must be transmitted into action: it must cause us to reflect the Divine characteristics of the Father in us so that it reflects to His glory.

That is the theme of Ezekiel's ministry. It is an appeal that Israel constantly ignored. Though Ezekiel was living at the time of Josiah's reformation, he saw that it did not produce God's likeness in the nation. In the times of the prophets, the worship of the Israel-Ecclesia was insincere. It is true that Josiah instituted wide-sweeping reforms. It is true that he destroyed idol-worship, and broke down the images. It is true that he re-instigated Temple observances. In fact, at the command of the king, the ecclesia busied itself in the work of the Truth with every appearance of enthusiasm. The people attended the meetings. They manifested a desire for His Law.

Yet the stern, harsh voice of criticism sounded forth through the prophets, and the people were denounced for their hypocrisy. Their religious actions did not

reflect the true attitude of their hearts. They were working, not from a love of Yahweh, but because the king commanded them! Because "it was expected of them!"

A Divided Loyalty Unacceptable

Ezekiel 14 records the deputation of elders who came before the prophet to enquire concerning the ending of the captivity and the beginning of Israel's promised glory. But their professions of anxiety for Yahweh's glory were hypocritical:

"Thus saith the Lord Yahweh: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet: I Yahweh will answer him that cometh according to the multitude of his idols" (verse 3).

The men who stood before the prophet were not prepared to give Yahweh the full allegiance He required. Yet they wanted to know the secrets of the future, desiring to share the coming glory. What an insult! No greater insult can be made to God than for a person who offers Him at best a divided loyalty, which God will not accept, to come to His prophet and ask about His will, which he will only do if it suits him!

Israel delighted in the prophets of their own desire:

"Prophecy not unto us right things; speak unto us smooth things, prophesy deceits" (Isaiah 30:10)

There was not so much an outspoken denial of the true prophets by the nation, as the attempt to compromise; to water-down the demands of the Truth; to treat the things of God lightly.

Christendom followed Israel in rebellion against the God they

professed to worship. The "smooth things" are in demand by the people today. There is the great danger that a similar apathy will destroy the spiritual vigor of the Ecclesia. Like Israel, an ecclesia normally receives the leadership it secretly wants. Israel obtained it by setting up "their idols" (Ezek. 14:3). These were not literal idols of wood and stone, but the following of their selfish desires:

"Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, Yahweh seeth us not, Yahweh hath forsaken the earth" (Ch. 8:12).

The idolatry consisted not of deserting the true worship, but of corrupting it. They imagined their disloyal actions were not seen. They worked for their own self-aggrandisement. They were motivated by self-interest. Their external devotion to Truth was a form of hypocrisy. And such an attitude inevitably leads to corruption.

These were the idols which were figuratively seen everywhere!

"I will take the house of Israel IN THEIR OWN HEART, because they are all estranged from me through their idols" (Ch. 14:5).

God warned them that He would "seize them by the heart" (RSV), opening it up to reveal its contents, that all hypocrisy might be laid bare (Cp. Hebrews 4:12).

An Individual Responsibility

The prophet destroyed any lingering hopes that the elders may have had, that the impending judgment would be averted. Already he had told them that hope was with the exiles (Ch. 11:16), and some may have snatched at the idea that Jerusalem would be protected be-

cause of the righteous therein (Ch. 9:4). But Ezekiel's reply that the righteous could but save themselves, reveals the desperate state of wickedness into which the ecclesia had sunk:

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness" (verse 14).

Noah delivered his family from the ravages of water. Daniel's action saved the wise men of Babylon, and his friends from destruction. Job's intercession turned Divine wrath from his foolish friends. But so desperate was the state of the Jerusalem ecclesia, so sunk in idolatrous worship of self-interest, so complete in its secret rejection of God's Word, that even if these three righteous men were members of the ecclesia, they would but save themselves!

It is useless resting upon our connection with any ecclesia, however strong and virile. Our responsibility is personal. We are judged on that basis. Our value to God, and to our ecclesia, depends upon our individual attitude to the Truth — whether we are a compelling power for good — whether we are "bringing forth fruit," and manifesting in action our undivided loyalty to God.

A Righteous Remnant Saved

The chapter concludes by reminding the elders of Israel that, notwithstanding their own apostasy, a righteous seed would preserve the race, and ultimately lay the foundation for the return under Zerubbabel. This types the glorious future, when the "seed" of Christ (Isa. 53:9) will reveal to the world the wonderful and saving purpose of Yahweh.

Then "ye shall know that I have not done without cause all that I have done" (v. 23). Sometimes we cannot understand the circumstances of life into which we are brought. The ways of Providence are inscrutable. Yet we have the assurance that all the trials of life, its frustrations, its problems, are for our benefit. If we will permit them, they help mould our character and transform our heart. This requires the ruthless destruction of the hidden idols of the heart, and in their place, the cultivation of the knowledge of Yahweh.

God deals in both severity ("I will cut off" - v.21) and goodness ("Yet, behold" - v.22). He will not countenance foolish, unwise actions. But He does delight to see the divine characteristics being manifested. This will result individually in our personal salvation, and ecclesially in our actions being motivated by the desire to help each other to the Kingdom.

Christ—The Great Example

The power to conquer self is revealed in the righteous life of Jesus Christ. He "knew" the Father in the great extent:

"O righteous Father, the world hath not known thee, but I have known thee,

and these have known that thou hast sent me" (John 17:25).

The Lord's life was one of faithful dedication. There were no hidden idols in his heart. His life, death and resurrection clearly reveal "that Yahweh hath not done without cause, all that He hath done in it." Christ will presently call his "seed" to share with him Israel's greatest Glory and to reveal in fact, that "Yahweh Is There!"

In the few days of opportunity that remain, let us similarly determine to stand where Ezekiel stood; to come close to God through an appreciation of His Word and works; to act honestly and sincerely before Him; to stimulate the zeal for the Truth that ignores the censures of our neighbors and the ridicule of our friends.

Then it may be our privilege to shortly stand before the great Ezekiel, the "Son of Man Strengthened by God," and receive, not the condemnation of destruction, but the thrilling invitation to join the righteous remnant of glory and salvation. We will then clearly see that in all the circumstances and experiences of our life, "Yahweh hath not done without cause, all that He hath done in it."

— G.E.M.

The 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.

In the new heavens and the new earth coming by-and-bye upon earth, there will be the grace of aristocratic polish with the manliness of the honest artisan; the sweetness of the love of God with the firmness of the commander of men; the humility of the lowliest servant with the majesty of the king on the throne: all that has ever been excellent among men will be blended in a true civilization which will not rest on the will of the people, though with their consent, but not the enforced authority of God, with His blessing.

Watching At The Time Of The End

"Christ's object in giving himself for the Ecclesia before it was formed, was that those who should afterwards compose it 'might be sanctified and cleansed in the laver of the water,' that, at the resurrection, 'he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but holy and without blemish.' 'Ye are clean,' said Jesus to his disciples, 'through the word which I have spoken to you.' This word, which is defined to be 'the law and the testimony' is the great instrument of holiness and purification. It changes men's minds; loosens their attachment to earthly things; causes them to place their affection upon things above; creates a new and right spirit within them; diffuses the love of God abroad in their hearts; separates them from sinners; leads them into Christ; and develops in their lives fruit characteristics of that repentance which needs not to be repented of" (Elpis Israel pp. 51-52).

Reading For Profit

In these difficult and evil days, no counsel is more imperative than that which would urge us to give unremitting daily attention to the Word of God. Its exercise is vital, and its benefits priceless. As Bro. Roberts comments in his Foreword to *The Bible Companion*:

"Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the scriptures. The process commences with a belief of the gospel, but is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7; 1 Cor. 2:14), and cannot be brought at once to the divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz. the expression of His mind in the scriptures of Truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only

grow within a man by daily intercourse with that Mind, there unfolded. Away from this the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is READ THE SCRIPTURES DAILY. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with the fructifying influences of the Spirit in the Word. A little read every day from various parts of the Word has been found experimentally to be practicable, attractive, and profitable. By strict adherence to this plan from year to year, the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints in light."

To be really profitable, then, the study of the Scriptures must be undertaken with a right motive and objective. Paul declared:

"Now the end of the commandment is love out of a pure heart, and of a

good conscience and faith unfeigned, from which some having swerved have turned aside to vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. 1:5-7).

James wrote:

"Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (ch. 1:21-22).

When the Bible is read with other objectives than those defined above, it will never be properly understood, nor become really effective to develop the mind of the spirit in the individual.

And we are living in an age when such development is imperative, if we would successfully withstand the world's seductive influence, and stand approved at the Judgment Seat.

True Worshipers Defined

The Lord told the woman of Samaria:

"True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is spirit; and they that worship Him must worship Him in spirit and in truth" (John 4:23-24).

His definition of a "true worshipper" implies the existence of pseudo-worshippers: people who give lip-service to the truth, but who allow its requirements to be governed by fleshly self-love, which is usually merely self-pity. They hesitate to be too demanding realising that their own attitude will not bear scrutiny.

Pride, self-love, personal affluence constitute "last days" challenges, that can rob brethren of the Truth's rewards. Too much

indulgence in those directions will soon be reflected in an effete and sentimental attitude towards the requirements of the Word. There will be developed a love of pleasure rather than a love of God, pride of personal accomplishment rather than dependence upon the influence of the Word; impatience with restraints instead of a ready sacrifice of self to the glory of God. There will be manifested a hostile attitude towards exhortations to flesh-crucifixion, or against those that warn against a defamatory tongue. There will be revealed an ill-tempered lack of self-control; a light-hearted attitude towards sincerity, honesty, truthfulness, integrity, faithfulness, family responsibilities. There will be shown a proud and implacable attitude towards those who love the Name of Yahweh, and stand firm and inflexible for His way. Paul warned that these would be factors that would be found in destructive and disruptive activity in the Ecclesias in the last days. He wrote:

"This know also, that in the lasy days grievous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away" (2 Tim.3:1-5).

Let it be clearly noted, that whilst this prophecy (for such it is) had application during the "last days of Judah's commonwealth," it also relates to these times. And, further, Paul was not writing of the world about us, but of the Ecclesia itself.

Consider the effect of error. Does it not destroy the power of the gospel? Does it not spread its polluting influence to the realm of practise? A person careless in doctrine is soon careless in conduct.

In fact, it can be said with truth, that the main Ecclesial problem today is not doctrinal error but laxity in walk. Even when there is no error, a barrier is often erected where the manner of walk is relaxed. It is significant, that Christ's exhortation to this generation of believers is condensed in the statement:

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

Investing For The Future

Godliness will only exist where the individual has faith to rest upon God's counsel. And "faith cometh by hearing the word of God" (Rom 10:17). It is one of the challenges of these last days that the time necessary to develop such a faith will only be obtained by a determined and sacrificial resistance to the time-consuming involvements that current opportunities for vocational self-improvement, material increase, and pleasurable self-indulgence present. "We must through much tribulation enter the kingdom of God," exhorted Paul and Barnabas (Acts 14:22). The Greek word *thlipsis* primarily signifies *pressure*, and as such is apt for today's conditions. These very challenges, therefore, constitute modern-day trials. Brother Thomas wrote:

"Probation before exaltation, then, is upon the principle of a faith in the promises of God, made precious by trial well sustained. There is no exemption from this ordeal. Even Christ himself was subjected to it" (Elpis Israel p. 76).

It is a sound investment for the future, to take time at the present, to "think upon His name" and to "speak oft one to another" concerning the things of the Truth (Mal. 3:16). Unless we do that, finding time for meditation and prayer, it will be found impossible to develop that love which is necessary for the bestowal of life eternal. Knowledge in the abstract will not develop it. Paul wrote:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13:1-2).

Yahweh would draw us with bands of love, as He did Israel (Hos. 11:4). He appeals to us in a Father son relationship:

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; ... then shalt thou understand the fear of Yahweh, and find the knowledge of God" (Prov. 2:1-5).

"His commandments", "His words," will cause us to clearly see the need to curtail our activities in the world; they will reveal how we may "use this world, as not abusing it; for the fashion of this world passeth away" (1 Cor. 7:31).

Grappling With Inflation

There may be value in limiting our worldly possessions, in restricting our worldly activities. Self-scrutiny may reveal an element of pride, of self-indulgence, entering our lives that we had best exclude. Christ has warned us (Luke 17:28-30) that self-indulgence to the

exclusion of the things of Yahweh, will bring sharp rebuke at the Judgment Seat. Harken to these words which though applying to A.D. 70 have application today:

"In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:31-33).

In other words, put things into proper perspective. Today, most people are trying to grapple with the problem of inflation by increasing their personal income. This makes greater inroads upon available time. The wiser course would be to eliminate from their lives all wasteful, and expensive, forms of self-indulgence; curtail all unnecessary spending; and seek a simpler more economic way of living.

This would leave greater opportunity for the Word and the Family: to which due priority should be given.

In a time of great inflation, when those who earned wages "put it in a bag with holes," Haggai exhorted the people to "consider their ways" (Hag. 1). They laboured to get rich, but they did not work for God. Therefore they remained poor; not only in material things, but also in the true riches. We are told not to envy sinners, but rather to hear divine counsel, and be wise (Prov. 23:15-19). Thus:

"A good name is rather to be chosen than great riches, and loving favour than silver and gold" (Prov. 22:1).

"Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle towards heaven" (Prov. 23:4-5).

What The World Offers

And what does the world offer anyway? Consider the glories of the coming age in contrast to that which man is building up for himself. One writer expressed it thus:

"On 9th June, 1970, Professor L.C. Birch, Challis Professor of Biology at Sydney University, and one of the most eloquent voices in Australia on pollution hazards, told students that western man was polluting and destroying his surroundings so rapidly that the fate of his civilisation would be sealed within the next decade or so. He observed that pollution is a western problem, and that the worst polluters of all are the most progressive people of all."

On 7th July, 1970, Mr. Bede Callaghan, managing director of the Commonwealth Banking Corporation spoke on the "Perils and Pitfalls of the Seventies" at an American Chamber of Commerce luncheon in Adelaide. He forecast a growing environmental nightmare, dilated on the pollution problems of "ever-sprawling cities" troubled by "strain, growing mental disorders and increasing crime," and continued:

"And so the sprawling city, the maimed country, and even the air we breathe and the sea that gives us life, combine into what can only be described as a coming nightmare."

Australia prides itself upon its present prosperity; but Solomon warns that "the prosperity of fools shall destroy them." On 20th May, 1970, *The Melbourne Age* warned of the consequences of present national policy:

"Within a generation four-fifths of of the Australian population is likely to live in a handful of giant cities, led by nearly six millions in Greater Sydney and about the same number in greater Melbourne. On present trends, the quality of life in these megapoli will be all too predictable. For most of the year . . .

the COH (coefficient of haze) reading for each city will be over four indicating the restricted visibility from smoke, dust and grit, unburnt hydrocarbons and the rest of the noxious brew that makes up photochemical smog. Children playing in the same streams that thirty years ago yielded fish and yabbies will, in thirty years time, only get hepatitis. The noise nuisance, already extremely bad will become more frequent, more pervasive and more severe. There's nothing like living in an industrial developing country."

The world is warned; but does nothing. It is not in the power of man to correct the situation. His eyes are too much centred upon the \$ sign, and the progress he wants is that found on the balance sheets of the company in which he is specifically interested. Before conditions will change, man's heart must be changed; and only Christ has the wisdom and power to do that.

Meanwhile, the Ecclesia must face the challenges of the times. Has its members sufficient determination to allocate time for the study and meditation of the Word?

Are they prepared to sacrifice affluence for family? A Noahic and Abrahamic faith is necessary to stand up to the trial. The pressure (tribulation) is upon us; can we build up sufficient counter pressure of the Word within to resist its influence?

That is the issue facing us. It is not a photo-chemical smog that we need to fear, so much as the pestilential smog of worldliness, apathy, and apostasy. The times are significant, and the issues vital. "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matt.25:6).

How far are we off midnight? What are we doing about the oil? How are our children faring in the face of the world's challenge? Let us nourish a personal love of the things of Yahweh, bring up our children in the nurture and admonition of our king, and feed the ecclesia of God with that which is meat indeed.

— R.P. (Yagoona, N.S.W.)

THE OIL CRISIS

"They shall . . . draw out the hidden wealth of the sand"

— Deut. 33:19 (NEB)

The rich oil-bearing sands of Arabia and North Africa, were, until recent years, mere sandy wastes, whose scanty herbage and water supply compelled the Arab inhabitants to follow a nomadic life. Their living standards were extremely simple, and they envied those who occupied fertile, well-watered lands and who led lives of comparative luxury.

The discovery of oil, and the ever-increasing demand for it by

the modern world, has changed a few Arab chiefs into billionaires. These sons of the desert now live in air-conditioned palaces, own private aircraft, drive expensive cars, live luxuriously, travel widely, and enjoy increasing wealth.

Why has oil replaced coal in industry? The energy for the Industrial Revolution that began in Britain 150 years ago, was supplied by steam from coal, in good supply in Britain.

But the mining of coal is a difficult and costly process. The burning of coal releases sulphur which gives rise to sulphur-dioxide gas, an air pollutant. Natural oil contains less sulphur than coal.

Coal fires must be constantly attended, to renew the fuel and remove the ashes; whereas oil requires little or no attention, once it is connected by pipeline to stove or furnace.

Moreover, the cost of extracting oil from beneath desert sands is much less than mining coal, and is easier to convey and ship. Of late years, trains and ships have been converted from coal-burning to oil-firing, while buses (which are replacing trams) as with automobiles, are oil users.

It is estimated that Arab and North African nations such as Libya, own or control over 70% of the earth's oil reserves. The Middle East countries, together with North Africa, supply about 80% of Western Europe's oil needs, and almost 85% of Japan's requirements.

Oil supplies are essential to the continuance of industrial production, and any embargo must be regarded seriously. How seriously can be gauged from the following statement by the U.S. Foreign Affairs' House sub-committee:

"Never before in the history of mankind have so many wealthy, industrialised, militarily powerful and large States, been at the mercy of small, independent, and potentially unstable States, which will provide for the foreseeable future, the fuel of advanced societies."

These oil-rich States are now using the oil needs of the nations as a political weapon to exert pressure on Israel. Already, oil

supplies have been cut off from Holland (deemed pro-Israel). Moreover, oil supplies to several other Western nations and Japan, as well as to the United States, have been considerably reduced, whilst the price has been sharply increased. This "squeeze" is to be applied periodically, it is stated, until Israel meets demands by the Arab States to give up the land she captured in the 1967 war.

This policy is bringing hardship upon industrialised nations which require oil for generating electricity and other purposes. Already Holland, Belgium, Italy, Japan, Britain, West Germany and South Africa are rationing oil and electricity, and the USA is about to do so.

If nations are reduced to closing down industries, or partly so, for want of energy, the resultant unemployment and poverty may lead to concerted action against the oil-supplying nations. The Common Market's parliament in Strasbourg is to consider taking economic countermeasures against the oil-rich nations. The Israeli Foreign Minister (Mr. A. Eban) has stated that an international convention, such as deals with oil beds discovered at sea, should control land oil deposits.

Russia, which has all the oil she needs within her own borders, is supporting the Arab nations in their restriction of oil to other countries. If a clash occurs, Russia and her satellites will oppose the US and the Western powers.

The US has enormous coal deposits which can be converted into oil and gas, at the cost of polluting the air, but this task will take time, and time is in short supply!

The outcome of this crisis is known to God, and is playing a part in developing the crisis of the last days. How true are the words

of the Psalmist (Ps. 118:8)—“It is better to trust in the Lord than to put confidence in man.”

— V.H.K. (ACT)

An Alphabet Of Bible Characters

CALEB: Courage to Match His Faith

When Habakkuk, on his watch-tower, wrote that “the just shall live by his faith,” his mind could have fixed on Caleb. That Gentile proselyte was the perfect exponent of the words of the prophet. Caleb indeed, lived by his faith, whereas his companions (save one) all died through their lack of faith.

The story of the twelve spies is familiar to all. Yet constant meditation upon it reveals new, dramatic facets. Indeed, through him we can better view the Lord Jesus Christ.

Outwardly there was little to distinguish Caleb from his fellows. True, he was not of Jewish birth. He appears to have been a Canaanite, one of the very nations he was sent to spy upon. But he had proselyted, and now was promoted to the leadership of the tribe of Judah.

What was the secret of his later success? Did he have greater love and thankfulness to God because he had been adopted into Israel? We do not know, but do suggest that there is never an effect without a cause. And, certainly, Caleb showed a very different spirit to that of the other leaders (apart from Joshua) who were commis-

sioned to carry out the forty days of searching investigation throughout the land that Israel hoped to shortly dwell in.

Supporting A Minority

What was the dominant trait in his character? Surely it was his outstanding courage: his determination to stand his ground in spite of being in the minority. Caleb quietly listened to the ten who gave their reports to Moses, and patiently stood by whilst they “made all the congregation to murmur against Moses by bringing up a slander on the land.” But he did not permit it to deter him from his course. He, too, has seen the sons of Anak; He, too, realised the extent of the difficulties facing the nation which the ten had magnified. But, in addition, he had seen something which they had missed. What was it? He had seen the invisible God, and had learned to trust Him Who had already done so much for him.

With that vision before him, Caleb could do no other than take up the stand that he did. He endeavoured to still the turmoil of the people, and exhorted them to go up and possess the land held by their enemies. How his heart must

have been gladdened when another voice, that of Joshua, spake in support!

Have you ever stood up to support a minority movement? Have you ever experienced the chill that frequently results from such action? Have you ever felt the icy reaction of popular scorn? If you have, then you can gauge some of the comfort Caleb must have felt when Joshua joined him in support.

Nevertheless, Caleb needed all his courage when the storm broke. Was he a little fearful as he saw the congregation making plans for his murder, and that of Joshua? Maybe he was. And if it be sin to experience such, the greater sin lay with the majority. It is significant that the same verse that speaks of the intended murders, also narrates how that "the glory of the Lord appeared in the Tabernacle" (Num. 14:10).

God permitted the course of faithless and wicked men to proceed, in order that their attitude might be revealed for what it was, and that the quality of Caleb's character might be made more apparent.

Honored Of God

The world applauds its mighty men, and affords them the greatest honor that it is possible to confer upon them. But consider the high merit conferred upon Caleb by God:

"But My servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring in to the land wherein he went, and his seed shall possess it."

What a wonderful commendation. It witnesses to the fact that God's eyes are on the upright, constantly overlooking His faithful

seed. Men and women of faith might experience opposition, as did Caleb; they may be threatened and find their lives in jeopardy, as did Caleb; but there is a higher Power than that of satan. The glory of the Lord not only filled the Tabernacle, but is reflected in every word that God has inspired men to write. Those words are with us today, that we may read and be admonished.

The story of Caleb can be repeated in our lives. We have experienced Divine intervention, in that we have been called to the Truth. Like Caleb, we are proselytes to the faith of Abraham. In many cases, the acceptance of Christ has demanded personal courage. In the case of my parents, it meant leaving a congregation of about 2000 Baptists, and joining a handful of Christadelphians who met in the loft of a rat-infested stable. Yet they joined the minority, and suffered the loss of their former friends and a social ostracism we would fail to understand today. What motivated them to take such a stand? The same principle that motivated Caleb: a simple faith in God.

Caleb was splendidly vindicated in the sight of all Israel. Together with Joshua, he entered a land that even Moses had been debarred from entering. Joshua and Caleb typified Jew and Gentile obtaining the inheritance set before all the worthy.

It is nice to think that it was Joshua and Caleb that carried home the witness of the fruit of the land as seen in the grapes. It took two men to bear it home, so fruitful was the witness! And two men

returned to the land that they had spied out, to gather in the fruits thereof.

Though he is dead, Caleb still exhorts us. In these days of so-called "Christian unity and tolerance," our need of faith and courage is just as great as was that of Caleb. We are members of a minority movement whose voices are raised in support of the gospel. It arouses little real interest, but that is a challenge to our faith. Meanwhile, at the table of the Lord, we are reminded of one who travelled a similar road to that of

Caleb; who was in the minority, and who died for his convictions. Nevertheless, in his case, the glory of the Lord again shone out, and we see a risen Christ, who energises our courage with his message:

"Fear not, little flock; it is my Father's good pleasure to give you the Kingdom."

In that day, those who today are in a minority, will find themselves among the "great company which no man could number" (Rev. 7:9). Certainly, such a man of faith as Caleb, enables us to see our Lord all the clearer.

— J.A.Swaish (Wales)

HOW DID YOU CELEBRATE CHRISTMAS?

Once again Christmas is over, and the world, allegedly, has celebrated the birth of Christ by a holiday, a party, and a good time.

In fact, it does not appreciate the significance of Christ's birth.

As Bible students, we know how important this event was in God's purpose: without a redeemer to take away the sins from this fallen creation, we would be without hope.

How have we viewed Christmas?

Personally, I was shocked to receive cards from brethren as well as from friends. I cannot blame the latter; but I am amazed at the thoughtlessness of the former.

Moreover, I feel that brethren should refuse the so-called Christmas Stamps. They depict Christ being sprinkled with water by John the Baptist. Many of the brotherhood would have seen the article in *The Age* by Bro. J. J. Ratcliffe protesting against the illustration as unscriptural. Why then do we find some using these very stamps?

Is it that they do not want to be questioned? Or are embarrassed to ask for other stamps to be given them?

If that is the case, compare such an attitude with the faithful determination of Hananiah, Mishael and Azariah (Daniel 3), in refusing to submit to the golden image set up by Nebuchadnezzar.

The king issued a decree that all should worship the image; but the three Jews refused to do so. Their faith was a witness to the Truth, and despite the threats of the Government of the day, God protected them. Before consigning them to the fiery furnace, Nebuchadnezzar offered them one more chance to obey; but they replied:

"We are not careful (we do not want a second chance) to answer thee in this matter. If it be so, our God whom we serve is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (vv. 16-17).

They were delivered up for punishment, but God saved them. But what a test! The three Jews would have reasoned that it would not have mattered if they bowed their knees to the image, so long as they retained God in their hearts. But no, they witnessed to all the world that they served God. And that is the

lesson we must learn, for as Christ taught: "We cannot serve God and Mammon" (Matt. 6:24). The Truth must be upheld at all times, and at all costs.

What then? Did we use the unscriptural stamp without thinking? Did we place it on the envelope not caring? Did we meekly accept it because we did not want to make a stand for Truth?

If so, let us again listen to the Lord Jesus:

"Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think..." (Mat. 10:32-34).

— J.B.S. (Vic)

Editorial Note

We must confess that we probably used such stamps, not because we were afraid to witness against the illustration thereon, nor feared what the postmaster might say when we refused them; but because we automatically purchase stamps and place them on envelopes without being conscious as to what is depicted thereon; or we have handed bundles of mail to others to attend to on our behalf. We mention this in order to show that mail may be received with the stamp in question attached thereto without the sender subscribing to the error on the stamp. At the same time, we commend Brother Ratcliffe for the public protest he evidently made, which, however, it was not our privilege to see.


The Time is Short!

"The time is short," a few brief years,
A few short days of smiles and tears,
Then all is o'er
The mind that planned, the hand that wrought,
And he that learned and he that taught,
Are known no more.

"The time is short," the work is great,
And death but seldom tarries late;
Work while 'tis day;
This life of thine will soon be past,
The opportunities thou hast
Will pass away.

"The time is short," life but a gleam,
The present then do thou redeem,
Ere it be flown.
O mortal, after death's cold sleep,
Remember, thou wilt surely reap
What thou hast sown.

Lessons from Nature



3...CLOUDS

It is a marvellous provision of nature, illustrating the wisdom of Yahweh, and commented upon by the wise man Solomon, that the waters of the rivers flow into the oceans, and return to their source, by the power of evaporation (Ecc. 1:4-7).

The vapour, rising from the waters of the earth, forms into clouds which are borne along by the wind, to empty themselves upon the earth.

Sometimes clouds blot out the sun. But the light still shines, though we do not see it. In like manner Divine favour is always available, though sometimes the dark clouds of sin and sorrow seem to hide it from our view.

At such times, let us show trust and patience, and be still. Yahweh has a wind that will drive all clouds away; the spirit of His truth can clear our minds of the fog of unbelief.

John in Patmos, likened Christ and the multitude of mighty ones as a "great white cloud" upon which sat "one like the Son of man" (Rev.14:14). And Paul reminds us that the approved are to be figuratively caught up together "in clouds" to heavenly places in Christ, there to rule over the nations (1 Thess. 4:17).

A great company will thus be gathered together. Previously each has existed as a minute globe of water whose lustre has been concealed in the vast waters of the earth. But the power of the Sun (Mal. 4:1-2) has separated them from the others, and will draw them into the heavens where they will form clouds of pearly whiteness to canopy the throne of the kingdom.

The clouds of heaven, and the dew that is formed in the night, furnish us with beautiful and expressive symbols representing those who are to be with the Lord, as Brother Thomas has forcibly expressed in *Eureka*. The Apostle describes the faithful as "a great cloud of witnesses" (Heb. 12:1). Globules of water are drawn out by the power of the Sun of Righteousness, whose healing rays that draw them and purify them (Mal. 4:1-2). As showers, they shall revive and fructify the earth with their influence (see Deut. 32:2); as dew, drawn forth from the womb of the dawn, they shall sparkle with the reflected glory of the Sun (Isa. 26:19).

At present, the world cannot discern the relationship of the saints to the Lord Jesus, no more than men can see the dew sparkling with light before the sun is up. We await the coming of that Sun. We are told (Ps. 19) that he will emerge from his canopy in the new heavens as a Bridegroom rejoicing in his bride; and as a Conqueror and just Ruler extending his influence throughout the earth. So we await the dawn of an unending day, which will be ushered in by "a morning without clouds."

Through waves and clouds and storms

He gently clears thy way.

Wait thou His time, — that darkest night

Shall end in brightest day.

— Laurel Langley

(Conducted by Bro. W. Ryall to whom all contributions should be directed).

Editorial

INFLATIONARY PROBLEMS

"He that earneth wages earneth wages to put it into a bag with holes"—Hag. 1:6.

The inflationary spiral, which is affecting most nations today, particularly those in the West, has brought a repetition of problems experienced by Judah just prior to the building of the Temple by Zerubbabel.

It was a period of extreme economic difficulty. The money just did not seem to go around! More time was given to the solving of these problems than to the things of Yahweh, causing the prophet to warn: "Consider your ways."

His warning was repeated by Malachi who indicted Israel for robbing Yahweh of His tithes (Mal. 3:8-9). He urged the people to ignore the problems of inflation, to pay their dues unto Yahweh, and see if they did not prosper as a result (Mal. 3:10). Zechariah spoke in similar terms, and in such a way as to imply that the world would experience a repetition of those times just prior to the return. Indeed, Brother Sulley in *The Temple Of Ezekiel's Prophecy*, quotes Zechariah's words, as justifying the prediction that the world would go through a period of economic stress, marked by unemployment, unsettled industrial conditions, domestic strife and dissatisfaction just prior to the Return (see Zech. 8:10).

The world is experiencing such

an epoch now, and its effects are felt on every side.

They are felt most keenly, at the present moment, by *Logos Publications*. To date we have been able to maintain a service to the Brotherhood, which otherwise would not have been possible on the meagre finances we have had available. This has only been possible by exercising strict economy, receiving subsidies from generous contributors, and obtaining favourable printing costs.

But we have now reached the stage where we must take stock of the position.

First our printer warned us of extreme paper shortage that threatened to bring our printing projects to an end anyway. Then, at the same time, he advised us that the favourable prices he has been able to maintain for some time, were at an end, and we would have to reconcile ourselves to very steep increases. For example, a double issue of *The Christadelphian Expositor* that we had prepared would cost us some \$400 (US\$540) more than previously. It seemed as though we were faced with additional expenses exceeding \$3000 (Aust.) above our budget.

We had tried to minimise these expenses previously by purchase of expensive machinery, and doing

some of the work ourselves physically. This involved a capital outlay of exceeding \$12000, to maintain our normal services to the truth: the issuance of *The Ecclesial Calendar*, *Good Company*, overseas *Newsletters*, and advertising brochures. It was now necessary to stockpile paper, and this involved us in additional expense.

Meanwhile, problems both Ecclesial and Personal mounted, and we found ourselves with open letters, closed letters, complaining letters and appealing letters! Nevertheless, we rested on Yahweh, and to date have been able to maintain all previous services.

One result of the challenge is the production of the actual number of *Logos* now in your hands. This has been entirely produced by our staff (mainly voluntary Workers) at West Beach. The typesetting, drawings, printing, folding, stapling, wrapping and mailing have all been done by ourselves. By this means we hope to limit costs within a budget adequate to our resources. We are now commencing on a

double issue of *Christadelphian Expositor* and 30,000 copies of *Herald of the Coming Age*. Even with the economies we have been able to effect, we are faced with rising costs; but we believe that we can cope with these.

Meanwhile, we would like your criticism of this issue of *Logos*. Criticise it from either the aspect of production or of contents. We are quite pleased, that in the mercy of Yahweh, we have been able to continue this service, and are anxious to improve it as we can. We are not professional printers and therefore production-wise we had to commence from nothing! So be frank with us; identify yourself with our project; interest yourself in the welfare of *Logos*, and to that end, be vocal in your criticism. You will not offend us, and you could help us improve. That, indeed, is what we want to do, so that at the coming of the Lord there might remain an effective testimony going forth proclaiming in vigorous, forthright language the needs of today.

OUR STRUGGLE

"The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the daily reading and meditation of the testimonies of God. If we suspend this process—if we become lax in our attention to them, we shall as surely drift in the wrong direction as a boat set loose will drift down the stream. We shall slowly but surely come under the dominion of the carnal mind, in all our sentiments; and to be carnally minded is death! We need all the helps we can get in our struggle with this tendency that draws to death. No fear of going to an extreme. The danger of extreme is all the other way. Extreme in a spiritual direction (such as there is any possibility of running into) is self-corrective, because the commands of the Spirit, daily pondered, will remind the liable extremist that there are other duties in many things pertaining to this life which require attention, and which yet may be so performed as to be as much a doing of the will of God as any act in which we can engage."

A Witness For The Last Days

Just prior to the Flood, Yahweh made proclamation that His spirit would not always strive with men, but that He would give humanity "120 days" in which to repent. Men such as Enoch and Noah had raised their voices in warning and counsel, but to no great effect. In general, the world proceeded on its headlong way to destruction.

A similar attitude is manifested today.

It is significant, that in these days, a little over 120 years have passed since the publication of Elpis Israel; and obviously, the world manifests the same Noahic indifference to the warning that it proclaims.

Background to the Writing of Elpis Israel

Elpis Israel came to be written during Brother Thomas' first visit to Britain. The visit was prompted by the political crisis in Europe in 1848. It was a year of unrest and revolution with nationalist uprisings in almost every country in Europe; and this was thought to be opportune for the preaching of the Gospel in Britain. Moreover, Brother Thomas desired to be closer to the centre of world events.

But he had neither the means, nor the friends to assist him to accomplish this objective. Though he was still connected with the Campbellite movement, his independent and outspoken utterances had created many enemies, and doors were closed against any comment from him.

On his arrival in Britain, Brother Thomas found that news of his visit had already reached the Campbellite community, and that efforts had been made, particularly by the editor of the *British Millennial Harbinger*, to stifle his activities. Thus Campbellite churches were closed to him.

However, the Millerite congregation in Nottingham offered him the facilities of their meeting-place. Brother Thomas noted in his Diary:

"From our unexpected and unknown source, a door of utterance was opened to us in the Jerusalem of this reformation in Britain, even Nottingham."

His series of thirteen addresses in Nottingham were enthusiastically received. They were favourably reviewed in the local press, and this resulted in him receiving invitations to speak in Derby, Lincoln, Birmingham and Plymouth.

Learning that attempts were to be made at a Campbellite Conference in Glasgow to ban his efforts, he offered to attend as the delegate of the Lincoln congregation which was favourably inclined towards him. Whilst in Glasgow, a door of utterance was opened to him. A meeting place was hired for a week, and lectures were advertised for each night and three times on Sunday. At the first meeting, only 200 people attended, but the attendance grew on each evening, until the hall proved inadequate for the numbers present. The Town Hall was then hired, and was filled to

capacity each evening. On the final night, an audience of between five and six thousand people attended.

Elpis Israel Proposed

When the series of addresses had been concluded, it was decided to hold a *soiree* (or "tea-meeting") in appreciation of the effort. At the conclusion of it, a gentleman publicly expressed his regret that the wonderful subjects they had heard expounded could not be obtained in some permanent form, and suggested that the Doctor might consolidate his expositions in book form. Brother Thomas, eager to satisfy a hunger for the knowledge of the Truth, accepted the commission, and agreed to commence the project after he had completed his work in Edinburgh and Lincoln.

Accordingly, late in 1848 he returned to London and gave himself to the task. He wrote:

"Having completed a tour of nearly five months, I again found myself in London, with health considerably impaired from the fatigue I had undergone. Recuperation was therefore the first thing to attend to. Rest of mind, and a little medicine (for however professional it may be to prescribe much, I have a very great aversion to the conversion of my own interior into a receptacle for the quantities usually exhibited) to restore the equilibrium of the system; effected this in two or three weeks; so that by the beginning of the New Year, I was enabled to commence the composition of *Elpis Israel*. I did not allow the grass to grow; but worked while it was called today, and much of the night also. For six weeks the world was a mere blank, except through a daily perusal of the *London Times*; for during that period I had no use for hat, boots, or shoes; oscillating as it were, like a pedulum between two points — the couch above and the desk below. In about four months the manuscript was completed."

A Diversion

Brother Thomas concentrated his energies upon the task before him, to the exclusion of most other activities. On one occasion, however, he attended a meeting of the "Peace Society" which advocated a form of international arbitration to solve world problems. He thought it might provide an opportunity to proclaim the Truth. Accordingly, he attended the meeting, and advanced an amendment claiming that war was a divine institution, and therefore could not be dispensed with until righteousness flourished in the earth, through the establishment of the Kingdom of God. The amendment was not well received. He described his experiences thus:

"It was a mammon of shouting, hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility. When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning. I saw a well-dressed, white-headed man in the centre, gymnasticising with awful energy. Of course I could not hear a word he was saying; but by the shaking of his head, beating the air, and flourishing, now his cane and then his fist, I interpreted his signs as very ominous to the security of my cranium, were it within his reach. The tumult was terrible, and I doubt not instigated by peace-loving enemies to peace, except according to their own crotchet. I had expected to meet a respectable, religiously-disposed and sober-minded audience; but it proved the very reverse."

The incident served to show, if evidence was needed, that Brother Thomas did not lack personal courage, nor independence of mind to set forth the Truth.

The Work Completed
Upon completion of the manu-

script, Brother Thomas continued his efforts of preaching throughout England. His efforts were challenging and left their mark. Small groups of believers were established in different parts, and it was hoped that the appearance of *Elpis Israel* would consolidate the effect of preaching.

But, in fact, it received a mixed reception. This is explained in the following extracts from *The Life And Work Of Dr. Thomas*, p. 33:

"After *Elpis Israel* appeared, many who were friends turned into deadly foes. In some cases the book subscribed to was burnt. This was owing to partial apprehension of the Truth advocated by the Doctor in his lectures. Hearers had subscribed under the influence of a one-sided interest. 'It was not perceived,' says the Doctor, 'What I was driving at. The times were exciting and my lectures were mainly illustrative of their prophetic character. They attracted thousands, of whom hundreds by their subscription to *Elpis Israel* afforded me the means through that work of re-announcing to this generation, Paul's gospel for the obedience of faith.

"When it was in the hands of the people and the printer duly paid, I made the gospel of the Kingdom a primary subject of my discourses in my third tour. It may be said, that 'being crafty I caught them with guile.' Be it so. You must angle to catch trout. I was fishing for men for the Kingdom of God, and baited my hook with the gospel things. Some swallowed the bait, but their struggles not being exhausted, they have not yet come quietly to shore."

The Effect On Readers

Twelve years later, the Doctor made another tour of Britain. The affect of this remarkable book can be assessed from the following extract from the preface of *Elpis Israel*:

"In 1862, Dr. Thomas revisited Britain, and found that, notwithstanding the fact that *Elpis Israel* had in many

cases been burnt in disgust upon its receipt by subscribers, some small communities of believers of the gospel had arisen. For the edification of these he travelled and lectured through the country once more, returning to America shortly afterwards."

Brother Roberts, as a young boy, was taken to one of Brother Thomas' meetings, but at that early stage, found the addresses beyond his comprehension. However, some time later, he came upon copies of *Herald of the Kingdom*, published monthly by Brother Thomas, and to which his sister subscribed. He later wrote:

"I was delighted to know that the magazine would come regularly each month. I looked forward to its arrival with intense eagerness. I became a voracious, and even excited reader of it and the Bible. I discovered from letters published in the *Herald*, Dr. Thomas had written a large book called *Elpis Israel*. This was a joyful discovery. I felt a strong desire to read it, but I could not get at it. My mother would not help me, but much the reverse if she could have done so. My sister had no copy and did not know where to get one. An old woman, Miss Isabel Smith, that lived in the same tall house of flats in Castle Road, heard of my desire, and told me she would get a read of *Elpis Israel* for me. In due time she brought it to me. She could not have made me happier. I was overjoyed. I never experienced a purer pleasure than when I commenced with the majestic opening sentences:

"'Revolving upon its own axis and describing an ample circuit through the boundless fields of space, is a planet of the solar system, bearing upon its surface a population of nearly a thousand millions subject to sin, disease and death.'

"I never ceased the reading (at any leisure intervals) until I got through. I rose early in the morning to have more time. My mother, who was grieved and angered beyond measure at the change that had come over me, said I would not get up so soon to read my Bible: but in this she was mistaken, for the effect of Dr. Thomas' writings, while causing me to lose all taste for the religious litera-

ture which had for six months been my sustenance, was to impart a keen interest in the Bible, which before had been uninteresting to me and to lead me to its daily and early and persevering perusal. My mother afterwards (15 years afterwards) changed her mind, and herself joyfully and thoroughly embraced what at first she condemned and became as she now is in the 84th year of her age (1890), the most enthusiastic and admiring reader of Dr. Thomas' works that I know.

"When I had completed the perusal of *Elpis Israel* my mind was made up. The concurrent reading of the Bible with it, had enabled me to arrive at the conclusion (never since disturbed) that popular theology was a hideous caricature of divine truth, and that the system of things contended for by Dr. Thomas was according to full and correct understanding of the whole Scriptures of Moses, the prophets and the apostles."

Thus Brother Roberts, at the early age of twelve, was convicted by the instrumentality of this book of the truth of the Scriptures. How many others have been led along a similar path to rejoice in the truth. *Elpis Israel* provides virile, forthright exposition for all who study it. Its influence has been and continues to be outstanding. It does not only set forth the Truth of the Bible, but does so in such fashion as to induce the enthusiastic acceptance of its teaching. In that, it is both expository and exhortatory. *Elpis Israel* continues to be the book for the times, even though

written 120 years ago, because it correctly expounds the truth both in regard to doctrine and prophecy. And the Truth never becomes old-fashioned.

In *Faith In The Last Days*, Bro. Carter makes the following observation:

"*Elpis Israel* opens up a wide and comprehensive view of the whole scriptures. The first two sections of the three into which the book is divided, will, in the writer's judgment, never be surpassed... The lectures by Dr. Thomas in Britain and the book *Elpis Israel*, which was the outcome, led to the formation of ecclesias; and the work of preparing a people ready for the Lord has gone on for the last hundred years. The preaching of the coming of Jesus Christ to set up God's kingdom on the earth, the restoration of the Jews, the Millennial reign and its purpose, the offer of everlasting life in Christ by resurrection at his coming, the unity of God and the divine sonship of Jesus, are doctrines which others during the last one hundred years have taken up, but it belongs to the work of Doctor Thomas that all points of the Truth were brought together into a complete presentation of God's purpose."

Elpis Israel, therefore, comprises a wonderful heritage which the Christadelphian community should guard and treasure; and, above all else, use for the better understanding of God's holy Word, and of the Gospel which is His "power unto salvation."

— G.E.M.

Men Of Renown

"We appreciate your stand in the recent crisis. It is distressing to find oneself at variance with brethren for whom one has had the greatest admiration. It is hard to accept that such highly respected elder brethren could ever be wrong. What a lesson we have learned."

(C.G. — NSW)

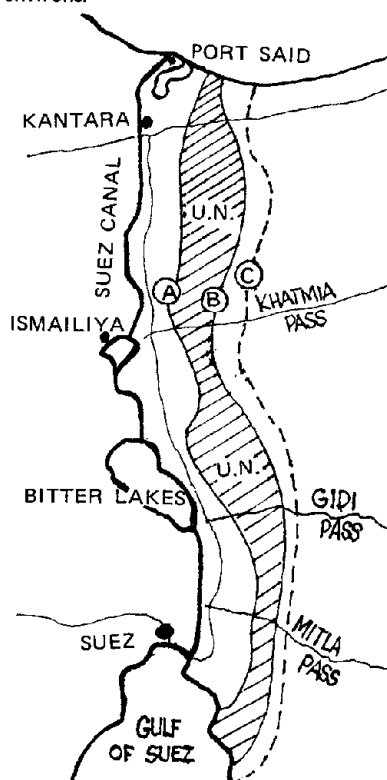
(The distress is even greater when one has enjoyed close friendship and co-operation with such. The anguish of Moses must have been keen at the revolt of Korah, Dathan and Abiram. They were "princes, famous in the Ecclesia (Heb.), men of renown" (Num. 16:2). The revolt was potentially all the more dangerous because of that; but the truth was vindicated then, as it will be always... Editor)

The Jews in the News

Israeli Withdrawal From Egypt

Through the services of intermediary, Henry Kissinger of USA (himself a Jew), the disengagement plan formulated by Israel was accepted, and Israeli troops have withdrawn east of the Suez Canal. They have established their new border somewhat west of the Mitla and Gidi Passes, approximately 30 kms east of Suez. In return, the Egyptians have agreed to thin out their heavy artillery on the east side of the canal.

Thus, after seven years of Israeli domination in the area, the Egyptians again have control of the Canal and its environs.



A—Egyptian border; B—Israeli border
Shaded—Zone of disengagement under
UNO Emergency Force
C—From B—C, limited Israeli armaments

Havard University economist, Thomas Stopper, in an interview recently, claimed that should the Egyptians again open the Canal they would find themselves enriched to the extent of some \$300 m. per year in revenues.

As far as Israel is concerned, the plan is designed to demonstrate to the Arabs and the world, that she desires peace. However, as the *Jerusalem Post* observes, it is a "calculated risk." If peace does not come, the Egyptians have secured a great advantage. On the other hand, if peace does come, it will be to Israel's advantage (at least for the present). Not only does it display her "good neighbourness," but she, too, will obtain monetary advantage. The burden of maintaining her huge military deployment in Egypt will be relaxed. This will help the heavily taxed economy.

The *Jerusalem Post* observes:

"The Soviet Union will achieve, what for many observers is seen as the chief prize: easy access for its ships to the Indian Ocean and Persian Gulf."

This would effectively encircle the Middle East by such a strategic wall, that should another war break out, help for Israel from her allies, would be much more difficult. Note the bottom paragraph on p. 435 of *Elpis Israel*.

Despite claims of peace on the part of Russia, to those educated in the Word her ultimate intentions are obvious. Bro. Thomas wrote:

"Well garrisoned and defended as the Holy City no doubt will be by the Anglo-Tarshish power and the Jews, the city will nevertheless be taken, but not destroyed."

Britain's Darkest Hour

In the midst of the oil crisis, Mr. Heath of Britain announced a "middle of the road" policy to be adopted by that nation. For a moment all seemed well. Britain was promised oil supplies, such as were denied America which had come out boldly in support of Israel. But amazingly, troubles accumulated for Britain, and have increased ever since. The Sterling Pound began to lose value, whereas the American Dollar strengthened; Britain had its worst ever trade balance, whereas America began to re-

cover. Since then, Britain has been plagued with strikes and threats of strikes, political dissension, shortages and unemployment, plunging the nation into general economic gloom. Arab terrorists made their presence felt in attempts to murder London Jews or supporters of Israel, and Britain's plight reached its most ominous and darkest point.

The more Britain attempted to remain neutral in the M. E. crisis, her troubles increased. Why does she not learn the lesson of history? As Brother Thomas wrote in *Elpis Israel*: "The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews."

Australia has followed the British line as far as the M. E. is concerned. For the moment, Australia has not felt the affects of her cowardly policy as has

Britain, but there are ominous signs in the economy of the country; and certainly the moral pollution of the nation has not improved under the present permissive leadership.

The weak-kneed policy of Gentile governments increases the moral evil and blatant violence which is characteristic of this age, as it was of Noah's. Terrorists can shoot up civilians with almost impunity. Between them, Britain, France, Germany, Switzerland and Greece have freed nearly seventy Arab terrorists. And in consequence, people live in greater fear. How true are Jeremiah's words to this age:

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jeremiah 25:32).

— W.J.M.

What Is Involved In This Title

JESUS CHRIST: SON OF GOD

The nature and sacrifice of Christ has been the subject of controversy since the establishment of Ecclesias. Why did Yahweh manifest Himself in a Son? The Statement of Faith claims that it was necessary in order that one wearing our nature might render perfect obedience. This was the subject of controversy many years ago, and portion of Brother Roberts comments is included below, taken from The Ambassador, December, 1968.

Mr. Dealtry makes Jesus a mere man. He thus puts him on a level with all other men, and excludes any rational explanation of Christ's own claim to a heavenly origin, and his declaration that he was the Son of God. Mr. Dealtry's theory creates a difficulty which is insurmountable. If Christ was a mere man, how is it that he was sinless? Was any other man ever known or heard of without sin? Experience says "No"; and the Bible says, "There is not a man that liveth and sinneth not". "If any man say he has no sin, he is a liar, and deceiveth himself." How, then, are we to explain the fact that Jesus was "holy, harmless, undefiled, *without sin*?" The testimony which Mr. Dealtry would throw overboard (his divine paternity), explains it, because it reveals the source of Christ's high capacity and impulse in a divine direction, in a divine paternity. This explains everything. The clay of fallen human nature, in the hands of the Divine Potter, was fashioned unto the likeness of the divine; that by the instrumentality thus established, a door of escape from the pit might

be opened for this doomed race. But admit that Jesus was the son of Joseph, and then it is not true that "God hath concluded all under sin;" it is not true that "all have sinned, and come short of the glory of God;" for Jesus is an exception; he was sinless, and yet a mere man; and if Jesus was sinless any other man might have been sinless; and Christ's being the Messiah was a mere accident; every man his own Saviour, and Christ's name (Yahweh shall save by an anointed) a great fallacy! This is the conclusion to which Mr. Dealtry's premises lead.

The only remedy in the case was the one that has been adopted, and that was for God to manifest himself in the nature under condemnation, and meeting the full requirements of the law in death, vanquish it in a resurrection necessitated (on account of sinlessness) by its own operation. This plan was foreshadowed in the words of the Spirit through David. "Sacrifice and offering thou wouldest not." As an ultimate arrangement, sacrifices were worthless. They were merely part and parcel of a provisional order of things, established intermediately, to teach preparatory lessons, and pointing, allegorically, to the real remedy in contemplation. As a final means (which ignorance was apt to regard then) "in them thou hast no pleasure. Then said I, Lo, I come." The spirit was to accomplish the real work, and to enable it to do this, "a body hast thou prepared me" (Heb. 10:5). The body required to be *sin's flesh*, that is, the nature of Adam, which by reason of sin, was under condemnation. This was one ingredient in the preparation. "He took not on him the nature of angels, but the seed of Abraham." "He was made sin." "He was sent forth in the likeness of sinful flesh."

But had the body been a mere produce of Adamic procreation, it would not have been serviceable for the purpose. A mere human being would have been a sinner. Had Jesus been the natural son of Joseph, he would not have been sinless, and though he might have "died for our sins," he could not, as a sinner, have risen again, for that which kept all the children of Adam in bondage would have held him, and the scheme of salvation would have been a failure. It is in resurrection after suffering where the success is achieved (1 Cor. 15:17). This success, as between God and man, is limited to Christ, but he is invested with power and authority, as a mediator, to operate towards all who come unto God by him, and to dispense the results of his victory to all who receive them by faith. He is their judge and life-giver — the resurrection and the life. Being begotten by the spirit, Jesus was a prepared body (Heb. 10:5); for by this means he was made capable of sinlessness. He received a stamp and capacity of mind which qualified him for greater accomplishments than were possible in the polluted channel of merely Adamic generation; and was thus qualified to be the Saviour of the world.

— R. Roberts

(The above exposition is consistent with the facts and the Scriptures; the reasoning forms the basis of the clause of the Statement of Faith relating to the divine begetting of the Lord Jesus. It is opposed to the current controversy which claims that all are capable of rendering the same measure of obedience as did the Lord. That theory is shown to be contrary to the Scriptures and the writings of the pioneers. . . Editor).

SIFTING the EVIDENCE

In this instalment we ask readers to give careful consideration to all Scriptures advanced, as well as to the statements of theorists which we intend to quote.

The Logical Outcome of Error

The Apostle Paul declares that errorists shall come under the influence of "strong delusions" that would cause them "to believe a lie" (2 Thess. 2:11). It is a feature of the present controversy that many of its adherents, and fellow-travelers, are blind to the logical outcome of the very ideas that they advance. Moreover, in the dust of controversy raised by debate, particularly in view of constant assertion and denial that are made, the actual facts are being hidden from view.

Our personal association with the theorists has revealed that some of them hesitate to acknowledge the logical import of the teaching they advance; but accept the seeds of error and ultimately one will be faced with the fruit.

Some words of Bro. R. Roberts in *The Christadelphian* for January 1877, regarding the "No-will" theory of those days illustrate this:

"The No-will theory contains the germs of dissolution in relation to all these truths. For this reason it is to be resisted strenuously, however much its advocates may disclaim the results that belong to it. The believers of error are sometimes unconscious of the results that belong to their error; but things work out their own logic at last in spite of the best of intentions. It is therefore the beginnings of things that are to be watched" (page 16).

Our Limitations as to Divine Glory

The moral glory of God is a majestic panoply of virtues, which our minds can grasp but dimly. To convey some concept of its boundless extent and brilliant splendour, John resorted to a figure: "God is light, and in Him is no darkness at all" (1 John 1:5). We cannot see beyond the blazing glory of created light, for if we look too long and intently into the light of the sun, we will injure our own sight. How then is it possible for finite man to fully comprehend the glory of uncreated light?

Paul declared:

"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

Isaiah, as Yahweh's spokesman, proclaimed:

"As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (55:9).

We are drawn towards that light, and as the moon reflects portion only of the glory of the sun, we, in measure, reflect the glory of the Father. The fulness of perfection, however, is yet beyond us. We are moving towards it, but its attainment is beyond the Judgment Seat.

Yet God-manifestation—revealing God in thought, word and deed—is the fundamental purpose of the Gospel. We aim at it, but we fall short of it. There is none holy as Yahweh (1 Sam. 2:2; Rev. 15:4), yet we are commanded, “Be ye holy, for I am holy” (1 Pet. 1:15-16). We are exhorted to be perfect as God is perfect (Matt. 5:48), yet we know that we fall short of that perfection. The righteous judge directs us to “awake to righteousness and sin not” (1 Cor. 15:34); to reckon ourselves dead to sin and to “live unto righteousness” (1 Pet. 2:24); yet we never really attain unto the ideal.

Christadelphians have ever recognised this. They have accepted these exhortations of the Word as the ideal, to which they fall short. They have never accepted perfection as a present possibility, for they know that they are utterly dependant upon God’s grace and mercy.

But it is a fundamental error of the will-power theory that it does postulate complete obedience as a present possibility for saints. The theory is advanced that perfection (in the absolute or complete sense of character) is placed within our grasp. In the actual words of theorists, it claims:

“The fact that obedience is commanded pre-supposes it is feasible (see Matt. 5:48; 1 Pet. 1:13-16). The alternative is that obedience is impossible, in which case, we are commanded to do what we cannot do, and then punished for failure to do it.”

“God’s requirement of obedience pre-supposes obedience is possible unless we are going to charge God with requiring something that cannot be done, anyway.”

“The fact that God invites men to lead virtuous lives argues that the virtuous life is at least a reasonable pos-

sibility. Cp. Eph. 5:1-2. . .”

“It cannot be said we are commanded to do something that cannot be done.”

In considering these statements, it should be recognised that by “obedience” is meant “complete obedience,” a state of sinlessness; and not merely partial obedience. The ideas as set forth in the first, second, and fifth of the propositions which comprise the theory, claim:

1. God requires of us obedience (i.e. complete obedience);
2. God does not require what is impossible to achieve in us;
5. Therefore obedience is feasible to a saint, and sin is not inevitable to such.

The statements also imply a further proposition:

God would be unjust if He required of us what He did not make possible to us.

This implication is evident in the assertions:

“The alternative is that obedience is impossible, in which case, we are commanded to do what we cannot do, and then punished for failure to do it.”

“... obedience is possible unless we are going to charge God with requiring something that cannot be done, anyway.”

Behind each of these statements is the notion that God is unjust if He requires of us what we find impossible to do. For example, consider the following questions and answers that actually took place:

Q. “You say that God would not be just in condemning disobedience if obedience in God’s strength could not be given. . . .?”

A. “. . . The Judge may try the case on the evidence presented, but if the judgment he issues is against the weight of evidence, the Judge himself will be judged by the onlookers as having judged unjustly. In the case of Psalm 51, the

condemnation of David for having done what was impossible to have done otherwise would have been most unjust."

Q. "But on what basis was it right that God should require obedience from man? Particularly since man did not possess the ability, by himself alone, to overcome his flesh deficiencies?"

A. "It was right, on the basis that God would help if he (man) truly recognised his own deficiencies, and relied on God's strength in his life."

For the moment, we leave the question of the "inevitability of sin," merely noting that in the answers given above, the theorist has completely misunderstood the Christadelphian teaching on the matter. His misconception of it is astonishing. For a brother who once taught the truth concerning "the inevitability of sin," to now caricature it by describing it as "the condemnation of David for having done what was impossible to have done otherwise," indicates to what length he is prepared to go to defend his theory.

Theorists claim that "faith" is sufficient to ensure complete obedience. "Faith, which is God's power given to us, is sufficient to overcome sin, and so to achieve in us that obedience. . ." We will consider the distorted concept of faith as set forth by them later.

With his finite mind and innate arrogance, man tends to reason upon the things of God from his

own standpoint. In doing so, he limits the boundless, unsearchable God, and reduces Him to the level of man (Rom. 1:20-23). We believe that this theory, with its brash assertions of what is possible to man, and what is just or unjust for God, approaches perilously close to this. To "change the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1:23) has always been a folly to which flesh is susceptible. It is a form of reasoning against which saints should be on their guard.

The moral glory of God is beyond finite man to conceive; He is entirely pure; His holiness is complete. The reproduction of such glorious virtue in a man, so that all its elements were reflected without distortion or defect, was a work that was unique, and only possible in the way the Scriptures explain it: by the begetting of a Son of God, who through his own co-operation perfectly manifested the qualities of his Father. There is need of great reverence and humility in meditating and discussing this subject, if it is to be properly understood. We will show what God requires in that regard in our next article, God willing.

The time will come when they will not endure sound doctrine (2 Tim. 4:3). The Education staff on the United Presbyterian Church (USA), has rejected the concept that homosexuality is sin. It has dismissed O.T. texts against the practise as part of the Levitical "holiness code" to keep Hebrews separate from their idolatrous neighbours. As for Paul's strictures, it noted that he believed all mankind as sinful which it rejects. It proposes that the Presbyterian Church ordain homosexual ministers and bless "permanent and faithful" homosexual unions.

[This, in spite of the example of divine vengeance set forth by Sodom's destruction (Jude 7). Like Sodom, the modern political world will be purged by fiery judgments (2 Pet. 3:10-15).]

Did Jesus Enter Heaven With His Blood?

Brother E.R.H. (Britain) writes:

"Have you noted in the book, *The Mystery of the Covenant of the Holy Land Explained* p.8, that Brother Thomas suggests that Jesus took his blood into heaven? Do you feel it should be revised? In *The Ambassador for 1868*, p.117, written after *The Mystery of the Covenant* he seems to repudiate this statement. Would you care to comment?

Answer. In *The Mystery Of The Covenant*, Brother Thomas comments:

"The blood of the covenant, which sanctifies, is no common or unholy thing. It is too precious to be dispensed indiscriminately in any sense; or to be placed at the disposal of ignorant and fleshly-minded priests. Save the drops that bedewed the dust, Christ took with him his blood to heaven; for 'with his own blood he entered in once into the holy place, into heaven itself, now to appear in the presence of God for us.' Standing there before the throne, he appeared as a lamb that had been slain, his wool of snowy white, dyed scarlet with his blood. There is the blood of the covenant; not on earth, but in the holiest of all. The blood of the covenant being in heaven, and we upon earth, there must be some appointed thing as a medium of access to it. The blood is to justify and sanctify, or to cleanse and make holy those who are sprinkled by it. Such are said to stand in the grace of God, rejoicing in hope of His glory. If then we ascertain how access is obtained into this grace, we also learn how access is obtained to the blood of the covenant. Paul says, 'We have access by faith'; a saying which agrees with that of the prophet, 'the just shall live by his faith'."

A careful and thoughtful consideration of these words reveals that they are to be considered typically and not literally. Christ never entered the heavenly most holy literally as a lamb with wool

of snowy white, dyed scarlet with his blood, but figuratively he did so. Blood poured out in sacrifice is symbolic of a life given in dedication unto Yahweh (Lev. 17:11): "for the life of the flesh is in the blood." By virtue of that life (symbolised by the shed blood), which he laid down and took up again (John 10:17), he entered into the presence of the Father. Certainly he entered heaven with his life, the token of which is his shed blood.

But literally the Lord did not take his blood into heaven. Brother Thomas made that clear in the article in *The Ambassador* to which reference is made above. We reproduce the relevant parts:

"Did the resurrected and quickened body enter the Divine Presence WITH its blood or THROUGH its blood? 'Through his own blood,' (*dia tou idiou aimatos*). The body is nowhere said to enter heaven with its blood. Aaron entered the Holiest with blood, representative of Jesus entering the true, *through* his own blood. In this the shadow and the substance approximate as nearly as the parable demands.

"What are the Jesus 'Holies,' or *hagia hagioon*? The Eternal Spirit, tabernacling in Jesus before and until He forsook him on the cross; and the same spirit tabernacling in him when

the risen body, by quickening, became Spirit. Thus the body born of Mary, was the tabernacle for the Spirit in two states - the former *imperfect*; the latter perfect. In the imperfect state, the corporeal tabernacle was 'greater and more perfect,' and it, with its occupant, 'the Holies of Holies'. 'The true Tabernacle which the Lord pitched, and not man.' The rent veil divides these two states. To pass from the imperfect state, or holy, into the perfect or Most Holy, *flesh* has to be transformed into *Spirit*. We are passing through the veil in dying, rising and being quickened. The imperfect, lesser, holy tabernacle, is flesh and blood; but 'the greater and more perfect,' Most Holy, admits no flesh and blood into its constitution of state or of nature, both state and nature being most holy. This arrangement is therefore fatal to the speculation of Jesus going into heaven mortal, and with his blood circulating in his veins."

From this it can be seen that the only sense in which it can be said that the Lord entered into heaven "with his blood," is in a figurative sense. The "blood of Jesus cleanses us" even today, and therefore, in that figurative sense, is available to us. When we pass through the waters of baptism, they are tinged with that blood. Not literally, of course, but figuratively, or doctrinally, to the extent that we comprehend the truth concerning the Atonement.

In answer to your question, therefore, we believe that an explanatory footnote in the booklet: *The Mystery Of The Covenant*, drawing attention to these facts, would be helpful.

— Editor

DYING OCEANS

The Mediterranean is dying from pollution. It has proved a handy garbage dump to dispose of wastes from such factories as the huge petrochemical-and-steel complex in Marseilles, Montedison's chemical plant on the north coast of Corsica, and other sites. It is claimed that at the present rate, the entire sea will be dead of marine life in 25 years. If all pollution were stopped immediately, it would take a century before the Mediterranean would be clean again. Off the coast of Nice, bacterial pollution extends some 20 miles against $\frac{1}{2}$ mile 20 years ago. Fish are declining rapidly. Anchovies have almost disappeared. Sardines are getting hard to find. In ten years tuna will have completely disappeared because pollution is killing off the spawning grounds. Twenty-five years ago, one egg in 100,000 was hatched; today only one in five million is hatched.

The Sea of Galilee is dying through reclamation of the Hula Valley, though Israel is now treating with the problem as an urgent need.

The Aswan Dam is destroying Egypt. In the past, the Nile floods left a layer of silt which fertilised the soil; today the desert is encroaching on the band of arable land that follows the river. The silt which formerly flushed into the Mediterranean provided fish food. Each year, 300,000 tons of sardines were harvested at the mouth of the Nile; today it is under 100,000 tons. Other sea-foods, as the famous Nile shrimps, have completely disappeared. The Aswan Dam was an ecological error of enormous proportions.

[Christ alone can handle the problem of material or moral pollution; and he will do so. He will "destroy those who would destroy the earth" (Rev. 11:18) - morally or materially.]

DYING MINDS

"Let me have the world: other people can take what comes after," jocosely says the satisfied scorner. He will be of a different mind at the finish, but he will be unable to reverse his choice, though, like Esau, he "seek it carefully with tears."

THE FALL of the BASTILE

The Bastile was the prison fortress in which state prisoners and unfortunate citizens had for centuries been detained on the sole authority of the King. It thus symbolised the autocratic power which the revolutionaries desired to destroy. The fall of the Bastile has come to represent to many historians the symbol of the success of the Revolution.

The Bastile was commanded by Marquis de Launay, who had under him a garrison of 100 men disposed to be true to the King. When the mob arrived to take it, they found it ready for defence: drawbridges in the air, moat impassable, and De Launay defiant.

A deputation was sent to him, but he expressed his determination to defend the place or destroy it. He showed the deputation the defences: battlements nine feet thick, in every embrasure a levelled cannon drawn back, and supplies of ammunition all ready. From the top of the walls, the immense sea of armed people could be seen, increasing every minute by reinforcements pouring in from the side streets; threatening to tear the place to pieces.

The deputation was dismissed and the siege commenced. The revolutionaries had 28,000 muskets and they commenced peppering the fortress walls; but they made no impression on walls nine feet thick. De Launay replies by firing one of the big cannons to show what the mob have to expect. But the mob are unappalled, and assil the fortress with a ceaseless hail of bullets. The garrison received orders to fire on

the mob, and commenced to do so deliberately, leisurely taking aim with fatal effect on the crowd below.

But the mob was undeterred, and continued its attack upon the Bastile. Among the fiercest of them, and one who encouraged others to maintain their efforts was a large-headed, dwarfish individual, of smoke-bleared aspect, and blue lips—hideous to behold. This was revolutionary Marat's first appearance in these transactions, a blood-thirsty tyrant under whose inspiration and direction, the reign of terror became so notorious.

The crowd brought pieces of artillery to bear against the fortress, and the battle raged with unintermittent fury for four hours. At last the garrison within became weary. It sought a truce and made a proposition. It would give up the Bastile if permitted to march out unmolested. The condition was accepted, and the garrison was opened. At first the soldiers were unmolested, but then they were attacked, and amid the howls and screams of the bloodthirsty populace, many were butchered, and their heads stuck on pikes. At the same time, the prisoners of the

Bastille were released, and were borne shoulder-high into liberty.

Meanwhile the Assembly at Versailles remained in session, and sent several deputations over to the Palace, requesting the King to order the removal of what military still remained in the neighbourhood. The King prevaricated, but then came news of the fall of the Bastille, and he capitulated. The Assembly arose *en masse* in loud acclaim, and insisted on escorting his Majesty

back to the Palace. The escort was necessary, for the streets were still crowded with excited revolutionaries.

When they arrived at the Palace, the Queen showed herself on the balcony with her children. There was a loud enthusiastic cheer from thousands of throats. The royal band struck up, and shortly the crowd dispersed in transports of delight. But the King's compliance was too late.

The only efficacious remedy for the mental infirmities in this evil state is the cultivation of the knowledge of God as revealed in the Scriptures. This will slowly cauterize the self-love that is at the bottom of most of the mischief, and will open the mind to sentiments of adoration and benevolence, that will mollify the harshness of the natural man.

Proving and Realizing

The natural man ignores God, either by denying His existence or by denying that He now puts forth His hand on behalf of His children. Practically the two attitudes are the same, and equally disastrous. Very potent is the influence of this natural man; it is an evil with which the saints have to carry on a continual conflict. How can we ensure success? Not solely by being able to promptly put our finger upon those passages that prove that God is, and that He is a near and ever-present help to those that trust in Him. It is one thing to prove that the Bible teaches a certain doctrine, and another to realize its truth. It is the man who realizes that God is at his right hand that will be victorious over the cold scepticism of the age. We can best realize God's nearness to us by laying to heart the exemplifications of His workings as recorded in His Word. Let us keep our eyes open to these exemplifications as they occur in our daily readings. A considerable insight into the treasures that belong to this part of the Word is to be obtained from Bro. Roberts' faith-stimulating little work—Ways of Providence. If we wish to know the kind of faith we should have in God, let us look at Paul. If we possess his mind we shall be enabled to do what he did: faithfully endure the ups and downs of a severe and suffering probation, confidently feeling that God's eyes are upon us, and that His unerring and Almighty hand is manipulating and ordering all our ways. No conviction is more cheering and purifying than this. Bad practices and bad company will be steadfastly shunned by those who realize it.

Thoughts for the Times

THE TRUTH'S ENEMIES

Who are the real enemies of an ecclesia? The answer is Those who think more of pleasing themselves than of pleasing God — who study the gratification of their own fleshly feelings more than the interests of the Truth. They are those who fear not to do wickedly — who will throw a whole meeting into a state of turmoil in an effort to uphold their own dignity and avenge their wounded self-esteem. They are those who slander genuine and industrious brethren, and rally round such as are given to contention. They are those who disparage Christadelphian literature and magnify the works of the alien. They are those who argue that a regular attendance at the meetings is purely an optional matter, and that we can spend too much time and money in the service of the Truth. They are those who say that there is no harm in an occasional visit to the theatre, and in the reading of harmful novels, and who suggest that we might profitably shorten our Bible portions — that a haphazard selection would be better than our present plan. They are those who are ever creating difficulties and complications, the clearing up of which makes the head ache and the heart sick. These are the Ecclesia wreckers — men who are not moved by the solemnities and beauties of the simple Gospel, and by an unselfish desire to publish them to their neighbours, but by considerations which God will not acknowledge. Paul wrote: "Now I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine which ye have learned*; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

A. T. J.

PAUL..To the Brethren at Rome

"We have before proved both Jew and Gentile, that they are all under sin." "All have sinned and come short of the glory of God."

Our Privileged Position in Christ

The above references represent Paul's verdict in Romans 3. Earlier, he gives the ugly picture of the behaviour of men and women when they turn from God:

"Being filled with all unrighteousness fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, malignity, deceit, etc."

This was descriptive of the Roman world; it is descriptive of our world; it has been true from the apostasy of Babel, after the flood. The Jew was little better than the Gentile. He claimed to know God's law, yet so often, as Paul observes in chapter 2, his behaviour was like the Gentile in darkness. So all are in a hopeless condition. All need God's salvation offered in Jesus Christ. This is the conclusion of chapter three. The next chapter takes the salvation of God back beyond the Law and the privileged position of the Jews; for the promises to God were made before circumcision was introduced. Chapters five to seven analyse man's position before God from the Fall. We are beset with sin; there is a law of sin and death in our members, and when we would do good we find evil present. The Law which was holy and good, had only served to highlight the estate of man. Paul adds his personal assessment: "In me, in my flesh, dwells

no good thing." Serving God with the mind did not destroy the indwelling quality of his nature.

But even so, a fundamental change had taken place at baptism. Covering with water was death; coming out of the water was a rising to a new life. The believer had been a servant, a slave, to sin; Sin was his master. Now he had changed masters: he as a bond-servant to God, gradually learning to yield his members as servants to righteousness unto holiness, and the end everlasting life. A transformation of character was now in progress, despite the unchanged basic indwelling propensity towards evil.

So, for one who walks not after the flesh but after the spirit, Paul continues in chapter 8, there is no condemnation: Christ is the covering for sin. The chapter expands into a picture of joy and hope. In Christ, God has taken us as His sons, and Paul describes this intimacy by saying that we cry, *Abba, Father*. As God's children we have become joint-heirs with Christ, and though in our present weakness "we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies," we are under the care of Christ. In our prayers and "groanings," "the Spirit itself maketh intercession for

us," which Brother Thomas interprets as, "from the truth incarnate in the saints, through the Lord the Jesus" (*Eureka* vol. 2, p.482). So it must be, as Paul says, that "all things work together for good to them that love God." The believer is encompassed by the mighty power and unchanging purpose of the Eternal — foreknown, predestinated, called ("All that the Father giveth me shall come unto me" — John 6:37), justified, glorified. It is all so certain to those who love God, that Paul sees all as an already accomplished purpose. The certainty rests on the fact that God spared not His own Son, but that having died he has risen again, and makes intercession for us. The love of Christ is real, and cannot be destroyed. Nothing is able to separate us from the love of Christ.

That is our position. What a privileged one it is, sitting in the heavenlies in Christ Jesus! What a contrast with the perplexed, anxious, uncertainty of those around us, who try to escape from reality in whatever pleasure and sensual gratification they can find.

Patient Continuance Required

At present we are on probation; under preparation for great things to come. We are amongst those who, to quote Paul's summarising sentence in Romans 2, "by patient continuance in well doing, seek for glory and honour and immortality," in hope of eternal life.

Patient continuance is the great need. The Master said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). And Paul, in writing to the Hebrew believers, emphasises the need for

steadfastness: "But Christ as a son over his own house, whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end*" (Heb. 3:6).

Our patient continuance is not to be dispirited, but rather with rejoicing and with conviction, and with the strength of hope in our hearts. Patient continuance has been the hall-mark of all God's great men. As Jacob said at the end of his 147 years of pilgrimage: "I have waited for Thy salvation, O Lord." The elderly brethren and sisters in the ecclesia provide us with a great example in their patient continuance in attending the meetings, reading the Word daily, showing forth their faith as they bear cheerfully their afflictions and weariness.

Practical Application Of Good Necessary

It must be a patient continuance in *welldoing*. *Welldoing* is a rich English phrase which we all understand, though we must be careful to find out what God considers is *welldoing*. The Greek word used here is more often translated *good* than "well." There are two Greek words for *good*. The more frequent one has the sense of that which is fitting, as "a good tree brings forth good fruit;" good fruit is appropriate to a good tree. The other word for good means intrinsically good; as when Jesus said to the rich young man, "Why callest thou me good, there is none good but God" (Mark 10:18). So Paul is calling for genuine well-doing; unselfish service; *welldoing* without any baser motives.

Much of what we do can be alloyed with self-interest; the desire "to be seen of men," the driving

force of pride, or the fear of consequences. The Word of God illuminates the inner recesses of the heart, and is able to purify our motives if we seek to reach up towards the standard of the Master: "holy, harmless, undefiled."

With our differing abilities, aptitudes, and opportunities, there is plenty of scope for our well-doing. There is the visiting of the old, infirm, and lonely; the opening of our ears to the help, encouragement, or comfort of a brother or sister in need. There is the steady work of Sunday School teaching week by week, strengthening young minds to fear God, to shun the evils around them, to have the courage to be different. Those who have practical ability with their hands, those who are rich in this world's goods, each find opportunity for appropriate well-doing. Well-doing is not necessarily that which appeals to men as "good works." We remember the pound of ointment of spikenard, very costly, which might have been sold and the money given to the poor, but which Mary used to anoint the feet of Jesus. The Master was pleased with her action, and no doubt cheered by her understanding and sympathy: "She hath wrought a good work upon me."

The good works of faith are strongly individualistic, and may be scorned or ignored by others; but Jesus understands and appreciates. Sometimes there is the good work of turning a brother back from the path of sin; perhaps appearing harsh and unkind at the time, yet an action done in love, done for the eternal wellbeing of one's brother. Then there is the

well-doing of daily living; honesty in all our dealings is not so easy as it sounds. We can carry through deception without becoming aware of what we have done, so strong can be self-interest. Faithful service to our employer when men generally agree on getting as much as possible for doing as little as possible, is also part of our patient continuance in well-doing.

Incentive To Patient Continuance

It is not easy to patiently continue in well-doing. Human nature is so inclined to run well for a time, and then to want to relax into doing things that are pleasant to our natural taste. But whether in physical training, mind training, or spiritual training, it is only persistence with a goal ahead that establishes the characteristics we are seeking to possess. This is the law of success. As the athlete in his training is preparing to win the race, as the student in his study is preparing to obtain the status he has set his heart on, so the believer is pursuing his well-doing because he is seeking glory, honour and immortality. Some do not like the idea of seeking a reward. They say that the satisfaction of doing good is sufficient reward. But this is not according to scripture. It is part of acceptable faith before God to believe that He will reward those who diligently seek Him (Heb. 11:6). It is pleasing to God that we should want to belong to His coming Kingdom, and are preparing ourselves to be fit for it. Paul expresses his mind on this matter to Timothy:

"For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He

is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

Again he writes to the Corinthian believers:

"Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Paul believed God will reward every man according to his works. So it is right to be seeking glory, honour and immortality; and the way to seek it is by a patient continuance in well-doing.

If we feel uneasy about the virtue of seeking glory and honour, it may be because we are looking at the matter by present worldly standards. But this is not a seeking of the applause and praise of men. This glory and honour belongs to a different world and to different standards. We are seeking the praise of God. Who could think it wrong to be seeking the glory and honour that God will be pleased to bestow? The words of Jesus come to mind:

"How can ye believe which receive honour one of another, and seek not the honour that cometh from God only" (John 5:44).

"If any man serve me, him will my Father honour" (John 12:26).

To have praise of God when Jesus returns is a worthy ambition. And also to receive glory. What glory? First of all, the glory of divine nature; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body (1 Cor. 15:43-44). Then the sharing of the glory of Christ in establishing the Father's rule on earth:

"Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). It is

the glory that belongs to the Father's kingdom. As the stars and brightness of the millennial heavens (Dan. 12:3), the saints reflect the Father's glory — His attributes and excellence, to the world.

Seeking glory, honour, and immortality leads to eternal life:

"God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life" (Rom. 2:6-7).

So glory, honour and immortality are equivalent to eternal life: the life of the coming age. What great things lie beyond this day of mortality! To dwell in the land of promise made beautiful as paradise; to feel the strength of incorruptibility and freedom from sin impulses; to have a mind that runs easily in the thoughts of purity and holiness; to enter into the fellowship of the King. This is no dream. This is not mere wishful thinking. This is what God has promised to give, and He is ever faithful. These things are the realities of faith. They are real for us if faith is bright and living. And for this to be so we must keep our minds centred on these coming realities by our daily contact with them through the world, "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12). This is our part; no one else can do it for us. Jesus Christ our living head will care for us in all the trials of life, but the renewing of the mind by daily attention to the Word of God requires our own personal effort.

— G. Pearce (Eng.)

DEMAS: The Man Who Forsook Paul

"Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

The Tragedy Of Demas

Demas provides a melancholy illustration of the frailty of human nature, and of the vulnerability of the new man in Christ Jesus to the demands of the old man of the flesh.

Before analysing his character, consider for a moment, what our reaction is when we learn that a member has "resigned" from the Ecclesia (We put the word in inverted commas, because anyone truly baptised cannot escape his responsibilities in that way). Do we merely sigh and proceed on our way; or do we halt, and allow the imagination to take over?

Actually, the letter of resignation was the end of a process. It commenced, we suggest, when the member began to lose interest in the Truth. Perhaps the week-night meetings just had to be cut out, because the claims of the world, the demands of the flesh, were so insistent. Then his attendance at the Memorial meeting became sporadic. Finally he "resigned."

Maybe, during this process, he was visited and exhorted, but it was all in vain. That which had begun in joy, ended in sorrow, causing an amount of heart-searching on the part of other members. Were they to blame? Did they do as much as they might have done

to reclaim the wanderer? The answers to these questions are beyond us, but one fact remains and is underlined by these all-too-frequent lapses from grace: None of us can carry another into the Kingdom. We can help, but the responsibility rests heavily upon the individual. Modern Demas, like his ancient counterpart, tries in vain to serve two masters, and loses out on both!

Little is known of the Demas of Paul's day. He is mentioned three times in the epistles of Paul (Col. 4:14; Phil. 25; 2 Tim. 4:10). The first occasion was when Paul was imprisoned in Rome as recorded in Acts 28:30. He was treated with courtesy and a degree of leniency. Among the little comforting band of believers who assisted Paul were Luke and Demas (Col. 4:14). He was still with Paul when the Apostle wrote to Philemon, and he is mentioned in conjunction with Apaphras, Marcus and Aristarchus (Phil. 25). The picture presented is that of Demas and the others, happily engaged in ministering to the Gospel, in anticipation of Paul's early release.

But the scene changed, and the clouds grew ominously darker. Paul was again imprisoned, and arraigned before Nero. History records that he was confined in the infamous political prison of Rome. The

dungeons were deep, dark and damp. Prisoners were mainly dependent on friends for the sustenance of life. The friend who showed himself a friend under such conditions, risked his own life. In adverse circumstances such as that we learn to know our true friends. Paul did likewise, and discovered that Demas was not able to endure the pressures now exerted against him. Thus, in writing to Timothy, Paul sadly commented:

"Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

We cannot assess the sorrow Paul must have felt in being compelled to write like that. In the battle for Demas, the world had won, and the cause had lost. Demas had placed Paul and his condition of imprisonment in one balance, and the safety and allurements of the Roman world in the other: and had chosen the latter.

Demas Loved The World

Consider, for a moment, the word which the Spirit inspired Paul to use. There are over eight different meanings to the word *forsaken*. Here it signifies to *leave down with*, rather than to run away from, or to lose interest in. It is as if Paul wrote: "Demas has left me down here in this dungeon." He had abandoned Paul to the straits into which the Apostle had been brought. The Lord used the same word from the cross: "My God, my God, why hast Thou forsaken me," the statement signifies: "To what end hast Thou left me here to my enemies and betrayers."

Throughout this sad record, however, Paul revealed admirable self-restraint. He could have heaped invectives upon Demas, but

he does not. The record speaks for itself, and the situation of Demas is expressed by the words of Peter:

"It has happened to him according to the true proverb, the dog is turned to his own vomit, and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22).

Demas is the prototype of those who begin well, but forsake the call because of the appeal of the world.

Contrast Christ's Love

How different was the love of Christ:

"Now, before the Feast of Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world - he loved them unto the end (or to the uttermost)" (John 13:1).

The Lord's love triumphed over the forces of evil: the devil within and without. It was a love which never ceased. He loved the Apostles because they believed that his Father's word was true; and the same love will be extended to us for the same reason. He illustrated the fruit of the good seed, sown by the hand of the divine Husbandman, which fell on the best of grounds (his own heart), and brought forth fruit unto eternal life.

What does the Lord require of us? Surely it is a faithful constancy as long as we have being. We are all engaged in a difficult battle: an intimate war between our own natures and the principles exhibited in Christ's life. The warfare is difficult, and grows more so as the end approaches. "When the son of man cometh, shall he find faith on the earth?" That is the question each of us must answer for ourselves, if we are living at that time.

Poor Demas! He commenced so well, but his image becomes fainter as he is swallowed up in the world of luxury into which he walked. He thought he saved his life, but he lost it, for "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33). Paul died, and Demas lived; but Paul wrote in triumphant faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but

unto all them also that love his appearing" (2 Timothy 4:8).

We must learn the lesson that to live with Paul we must die to self. Let the tragedy of Demas warn us. Rome and its luxuries have gone for ever; but Paul and his friends will live for ever! Love took the Lord Jesus to Calvary, but his disciples learned that it was only half way; it also brought him from the grave, and set him in glory at the right hand of the Father. Let us follow that love, and it will lead us to an eternal destiny in the Kingdom on earth.

— J. Swaish (Wales).

Question Answered

THE SPIRIT OF MAN

Q.—Please explain Job 32:8: "There is a spirit in man, and the inspiration of the Almighty hath given him understanding."

*A.—*The context suggests that the meaning is as follows: There is a *mind* in man, and the inbreathing of the Almighty hath given him understanding. The word *ruach* here rendered "spirit" is used in the same sense as in the following cases where it is the same word: "Thou turnest thy spirit (or mind) against God" (Job 15:13); "The spirit within me constraineth me" (Job 32:18); "He that ruleth his spirit" (Prov. 16:32); "Grieved in spirit" (Dan. 7:15); "The spirit of a man will sustain his infirmity;" "An haughty spirit;" "Renew a right spirit within me," (Psalm 51:10); and so on. The same word is also rendered "breath," "wind," "blast," "cool," "air," and in the following places "mind" (Gen. 26:35; Prov. 29:11; Hab. 1:11). The word *neshamoth* rendered "inspiration" is usually translated "breath" (as it is in the verse in question in the R.V.). There is no foundation in either of the terms, for the doctrine which attributes to mortal men the possession of a "deathless spirit" or a "vital spark," that takes conscious flight at death, to other and more distant realms of life and light. The Scriptures know absolutely nothing of the idea.

THE HARE

The passage (Lev. 11:6) in which the hare is said to chew the cud, is explained by the fact that it *appears* to do so, though, in reality it does not. The Septuagint renders: "it does not chew the cud . . ." To this a footnote is added in Bagster's edition, to the effect that the inclusion of "not" is according to some Hebrew and Alexandrian versions.



STORM CLOUDS

Watch the stormclouds in the west as the sun goes down. Gradually they become tinged with red, as it recedes, until finally the curtain of night is drawn across the sky. Then in the enshrouding darkness the ominous rumble of thunder is heard, the angry streak of lightning is seen, the sudden gust of wind is felt, the pelting noise of rain follows.

The storm has broken, and we rush for shelter.

Many spiritual lessons can be gleaned by nature about us:

*The calm, the breeze, the gale, the storm,
That pass from land to land;
All, all are Thine, Oh Lord,
Held in the hollow of Thy hand.*

We walk this life with our hopes centred on the Sun of Righteousness, anticipating the day to dawn, "a morning without clouds, clear shining after rain" (2 Sam. 23:4). But meantime the stormclouds are gathering, the darkness is becoming more intense (Isa. 60:2), sharp streaks of lightning can be seen, and what do they reveal?

Israel restored to the land (Ps. 102:16).

Jerusalem freed after 2000 years of bondage (Luke 21:24).

The nations angry like the dark lowering clouds of a winter's sky (Rev. 11:18).

Noahic and Sodomick wickedness, heralding a crisis (Luke 17:26-30).

These warning flashes from heaven should illuminate us as to the times in which we live. They herald the coming of the storm when flesh will be humbled in the sight of the majesty of the all-powerful son of God: our Lord Jesus Christ.

When the storm breaks, who will stand before him? Even the hardened Pharaoh was forced to implore Israel's deliverer to entreat Yahweh to take away the frightening thunder, hail and fire (Exod. 9:23). Paul has declared that "it is a fearful thing to fall into the hands of the living God" (Heb.10:31).

Do we observe how black are the stormclouds above? Do we realise how needful is the divine shelter? Have we noticed how wonderfully refreshed the earth is after a storm? So it will be in the approaching new day of God's Kingdom on earth, when glorious divine light shall illuminate all mankind, and all shall rejoice in their Creator and Redeemer. In the words of the poet:

*God moves in a mysterious way; His wonders to perform.
He plants His footsteps in the sea, And rides upon the storm.
Deep in unfathomable mines - Of never failing skill
He treasures up His bright designs, And works His sovereign will.
Then fearful saints - fresh courage take, The clouds ye so much dread,
Are big with mercy - And will break
In blessings on your head.*

Sister L. Nartschick (S.A.)

(Conducted by Bro. W. Ryall to whom all contributions should be directed).

HUMAN GOVERNMENT A FAILURE

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

(How significant are the words of Rev. 11:18 in view of current events: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." The statement shows that the Bible anticipated the possibility of mankind destroying, or corrupting, the very earth upon which he lives just prior to Christ's coming, and that it would only be that coming that would prevent him succeeding in doing so. The challenge of moral and physical pollution, of nuclear warfare, and increasing violence, testifies that Christ is at the door. Only his strong, infallible hands are adequate to guide the world out of the hopeless condition into which it has blundered - Editor).

In the above words, Jeremiah pin-pointed the reason for the failure of human government. Yet in spite of the obvious truth of his statement, man insists on directing his steps, whilst rejecting the guidance of his Creator.

What are the results? At the time of writing, the people of N.S.W. are harassed by rationing of power, and limitation of goods and services by strikes and industrial unrest. Meanwhile, the rising spiral of inflation throughout Australia limits the value of the extra money that all demand.

The U.S.A. is grappling with the Watergate scandal, which has badly tarnished the reputation of President Nixon. Vice-President Agnew has since been accused of accepting bribes.

Britain is likewise plagued with scandals that implicated two peers

of the realm, who had to resign from the Heath government. It is beset with shortages, strikes, unrest, dissatisfaction. A change of Government has been forced on the nation.

In Ireland, the southern and northern factions continue their campaigns of terrorism, violence and murder.

The nine nations forming the European Economic Community openly distrust each other; whilst more than half the people of the United Kingdom feel that they have been outsmarted by the "marketeers of Europe."

The Middle East continues to be in a turmoil of uncertainty and possible violence.

In Chili, the legally elected government was recently overthrown by a military junta, as happened in Greece a few years ago.

Dissension is manifest between

Russia and China, and each is actively arming against the other.

South Africa and Rhodesia are becoming more and more isolated by the growing unity of belligerent coloured African States.

It is estimated that since World War II, there have been over three hundred insurrections, coups, revolutions and uprisings, not counting such major issues as the Korean and Vietnam wars (see *U.S. News and World Report* - 27/11/64).

The powerful empires of the past: Assyria, Babylonia, Rome, as well as small nations that once troubled Israel, Ammon, Edom, Moab and Philistia, have disappeared as predicted in the Bible. Their paganism was an affront to God.

What about the present? Will God tolerate the increase of crime, corruption, violence, blasphemy that characterises civilisation today? Today mankind worships at the shrines of the false gods of power, possessions and pleasure; but this ultimately will be the cause of his downfall.

The very evils that we witness about us are predicted in the Scriptures.

Man's utter failure to benefit from his own knowledge is surely evident on all sides. The world faces severe food shortages, despite scientific progress in agriculture. Shocking conditions of famine prevail throughout Africa south of the Sahara, as well as in Bangladesh (formerly East Pakistan), in spite of the resources that man claims he has developed. There is a serious shortage of food in many other countries, particularly in India and Latin America.

In his book *The Population Bomb* written in 1968, American biologist Dr. Paul Ehrlich wrote:

"In the 1970's the world will undergo famine - hundreds of millions of people are going to starve to death. At this late date, nothing can prevent a substantial increase in the world death rate."

Moreover, man, who inherited from the Creator a planet of unparalleled beauty as far as the solar system is concerned, is rapidly converting its beauty into squalor and ugliness by his pollution of its air, land and water.

Man's environment has already become so deteriorated by pollution that some eminent conservationists consider that within less than thirty years, man will have reached the point of no return.

He is poisoning oceans and rivers with wastes from manufactures, oil spills and sewerage discharges; he is poisoning the air with deadly emissions from motor vehicles, factory and power-station chimneys, and lethal vapours from larger and even more numerous aircraft; he is poisoning the land with pesticides, fungicides, herbicides and other potent chemicals that kill earthworms and friendly soil bacteria, needed to renew the fertility of the top six inches of soil upon which man and other creatures exist.

Paul warned Timothy:

"In the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers . . . ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:1-7).

Man's ruthlessness and ignorance have brought civilisation to a perilous state. He has polluted its

moral condition, just as he is busily polluting its physical resources.

Each day, the topic of news warns that the "last days" are here. Thus, like Joseph of Arimathaea, we should be "waiting for the kingdom of God" (Luke 23:51) when "the Lord shall be king over all the earth" (Zech. 14:9).

The world badly needs the per-

fect government of the Millenium to save it from the consequences of man's corrupt, unjust, incompetent, and quarrelsome rule. How privileged we are to have been called to the knowledge of the great changes to come, and in spite of our environment, to live in anticipation of God's reign on earth.

— V. H. K. (NSW)

The Faults of Others!

*In speaking of a person's faults
Pray don't forget your own;
Remember those with homes of glass
Should never throw a stone.
If we have nothing else to do
Than to talk of those that sin,
'Tis better to commence at home,
And work right from within.*

*We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults — and who has not,
The old as well as young?
Perhaps we may for all we know,
Have fifty to their one.*

*I'll tell you of a better plan,
And find it works full well:
To find your own defects to cure
Ere others' faults you tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.*

*Now let us all, when we begin,
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses, chicken like,
Sometimes to roost come home.
Don't speak of others' faults until
You have none of your own.*

Why We Should Wait Upon Yahweh

"How can you say, Jacob, how can you insist, Israel, 'My destiny is hidden from Yahweh, my rights are ignored by my God?' Did you not know? Had you not heard? Yahweh is an everlasting God, He created the boundaries of the earth. He does not grow tired or weary, His understanding is beyond fathoming. He gives strength to the wearied, He strengthens the powerless." (Isa. 40: 27-29 - Jerusalem Bible).

Behold Your God!

Isaiah's fortieth chapter contains the well-known prophecy concerning the work of John the Baptist, as the one who would "prepare" the "way" for the coming of the Son of God in the glory of His Father.

Arising out of the majestic and joyful picture thus presented, the prophet announced that this glorious news should be boldly proclaimed in the commanding words: *Behold your God!*

The certainty of fulfilment was pressed: "Adonai Yahweh will come as a mighty One . . ." (v.10-RV).

This, indeed, provides "comfort" for God's people. Yet it is followed by an urgent exhortation that the people of Yahweh might be "prepared" to receive their Messiah when he appears. Thus the tenor of the prophet's words undergoes a dramatic change from v. 12 onwards. He launches into a dissertation upon the incomparable glory of Yahweh, to impress his hearers with His absolute omnipotence to save those who put their trust and confidence in Him.

"Who hath measured the waters in the hollow of His hand, and meted

out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (v. 12).

The theme is expanded (vv. 12-17), developing the concept that Yahweh's incomparable greatness is readily seen in the amazing wonders of creation. Surely a contemplation of these evidences of Yahweh's power and wisdom would humble human pride, and reveal the fallacy of human philosophy. The words are majestic and inspiring, proclaiming that creation reveals order and control, and so demonstrates the presence of superior Intelligence and infinite Power.

The statement that Yahweh "meted out heaven with a span," is significant. This is the distance between thumb and second finger when extended; and its use in this context provides a breathtaking metaphor for the illimitable power and sovereignty of the Creator. Solomon expressed the same thought in different terms: "Behold, the heaven and heaven of heavens cannot contain Thee. . ." (1 Kings 8:27).

What Is Flesh?

The prophet then implied the

finitude of man by a further question:

"Who hath directed the spirit of Yahweh, or being His counsellor hath taught Him?"

Having spoken of divine power (v. 12), the prophet now speaks of divine wisdom. The word "spirit" (Heb. *ruach*) sometimes conveys the idea of "mind," and in this context, obviously relates to intelligence.

It is only when mankind humbly acknowledges its dependence upon Yahweh, and concedes His superior power and wisdom, that it is prepared to bow in reverence before Him. No person can ever be ready to see "the glory of Yahweh" manifested in the character of His son, until he has done that.

All this was implied by the prophet, as (vv. 15-17) he contrasted divine power with the insignificance of humanity. He invited his hearers to "behold the nations." Let us do so. Contemplate them, in all their countless millions; their vast possessions and wealth; their fleshly pride and power; their military strength and conquests. It is all so impressive and seemingly permanent. Yet Isaiah says that it is "as nothing" in Yahweh's eyes; as "a drop of a bucket," or, literally, "a drop from a bucket."

Imagine carrying a bucket filled with water, and one drop spills. Would the loss even be observed, let alone counted as of any value? So are the nations in the sight of Yahweh.

Isaiah adds another metaphor. He declares that in the eyes of the Creator, the nations are as "the small dust of the balance." Scales are sometimes touched with a film

of dust. Is it taken into account in deciding the weight indicated by the scales? Of course not! And such is Yahweh's attitude towards the combined might and arrogance of flesh. Small wonder that the Psalmist, speaking of the coming dreadful confrontation between Yahweh and flesh, wrote that "He shall laugh; Yahweh shall have them in derision" (Psalm 2).

The Incomparable Deity

Having called upon the people to prepare themselves to witness "the glory of Yahweh," Isaiah then challenged them to produce any object that could be compared with Him:

"To whom, then, will ye liken God? Or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."

From the infinite majesty of a living and active Creator, the prophet compared the inadequate and clumsy contrivances of man in fashioning an inanimate god by his own hands and after his own fleshly desires.

It is a human error, perpetuated throughout the ages, that God can be represented by the work of man's hands. It is an error that is not only fatal to the hope of eternal life, but illustrative of that human conceit which clouds the fleshly mind of man from perceiving the saving grace of God's word.

The people of Israel, in the times of Isaiah, were blinded by apostasy, and so unable to appreciate the reality and power of Yahweh's existence:

"Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth?"

The accusing finger of the prophet pointed at the heart of every Israelite, and stabbed at the core of their iniquity: their forgetfulness of the divine power and purpose in their call.

"Every one that is called by My name: I created him for My glory, I have formed him; yea, I have made him" (Isa. 43:7).

Unless man learns to stand in humility before his Creator, he will never understand the divine purpose in creation, nor the true object of his own personal call to the Truth.

Flesh Is But Grass

Isaiah advanced three major reasons as providing incontestable evidence of the existence of a supreme Power: (1) — Creation (v. 12); (2) — the Word (v. 14); (3) — fulfilling prophecy (vv. 23-24).

The unfolding of the divine purpose in human affairs, provides copious evidence as to the existence of a guiding, providential hand:

"He reduces princes to nothing, He annihilates the rulers of the world. Scarcely are they planted, than He blows on them. Then they wither and the storm carries them off like straw" (vv. 23-24 — Jerusalem Bible).

History illustrates this. It records how that men have risen to power, have dominated the stage for a short time, then have been swept into obscurity. Power today, and poverty tomorrow, has been the lot of many. But Yahweh remains; His sovereignty undiminished; His purpose unaltered.

Thus the question remains: "To whom could you liken me, and who could be My equal? says the Holy One" (v. 25 — Jerusalem Bible).

The existence of a living Creator must be acknowledged by the Israel of God. Moreover, the fact must be

manifested in their daily living. His power and influence is incomparable. Moreover He is not insensitive or indifferent to the fate of His people, but swift to help them.

"Yahweh is an everlasting God. He created the boundaries of the earth. He does not grow tired or weary; His understanding is beyond fathoming. He gives strength to the wearied, He strengthens the powerless" (vv. 28-29 — J. B.).

If Yahweh created all things, and sustains them by His power, how absurd to think that He might become tired, exhausted or disinterested. And again, the accusing finger of the prophet points the personal lesson:

"Hast thou not known? Hast thou not heard?"

Indeed, Israel had known; but now obsession with material things (vv. 19-20) had dulled their spiritual vision. And their faith. They were adrift on the sea of life, with nothing to guide them but faith in themselves and their human philosophy.

They would reap the fruit of their sowing:

"Even the youths shall faint and be weary, and the young men shall utterly fall."

Even those looked upon as emblems of strength and ability — the young — could not survive without trust in Yahweh. The Hebrew expresses it emphatically: *They fall! they fall!* An exclamation such as the nation might utter as it observed the cream of its youth, the source of its vigor, overthrown in the battle of life.

The Strength Of Faith

But in the context of this very possibility, the prophet provided hope:

"But they that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they

shall run and not be weary; and they shall walk, and not faint."

The word *wait* carries a deeper meaning than merely the exercise of patience; it includes the idea of *being bound* together. In the margin, the word *renew* is rendered as *change*. It could be rendered *exchange*. Thus the final message of hope is also a call to faithfulness. Those who earnestly seek to be bound together in unity with their Creator, will exchange the weakness of the flesh for the strength and glory of divine nature, at the coming of their Saviour.

Hope and faithfulness build one

upon the other. Isaiah offered the former, and encouraged the latter. Granted these two qualities, and love of Yahweh will follow, combining the greatest virtues. True Israelites will then be equipped to turn their backs upon the godless, idolatrous, flesh-honouring environment of the world; and steadily look to the future. Thus they will be adequately armed for the warfare of faith, leaning heavily upon the strength of Yahweh, recognising that He is "a Rewarder of those who diligently seek Him" (Heb. 11:6).

— J. Ullman (W. A.).

Jews in the News

Government Crisis

Israel's shallow victory against the Arabs in the *Yom Kippur* war has been followed by a further crisis within the Government. In the 120-seat parliament, Mrs. Meir's Labour Party gained 51 seats. Though in a minority, it was anticipated that it would be able to govern in coalition with the National Religious Party which gained ten seats.

It is nothing new for the Knesset to govern with a minority party in power. In fact, ever since the nation was formed, governments have been only able to rule with the major labour party in coalition with smaller groups.

The problem that faced Mrs. Meir on this occasion was the opposition she experienced within her own party. General Dayan, Minister of Defence in the previous parliament, at first refused to take office under the new government. Then, faced with mounting problems, Mrs. Meir threatened to resign. Finally, better counsels prevailed, and both Mrs. Meir and General Dayan have capitulated

to pressure, and have taken their position in the new government.

Main issue facing it is to ensure that real peace comes to the Middle East. There are signs indicative of this; and the ultimate result must be a state of "dwelling confidently and at rest" on the part of Israel as predicted in Ezekiel 38:11. The present government in Israel is equipped to handle this problem.

Mrs. Meir gained some support from the Arab members of the Knesset (Israeli Parliament). It comes as a surprise to realise that there are Arab political parties thus represented; but, actually, the Arab vote in Israel is quite extensive, and there are several Arab parties. Every national of Israel over the age of eighteen years, man or woman, whatever be the race or creed or former citizenship, has the right to vote; though, unlike Australia, voting is not compulsory.

Jordan: Odd Man Out

The two main issues of the Arab conference at Algiers during February



Each of Israel's Arab citizens is entitled to vote for the party of his choice at the polling station in his home town or village.

were overshadowed by the exclusion of Jordan. The issues were the Arab oil embargo against the USA, and military disengagement between Syria and Israel.

Hussein of Jordan, however, took issue with his fellow Arabs. He warned that he would "go no further with current Middle East political efforts, unless his country was included in the Egyptian and Syrian strategic moves." He is requesting that Jerusalem be returned to Arab rule exclusively: an impossible demand.

Writing of the Transjordanian area of ancient Edom and Moab, Brother Thomas declared in *Exposition of Daniel* p. 88 that "these territories are not included in the Gogian empire." Prophecy (see Dan. 11:40-45) requires that when Gogue attacks, it will include a drive against the Arab countries. Bro. Thomas wrote:

"When the seat of war is transferred to the Holy Land, that portion of the

purchase anciently styled Edom, Moab and Ammon, in major part will be exempted from the fate of Egypt: and therefore from an asylum for refugees from the northern parts of the country."

According to *The Jerusalem Post* secret negotiations are being held between Jordan and Israel on a "private" level. If agreement can be reached between Egypt and Jordan, Syria alone remains as the most belligerent opposition to the Jewish State.

Syria Fights On

Meanwhile, Israel's ancient enemy to the north spurns any thought of peace whilst the Jews hold the Golan Heights. On the other hand, Israelis are just as determined to hold these strategic positions. Pressure was brought to bear upon the government as to its intentions in regard to Golan. Mrs. Meir had stated:

"We do not intend to remain in the areas we took in Syria during the *Yom*

Kippur war, and we want an agreement with Syria on the separation of forces."

Nevertheless, when questioned in regard to her intentions concerning the Golan area, she assured those interested: "There is no room for any concern regarding the future of the Golan Heights settlements." She fully supported the continued development of the Heights, and the integration of the settlements there into the active defence of the region. Meanwhile, plans are well ahead for the establishment of the first Israeli town of the Golan Heights. The town, as yet unnamed, will mainly house military personnel, but attractive offers are being made to civilians to settle in the area and cultivate the land.

Israel's Hope

At the Uvea peace conference recently, Israel's Foreign Minister, Aba Eban placed his case for Israel's right to the land in a 5,000 word address. A Melbourne Jewish Rabbi criticised the address on the grounds that "there was not one single reference to the claim of Jewry to the Promised Land from the Biblical point of view — as the land of Israel's religion." He continued:

"Once for all the governments of the world must be made aware that we must have the possession of the Holy Land precisely because it is our Holy Land which the God of the Jewish Bible has for ever granted to the Jewish people.

"It is on the basis of this divine promise that we have endured all the sufferings of our millennial despersions throughout the globe. It is on the basis of this divine promise that we are now returning to the Holy Land, and we are prepared to suffer the greatest hardship to hold on to it."

What wonderful words to read! What significant times to live in! How privileged we are to be able to view events through the eyes of faith! The Rabbi is not quite correct, however. The land does not

belong to Israel after the flesh, but to Yahweh; and in due course He will give it to the true seed of Abraham (Lev. 25:23).

It is hoped that men with such determination as this Rabbi will be amongst that number who will have the veil removed from their eyes, and who, consequently, will recognise Christ for who he is at his return, and so "mourn" his past blindness as one that "mourneth for his only son" (Zech. 13:10).

Immigration Still Continues

During 1973, some 33,000 Soviet Jews migrated to Israel, according to the Jewish Agency in Jerusalem. If the present rate of immigration continues, within a year over 100,000 Soviet Jews will have emigrated to Israel since 1968 when the mass migration commenced.

Some 6,000 new applications are being lodged with Soviet authorities each month, and about 100,000 Jews are waiting for their applications to be approved.

Thus, in spite of "wars and rumours of wars" the tiny nation continues from strength to strength: a miracle of the modern world, and a sure sign that Christ is at the door!



— W. J. M. (Woodville).

DUTIES OF DOORKEEPERS

*"A day in Thy courts is better than a thousand;
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness."*

— Psalm 84:10

Seeking The Kingdom

The above Scripture, expresses the Psalmist's abiding love for the sanctuary, his ardent desire for the complete manifestation of true worship, and his earnest longing for its establishment in Zion.

Nevertheless, it is a Scripture that is generally misunderstood, and therefore misapplied.

For example, the reference to doorkeeping in the verse quoted above, is usually interpreted as expressive of a humble satisfaction with the most lowly position in the Kingdom, rather than to miss out.

In fact, the position of doorkeeper in such a context is not of lowly status, but one of great importance and privilege, reserved for a special type of believer, and to which the most onerous responsibilities are associated.

It was the failure of Israel's doorkeepers to meticulously and conscientiously carry out their important duties that was largely responsible for the rejection of the nation as a whole.

In like manner, the failure of Ecclesial doorkeepers to conscientiously carry out their duties today, can undermine the effective witness of the Body, and reduce it to such

a state of ineptitude as to cause Christ to spue it out of his mouth (Rev. 3:16).

Analyse the verse again, and observe that the Psalmist is not pleading for a simple, lowly position in the Kingdom, but rather he is contrasting its glory with present human imperfection.

A *day* in Yahweh's courts is esteemed better than a *thousand* elsewhere. Why? Because that "day" is made up of a thousand years of glory, as Peter tells us (2 Pet. 3:8; Rev. 20:6). The reference is to the coming "day of Yahweh" referred to extensively by Zechariah the prophet (cp. 14:1).

Again, the status of *doorkeeper* is contrasted with that of a mere *dweller*, because it involves a position of responsibility and trust. The doorkeeper has a status of privilege that is honoured of Yahweh.

A house as a permanent dwelling is sharply contrasted with the insubstantial and temporary abode of *tents*.

Finally, the house of *My God* in its importance and endurance, is set over against the transient tents of *wickedness*.

The Psalmist sought a permanent position of honour and glory in the Millenium. To him, the hope

of such comprised the substantial reality of faith. The present has nothing to compare with it; for it is but a mere shadow which shall pass away when the Sun of righteousness shines forth out of the millennial heavens (v. 11).

Paul set forth the contrast thus:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:16-18).

Faithful Doorkeeping

It is appropriate that this Psalm should emphasise the position of doorkeeping because it is dedicated for the sons of Korah. The sons of Korah refused to identify themselves with the rebellion incited by their father, and were saved from the dramatic death that overtook him (see Num. 26:11; Num. 16). They were appointed, later, as doorkeepers to the Tabernacle and Temple (see 1 Chron. 9:19; 2 Kings 22:4); and as such, were given a charge to maintain the purity of the Truth, both in doctrine and standard. They were appointed its guardians, and their onerous duty was to turn back any who did not conform to the required standards. They were called upon "to wait upon the service of the tabernacle of the congregation" (Num. 8:24), or, as the margin renders it: "to war the warfare of the congregation." They were engaged upon the battle of faith, and were called upon to execute their duties accordingly.

This particular section of Scripture (Num. 8:23-26), sets forth the general work of the Levites. It depicts old and young co-operating in the fight of faith. The young are given to the active labour; but those "from the age of fifty" were invited to retire from this, and to "minister to their brethren in the tabernacle, to keep the charge." The expression *mishmereth* is a military term, and signifies to watch as a sentry at the post. Here is mutual labour and respect on the part of young and old: the former engaged in actual work, the latter contributing the experience of age. The former respecting the greater experience and wisdom of the latter; and the latter rejoicing and encouraging the active labour of the former.

The warfare of the Tabernacle and Temple was not without personal risk. This was illustrated during the reign of Uzziah. He aspired to greater honour than the royal dignity conferred upon him, for he desired also to act as priest. He forced his way into the Holy Place to burn incense on the golden altar which was the prerogative of the priests only; but he was opposed by Azariah the priest and "four-score priests of Yahweh, that were valiant men" (2 Chron. 26:17). Energised by boldness of faith, they called upon him to retire from the sacred precincts. In return, his anger flared at such opposition and he attempted to force his way past the barrier of priests. Then Yahweh intervened. Uzziah was smitten with leprosy in the forehead, and was compelled to retreat. Azariah was honoured for his courageous action in having "executed the

priest's office in the Temple" (1 Chron. 6:10). He proved to be a faithful doorkeeper in the house of his God.

But all were not like Azariah. In fact, it was the laxity of doorkeepers in Israel that was the root cause of the temporary rejection of the nation.

This was so obvious, that in the age to come, at a special service at the inauguration of the Temple, the failure of Israel's doorkeepers to exclude defiling influences from the congregation of Yahweh, will be the subject of special public rebuke. In his Temple prophecy, Ezekiel makes reference to this:

"Thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord Yahweh; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge of Mine holy things; but ye have set keepers of My charge in My sanctuary for yourselves. (Ezek. 44:6-8).

The doorkeepers had proved to be inefficient. They had allowed into the sanctuary those who did not conform to the set standards of doctrine and practise. Moreover they had prostituted the status of doorkeeping by setting up their own standards, and allowing the flesh to govern these.

In the age to come, new doorkeepers will be appointed designated the "the sons of Zadock" (the righteous), and "they shall keep My charge," declared Yahweh (Ezek. 44:15-16). In that age, with such doorkeepers in attendance:

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27).

Is it not significant, that Ezekiel should pinpoint the cause of Israel's failure to the inefficiency of the of the doorkeepers in permitting those in the sanctuary who should have been excluded for their own good, and for the good of the congregation? A fleshly charity would open the portals to all, and allow them entrance in the vain hope that they might be converted by their association with others; but, in fact, such does not follow. As Haggai revealed, the defilement of sin, and of lowered standards are pernicious in their influence; whereas the sanctification of holiness only follows when the individual makes personal contact with that which sanctifies (Hag. 2:11-14). A person is excluded from the table of Yahweh for his own good, and the good of the congregation. The discipline in such action is designed to be corrective, that they may be caused to "sorrow unto repentance" or to a change of mind in regard to their error (2 Cor. 7:8-9).

Doorkeeping Today

The very terms that are applied to the Levites under the law, are used by Paul to emphasise the responsibilities resting upon those who exercise positions of authority in the Ecclesia. He wrote, urging upon Timothy in Ephesus, that he should "war a good warfare" (1 Tim. 1:18). This was part of "the charge" committed unto him: a military terminology, reminiscent of Numbers 8:23-26 and elsewhere.

This word, *parangelia*, signifies a proclamation or command, and is used of commands received from a

superior officer to those of lower rank. It is frequently used throughout the first epistle to Timothy, in the following relationships:

"That some might teach no other doctrine" (Ch. 1:3).

"To manifest love out of a pure heart and a good conscience" (Ch. 1:5).

"To war a good warfare" (Ch. 1:18).

"To command and teach" the observance of certain standards (Ch. 4:11).

"That sisters might be blameless" (Ch. 5:7).

"To manifest impartiality in judgment" (Ch. 5:21).

"To faithfully and unswervingly fulfil allotted tasks" (Ch. 6:13-14).

"To warn the wealthy against undue trust in their affluence" (Ch. 6:17).

Each injunction is prefaced by the word *parangelia* though it is sometimes translated *commandment* or *command* in addition to *charge*. In carrying out the instructions given him, Timothy would act as a good doorkeeper to the Ecclesia. He would demand that standards of teaching and conduct be maintained, and would not be prepared to tolerate any relaxation of these principles.

A similar attitude is required of Ecclesial "doorkeepers" today, if Ecclesias are to be properly served and the truth maintained in its purity. There must be unremitting warfare maintained against any lowering of standards, whether of doctrine or practise. Sometimes, a formula of words is cleverly devised capable of a double meaning, and designed to reconcile two opposing viewpoints; but conscien-

tious doorkeepers will discern the sophistry of such an approach, and realising that true peace and righteousness depends upon a frank acceptance of positions, will resist such actions. Far better to know error as such and resist it, than to condone it in a form of words that camouflages the true import of a statement.

But true and conscientious doorkeeping will not be concerned merely with doctrine, but will concern itself also with practise. Worldly habits, fashions, and practises, must be resisted if Ecclesias are going to maintain that separateness which the word requires. If they are not, the example set will soon be followed by those who are unstable. Sound guidance and exhortation is needed to resist such trends; and faithful doorkeepers will not hesitate to offer such.

For "doorkeeping in the house of God" is not limited to those brethren appointed to welcome others to a meeting. Paul was a doorkeeper, and also was Timothy. The Apostle wrote to the latter:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the pillar and ground of the truth" (1 Tim. 3:15).

Paul still "tarries," and in the meantime we need to heed his instruction to individuals and ecclesias that our "profiting may appear to all" (1 Tim. 4:15).

- Editor

RUSSIA'S ARMED MIGHT—Easing of US-Soviet tensions has witnessed growing apathy in Europe that could destroy alliances that have preserved the non-Communist world against Communist advance since World War II. Goodpaster, Supreme Nato Commander, claims that Russia now has "the strongest military power the world has ever seen." To us this means Christ is at the door! Let us be on our guard and ready!

WHAT GOD REQUIRES

As we noted in our last article: there is great need of reverence and humility in meditating and discussing this subject if it is to be properly understood. The man who neglects these qualities will get no help from God in seeking to understand the Bible; and without that help no one can understand it. God says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Where this frame of mind is wanting, the risks of error are very great. We trust that this may be a word in the ear of the wise (Proverbs 15:31-33).

Obedience Required

The ideal set before every saint, as the Scripture citations we have already made clearly show, is obedience to the divine will, righteousness and perfection. But Christadelphians realise that God has placed these before them as goals so high that perfect performance of them is impossible without the special preparation and support given Jesus, from conception onwards. God's commands, imposing on brethren of Christ a duty of obedience, are qualified by His grace, which offers forgiveness through faith in the blood of Christ for sins confessed and forsaken. Those commands mark the goal of our striving and the ideal of our high calling in Christ (Phil. 3:14). To the attaining of this ideal, God bids us bend every effort, fortifying ourselves with His power, which He gives freely (Phil. 4:13; 1 Cor. 9:24-27; Heb. 12:1-2; Jas. 1:5-6). So God, who requires obedience, exhorts, admonishes and warns us to dedicate ourselves to pursuing it.

From the fact that not only do we teach that God requires of us

obedience, righteousness and perfection, but so also do the theorists, it might seem that here, at least, we have some agreement. But, in fact, there is no agreement. They apply the teaching to achieve an end which the Scriptures reveal is inadmissible. They expound a necessary connection between the command to obey, and provision of power to us to do flawlessly what is commanded. It is as if the command and the power to perform it were cause and effect. This inexorable connection between divine command and power to perform, we deny.

But we do not minimise the authority and fact of God's commands. When the revelation of those requirements is brought home to men, they become responsible to obey them, and amenable to be judged for disobedience (Acts 24:25; John 12:48). In the end, sins unforgiven will be punished with "stripes" appropriate to the offence.

Therefore the attainment of righteousness or perfection, is set forth in the Gospel only as "the

gift by grace" (Rom. 5:15, 17, 18). Paul summarises the teaching of the word on this head thus:

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8).

Peter also:

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:10-11).

These words were challenged by the Judaisers, who claimed that perfection was attainable through complete performance of the will of God. Peter's statement constituted a confession that no Israelite, from the Exodus to the Apostle's day, had been able to render flawless obedience, but that all were dependent on grace. The Bible doctrine, therefore, is that perfection is only possible through the forgiveness of sins, which crowns the otherwise imperfect efforts of the saints. Perfection is required of us. But Yahweh knows that "we are dust" (Psa. 103:14), and recognising our limitations (which He does far better than we do ourselves), he blends justice and mercy toward us. Consequently, He has provided to the dedicated and the persevering saint the means to attain the perfection he yearns for. It is through forgiveness of sins through the offering of Christ. Hence:

"This man (Christ), after he had offered one sacrifice for sins for ever, sat down on the right hand of God

For by one offering he hath perfected for a continuance them that are sanctified." (Heb. 10:12-14).

What this teaches is that a saint

is brought to perfection and maintained in that state by recurrent reference to the cleansing sacrifice of the Lord. That was impossible under the Law (Heb. 7:11), because it demanded complete performance of every commandment. And this no man can give, as the history of humanity reveals, because of the weakness of the flesh (Rom. 8:3). God in Christ provided the only exception, for though he bore our nature, he was "a body prepared" for the total triumph over sin.

Crucial Point of Controversy

But the will-power theory claims that complete obedience, and a flawless character, are a present possibility, placed within our grasp by faith. This is shown by the theorists' own words, as we quoted them last month (see p. 203).

To them, as well as to us, the feasibility of obedience for the saints is the central point of the controversy. So much so, that the writer has long urged that the serious and far-reaching error inherent in the claim: "Righteousness is feasible to a saint, and sin is not inevitable to such" which is set forth by them, is what must most strenuously be resisted.

The question in dispute, therefore, is whether or not saints other than Christ can render complete obedience; for the co-authors of the hypothesis, in discussion with the writer, insisted that when they spoke of obedience, they meant obedience without qualification or limitation.

Moreover, they assert a necessary connection between the divine commandments and God's provision to us of power fully to perform to them. And, to them, God's justice

demands this. But this premise, which is an indispensable foundation for the whole theory, is wrong.

Faithful And Just To Forgive

The Bible's message is that God's justice is manifest in His punishment of obdurate sinners, and in the forgiveness of sins committed by His children whom He sees to be walking in the light.

Why should this be evidence of God's justice? Because "He knoweth our frame; He remembereth that we are dust" (Ps. 103:14). In short, He recognises the inevitability of sin because of our nature, and has made provision accordingly for men and women of faith who acknowledge and regret their weakness. Thus:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

This passage states that God's justice is expressed in forgiving. But how would that be so if He has placed in our hands the power of complete obedience? And why is it that with this power available, not one person has ever lived to demonstrate that the theory of

complete obedience is sound? We can set forth Divine justice thus:

- 1—God has set an ideal before humanity, as expressive of His own righteousness, beyond their capacity to attain (Acts 15:10).
- 2—He knows our limitations (Psalm 103:14).
- 3—His justice as well as His mercy requires that He provide for forgiveness of sins to the attainment of perfection (1 John 1:9; Heb. 10:14).

This epitome satisfies the facts of the matter, and is in full accordance with the Word. The will-power theory has neither facts nor the Word to justify it.

Some study notes prepared by one of those advocating the theory, asked the question:

"If I am disobedient because my nature prevents me from being anything else, why should I be punished?"

The obvious answer to that must be that resting on a theory that assumes complete obedience to be possible, the author of the question has failed to avail himself of the forgiveness of God, which will cancel out the punishment, if he applies himself aright to it.

— R. O'Connor (N.S.W.).

The theorists philosophise upon sin and obedience, but cannot supply one example in six thousand years of history to demonstrate their theory of complete obedience. In short, the theory is a matter of "striving about words to no profit." It claims that sin is not inevitable in the life of a saint; that God supplies us with sufficient power of faith to completely overcome. It does not take cognisance of sins of ignorance, nor the fact that often a person is not conscious of sinning until the act has been committed. An example of this is given in Num. 11:11-14 when Moses spake inadvisedly with his lips. The realisation of this would not have been evident until later. If sinlessness is possible let the propagandists of this theory demonstrate it themselves as a practical issue before disturbing the minds of brethren with the theory of it; and the Ecclesiast would find the peace they all desire! Certainly there would be an end of "open letters" that distort facts!.....Editor

There is no end of knowledge that a man can do without; but there is a knowledge that a man must have. A man must know God and the Lord Jesus Christ; and he must know and engrave upon his mind the knowledge of what line of thought and action will commend him to their approbation.

— R.R.

18. The Greek God of Healing At Epidaurus

We would prefer to discontinue these articles on our travels, but every time we attempt to do so, we have readers requesting that they be continued. We hope that most readers derive pleasure and profit from these reminiscences. Certainly it has been a great privilege for us to visit so many sites connected with the history of the past, and to consider the unfolding of the Divine drama in the company of those of like precious faith. It has been very stimulating to stand on Mars Hill and recite Paul's speech, as we have done; to visit the heights of Jericho and to look over the plain of Jordan and to imagine the attack by Joshua against the ancient citadel; to examine Jerusalem from the vantage point of the Mount of Olives, and to discuss with brethren the vast changes that will be brought about when the Temple is built.

We have done all that and more; and wherever we have been, we have carried our Bible with us, to bring the light of its revelation to bear upon our experiences in travel.

Our last article (see p. 172) described our visit to Nauplion in the Greek Argolis. From there, our busload of forty-four brethren and sisters, together with Ary our guide, travelled to the sanctuary of Esculapius, the god of healing, about 8 miles inland from the ancient coastal town of Epidaurus. The road is narrow and winding, traversing valleys which opened up to us extremely pleasant scenery. It was springtime, and the sun shone brightly overhead. The slopes on either side were covered by bright green verdure, whilst yellow daisies, red poppies, and other wildflowers splashed the landscape with colour. Above us we could see large outcrops of grey rock, giving a bluish tinge to the hills in the distance. Orange groves abound in this area, and their deep green leaves and golden fruit, provided additional interest to the pleasant drive.

In the coach, the members exchanged notes on their visit to Nauplion. Occa-

sionally a question would be asked which either Ary the guide, or myself, would attempt to answer.

But at last the coach pulled up. It did so at a very pleasant and secluded part. Before us was a field of green verdure smooth as a lawn; in the distance were rolling hills displaying all the evidences of spring. The general environment was one of relaxation and peace. We walked along a road lined with trees which added to the beauty of the scene. Ary told us that this road was a very ancient one, and formed part of the sacred road that one time led from Epidaurus on the coast to the sanctuary we were about to visit. The sanctuary, of course, is in ruins, but associated with it is a museum in which are collected some of the antiquities connected with this ancient centre of healing. It was customary, for a patient, after treatment by the doctor-priests, to dedicate a replica of the part of his anatomy that had been affected; so that the museum contains a remarkable collection of these unique offerings. Ary our guide, was rather contemptuous of the contents of this museum, dismissing it as of no comparison with the Museum of Athens. But as we moved through the sanctuary-museum, Edna and Agnes, two members of our group from Canada and the States, with typical courtesy and good humour, highly praised the curious exhibitions of Greek culture manifested therein, and soon had Ary the Greek smiling and enthusiastically agreeing.

Esculapius the physician, who became deified as the god of healing depended largely on psychology. Patients were given forms of relaxation, and were drugged by pleasure and auto-suggestion. Thus, associated with the sanctuary, were also a stadium and a theatre. Physical exercise, relaxation of the mind, and other means of inducing a cure were introduced, and gradually the skill of Esculapius became world renowned. Temples were erected to his honour

throughout Greece, usually near healing springs or high mountains. During a pestilence that ravaged Rome, the Emperor sought his aid, and the god was sent to the capital of the Empire for that purpose. The god is usually represented as standing, dressed in a long cloak, with bare breast, holding a club-like staff, with a serpent coiled around it. That is why the serpent is associated with healing to this day.



AESCULAPIUS

Ary, who was once a university professor, told us this in his solemn, dry, schoolteacher manner, as we made our way on foot to the ancient theatre of Epidaurus. This huge semi-circular building of stone, carved into the side of a hill, was capable of holding 16,000 people, but was acoustically so perfect, that a person speaking in an ordinary tone from the stage could be clearly heard in all parts of the auditorium. The theatre at Epidaurus is the only ancient theatre in the world in which is found the original fully circular orchestral platform which gave room for a large chorus. Behind it was the Proskanion, or stage, where the actors appeared, and behind that, a larger building called the *skene* connected to the Proskanion. This consisted of dressing rooms and stores, and on each end of this were passages through which the chorus entered on to the *orchestra*, which was large enough to provide dancing space for the chorus.

The Greek theatre, gave rise to an expression frequently used by the Lord in discussion with the Pharisees. It is the word *hypocrite*. In certain of the plays, actors wore masks to hide their real identity, and to represent the characters they were depicting. The Greek word *hypokrites* (hypocrite) signifies a

stage-actor, and metaphorically, a dissembler, one who hides his true identity and feelings behind a mask he wears on his face!! A hypocrite is one who masks his true intentions or feelings so that they are not disclosed to onlookers.

Ary invited me to test the acoustics of the theatre by two ways. Firstly by standing on the orchestral platform and speaking in an ordinary tone of voice; secondly by walking from its centre to its edge. Whilst I did so (feeling very self-conscious) the rest of the group clambered up into the seats of the theatre, taking photos, inviting me to give a speech, and generally adding to my shyness!! My voice could be clearly heard in all parts of the seating, even though I did not raise it anywhere near to what I would give a normal address in an Ecclesial hall; and when I stepped it out from the centre to the edge, members of the group told me that the distinction was marked, like listening to a stereo recording. Ary was pleased with the praise we lavished upon the ancient Greek architects.

We climbed up into some of the seats of the theatre to admire the view of tree-covered, rolling hills and valley before us. What a glorious site for recuperation. I tried to imagine the huge audience assembling. Some would walk from the nearby Sanctuary or Hieron; others from the town of Epidaurus on the coast. Some would be engaged in a cure; others there for relaxation. We imagined the audience assembling full of excitement and anticipations of pleasure, talking gaily to one another as the seats gradually filled. Then the hush of expectancy, as the chorus moved on to the orchestral stage, and commenced its preliminary dancing; then the climax of excitement as the main actor appeared and the comedy or drama really commenced. The glorious, restful environment of hill and valley, the gradual build up of excitement and anticipation, the transporting of the mind away from one's illness or depressing circumstances—and soon psychology would take over, and the illness forgotten — for a time.

Esculapius or Yahweh Ropheka?

What has all this to do with the Bible? Actually, quite a lot. The skill of Esculapius is still practised today, but many claim the healing is done by

the power of the holy spirit! The build up of excitement in an emotional meeting; the play upon the mind by auto-suggestion in many a so-called Pentecostal meeting; the "feeling" induced of well-being and having "got religion"; the play of mind over matter; the careful preparation of proper "environment." This is all part of a form of "religion" today as it was when the cult of Esculapius flourished.

Paul warned against it. He wrote: "Be not drunk with wine, wherein is excess; but be filled with the spirit" (Eph. 5:18). The artificial, stupifying excitement of wine is contrasted with the pure stimulation of the spirit-word (Col. 3:16). Wine was prohibited the priests in the tabernacle (Lev. 10:9), for it typed a merely emotional religion without true understanding.

Unfortunately, we hear of this form of religion as practised in the Brotherhood. There is play upon mere emotionalism, a development of "atmosphere" to induce a "feeling" of wellbeing, of fleshly excitation, induced by fervent emotional prayers as hands are held, lights are muted, and there is built up an atmosphere designed to play upon emotion.

It is faith that overcometh the world (1 John 5:4), and not the effervescence of mere fleshly emotion. And faith cometh by hearing the word of God (Rom. 10:17), and not by the excitation of passion which, though it might "feel" good, does not educate one in the requirements of the Truth.

Great care needs to be taken. Mere emotionalism is sweeping the religious world today, and is rubbing off on to some within the Body as well. That is why the claim of present possession of the Holy Spirit is set forth so strongly by some; and why such a doctrine is so dangerous. It follows the emotionalism which was a feature of the religion of Esculapius the healer.

His symbol was the serpent. Why? This dates back to the ancient past, to the Garden of Eden. The serpent tempted the woman with the claim, "Thou shalt not surely die," and Esculapius echoed the same confident assertion. Appropriately, his appeal was to the flesh, and he obtained his cures by studying the flesh rather than the things of God.

Significantly, Yahweh is likewise set forth as a Physician or Healer. His title as such is referred to in Exodus 15:26, and in its Hebrew form is *Yahweh Ropheka*. He declared:

"If thou wilt diligently hearken to the voice of Yahweh thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all these statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am Yahweh that healeth thee — *Yahweh Ropheka*" (Exod. 15:26).

Rotherham renders this as *Yahweh the Physician*. There are many references to His healing powers in the Word, and many predictions as to how they are to be revealed in the future. His symbol as such is the serpent crushed underfoot, not the serpent entwined on a pole, as was that of Esculapius. It is significant that King Asa of Judah was "diseased in his feet, until his disease was exceeding great" because "he sought not to Yahweh, but to the physicians" (2 Chron. 16:12). Gesenius gives his name as meaning *Physician*. Perhaps he resorted to the god of healing, but if so, in his case, Esculapius did little good. Yahweh is the true Physician, and in due time, He will heal our diseases, including that of mortality itself (Psalm 147:3). He also will heal the hurt of Israel, and the troubles of the whole world. Esculapius lives on in the medical science of today, which attempts to heal men's bodies, but can do nothing about their minds, their characters, or their future. Our Physician can and will do so; not by the emotionalism of an effervescent religion whose influence is soon dissipated, but by the sober words of truth and revelation that is adequate to the present and the future as well.

With these thought in mind, we boarded our bus, and were soon travelling along the road to Athens. On this occasion we took a new route that skirted the very attractive coastline of Greece, with its innumerable islands. As darkness claimed us, we lifted up our voices in hymns and anthems of praise to Yahweh whose goodness is at, particularly in the knowledge great, particularly in the knowledge of Truth with which He has blessed us, and through which He will heal us.

— HPM

ELPIS ISRAEL

The Book for Today

Pioneer Writings Discounted

Peter's words above, warned of a trend that could be expected within the Ecclesias as the time of the end of Judah's commonwealth approached: scoffers would be found within the Ecclesias, decrying the "fathers." The "fathers" were not the patriarchs of old, but those who had founded the Ecclesias: men like Paul and Peter, and the other Apostles. Their warning prophecies of impending crisis were ignored on the grounds that since they died, there had been no radical change in world conditions.

In fact, the crisis that reduced the Jerusalem Temple to a smoking ruin, and scattered the nation into all parts of the earth, developed rapidly and unexpectedly, and brought problems to the Ecclesias as well as to Judah. Rome confused one with the other; and the war that was designed to humble the nation, developed into national persecution of the Ecclesia. The Apostolic fathers had warned that this would be the case, but their words had been ignored. Circumstances, however, revealed how true had been their warning.

Peter's words have a double application. They applied primarily to the crisis of A. D. 70 which consummated in the overthrow of Judah's commonwealth; but they also have an application today. The moral deterioration and political anarchy which was a feature of the

times just prior to the destruction of Jerusalem, is manifested in the world of Gentilism today. And as a certain element in the Ecclesias in those days were found decrying the warning that their pioneers had proclaimed at the very time when the crisis of which they spoke erupted, so it is today. Many, today, are decrying such works as *Elpis Israel* and *Eureka*, on the grounds that they are out of date; and that their prophetic structure wants revising. Some are claiming that if brother Thomas were alive today, he would change much of what he wrote one hundred and twenty years ago.

We do not agree with such a statement. We believe that the expositions of prophecy set down by Brother Thomas are adequate and appropriate to these times. Certainly, they need aligning with modern trends and incidents, but in general, they provide a safe and sound exposition of what might be expected.

Interpreting What Inspiration Revealed

Brother Thomas was not inspired as were the prophets and apostles. Inspiration was not necessary for the work that Yahweh had in store for him. Sufficient had been recorded in the Word for that purpose (Rev. 22:18-19), and what was required was for somebody to point to what Inspiration actually taught, and to exhume it from the

rubbish of human tradition under which it lay hidden.

Brother Thomas did that, and in doing so effected a work of God. God would have us acknowledge that "the Most High ruleth in the kingdom of men" (Dan. 4:17), and guides events according to His will. The development of the Truth in these last days was not a matter of mere chance or caprice, but falls within that category, fulfilling a prophetic need. Revelation 11 predicted the resurrection of the witnesses from the dead state into which their testimony had been reduced. And incorporated into the fulfilment of that requirement was the revival of the Truth (see *Eureka* 2 on Rev. 11). Brother Thomas was an instrument to that end. Yahweh worked through him to effect a great work in the earth, by which thousands would be brought to understand the Truth, and caused to walk along the way to life eternal.

Without giving slavish deference to all that he said, wrote and did, we should respect the instrument which Yahweh used to that end, and, to adapt a Scriptural command, "give honour where honour is due" (Rom. 13:7). What is the form of "honour" we should pay the pioneer of our movement? Platitudinous words of fulsome praise? By no means. Rather let us study his writings, and derive what benefit we can therefrom in the better understanding of the Word of God.

At one time we were decried as being a "Thomasite" for making such a statement as that. So, for a time, we avoided it, and instead advocated the detailed study of the Word of God. We were then decried

as being too "academic." We now believe that one cannot properly study a book like *Elpis Israel* without being drawn to the Bible; so in advocating the use of the pioneer writings, we run the risk of being decried as both "Thomasites" and "Academics."

So be it. If this form of study aids us to better understand the revelation of Yahweh, and so prepare us for the Kingdom, we can bear with the stigma attached to so doing. We are confident of this, that at the Judgment Seat, many will find that their position is assured for them through the influence that such a book as *Elpis Israel* has exercised in their lives. It will then be found that the study of the things of the truth is greater than either John Thomas or his critics.

What will its detractors find the Judgment Seat has for them in view of their adverse criticism of a good work, and their attempts to wean people away from its influence?

Consider Matthew 12:36—"Every idle word that men speak, they shall give account thereof in the day of judgment."

We need to exercise care.

Honour Where It Is Due

It is sometimes declared that we do not need such works as *Elpis Israel*, for the Bible is all-sufficient. That was not the attitude of the of the Ethiopian convert of Acts 8. He was studying the Bible, having visited Jerusalem for the purpose of prayer and worship, but in his confusion he could not ascertain whether Israel 53 related to "the prophet or some other man" (v.34).

Yahweh sent Philip to his aid, who enquired: "Understandest thou what thou readest?" And the response came: "How can I, except some man should guide me" (v.31).

Philip showed him the meaning of Scripture, emphasising its significance, leading him to a full acceptance of the way of life.

God provided Philip in those days, and has worked through Brother Thomas in these. As the Ethiopian effectively used the means provided him then, we should do so in regard to those provided for today.

Surely it is Scriptural to acknowledge this. Paul wrote Timothy:

"Let the elders who rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17).

Few laboured more than did Brother Thomas; where, then, is the honour due to him? We can show it by a wholesome acceptance of the truth which he laboured so hard to proclaim.

Immaturity in Ecclesial Life

We need to exercise care, lest Ecclesias follow in the way of Israel of old. Isaiah warned that conditions of immaturity were rife within the nation. He spoke of their princes being "as children," and their rulers "as babes." He wrote:

"The child shall behave himself proudly against the ancient, and the base against the honourable" (Isa. 3:4-5).

How sad it is to hear immature Christadelphians raising their voices in censure or in criticism of the pioneers. Unfortunately, the immaturity is not always manifested by those who are young in years, but is heard from the lips, or the

pens, of those who are old enough to know better.

There is need for decisive, direct exposition today. The principles of separateness for which Ecclesias once stood are being relaxed. Its vigorous, forthright doctrines and demands are being toned down in some quarters so as to become more palatable and popular with the world. Such titles as *Reverend*, *Church* and so forth, are heard more frequently among us, whilst the repudiation of the clergy, and the use of the word *Ecclesia* is discounted if not decried.

There is greater permissiveness. Liberal ideas and practises are on the increase. There is a greater tendency to ape the world about us. Inordinately long hair, prayer meetings designed to satisfy the flesh rather than Yahweh, the deliberate avoidance of the name *Christadelphian* in advertisements, are among these trends. Great is the need to resist the pressures of today, and such resistance to the world must come from within.

Wrong doctrines such as evolution, substitution, present possession of the Holy Spirit, and so forth are being promulgated within Ecclesias. There is a tendency to seek for union without true unity of understanding. The spirit of compromise destroys the vigorous attack of truth against the citadels of error.

The problems of materialism in an affluent age are increasing. The men and women of faith, of Hebrews 11, dwell in "caves and dens of the earth;" the Lord himself had "nowhere to lay his head," but some speak today as though

possession is more important than principle, and any of us need to be on our guard lest we imagine that a growing bank-balance is a criterion of virtue. Pride, fulness of bread and abundance of idleness were the cause of Sodom's iniquity (Ezek. 16:49), and they are in evidence today.

Our young people must recognize the dangers and take up the challenge. They need to co-operate with older brethren to that end. Then the experience and discretion of age will be joined with the

enthusiasm and vigour of youth; to the benefit of both. But both age and youth need to be equipped for the task before them; and the revelation of Yahweh alone, is adequate for that. We know of no better uninspired means to the effective study of the Word than that presented through the expositions of *Elpis Israel* and *Eureka*.

In our next article we will enquire as to whether we need a new appraisal of prophecy in these closing days of the Gentiles.

— GM

THE TIME PERIODS OF DANIEL'S PROPHECY

The time periods for Daniel's prophecy of the "seventy weeks", or seventy sevens of years, or four hundred and ninety years, begin with the commandment by the king Artaxerxes in 457 B.C., "That whatsoever Ezra the priest, the scribe of the law of God . . . is commanded by the God of heaven, let it be diligently done for the house of the God of heaven" (Ezra 7:21-23).

From that time of the commandment made in 457 B.C., to Messiah 26 A.D., (baptism - Luke 3:21-23), was four hundred and eighty-three years, or sixty-nine sevens of years. Jesus' ministry for three and a half years followed, and he was "cut off" when he died on the cross in 30 A.D., and was laid to rest in the tomb four hundred and eighty-six and a half years after the commandment. Daniel's prophecy still unfinished, requires three and a half years to complete at the return of the Lord. Thus the seventieth week of seven years was divided "in the midst", three and a half years future, to allow the Gentile age to intervene; and by Messiah's death, the sacrifice was caused to cease, but is kept in symbolical remembrance each week until he returns. Caiaphas, the high priest, was anti-Christ at that time, accusing Jesus of blasphemy. The Lord warned Caiaphas that he would witness His coming from heaven in the future (Matthew 26:64).

We now turn our attention to the time periods of the seven years covenant of Daniel 9:27, the important events of 1260 days, to 1290 days, to 1335 days, to 2300 days, concluding with the "seven months", which complete the seven years covenant period before the kingdom is set up. The first three and a half years, or 1260 days, of the seven years covenant, is the end of Gentile times; and the wording of this time period also given in Daniel 12:7-8 is the same as Revelation 12:14. The remaining three and a half years of the seven years covenant coincides with the continuation and conclusion of Daniel's four hundred and ninety years.

We still do not know the day nor the hour of the Lord's coming, but this we do know, the saints will be caught away "to meet the Lord" when he comes. All nations will be gathered against Jerusalem. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. His feet shall stand in that day upon the mount of Olives", and it will cleave in the midst and form a great valley. There will be great loss of life as a result of the earthquake. The land from Jerusalem to forty miles south will be lifted up like a tableland, and thereon in Jerusalem the temple will be built and consecrated. "And the Lord my God shall come, and all the saints with thee" (Zechariah 14).

Editorial Note

— A. J. Rankin.

Daniel's 70 weeks' prophecy commenced from the decree to rebuild Jerusalem (Dan. 9:25), and thus related to the time of Nehemiah (ch. 2:8), not Ezra, as suggested above. We will refer to this in our next issue, God willing.

This Month's Meditation

The Ways of Providence

The most commonplace events of our lives are under the control of God. He may often be at work for our good when we little think it or deserve it. God sometimes opens our eyes to our sins, and saves us from the consequences of them, in the most natural way. The thought is precious, and full of comfort for us, who are so weak and so erring. An illustration of God's kind providence is to be found in the incident respecting David, Nabal, and Abigail (1 Sam. 25). The case is familiar. David, on account of abominable treatment received at the hands of Nabal, a grossly selfish churl, is in a state of fury, and plans revenge. He is saved, however, from maturing his unlawful intention by the intervention of a commonsense, tactful, God-fearing woman, and is thus saved from bitter remorse and divine displeasure. But how natural was it all! Yet God was manipulating matters for the sake of upright but erring David. God permitted him to fall into sin, but delivered him from it. God "sent" Abigail; God "kept back" David from murder; God "smote" Nabal. God did it all. Yet no apparent miracle was wrought; God was not seen. The lesson to us is not far to seek. It is not that we may presume on the goodness of God to shield us from the natural effects of naughtiness, but that we may count upon His helping hand, if, in our case, a David-like disposition exists. We may be allowed to fall, but if we are of the David type (impulsive, but not wilfully rebellious) our failings will not be allowed to destroy us. How often have we, through possessing a David-like mind, been saved from powerful, deadly temptations, which, had they been yielded to, would have altered for the worse the whole trend of our lives! In our individual circumstances, let us always bear in mind two principles; "The Lord chastens those whom He loves," and "The sufferings of this present time are not to be compared with the glory that shall be revealed in us."

THE DISCIPLINE OF KNOWLEDGE

*"Whoso loveth instruction loveth knowledge;
But he that hateth reproof is brutish"*
— Proverbs 12:1.

The first line of the above verse is back the front. It should read: "He that loveth knowledge loveth instruction." But even that is not right, for the word rendered *instruction* really signifies *correction, discipline*. Thus: "He that loveth knowledge loveth discipline."

Do we "love discipline"? If we do not, we do not properly love knowledge, no matter how great our academic interest may be in a subject. The proverb teaches that a student who really loves knowledge is aware that more than mere academic interest is involved: he will discipline himself to apply that knowledge; his "love" will motivate him to reveal its principles in action; he will proclaim his learning, not only by word, but by deed.

A student who loves knowledge, therefore, is aware that nothing can be done in life except under disciplinary regulation; he will accept the bit and bridle of the Word, because they are necessary to his proper control. He will "study through" to the practical application of a doctrine, and will not be satisfied merely to "know" it.

For example, knowledge reveals that the return of Christ is imminent; "love of knowledge" will lead a student to discipline himself in doing something about it. He will

not be dazzled by the affluence of an age that he recognises will shortly end in disaster, nor permit it to blind him to the requirements necessary to ensure a position in the Kingdom that Christ will then establish upon earth.

His love of discipline will work in him, to produce fruit to the glory of the Author of the knowledge he loves so avidly.

Knowledge teaches that man is mortal; that life at present is transient; that soon the grave will claim us if Christ does not soon return. Love of knowledge will cause one to exercise discipline accordingly. He will not live as though the present is endless; he will not act as though present advantage is the sole objective of existence; he will recognise the present as a shadow, and view the future as the substantial reality (2 Cor. 4:18). His "love of knowledge" will reveal that spiritual opportunities are limited, and will urge him to grasp them whilst he is able to do so.

Knowledge of the atonement reveals that flesh is basically evil in its tendencies, and is not to be trusted as a sound guide to proper conduct. "Love of knowledge" will reveal itself in disciplinary action accordingly. It will lower ego, cause the student to look beyond

flesh for the rules of daily conduct, lead him to seek the strength and mercy of the Father in the conquest of sin.

All first principles are disciplinary in their effect upon those who "love knowledge"; all basic doctrines are character-forming in their influence upon such. Mere academic knowledge is not vital, for it has no impact upon conduct. All the doctrines of the Statement of faith are "moral" in their influence: they must find reflection in a way of life before the student has received the full result of his search of knowledge. A true student will seek to comprehend the personal application of every basic doctrine believed.

Thus study classes should be exhortatory in their influence, resulting in keener, more enthusiastic, more virile, more moral Christadelphians. The true student should realise why standards of conduct are necessary. To him they are not onerous because he "loves knowledge," and therefore "loves discipline." True exhortation is based on exposition. We are what we are because of what we believe. If that be not the case, we do not "love knowledge," and when that is our state we will come to "hate reproof" and so fall into the category of the "brutish." A "brutish" man is a man of the flesh (hence the term), and is described as one who "understands not" (Ps. 92:6). He may comprehend a matter in an academic sense; he may recognise, for example, that baptism is essential to salvation; but he does not apply the principles of baptism as symbols of death and resurrection to newness of life. Baptism has not

produced any real change in him. He can tell you the meaning of the word in Greek, but not its meaning in life. He can argue and dispute with others about it, and readily quote the Scriptures in support of it; but having done that his witness is at an end: he does not proclaim its teaching in his manner of life. His actions do not endorse his doctrines. He "hates reproof" and "is brutish."

The wiser a man becomes the less conceited he is of his own information; the larger a man's knowledge, the larger will be his wisdom; the greater his love of knowledge, the more will he reveal it, though he utter not a word. On the other hand, if his life is barren of the applications of knowledge, it is evidence that he has quenched the aspirations of his own heart, and proves that his so-called love of knowledge is merely a love of words.

True love of knowledge will be reflected in love of discipline: "By their fruits ye shall know them," declared Christ. It will be reflected in greater zeal for the proclamation of the Truth; higher standards of personal conduct; clearer concepts of separateness from the world without, and so forth.

Do we respond to Bible knowledge in that fashion? Does the Brotherhood demonstrate to the world that "it has been with Jesus and has learned of him"? Does it manifest in attitudes, in standards of living, the doctrines it is at pains to proclaim to others? Or does the influence of the world encroach upon it? Basically this is a matter for the individual. He or she can become a cell of strength

in the body-politic of the multitudinous Christ, influencing and encouraging others to a like manifestation of principles. How great is our "love of knowledge"? As

great as our love of the discipline it demands of us. Let us give ourselves to self-examination in this matter.

Logos Tour of Bible Lands

19. Superstitions of the Athenians

For our last day in Athens, Hellenic Tours had arranged for us to tour the modern city and visit the Museum. In agreeing with the latter proposal, I had thought the Benaki Museum was intended. This is an intensely interesting Museum which depicts the development of modern Greece. It is interesting from both historical and prophetic viewpoints to notice the changes that took place, firstly in 1453 when the Turks took over Greece in partial fulfilment of Rev. 9:14; and secondly in 1823 when they were ejected in partial fulfilment of Rev. 16:12.

I had intended to give a talk on this, drawing attention to the impact of the Apocalypse on the history of the times.

But Ary, our professor-guide, had other ideas. He had arranged for us to visit the Archaeological Museum, and he felt the whole of the time could be profitably spent there.

So we commenced the day with an argument; one of the many that I have had with guides, as I try to "guide" them as to what we desire. This was difficult, for Ary was really excited at the prospect of showing us some of the archaeological wonders of Athens. He looked upon the visit as the *piece de resistance* of the whole tour, and secretly believed that it would more than compensate for his lack of knowledge of the Bible and its relation to Greece.

"We will drive through the city, and visit the Museum," he announced with finality.

I temporised with him. Modern Athens did not particularly interest us, but we would be interested in visiting

some of the ancient ruins, and in trying to recreate the Athens of Paul's day. We would visit the Temple of Zeus (Jupiter), the Theatre of Dionysus (Bacchus), and proceed on to his Museum. "What about the entrance fees?" wailed Ary. Logos would pay for them, I assured him; and so we prepared for the tour.

Our hotel was situated in Omonia Square, in the centre of Athens. As we drove away from it in our comfortable coach, Professor Ary tried the luxury of a dry joke. He said that the two main squares of Athens were Concord (Omonia) Square and Constitution Square, but unfortunately Athens has neither: neither concord nor a proper constitution. It is noted more for rebellion.

On our way to the Temple of Zeus, we passed not far from where the church of Elefterios is situated. It is called the Small Cathedral, being a tiny church, capable of holding only a few people. But it has a unique history. It is the only church in Athens that has never closed its doors, in spite of Turkish domination. Ary told us that originally, before 1453, there were 230 churches in Athens devoted to the Greek Orthodox religion, but only four remained after the Turkish conquest. When the Moslem Turks conquered, they gave the people the choice of the Koran or the sword. It was an effective way of gaining converts, for many were impressed with the point of the argument, and succumbed to it.

Why was the Little Cathedral able to maintain its services? Ary told us that it existed in what was then called the Street Of the Tailors, and by mutual

agreement by the Corporation of Tailors, (and there were both Greek and Turkish tailors), the Cathedral was permitted to remain open. Religion followed trade in those days.

The Temple of Zeus

When Paul spoke to the Athenians on Mars Hill, he declared: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: *To The Unknown God.*"

From this it is suggested, that when the lonely Paul made his way into the city of Athens, he spent a little time sight-seeing. He wandered through the city, observing its various forms of religion, wondering at the gross superstition he observed on all sides. He entered via the sacred way, and saw evidences of the spiritual darkness of the people, in the shrines and altars with which it was noted. Archeology has uncovered some of this today, and with a little imagination and thought, one is able to re-create the past. In fact, I like to wander among these ancient ruins, and try to consider what life was like in those far-off times when our valiant brethren did battle for the Truth.

Before us was the tall Arch of Hadrian: tall, slender columns, indicative of grace, beauty and strength. Beyond it a field in which some broken masonry and a few standing columns, are all that remain of what once was the massive and elegant Temple of Zeus, one of the main gods; a Temple that Paul would have seen in its glory on his tour of inspection of Athens.

Hadrian was the emperor who finally crushed Jewish resistance. He reigned in the years 117-138, and travelled extensively during his reign. He visited Athens, and ordered that the Temple of Zeus which was already standing, but was not complete, should be finished. This was about A.D. 128-129. The following year, Hadrian visited Jerusalem. The Jewish insurrection under Simeon Bar-Kochbar had been suppressed, and the emperor ordered that the site of Jerusalem should be ploughed up, and that a new city be built under the name *Aelia Capitolina*. His command fulfilled the prophecy of Micah 3:12: "Zion for your

sake shall be plowed as a field, and Jerusalem shall become heaps."

Thus it was quite an historic Arch underneath which we walked, and I spoke to some of the group concerning these matters. The Temple lay beyond this Arch, but today there is only a large open piece of ground, in which a number of immense columns, nearly eight feet in diameter, and other broken pieces of masonry. A cluster of 13 columns stand together under their architraves, and a further 3 are apart on their own. This is all that remains of the once vast Temple of Jupiter. It was begun by Peisistratus nearly 700 years before it was completed by order of Hadrian, and comprised a huge structure measuring some 354 by 135 feet.

Paul had told the leaders of Athens that they were "too superstitious." Earlier, he had had experience of the influence of Jupiter. The people of Lycaonia, in their ignorance had proclaimed Barnabas to be the incarnation of Jupiter, whilst they identified Paul with Mercury (Acts 14:12). It must have taken courage for Paul to oppose these fanatical people then, as also to stand on his own on Mars Hill, and denounce the worship of such a firmly established and popular religion.

The group wandered around the field, admiring the size of the columns, speaking together of these matters, whilst Ary gave every evidence of impatience. He desired the Museum. He felt out of his depth when the talk turned to the Scriptures, as it invariably did. He could not understand the language.

The Theatre of Dionysus

From the Temple of Zeus, we moved to the Theatre of Dionysus. It is at the foot of the Acropolis. I purchased tickets, and we made our way in. Like the other ancient outdoor theatres, this one is noted for its amazing acoustic properties. It was also noted for its immorality. Dionysus (Bacchus) was the patron god of drama in Greece, and the pleasure-loving Athenians gave him the status of a god, and worshipped the entertainment he provided. In that they were similar to the pleasure-loving people of today; though the ancient Greeks were more cultured. Against the superstition of pagan worship, and the wide-

(Continued on Page 251)

Lessons From Nature



Springtime's Glorious Reminder

SONG 2:10-17

Behold, winter is past, the rain is over and gone,
'Tis time for the music of the singing birds' song;
The flowers appear, the earth is reborn,
'Tis the springtime, and beauty the world doth adorn.
The fig tree putteth forth her leaves and figs green,
The vines with their tender grapes now can be seen,
The scent of the grass is fragrant and sweet,
For the earth is pungent before summer's heat.
Fawns are leaping and skipping upon the hills,
The porcupine stretches her spiny quills,
The apple tree opens its blossom to the sky,
And the stream bubbles cheerfully as its waters go by.
Sap is gently rising to the top of tall trees,
Almond blossom sweet is enchanting the bees;
The notes of the turtledove, with song most rare,
Are heard in the evening, in the still, warm air.
Springtime reveals earth's beauties so fair,
Witnessing to Yahweh's most loving care;
We feel it in the warm touch of the soft breeze,
As it moves its way caressingly through the trees.
As we see now the signs, the splendour of rebirth
That the springtime brings again to the earth,
We are strengthened in faith by the good news,
That the day is at hand that the Lord did choose.
So wait with patience, dear sons and daughters,
Of the living God, who through Christ has bought us,
Redeem the days of waiting here,
Sing, work and pray for the time is near.

— E. E. Trenberth, Cumberland.

(This page, reserved for short articles or poems by sisters, is conducted
by Bro. W. Ryall. Further contributions are invited)

"Tomorrow, About This Time ..."

This is an expression used by Elisha, when he predicted the time at which relief would come to the famine-smitten, besieged city of Samaria (2 Kings 7). "Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (v. 1). But his words seemed incredible to the doubters of Samaria. The expression is frequently used throughout Scripture, and the following exhortation traces its remarkable occurrences.

Elisha's words, "Tomorrow about this time . . ." were spoken in the name of the One who knows both the day and the hour, and has the power to make promise performance. The words "Tomorrow about this time" are illuminating as to the ways of both God and man.

Moses declared to Pharaoh (Exodus 9:18), "tomorrow, about this time . . . grievous hail such as hath not been in Egypt . . ." By the time the hail and subsequent plagues had ceased, a submissive Egypt beheld Yahweh's people stand forth -- delivered! "Tomorrow about this time" speaks of deliverance out of exile.

Joshua (Joshua 11) faced the kings of Hazor, Madon, Shimron, Achshaph and sundry others from the north, east and west -- an impressive array of flesh. At the waters of Merom, as they waited for the blood of Israel on the morrow, Yahweh assured Joshua (v. 6) "Be not afraid because of them: for tomorrow about this time will I deliver up all slain . . ." The threat to Israel's inheritance

was removed. "Tomorrow about this time" speaks of preservation in the land of promise.

Vain Boast Of Flesh

"By tomorrow about this time," screamed the furious unbelieving Jezebel, against Elijah, "your life will be gone like the lives of the 850 prophets of Baal you have slain" (1 Kings 19:2). Her purpose failed -- there was no power to perform in her words -- a vain boast of flesh.

"Tomorrow about this time," the unbelieving Syrian Ben-hadad proposed, "I will send my servants to search thine house . . . whatever is pleasant . . . they shall take it away" (1 Kings 20:6). His purpose failed -- there was no power to perform.

Jezebel, the enemy within, and Ben-hadad, the enemy without, were powerless against Yahweh's intention to deliver and preserve His people.

King Saul -- Impatient Doubter

Samuel knew of Saul's coming 24 hours before he stepped through

the door. "Tomorrow about this time," Yahweh had said, "I will send thee a man . . . thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines" (1 Samuel 9:15-16). Wondrous spiritual blessings were poured out upon Saul (10:6-9) to equip him for his task as King of saving the nation. To him was given a clear direction: "Go to Gilgal . . . seven days shalt thou tarry till I come to thee, and show thee what thou shalt do" (10:8) said Samuel.

1 Samuel 13 reveals a doubting Saul. Saul -- the man who thought that God didn't realise the seriousness of the Philistines occupying Michmash, with its tactical advantage (v. 5). Saul worried about tomorrow. Seven days passed and Samuel had not arrived. Saul impatiently offered the sacrifices (v. 9) just prior to Samuel's arrival. "Thou hast done foolishly," said Samuel. Saul's action cost him his kingdom. His Kingship had been revealed to Samuel 24 hours in advance. But King Saul did not mould his actions with the faith of one who believed that Yahweh worked a day ahead.

Contrast the words of Israel's coming king -- "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:33-34). This attitude is the true wisdom -- in Yahweh's purpose and will we rest patiently and content.

The Lesson From Samaria

In 2 Kings 7 we find the three classes together -- the Israelite indeed; the doubter; the unbeliever.

Elisha; an important man of state upon whose arm the King leaned; and Ben-hadad again, outside the gates of Samaria. Fear inside the city; death closing in from starvation.

"Tomorrow about this time," predicted Elisha from Yahweh, there would be plenty in the city to eat (v. 1). The important man of state sneeringly said, "If Yahweh would make windows in heaven" this was a possibility (v. 2). "You'll see it, but you won't eat it," rejoined Elisha.

We know the sequel. The lepers crept out to Ben-hadad's camp to find it vacated, but provisioned. The King is informed, and the people feast upon the abandoned food. In the rush the important doubter is trodden to death.

Our Position

The objective of the record is that we put ourselves in the story. Do we recognise that Yahweh works 24 hours ahead in our lives? The examples of failure of perception alert us to our possible deficiencies.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," admonishes the Proverbs (27:1). How true. Haman (Esther 5:12) exulted: "Tomorrow I am invited to eat with Queen Esther and the King." On the morrow he swung upon the gallows.

The abandoned apostates of Isaiah's times (56:12) greedily invited: "Come ye, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." But the bursting forth of the slumbering judgments brought a swift end to all that.

Paul's intending murderers vowed (Acts 23:14-15): "We will eat nothing until we have killed Paul . . . signify to the chief captain that he *bring him down unto you tomorrow . . .* and we are ready to kill him." The morrow found Paul well on the way to Caesarea, and the hungry conspiritors on the way to broken vows.

The uplifting of pride; the indulgence of lust; the thirst for the blood of the righteous; the morrow revealed how little they knew of what the morrow would bring forth. Death, retribution, frustration, upon their own heads.

But we need not be a Haman to bring failure into our lives. We may fail in not expressing the positive response to God in our daily life, by manifesting a deficient recognition of His will in daily life. Surely James' words are eloquent in this regard: "Go to now, ye that say, Today or *tomorrow we will go into such a city*, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." (4: 13-15). Is it just a pity when we don't realise our higher calling? James terms it "evil" (v. 16).

Today

There is emphasis in the Word upon "today." Hebrews 3:12-15 warns: "Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God. But exhort

one another daily, while it is called *Today*; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation."

To us in Christ, life of necessity must be an eternal today. There is a note of undebateable finality in Paul's words, and the source of his quotation (Psalm 95:7). When Yahweh is our God and we the people of His pasture, and the sheep of His hand, it is *today* we must hear His voice. The declaration is made against the contrast of the day of provocation in the wilderness (Numbers 14:20-23). Of those whom Yahweh said: "They have not hearkened to my voice," it was declared "surely they shall not see the land." Finality — they failed — that day.

Opportunity passes, and with the passing the purpose is finished. Think of the ark — Noah toiled nearly twice our life time to build it — it was used once. As the flood waters receded, it wasn't chance that guided it to come to rest upon Mount Ararat. Far above the line water would ever reach again. The ark was used once, and could never be used again. The purpose with it was finished, it could never save again. In the wilderness, the day of provocation dawned, and with it the successful resistance against sin, or the succumbing to it. The day passed. The record was written. For some, ". . . they shall not see the land." What of us?

The Positive Response

Life is 25,000 today's and tomorrows. The today's are given to us to use wisely, the tomorrows belong to God. The utter weakness of our nature is reflected in the fears and doubts we entertain concerning "tomorrow."

These words are addressed to people mature in the Word, not hermits. There are essential things of life which involve forward planning. They need not be listed. This is an aspect of the Truth which is taken as understood. From this recognised starting point, we lift our consideration to the highest level.

The issue, in its highest sense, is whether, in our own heart, in the things of today, we "go with God," or whether "restlessness kills the joy of life in Christ." And whether the eternal issues (and the earthly cares entwined) of tomorrow are left confidently in the hands of God. Are we too busy worrying about tomorrow — which is not ours — to give proper attention to today, which is the material out of which our eternal destiny is fashioned.

The Greatest Good

We all seek from life the greatest good for ourselves and our families. "The eyes of the fool are in the ends of the earth" cautions Proverbs (17:24), as it matches that attitude with the fact that the wisdom sought was in the immediate presence of the seeker. We can be like that. So often the best is thought to be what we haven't got; the place we've never been to, etc. We need to recognise that right here and now we are

blessed above the myriads of this teeming earth. No one is more privileged than we. Out of nearly four thousand million people on this earth, our tiny community is precious in the sight of Yahweh and His Son. Likewise our tiny individual selves. We each one possess the greatest good.

Today and Tomorrow

David said "Today if ye will hear His voice . . ." David heard the voice speak concerning the Temple to be built. He laboured abundantly in providing for it. In due time it was built. In due time it was reduced to ashes by a terrible enemy. Herod's temple was built. In due time the Romans destroyed it. "Ye are the temple of the living God" says Paul to the believers. We use the Truth today to do the Father's will, in the building of the house. It is not for us to condition today, our response to the Truth because of someone else's possible failure tomorrow.

The trumpets were blown (Numbers 10:9) when the enemy threatened, and the blowing brought national deliverance. Many a faithful Israelite blew upon those trumpets. Many a faithless Israelite blew upon them also. "The house of the blowing" was cast down by the Romans, and the inscribed stone attracts wondering eyes now that the spade of the archaeologist has uncovered it in modern Jerusalem — found in the place where the Romans cast it from the Temple walls in A.D. 70. And the reason for this? Israel lived their tomorrows today.

The great symbolic seventh trumpet (Revelation 11:15) has

May, 1974

been sounding in the ear of faith for many years now, growing louder and louder as dramatic international events follow in rapid succession. The Judgment Seat of Christ will sit prior to the work of the trumpet being completed upon the nations. Will it topple the temple of which we form a part, or will it perfect it for ever?

About this time tomorrow we will again be in the midst of the busy hundreds of thousands as they rush onwards in their own puny strength — too busy racing to death

"Logos Tour" (Continued from Page 245)
spread, and often immoral, pleasures of the times, the Truth had to battle to be heard. It required men of determination such as Paul to do this. We need to imitate his methods today.

The seats of this theatre are elegantly carved in marble, and many of them were reserved for the especial use of certain high officials, as inscriptions on them reveal. The most ornate seat, resplendant with beautiful carving, was that reserved for the priest of Dionysus. Special festivals of drama were held in this Theatre. The pleasure had a religious significance. The stage, in front of the seats, is supported by the crouching figure of Silenos, and he seems, like Atlas, to be bearing it up. In fact, some of the group mistakenly thought it was a figure of Atlas.

Olympic Games Stadium

Having had our fill of the Theatre, we moved on our way for the Museum. It took us past the Stadium. There was a call to stop. Ary groaned. What of the Museum? We pleaded a brief visit; and stopped for photos to be taken. The group had to cross a busy street to do this, and so I acted as Policeman, holding up the traffic, whilst they got across. The cars obeyed me, apparently imagining that I had some official rights to do this.

This was the site of the original Olympic Games. Then, in 1895, the modern Games were re-introduced at this spot. A stadium capable of holding 70,000 spectators was built. But today this is deemed too small for modern use. Therefore, after the initial Games in 1895, they have not been since held in

LOGOS

to have time to think of eternal life.

The day will come — how soon we wonder with a growing sense of keen anticipation — when Yahweh upon His throne, shall say to the Son of His love, "Tomorrow, about this time" And then the King appointed by Yahweh, will come and redeem his nation, and deliver his people.

Will tomorrow, about this time, bring redemption and deliverance, for you and for me?

Bruce Philp snr.

Athens, because the Greeks lack the money to provide the necessary facilities.

It was quite interesting visiting this site, recalling the exhortations of Paul based upon the Olympic Games.

The Archaeological Museum

Our coach drew up outside a large building. This was the Museum, but Ary did not look pleased. Outside there were at least thirty large coaches. "I told you," he moaned, "the place is crowded out; this will be awful."

His prophecy proved to be an understatement. The Museum was packed. Hundreds of people were moving through it. If we met a stream of people coming out of a door, it was impossible to make headway against it. Attendants acted as traffic police, and tried to bring some order into the confusion. I did my best to help Ary. I told him to go to the head of the group, to lead the way and give his commentaries, and I would "bring up the rearward" like Dan. Then, often, to the amazed amusement of Greeks, I, too, acted as traffic policeman; holding up other groups of people, shouting to the Logos Group to make its way here, or there; and so forth.

Meanwhile, Ary gave his commentary, and in doing so illustrated a principle I thoroughly believe in. The principle is that an expert on any subject, who really loves his work, is worth listening to. Let us really love the Scriptures, let us labour to really understand them, and our words will command attention. Ary made his subject live. He loved the Museum, and the art and culture it displays, and was in his element in describing it. The crowds were too

(Continued on Page 264)

ELI: The Too Tolerant

God has recorded the story of Eli in His own matchless way, that we might learn from the mistakes of this man, and that the person of the Lord Jesus might be the better appreciated.

The life of Eli is a sad demonstration of the fact that a person may begin well, and yet end badly.

A descendant of Aaron through Ithamar, Eli not only judged Israel for forty years, but also occupied the honourable office of High Priest. But though he doubtless carried out his duties faithfully as far as Israel was concerned, he lamentably failed to properly discipline his own sons. The result was a godly parent with dissolute sons, reminding us that every individual must work out his or her salvation in his own way.

Hophni and Phinehas had no excuse for disgracing their honoured position of priests, as they did. They had a splendid opportunity to set forth a good example for the people to follow, but they failed to do so, and, instead, went from bad to worse. What pain this must have caused Eli; and yet he did little about it.

He once did remonstrate with them, but it was pathetic in its mildness. Instead of merely speaking, he should have acted; but this he failed to do. How he must have compared the evil attitude of his sons with the unfolding faithful

character of young Samuel as he grew up before him; how he must have secretly wept at the contrast this revealed.

There could be only one result to such a situation, and God revealed it to Eli on two separate occasions.

First, He sent a prophet to the priest, summarising the Divine wrath in the words:

"I said indeed that thy house and the house of thy father should walk before me for ever; but now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise me shall be lightly esteemed" (1 Sam. 2:30).

Then followed the terrible intentions from God, which would reach their climax in the combined deaths of Eli's sons.

Second, a similar message was given through Samuel. On this occasion, the utter feebleness of the old Priest's moral character is revealed in his reply:

"It is of the Lord; let Him do what seemeth Him good."

He recognised that it was too late to change the attitude of his sons.

A further twenty-seven years past before God's punishment took effect. What a testimony to the longsuffering patience of God. It is plain that none of the family repented. God gave Eli, that Judge and High Priest, every possible time to take direct action, yet, apparent-

ly, he took none. It is not hard to picture the old man, sitting in his chair, ninety-eight years old, blind, physically and spiritually weak, his excellent service for the nation chosen of God offset by his gross neglect to control his own house. Then the bitter, fourfold harvest:

"And the messenger said, (1) - Israel is fled before the Philistines; (2) - there hath been a great slaughter also amongst the people; (3) - thy two sons Hophni and Phinehas are dead; (4) - the Ark of God is taken" (1 Sam. 4:17).

Eli bore the first three tidings, but the news of the taking of the Ark was his moment of anti-climax. He fell from his seat and broke his neck. We are almost prepared for the verses which follow. The tragedy is fittingly summed up in one word: *Ichabod - The glory hath departed.*

But it was not all gloom. Just as in the dark shadows of Eden God gave hope of life, so it was in this dark moment of tragedy for Israel. What joy to read the promise of God:

"And I will raise me up a faithful priest that shall do according to that which is in My heart and in My mind; and I will build him a sure house, and he shall walk before Mine anointed for ever" (1 Sam. 2:35).

"Look Unto Jesus"

It is here we begin to lose sight of poor, blind, deceased Eli, and look at the Lord. All the rich promise of Eli is today being administered in heaven by him whom we have the privilege of calling our High Priest. Eli shows that it is the prime duty of a priest to rule well his own house; and how the Lord has excelled in that duty! First he ruled himself perfectly,

and now he rules us, his house, through the strict rules of conduct he has left on record for us to follow.

Before we condemn Hophni and Phinehas, let us ask ourselves: Are we observing all the commands written by our High Priest? They cover all aspects of life and action, from the moment of baptism onwards. They include the upbringing of the children with which we have been blessed.

Disciplining Youth

This is the age of youth, when the world worships the young idea. It is in the environment of this pagan society that our sons and daughters are growing up. Whether in school or business, they are in association for a longer time than they are with us; and, therefore, it behoves us to look again at Eli, and take action.

But it is the manner in which that action is taken that will often decide the issue. Firmness must be blended with love and understanding. We must not be unreasonable in our demands. Parents can become tyrannical in their insistence upon children complying with their viewpoint. Paul makes the point: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Parents should aim to spend more and more of their time with their children, encouraging them in their activities and guiding them into what God desires of them.

In this, parents should rely more and more on the power of example. Of our heavenly Father we read: "We love Him because

He first loved us" (1 John 4:19). His love was extended to us, and drew our love to Him. We all know the depth of our love for God and our High Priest. We know that we would not willingly hurt them; and how we try to reach more and more into the Divine mind, by the contemplation of the life and words of our Lord.

This is how we must try to nurture our own offspring, not

forgetting the wise adage: "Spare the rod and spoil the child." As we recall the Lord in the tokens of the bread and wine, we recall how that he, though so high, "learned obedience by the things which he suffered" (Heb. 5:8). Thus, when we are chastened of the Lord, let us submit, remembering that it is written: "Whom the Lord loveth He chasteneth" (Heb. 12).

— J.A. Swaish (Wales)

Jews in the News

One of the first duties of the new Israeli Government was to present the national budget. This revealed to Israelis that they can expect a decline in the standard of living caused by the immense burdens imposed by the war and its aftermath. It provides for 14.5 billion Israeli Pounds for defence; more than three times that which was spent for defence in 1972. This will have the effect of inflating the current inflationary spiral, and increasing the difficulties that press so heavily upon the tiny nation. Nevertheless Israel still remains an island of hope in the midst of the troubled sea of nations (Isa. 57:20).

Prospects Of Peace

Egyptian President, Anwar Sadat, recently declared that permanent peace in the M.E. is possible if Israel evacuate territories occupied in the 1967 Six Day War.

Asked whether peace meant displacing the state of Israel, he replied: "I pledge real and honourable peace." He claimed that the Egyptians had several missiles trained on major Israeli cities during the October war, and that his refusal to use them reflects his attitude towards a real settlement of the conflict. Mrs. Sadat, as quoted in the *Jerusalem Post*, describes her husband as a man "who loves peace." King Hussein, visiting Washington, declared that there was never a "better time for peace than now." He said:

"I do not underestimate the difficulty

in finding such a (peace) formula, but I cannot overestimate its importance to the world and world peace."

Peace in the M.E. would certainly provide the basis for the development of conditions as envisaged in Ezekiel 38:11. The confidence of Israel, already great, would be enhanced.

Moreover, peace in the M.E. would provide a basis for world-wide peace. Dr. Kissinger is being heralded as a minister of peace, by opposing nations today.

However, the Divine mind sees the picture more clearly. The words of Jehu are still applicable:

"What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many" (2 Kings 9:22).

The foundation of true peace is

righteousness (Heb. 7:2; James 3:17), and the presence of the Prince of Peace in power (Isa. 9:6), is necessary to establish that. Christ declared:

"Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather division. I am come to send fire upon the earth, and what if it be already kindled!"

Peace will only come when the enmity between the flesh and spirit, established by Yahweh, is restrained in the Millenium. Only after Christ has "judged among the nations" (Isa. 2:4), will the earth be able to declare to the glory of the Father that there has been established "peace in our time."

Rehearsal For World War III

At least one European is aware of the Soviet threat. Mr. Axel Springer, head of the powerful German publishing empire, and sturdy friend of Israel, claimed in Israel recently that Russia had gained an important political victory when the Bonn Government refused to allow transhipment of American arms to Israel.

He said, "Many Germans like myself, who have laboured for three decades to improve relations with the Jewish people, bury our heads in shame." He continued:

"The bridging equipment used by the Egyptians to successfully cross the Canal is a tiny sample of the Soviet amphibious bridge-carriers massed on the banks of the Elbe, threatening the very heartland of Germany — and this is in the midst of European disarmament talks. Despite all the talk of east-west detente we may be facing a great dress rehearsal for World War III."

That which was once a matter of prediction based on Bible prophecy is today becoming obvious to astute political observers of the world scene, indicating how close we are to the end. Let us remember that Christ's coming precedes the battle of Armageddon, and, for us, his coming means the judgment seat.

Problems For The Israeli Government

After weeks of wrangling and negotiating, Premier Golda Meir presented her new cabinet to the Knesset. Moshe Dayan and his group decided to join the government, and he was given his old

portfolio of Defence Minister. Upon this it was announced that the government feels that it can now tackle both the domestic and international problems. Like the rest of the world, Israel faces inflation which has been greatly increased because of the Yom Kippur war. Despite the \$2,200 million loan-grant approved by the US Congress last November to finance the emergency re-supply of arms to Israel, the Jews have applied for a \$500 million additional loan. Israel needs the money to help her through the critical state of her foreign payments situation. Even Israel is affected by the economic throes of a world shortly to witness the return of the Lord. In that day there shall be no shortage of wealth for Israel. Yahweh declares:

"The silver is mine, and the gold is mine, and the glory of this latter house (the Temple) shall be greater than of the former, saith Yahweh of hosts" (Hag. 2:9).

The wealth of the Gentiles will be brought to Zion, declares Isaiah (60:5-11 mg.). Meanwhile, Israel will receive adequate resources to accomplish that which Yahweh requires to be done:

"Thou shalt remember Yahweh thy God: for it is He that giveth thee power to get wealth, that He may establish his covenant which He sware unto thy fathers" (Deut. 8:18).

Growth Of Anti-Semitism

The neutrality manifested by many governments towards M.E. involvement is biased on the side of the Arabs. This is obvious in Australia, where the policy of the Labour Government (in contradistinction to that of Mr. Hawk of the trades union movement) is obviously anti-Israel. It is evident in other centres. Recently, an editorial in a Roman Catholic newspaper claimed that "the Zionists, in the face of the UN inability to enforce the partition, set about establishing their state by military force." A Victorian Jew, Mr. Isi Leibler, replied to the editorial, clearly showing that the Catholic claims are false, and constitute a misreading of history. He wrote:

"Even authoritative Arab sources do not dispute the fact that, in defiance of the UN decision to set up an Arab and Jewish state, five Arab armies initiated a war designed to destroy Israel."

We know, however, who will be listened to in the future. As more nations drink of the bewitching brew of the Vatican, their drunken political fury will be hurled at the Jews.

Anti-semitism is also in evidence in the Australian University campuses. The Australian Union of Students decided upon an eleven point program dealing with the Middle East at its January Council in Canberra. The resolutions included a refusal to recognise the State of Israel; support for the Palestine

Liberation Organisation in Beirut and Palestine, and so forth.

Despite the attitude of the Australian Government, and the young people of the universities, Israel is a movement destined to affect the destiny of all people on earth. Nothing can stem its ultimate progress. Events today testify that Christ is at the door; whilst in the near future, under his direction: "The law shall go forth from Zion and the word of the Lord from Jerusalem" to the illumination and benefit of all mankind.
- W.J.M. (Woodville)

RESIGNATION OF MRS. GOLDA MEIR

Seventy-six years old Prime Minister of Israel, Mrs. Golda Meir, has announced her resignation to the Knesset. This is the result of faction fighting within the ruling Labor Party ever since it finally managed to form a government earlier this year.

Mrs. Meir's resignation followed the presentation of the Chief Justice Shimon Agranat's report on Israel's state of preparedness at the time of the outbreak of the Yom Kippur war, last October. The report bitterly criticised the complacency of the Israeli armed forces, but glossed over the responsibility of the Government and in particular that of the Minister of Defence, General Dayan. In the face of public dissatisfaction with the report and with Dayan himself, and faced with the general's refusal to resign, Mrs. Meir herself has capitulated.

This will probably bring to an end the public life of this remarkable woman. It will end on a sad note. As in the case of Churchill, whose government was rejected by the British after victory had been won, it shows how vain and transient is human fame. A person can be applauded today and rejected tomorrow: such are the rewards of flesh.

At the same time as she tendered her resignation, Mrs. Meir reported the news of the Arab raid on Kiryat Shmoneh in northern Galilee in which 18 Israelis were killed, and which was followed by resumption of heavy fighting with Syria. Thus, in the middle of a war, Israel finds itself virtually leaderless; and we await the next developments with the greatest interest.

Mrs. Meir has been justly described as "that remarkable woman." She rose from a poverty-stricken girlhood in Milwaukee to leadership of the state of Israel. She had to surmount tremendous obstacles, and make many a painful decision to achieve her destiny, but she had the determination and vision to do this. Her story is inseparable from that of Israel, from before the State was formed to its present complex realities.

She early broke with Judaism. When her Russian immigrant parents refused to let her continue her schooling in Milwaukee because she was a girl, she, at 14 years of age, ran away to distant Denver. There she worked to earn a living and educate herself. There she also became involved in the Zionist movement, found her goal in the creation of a Jewish homeland in Israel, and formed a friendship with Ben-Gurion.

When she and her husband emigrated to the rough, under-developed land that was then Palestine, Golda Meir quickly became the spokesman for her kibbutz -- kibbutz Merhavia. As delegate from Merhavia, she became known to the leaders of Histadrut, the labour organisation of Israel, and was used by it in fund-raising expeditions throughout America. This brought her into close association with the Jewish Agency and the Vaad Leumi, with both of which she fully co-operated. As British opposition to the Jews mounted, she was brought more and more into

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JEREMIAH: His Ministry And Message

"Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention in the whole earth" Jer. 15:10

The book of Jeremiah deals with one of the most interesting portions of the history of the Jews, and as it forms part of the things "which were written aforetime for our learning," it may be neither uninteresting nor profitless to glance briefly at some of the scenes of that disastrous time, in which he was so important an actor. The influence of the deeds which were enacted in that epoch has ramified through all succeeding ages, and to understand accurately the history of his time is to be familiar with that which adds interest not only to the book which bears his name, but also to the subsequent writings of the prophets.

The Man

Jeremiah is introduced to our notice as being of priestly extraction "the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin" (Ch. 1:1). He, as oftentimes quoted, was an illustration of the prescience of Yahweh, "unto whom are known all His works from the beginning of the world," for He selected Jeremiah to be His prophet before his birth (Ch. 1:5). The period of his prophesying commenced in the 13th year of Josiah, king of Judah, and extended to the 11th year of Zedekiah, a period of about forty years. Partly contemporary with

him were Ezekiel, Daniel, and Zephaniah, whom, probably, he had seen "face to face." His status as a prophet rests upon an unassailable foundation, and is recognised by Daniel, "the man greatly beloved," who quotes Jeremiah's writings, as the source of his enlightenment in the bearing of the signs of the times in relation to the termination of the seventy years' down-treading of the land by the power of Babylon (Dan. 9:2). Daniel is quoted as an example of righteousness (Ezek. 14:20), and of remarkable wisdom (Ezek. 28:4), and it may afford encouragement to those who desire to understand the whole counsel of God to remember that Daniel was built up in his "most holy faith," and made wise by precisely the same means as those which are available in these days. We are waiting for the expiration of the far longer period which was made known to him, and we must glean our information concerning the signs which are to mark the termination of the times, from the writings "of the holy prophets," whose words are in these days "as a light shining in a dark place."

His Message

The endorsement of the book of Jeremiah by Daniel is conclusive as to its authenticity and genuine-

ness, for Daniel was acknowledged as a prophet by Christ (Matt. 13:14). This full assurance of the reliability of the prophet's writings is a great consolation, on account of the corroboration which other portions of the holy oracles receive from him, either by direct quotation or incidental reference. A striking illustration of this is afforded by the circumstance that when the princes of Judah were defending him against some who clamoured for his life, they quoted the book of Micah (Jer. 26:17-19; Mic. 3:12) as one with which all were familiar. Moreover, the testimony of Jeremiah to the genuineness of the Pentateuch, and his numerous references thereto, add interest to his writings, and render them valuable. The full importance of this can only be thoroughly realised by a minute comparison of the testimonies. The following examples will illustrate the point: in Chapter 2:6 we read —

“Neither said they, where is the Lord that brought up up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land which no man passed through, and where no man dwelt?”

In this passage we have reference to the following : Deut. 8:15; Num. 14:7-8; Lev. 18:25; Num. 35:33-34.

Again, in Chapter 3:16, we read :—

“It shall come to pass when ve be multiplied and increased in the land, in those days, saith the Lord, that they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.”

Clear reference is made in this verse to no less than seven different portions of the Pentateuch, viz.: Exod. 24:7-8; Num. 10:33; Exod. 23:17; Deut. 5:2; 16:16; 31:16.

His Ministry

The testimony of Jeremiah is proof that in some of the darkest days of the apostasy of Judah, Yahweh had reserved unto himself a faithful few, by whom the words of Moses, the man of God, were cherished as reliable and heaven-given records, and certainly the evidence of these ancient worthies in favour of the genuineness of the Mosaic books should outweigh the antagonistic assertions of the flippant and godless demagogues of these latter days of Gentile darkness and superstition. Jeremiah's ministry commenced at a time when the iniquities of his people were rapidly approaching their climax, and the tempest of the wrath of God, which ultimately burst forth in fury and swept them out of the land of their fathers, was gathering. His position was one of a very remarkable character. In his own person he combined the functions of priest and prophet, and his most terrible and scathing denunciations were directed against the men with whom in the eyes of the nations he would be identified. Against the priests who taught for hire, and the prophets who divined for money, and whose godless recklessness and shamelessness were leading the people down to the lowest depths of pollution and depravity, he lifted up his voice and spared not. He was the grand central figure in that terrible period, God's faithful witness, pleading on behalf of righteousness, truth, and purity,

against a nation of evildoers. Against king, priest and people he was constituted "a defenced city," "an iron pillar," and "brazen walls," the object of their hate and scorn, but invincible, for thus saith the Lord:

"They shall fight against thee, but shall not prevail against thee, for I am with thee to deliver thee" (Ch. 1:18-19).

The following citations exhibit in graphic language the dreadful condition of the people.

"A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (Ch. 5:30-31).

"From the prophet even unto the priest every one dealeth falsely. Were they ashamed when they had committed abomination? Nay! they were not ashamed neither could they blush" (Ch. 6:13-15).

"Both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord, I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of Hosts concerning the prophets, Behold, I will feed them with worm-wood, and make them drink the water of gall, for from the prophets of Jerusalem is profaneness gone forth into all the land" (Ch. 23:14-16).

The warnings of the prophet were despised, and the people went on in that headstrong course of evil which terminated in the destruction of many, amidst scenes of fearful carnage, the expatriation of the survivors, and the destruction of temple and city, which had been celebrated as "the perfection of beauty, the joy of the whole earth" — Jerusalem, because she

had grievously sinned, was removed; the city that was full of people became solitary; the tabernacle of Yahweh was violently taken away, and the solemn feasts and sabbaths were forgotten in Zion. The Lord accomplished his fury, he poured out his fierce anger, and kindled a fire in Zion and devoured the foundations thereof; and from the daughter of Zion all beauty departed, her princes became like harts that find no pasture; and they went without strength before the pursuer; and the remnant of the people, in their dispersion, by the rivers of Babylon sat down, and wept when they remembered Zion.

A Type Of Christ

Jeremiah, "as a man of sorrows and acquainted with grief" was a remarkable type of Christ as the suffering servant of Yahweh. He prophesied about forty years before the destruction of Jerusalem, and so did the Lord Jesus Christ. He was foreknown of Yahweh before his birth, as was the Lord (Jer. 1:5; John 17:3). He was commanded to speak without reserve, but was promised Divine protection — as was the Lord (Jer. 1:8; John 16:32; 19:11). The words he spake were inspired words: the word of Yahweh in his mouth (Jer. 1:9); and the same fact is stated concerning Jesus (John 7:16; 12:49). He was called upon to bear the reproach of men (Jer. 1:17); and the Lord did likewise (Ps. 69:20). His message included a wholesale denunciation of error (Jer. 1:18), and it was part of the essential ministry of Christ that he did likewise (Matt. 23; John 6:26). Jeremiah was promised that he would prevail in spite of the oppo-

sition of the people (Jer. 1:19); and the risen Christ was evidence of his triumph over Jewry (Acts 5:30-31).

In his actions, also, Jeremiah foreshadowed the ministry of the Lord. He warned Jerusalem (Jer. 4:14-17; cp. Matt. 23:37-39); he denounced its leaders (Jer. 5:30-31; cp. Matt. 23); he visited the temple and proclaimed it to be a den of thieves (Jer. 7:11), and his very words were re-echoed by the Lord (Matt. 11:17). He confirmed the covenant before the people, travelled Judea on a preaching tour; warned that Jewry as an olive branch was about to be broken

off the olive tree; claimed that he was treated as a "sheep to the slaughter," found himself rejected by his own relations in Anathoth (Chapters 10, 11).

The Lord had similar experiences. Therefore, in Jeremiah, we have a prophet who experienced the very sufferings of the Lord such as Isaiah had predicted of him.

As a profitable exercise in Bible study, when next reading the *Book of Jeremiah the Prophet* take note of the incidents in his life that foreshadow those of the Lord Jesus Christ. It will prove a very illuminating and interesting exercise.

J.D

"THE RESIGNATION OF MRS. GOLDA MEIR" (Continued from Page 256)

prominence, assisting those who came under censure of the Mandatory power, and helping illegal migrants to find a home in the country.

With the establishment of the State, Ben-Gurion was appointed to tour America for financial assistance, but, instead, Mrs. Meir offered to take his place on the grounds that his presence in the Land was more important, and she was granted the task. She performed such valuable service throughout the States that Ben-Gurion welcomed her back with the words: "Someday, when history will be written, it will be said that there was a Jewish woman who got the money which made the State possible."

During the course of the Jewish-Arab war, she entered into secret negotiations with King Abdullah of Jordan, and disguised as an Arab woman, visited the king in Amman, in an attempt to restrain him from taking part in the Arab war.

Shortly after the Declaration of Independence, she was appointed as Minister from Israel to the Soviet Union, and with the first elections in 1949, she was appointed as Ben-Gurion's Minister of Labour in the government. Later she was appointed Foreign Minister.

On February 26, 1969, Prime Minister Levi Eshkol died, and Mrs. Meir was appointed his successor until the position might be determined by elections. It was claimed by many that her appointment was but temporary. It was bitterly opposed by the ultra-religious faction in the land, on the ground that a woman should not be appointed to such a position of authority. But she applied herself with such energy and ability to the tasks before her, that her appointment was confirmed by the following elections, and she has retained the position ever since.

Hers has been a life of usefulness, of work, of adventure, of tremendous activity. She has seen the State come into existence, and surmount tremendous problems; she has been an instrument in it doing so. Yet she is ignorant of that very knowledge that would reveal the real purpose behind these remarkable events, and her own remarkable life. What a pity that this is so; and what a privilege is ours that we understand the Divine purpose and can see into the future it will reveal for Israel and the world.

Do We Need A New Appraisal of Prophecy?

It is claimed by some that we need a new appraisal of prophecy, because in their opinion, *Elpis Israel* is out of date. For example, it is asserted that Brother Thomas made a mistake in aligning Gog with Russia, and that the prophecy relates to an attack of the Arab powers against Israel. The current anti-Semitism of the Arabs is seen as indicative of this. Hence, one brother stated that when the Six Day War broke out in 1967 he prayed for an Arab victory in order to bring closer the return of Christ. This, apparently, was the attitude adopted by some during the recent Yom Kippur war. In this article, we examine the evidence, to ascertain as to whether a new appraisal of prophecy is needed.

1848: A Remarkable Year

In his Preface to *Elpis Israel*, Brother Thomas states that he visited Britain in 1848 because he saw the events "of that remarkable year" significant in regard to Bible prophecy, and he hoped to interest the public in his expositions.

His anticipations proved correct in both particulars, and as the result of his preaching, Ecclesias came into existence, and the Christadelphian Movement was brought into existence.

In summarising his efforts, he wrote:

"It is a gratification to the author to be able to say that he has left his home, 4000 miles in the south-west; that he has travelled twice through Britain; delivered 170 addresses to the people; sat up early and late conversing with them on the things of the kingdom, and written this work (*Elpis Israel*), that he may leave a testimony behind him, and as yet has received no more than four shillings over his travelling expenses. He mentions this that the reader may be able to acquit him of being a trader in religion; and that what he says in this book concerning 'spiritual

merchants' may not lose its point, under the supposition that he is also one of the wealthy and thriving firm. Rich men have not yet learned to 'make themselves friends of the mammon of unrighteousness; that when they fail, they may receive them into everlasting habitations.' All the opposition the author has had to contend against since his arrival in Britain has proceeded from them; but he is gratified in being able to state, that they have failed to obstruct him, and their waywardness has recoiled on their own pates" (p. xviii).

Whilst we do not dispute that there is a need to apply the expositions of prophecy contained in *Elpis Israel* to current developments, we are not prepared to concede that they are unsound in themselves.

On the contrary, we believe that the exposition is sound, and adequate for the purpose of application to current developments.

Much that Brother Thomas anticipated over one hundred years ago, today is in evidence in the earth, vindicating what he set down then, and his methods of interpretation.

The reason why he described 1848 as "a remarkable year" (p.xvii) we will discuss later. Meanwhile consider the scope of *Elpis Israel* and the manner we should go about studying it according to its author.

He wrote:

"The great desideratum of the crisis is *the Gospel of the Kingdom*. The State-clergy and the Dissenting-ministry are ignorant of the Gospel; and 'like priest like people.' 'The churches' are full of darkness, for the Gospel doth not shine into them being neither believed nor preached among them. Here then, is a book peculiarly adapted to the times. It will show the people what the gospel is — what is the obedience it requires — and enable them to discern the times; that the Lord may not come upon them at unawares, and take them unprepared. It is a book not for these times only, but for all the years preceding 'the time of the end,' and thence to the epoch of the restoration of the kingdom and throne of David. It is named ELPIS ISRAEL, or *Israel's Hope*: for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, 'I am bound with this chain.'

"*Elpis Israel's* subject-matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and *future age*. It is designed to enlighten both Jews and Gentiles in *Israel's Hope*, that by conforming to the proclamation of their King, they may be prepared for the administration of its affairs in concert with him, when all nations shall be as politically subject to his dominion, as Hindostan and Britain are to Queen Victoria's. It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader, must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined" (pp. xix-xx).

A Revolutionary

1848 was a year of revolutions.

In that year Karl Marx published his *Communist Manifesto*. This proposed to organise the unorganised and oppressed working class into a movement destined to take control of the political scene.

It was a booklet of only some 50 pp., but it was designed to transform the political scene, and, indeed, had a profound effect upon the political future.

The *Manifesto* commenced on a challenging, ominous note:

"A spectre is haunting Europe — the spectre of Communism. All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Tsar, Metternich and Guizot, French Radicals and German police-spies."

He claimed that the term *communism* was being unjustly used as a caption against opponents, but, in fact, it did not have real substance: it was but a spectre. He proposed to give it substance and power:

"It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the spectre of Communism with a manifesto of the party itself."

Karl Marx did so in the *Manifesto* that he published, and which has profoundly affected millions of people since.

He was a revolutionary. But so, also, was John Thomas. Marx was a Jew who turned to Gentilism; John Thomas was a Gentile that turned to the hope of Israel. Marx saw his hope in the establishment of the world-wide Communist state; John Thomas did so in the establishment of the Kingdom of God. Marx had been brought up in the atmosphere of the Jewish synagogue, and had absorbed the

principles of Judaism and the Bible. He adapted these to political communism. Bertrand Russell, in *A History of Western Philosophy* makes this point, writing:

"The Jewish pattern of history, past and future, is such as to make it a powerful appeal to the oppressed and unfortunate at all times Marx (adapted this pattern) to Socialism. To understand Marx psychologically, one should use the following dictionary:

Yahweh = Dialectical Materialism;
 The Messiah = Marx;
 The Elect = The Proletariat;
 The Church = The Communist Party;
 The Second Coming = The Revolution;
 Hell = Punishment of the Capitalists;
 The Millenium = The Communist Commonwealth."

Communism In Prophecy

It is appropriate, that in the outworking of the Divine purpose, John Thomas should publish his book, the same year as Marx did his *Manifesto*. Both endeavoured to interest and influence the public in regard to impending world changes. Moreover, the very year that the *Manifesto* and *Elpis Israel* were published, saw the influence of both upon the public. It witnessed Ecclesias established through the publication of *Elpis Israel*, and revolutionary parties come into existence in all countries through the publication of the *Manifesto*. 1848 became a year of revolution and political agitation. In many countries of Europe there were attempts to overthrow the forms of Government in existence, and these were ruthlessly put down with violence. For the time, it seemed that the revolution was dead, and Marx's influence exhausted. But Brother Thomas saw the matter differently. Through his understanding of Bible prophecy

he clearly discerned that Communism had a great role to play in the future, and though suppressed for a time, it would become the dominant influence in the world leading to Armageddon.

In *Elpis Israel*, he wrote:

"In 1848 the hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away" (p. 373).

In short, his anticipations based on Bible prophecy caused him to look for the continued influence of Communism, and its development to the point that it would largely influence the world, until it, in turn, is taken away by Christ.

Is that prediction true to fact? Do we need a new appraisal of prophecy concerning it? We do not, for this, in fact, is the very situation that has existed since 1848 and continues to exist today. It is an amazing prediction of the future, particularly when it is realised that even Marx himself saw the end of all his hopes in the suppression of the revolutionaries in 1848.

In fact, Brother Thomas' comment above, is basic to the whole concept of Bible prophecy as expounded by him in *Elpis Israel* Part 3. This must be discerned if we would clearly understand his exposition; and, probably, it is through failure of brethren to do this that causes them to criticise

and oppose what he has set forth.

We do not intend, in this article, to show the reason why Brother Thomas made the comment he did regarding Communism, as quoted above, but we hope to do so in future articles. Meanwhile, let us acknowledge that here is a remarkable prediction which is in accordance with current events. Today, communism is a power that threatens the world, and is playing

a major part in drawing the nations to Armageddon. Why? Where is the influence of Communism (and not merely Russia) mentioned in the Bible? If you do not already know, the third part of *Elpis Israel* will help you, and will assist in equipping you to better interpret the prophetic Scriptures, to tell the signs of the times, and to prepare for the coming of the Lord Jesus which is imminent. — GEM

"Logos Tour—Superstitions of the Athenians" (Continued from Page 251)

large and too noisy to really appreciate it all, but for those who had made preparation for the tour, it proved interesting.

First we visited the Mycenaean Room, where are gathered many of the discoveries of that fabulous city: seals, swords, vases, golden goblets, golden cups, golden masks, necklaces, exquisite jewelry. They all witnessed to the glory of the ancient civilisation, which we had identified with the Philistines. Then to rooms displaying sculpture. Ary gave us a first-principle lesson on the development of Greek Sculpture. The earliest forms display statues that are crude in design, and rigid in appearance. The second group of statues he invited us to inspect revealed more "movement," though the buttocks, legs, and muscles were out of proportion, being too large. Finally, he showed us sculpture dating back to the fourth century B.C., the apex of the art as far as Greece is concerned. The Greeks aimed to display the perfection of body; and, indeed, worshipped this — thus their emphasis upon sport. Ary explained the difference between Greek and Roman statuary. The former aimed to set forth the ideal; the latter strove to display the reality.

One final exhibit greatly excited our interest. It comprised a huge altar dedicated to Aphrodite, the goddess of love and licentiousness of Corinth. It had been discovered there. Ary declared that before first-grade meat was offered for sale, it was first presented to the goddess, being offered on the altar. He showed us the indentation to catch the blood, and the gutter that conveyed

it to the side of the altar. Our thoughts went back to Paul: "Now as touching things offered to idols . . ." (1 Cor. 8:1). "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake" (1 Cor. 10:25). "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake" (1 Cor. 10:28). It was interesting and significant, to view this large, black, ancient altar, and to consider again the words of Paul. Interesting, too, to compare it with an altar of Yahweh. The one before us was shaped to conform to what man thought was elegant; the Yahweh altar was formed of unhewn stone (Exod. 20:25), speaking of the Divine shaping of flesh, as a basis of true sacrifice. There was much to ponder about as we stood about the huge altar from ancient Corinth, impervious to the noise made by the milling crowds around us.

We left the Museum for the hotel, greatly pleased with the significance of the site-seeing in Athens and the other places visited; and grateful for the help of solemn, school-teacher Ary, the professor who turned to guiding for a living. I hoped Ary enjoyed our company as much as we did his. Outside the hotel, I gave a little speech thanking Ary for the excellent services he had rendered us. He replied in kind, and then, with a wave of his hand, he jumped out of the coach and was swallowed up in the crowd.

We were due that afternoon to visit Turkey.

— H.P.M.

The Significance of Increasing Shortages

"The history of events ought to teach politicians that God can punish the destroyers of the earth (Rev. 11:18) by an agency which in itself is without strength or wisdom. When He takes the work in hand, the feeble become strong; and the poor despise riches. His saints of Media 'did not regard silver; and as for gold they delighted not in it.' Politicians speculate as though money were omnipotent; and we hear 'financial reformers' predicting the inactivity of Russia and Austria for want of funds! Where did the barbarians procure funds for the overthrow of the Western Empire in the fifth and sixth centuries? Did they not support themselves by the spoil? Let the Russian treasury be as empty as it is said to be, and its expenditure exceed its revenue by double the alleged deficit, it will only operate as a pressure within, causing the Autocrat to 'enter into the countries and to overflow and pass over' (Dan. 11), and to enrich himself with the spoil of those he is destined to subdue" (Elpis Israel p. 367).

World Demand For Materials

Russia has a vital role to play in the development of the Divine purpose (Ezek. 38:16). Consequently, current political and economical pressures, will only serve as a provocation to her to press inexorably on with the building up of her Image-Empire.

Today, as a great, and developing industrial power, Russia must keenly feel the thrust of intensifying problems that industrialisation is treating with its ethos of continual expansion. She confronts the fact that radical changes to her social and political systems are inevitable if she is to win the race for survival. The *per capita* consumption of both energy and raw materials increases enormously as a nation becomes 'developed' through industrialisation, and as this is a worldwide trend, the pressures it is placing

upon resources and environment constitute growing evils which defy stabilisation. Therefore, the greedy eyes of mighty powers look covetously to the narrowing sources of vital raw materials.

The combination of increasing populations and *per capita* consumption is already making a dangerous impact upon the environment in terms of both dwindling resources and increasing pollutants. It has been computed by a distinguished body of scientists that this impact is at present doubling every thirteen and a half years. If the trend continues, then by the time the world's population has doubled (about the year 2000), the ecological (the branch of biology which treats of the influence of their surroundings on living things) demand will have increased by a factor of six; and by the year 2040 it is estimated it will have

increased by the factor of thirty-two.

The world simply cannot accommodate this increase in ecological demand. Indefinite growth cannot be sustained by finite resources. This is the nub of current environmental predicament. It is still less possible to maintain indefinite exponential growth, i.e. the quantity of growth as multiplied by itself, i.e. consuming its own resources. Yet the growth of ecological demand is proceeding exponentially, as though resources are infinite.

The implications of exponential growth are not generally appreciated either by the common people, or by members of governments, but the fact remains that civilisation will grind to a stop unless some other factor is introduced.

That additional factor is the return of the Lord, and the changed conditions his wisdom will bring about on earth.

Meanwhile, Professor J. Forrester explains the problem thus:

"Pure exponential growth possesses the character of behaving according to a 'doubling time.' Each fixed time interval shows a doubling of the relevant system variable. Exponential growth is treacherous and misleading. A system variable can continue through many doubling intervals without seeming to reach significant size. But then in one or two doubling periods, still following the same law of exponential growth, it suddenly seems to become overwhelming."

It is because of this particular dynamic of exponential growth that the environmental energy-and-materials predicament has come upon the world so suddenly, and why its solution requires urgent and radical measures of correction.

Christ warned that the times would be noted for "distress of nations with perplexity (lit. *without a way of escape*)," and those times are now upon the world.

Threatened Collapse of Society

The present growth rate of ecological demand can only be maintained at the cost of disrupting ecosystems (systems of economics) and exhausting present resources; which must lead to the failure of food supplies and the collapse of society. Already enormous potential for catastrophe has been established by rampant industrialisation. The Editors of *The Ecologist* in their book *Blueprint For Survival* warn of the dangers facing society through the disruption of ecosystems:

"We depend for our survival on the predictability of ecological processes. If they were at all arbitrary, we would not know when to reap or sow; we would be at the mercy of environmental whim. Fortunately, ecological processes are predictable; all ecosystems tend towards stability, and further, the more diverse and complex the ecosystem, the more stable it is; that is, the more species there are, and the more they interrelate, the more stable is their environment.

Unfortunately, we behave as if we knew nothing of the environment, and had no knowledge of its predictability, treating it with scant and brutal regard as if it were an idiosyncratic and extremely stupid slave. We seem never to have reflected on the fact that a tropical rain forest supports innumerable insect species, and yet is never devastated by them; that its rampant luxuriance is not contingent on our overflying it once a month and bombarding it with insecticides, herbicides, fungicides and what have you. And yet we tremble over wheatfields and cabbage patches with a desperate battery of synthetic chemicals in an absurd attempt to impede the immutable laws of environmental pre-

dictability, viz. that all ecosystems tend towards stability, therefore towards diversity and complexity, therefore towards a growing number of different plant and animal species until a climax or optimal condition is achieved. Instead, we have put our money on pesticides, which though they have been effective, have been so only to a limited, and now diminishing extent. A 34% increase in world food production between 1951 and 1966 required increased investments in nitrogenous fertilisers of 146% and in pesticides of 300%. At the same time they have created a number of serious problems, notably resistance – some 250 pest species are resistant to one group of pesticides or another, whilst many others require increased applications to keep their populations within manageable proportions, because the predators that formerly kept them down have been destroyed.

“The combined effects of pollution and habitat destruction menace survival of no fewer than 280 mammal, 350 bird, and 20,000 plant species. We do not need to destroy the ecosphere utterly to bring catastrophe upon ourselves; all we have to do is to carry on as we are, clearing forests, ‘reclaiming’ wetlands, and imposing sufficient quantities of pesticides, radioactive materials, plastics, sewerage, and industrial wastes upon our air, water and land systems to make them inhospitable to the species on which their continued stability and integrity depend. Industrial man in the world today is like a bull in a china shop, determined that the china shop should adapt to him, and he has therefore set himself the goal of reducing it to rubble in the shortest possible time.”

This massive disruption and destruction of ecosystems results from man's greed. He demands immediate profits even though, in obtaining them, he jeopardises the future. Thus the world faces the spectre of world famine on such a scale and intensity as to make anything in previous history quite trivial by comparison. Scientists and moralists might warn of this, but they lack the power to implement the reforms and restraints necessary to

save man from self-destruction. Only Christ can do that, and it is significant that the Scriptures speak of his coming as providing the only means of salvation from this result of man's greed. He will “destroy them that destroy the earth” (Rev. 11:18).

Food Reserves For 29 Days Only.

In the largely undeveloped section of the world, population has reached such growth that food production can no longer satisfy its needs. All the good land in the world is now being farmed, and none of the marginal lands that are left will be unfarmed by 1985. Intense efforts have been made to match population growth by the introduction of new high yield varieties of wheat and rice. These are highly responsive to inorganic fertilizers and quick maturing, so that ten times normal yields can be obtained from them. Unfortunately, they are highly vulnerable to disease, and therefore require increased protection by pesticides, and demand massive inputs of fertilizers (up to 27 times that of previous ones). Not only do these disrupt local ecosystems, thereby jeopardising long-term productivity, but they force hard pressed undeveloped nations to rely upon the agro-chemical industries of the developed world. The prospect of severe food shortages world-wide, could come as early as the current year. According to Lester Brown, an agricultural economist, and senior fellow of the Overseas Development Council, world food reserves at present are at their lowest for many years. Total grain reserves are now sufficient to feed the world's popu-

lation for only twenty-nine days. In 1961, reserves had been sufficient for 95 days. Mr. Brown recently declared:

"Whilst last year (1973) was an exceptionally good crop year — all-time record crops in the Soviet Union, an all-time record harvest in the United States of wheat, food grain and soy beans, a good harvest in India, and an average or better harvest in China — we were still not able to rebuild world grain reserves. In fact, they have been

further depleted. As we look ahead, we are beginning to see ways in which the energy and fertilizer situation is going to affect food production. For example, in Asia almost every country except Japan is a heavy importer of fertiliser. Supplies of fertilizer are very tight, and the regions which normally provide fertilizer for Asia — North America, Europe and the Soviet Union — are either cutting back or prohibiting imports entirely, and in Japan the energy situation has forced a cut in production by as much as 25%."

World Demand For Materials

CIVILISATION'S TIME LIMIT

Unlike man's rapacious greed, the raw materials of the earth are limited, and with increasing demands they are being consumed at a frightening rate. Scientists warn that civilisation simply cannot continue for long under present conditions of supply and demand. They place a time limit on the survival of man on earth in view of increasing usage. The terminal date of their computation is the immediate future. Significantly, the time periods of Bible prophecy spell out the same fact. Thus both science and the Bible join in warning that time is swiftly running out. What will the future reveal? Science is without hope, and predicts chaos, confusion and catastrophe; but our privileged position of Bible enlightenment permits us to see beyond these factors to the sanity, wisdom and glory of the Kingdom of God on earth. In that day all forms of commerce will be governed by Divine principles; and essential materials will be supplemented by Divine power: "Merchandise and hire shall be holiness to Yahweh; it shall not be treasured nor laid up; for merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23:18). How privileged we are to be able to look forward in confidence to that time.

Changing Weather Patterns

With this reduction in the supply of fertilizer, Asia, even if it has good weather, will have in 1974 the largest grain deficit it has ever experienced. But the problem of food supplies for Asia could soon be vastly complicated by subtle climatic changes now in process and which have already begun to affect the monsoonal lands, in particular

India and South-East Asia. These changes indicate the probability of a great increase in the failure of the monsoonal rains upon which the agriculture of hundreds of millions of Asiatics depend. The following extract shows their vital importance.

"Most of India received from 60% to 90% of its total annual rainfall during the season of the S.W. monsoon. The fall varies from year to year, and the comparative failure of the periodical downpours

means famine and plague; the important economic event for the Indian is the annual 'bursting' of the heavy clouds which the wind rolls over India from the Arabian sea."

Though the earth's temperature rose slightly from about the turn of the century up to approximately 1960, it has since began to cool slightly. According to Dr. Reid Bryson, a meteorologist, a drop of as small as 1 degree in the earth's temperature could affect the monsoonal rains with catastrophic effects for Asians. He claims:

"There is a very important climatic change going on right now. It is something that if it continues, will affect the whole human occupation of the earth — like a billion people starving."

He adds that one severe drought in the crop-bearing regions of the United States would be disastrous for the world, as the US was an enormous exporter of grain.

Man's Extremity — Russia's Opportunity

From several points of view, it is becoming clear that society is perilously close to collapse. Times of great distress and social chaos provide opportunity for reckless and unscrupulous elements to seize power. This, indeed, was the case in Judea in A.D.70, and in Germany in 1933. It could also be so in the near future, when control of the world's vanishing resources will comprise the key to power. In such a world an authoritarian government, such as is indicated by Ezekiel 38:1-2, would alone possess sufficient control over the masses to move with the necessary speed and decision. Gog will possess such power. No less a figure than Russia's greatest contemporary writer,

Alexander Solzhenitsin asserts that for Russia there can be no alternative to authoritarian rule in the foreseeable future. This, he argues, must be based on National self-interest, and not on ideology. In an open letter to the Soviet leaders, reported in *Newsweek*, he counselled:

"Over the past half century, Russia's readiness for democracy can only have diminished. I am inclined to think that its sudden reintroduction today would be merely a melancholy repetition of 1917... So should we not perhaps acknowledge that for Russia the path was either false or premature, and that for the foreseeable future, Russia is destined to have an authoritarian order? Perhaps this is all she is ripe for today. Everything depends upon what kind of authoritarianism lies in store for us."

Had Mr. Solzhenitsin read *Elpis Israel*, or *Exposition of Daniel*, he would have known what kind of authoritarianism is in store for Russia:

"Gog is an autocrat, ruling by his own will" (*Elpis Israel* p. 422).

"The Autocrat . . . the nations weakened by his insatiable ambition . . . he will prove himself to be 'a proud man who enlargeth his desire as the grave' (Hab. 3)." (*Exp. of Daniel*, pp. 85-86).

"There never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most horrible and scorching despotism that ever wrung the heart of nations" (*Expos. of Daniel*, p. 88).

"Impious and cruel as Antiochus Epiphanes, and superstitious and fanatical as Justinian, with the arrogance, ambition and profanity of the Latin prophet in his palmist days" (*Exp. of Dan.* p. 61).

The current problems of inflation and material shortages will increase to prise affluent nations

from their former standards of prosperity, abundance, selfish standards of living, and pleasurable self-indulgence, and to ultimately humble them in preparation for the Kingdom. Meanwhile, the very problems will accentuate man's wickedness, re-introducing the violence, vice and viciousness of the Noahic era. Gog will seize the opportunity; and as the most capable, ruthless, and determined of all dictators will seek to lay his hands upon even Yahweh's possession (See Ezek. 38:16).

Thus times of greatest trouble and evil (Dan. 12:1) face the world, and will provide the latter-day environment for saints. Perceiving that now, let us make all efforts to ensure that Yahweh will be our

refuge, so that we can shelter in safety when the storm breaks. The Psalmist comforts us with his counsel:

*"Yahweh will be a refuge for the oppressed,
A refuge in times of trouble.
And they that know Thy name will put their trust in Thee;
For Thou Yahweh hast not forsaken them that seek Thee"*
(Ps. 9:9-10).

*"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear,
Though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled;
Though the nations shake with the swelling thereof.
Selah!*

(Ps. 46:1-3).
R.P. (NSW).

EARTHQUAKES

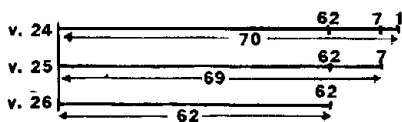
The question has been raised as to whether earthquakes are to be reckoned as part of the signs of the approaching end. The question is founded on the words of Christ, "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences and fearful sights and great signs shall there be from heaven" (Luke 21:10-11). Earthquakes are frequently used in a figurative sense as denoting a popular or military upheaval resulting in the violent substitution of one order of things for another; but they are not always figurative; and it would seem they must be literal when occurring in a list of literal things, as in the verse in question. Literal earthquake has accompanied divine interpositions in the past (as at the giving of the law, Exod. 19:18; the manifestations of God's power to Elijah, 1 Kings 19:11; at the crucifixion of Jesus, Matt. 27:54; and again at his resurrection, Matt. 28:2). It is predicted there is to be an earthquake in the neighbourhood of Jerusalem when Christ arrives on the Mount of Olives (Zech. 14:4;5; Ezek. 38:20). It is, therefore, according to the analogy of things that earthquakes should be an element in the troubles that darken the latter day as the crisis of judgment approaches. Luke 21:10-11 related primarily to events preceding the destruction of Jerusalem in A.D.70, but many of the events that took place then foreshadow those taking place today, and heralding a greater time of judgment.

Daniel's Prophecy of the Seventy Weeks

Question: How can Messiah be 'cut off' after three score and two weeks (v. 26) if he does not 'come' until seven weeks and three score and two weeks? It would appear impossible to cut off a person seven weeks before he arrives. (Daniel 9:24-26).

I would much appreciate a simple answer to this long-standing question and you may be interested in the following outline suggestion of interpretation.

Daniel, being the Apocalypse of the O.T. the end is stated first followed by the events which lead up to it, thus:



BREAKUP OF 70 WEEKS PROPHECY

- v.24 70 weeks are determined upon the people and the holy city.
- v.25 62 + 7 69 weeks from the going forth of the commandment to restore and rebuild Jerusalem (note, *not* the temple) to Messiah the Prince.
- v.26 62 weeks after which Messiah is to be cut off.

Jesus was anointed Messiah at his baptism, hence the 62 weeks and the 62 + 7 do not refer to the date of his birth. The anointing at Jordan was primarily as a prophet (cp. Luke 4:18), the anointing at the transfiguration was as priest (2 Peter 1:17, 'honour and glory' are the Sept. translation of the high priest's garments for 'glory and for beauty' of Exodus 28:2).

He has not yet been anointed as king but returns as Son of Man and, only takes this title after he has established his kingdom and gained power over the nations (Matthew 25:31-34).

The title 'Prince' is given to the heir of the kingdom before he assumes his authority and becomes king, hence v. 25 divides the 69 weeks into two periods, the 62 to Messiah as mentioned in v. 26 and a further 7 until his coming as a prince at a time yet future. Thus the 62 weeks of vv. 25 & 26 refer to the same period and end at the baptism of Jesus. The separation of a further 7 weeks in v. 25 indicates a break in continuity covered by the long period of Gentile domination and implies a further 49 years not yet completed.

If the 62 weeks only were fulfilled at the baptism of Jesus then a further period of 49 years is still to be accounted for. This is a jubilee period and note that from the freeing of the land in 1917 to 1966 is a similar period whilst from the establishment of the State of Israel in 1948 (and a

returning, restoring and rebuilding of the land but not the temple) to 1995 (6000 years from BC 4004) is also a similar period.

If the 62 weeks of v. 26 terminate at the baptism of Jesus AD 26 they must have had their commencement about BC 408. The second year of Darius Hystaspes was BC 409 and in the 9th month and 24th day of the month of the equivalent Jewish year the foundation of the Lord's house was laid after the return from exile. (Haggai 2:18,19). The 24th day of the 9th month was the date of the conception of Jesus so that from the laying of the foundation stone of Zerubabel's temple to the anointing of the true foundation stone was 62 weeks: note the blessing of Haggai 2:19 'From this day will I bless you.

On the question of chronology generally, it is not, I think, wise to use profane dates: on these reckonings, for example, Nebuchadnezzar took Jerusalem about 603 BC and the 20th Artaxerxes was 454 BC — this gives a period of captivity of 149 years, more than twice the ordained period of 70 years. It would seem that Jerusalem must have fallen about 500 BC. In a fairly recent book on O.T. archaeo-

logy Ungar gives the year of the ending of the reign of Asnapper (Assur-Bani-Pal) as 626 BC. He took Israel into captivity in the 5th year of the reign of Hezekiah so that from the time of Israel's captivity there were 130½ years to run until the fall of Jerusalem. i.e.:

Asnapper died	626 BC
5th Hezekiah to Zedekiah	<u>130½ yrs.</u>
Captivity	495½ BC
Babylon	<u>70 yrs.</u>
Restore and Build	<u>425½ BC</u>

Baptism of Jesus	30 AD
62 weeks (Dan. 9:26)	<u>434</u>
Restore and Build	<u>404 BC</u>

There doesn't seem to be a way of finding out, but if Asnapper took Israel captive in the 21st year before he died these figures would agree, but even so, profane chronology is only useful as confirmation.

When you find why Cainan was omitted in the genealogy of Luke 3 can you explain why Matthew gives only 14 generations from David to the carrying away when in fact there were 22 kings and 1 queen (although the last three were brothers and uncle)? Are we to suppose that the kingdom lasted 14 x 40 years (my calculation is 482 years).

G. Holton (Eng.).

EDITORIAL NOTE

We plan, God willing, to revert to the above question again next month. Meanwhile, we make one observation. When Gabriel told Daniel "After threescore and two weeks shall Messiah be cut off" (Dan. 9:26), he did not exclude the seven weeks to which he had made reference in the previous verse. The "seven weeks" come before the "sixty-two weeks." It related to forty-nine years of "troublesome times" during which the wall of the city was restored, and the internal organisation of it was established on sound principles. The "sixty two weeks" then followed, after which Messiah was cut off. That brings us to sixty nine weeks. During the seventieth week, the covenant was confirmed by the offering of the Lord. We would appreciate any comments from readers concerning this important and significant subject. Christ is at the door; let us be ready for him at his coming.

This Month's Meditation

ELEMENTS OF VICTORY

Faith will provide us with victory in the battle of life (1 John 5:4), and faith cometh from hearing the word of God (Rom. 10:17). But other elements are also necessary. First, **courage**. It is little use possessing the Word unless we have the courage to apply it. We need to effectively wield "the sword of the spirit which is the word of God," and do so skilfully and courageously. The Psalmist says, "Wait on Yahweh; be of good courage; and He shall strengthen thine heart: wait, I say, on Yahweh" (Ps. 27:14). Secondly, develop **cheerfulness**. Let us match courage with cheerfulness, and we will encourage others. Has not Christ said: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world"? We who have the privilege of the Truth have much to be cheerful about in these days of despair. Thirdly, **be resolute**. In the face of difficulties we must hold firm to the hope to which we have been called, resolved to do our utmost to obey Christ. Resoluteness is a grand attribute to develop in the age of irresoluteness. To enjoy the fruits of victory, we must diligently work out our salvation now. To summarise: **Faith** will motivate us; **courage** will energeise us; **cheerfulness** will enable us to surmount difficulties; **resolution** will prevent us wavering. Blended together they will bring us the fruits of victory "if we faint not." Let us to the task.

"This is the victory that overcometh the world, even our faith" (1 John 5:4). "Faith is a confident anticipation of things hoped for; a full persuasion of things not seen" (Heb. 11:1 - Bro. Thomas rend.).

PRAY TO GOD ALWAYS

(Matthew 6)

Prayer is speaking with God. He is always ready to hearken to us, always prepared to listen to our confessions of failure, or personal problems, and to extend a hand to help in time of need. We can turn to Him more readily than we can to our fellow-man, recognising that He is more understanding, more merciful, realising that "He knoweth our frame, He remembereth that we are dust" (Psalm 103:14), Paul wrote to the Philippians (Ch. 4:6 - Diaglott): "Be not anxious about anything; but in everything let your petitions be made known to God, by prayer and thanksgiving; and that peace of God which passes all conception shall guard your hearts and minds by Christ Jesus."

Prayer Defined

The words quoted above from Philippians, provide a Scriptural definition of what prayer should be, and also the effect that fervent prayer will have on those who follow out the commandment to "pray without ceasing".

This presents the idea of continual uplifting of the heart to God; and by consequence also it teaches a modest and grave behaviour at all times, as best becoming those who have been chosen to be of "a royal priesthood, and a peculiar people, zealous of good works."

Prayer is the closest approach to God we can make during our mortal pilgrimage. Prayer pierces the deep folding clouds that hide from our open sight the face of Him Who sits upon the throne; prayer finds work for Christ and the angels; prayer tranquilises and purifies the heart; prayer moves God; and prayerful thanksgiving and generous obedience may per-adventure, open the windows of

heaven in overflowing blessings. Those who love prayer live close to God; they dwell, as it were above the clouds; their living hope enters into that within the veil; they have comfort, balm, communion, to which others are total strangers.

A Model Prayer

In acceptable prayer we cannot do better than follow the outline given by Jesus Christ to his disciples when they went to their wonderful teacher with the request: "Lord, teach us to pray." The Lord then gave them the model prayer: brief, simple, humble, but so comprehensive. We propose to consider it briefly.

Firstly, it can be equally divided into the things concerning God, and those concerning His children. It makes reference to *Thy Name, Thy kingdom, Thy will, Thy power, Thy glory*; and to *Our Father, our bread, our debts, our evil, our temptations* (Matt. 6:9-13). The two parties in the Divine covenant are thus brought together.

The Prayer, as with every prayer, is actually a letter sent from earth to heaven. The contents of it are several errands of request. The close of it expresses the ability of the Father to perform: "For Thine is the kingdom, the power and the glory." The seal is the pray-ers endorsement of its requests: "Amen."

There are three parts to the prayer: the preface, the petitions, and the conclusion. Each demands our close attention, and our full concentration. Let us consider them in order.

The Preface

The preface addresses the Father: "Our Father, Who art in heaven." This commences a solemn address to the One to Whom we are about to present our petitions. The plural pronoun, *our*, reveals that we should pray, not for ourselves only, but with, and for, others. "We being many," wrote Paul, "are one body in Christ, and every one members one of another" (Rom. 12:5).

"*Thy Kingdom Come.*" We need to fill our minds with the hope of the promise set before us. How good it is to have a definite conception of what the Kingdom of God is to be. How good to be so thrilled with its reality as to desire and pray for its coming. Paul taught that Christ will grant a crown of righteousness unto those "that love his appearing" (2 Tim. 4:8). Let us make it the guiding star of our lives, ordering all our steps in God's word, so that iniquity will not have dominion over us (Ps. 119:133).

"*Thy will be done on earth as*

it is in heaven." This is a petition for changed conditions on earth. We recall that Lot was vexed with the "filthy conversation of the wicked" (2 Pet. 2:7), and so are we in these Sodomitic times. How grand when Yahweh's will is done on earth! How glorious when the "law goes forth from Zion, and the word of Yahweh from Jerusalem" (Isa. 2:2-4), and no longer will it be necessary to enquire: "Know ye Yahweh? for all men shall know Him the least unto the greatest." Yahweh "waits" for that time (Isa. 30:18); and so will those who have true fellowship with Him.

"*Give us this day our daily bread.*" It is legitimate to pray for the necessary comforts and supports of this present life, which are gifts of God (Matt. 5:45). But the petition asks for food for a day, not for a decade! It asks for bread, not dainties, nor the luxuries of life. The wise man prayed: "Give me neither poverty nor riches, feed me with food convenient for me" (Prov. 30:8). We pray knowing that God realises that we "have need of all these things" (Matt. 6:25-32).

But let us not limit the scope of the petition to material bread. The original thought behind it was the supply of daily manna from God; and that, in turn, draws attention to the true bread of life: the word of Truth. Do we hunger and thirst after righteousness? If we do, we will pray that God will grant us each day our spiritual bread, and so we will be filled.

"*And forgive us our debts, as we forgive our debtors.*" Our "debts" are what we owe to God. We owe him our love, our obedience,

To the extent that we fall short of what is required, we are in His debt, and need forgiveness. He will freely grant this, if we, in turn, forgive others what they owe towards us in that direction. In short, we must manifest a forgiving attitude towards those who may have harmed us. And in forgiving, we must forget, or put out of our minds the wrongs done us by others. If we do not do so, we are praying for our own condemnation. The petition asks of God that He forgive us to the same measure that we forgive others when we suffer wrong at their hands. This is a practical prayer based upon our actions.

"Lead us not into temptation."

The *Diaglott* renders this: "Abandon us not to trial." David prayed:

"Keep back thy servant from presumptuous sins; let them not have dominion over me" (Ps. 19:13).

"Let not any iniquity have dominion over me" (Ps. 119:133).

Yahweh does not tempt His children in the normal meaning of the word, but He does try each one of them. He "chastens those whom He loves." The prayer recognises this, and acknowledges that we will only be victorious in the trials of life if we draw upon the strength of Yahweh. The Prayer is a request that He ever lead us and strengthen us.

"But deliver us from evil."

Deliver us out of the evil of the world, from the corruption that is in the world through lust, from trials that would crush us. The petition is a humble request based upon a knowledge of our personal weakness, in contradistinction from the vain boasts of fleshly men who place confidence in their personal ability and strength.

The Conclusion

The conclusion addresses God personally in terms that express His right, ability and disposition to grant the petitions requested. David, in praising the Father, used nearly the same words:

"Thine, O Yahweh, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Yahweh, and Thou art exalted as head over all" (1 Chron. 29:11).

To these expressions we are taught to affix our endorsement: Amen — *So be it!* It is a summary desire for all that has been said before in the prayer.

The Power Of Prayer

"Men ought always to pray and not to faint," declared Christ (Luke 18:1). He gave the parable of the judge who granted the widow's request because of her continual requests. He concluded by stating:

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?"

Consider the following exhortations to prayer, and enquire of yourself as to the extent they govern your approach to the Father:

"Watch (keep alert) and pray always" (Luke 21:36).

"Persevere in prayer" (Rom. 12:12).

"Praying always, with all prayer and supplication" (Eph. 6:18).

"Continue in prayer and watch (keep awake) in the same with thanksgiving" (Col. 4:2).

"Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:17-18).

"Giving thanks always for all things unto God, the Father, in the name of our Lord Jesus Christ" (Eph. 5:20).

"Watch (keep alert) and pray that ye enter not into temptation" (Matt. 26:41).

In everything, by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6).

"I will therefore, that men pray everywhere lifting holy hands, nothing doubting (1 Tim. 2:8).

"Let us therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Prayer to be effectual does not have to be long nor eloquent. The prayer Christ taught his disciples proves that. He urged:

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for your Father

knoweth what things ye have need of before ye ask him" (Matt. 6:6-7).

Personal prayers are best offered up in some place of privacy and retirement. Isaac went out to the field to meditate at eventide (Gen. 24:13), Christ to a mountain; Peter to the housetop. Some place, where we can shut the world outside, and be alone with God, is the most conducive to the sweet communion with "our Father," which prayer offers to us. The more often in the day that we can draw near to God in prayer, the easier it will be to do the Father's will, and the happier our life in Christ will be.

By "continuing instant in prayer," we have the Scriptural promise that the peace of God which passes all conception shall guard our hearts and minds by Christ Jesus.

— E.H.I.

KEEP SEPARATE FROM POLITICS

Though the city has been greatly agitated by the trouble of the times, brethren have wisely attended to what business they have been able to obtain, without meddling with the affairs of the body politic, so hopelessly deranged. They perceive the end of all human governments approaching; and having no personal interest in any of them, as none can have who are "heirs of the kingdom promised to them that love God," they find it as much as they can properly attend to, to mind their own business, and to be found ready at the revelation of Jesus Christ. This is their wisdom, and greatly to be commended by all who are intelligent in the faith.

Until Christ comes it is for saints not to create, or aid in creating results, but simply to accept them. When "the hour of judgment" comes, "judgment will be given to the saints under the whole heaven" and they will "execute the judgments written" against the north, south, east and west; and no people will escape. Now you are called upon to "endure hardness" as good soldiers of the faith, that you may "please him who have invited you to his kingdom and glory."

Let the potsherds of the earth fight for their own governments, in scripture styled "the Devil and his angels"; the time of the saints is not yet quite come. All they have to do now is to pray for "all in authority," without regard to latitude, longitude, or generation, not that they may be converted, but that their policy may be so providentially overruled as that they may be permitted to "lead quiet and peaceable lives in all godliness and honesty."

— J. Thomas.



Lessons From Nature

RAIN

In this dry and thirsty land, rain is one of the most refreshing of God's natural gifts to man. It revives and fructifies the soil bestowing the blessings of heaven upon just and unjust alike (Matt. 5:45). Notice how the trees and plants lift their heads in grateful response to the Eternal for the life-giving blessing of rain. Do we respond, by lifting our heads in gratitude and thanks to Him, as we experience "showers of blessings" in our lives?

Times of blessed refreshment, the sweet and gentle influence of the spirit-word are portrayed, in figure, by the vitalising effects of rain.

Because of the great things Yahweh will do for them, the children of Zion are encouraged to "be glad and rejoice" in Him, for "He giveth you the former rain in just measure, and causeth to come down on you the rain, the former and the latter rain" (Joel 2:23).

There are basically only two seasons in Israel: the wet and the dry. The husbandman labours to gain the benefit of the early rains, ploughing the fields and sowing the seed, that he may, with the latter rain, obtain a rich harvest.

Joel likened the outpouring of spirit to the rain:

"It shall come to pass afterward, that I (God) will pour out My spirit upon all flesh; and your sons and daughters shall prophecy" (Ch. 2:28).

The first outpouring of the Spirit (the former rain) was on the Day of Pentecost, whilst the second (the latter rain) is yet future. At the time of the great future Pentecostal outpouring, the whole multitude of believers, of all ages, and from all nations, will be completely filled and saturated with the Holy Spirit, to be changed into Spirit beings, that "mortality may be swallowed up of life."

We will be among those happy, glorified recipients of unparalleled blessedness, if we make the best use of the "early rain" (the spirit-word) now. We shall then be instrumental in conveying the refreshing influence of these "showers of blessing" to all people, until "the knowledge of the Lord covers the earth as the waters cover the sea."

The doctrines of God are as refreshing rain to those who receive it (Deut. 32:1), and their pilgrimage will be cheered, refreshed and sweetened thereby.

*The former and the latter rain,
The summer sun and air,
The green ear, and the golden grain,
All Thine, are ours by prayer.
Thine too by right, and ours by grace,
The wondrous growth unseen,
The hopes that soothe, the fears that brace,
The love that shines serene.*

(Conducted by Bro. W. Rvall - contributions invited). - J. Lund.

FEAR OF YAHWEH

*"In the fear of Yahweh is strong confidence;
And His children shall have a place of refuge"*

— Prov. 14:26

In no book is the fear of Yahweh so elaborately described as to its nature and its application as in the Book of Proverbs. It is declared to be the beginning of wisdom (Prov. 1:7), or, as the margin has it, "the principal part," whilst elsewhere, we are told, love is its completion (Col. 3:14).

This fear, however, is not servile; the worshipper is not a croucher, waiting in an abject position to be noticed by a despot. Fear implies reverence, veneration, awe, and it is stimulated by a sense of the majesty of the One whom we worship. We recognise His omnipotence, His omniscience, His omnipresence. We realise that He knows our thoughts, reads our motives, discerns our intents — more clearly than we do ourselves. And this instills in us thoughts of holiness, truth, purity, justice, and every form of moral supremacy. He who fears Yahweh is strong in the ultimate justice; he knows that truth will finally prevail. He sees Yahweh as not only remote in the heaven of heavens, but close at hand to help. He recognises that He has the wisdom to discipline and restrain when it is needful so to do, and that He will extend Himself to punish for the benefit of those whom the text above describes as "His children."

And that introduces us to the Fatherhood of Yahweh, a doctrine liberally scattered throughout the Word. "If I be a Father, Yahweh declared through Malachi, "where is Mine honour?" (Mal. 1:6). Children should reverence their father. If they do so, they will find that he is ready to help and to guide when they are in need, and he is able. Our heavenly Father is similar. He provides a place of shelter for His children where they can flee from the storm until it is overpast.

When a person fears Yahweh sufficiently, he will lose fear of man:
*"Yahweh is my Light and my
Salvation; whom shall I fear?
Yahweh is the strength of my life;
of whom shall I be afraid?
When the wicked, even mine ene-
mies and my foes,
Came upon me to eat up my flesh,
They stumbled and fell.
Though an host should encamp a-
gainst me,
My heart shall not fear;
Though war should rise against
me,
In this will I be confident"*
(Ps. 27:1-3).

So declared David, that man of God, who had his full share of enemies to rise against him, but whose fear of Yahweh was so strong

that fear of man did not unduly afflict him. He found a refuge in his God because he sought Him at all times, and not merely in moments of need. His reverence grew into love, and he saw Him as a place of refuge where he often sheltered. We need to follow David to that place of refuge. We need to see Yahweh as a living reality upon whom we can lean, and whose arms can encircle us. We need to make Him not merely an object of veneration, but one of love, and a place of refuge. Perhaps the distresses of life are designed to teach us that lesson. Perhaps its trials are the guiding hand of Yahweh leading us to the Rock that is higher than we. Oh yes, we may contribute to those trials; they may be the result of our own folly; but the refuge is there to shelter Yahweh's children often from the results of their own stupidity. Let us revere Yahweh, let us seek His shelter, and as we experience the benefit of so doing, we shall be led along the road of love, and

will grow in maturity before Him.

These are difficult days, when veneration for God is out of fashion, when men are self-sufficient and do not realise their need of a place of refuge, when material affluence would blind their eyes to their spiritual dependence. They constitute personal, individual challenges to men and women of faith. How to meet them? How to develop in reverence? in love? to seek the shelter? The answer is the old-fashioned way: by daily reading of the Word. This is not as popular with some as it used to be. Let us make it popular as far as we are concerned, and we will see Yahweh as an Object of reverence, of love, and as a place of shelter. We will be able to exclaim in truth: "God is our refuge and strength, a very present help in trouble." So He will prove Himself to be to all who need Him, and who seek Him in truth.

Editor

DANIEL'S PROPHECY OF THE SEVENTY WEEKS

In our last issue (pp. 271-272, we included a letter from a correspondent, and made brief comment upon this subject. Gabriel told Daniel that "seventy weeks are determined upon thy people" (Dan. 9:24). The term *shebuah*, translated *weeks*, does not necessarily denote a week of days, but could relate to a week of sabbaths, to a Jubilee. On that basis, the late Brother W. H. Carter gave a double application to the prophecy, relating it to the series of jubilees which, commencing when Israel entered the land under Joshua, stretch forward to our own time, and extend to approximately 1997. Could the prophecy point to the ultimate coming of the Lord, when the consummation, as expressed in Daniel 9:24 will have their end? Does it point to the crucifixion of Jesus only? Did Gabriel mean to imply that v. 24, and the period of the seventy *shebuah*, related to seventy jubilees stretching to the coming of the Lord, when complete ending of sins, making of reconciliation, bringing in of everlasting righteousness, etc., will find their complete manifestation? What then of v. 25 and the epoch of time leading to the "cutting off" of Messiah? Could that relate to a different epoch entirely, and commencing from the decree to "restore and build Jerusalem" extend only to the crucifixion of the Lord? These are problems concerning the minds of some readers as they see the signs speaking of Christ's coming. We hope to give attention to these matters as soon as time and magazine space permits.

— Editor.

ADAM: Type of Him that is to Come

The narrative of Genesis comprises Yahweh's dealings with seven representative men: Adam, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. We propose, in this series, to examine some of the typical foreshadowing of the work of redemption that their lives present. These articles are designed to supplement the verse by verse expositions of volume I of *The Christadelphian Expositor* which is now available in bound form. Students may find this additional matter interesting and helpful to further their investigations of this wonderful first book of the Bible.

The Earth As A Home

Genesis one shows us God preparing a home, replete with every comfort and blessing for His creature; and then, secondly, His formation of that creature, and His placing him in the home prepared for him. Even for the very cattle the earth was suitably adapted, ere those cattle were called into existence. The preparation of the earth occupied the work of six days, subdivided into two threes, in which the light, the waters, and the earth are severally addressed twice.

At length, since it is ever Yahweh's wont to keep the best till the last, and to reveal His deepest purposes at the close, He formed man. Man was made in the image and likeness of God, these expressions describing his difference from the brute creation.

In Genesis 1:28, Eve is seen to be blessed in Adam ere she actually existed. This is a most exquisite picture when viewed typically, of Christ and his bride. Then you hear of God at rest

as to His creation work, until the sin of His creature disturbed that rest, and led Him to commence to work again, that He might rest in redemption-rest, which rest none shall ever be able to disturb, because it does not depend on any goodness of the creature, as did that former rest (Ch. 1:31).

Man's Relationships

Genesis two brings before us three things:

- 1 - Man's relationship to God, with the duty of obedience incumbent on him;
- 2 - Woman's relationship to man;
- 3 - The lower creatures relationship to man and woman.

Thus there is seen due subordination of one above another, with God supreme over all, and of man in authority, His representative on earth. Thus the animals were brought before man to be named, revealing that each has its mate. Man was cast into a deep sleep, and from his side there was "builded" a woman, as an helpmeet for Adam. Likewise, in Christ's absence, as he appears to sleep,

Yahweh is intent on building the Ecclesia, taken from Christ's body. The falling asleep of Adam, and then awaking, and finding his Eve, resemble the two Advents of the Lord, proving that only from a *slain* and a *risen* Christ can the Ecclesia be formed (Rom. 4:25).

Though she was "buiided" in the silence of the night, yet in the morning did she appear in maturity, and in resurrection beauty. And Adam gladly recognised her. His words, "This is now," etc., are equivalent to "She will do." He saw the glad results of his sleep, and he was satisfied. He was not ashamed of her, nor will Christ be of us. But in all this the leading thought is evidently not of Eve, but of Adam. She was necessary to him, as the Bride, in resurrection, comprises the fulness of him that filleth all in all. "The woman is for the man" (1 Cor. 11:9). God is preparing "a marriage for His son" (Matt. 22). The Ecclesia is the bride, as Paul taught (Eph. 5:23-32). A Jewish writer observed:

"Eve was taken not from the head of Adam, that she might demean herself as Lord; nor yet from his feet, as if she was to be humiliated under foot; but from his side, that she might be his fit companion, and that his affection might be set upon her."

In dealing with the theme of Christ and his Bride, Paul, in Ephesians 5, notes seven things predicated of the Lord as to his behaviour towards his bride.

First, he loved her (v. 25). All his subsequent action is traced up to and interpreted in the light of this fact. Next to Christ's love of the Father, comes his love of the Ecclesia as his motive-power in

doing and suffering all for her that he has done.

Secondly, he "gave himself" for her (v. 25). That is the ultimate in love. He died that she might live. Having purchased her for himself, he is intent on rendering her such an one as he desires her to be, as his eternal companion and the object of his love. No other bridegroom can render the bride of his choice what he would like. But this is precisely how the Lord is at present occupied with the Ecclesia. And this is enlarged upon in the next four particulars.

Thirdly, he sanctifies her (v. 26) unto the light and purity to which she has been called. He has set her aside for himself, called upon the individual members that constitute the Ecclesia to "leave father and mother, and be joined unto his wife" (v. 31), and so formed the multitudinous bride designed to reflect his glory.

Fourthly, he cleanses her from all iniquity (v. 26) by washing away her faults, and changing her character by application of the spirit-word: the "washing of the laver by the word." These two — sanctification and cleansing — must ever be combined. A spiritual mind without simple, hearty obedience is of little value. Hence as water acts on the body, so the word is to act upon the motives, thought, life, and walk, by the energising power of the spirit-word.

The sanctification and cleansing of the bride involves her in sorrow whilst the work is in process; but this is compensated by the *fifthly* and *sixthly* of the process, the "nourishing" and "cherishing" of the bride (v. 29). Her sustenance

and growth is his deep concern (Rom. 8:31-32); whilst, on the other hand, she can rely upon his warm care and solicitation for her future. The love of Christ is always there for our comfort and help. The Father and the son are ever ready to help us, if we turn to them, even if our own folly is the cause of evil coming upon us.

The seventh act is the presentation of the bride to himself, as a glorious ecclesia, without spot or wrinkle, but holy and without blemish (v. 27). Jude makes mention of the means whereby this is done: "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" (v. 24). When, at last, the Bridegroom and the Bride meet, we know that they will be mutually "satisfied" with the other (Isa. 53:11; Ps. 17:15; 45:11). The first to gaze at ease, and in full upon the unveiled glory and beauty of Yahweh manifested in the Bridegroom will be the Ecclesia: "We shall see him as he is" (1 John 3:2).

At that moment, the Christ will respond: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:23). There has never been another marriage comparable to that; never a bridegroom that has been able to say that of his bride. But the type will be fulfilled in Christ.

Divine Rest Broken

Genesis three reveals how that

sin disturbed God's rest, and required Him to commence to work again to provide for the redemption of man. Obedience that is not tested is not proved; obedience that may not be tested is no obedience at all. The test was a perfect one. It was a matter of not partaking of fruit, simply because God had forbidden it. Otherwise there was no reason why it should not be eaten. In fact, it was "good for food." It was thus a test of loyalty. If we always require a logical reason for a command, we lack real perception of the supremacy of God. We should obey because His word requires it.

Adam, having disobeyed, Yahweh began to unfold the resources of grace. We learn now the meaning of love, and forgiveness, and faith: virtues more greatly emphasised because of sin.

Two seeds are mentioned: the seed of the woman and the seed of the serpent. So Adam's wife is now named Eve or Life. There is the prospect of life in the seed she would produce (Gal. 4:4-5), and hope only in him (1 Tim. 2:11-15). Adam apprehended that he was to come through the woman's seed, and not from himself. Better that the old Adam should die, than that it should be perpetuated. Thus access to the Tree of Life was cut off, and man was driven from the Garden; awaiting the redemption in the antitypical Adam who would provide more blessings than were lost in the first.

— W.L.

If the truth be really in a man, he will be up and doing as opportunity serves. His self-denying labour will commend itself, and he will be sought after, and have more work than he can do.

FELIX: The Prevaricator

*"I am not made, most noble Felix;
but speak forth the words of truth and soberness"*
(Acts 26:25)

Career of Felix

When we examine the history of the Biblical account of the trial of *Cæsar versus Paul of Tarsus*, we do well to remember this fulfilled prophecy. Twenty years before, our Lord told his disciples they would be brought before kings and rulers for his sake; and now, in the life of Paul, this moment had arrived.

What a contrast between the Judge and the prisoner. Felix, we believe, was most curious to meet Paul, for he was no ordinary person. On the contrary, he had been given safe conduct from Jerusalem by Claudias Lysias, and no less than 470 of Cæsar's army had been deployed to the task. Plainly, it was evident to Felix that Paul was a notable subject for interrogation. But, what kind of a Judge was Felix to sit to try this man?

The career of Felix well illustrates the manner in which Rome governed the world at that time. In the household of Antonia, mother of the Emperor Claudias, there were two brothers, originally slaves, but freed by order of the Emperor: Antonius Felix, and Pallas. The latter became the chosen favourite and companion of the Emperor, and through his influence, Felix obtained the Pro-

curatorship of Judea. Once there, he governed as one who, by virtue of his brother's power, thought that he could commit any crime with impunity. He wielded the power of the tyrant in the temper of a slave. His career was infamous for lust and cruelty. One of his infamies was his seduction of Drusilla, the sister of Herod Agrippa.

Confidence of Paul

Such was the Judge whom Paul, the prisoner of Jesus, faced that morning in ancient Cæsarea. How must the Apostle have felt, then? We believe he would have been calm and unafraid; he still recalled the voice of Jesus, who, about a week before, had stood at his side and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome". That he could rely upon that assurance was obvious, for he had been delivered from the plot of his would be murderous assassins, and brought in safety to this moment. Now he listened to the false flattery of the orator Tertullus, who first sought to win favour with Felix by decrying Paul as "a pestilent fellow and a mover of sedition among all the Jews, who had even gone so far as to profane the Temple." When Felix

permitted Paul to speak, the court heard a masterly reply, whose power the accomplished orator could not destroy (Acts 24:10-21).

Prevarication of Felix

Now Felix was no stranger to the religion of the Jews or of the Christians. Drusilla, his wife, herself a Jewess, had educated him sufficiently for him to recognise that here, in the prisoner, stood no man of evil repute, yet his reaction was typical of so many round us to whom we try to preach the Word: he did not respond in the way he should have done. Instead he temporised. To his credit, however, he allowed Paul the utmost liberty until Lysias arrived.

Then, again, Paul appeared before Felix. This time he addressed him more personally, and appealed to him on the basis of Felix' own knowledge of the Scriptures (Acts 24:22), supplemented by logic and wisdom. We hear nothing of the sentimental evangelism of the Billy Graham type — rather do we hear Paul telling Felix of the faith in Christ. Note how he linked that faith with a threefold cord of "righteousness, temperance, and judgment to come." So deeply did the words of Paul sear the conscience of Felix, that what we read next is surely unparalleled in all high court proceedings! It was not Paul, the prisoner of Jesus who did the trembling, but it was Felix, the venal judge for Ceasar, who did so!

Again the reaction is familiar to us; "Go thy way for this time; when I have a convenient season I will call for thee." What was the

reason for the delay, lasting for two years? The love of money! The hope that some of those alms to which the prisoner had referred in his trial, might find their way into the pockets of Felix, as a bribe for the release of Paul!

What a great distance Paul had travelled mentally and otherwise since he sat at the feet of Gamaliel! How easy it would have been for him to have converted Felix, had he spoken the right words (as Felix would have considered them)! He could have used nice smooth words, blending a taste of ceremonial Judaism as a covering for a sensual life. But that would not be the gospel! So Paul, as a faithful witness at that hour, spake words of power and rebuke. They hit as a hammer, breaking through the rock of Felix's conscience, making him tremble. But he did nothing more and willing to please the Jews he left Paul to languish in confinement for two years. Meanwhile, as the result of complaints from the Jews, Nero recalled Felix to Rome, and only the influence of his brother Pallas saved him from further disgrace.

The Sequel

"And Felix, willing to show the Jews a pleasure, left Paul bound" provide an epitaph for Felix, and all similar prevaricators. Only after viewing Felix, the unjust judge, do we begin to appreciate Him whom we remember in the Emblems. Paul summed up the perfection of Jesus in describing him as *The righteous judge*. As such, one of the first benefits we enjoy today is this — our Judge has not left us in bondage, as Felix left Paul; he has made us free from the law of sin and death.

He has redeemed us by his own righteous blood — something which all the judges of human extraction could never do.

As we journey towards Zion, we have this wonderful fact to stimulate us; our Judge is judging us righteously every moment of our lives. Not after the sight of his eyes, or the hearing of his ears, but after the operation of the Divine spirit of truth, which gives right motive to every action.

Yet, whilst this fact should stimulate us, it should also warn us. Whatever profession, or confession, might be our life in the eyes of men, our Judge strips all

facade away, and peers right into the secret recesses of our heart. So, when the moment arrives, when we must each stand before our Judge, what will be the basis of our rejection, or our approval? on what grounds shall we be finally condemned, or set free? Jesus has named the basis on which he is going to judge all of his brethren: "The Word I have spoken, the same shall judge thee in the last day" (John 12:48). It will be the final arbiter.

Could we desire a better judge than Christ? He is all that Felix was not.

J. A. Swaish (Wales)

THE ELECTION

The Australian Government dissolved parliament, and went to the country confident of victory. Its expectations in that regard were not realised. Instead, the result of the election took days to determine, and the Government was only re-elected by the support of small majorities in many parts of the country.

The result is a Government that is not sure of overwhelming public support that is dedicated to giving flesh what it wants.

And this can have a bad effect upon the nation as a whole.

Like many other countries, Australia is plagued with inflation, rent with industrial strife, dominated by materialism, and beset by rising scales of crime, violence and immorality.

These are the fruits of bad legislation. The Government lacks control over the unions and the people generally, so that, in the industrial field "every man does that which is right in his own eyes."

This aspect of Government is apparent elsewhere, and is a sign of the times. It reminds us that "the times of the Gentiles" are rapidly closing in. Consider the Governments of the USA, Great Britain, France, Germany, Sweden, Norway, Israel. There is evidence of instability in all of these. The Governments are weak numerically.

And this lends itself to the growth of Socialism and Communism. It is clearly obvious that the Russian doctrine has penetrated the masses elsewhere. This is particularly the case in Europe. France almost voted in a Socialist Government, Sweden is evenly and impotently split politically. Norway's government is dependent on Communist support to stay in power.

What the world needs is the strong, infallible rule of Christ. He alone will manifest the wisdom and the power to guide humanity out of the morass of evil into which it has blundered. The Governments of the world, by their legislation of homosexuality, abortion and other immoral practises, are legislating for the very conditions that Christ indicated would be signs of his coming (Luke 17:26-32). The schools encourage revolt against parental control, and advocate the theory of evolution, which dispenses with the need of God or responsibility to such authority. How true are the words of Scripture: "It is not in man that walketh to direct his steps aright." On the other hand, Yahweh declared "I have made the earth, 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 unto Me" (Jer. 27:5). We may not like the Government, but we are called upon to submit to it, so long as its demands do not challenge our allegiance to God and His will.

H.P.M.

THE MIRACLE OF BIRTH

"Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again"
— John 3:5-7.

The Beginning.

Natural conception begins when the seed of the father is planted in the mother's womb; and spiritual conception commences with the planting of the word in the mind by our heavenly Father. James 1:18 declares:

"Of His own will begat (to breed forth, by transfer, to generate) He us with the word of truth, that we should be a kind of first fruits of His creatures."

In natural conception, the seed of the father (the spermatozoon) has an actively mobile tail which enables it to move, and so to unite with the female ovum to bring into being a new individual. Conditions have to be right for this to happen, and the mother's womb prepared so that the seed will grow and develop.

In spiritual conception, the Father prepares our mind by overshadowing circumstances in our lives that will cause us to be receptive to the seed of His word, so as to bring forth fruit.

"Being begotten (RV) again; not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23).

When the spirit-word of God grows within the mind, the quality

of its thoughts change to conform thereto. God's glorious purpose with mankind is unfolded through hearkening to the Word, and the brain, previously dormant and in darkness upon these matters, now becomes illuminated, and capable of independent thought thereupon (2 Cor. 4:6-7).

Development

Life commences at conception, but it is wholly dependent upon the mother. The embryo has to form the organs essential for independent life, and reach a certain stage of growth before it is ready to be born. It is an average of forty weeks in the womb (the number of probation leading to the final re-birth at the resurrection). During this time, the organs gradually form and are fitted together. In spiritual birth, there is also the need to develop organs so that they work for God.

Meanwhile, the babe is a prisoner in the womb, kicking and moving around in the dark, joined by a cord to a life-giving organ, the *placenta*, attached to its mother, from which it obtains nourishment from her blood.

Towards the end of the forty weeks' period "in bondage," the

babe, is ready for birth and freedom, and turns around, its head taking position at the entrance of the birth canal: the narrow way leading to life.

What a wonderful analogy of spiritual birth. The Word of truth convicts a man of sin, and induces him to turn around in repentance.

"If the wicked will *turn* from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith Adonai Yahweh (He who will be rulers), and not that he should *return* from his ways, and live?"

Birth

The word thus prepares a person for the birth that shall follow: a newness of life in Christ Jesus. Thus, like a babe in the womb, he moves to the entrance of the strait and narrow way (Matt. 7:13-14). The natural babe, its head presented first (as the thoughts of the spiritual babe precede actions) comes from the straight, narrow birth canal; the *cervix*, to light and life.

The fall in temperature when it leaves the mother, stimulates the babe's respiratory system into action, and it takes the first breath of life. From then, too, its mind begins to work, because of extra oxygen inhaled, and it is capable of independent thought. Previously, in the womb, it was dependent upon its mother.

Also, in the womb, the babe was enclosed and protected by a sac of water, and fed through the umbilical cord attached to the

placenta (a vascular structure which develops about the third month of pregnancy). At birth, the water is expelled, and the babe comes to life covered in the blood which had nourished it in the womb. It is still joined to the placenta, by the cord through which it was fed during its time of darkness and bondage. After birth, the cord is tied and cut, and the babe washed. It is alive and free, severed from the flesh of its mother.

The navel, the centre of strength, is where the babe derives its life-giving nourishment prior to birth. Thus it was then dependent upon the flesh. We read of Israel after the flesh:

"Thus saith Adonai Yahweh unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water when I looked upon thee; thou was not salted at all, nor swaddled at all. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live . . . I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and art come to excellent ornaments . . . I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith Adonai Yahweh, and thou becamest Mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil" (Ezek. 16:3-4, 6-9).

Born Out Of Water

The spiritual babe is born out of water. He dies to the flesh when his head is immersed in baptism. The water is figuratively dyed with the blood of Christ, whose life-blood was poured out

in dedication to the Father.

As the new-born babe commences to think for itself instead of depending upon its mother, so those who rise from the waters of baptism commence to think anew—with the mind of Christ, free of dominance of the flesh. From thence on, it is the food of the spirit, that sustains the spiritual man in Christ. And that frees us from dependence upon the natural:

"Then said Jesus to those Jews which believed on him, if you continue in my word, then you are my disciples indeed; and ye shall know the Truth and the Truth shall make you free" (John 8:31).

Free from the bondage of the flesh, because forgiveness of sins is freely given in Christ.

With development there comes greater responsibilities:

"Know ye not," wrote Paul (Rom. 6 16-18), "that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness... The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The bonds cut, the burden lifted, the babe in Christ is no longer a servant of the flesh, but of God.

Nourishing Food

The natural babe quickly becomes aware of hunger, and needs small, frequent feeds of milk on which to live and grow. The

babe in Christ is no different:

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. 2:2).

The newborn babe requires every assistance. Paul likened himself to a nurse tenderly supervising the Ecclesia's needs (1 Thess. 2:7). To the Corinthians he wrote: I have fed you with milk" (1 Cor. 3:2).

The mother's milk contains antibodies, which protect the babe from disease, and fight invading poisons. The antibody of the Word is faith (Rom. 10:17). It will strengthen the spiritual babe, and fortify it against evil influences (Eph. 6:13-17). It comes from hearkening to the Word.

The newborn babe's head is large in comparison to the rest of its body; for it has much to learn in the early months of its life, and much to be stored in its brain. So with the babe in Christ. Knowledge must precede action; he must learn before he can do.

A babe's emotions as well as its body needs attention. It requires warmth, comfort and affection for healthy development. So also does the babe in Christ, and it is the duty of the Ecclesia to provide this. Paul wrote:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as ye are partakers of the sufferings so shall ye be also of the consolation" (2 Cor. 1:3-7).

A babe learns to love its parents because it first experiences their love towards it. John taught:

"Herein is love, not that we loved

God, but that He loved us and sent His son to be the propitiation for our sins" (1 John 4:10).

The time comes when the babe desires to use its legs. It first must learn to crawl before it can stand upright and walk, and this is accompanied by many a fall, requiring constant encouragement to try again. David wrote:

"The steps of a good man are ordered by Yahweh, and He delighteth in his way. Though he fall, he shall not be utterly cast down; for Yahweh upholdeth him with His hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:23-24).

Provided we remain under the covenant, keeping the command-

ments of Christ as much as our strength allows, renewing our vows at the weekly Memorial Meeting, finding consolation and comfort in the exhortation, seeking the forgiveness of sins, communing with the Father in prayer, then He, in His mercy, will never forsake us (Heb. 13:5-6). We will develop in maturity beyond the baby stage, partaking of the "meat" of the Word, and awaiting in anticipation for the full "sonship," adulthood in Christ, "the redemption of our body" at the Lord's return. The process of conception, quickening, birth and development will then be complete.

B.P. (WA)

THE TRUTH IN THE FAR EAST

"We are pleased to report that on 7th April, Mr. Mok Yew Loong was baptised by brethren J. J. Ratcliffe and E. Lephed in Selangor, West Malaysia. Our new brother is a young Chinese who received instruction by correspondence from Brother Lephed as a contact worker in Australia. It has been pleasing for Brother Lephed to follow up his written instruction with personal tuition culminating in our brother's immersion. At the moment, our new brother will be in isolation, but we do look forward to an increase in the number, as the work in Malaysia gathers momentum.

"With sadness we report the death of Bro. Pedro Jimeno of Bayambang Ecclesia, Phillipines on March 27th. Brother Jimeno will be known to your readers as the first known convert in the Phillipines. Bro. Pedro, since the day of his conversion, laboured vigorously for the extension of the glorious Gospel news, and for the upbuilding of the Ecclesia at Bayambang. He has left on record a great example for those who followed his lead through the waters of baptism to a new life in Christ. He ardently looked for the return of the Lord and the bestowal of divine nature in the Age to come.

"Brother Pedro has left Sister Jimeno with a young family, and the *Australian Christadelphian Bible Mission* has given an undertaking to help our sister to raise their children, and to assist in guiding the Ecclesia at Bayambang, now that it has lost a great and wise leader. Visits have already been made by Brother J. J. Ratcliffe (from Australia) and Brother Arseno Manzano (from Manilla), and these have proved most helpful. It is planned to continue such visits as are possible."

— D. Kingston.

(Brother Jimeno thus rests from his labours awaiting the resurrection at the return of the Lord. We had frequent contact with him by correspondence, and also met him personally, and were always impressed by the zeal he displayed for the extension of the Truth. He conducted Bible study classes for the local ecclesia, as well as proclaiming the Truth to strangers. He translated some of the works of the Truth into the local dialects for the benefit of local members, among them being *Phanerosis* by Brother Thomas. He did what he could in difficult circumstances, and the Lord will reward "according to their works" at his return. May we all labour with that incentive in mind, realising that "the time is at hand" — Editor.

FLAWLESS OBEDIENCE FOR ALL !

In our last article we pointed out that the underlying doctrine of divine justice on which the will-power theory rests, is that God's punishment of sin would be unjust unless He first furnished men with the means to escape punishment by completely avoiding sinning. On this it is claimed that sinlessness is feasible to saints.

It is claimed that any sin committed because a saint has not been given power sufficient to prevent it occurring would reflect odium on God's justice, and that any punishment for such a sin would be unjust. Therefore God must make available to us sufficient means to render complete obedience, otherwise He would be proved unjust. Consider where this leads, bearing in mind God's rule:

"Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of all" (Jas. 2:10).

"He is a debtor to do the *whole* law" (Gal. 5:3).

"It is written, Cursed is everyone that continueth not in *all* things which are written in the book of the law to do them" (Gal. 3:10).

These Scriptures make it obvious that all commandments are equally to be obeyed, and that the obligation of obedience to divine law is a total one. According to the theory, therefore, God must empower saints *wholly, totally*, to prevent them sinning; otherwise God would be unjust.

Therefore, claim the theorists reasoning from a standpoint of logic, God has made complete obedience feasible to a saint, and sin is not inevitable. They write:

"We reject the view that says sin we must, for there is an alternative — obedience — which, by God's grace, it is within our power to choose."

In short, claim these theorists, every sin you do is a deliberate act of choice (even sins of ignorance!), that could be avoided, but is done because you choose to sin. Saints who want to render complete obedience can do it at all times, the Lord having proved this possible.

The weakness of the theory, of course, is that not one member of the group demonstrates its veracity; in fact, not one member of the human race has ever proved its veracity. Jesus Christ alone was sinless, and John declares that his glory stemmed from his divine begettal (not from his virgin birth), and this the theorists deny (see John 1:14).

Brethren should recognise this error. It is actually what the theory is teaching, even though the point of doctrine is softened or blunted in open letters and other documents in an attempt to gain sympathy.

Their theory draws them close to the Nazarene Fellowship, as the Circular Letter issued by E. Brady of the Nazarene Fellowship (Sept. 1973 clearly states.

John declared: "If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:10). These words stand opposed to the claims of theorists concerning the feasibility of complete obedience and sinlessness. Carefully consider 1 John 1:7-2:2. Notice what the passage says about a saint's experience of sin:

"If we walk in the light, as he is in the light, we have fellowship one with

another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

John does not see "walking in the light" necessarily as a state of perfect obedience, but living in awareness of the facts of life in the light of the revelation of the Word. It poses the inevitability of sin occurring, and shows the means by which it can be removed.

— R. O'Connor (N.S.W.)

God's Way is Best

*God's way is best. Although my eyes
May view His plans with great surprise
While doubts and fears within me rise,
His way is best.*

*God's way is love. Although His face
Seems hidden for a little space,
Yet still by faith I plainly trace
His way is love.*

*God's way is love. Though it may seem
That pain, and toil, and troubles teem;
Yet, through them all His grace will beam,
His way is best.*

*God's time is best. The great All-Wise
Sees all that in my pathway lies,
And, though delay his children tries,
His time is best.*

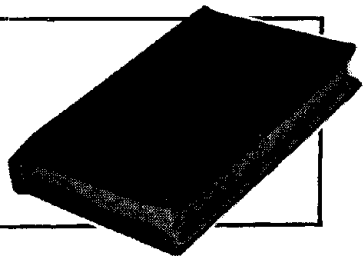
*God's time is best. He cannot err,
So I will wait and meekly bear
What He may send of grief or care,
His time is best.*

*God's way is best, whate'er it be,
It may not seem the best to me,
But time will prove; and I shall see
His way is best.*

—T.T.

The Bible

INSPIRED & INFALLIBLE



*"Open Thou mine eyes,
That I may behold wondrous things out of Thy law."*

— Ps. 119:18.

Of the countless books that have ever been produced, and which are being added to daily, only the Bible can justify its claim to be inspired.

Other books may set forth such a claim, but an examination of the evidence will reveal that their claims cannot be vindicated.

It would be incredible if God, having made man "in His image and after His likeness" (Gen. 1:26), should have abandoned man to his own resources. Instead, God inspired some forty-four of His servants to reveal His purpose, and to point the way to what is required of man. This, the Bible does.

The Bible does even more. It tells of Jesus Christ who died for man's offences, rose again for his justification, and ascended into heaven to provide mediation for his glorification (Rom. 4:25). Moreover, he has promised to return to establish his kingdom upon the earth: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

All Scripture is equally inspired, and is united together. Thus the Lord declared: "The scripture cannot be broken" (John 10:35). Thus, also, Paul wrote:

"All scripture is given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

The Bible, consisting of 39 books in the Old Testament and 27 books in the New Testament, or 66 in all, was written over a period of 1,600 years, in different lands, by men of varied occupations and backgrounds. Each book is complete in itself, proving an amazing harmony. They are so interwoven one with the other, as to provide unbreakable evidence of inspiration. It would be quite beyond the ability of man to produce a book so different in its parts and yet so united in its teaching.

The inspiration of the Bible is further proved by fulfilled prophecy. Man cannot predict ahead; but the Bible presumes to do so, and its prophecies have been vindicated by events. Assyria and Nineveh (Zeph. 2:13) were overthrown completely as predicted; Babylon became heaps (Isa. 13:19-20); Philistia ceased to exist (Amos 1:8); Moab, Ammon and Tyre (Zeph. 2:9; Ezek. 26:3-5) were destroyed as prophecy required.

The life and death of the Lord Jesus were predicted in the Old

Testament, over six centuries before he was born. Isaiah predicted his atoning work (Isa. 52:13-53:12). The Psalmist spoke of the form of his death (Ps. 22:1,8,16,18).

Today prophecy is still being fulfilled. Particularly is this the case in regard to the return of the Jews, the development of modern Israel, the deliverance of the city of Jerusalem, and so on (see Ezek. 37:21-22; Joel 3:1-2).

Archaeology also underwrites the divine inspiration of the Bible. It confirms the truth of its statements, in every point where it touches. Most people know that but a few years ago, it was claimed by agnostics that Moses could not have written the first five books of the Bible, for the art of writing had not then been discovered. But archaeology subsequently revealed that the claim was false. In fact, it is now conceded that Moses was a linguist of considerable ability, having knowledge of several different languages.

The story of Noah and the Flood was discounted. But archaeology has discovered records of the Flood apart from that of the Bible. In fact, native people of all lands have their legends of such a disaster, indicating a central source of origin, strongly arguing the historicity of the Flood.

The destruction of Sodom and Gomorrah (Gen. 19) was discounted by many as entirely improbable. This is not the case today. Geologists now state that the area around the Dead Sea, where those two cities were located, is one where sulphur from hot springs exists abundantly in the clay. Bitumen oozes from crevices in

the rocks, and earthquakes sometimes dislodge bitumen from the sea bottom. Pent-up gases explode, and red hot sulphur and salt are hurled high into the air, to rain down as burning brimstone. Boiling bitumen creates a smoke as from a furnace.

The discovery of the Dead Sea Scrolls supported the authenticity of the Bible. These scrolls were found by an Arab shepherd boy in the Spring of 1947 whilst searching for a missing animal. They include some of the oldest mss. of the Bible, revealing how authentic are the translations in our possession. These scrolls were stored in clay jars hidden in caves in a hillside on the north-western shore of the Dead Sea. The extremely dry condition of the area has preserved the scrolls against damage for two thousand years. They included fragments in ancient Hebrew of every book of the Old Testament (except Esther). One find was a complete scroll of the book of Isaiah, dated between 175-150 B.C. This text differs very little from that of a modern Bible.

This silenced critics who had claimed that vast changes had occurred in Old Testament text owing to its antiquity. God guarded His message to mankind so that it has come to him without being distorted by the passage of time.

The Bible has been assailed by scoffers for centuries, just as it is ridiculed today by agnostics and atheists. These doubters and unbelievers come and go, but the Bible continues to show those with hearing ears the way of salvation, and to tell of the Kingdom yet to be established on earth.

The Bible is an inspired book with a message of "exceeding great and precious promises" (2 Pet. 1:4). The fulfilment of these promises is at hand, as the signs of the times so clearly reveal. Let us

recognise that we can depend upon the Bible in its entirety, for God's word is truth, and He has "magnified His word above all His name" (Ps. 138:2). — V.H.K. (ACT)

Logos Tour of Bible Lands

SMYRNA City of Suffering



We Arrive At Izmir

Our plane flew low over Athens, pointing east to the Aegean Sea, and Asia Minor. For a moment we seemed poised above the busy metropolis below, and could pick out places we had visited: particularly the Acropolis which stands up high in the centre of the city, and, of a night-time, is flood-lit.

But soon Greece was left behind and we were swiftly flying over the ocean that had witnessed some of the travels of Paul. The flight was smooth and pleasant, and the view from above, beautiful. From the height we were flying, the sea looked smooth, and blue whilst the smiling sun caused it to sparkle with a million gems. Little rocky islands (one of them Patmos) stood up out of the water like prunes in syrup.

But seat-belts were ordered to be fastened, and we commenced our descent. We had arrived in Turkey and were landing at Izmir. Again passports had to be examined and stamped, and our little group herded together as a flock of sheep, and carefully led through the immigration section of the airport, to the customs counter where our luggage had to be identified and passed. One bag was missing: that of Brother James Mansfield Snr. A search could not locate it. It must be still on the plane. But meanwhile the plane had left, and we could see it disappearing in the distance! Brother Jim took it very calmly, for which I admire him, and our representative in Turkey promised

that every effort would be made to recover the bag. We arranged for a telex to follow the plane, and report the loss.

Our representative was a very pleasant young man, a Turk, with a black moustache which seemed to have a habit of creeping up under his nose (which in turn came over it) every time he smiled. And as we were a new group, and the instructions he had received from his superiors required that we receive special attention, he smiled a lot, and the moustache became very active moving up and down under his nose!

He seated us in our comfortable coach, and gave us a very pleasant welcome on behalf of Messrs. Egetur Travel Agency of Izmir. Then, as the coach commenced on its way, he presented each of us with a lovely bouquet of flowers. Then a gift of local sweets, and Smyrnia figs, warning us against eating too many figs whilst on tour! Finally, a brief explanation of Izmir, Turkish currency, and services his company were prepared to extend to us.

It put the group at its ease. We all (with perhaps the exception of Bro. Jim) forgot about the missing case, and settled down to enjoy our stay in this new city and country. The coach took us along the beautiful esplanade of Izmir, past the Nato buildings, and on to the Izmir Hotel: a large and comfortable hotel of several storeys, directly overlooking the Bay of Izmir. From the window of our room we looked out over the calm waters of the Bay, and, as night came on, admired

the red glow of the sun reflected therefrom, and the lights of the esplanade that twinkled around the bay for some miles. Some local sailing ships were making their way to shore, to give extra interest and activity to the scene.

It was all very beautiful.

Izmir is an extremely interesting place; and that evening, as we met together as is our custom, I outlined the significance of the place, and the objectives of our sight-seeing in regard to it.

Ancient Izmir

Izmir is ancient Smyrna. In the first century, an ecclesia was established there noted for its faithful witness to the truth; but time brought apathy; apathy brought error; and the Ecclesia merged into a Church. When the Turks took over, the Church had the choice of the Koran or the Sword, the result is that Izmir is predominantly Moslem in religion.

We read the record from Revelation 2:8-11:

"Unto the angel of the Ecclesia in Smyrna write; These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the ecclesias. He that overcometh shall not be hurt of the second death."

I gave the group a brief explanation of these words, and asked that the members bear them in mind as we went sight-seeing on the morrow. I also pointed out that having now visited Smyrna, there is a statement in *Eureka* that they would have to correct.

In describing Smyrna, Brother Thomas writes:

"Smyrna is a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbour. It is still a place

of great consideration, having a large population of about 140,000. The present city is on lower ground than the ancient one, and lies about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings, which are rather mean and ruinous, as for the number, and wealth, and commerce of the place."

But there was nothing mean nor ruinous about the Hotel in which we were staying, nor of the elegant shops and buildings that are adjacent to it. In fact, Izmir is a handsome city, of some 500,000 people, noted for its commerce, its production of olive oil, its factories and industries.

Izmir has had a turbulent history. It is claimed that the first settlement dates back to about 2500 B.C. At that time, the plain upon which the modern city is built was covered by the ocean; and the ancient city was on the heights above. Its real importance dates back to about 700 B.C. when it was of considerable strategic importance as far as the defence of Asia Minor was concerned. Later the city was taken by Alexander the Great when, in fulfilment of his prophetic role as the goat with the notable horn of Daniel 8:9; he "waxed exceeding great, toward the east." He contested the dominion of the world with Persia, represented in the prophecy as "the ram" (see vv. 20-21), and destroyed its influence throughout the Middle East.

When Izmir was taken by Alexander the Great, he ordered that the city be rebuilt on the slopes of Mount Pagus (a dominant hill in the centre of modern Izmir) as a reward for the help he had received from the Smyrnians during his Persian Wars. The new city became a flourishing cultural and trade centre. However, in A.D. 178, it was destroyed by an earthquake. This was during the reign of Marcus Aurelius Antoninus of Rome, for the iron power of Rome now extended its influence into Asia Minor. Marcus Aurelius ordered that Smyrna be rebuilt. There was probably an Ecclesia there at that time, though the Emperor was opposed to Christianity. Brother Thomas writes in *Eureka* vol. 2 p. 141, that Marcus Aurelius, though a philosopher admired of the Gentiles, was "an implacable persecutor of the faithful."

"If we except Nero, there was no reign under which the Christians were more injuriously and cruelly treated." "The reign of this 'philosophic' emperor abounds with instances of unrelenting cruelty towards the Christians." "His cruelty upon the Brethren of Christ is an indelible disgrace to his memory; which, however, according to Gibbon on the authority of Dion, 'was revered by a grateful posterity, and above a century after his death, many persons preserved the image of Marcus Antonius among those of their household gods.'" His death occurred in A.D.180.

The words of Christ, directed to the Ecclesia at Smyrna, encourages it to faithful endurance in spite of persecution and violent oppression. The importance of the city made it a special object of interest to the authorities, who to gain the sympathy of the inhabitants generally, were not above persecuting an unpopular minority.

What happened to the Ecclesia? We do not know. Brother Thomas makes reference to the martyrdom of Polycarp in Smyrna in A.D.167. He was burnt at the stake because he refused to call Caesar "Lord" and to sacrifice to his divinity. Ignatius, who had been an elder of the Ecclesia at Antioch for 37 years (26 of which he would have been contemporary with the apostle John) came to Smyrna on his way to Rome in A.D. 107, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people." While at Smyrna, he wrote a letter to the Ecclesia at Ephesus (see *Eureka* vol. 1, p.220).

Thus, as Christ's message to the Ecclesia indicates, the brethren of that city had seen trouble. In fact, Smyrna signifies *suffering*, for it comes from the word *myrrh*, which is derived from a Hebrew root signifying *bitter*. The Smyrnian Ecclesia was one that suffered for the things it believed, and refused to capitulate under pressure. It had a reputation for this.

The city also was held in high repute. It was called: *The lovely, the crown of Ionia, the ornament of Asia*. It was noted for wealth and for its pagan religion. The two main thoroughfares of the ancient city were known as the *Sacred Way* and the *Road of Gold*. It was also known for its loyalty to

Rome. These aspects of the ancient city seem to find an echo in Christ's message to the Symrnan Ecclesia. The brethren were exhorted to give a spiritual significance to principles familiar to them in their daily life. They were to seek the true wealth in Christ; they were to remain faithful to him as the city was to Rome; they were to seek a crown of life, not to glory in the temporal city as the crown of Asia; they were not to succumb to the suffering they experienced.

"I know your poverty (but you are rich!) . . . be faithful even unto death, and I will give you a crown of life.

Pagan Smyrna gave particular reverence (among many gods worshipped) to the goddess Cybele also known as Rhea (similar to Diana). She is usually represented with a turreted crown on her head; which, to the brethren, would be in stark contrast to the "crown of life" offered them by Christ.

Modern History

We saw the city as different to the description given it by Brother Thomas. Why is that? Prior to World War I, the city was as he described it. In 1919, however, the Greeks took the city from the Turks, and set up their power therein. The Turks attacked the city in 1922, and there was a frightful massacre of the inhabitants. The soldiers ravaged the streets of the city, firing the wooden homes, murdering men, women and children indiscriminately. The calm, placid waters of the bay became dyed with blood, whilst the air resounded with the shrieks and cries of those being illtreated, murdered, or left to die.

It was a terrible period, one of many that mankind has brought upon himself. The Greeks were expelled with frightful slaughter, the city was almost entirely destroyed by fire, and, subsequently, a new, modern and beautiful city rebuilt in its place. Modern Turkey is all that remains of the once vast, Turkish Empire, so that as we considered the significance of ancient Smyrna, and that of modern Izmir, we realised that we were in a place of great importance both as regards the past and the present. Our schedule provided a tour of the environs of the city on the morrow, and from thence a visit to all seven centres mentioned in the Apocalypse. Our talk this evening helped to prepare our minds for these excursions. — H.P.M.

Jews in the News

Main interest during the past weeks, has centred upon Kissinger's efforts for peace between Syria and Israel. Though great problems remain to be solved, there seems to be some element of success, and this could contribute to the development of a situation foreshadowed in Ezekiel 38:11 "... at rest, dwelling safely." Arab terrorists of the "popular Democratic Front for the Liberation of Palestine" have tried to torpedo the peace efforts by the ruthless murder and shooting of children in the school at Ma'alot in Upper Galilee, but the talks still proceeded though Israel took retaliation measures against the Lebanese Refugee Town not far from Sidon. It will need the presence of the true "Prince of Peace" before the words of Isaiah 60:18 are fulfilled: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." For that time we wait and long, as does also Yahweh (Isa. 30:18).

The Latter-Day Assyrian

A remarkable development is taking place in the M.E. A discreet and subtle change of allies is in evidence. Egypt, having successfully negotiated a disengagement plan with Israel, attempted to persuade the Syrians to do likewise. This change of attitude coincided with Egypt's new alliance with USA.

The *Jerusalem Post* commented:

"The immediate result has been that Russia has transferred its main interest from Egypt to Syria, giving political advice as well as supplying arms and troop reinforcements from Cuba and North Korea; the advice may well by now be taking the form of orders."

Actually we are witnessing a re-alignment of powers in accordance with Dan. 11:40-45. This requires a Russian attack on Turkey, her occupation of countries north of Israel (v. 40), and a lightning attack on Egypt (v. 42). For some years, *Logos* has been advocating this on the basis of Dan. 11:40-45 and other prophecies, and now the nations appear to be falling into shape. Brother Thomas, in an article in *Herald of the Kingdom* (1858), claimed that "the great crisis which shall bring Russia and the

Western forces face to face over the Eastern Question is the dismemberment of Turkey by the King of the North."

We are living in significant times.

Peace Has Much To Offer

A London news correspondent recently claimed that "peace has got so much to offer the M.E. that it will probably not be long in coming." The vile guerilla raids on Kiryat Shmona and Ma'alot are desperate attempts to sabotage these efforts. On the other hand, some Palestinian Arabs have indicated support for the establishment of a bi-national state in partnership with Israeli Jews. They favour an independent state in the West Bank area of Jordan, and the Gaza strip. Israel is known to favour offering the Arabs of the West Bank "a large measure of independence under Israeli military rule," whilst Lebanese reports claim that "Hussein is prepared to give up his claim on the West Bank as part of a M. E. settlement."

Peace has much to offer, but true peace will not come to Israel until its people recognise the *Prince of Peace*. Meanwhile true Israelites will "not hold their peace day nor night" till "He make Jerusalem a praise in the earth"

(Isa. 62:7). They continue to "pray for the peace of Jerusalem" (Ps. 122:6), but the peace they seek is different to the compromised cessation of war which is Dr. Kissinger's aim.

The Burdensome Stone

One of the biggest obstacles to a permanent peace settlement may be the Old city of Jerusalem. Because its 43.5 sq. m. contains sections sacred alike to Christianity, Islam and Judaism, the future of the city is under constant discussion. Israel has stated that she may consider permitting Jordan to have some form of jurisdiction over the Islamic holy places, but nothing more. The *Australian Jewish News* claims that "Israeli leaders have said consistently they will not even consider giving up a unified Jerusalem as their capital."

However, more eyes are upon Jerusalem than Israel imagines. Not only does the Pope want Jerusalem as an independent international city divested of Jewish authority, but Ezekiel tells us that Russian eyes are likewise centred upon it. Ultimately these two powers will co-operate in an attempt to wrest it from the Jews. But even more vital than human vision are the eyes of Yahweh. He has selected Jerusalem to place His Name there as the site where He will be manifested in the age to come (Psalm 132:13-14). He has declared concerning the land: "the eyes of Yahweh thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12). Today, both mortal and immortal eyes are centred upon this city of destiny. The very atrocities perpetuated by terrorists bring the fact of Israel and its problems prominently before the notice of people everywhere. Thus they learn of the signs of the times, and are alerted to the turmoil of the M.E. It is our opportunity to press home the facts of the matter as outlined in Bible prophecy, and show the pathway that leads to permanent peace with God (John 14:27). Meanwhile, as far as international peace is concerned, let us heed the exhortation of Paul:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and Safety; then sudden

destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:23).

"Libya With Them" (Ezek. 38:5)

After centuries of domination, Libya received its independence as a nation following World War 2. This, in itself, was significant, in view of Ezekiel's reference to this nation as an independent power. Moreover, in recent months, Libya has been moving more directly into the orbit of Russia. Recently (18/5/74) the *Adelaide Advertiser* observed:

"Libya's developing courtship with Russia and Eastern Europe took a major step further with the arrival yesterday of Libyan Prime Minister, Major Jalloud, in Moscow."

Relations between Moscow and Libya have been cold because of the latter's strong and often-proclaimed anti-communism. But Libya's break with Egypt; and the latter's acceptance of USA aid, has brought the Soviet closer to Libya.

Both Ezekiel and Daniel (Ch. 11:43) refer to Libya as being with Russia at the crisis of the end.

Jews In Russia

Since 1971, some 70,000 Jews have gone to Israel from Russia; and yet there are from 2½ to 3½ million Jews there still. Russian Jews account for 50% of all current Israeli immigrants. Every Jew who leaves must pay Russia the equivalent of \$1300. Personal possessions are often confiscated at the frontier by Soviet guards, who beat, terrorise, and rob the emigrants.

The decree will one day go forth to the north, to Give up those Jews in its territory (Isa. 43:6). Any resistance then, will be met by force (Ezek. 20:33).

Arab Alignments

Recently Egypt resumed diplomatic ties with Jordan, urging Syria to follow suit. This followed pressure from Faisal (Saudi-Arabia) who is striving for Arab unity. Two groups are emerging: Egypt-Jordan-Arabia (orientating towards the West), and Libya-Iraq (moving into the Russian orbit). Syria remains outside both groups. This follows the pattern of Dan. 11:40-45.

W. M. (Woodville).

Vindicated By Fulfilling Prophecy

In summarising the work of Brother Thomas, Brother R. Roberts wrote: "Dr. Thomas' political prognostications, based on prophecy, have been too signally realised to admit of the supposition that he was radically mistaken." He then proceeded to list a number of events that had taken place in accordance with expectations to that period of time. However, over seventy years have passed away since then. What are we to say regarding the subject during this period of time? There have been even more remarkable vindication of the scheme of prophecy set down by him, since the death of Brother Roberts. Events of the most vital significance in world affairs, have taken place which indicate that we today live on the eve of Christ's coming. They have vindicated the exposition of *Elpis Israel*, as we plan to show. This follows our article last month in which we showed that he clearly saw the development and widespread influence of communism as a significant sign of the times.

Influence of Communism

In both *Elpis Israel* and *Eureka*, Brother Thomas interpreted the "unclean spirits like frogs" of Rev. 16:13, as the spirit of revolution that, emanating from France (the frog power), would agitate the nations into a frenzy of war, "gathering them to the battle of that day of God Almighty."

He described it as "democracy breaking loose," and in the extract from *Elpis Israel* p. 373 which we quoted last issue, he stated that though the growth of Communism had been restrained in his day, it could not be suppressed until it had fulfilled the mission appointed it by the prophetic word as implied in Rev. 16:13-14.

The cry of the French Revolution in 1790 was *Liberty, Equality and Fraternity*. Since then Marxism has given birth to Communism,

which echoes the same revolutionary spirit. It has agitated among the nations, as Rev. 16:13-14 predicted it would, generating an unclean spirit of antagonism and war, which is greatly contributing to the gathering of nations in preparation of Armageddon.

In *Elpis Israel*, therefore, we have a book some 120 years old, which faithfully interprets prophecy in such a way as to be vindicated by events a century later. Yet we have brethren deprecating this work, and suggesting that it should be re-written!

The Recession Of The Turkish Empire

In *Elpis Israel*, Brother Thomas predicted the decline of Turkish power. In doing so, he followed the interpretation of Mede and others before him. But he did more than that; he stated why the

Turkish empire had to be dried up: that the colonisation of Palestine by Jews might be facilitated. On p. 371 he wrote:

"The judgment of the sixth vial is to take away his (the Sultan's) supremacy, and to wrest from him the dragon's sceptre (i.e. Constantinople). This is termed 'drying up the waters of the Euphrates,' which occurs for the purpose of bringing about the restoration of Israel, who by the constitution of Sinai, are 'a kingdom of priests, and a holy nation,' and to whom belongs the adoption, through which 'the kings of the east' (Christ and the saints) are provided."

How remarkable was the fulfilment of this unlikely event. Prior to World War I, two principles motivated Turkish policy as far as the Middle East was concerned: her traditional friendship for Britain who had helped her several times against Russian attack; and her refusal to permit Jews to establish themselves in numbers in the land.

This was dramatically changed by Turkish involvement with the central Germanic powers in World War 1, and the proclamation of the Balfour Declaration in 1917. The allies endeavoured to prevent Turkey from entering the war, even ignoring acts of aggression committed by the Turks. They were anxious for Turkey to maintain a policy of neutrality, but the Turks were determined to join on the side of Germany, and finally precipitated the matter by such acts of hostility that Britain could not ignore.

As a result, war broke out in the Middle East. At that time, Turkey occupied all of Palestine and Arabia, whilst Britain was entrenched in Egypt. Under General Allenby, the British and Colonial

forces attacked the Turks from Egypt, and drove them north in retreat. On 9th December, 1917, Jerusalem was liberated, and Allenby entered the city on foot through the Jaffa Gate as representative of British power. In the same year, the Balfour Declaration promised the Jews on behalf of the British Government, that a national home for the Jews would be facilitated in the land.

It was an amazing policy, and one which laid the foundation for trouble ever since, as we shall discuss later.

The war was concluded in 1918, and then followed the peace conferences. On 29th April, 1920, The San Remo Council of the League of Nations (the then equivalent to the contemporary *United Nations Organisation*) gave the Mandate of Palestine to Britain. The anticipations of Brother Thomas, based upon Bible prophecy, had been completely vindicated.

Such fact should be recalled when brethren speak of *Elpis Israel* being out of date; or of Brother Thomas re-writing the book if he were alive today; or of the need of a new appraisal of prophecy. He may, indeed, desire to re-write the book, but only to bring up to date in accordance with current events, the plan of prophecy revealed therein. We should be grateful for the grand exposition that we have, and recognise that he was a workman under God for the revival of the truth in these days. In stating that, we do not claim inspiration for him. Such was unnecessary. The Scriptures provide all of inspiration that is needful for us today, and we are

warned against adding thereto or of taking therefrom (Rev. 22:18).

Modern Revival of Israel

Consider also, the familiar, oft-quoted statement of Brother Thomas regarding the restoration of the Jews back to Palestine. What have the critics of *Elpis Israel* to offer comparable to this. Read it again:

"There is then, a partial and primary restoration of Jews before the advent of Christ, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power" (p. 441).

Every detail of this statement has had remarkable fulfilment. As a Seventh Day Adventist writer stated when commenting upon it: "If Dr. Thomas were alive today, he would not need to alter one word of what he has written. How true are the prophecies of God's Word when correctly interpreted."

The restoration of the Jews has been partial and primary; it has been based upon political principles, in unbelief of the truth. The first settlements in the land were agricultural in concept, and a school of agriculture was established by the first settlers to teach returning Jews something of the arts of this occupation, for they were previously in

ignorance of it. A postage-stamp, recently issued by the Israeli postal authorities commemorated this fact.

Britain was given the Mandate of Palestine, and appointed Sir Herbert Samuel, a Jew, as High Commissioner until May 1948, when the Jewish States, as a separate national entity, was born. There were clashes with the Arabs throughout this period, and gradually Britain became more pro-Arab and anti-Semitic in its policy. It became more and more evident to the Jews that they would have no peace until their independent occupancy of the land was established beyond question. Meanwhile, more and more pressure was exerted on Britain by the Arabs, and she capitulated to it. A cruel white paper was issued limiting the number of Jews who may enter the land legally, and thousands were turned away, with nowhere to go.

The need for national independence now became acute, and at the conclusion of World War 2, Jews agitated for it. It was ultimately brought before the UNO for consideration, with Britain confident that it would be rejected. Then occurred another miracle in the amazing incidents that took place to bring modern Israel into existence. Evatt of Australia took up the cudgels on behalf of Israel; more importantly, so also did Truman of US; but what really turned the scales was the support of the Soviet Union! This unexpected help was extended not out of love for Israel, but out of rivalry of Britain. Russia believed that Britain did not want the establishment of the Jewish State, and therefore set out to embarrass her by advocating it! Thus out of

international antagonism and rivalry, the State came into existence, and the prognostication of Brother Thomas, exactly one hundred years earlier was vindicated.

Since then, trade has been stimulated by the Israeli State, and the economic problems that originally faced the Jewish people have been largely bridged. Recently, a set of stamps was issued by the Israeli postal authorities, depicting the growth in exports from that remarkable country.

The term *miracle* has characterised the incidents that have developed the Israeli State. The proposition endorsed by the UNO and supported by Russia in 1948 was for the partition of the land between the Jews and Arabs. If this proposition had been accepted by the Arabs it would have curtailed if not defeated the establishment of the State. The partition plan so limited the land offered to the Jews, that there was little doubt that the new State would soon have collapsed from pressure, and, in any case, the UNO could have insisted upon it remaining within the borders allocated to it. But the Arabs rejected the plan, and declared war on the Jews. They were confident that with the arms at their disposal they would soon crush the largely unarmed Jewish State. This, however, gave the Jews legitimate opportunity to consolidate the land granted them, and to extend its borders.

And that is what happened.

The area granted Israel under the partition plan was greatly extended through war; and though the price paid by the Jews was

great in the lives that were lost, the State was consolidated through its baptism of fire.

Jerusalem Delivered

Under the partition plan, Jerusalem was to be declared an international city; but Jordan attacked the old city, and occupied it, whilst the new city was defended and occupied by the Jews.

It remained like that until June 1967.

The Six Day War precipitated a crisis for Jerusalem. Against all advice, against even the urging of Israel to remain neutral, Jordan attacked. It gave Israel the opportunity to counter-attack, and Jerusalem fell. After two thousand years of domination by foreign powers, the city was freed, and prophecies such as Joel 3:1-2, and Luke 21:24 (both of which predict the deliverance of the city of Jerusalem) were fulfilled, at least partially.

Prophecy has been fulfilled in spite of the schemes of men and nations to the contrary, demonstrating that it provides a sounder guide to world events than to the comments of newspaper experts.

Moreover, the very procession of events has vindicated the plan of prophecy set out in *Elpis Israel* indicating that the exposition contained therein is a satisfactory one, capable of educating us upon sound lines as to what the future will reveal. Apart from *Eureka* and *Exposition of Daniel* we know of no other exposition among us so adequate in that regard, though we have more writings by brethren contemporary among us. This is not to derate their expositions, of

course, but to state that *Elpis Israel* is not yet out of date.

And the exposition of prophecy is vitally important.

It is with regret that we find evidence of the subject being decried as a theme for study and exposition in some quarters. This is particularly unfortunate in view of the fact that the greater portion of the Bible is given over to prophecy, whilst the Gospel itself is prophetic in intent (Gal. 3:8).

In these days, when the prophetic word is so strongly vindicated, the subject should be the object of our earnest, prayerful consideration and exposition. It is one well calculated to stimulate interest in the Word on the part of strangers, and increase faith on the part of ourselves.

To illustrate the importance of prophecy, notice that Yahweh has selected it as a vindication of Himself. "Ye are My witnesses," declared Yahweh of Israel (Isa.

43:10), and He goes on to explain in what direction this was the case. "Before the day was" (v. 13), He had declared His purpose with that nation.

"Thus saith Yahweh, thy Redeemer, and He that formed thee from the womb. I am Yahweh that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof" (Isa. 44:25-27).

The events taking place in the earth today witness to the existence, omnipotence and omniscience of Yahweh. We should take heed to them, drawing the attention of men and women to the facts of them. In that regard, the exposition of *Elpis Israel* can help us much; and we advocate its use.

— G.E.M.

MISCHIEVOUS GOSSIP

Oh the unkindness of some men! They will search out, magnify, and publish to the four quarters of the globe, the failings of their neighbours; but for their neighbours' good traits they have no eyes, no ears, no tongues. Why this unkindness? It may arise from envy, or spite, or mere love of scandal. But, whatever the cause, the practice is utterly wrong, for God has forbidden it. "Speak not evil one of another" (Jas. 4:11). "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16). It is wrong, for it is thoughtless and cruel. Have we not all failings? Is it not as a rule a case of the pot calling the kettle black? Who would wish their own weaknesses to be advertised to the world? "Hatred stirreth up strifes; but love covereth all sins" (Prov. 10:12). "A froward man scattereth strife; and a whisperer separateth chief friends" (Prov. 16:28). "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" (Prov. 17:9). These are the warnings of the Word. Let us take heed.

— A.J.

Thought for Meditation

True Peace

"They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But the Father did not send Jesus with the idea of bringing about this mighty revolution among the nations by preaching the gospel: neither did He propose to effect it in the absence of His Son. When he appeared in humiliation he came to take away peace from the earth, as both his words and history prove. "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. I am come to send fire on the earth; and what will I if it be already kindled." "I come not to send peace, but a sword. For I am come to set a man at variance against his nearest and dearest relations. So that a man's foes shall be they of his own household." This is the way the Prince of Peace spoke when on earth. The doctrine he taught is distasteful to the natural mind; and, by the purity of its principles, and astonishing nature of its promises, excites the enmity and incredulity of the flesh. Loving sin and hating righteousness, the carnal mind becomes the enemy and persecutor of those who advocate it. The enmity on the part of the faithless is inveterate: and where they have the power they stir up war even at the domestic hearth. If the believer will agree to be silent, or to renounce his faith, there will then be "peace and love" such as the world, that "loves its own," is able to afford. But the true believers are not permitted to make any compromise of the kind. They are commanded to "contend earnestly for the faith once delivered to the saints;" and so long as they do this they may lay their account with tribulation of various kinds.

J. Thomas.

GAMALIEL: Councillor Of Wisdom

"Then a Pharisee named Gamaliel, a teacher of the Law who enjoyed the respect of all the people, arose in the Sanhedrin" Acts 5:34.

The Man For The Moment

Doctor and Councillor Gamaliel provides a splendid example of the way in which God uses just the right man, at the right time, to forward the Gospel of salvation. It is well, therefore, to take a closer look at this man, whose name finds mention in Acts 5.

He is described as "a doctor of the Law, had in reputation among all the people" (Acts 5:34). He was a Pharisee indeed, a grandson of the great Hillel, a foremost scholar of the best school of Parasaim. The fame of Hillel won for him the highest honour in Judaism — the title of *Raban*, the *rabboni* of Mark 10:51 and John 20:16.

For the first time there was a Professorship of Theology, and Hillel was succeeded by his son Simeon, who is referred to in Luke 2:25. Then on to Gamaliel. At the time referred to in Acts 5, he was held in high repute, having behind him years of experience and authority. He was old enough to remember the wisdom and grace of the child Jesus, when, twenty-eight years before, he had sat in the midst of the doctors, and answered their questions, whilst also plying them with the same. He may even have welcomed the Lord's ministry, with so much of its teaching in

conformity with what Hillel set forth, and perhaps was like the Scribe who was not far off 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. He could not fail to be acquainted with a fellow — brother teacher, Nicodemus. Was he one of those secret believers of those "many" of the chief rulers who believed in Jesus, yet shrank from confessing him?

That is the real background of the man God used. It is most significant to remember that at that very time, among Gamaliel's most promising pupils was Saul of Tarsus; a young man, a Pharisee like himself, 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 whose concept of religion antagonised Saul. How well his fears were grounded we know only too sadly, when, not long after, we see that brilliant pupil actually endorsing the action of those who slew Stephen.

The Council Decision

Thus we begin to see the manifold wisdom of God, and His Divine

Providence, in using Gamaliel at this period in the development of the gospel. Above all else, God required that the apostles should expand that saving gospel first preached by Jesus; the gates now opened must be opened even wider. So we may appreciate the importance of the council decision at that time. After putting the apostles in another room, the members sat down to decide their next course of action. Who should be their spokesman? And what would be the policy he would recommend? Would it be a Councillor who would advise harsh and cruel deterrents? Or would it be one who would counsel tolerance and compromise?

Little were they prepared for the voice that then spoke to them. Even less did the thought cross their minds that the speaker was one put into that position by God Himself! Yet we cannot doubt this, when listening to what followed.

When Gamaliel spoke, it was the voice of superb wisdom, mellowed by long years of intimate experience with all matters Jewish. It was the voice of a man who recalled the profound impression left by a child in the Temple. That voice advocated the policy which God's purpose required should be adopted at that moment. Gamaliel's first words breathe the very sentiments of extreme caution:

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men."

After relating two incidents well known to all, in which both Theudas and Judas came to naught, Gamaliel went on to offer that advice which, although he did not know it, resulted

in the gospel being furthered, even to all the then known world.

He spoke words of profound good sense:

"Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

Thus Almighty God effectively cleared the path for the work of His apostles. It is a wonderful demonstration of Divine co-operation at a time when it was greatly needed. We truly 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 Doctor Gamaliel? "And to him they agreed." Only five words, but they shout aloud that God rules in the kingdoms of men, and He raises up whom He will to do His purposes. The final triumph is read in the last verse:

"And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ."

In passing, we cannot help but remark how differently might have been the path which Saul of Tarsus trod, were he to have been present at that historic meeting. He held his mentor, the good Doctor, in high esteem; would he have taken his advice? But Paul never forgot his early teacher, and mentioned Gamaliel in his defence speech some time later (Acts 22:3).

The Lesson

It took much more than Gamaliel's advice to convert Paul, but that is another story. Legend

has it that Gamaliel himself was converted; we shall only know the truth when all things are revealed. Meanwhile it is still true, that, after looking at Gamaliel, we may see Jesus all the clearer.

The Lord was higher than the great Hillel, for he came forth from God. His advice to all his children has that same authority that came from His Father, and maybe we can catch the re-echo of Gamaliel's famous speech in many of the words spoken by Christ. Gamaliel proposed a policy of caution and toleration, that left the final issues to God, and was not this the counsel of the Lord Jesus too? Time and again we find the Lord counselling patience when men were demanding immediate action. Consider his parable of the wheat and the tares, and the counsel that was given to those who would root out the tares without thought for the effect upon the wheat. He urged upon them to "wait until the harvest." We are frequently too ready to judge and condemn our brethren, with so little of that Christ-like spirit of patience that he constantly advocated. Was it for such as these among us that the Lord gave parables. How tremendous are its implications! Bold indeed is the disciple who readily dons the robes of a judge and sits in condemnation on his brother!

We had a personal experience recently that is not out of place to relate. Chance (?) threw us into the company of a splendid brother who had cut himself off from fellowship over a certain matter. During our conversation he pre-

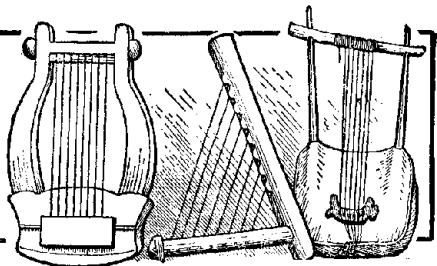
sented us with a booklet explaining the matter in dispute, expecting we would enter into a lengthy argument upon it. Instead, we asked him to tell us the story of his conversion, and when he had concluded, we handed him a Bible and asked him to show us a passage commanding us to judge our brother. Then we reminded him of our true estate before God — that we are all very great sinners whom God has forgiven for Christ's sake; our part is to get on with the work of healing and conversion, and allow God to reveal the ultimate secrets of men's hearts. How joyed we were to learn that the brother and his wife have since rejoined us in fellowship! The experience underlined all the lessons to be learned from the life of Gamaliel, and of the Lord too. Please do not misunderstand me. I am not advocating the fellowship of those who hold false doctrines on basic issues. Those are issues upon which we are instructed to act. But there are times when we are disposed to act, when the advice of Gamaliel is better: "Let them alone!" Leave it to God who understands the facts and knows the motives.

Our meeting around the Emblems is a witness to the fact that our Lord followed this path. He could have taken a different path, had he so desired; he could have struck down Pilate and all the high councils of Jewry — yet he preferred to leave them alone, and leave the ultimate issues to His Father. Was he wise? His presence now, at the right hand of His Father, is a sufficient answer.

J. Alex Swaish (Wales).

This Month's Exhortation

THE BOOK OF Psalms



After his resurrection, the Lord continued to unfold the wonderful teaching of the Psalms for the benefit of the Apostles (Luke 24:44). They have stimulated many a pilgrim in life's wilderness journey since, and can be tapped today for their refreshing value in these closing days of the Gentiles.

Brother Roberts once described the Psalms as "delightful nutriment for the new man." Dr. Thomas, in terms of equal appreciation, as "songs full of overflowing of things pertaining to Christ." Are we able thus to speak of this portion of God's Word? This depends upon whether we are conversant and in love with what is written.

What an example our Lord has set as a student of the Psalms. How he read and meditated upon the wondrous truths which they contain. In his public ministry he employed them to open out the glad tidings of the kingdom. By using their words he confounded his enemies. Especially did he extract from these writings encouragement, warning and upbuilding for his disciples. After his resurrection he continued to unfold their wondrous teaching (Luke 24:44).

Most of the Psalms were penned by David, to whom Peter refers as a prophet (Acts 2:30). David himself laid claim to inspiration, saying:

"The Spirit of the Lord spake by me, and his word is in my tongue" (2 Sam. 2:2).

Christ and the apostles allude to the same fact (Matt. 22:43;

Acts 2:25; Heb. 4:7). In addition we have the all-covering statement of Paul that "all scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness" (2 Tim. 3:16).

The Psalms largely recount David's personal experiences. They exhibit him as a man of sorrow, as a mighty warrior, and as a great king. David, in these directions, was a type of Christ. He foreshadowed both the sufferings and future glory of his greater Son. The Psalms were thus commemorative and prophetic. A few of them are entirely Messianic — the second one, for instance.

David likewise stands out in the Psalms as a type of our Lord's moral or spiritual attributes. On account of these excellences the patriarch was spoken of as a man after God's own heart (Acts 13:22). David loved and obeyed God. His fealty was shown till the day of his death. Neither adversity nor prosperity spoiled him. In the list of worthies in Hebrews 11 his name finds mention. Great were his trials and hardships which beset his eventful life. These he encountered bravely and faithfully. For his

misdoings punishment was inflicted. This he received humbly and submissively. The Psalmist's virtues and faults are all revealed in his poetic utterances, and they are written for our learning.

Speaking generally of the Psalms Brother Roberts well says:

"The providence of God so overruled the pens of the writers, that these Jewish songs, written to celebrate national victories, or in times of danger, or having their origin in the struggles, the distresses, the deliverances of individuals, yet form the best manual of devotion, and the fittest language for the communing of the soul with God."

For devotional purposes — for ideas and words by which to supplicate and praise our heavenly Father — no better manual could be followed, whether in public or private, than the book of Psalms. Great should be our effort to attune our minds to the standard supplied in these "spiritual songs." To achieve this we need to ponder them intently — not to read them with thoughts afar off. Where faithfully studied the "new man" will be nourished, and grow more and more Christ-like, and will increase in favour with God and all good men.

How the great and holy Name of the Creator is exalted in the Psalms, whilst His creature man is urged to lift his eyes and render to Him the adoration and praise which are His due. How cogent, too, are the reasons given why this should be done. Let us try to catch the spirit of these divine writings. It will lift us right away from earth to heaven, from puny man, and his vain and fleeting activities, to the Source of all wisdom, goodness and might, and likewise to those

unseen and everlasting joys which God has in reserve for those who now put their trust in Him.

"Great is our Lord, and of great power; His understanding is infinite."

"Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all that call upon his name."

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

What encouragement, too, is contained in the earnest outpourings of David — how they foster, in those who are in affliction, from any cause, patience and hope, and not despair. How they implore us to cast all our cares upon God.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"Put not your trust in princes, nor in the son of man, in whom there is no help."

What an unerring guide are the Psalms concerning the constituents and qualities of true wisdom — the necessity for seeking it, and the unspeakably great reward attached to its possession.

"Blessed is the man that feareth the Lord, that delighteth in His commandments."

"Oh, great is the goodness, which thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust Thee before the sons of men!"

How terribly realistic, too, are the pictures which this book presents of the fate of the wicked. The blaspheming critic may speak of these presentations as the "wild screams of barbaric rage," but the

counsel of God will stand. The natural man knows neither the love nor the anger of God.

"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their lot."

But the Psalms reveal, above all, the ravishing and heart-rejoicing

glories of Messiah's reign. Let us so comport our lives by the spirit of this book that it may be our happy lot to share in the coming joys so that we shall be able to say

"This is the day which the Lord hath made; we will rejoice and be glad in it."

A.T.J.

Theme For Study

THE PSALMS

The Woodville Ecclesia's Sisters Class has commenced a study upon the Psalms; and for this purpose, meets every other Tuesday morning. As there has been made a request for notes, we have decided to include them in Logos in order that others might benefit therefrom. The study has introduced the book of Psalms, outlined its division into five sections, briefly epitomised the teaching of each Psalm in the first section (Pss. 1-41), and has considered in detail the first Psalms. We propose to include this matter here, that readers may ponder it and perhaps use it as a basis for Bible marking.

Introduction

The book of Psalms is the second of five poetical books of the Bible: Job, Psalms, Ecclesiastes, Proverbs, and Song of Solomon. Both the number and the order of these poetical books are significant. Five is the number of grace, and these books set forth for us the song of grace. Their setting is also significant, for they show in progressive stages, the elevation to true happiness, thus:

Job tells of blessing through suffering.

Psalms sets forth rejoicing in hope.

Proverbs reveals practical wisdom for life at present.

Ecclesiastes teaches us not to set our affection on anything under the sun, but let us aim for the greatest good: co-operation with God.

Song of Songs foretells the sweet intimacy of communion with Christ.

Notice how one step leads to the next. If we can derive blessing through suffering, we will be led to rejoice in hope. This will cause us to act wisely now, to "fear God and keep His commandments," to ultimately attain unto the marriage of the Lamb.

The Author

Whoever penned the Psalms, the Holy Spirit was the real author. Notice how that fact is emphasised in Heb. 3:7, and elsewhere. Paul wrote:

"Wherefore, as the Holy Spirit saith, To day if ye will hear his voice"

He quoted from a Psalm of David, but he declared it was the Holy Spirit who spoke. Again, Peter, in quoting the second Psalm, declared that "God by the mouth of His servant David hath said . . ." (Acts 4:25).

The Holy Spirit was the real Author, therefore, and "holy men of old" were but the amanuenses through whom the Spirit spoke.

Of the mediums thus used to record the Psalms, the most prominent, and certainly the most prolific in writing, was David. His name is ascribed to more Psalms than all the other recorded authors put together. Moreover, many of the so-called orphan Psalms, to which there is appended no note of authorship, can be traced to David by internal evidence, or other means. For example, it will be noted that Psalm 2 is not ascribed to anybody, and yet Peter, in his discourse, claimed David as its author (Acts 4:25). We shall see, as we develop our subject, that other Psalms likewise, can be attributed to David.

The Title

The Hebrew title to *The Book Of Psalms* is *Tehellim* which signifies *praises*. A cognate word is rendered *prayers* in Ps. 72:20. The title in the A. V. is derived from the Greek *Psalmos* (singular) or *Psalmoi* (plural). The Greek word signifies: *a poem to be sung to a stringed instrument*. Though this significance does not always strictly apply, the title *Psalms* is endorsed by N. T. usage (Luke 20:42; Acts 1:20; 13:33).

The Book Of Psalms, as with other poetical books of the Bible, are designed to influence our emo-

tions governed by the word. They guide our feelings, as other Scriptures do our faith and action. From the time of their composition onwards, they have been in continuous use. The Israelites used them in the Temple; the Jews use them in dispersion, in the synagogues; the Ecclesiast use them to express their worship. Yahweh would have us draw frequently upon the Psalms; notice the instruction of the inspired writers concerning them, thus:

"Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

The *Halleluyah chorus*, of Rev. 19:1-5 is drawn directly from the Psalms, indicating that they are prophetic in their scope (cp. Matt. 13:35), where they inspire us to lift up our voices in joyful anticipation of the future.

Singing forms an important part of worship. The singers in the Temple prophesied by song (1 Chron. 25:1). In Ecclesiast service, it is the sole feature of worship in which every member of the congregation can participate in vocally. Therefore, the thought and feeling that we give to hymn-singing is important. Paul exhorted:

"I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

He suggests complete identification of the singer with the words uttered; a full concentration of the

mind and the emotions therewith. Hosea suggests that it can comprise a form of sacrifice:

“Take with you words, and turn to Yahweh: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips” (Hos. 14:2).

His statement includes prayer for forgiveness of sins, appeal for divine grace to be extended, and response in wholehearted ascription of praise in song, during which our lips are offered as “the calves” dedicated in sacrifice. Other references in the word are similarly exhortatory:

“Offer unto God thanksgiving; and pay thy vows to the most High” (Psalm 50:14).

“By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name” (Heb. 13:15).

The Keys David Struck

We believe that the evidence shows David to be the author of the majority of the Psalms, including many of those to which no claim of authorship is appended.

In the light of that it has well been said:

The keys that David struck have reverberated ever since. They have found harmony in the heart of the exile, the sufferer, the joyful, the triumphant. They have helped in moments of sadness and of joy, in sorrow and in happiness, in disaster and in triumph, in sin and in righteousness. The Psalms provide the right note for moods of thankfulness, sorrow, despair, hope, rage, love, mercy, doubt, vengeance, faith. In the vicissitudes of David's life, we have a companion who can utter the words we feel in all the trials that come our way: in wandering, escapes, captivity, banishment, bereavement, persecution. He expresses for us the exaltation that comes from the quiet contemplation of nature

(Pss. 8,29,104), the excitement of the battlefields of Israel (Pss. 20,60,110), the splendour of great occasions (Ps. 45). The Apostles dwelt often on these moods and quoted freely from the Psalms. They are prophetic; they take us into the future, and cause us to thrill at the prospects of the great drama yet to be brought about in the earth, and which is fittingly expressed in many of these songs of Zion.

In 2 Sam. 23:1-7, in a Psalm described as *The Last Words Of David*, the king outlines the theme of the Psalms. We reproduce the Psalm based upon renditions of the Hebrew supplied by Brother Thomas and others:

The Last Words Of David

*David the son of Jesse said,
Even the man elevated on high,
Concerning the Christ (anointed) of the
Elohim of Jacob,
Even the pleasantest theme of Israel's
Psalms.*

*The Spirit of Yahweh spake by me,
And His word was in my tongue.
The Elohim of Israel said,
The Rock of Israel spake to me.
There shall be a Ruler over mankind, a
Just One,
Ruling in the fear of God.
And as the brightness of morning he
shall arise,
The sun of an unclouded dawn,
Shining forth after rain
Upon tender grass out of the earth.
For is not my house thus through God?
For He has made with me an everlasting
covenant,
Ordered in all things and secure.
For will He not cause to prosper
All my help and my desire?
But those of Worthlessness,
Shall all of them as thorns be thrust away,
For they cannot be taken with the hand;
But the man that shall touch them
Must be pierced with iron and the staff
of a spear;
And they shall be utterly burned with
fire
In the same place.*

We will provide verse by verse notes on this Psalm, and in doing

so, we suggest that the reader compare the rendition above with that of the A. V.

VERSE 1

"David the son of Jesse" - Consider the humility of the writer. David does not write as king in his own right, but as the *son of Jesse* who had *been elevated*. The family of Jesse was not particularly well known in Israel, so that Saul used it as a mark of contempt for David's humble origin (see 1 Sam. 20:31; 22:7). Nabal imitated Saul's attitude (1 Sam. 25:10), as did other enemies of David (2 Sam. 20:1; 1 Kings 12:16). Now, in the Psalm before us, David draws attention to his humble beginning, in order to emphasise with gratitude, the great privilege that Yahweh had conferred on him.

"The man who was raised up on high" - In the Hebrew, *the man is hagibbor*, the *hero*, or *mighty man*. Under God, David was the conqueror of Goliath, and earned the title of *hagibbor*. The verb, *raised up* signifies to be elevated to rule. A similar expression is used of the Lord Jesus (Acts 3:26). Thus one of humble origin, by his victory of faith, was elevated to rule.

"The anointed of the God of Jacob" - The A. V. aligns this with David the composer of the Psalm, but the Hebrew gives a different application. The Hebrew words are *ol Meschiach Elohai*, but the A. V. takes no notice of the *ol* in the statement. Brother Thomas renders it: *concerning an Anointed of Elohim*. In this he is supported by Dr. Strong who gives *ol* as signifying *concerning*. David was writing *concerning* the Christ of God, not *as* the Christ of God, though he could claim that title. The *God of Jacob* was the one who overshadowed the life of Jacob through all its vicissitudes of trial and trouble to the point where his name was changed to *Israel*, and he was given an unconditional promise of ultimate glory. The title is only used in a context of trouble leading to deliverance therefrom.

"And the sweet psalmist of Israel" - Brother Thomas renders the Hebrew *-uneimzemroth Yisrael- as even the pleasantest (theme) of Israel's songs*. Dr. Parker renders the phrase: *he that is pleasant in Israel's Psalms*. The coming

Messiah is the great theme of the Psalms, David himself being witness. He clearly saw the prophetic import of much that was set before him in type. Consider his grasp of the subject as proclaimed by Peter on the Day of Pentecost:

"Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30-31).

VERSE 2

"The Spirit of Yahweh spake by me" - Divine inspiration is claimed by David, and is endorsed by New Testament usage (see Heb. 3:7). The revelation came from Yahweh to Israel through David, and these "last words" of the king (see v. 1) underline the great prophetic theme of all that was uttered.

VERSE 3

"The God of Israel said" - Notice the transition from the *God of Jacob* (v. 1). The *supplanter* (Jacob), becomes a *Prince with El* (Israel). This will be the case with all those who attain unto life eternal.

"The Rock Of Israel" - Heb. *Tzur*. See the use of this title in Deut. 32:4,15, 18 etc. The rock in the desert is a symbol of strength and stability in the midst of instability; a sure foundation amid the shifting sands of life with all its doubts and troubles. Yahweh is likened to a rock because of His enduring faithfulness and unchangeableness (Mal. 3:6). Like the granite crags of Sinai, He is immutable and immovable, a shelter from the winds of the desert, or a shade from the heat of the blazing sun above. Like the Rock that gave Israel water, so He refreshes His people; like the cleft rock that sheltered Moses, so He shelters those who seek His refuge; like the rock-foundation upon which the immovable house was built (Matt. 7:24-25), so His people can build on the foundation He provides with every confidence.

"He that ruleth over men must be just" - Brother Thomas renders (see

also R. V. margin): *There shall be a Ruler over mankind, a Just One ruling in the fear of God.* The statement is prophetic, pointing to what will be; not exhortatory, indicating the manner in which a king should rule. *Yirath* (fear) terror, reverence etc., but metonymically, the precepts of righteousness. Hence Brother Thomas renders: *in the righteous precepts of Elohim.*

VERSE 4

"And he shall be as the light of the morning, when the sun riseth" — Christ is likened to the sun whose rays destroy the darkness of night. See John 8:12; Mal. 4:2; Hab. 3:3-4; Isa. 60:1-2. Brother Thomas renders this verse: *And as the brightness of morning, he shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.* The golden rays of the sun dispel the darkness of the night, and symbolise the brilliant glory of Messiah's reign.

"A morning without clouds" — The storm of Armageddon is over; the symbolic clouds (Heb. 12:1) have emptied their rain upon the mown grass, in the divine teaching that shall be proclaimed to the nations (Ps. 72:6; Deut. 32:1-2), and the millennial "day" of a thousand years has commenced (2 Pet. 3:8).

"As the tender grass springing out of the earth" — Grass symbolises flesh (Isa. 40:6; Ps. 37:2). The figure before us speaks of it being revived.

"By clear shining after rain" — The sun shines forth with all its healthy influence on such occasions.

VERSE 5

"Although my house be not so with God" — The A. V. reads as though David was deprecating his house, which would be rather a strange comment at this stage. The Hebrew *ki* signifies *for*. The R.S.V. renders: "For is not my house thus through God?" The Psalm is an expression of thanksgiving for the goodness of *El* towards David's house.

"Yet He hath made with me an everlasting covenant" — The R. V. mg. renders "yet" as *for*, thus following on from the previous line. The everlasting

covenant is the covenant of the age; a covenant that points forward to the future: *for He hath made with me an everlasting covenant.*

"Ordered in all things and sure" — Like a carefully prepared legal document, providing for any contingency, and so explicitly worded as to prevent any misconception.

"For this is all my salvation, and all my desire" — See Ps. 27:4,13; 17:15.

"Although he make it not to grow" — This, again, is a strange statement. Would not an "everlasting covenant, ordered in all things and sure" be certain to grow? Again, "although" is given as a rendition for *ki*, so that the line can read: "For shall He not cause it to prosper?" Being what it is, it is sure to prosper.

VERSE 6

"But the sons of Belial shall be all of them as thorns thrust away" — Belial signifies *ungodliness*, or *worthlessness*, from *beli*, *without*; and *yal*, *use*. Thus without use, profit or advantage. In this statement, the words *the sons* can be eliminated, and *Belial* remains as a personification of worthlessness and wickedness multitudinally manifested through its various agents represented in the text as *all*. The political representative of Belial at the Return will be Gog. All these forms of wickedness, including Gog, are represented as "thorns." It is significant that the forces of Belial placed a crown of thorns on the head of the greater son of David, as symbolic of their power, for thorns represent sin (Heb. 6:8). As such, they are to be thrust away.

"Because they cannot be taken with hands" — The handling of such "thorns" is too painful for flesh. Some more effective means must be discovered: even divine power (see Dan. 8:25).

VERSE 7

"But the man that shall touch them must be fenced with iron and the staff of a spear" — Brethren J. Thomas and C. C. Walker both render "fenced" as *pierced* (see mg.). The man (*ish*) is the Lord Jesus. He was pierced with iron nails in hands and feet; and with the staff of a spear, as he hung from the cross. But his death led the way to a

great victory over the devil (Heb. 2:14), for, because of his perfect righteousness, he was raised to life eternal, and therefore capable of dealing with the forces of Belial.

"And they shall be utterly burned in the same place" — The forces of Belial, headed up by Gog, will be destroyed at Jerusalem (Zech. 14:1-2), the very place where the Lord was crucified. In a perfect act of divine justice, both Jew and Gentile will be drawn to the same spot as where they crucified the Lord 5000 years ago, that they might witness his triumph over the forces of Belial.

These last words of David thus comprise the great theme of the Psalms. It speaks of the Lord's humiliation and final glory. As inspiration moved David, he could see that Yahweh had guided his life so that he enacted the future of his more glorious son. These glorious types and shadows provided the foundation of many of the utterances of these songs of Zion.

— H.P.M.

Jews in the News

Israel, during the past month, has witnessed the end of an era. For the first time in over 2,000 years (since the Maccabean age), a native-born Israeli has been given control of the nation. This has taken place with the displacement of Mrs. Golda Meir by Yitzhak Rabin as Prime Minister. Mrs. Meir was the last of the pioneers to exercise that power. Until now, all those who have occupied the major positions in Israel, have been those who have migrated from abroad under the inspiration of Zionism. They have witnessed terror or persecution in the countries of their nativity, and have known the urgency of the establishment of a "national home for the Jews in Palestine." Now, for the first time, a sabra, a home-born Israeli is in charge as Prime Minister. What that will mean in regard to international policy, the future will reveal. Minister. Mrs. Meir was the last of the pioneers to exercise that power.

Israel's New Prime Minister

Yitzhak Rabin, Israel's new Prime Minister, has successively been guerilla fighter, soldier, diplomat, and politician, before accepting his new post as leader of the country. He has been described as "an intense man with cool blue eyes and a no-nonsense bearing, born of a life-long career as a soldier," which is blended with a "wry sense of humour."

He is also known to be a man with a "volatile temper" which often led to fiery clashes with such men as Ben-Gurion

and Levi Eshkol. As a result of his close friendship with Henry Kissinger, he began lobbying "a more flexible policy of territorial concessions towards the Arabs." This brought heated opposition from Golda Meir and other high ranking Israeli officials.

In the new Israeli Cabinet, four senior members of the old Government are missing: Golda Meir, Sapir, Dayan and Eban. The *Jerusalem Post* has this to say of Mrs. Meir:

"After a life-time of devoted, single-minded, courageous service, often spiced

in public with a rough humour ("I didn't know you kissed women," to Dr. Kissinger, when he took leave of her after weeks of kissing Presidents Assad and Sadat), Golda Meir had deserved better than to go down ignominiously to the shouting under her office windows. Ben-Gurion was turned out ignominiously too, of course. It is all the more remarkable that under such conditions, while her successor was trying to form a new government, she should have found the patience and strength to labour incessantly for a month to bring about the disengagement agreement with Syria."

Golda Meir thus has come to recognise the truth of the words of Scripture: "Put not your trust in princes, nor in the son of man with whom there is no help."

Of the new government, *The Jerusalem Post* utters a note of caution:

"We shall have to trust that the new team will be able to match the toughness and staying power of Golda Meir, the ingenuity and special knowledge of Moshe Dayan, and the experience and wizardry with words of Abba Eban. Age may not save anyone from foolishness, but lack of years alone is no guarantee of the stout heart that brought Golda this far and helped to produce the present agreement."

The counsel of the young men in the days of Rehoboam brought disaster to the Kingdom. Difficult days are ahead for the present Government of Israel, but it could be that out of it will come an era of superficial peace such as Ezekiel 38 suggests.

Rabin's Career

Rabin was born in Jerusalem, studied at the Giv'at Hashlosha regional school and later at the Kadouri agricultural school. In 1940 he joined the "Palmach." The Palmach was a commando branch of the Hagana, or Jewish Defence Forces. It was originally organised in conjunction with the British, who realised its potential importance in the event of a German invasion.

In 1941 Rabin completed the first "Palmach" course for squad commanders. Thereafter he took part with "Palmach" units aiding the British invasion of Syria where he worked behind the enemy lines.

Later whilst commander of the

First "Palmach" battalion he took part in activities against the British. This included breaking into the "immigrants detention camp at Atlit, in 1945." On "Black Sabbath Day" July 29th, 1946, he was arrested by the British and placed in a detention camp for six months. After his release he again was granted command of a "Palmach" battalion, and gradually gained respect as a soldier amongst his associates. He took part in the opening of the famous "Burma Road" to Jerusalem. Thereafter Rabin moved through the ranks until he became Chief of Staff, and headed the Israeli armed forces in the Six Day War of 1967. When his term of Chief of Staff expired, he was appointed Israel Ambassador to the United States - Israel's most important diplomatic post.

Whilst in Washington he became instrumental in cementing U.S.-Israeli relations. He was highly regarded by the U.S. military establishment, and became a close friend of both Henry Kissinger and President Nixon. Yishak Rabin became Israel's fifth Prime Minister, and is the first "dove" to do so.

As a "dove" (an expression used to denote Israeli Government members who are exploring means of co-operation with their neighbours) Rabin could seek the establishment of conditions answering to those of Ezekiel 38:11: "at rest, dwelling safely." The circumstances are certainly significant, and constitute a further sign of Christ's second coming. Let us keep awake to the importance of those things that are taking place.

Arab Oil Income

Arab oil producing nations of the Persian Gulf will earn in 1974 a sum equaling the monetary reserves of the U.S., Western Europe and Japan together, oil expert Suheil Saadawi declared. He claimed that the income would total \$45,000 m.; Saudi Arabia alone could count on \$30,000 m.

(When Russia lays its hands upon Egypt, it will gain "power over the treasures of gold and silver, and over all the precious things" of the land. Dan. 11:43. A few years back it used to be claimed that there was nothing in the M.E. to justify an attack such as Ezek. 38, and Daniel 11:40-45 anticipate).

W. M. (Woodville).

2. YAHWEH'S WAY WITH ENOCH

(Chapters 4,5)

Enoch is the second of the seven representative men found in the Book of Genesis. This brief consideration of his life will supplement the verse by verse exposition of Genesis 4 and 5 set forth in The Christadelphian Expositor.

The Two Seeds

In Genesis 4, the two seeds: the seed of the woman and the seed of the serpent, are prominently brought into view. Here, at once, we see the amazing difference between them: the holy one hated and murdered, and the wicked his murderer. It is, of course, a foreshadowing of that hostility endured by the Lord, and the murderous wickedness of those who put him to death.

Both the seeds were religious; but that of Cain was of the flesh; whilst that of Abel was of the spirit. Cain pleased himself, and believed that God should accept the worship; Abel sacrificed his pleasure to acceptably serve God. Both brought their offerings; but one was accepted and the other rejected. From thence on the rejected could not bear the sight of the accepted, and finally put him to death.

Of the seed of Cain there are many on the list whose names are identical with or similar to the sons of God in the next chapter. Cain had his Enoch, his Methusael, his Lamech; so also did Seth, or nearly so (Ch. 5:22-25). It is the same still. There is an imitation one of the other. The greatest haters of God in the world have, many of

them, been those who once promised fair. But even, as in Genesis 5 a spiritual apex is reached in what is recorded of Enoch, so, in Genesis 4, a hellish climax is reached of what is recorded of the lust, murder, and scornful infidelity of Lamech, the descendant of Cain. For Enoch and Lamech were contemporaries: each being the seventh from Adam in his respective descent. Thus the patience of God ripens saint and sinner alike. The boastful arrogance and ruthless violence of Lamech (Gen. 4:19-26), was the background upon which it is recorded the "Enoch walked with God."

It is the same today. Lamech's children were noted for their dedication to pleasure, profit, power and permissiveness (see notes in *Christadelphian Expositor*), and that is the background upon which saints work out their salvation with fear and trembling today.

The Seed Of The Woman

Genesis 5 traces for us the line of descent from Seth. Whilst chapter 4 depicts Cain's seed as busy making this world their home, and as comfortable and as refined as, with skill in all arts, and the production of all sweet sounds, and

the affluence that money brings, they can render it; albeit the blood of Abel, being left unavenged, was itself a witness of the curse resting on it: here, on the contrary, in chapter 5, we have, indeed, the other seed mentioned, though without any record of their doings. Notwithstanding that their lifetime extended over several centuries, little is told us of them beyond that they lived, begat a family, and died.

Surely this very silence is most telling. Today, three volumes are required to narrate the biography of a world's hero; in Genesis 5, three verses suffice for one who lived seven or nine hundred years. Of this seed of the woman, it is implied that they had no continuing city. The patriarchal funeral bell, *And he died, And he died*, tolls eight times in this brief chapter. None of them reach quite up to a thousand years. For this we find is reserved for man on earth in millennial times. And hence we see that, even from the beginning, God had the end in view.

Moreover, as we read that the Lamech of the line of Seth lived after he begat Noah five hundred ninety and five years, whilst the flood was upon the earth in the six hundredth year of Noah's life, therefore Lamech lived within five years of that flood.

Further, since we read that Methuselah lived after he begat Lamech seven hundred eighty and two years, whilst Lamech begat Noah when he was a hundred eighty and two years old, and therefore when Lamech had six hundred years more to live, it follows that Methuselah died in the

very year that the flood took place. How very nigh Scripture goes towards contradicting itself, and yet without its actually doing this! Surely nothing but the truth, revealed by the Spirit, preserved the inspired writer here from inaccuracy of statement.

One For Whom The Funeral Bell Did Not Toll

The funeral bell tolls eight times in this chapter, bearing time's sons away. But there is one bright exception made in the mode in which this was done. Enoch is translated ere the deluge came; although whilst he prophesied of the Lord's advent, he may have eyed the deluge impending as the precursor of a still more awful judgment now so near (Jude 14-15). On the other hand, Noah passes through the deluge. Thus these two men, of each of whom it is recorded that he walked with God — as if it were one on each arm — these become a designed type of God's two dealings with His saints: one snatched away for judgment; the other successfully surmounting the deluge. Both represent the saints in different aspects. We will be caught away for judgment and change like Enoch; we will successfully surmount the trials of life leading to a renewed world, like Noah.

We are called upon to "walk with God." That means walking with Him ever in view; as though He is at our side. Such a walk gives God pleasure, as true fellowship and companionship does; and it gives us ease and peace. Both Enoch and Noah walked with God, that is, they walked in peace before

him, despite the evil days in which they lived, and the distractions of a world gone mad, and rapidly rushing towards destruction. Enoch was translated, and "was not found" (Heb. 11:5 — and this implies that a search was made for him); Noah was shut in the ark, away from the most violent part of the storm.

Living saints at Christ's return will be snatched away to the judgment seat like Enoch. They are to disappear from this world's scene. They may be somewhat missed, and a search will doubtless be made for them, as was the case with Enoch. But the accumulating troubles of the last days will soon divert attention to incidents that will press home with telling force upon the world of the ungodly.

It is said of Enoch that "before his translation he had this testimony that he pleased God" (Heb. 11:5). That is the witness that will stand us in good stead at the judgment seat. We will receive it if we are mature enough to "walk with God," to recognise His presence in all the affairs of life, and to reach out to please Him Who figuratively walks at our side.

Faith will enable us to do that. So Paul taught:

"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Faith Peers Into The Invisible

What does this mean but that faith makes a reality of God? Is it not significant that the statement is sandwiched in between the records of two men of whom it is recorded that they "walked with

God" (Gen. 5:24; 6:9)? To "walk with God" one must "come to God," and to do that is to make a reality of God; to sense His presence by your side, to feel His influence in your life.

Such a one "must believe that He is, and that He is a rewarder of them that diligently seek Him." The verb *is* occurs twice, but in the Greek there are two different words. The first is *esti*, implying *existence*: He is, He exists, He is a reality. The second is *ginomai*, *becomes*. We must recognise His reality, that He is, and acknowledge His purpose, that He *becomes* a rewarder. Enoch's life demonstrated the first; Noah's the second.

Every word in this profound statement relating to these two men can be profitably studied. For example, *belief* is not mere acknowledgement of something; it implies *conviction, faith*: to *diligently* seek God, suggests great effort and desire to that end.

It was the manifestation of these factors that lifted these two men above the rut along which their contemporaries walked, and set them on the side of God. They were typical men, providing an example both to their days and to our own. We live in the shadow of a tremendous crisis, more stupendous than the flood itself. Let us lift ourselves above the rut of ordinary humanity, and "seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Then we, too, will "walk with God" in faith, recognising that "He is, and that He is a rewarder of them that diligently seek Him."

W.L.

Lessons From Nature

"Fading as a Leaf"

ISAIAH 64:6

As Autumn advances, colourful tints take the place of the green leaves that have been evidenced since the spring of the year. Gradually, the bright green, and sometimes glossy leaves, lose their freshness and slowly pale, slowly turning those sombre hues which delight the eye as one wanders through the Autumn countryside. Here and there a leaf flutters to the ground, then as the season advances and the earth cools, and the soft, gentle breezes of summer increase to stronger winds, delightful showers of patterned beauty waft their way to the ground — their final resting place under the tree they once garnished with beauty. The process is slow, and we do not notice it at first — then one day we suddenly realise that the tree is bare.

Surely Isaiah had this picture in mind when he declared, "We all do fade as a leaf." The blossoming of childhood into the freshness of youth, the passing of youth on to the maturity of manhood, are phases that gradually lead to the feebleness of old age. The development from one stage to another is scarcely perceived, until suddenly we realise time is running out and soon we shall be laid to rest in the dust of the ground.

Of Ephraim it was said, "Yea, grey hairs are here and there upon him, yet he knoweth not" (Hosea 7:9). Shall we allow the days of our lives to fritter away so that age comes upon us unawares and our strength be "but labour and sorrow, so soon passeth it away, and we are gone" (Psalm 90:10)?

The tree must have water to flourish and nourish its leaves. To that end, it sends out roots which spread on all sides or descend to great depths into the earth, to find the water which it needs for life. Drinking deeply of this, it will produce leaf and fruit. The lesson is obvious — unless we spend all our energies to obtain and absorb the water of life (the living Word) — we shall wither and die and return to the dust of the ground without hope. But, if during the spring of our youth, in our Heavenly Father's mercy, we cultivate the desire for that living water of life, we will learn to live so as to be a part of that future springing to life at the return of our Lord and Master, then be associated with "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations," (Rev. 22:2). This blessedness will be ours only if we endeavour to live as the godly man of Psalm 1, for we shall be as "a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper."

Let us drink of the refreshing, sustaining, water of life.

Joan Blanch (Launceston Ecclesia).

(This page, reserved for short articles or poems by sisters, is conducted by Bro. W. Ryall. Further contributions are invited).

WHAT BECAME OF A LIE?

*"First, somebody told it,
Then the room wouldn't hold it,
The busy tongues rolled it,
Till they got it outside;
Then the crowd came across it
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.*

*"From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached to the sky, Sir,
And frightened the Moon,
For she hid her sweet face, Sir,
In a veil of cloud-lace, Sir,
At the dreadful disgrace, Sir,
That happened at noon.*

*"This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.*

*"And so evil boded,
This monstrous lie goaded,
Till at last it exploded,
In smoke and in shame;
When from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name."*

"He that backbiteth with the tongue shall not dwell with Christ"
(Psalm 15:1-3).

"There is seldom anything uttered in malice, which turns not to the hurt of the speaker. Ill reports do harm to him that makes them; and to those they are made to, as well as to those they are made of."

"We are no more to hear calumnies, than to report them. It is a sign of a bad reputation to take pleasure in blasting the credit of our neighbours. He who sells his neighbour's credit at a low rate, makes the market for another to buy his at the same price."



Elpis Israel: The Book For Today

BRITAIN'S ROLE in the Latter Days

"But to what part of the world shall we look for a power whose interests will make it willing, as it is able, to plant the ensign of civilisation upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by the Jews; their present intentions, however, are of no importance one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of 'Statesmen' are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them."

— *Elpis Israel*, p. 442.

Remarkable Vindication

The clear and certain terms in which Brother Thomas expressed his conviction regarding future events, and the remarkable manner in which they have been fulfilled, have inspired confidence in his expositions of prophecy, and in the prophetic word itself. It is clear that the Scriptures speak of future events, and that when they are properly interpreted, they are capable of enabling us to anticipate the shape of things to come.

The prophetic anticipation of *Elpis Israel* make that abundantly clear.

In context with the statement above, its author states, in the previous paragraph, that the Jewish people would return to the Land in unbelief of the Truth, but in the

hope of "ultimately establishing their commonwealth," under the efficient protection of the British power"

But has the British power proved "efficient," as Brother Thomas anticipated it would?

Let us consider what he actually wrote concerning Britain and America, and we will see how clear-sighted his statements were. We made brief reference in our last article to the action of Britain sponsoring the return of the Jews under the Balfour Declaration, and her subsequent pro-Arab, anti-Semitic policy. This has been a remarkable feature of British policy over the last fifty years. What caused Britain to proclaim the Balfour Declaration? If she was so dependent upon Arab support to drive

the Turks from Palestine, and secure a foothold in the Middle East itself, why did she risk antagonising Arabs by the proclamation of such a Declaration?

Brother Thomas declared that Britain "would be compelled by events to do what, under existing circumstances, heaven and earth combined could not move them to attempt." That statement proved true in 1917. Britain was forced by desperate need to proclaim the Balfour Declaration. In view of the perilous war situation, she was in dire need of American assistance as an ally, and it was known that a declaration in favour of the Jews would receive sympathetic support in the States. The large Jewish vote, particularly in New York, was particularly respected by the American Government, and the British Declaration in favour of a National Home for the Jews, had an instant reaction.

America entered the war on the side of Britain shortly afterwards; an action that turned the tide in favour of the allies. Events had compelled the British Government to do what "under existing circumstances, heaven and earth combined could not move them to attempt."

Not many years were to pass before Britain wished she was rid of the "national home for the Jews," and Brother Thomas' statement in *Elpis Israel* was vindicated in a remarkable manner.

Does Tarshish Denote Britain?

But the manner in which *Elpis Israel* has been vindicated has not silenced its critics. They speak, or write, in pitying terms of those who express an admiration for the

expositions contained therein, and imply that they have not advanced with the times. The idea of Tarshish representing Britain in Ezekiel 38 is ridiculed, and the hopes of some brethren have been pinned on the Arabs, or even lesser powers, to fulfil this role. It is claimed that "ships of Tarshish" mean only large ocean-going ships, and that the term has no relationship whatever to Britain. This, in spite of the fact, that authorities constantly identify Tarshish with Britain, and refer to Phoenicians as making their way to that distant isle, and trading with its inhabitants.

However, the thoroughness by which Brother Thomas searched out the facts is indicated in his explanation of the matter in *The Herald* for 1858. He wrote:

"Tarshish is a proper name, occurring first in Gen. 10:4, designating the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. Alexander the Great is styled by Daniel 'King of Javan' (king of Greece - Dan. 8:21), *melech yavan*; and it is worthy of note that the Hindoos call the Greeks *Yavanas*, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonised before the interior of new countries. Coasts and islands are represented by the same word in Hebrew. Javan is in apposition with 'the isles afar off,' in the last chapter of Isaiah. His descendants are a maritime people to this day, inhabiting the isles and coasts of the Archipelago, etc. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, 'Elishah, and Tarshish, Kittim, and Dodanim.' The Mediterranean was named the *Sea of Tarshish* because it is probable, his settlements were more commercial and

enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephenus Byzantinus, *Tarseion*. Tartessus is probably a contraction for *Tarsous nasos*, Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Boetis, or Guadalquivir, and the Atlantic; one of the channels is dried up, so that it is now part of the peninsular.

"Having arrived at the westernmost coasts from Ararat, the sons of Tarshish would extend settlements wherever the

west and north-west from Tyre. 'Silver spread into plates,' says Jeremiah, 'is brought from Tarshish;' and he adds 'and gold from Uphaz,' or Ophir. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish; hence as a commercial city, she is styled the 'daughter of Tarshish.' The relations between the coasts of the Tarshish people and the city of Tyre were very profitable and intimate. The rejoicing between the two was reciprocal; for Tyre sang as a harlot, and the praises of the customer that enriched them."

That "Tarshish" designated a

IS BRITISH MERCANTILE MARINE IN DECLINE?

It was reported in June, 1974, that "the British merchant shipping fleet almost has doubled in tonnage in the past eight years, according to figures published by the United Kingdom Chamber of Shipping.

At the beginning of 1974, 2,200 vessels flying the British flag had a deadweight tonnage of 49.5 million compared with 26 million in 1965. Buoyant world trade has been responsible for the growth. A spokesman for the Chamber said: "We believe we have a most efficient fleet, which is larger, younger and better managed than before."

the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlement of Tarshish, or some of "the isles," or coasts, "afar off," by the articles they brought for sale at the Tyrian fairs. Addressing himself to Tyre, a famous city on the coast of the Holy Land, and styled by Isaiah 'the mart of nations,' Ezekiel says, 'Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin and lead, they traded in thy fairs' (Ezek. 27:12-13). These are products of the mines of Spain and Britain, which were brought to Tyre in 'the ships of Tarshish,' which, saith the prophet, 'did sing of thee (Tyre) in thy market; and thou was replenished, and made very glorious in the midst of the seas.' From this it appears that the Tarshish branch of the Javanese had become an eminently maritime and commercial people of the

far-off country from Tyre there is no doubt; that it traded in the Tyrian marts with tin is testified by Ezekiel; that the Phoenicians plied their vessels to Britain for that purpose, is witnessed by many authorities, and the evidence is there to this day.

Britain And America

Eventually, Tyre fell to the forces of Alexander the Great, and the Tyrian markets began to fail. The spirit of Tyre moved to other centres, such as Carthage, Venice, Spain, and Britain. Each, in turn, rose to commercial power and glory, each in turn fell into decline. Today British power is receding; she does not wield the might she once did. Nevertheless, she is still a great

power, indeed, the foremost mercantile marine power upon the seas.

And she still has an important part to play in the latter-day purposes of Yahweh.

That purpose will be fulfilled in conjunction with USA, and basing his conclusions upon the Word, Brother Thomas anticipated this. In the article quoted above, he wrote:

“But Tarshish commercially seems to have been to Tyre what the United States . . . are to the British emporium of trade and commerce. The navy and commerce of western Tarshish grew out of the prosperity and enterprise of its ‘daughter,’ Tyre. In the days of Solomon, Tyre was a large city and small country, rich, and trading in ships to the coasts of the east and west . . .”

Again, in *The Herald Of The Future Age*, 1847, he wrote:

“Israel and the Tyrians, the Carthaginians, the Alexandrians, the Venetians, the Portuguese, the Dutch, and the English, have all possessed the commerce of the East, and with it the Dominion of the Sea. It is now in the grasp of Britain; and it is equally certain, that as it has passed from her predecessors in the Trade so also will it pass from her, and with its departure her maritime ascendancy will fall If things are still to progress as they have done for centuries past, there is every indication to conclude, that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its nobler progeny in this western world.”

Brother Thomas foresaw close co-operation between Britain and America at the time of the end. Brother Roberts made reference to that fact, in replying to a correspondent in *The Christadelphian*. He wrote:

“Dr. Thomas was of the opinion that in the last phase of human affairs (just

before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms. The friendly feeling that now prevails between the two countries, and the rumours of political alliance between them, certainly look as if this prognostication were to be fulfilled. Such an alliance would secure Britain’s food supply in the direst emergency. It is wonderful how many of Dr. Thomas’ political anticipations, based upon the indications of prophecy, have been realised. America would certainly, as you observe, make a fine strong young lion, to roar in support of the young lions who will presently raise a chorus of growls against the Northern Bear when she comes down to assail the old mother.”

American Decline

But though Brother Thomas was able to anticipate co-operation between Britain and the States, and, in fact, the transference of British dominance to her daughter across the Atlantic, he clearly showed that this was only temporary.

The USA, too, would decline, and we see evidence of that today.

In *The Herald*, Brother Thomas wrote:

“We have said, that Britain must let go its grasp of the Asiatic Trade and its accompanying dominion, but *what power shall they pass next after her?* Instead of the United States ‘eating the riches of the nations, and boasting themselves in their glory,’ and ‘nations bowing themselves down at the soles of their feet,’ when *they shall monopolise the Asiatic Trade and its concomitant dominion*, the States will themselves be the humble suppliants of the favour of a long-previously despised, but then glorious and triumphant people. The United States and all other nations, then transformed and parcelled out into Kingdoms, subject to the Immortal Kings and Priests of God, will all be tributary to ‘the King of the Jews, reign upon the throne of his father David on Mount Zion. This will be a splendid and mighty

empire, indeed; an Empire of Kingdoms under the King of Kings."

Bible prophecy led Brother Thomas to anticipate the very conditions that we see in relation to Britain and America today. The triumph of the States, he indicated, would be short, and would give place to the triumph of the Lord Jesus Christ who will reign for Yahweh and the well being of humanity. He wrote:

"The Asiatic Trade and accompanying dominion are to be transferred from Britain, the Tarshish of Ezekiel, not to these United States, but to Jerusalem, when the Kingdom and Throne of David are again, restored to Israel. This is part of the Gospel of the Kingdom promised by God in the Holy Spirits of the Prophets; and constitutes an ingredient of the Hope of Israel, and of all those who are adopted into their Commonwealth through Jesus Christ."

Brother Thomas concluded the article from which the above extracts are quoted, with the following remarkable statement:

"The golden apple of the age, which will doubtless prove an apple of discord

to the whole world, is the monopoly of the earth's commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize. But the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon His beloved Son."

Prophecy As A Shining Light

There is no doubt in our mind, that Brother Thomas was guided in his understanding of the Word, and therefore equipped to effectively interpret the prophetic Scriptures. No doubt, either, that the prophetic Scriptures are designed of Yahweh to aid us in our walk to the Kingdom. They alert us to the times in which we are living, and the need for preparation to meet the Lord at his coming. Christ declared:

"Behold I come as a thief, Blessed I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

— G. M.

THE TRUTH IN NIGERIA

Brother Eze writes:

"We thank you for the continued support of Logos readers to the work of the Truth in this country. The continued supplies of the *Herald of the Coming Age* are greatly appreciated. The latest title received being *Guideline To Survival!* We have copies of *Elpis Israel*, *Eureka* and *Christendom Astray* in our library, but our pressing need is for booklets such as the *Herald*. We need these for distribution and such books as *Elpis Israel* are too voluminous for that. If the different titles of the *Herald* are made available to us from time to time we will continue to work with them in preaching the Truth through God's grace.

We rely upon the Lord to strengthen us in this, and to bless our efforts. I have recently visited the little village of Igbogene in the Rivers State, and took the opportunity of testifying to the Truth therein. The *Herald* has been distributed throughout the area, and now we leave it for the Lord's blessing. Igbogene is about 182 miles from Aba where the main ecclesia is established. The members of this ecclesia send greetings to you all.

(Supplies of *Heralds* are regularly sent to the Ecclesias in Nigeria through the generosity of Logos readers).

SIGNPOST WARNINGS

It is clearly obvious to any person of reasoning intelligence that the world is rapidly approaching a crisis of major importance. Already the social and economic structure of society is so affected as to lead to "the time of trouble such as was not since there was a nation" (Dan. 12:1-2). The effect is seen in the way of life about us. We not only live in an affluent society, but a very selfish one. The average person has more material possessions than ever before, but is also plagued with a greater measure of discontent than was ever previously his lot. Ruthlessness, violence, and criminality are on the increase. Moral rectitude is in decline. Obviously the world is heading for a major break-down which only the return of Christ can avert.

This is the environment in which the Ecclesia finds itself in these closing days of the Gentiles. Unfortunately, such tends to "rub off" on to those who try to keep separate from it. The Scriptures warn us to take heed of this. It abounds with signpost warnings, bidding us "take heed," "beware," "be diligent" and so forth. It proclaims that the days of Noah will find repetition just prior to Christ's return. It tells us that "in the last days perilous times will come." It implies that some among the saints would be found asleep, and it admonishes: "Blessed is he that watcheth (keeps awake) and keepeth his garments." To the Laodecians Christ exhorted: "Behold I stand at the door and knock."

We see signs in the Brotherhood that the Noahic influences of the times are affecting it. We need to take heed. Our study classes perhaps need reviewing and revising. Is the practical application of the things considered being pressed home sufficiently? Are we too academic in our approach to Scripture? Let us consider such questions, and make provision for a change if necessary.

What should be done at this time to maintain standards among us? Does the Word have the impact upon us that it should? We would appreciate a few thoughts from readers along these lines. Meanwhile, our daily environment is a daily trial over which we must triumph if we would gain eternal life. We live in perilous times. Let us acknowledge this and take steps to guard the Ecclesias from their influence. To ignore the danger can prove fatal.

A MOST DEADLY WEAPON

I am more destructive than a screaming shell from a howitzer; I tear down homes; I break hearts and wreck lives. I have no respect for truth, or justice, or mercy for the defenceless. I am found in the seats of the pious and the haunts of the unholy. I am wily, cunning, malicious. I gather strength with age. I make my way where greed, mistrust and dishonour are known. I feed on good and bad alike. My victims are as numerous as the sands of the sea and often as innocent. I never forgive and seldom forget. My name is GOSSIP.

Moral: distrust and avoid a person who deals in gossip, irrespective as to whether it is true or false. The Godly way is the way of wisdom: "Hatred stirreth up strifes; but love covereth all sins" (Prov. 10:12; See also 17:9).

EPHESUS



City of Splendor

Before leaving Ismir (Smyrna) we visited the site of the ancient State agora (market place). It is situated not far from the centre of the busy modern city, and to reach it, we alighted from our coach, and walked along a narrow street, which led to the ancient ruins. Here, in the days of the Ecclesia (Rev. 2:8), politicians, philosophers, businessmen and idlers converged to discuss the affairs of the day, whilst citizens likewise made their way there to purchase from the shops. Thus it would have presented a hum of activity and noise. Today it is silent as a grave. We strolled among broken columns, scattered pieces of masonry, the broken down walls of buildings. Though close to the centre of Izmir, it was very quiet here. There were very few tourists apart from ourselves. We discussed the ancient city together. Was the truth ever proclaimed in the agora, as Paul did in Athens? What became of the Ecclesia? Where did it meet? Who knows? Yahweh does, for the names of the faithful of Smyrna are recorded in the book of life. "Fear none of those things which thou shalt suffer," Christ told them, "ye shall have tribulation; be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

In Roman times, Smyrna was an elegant and well-designed city. It was noted for the straightness and the well-paved state of the roads. The two main thoroughfares, called *The Sacred Way* and the *Golden Road*, ran east-west, and were so designed that the city was cooled in summer by the prevailing breeze from the sea that came from that direction. *The Sacred Way* was noted for the statues and shrines that graced (or disgraced!) its sides, and which were dedicated to the pagan gods.

The excavated agora is about eight feet below the surface of the present city. It possesses a large courtyard that originally was lined by columned stoas, under which would meet those who desired to discuss the business of the day.

On the north-side there is a large basement, which, in ancient times, was given over to shops. Thus there was a city upon a city, or a large basement of shops underneath the city. We walked down into this underground city to find it in good condition. We even entered some of the shops, but the proprietors had been long ago evicted!

In its heyday, Smyrna had given particular reverence to two pagan deities: Demeter, the goddess of harvest and of the earth; and Poseidon, the god of the sea (sometimes known as Neptune). Statues of these two gods were found in the centre of the agora, indicating that the ancient Smyrians claimed the domination of both land and the maritime commerce of their times.

In A.D. 178, a severe earthquake occurred at Smyrna, and the city was reconstructed with the help of Marcus Aurelius, the philosophy-emperor of Rome, who persecuted the Christians of his realm. He reigned during the period of the first seal (A.D. 96-183), and established widespread peace throughout the Empire. An outline of his reign is provided by Brother Thomas in *Eureka* volume 1.

Towards Ephesus

We left Smyrna to drive to Ephesus a distance of about 40 miles almost directly south. Our guide was a Turk by name, Emin Pakkan. He was a well-built, brown-faced, bullet-headed man, who, with his bald head and stocky appearance, reminded me of Mussolini the Italian dictator. However, there was nothing harsh or dictatorial in Emin's manner. He proved to be an extremely pleasant man, quiet-spoken, well-educated. He had made a special study of the sites of the seven ecclesias of the Apocalypse from an archaeological viewpoint, and could recite relevant passages from the Apocalypse and other Scriptures off by heart. However, he did mix up Scripture a little with tradition. He had

written a small pamphlet on the sites of the seven ecclesias, and proudly presented me with a copy, explaining that he was the author. It was quite an interesting little pamphlet, although, unfortunately, the translation into English left much to be desired. I did contemplate offering to set it out a little better, eliminating the mistakes in translation, but he was so pleased with it himself, and I am so nervous about suggesting improvements of that kind, that I never got around to doing so. I am now sorry that this was the case.

We left Izmir, and were soon driving through the country. It proved to be a pleasant run. The undulating countryside looked fresh and green in the early spring, and after a good night's rest, the group was relaxed and cheerful. The day was cool, but it was warm in the coach, and as we moved along, both Emin and myself gave commentaries on the significance of Smyrna and of Ephesus.

The coastline of Asia Minor is noted for its wide, rich valleys, watered by rivars along the banks of which, the cities of the past were built. Today, the plain is noted for its fruits: peaches, Smyrnanian figs, grapes and olives, and as we moved along we saw evidence of this in the many orchards which graced the fields. Many poplars lined the road, so that we moved along a most elegant avenue of them. Emin told us that when a baby girl is born, the father sometimes plants a field with poplars, so that she might grow quickly, like these rapidly growing trees! When she marries, the wood is sold to pay for the expense of the wedding. We passed a nursery of poplar saplings, looking delicate, beautiful and colorful, and hoped they brought good business. This perhaps was possible, for we saw a number of storks, as well as their nests, as we moved along.

The Church Of John

Gradually the character of the countryside changed. We moved towards a bank of high, steep, rugged hills and mountains that overshadowed the valley road along which we moved. Then, as we neared Ephesus, Emin pointed out a particularly high, extremely steep hill. This, he said, is Ayasoluk Hill. Perched on the very top, standing as though guard over the precipitous drop to the valley below, were the hoary walls of an

ancient castle, built by the Byzantines. It was used, in centuries past, to guard the important road which we had traversed. In consequence it had been given the name of *The Watchtower Of Ephesus*. The road over which it brooded continues on past Ephesus to Tarsus (from whence Paul originated) and on to Jerusalem. From ancient times it was the highway linking these parts, so that Paul must have traversed it. It was interesting to contemplate, that if we ordered it, our coach could drive on to Jerusalem itself — except that there might have been a little trouble at some of the borders of Arab countries! The temptation that assailed us for a moment, was sternly put aside, and we decided to continue the tour as scheduled!

Close to the Byzantine Castle, and likewise perched on this high hill is the Church of "St" John. We are sure that the Apostle would repudiate this title and building, as effectively as he would the title given him at the head of the Apocalypse: *Saint John the Divine*. Brother Thomas has some excellent comments on this title in *Eureka* to which we would direct the reader.

But why was this church dedicated to the Apostle on the top of this high hill, not far from Ephesus? Because tradition claims that the Apostle John made his way to Ephesus after being released from Patmos (Rev. 1:9), to minister to the Ecclesia in that city during the closing years of his life. It is claimed that he lived on this hilltop, and, on his death, was buried there. In the fourth century, his alleged grave was enclosed by a church; and later, Justinian (527-565) erected a more permanent building on the spot. "Would you like to see it?" asked the obliging Emin. "No, move on," we replied. We had little interest in the church as such, and little time to properly explore Ephesus. To ascend the hill, and view the panoramic view before us, would have been interesting, but time did not permit. If we spent time on these tours visiting every church erected in memory of some alleged tradition, we would not have time to properly examine the sites we desired to view.

We moved on around the base of Ayasoluk Hill, towards the main ruins of Ephesus. On our right, we passed a field, empty except for one or two huge

blocks of stone. "That," explained Emin, "comprises the ruins of the Temple of Diana." The coach was stopped, and eager photographers rushed out to get their views of the field. Any field would have done just as well! The temple, which was a wonderful building, was completely destroyed, and all that now remains are one or two pieces of broken masonry. "So let all thine enemies perish, O Yahweh" (Judges 5:31).

Access to the ruins of Ephesus is through a gate. Tickets had to be purchased for each member of the group, and Emin urged us to hurry, in order to commence our tour before large groups of tourists made it difficult to do so in comfort. I quickly saw his point, and as already other coaches were appearing in the distance, urged our group to move smartly. We entered the gate, but the attendant told us that an entrance fee had to be paid for cameras. Those who had them commenced to line up to pay the money, but the attendant was too slow. Already other tourists were converging on the gate, and our group was becoming separated. Slapping a piece of money on the counter, I called out for our group to move forward, and so hastened them through to where Emin was awaiting us. We gathered about him, and he commenced his commentary. "Before us," he began, "are the ruins of Ephesus. Today little remains, and only portion of the ancient city has been excavated, but in the days of the great Apostle, it was a mighty and populous city. Remember, Paul himself declared: 'Is there a greater city than Ephesus? Is there a more beautiful city than Ephesus? I know not any!'"

This was a new comment on the part of the Apostle! It comprised some apocryphal saying. Some asked me whether it was true, and that evening we dealt with the difference between fact and fiction, truth and tradition, in such things.

History Of Ephesus

We gave a few comments on the history of Ephesus from a Biblical point of view. Ephesus was occupied by Alexander the Great in the year B.C. 334 when he drove the Persians from the area. This was the year of the significant Battle of Granicus, the commencement

of the 2300 years of Daniel's prophecy (Dan. 8:14) which reaches to the deliverance of Jerusalem in 1967. The prophecy depicts the contest between the Ram and He-goat, which symbolised Persia and Greece (vv. 20-21). Alexander thus incorporated Ephesus into his empire.

At his death, however, his empire was divided into four parts (Dan. 8:22) among his four generals, and Lysimachos captured the city in B.C. 283 when he founded the Kingdom of Pergamum — the kingdom that was later bequeathed to Rome, and which, in consequence, drew Rome towards the east, and ultimately to Jerusalem (see v. 9). Again, Brother Thomas has some important things to say concerning Pergamum in *Eureka*.

Lysimachos rebuilt the city on the site at which we then were standing between the Panayir and Bulbul mountains, adjacent to the river Kaystros that flowed into the harbour.

Later Ephesus allied herself with the Ptolemies of Egypt, but quickly submitted to Rome in 190 B.C. when the tramp of its legions was heard throughout the Middle East. It is claimed that the period commencing with the Roman conquest, and ending in 200 A.D. was the most flourishing in the history of the city. Ephesus was enlarged, and theatres, a gymnasium, the agora and other buildings were erected.

Paul thus saw the city at the peak of its prosperity. He visited it briefly on his second journey (Acts 18:19-21), and left Priscilla and Aquila there. That was about A.D. 54, and Paul was then about forty-eight years of age. There was a synagogue in Ephesus, and Paul reasoned with the Jews so effectively, that they invited him to return, which he promised to do. On his next journey, Paul stopped at Ephesus about three years, and made it the headquarters for his preaching throughout the whole region. On this occasion, a flourishing Ecclesia was established there, and other Ecclesias elsewhere. The Apostle had with him many helpers, including Timothy, Titus, Luke, Silas and others; and he gave himself vigorously to the proclamation of the Truth. At Ephesus, he hired the schoolroom of Tyrannus (his name reminds me of the teacher I had in my youth!), and from that centre proclaimed

the truth to all. It was in Ephesus that he encountered the opposition of Demetrius, and the near riot in the theatre took place.

Ephesus was brought to its end in A.D. 262 when the Goths attacked it, and finding it an easy prey, destroyed it. They particularly devastated the Temple of Diana. Ephesus never fully recovered from this attack, and gradually fell into complete decline. From being styled *The First City Of Asia* it was reduced to the ruin we saw before us. The Temple of Diana or Artemis, which was one of the seven wonders of the ancient world, was brought to its end. Archaeologists state that it had been

some 425 feet long, with 127 elegant columns some sixty feet high in the front, side and back. The descriptions of it portray the facade as glittering with colour, and with the precious metals and marble decoration that was lavished upon it. It was the pride of the Ephesians, but today is but a mud-patch. But the truth remains, and the modern development of the nation of Israel is a far greater wonder than this glorified Temple. Moreover, Israel speaks of the coming of Christ, the resurrection of Paul, and the final consummation of that Truth to which he gave his life, and which had drawn us together on this tour.

— H. P. M.

THE PROPHECY OF HABAKKUK

This prophecy describes in vivid and awe-inspiring language the triumph of Christ and the saints over their enemies in Edom and Moab; their victorious march to the beloved city, which is in the hands of Gogue, and the establishment of God's Kingdom with the Lord in His holy temple and all the earth silent before him.

The prophet depicts the beginning of the seven thunders which are heard when the Lord Jesus is in the earth as the rainbowed strong angel clothed with a cloud, his face as the sun, his feet as pillars of fire, and his voice as when a lion roareth. These symbols denote Christ's power, his glorious company, and his destructive mission for the vindication of God's land and people.

He comes from Teman or the South, and mount Paran. The language of the vision described in the third chapter is in the future

tense, as Bro. Thomas has pointed out. This has been adopted in the margin of the Revised Version, but the revisers, not understanding God's purpose in the Lord Jesus to manifest himself openly in the earth, have allowed the past tense to remain in the text.

Habakkuk takes hold of Israel's enemies of his day and employs them as the type of all the enemies of God. The prophets when predicting the downfall of Gentile dominion and the establishment of God's Kingdom under the sway of His Anointed, frequently contemplated those events typically, by the fall of the oppressing nations with which they were connected. Habakkuk speaks of a bitter and hasty nation, the Chaldeans, marching through the land, and he employs them in this way. He speaks of the downfall of the "proud man" who could not stay at home, who had

gathered all nations, and enlarged his desires as Sheol; the time would come when a parable and a taunting proverb would be raised against him: "Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges! (R. V.).

We can take Nebuchadnezzar as an illustration of this proud man of the near future. The one who is to arise as the king of fierce countenance, who will destroy wonderfully and stand up against the Prince of princes, but who will be broken without hand — without human power. The Chaldeans were wasting the land, but the prophet recognising the iniquity of the people, sees in it all the judgment of the nation. His faith remains strong and steadfast. "Art Thou not from everlasting, O Lord my God, mine Holy One? we shall not die." He stands upon the watch-tower and in response to his cry he hears the words: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Here were words of comfort to the watchman, and we are able to take, in a special sense, that comfort to ourselves, for we are in a more favoured position than the prophet. He stood before the time of Daniel's visions of the mighty empires of men: of their successive rise and fall: of the uprising of the Little Horn of the Goat and the downtreading of the land for two thousand and three hundred evenings and mornings — the knowledge of which caused Daniel to faint. We are at the end

and perceive that although the vision has tarried, it is surely coming, and now "hasteth" (R. V.) toward the end. We know that the time is nigh when Gentile dominion of every description will fall. When the stone cut out of the mountain without hands will smite the image and break in pieces the iron, the clay, the brass, the silver and the gold. The prophet sees Christ marching through the land in indignation, threshing the nations in anger and going forth for the salvation of his people. The land belongs to him: by covenant and by promise: but the latter day Assyrian will overflow and go over and his wings will fill the breadth of Immanuel's land.

The challenge comes from the South, or Teman. "Eloah shall come in from the South and the Holy One from mount Paran." If we desire to know the particular spot Christ comes from we listen to the words of Moses in his blessing of the tribes: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fire of law for them." This is prophetic language. He comes from Sinai with the angels of his power, and also with those whom the angels have gathered from the four winds.

In the past, at the giving of the law, there was the coming of God *to* Sinai, not *from* Sinai. It is suggested by Bro. Thomas, that in that region where God's almighty power was manifested, the inspection of those responsible to the judgment will take place, and that *from there*, after the faithful have

received the power of an endless life, they proceed with the Captain of their salvation, against the down-treaders of the land, and we know that "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."

They will be the Four Carpenters to fray the four horns which have scattered Judah and Israel: the Four Chariots and horses that go forth between the two mountains of brass, bringing down the two great confederations of nations. "Thou didst ride upon thine horses and chariots of salvation," says the prophet. The chariots of the Cherubim: The One Eternal Spirit in multitudinous manifestation. "Whithersoever the Spirit was to go, they went; they ran and returned as a flash of lightning; and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp". "The chariots of Elohim are twenty thousands, thousands repeated: the Lord (Adonai) among them. Sinai in the holy" (Bro. Thomas's translation). They go forth to wound the head of their enemies, whose blood shall make red, says the Psalmist, their feet. Habakkuk states: "Before him went the pestilence, and fiery bolts went forth at his feet" (R. V.).

We have an illustration of the pestilence going before the angels of God's power in the destruction of Sennacherib's army. Isaiah said to Hezekiah by the word of the Lord: "He shall not come into this city nor shoot an arrow there, nor come before it with shields, nor

cast a bank against it." Then the angel went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand. We marvel not then that the prophet said: "I see the tents of Cushan in affliction: and the curtains of the land of Midian do tremble." "The yoke of his burden and the staff of his shoulder, the rod of his oppression shall be broken," Isaiah informs us, "as in the day of Midian."

We know what transpired in that day. Gideon and his companions, carrying pitchers, trumpets and torches, surrounded the camp of the enemy; by breaking the pitchers that contained the torches, sounding the trumpets, and crying "The sword of the Lord and of Gideon," a panic was created in the camp and every man's sword was against his fellow throughout the host.

There will be no earthen pitchers in the hands of Christ and his brethren in the future day of Midian nor ordinary torches and trumpets. They, themselves, will be the fiery bolts; the earthen vessels will then be transformed into sons of power, and the trumpets they will blow will bring destructive agencies upon their enemies, "overflowing rain, great hailstones, fire and brimstone."

Will not the time be ripe for this great manifestation of Almighty Power? God's land under the heel of the king of the North: Jerusalem taken: many of the people slain; others in captivity: the remainder with the broken and demoralised forces of Sheba and Dedan, and the Merchants of Tarshish in Edom, Moab and Ammon. What hope is there apart from divine help? None.

We see the mighty hosts of the foe advancing, rejoicing to "devour the poor ones secretly." But they know not the One against whom they are coming. "They came as a whirlwind to scatter Me." Michael, the great prince, stands for the children of Daniel's people, and he "will pierce with his (Gogue's) own staves the head of his warriors" (R. V.).

The King of the North, in Egypt, hears tidings out of the east and north that trouble him. To the east of Egypt lie Moab, Ammon and Edom where the "outcasts" are. From there he expects to hear of the complete discomfiture of the Lion of Tarshish. What are the tidings? Let the prophet Isaiah be the spokesman. Standing in the north he asks: "Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength?"

"I that speak 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 people there were none with me. For I trod them in mine anger, and trampled them in my fury. And their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And 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. And I trod down the people in mine anger, and made

them drunk in my fury and I poured out their life-blood on the earth."

Habakkuk, seeing this great display of power, says that he heard, and his belly trembled, his lips quivered at the voice, rottenness entered into his bones and he trembled in his place; but he rested in the day of trouble when it came upon the people which invaded him (Christ) in troops. This will be the condition of those who are being delivered when they witness the manifestation of power. There will be another reason also why the poor afflicted ones quiver and tremble. They will realise that their deliverer is Jesus of Nazareth, once crucified, but now all-glorious. "They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." But we know that the spirit of grace and supplication will be poured upon them, and although at the day of deliverance "the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" they will yet rejoice in the Lord and joy in the God of their salvation.

Habakkuk prayed: "O Lord, revive thy work in the midst of the years." The vision was in answer to that prayer. A prophecy of woe to those who oppose God's will in relation to his land. But a vision of good things to those who hope for His salvation. The prophet saw the earth at length filled with the

glory of the Lord and Christ in his holy temple. Hence we can turn away from the scenes of desolation, war and destruction and look beyond, to the restitution of all things spoken by the mouth of God's holy prophets since the world began. A condition on the earth which has been the theme of the prophets and

the song of the psalmists. The hope and consolation of all the saints of old.

After the sore travail will come the blessing from the Sun of righteousness, who will arise with healing in his beams, and the world will be led into Eden, the Paradise of God.

We announce this month, the publication of a verse by verse exposition of Habakkuk's prophecy. See cover advertisement.

BIBLE NUMERICS

In regard to the letters published in *Logos* recently regarding Daniel's prophecy of the seventy weeks, I offer the following comments on Bible numerics.

Seven is the perfect number, comprising the seal of God, whilst ten denotes ordinal perfection. Thus the two combined provides seventy, a complete number, indicative of that which is finalised. For example, Genesis refers to seventy nations, representative of all nations; there were seventy elders chosen to assist Moses, representative of all the nation; the captivity in Babylon was for seventy years, representative of the times of the Gentiles. The number speaks of that which is complete, and not to be divided.

The division of the seventy weeks of Daniel into sixty-nine weeks, and then a further week some two thousand years later is against the established usage of seventy in Bible numerics. Moreover, it leaves the gate open for all sorts of interpretations, the most objectional of all being the one, beloved of the commentators, the manifestation of the Man of Sin and the Abomination of Desolation in the final week.

The prophecy of the Man of Sin (2 Thess. 2) was fulfilled in the fall of the Roman Pagan system, and its replacement by the Roman Apostate-Christian system. The restraining influence of paganism was removed by the Edict of Milan 313 A.D. which replaced it with the so-called Christian system. The full Papal authority was confirmed by Phocas about 610 A.D., and having been thus established, will continue until destroyed by Christ.

— A. D.

(We do not understand that the interpretation of Daniel's 70 weeks' prophecy referred to above, divides the periods as suggested, but rather treats the suggested division as two different periods of seventy. The first (Dan. 9:24), represents a long arch of time from the establishment of Israel in the land under Joshua until the coming of the Lord; the second (vv. 25-27) is a shorter period, within the scope of the long period, which predicts the date of the death of the Lord from the decree to build Jerusalem. We believe that the expressions of the prophet indicate that the chronology has relation to one epoch only: from the decree to build Jerusalem to the death and resurrection of the Lord. In that regard, profane chronology does not agree with the period of time given by Daniel. This, therefore, is one of the problems that must be solved in order to properly trace Bible prophetic chronology. We believe it can be solved, but it involves a recasting of accepted times of Ezra, Nehemiah and Esther. Editor)

Thought for Meditation

Life's Struggle

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5).

Our probation in the Truth is a warfare. This description is no exaggeration, no mere figure of speech. As soon as the Truth is embraced, a tussle commences, and ends not until our course is run. Our reward depends upon our endurance. The prize is for those who, like the apostles of the first century, and others since, die fighting. "He that endureth to the end shall be saved." Christ has sought to impress this fact upon us by his oft-repeated, "He that overcometh." The nature of the fight is wellknown to us all. It is the flesh versus the spirit — the old man versus the new — our imperfect and sin-tending thoughts versus the teaching of the Word of God. The fight is a challenge. It means the discarding of long-cherished whims and crochets, the breaking off of bad but agreeable habits — it means the perfecting of holiness in God's fear. Shall we give in because the fight is hard, and seek the gratification of our sinful lusts? To such suggestions let us promptly say, "Get thee behind me, Satan." That the fight should be so difficult is not the fault of God. It is the result of sin, and the hold it has upon our nature. Let us remember that God makes great allowances. If we have a willing mind, He will overlook much. If we fall at times, let us not lie and whine and show the white feather, but get up and renew the conflict. God expects not perfection but only an unceasing effort towards perfection. No, we must not give up fighting. We must not allow our sin nature to wear us out. Victory will be ours at last, if we but hold on. God has said so. Resolute, faithful fighters will, in due time, be more than amply rewarded (Rev. 2:7,11,17,26). It is "the fearful and unbelieving" who are to be destroyed. Then "Onward! brother, onward go!"

A. T. J.

THE ARMOUR OF LIGHT

Christ's most celebrated discourse, recorded in Matthew 5,6,7, can well be described as his policy speech for citizenship in the Kingdom of God. It sets forth the most challenging demands upon those who would be his followers, requiring their separation from the common way of life about them.

A Call To Separation

When the Lord Jesus Christ was about to deliver what could be described as his policy speech (Matt. 5,6,7), he separated himself from the multitude, and climbed a mountain. Those who desired to follow him had to do likewise. They thus learned that discipleship requires separation, and entails an uphill climb to a higher way of life (cp. Matt. 5:1). During the course of his address he declared:

"Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7:13-14).

The path to life is difficult and demands a personal struggle. But it is the wise who seek to traverse it (Matt. 7:24), and who will be found to be truly in Christ at the judgment seat (1 Cor. 15:22). The "foolish" never see the need of making such an investment for the future (Matt. 7:26). They are unwilling to sacrifice present comforts or advantages because the love of the Truth is not in them.

And love is a great motivating force. Love for any object will have

a profound affect upon our lives; it will govern our motives and actions, as well as dictating the scale of values we place on things.

If we have sufficient love for the Truth, it will lead us along the path to life in spite of the difficulties we may encounter en route.

In the future age, Christ will share his throne with those who have loved the Truth (Rev. 3:21; Matt. 5:3-16). The "blessed" class in the Kingdom will be those who today hunger and thirst after righteousness, and who are prepared to suffer persecution, if need be, rather than relax their hold upon the Truth. They are those who elevate the divine requirements over personal wants, and are willing to sacrifice personal advantage to perform that which they are called upon to do. Such an attitude will be developed out of love of God and His Word. It is a common characteristic of all true children of light.

A Call To Light

Christ declared:

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into

the kingdom of heaven" (Matt. 5:20).

Their righteousness was an external formalism, whilst inwardly they groped in darkness. Christ urged the need of light:

"The light of the body is the eye; if therefore thine eye be single the whole body shall be full of light" (Matt. 6:22).

Christ appealed to his followers to become illuminated with the light of Truth within, dispelling all darkness. This required that they subject every aspect of life to examination under the light of the Word. The natural man is reluctant to do this, because, as the Lord declared on another occasion:

"Men love darkness rather than light, because their deeds are evil" (John 3:19).

A person, naturally, hesitates to surrender to such an examination, those aspects of life in which he delights. Christ calls upon us to strive for those things that are of permanent value:

"Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Treasure inevitably captures the heart or affections. It need not have any material value; it can be seen in prestige or power in the world or the ecclesia. With some, religion is dominated by self-worship rather than the sacrifice of self in true worship. It is a form of religion designed to arrest the attention of others (Matt. 6:1-18). As such, there is no honour to Yahweh in it; for the heart is fixed upon a form of earthly treasure that will ultimately fail. Yet it is easy to be deceived into

imagining that we are rendering unto Yahweh what He wants.

The heart of man being evil, it is prone to fix its attention on earthly things of present and visible advantage. How important, therefore, to determine whether our affections are leading us into the ways of darkness or not. Let us examine our motive under the light of divine truth; and make sure that we are seeking to amass heavenly treasure rather than the earthly kind.

The Action Of Light

The eye provides entrance to light, and comprises one of the chief channels of information to the brain. It has power to enlighten the mind in such a way as to destroy the natural darkness of the body; or it can enflame the desires leading to lust and sin. As the eye feeds information to the mind, it plays a large part in shaping motives, and guiding the course of action and of character; Christ declared:

"If thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

Light is a divine quality, for "God is light," and true light can only emanate from Him:

"Thy word is a lamp unto my feet, and a light to my path" (Ps. 119:105).

A single eye will give singleness of purpose. When focussed upon Yahweh and His word it will flood the body with light, and help develop a character reflecting His likeness. But unless we constantly bathe the mind with light, its natural darkness will assert itself, and the lust of the eye will take control. An evil, or a wanton eye, closed to

the light of truth, will fill the body with darkness, breeding deeds of like character.

The Response To Light

Again Christ warned:

"No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon" (Matt. 6:24).

Two opposing masters cannot be properly served by a slave. To steer a middle course is to offend both, for a true servant must identify himself with the aims and ambitions of his master. Unfortunately, many serve Mammon for they see earthly riches as a source of security and comfort, and so give their desires and energy to the seeking of material things at the expense of the things of God. The servant of Yahweh, however, must dedicate his desires and energy to the aims of his Master who purposes to fill this earth with His glory. A master worthy of the name, will always provide for a faithful servant, and the one who gives himself to the service of the Truth need never fear that he will be without the necessities of life (Matt. 6:32; Heb. 13:5; Ps. 37:25). Thus:

"Take no thought (anxious thought) for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on" (Matt. 6:25).

Undue anxiety over the morrow may well become the cause whereby the first and greatest commandment is broken. It can blind us to the providential care of Yahweh, and cause us to seek for security in directions where it will not be found. It can cause some to seek

advancement in commercial or academic fields which demand long hours at work, which can only be given at the expense of the Truth. And what value is it all in the long run? Christ asked the question:

"Which of you by being anxious can prolong his life one moment?" (Matt. 6:26 - Diaglott).

The day of our probation is limited; we cannot extend it; we must use what time is available to building up that treasure in heaven, in other words, to the glory of God.

Christ provided an illustration of his teaching in the fowls of the air (Matt. 6:26). They are dependent entirely upon God, and so should we be. Yahweh taught this principle to Israel in the wilderness, by demonstrating His ability to meet the needs of every day (Deut. 8:2). He thus taught them that they do not live by bread alone, but by "every word that proceedeth out of the mouth of Yahweh." The natural bread sustains temporal life; the spiritual bread sustains unto life eternal. Our response to the light of the truth must be dedication of mind and purpose:

"To them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life" (Rom. 2).

The Achievement of Light

Why be over-anxious about raiment? The true purpose of clothing is to cover our nakedness or shame. Adam and Eve became anxious about raiment in Eden (Gen. 3:7), but learnt that the only effective covering was that provided of God (Gen. 3:21). The Lord provided an illustration in the lilies

of the field (Matt. 6:28). The flower he referred to was probably the *Anemone Coronaria*. Each year this flower springs forth from a bulb which could well be described as a body with the dormant capacity for life. When the early rains come, regeneration takes place, and the once dormant body becomes active, springing into life. Growth follows under the combined action of rain and sun. As maturity develops, buds appear and finally burst, revealing the beauty which was developed within. The once unnoticed, and rather ugly bulb, now attracts the attention and admiration of all, as it displays the glory that God has given it. It has no need to toil and spin for outward adornment, for the light of the sun has made it beautiful from within.

The light of the Word is able to develop in us a character that can unfold in all its beauty like the flower of the bulb (1 Pet. 3:4). Indeed, our desires should be directed to that end:

“Seek ye first the Kingdom of God

and His righteousness (Matt. 6:33).

The time is rapidly approaching when we will be summoned to the judgment seat of Christ. Our day of probation will have ended, and those material things which have so often stolen our thoughts, time and energy will be left behind. We will stand there displaying the character we have developed. The all important question will be: Are we children of light or of darkness? The answer to that question will determine our eternal destiny.

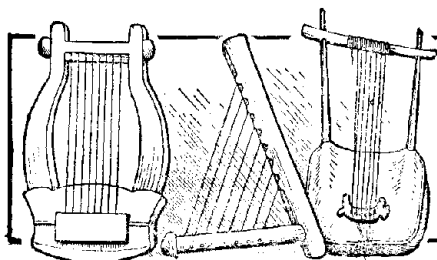
Let us heed the message of the Lord Jesus Christ, and build into our lives the qualities we see in his. Let us fill our minds with the light of the truth, for only by so doing will we develop the divine characteristics necessary to be clothed upon with divine nature. Let us walk as children of light that we may be found worthy to partake of greater glories than Solomon in all his glory ever experienced. That is the objective Christ set before us in his policy speech.

— A. Hayles, Perth W.A.

There are some people professing truth who sow nothing at all to the spirit. If you take their schemes to pieces, you find they are all for their own personal benefit. Christ is not in them. It never seems to enter their head that Christ's claim upon them is real. They shall reap as they sow. Let it be borne in mind that although there is a good time coming, it may not be for us. It depends upon whether we work ourselves into a good relation to it. Let us work out our own salvation with fear and trembling. It is too serious a business to allow of trifling. Light, frivolous, stupid talk should be discarded. It has a ruinous effect on those who indulge in it, and is inconvenient to those who have to listen. It leads to folly when, perhaps, otherwise folly would not come. It draws the mind into a whirl of vanity. Let your speech be always with grace, seasoned with salt; refrain from jesting and foolish talking. It is only those who have not realised their position as saints who will go astray in this matter.

Let us not be discouraged, then, if we find our present lot a bitter one because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to talk about tribulation preparing us for the Kingdom of God; but it is hard in the actual experience. The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for the sake of ease. Let us remember the words of Christ concerning some that “in time of temptation fall away.” Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it.

— R.R.



The Book of Psalms

2. BOOK ONE - OF THE PSALMS

In this article we consider the first section of the Book of Psalms in a general way, as preparation for a more detailed consideration of each one. We make a suggestion as to how the Psalms should be individually interpreted.

The Five Sections of The Psalms

The Hebrew Bible divides the Psalms into five sections or books. *Book One* comprises Psalms 1 - 41; *Book Two*, Psalms 42 - 72; *Book Three*, Psalms 73 - 89; *Book Four*, Psalms 90 - 106; *Book Five*, Psalms 107 - 150. Some limit *Book Five* to Psalms 107 - 145, and find in the last five Psalms, a repetition of the basic principles set forth in each of the five books.

The five books of Psalms are aligned with the five books of the Pentateuch. One Jewish writer has expressed the idea in the following terms:

"Moses gave to the Israelites the five books of the Law; and corresponding with these, David gave to them the five books of the Psalms."

There is a close link between the work of Moses and that of David. As the writings and labour of Moses brought Israel to nationhood, so the writings and labour of David formulated the Kingdom. David acts as a bridge between Moses and Christ, between the law-giver and the King. Thus the Psalms commence with the proclamation of blessing (Ps. 1:1), and Christ's public ministry, in the Sermon on the Mount, likewise proclaimed bles-

sings upon those who acted upon his principles.

By many writers, the various divisions of the Psalms have been aligned with the divisions of the Law. It is suggested, that the Psalms selected to make up the various divisions (for they are not set down in chronological order), answer to the main thought in the corresponding book in the Pentateuch. We will examine this thought as we consider each section in detail, but we merely note it at this time, setting out the five books accordingly. Thus:

Book 1 - Genesis Psalms;
Book 2 - Exodus Psalms;
Book 3 - Leviticus Psalms;
Book 4 - Numbers Psalms;
Book 5 - Deuteronomy Psalms.

Dissecting The Five Sections

We have noted that the Hebrew Bible divides the Psalms into five sections. Now notice that this division is incorporated into the Psalms themselves, for each Book is completed with an ascription of praise unto Yahweh. This is found in the last verse of each of the sections, which rules off, as it were, that particular division of the Psalms. It will be found helpful to mark off each of these ascriptions of praise

with a distinguishing colour, so that the finality of each of the books is clearly set out before the mind. The relevant verses are:

1. Psalm 41:13: "Blessed be Yahweh God of Israel from everlasting and to everlasting. Amen, and Amen.
2. Psalm 72:19-20: "And blessed be His glorious name for ever; and let the whole earth be filled with His glory; Amen and Amen. The prayers of David the son of Jesse are ended."
3. Psalm 89:52: "Blessed be Yahweh for evermore. Amen and Amen."
4. Psalm 106:48: "Blessed be Yahweh God of Israel, from everlasting to everlasting; and let all the people say, Amen. Praise ye Yahweh."
5. Psalm 145:21: "Let all flesh bless His holy name for ever and ever." Psalm 150:6: "Let every thing that hath breath praise Yahweh. Praise ye Yahweh."

Thus each section is carefully divided off from that following it; suggesting five distinct books.

Method Of Interpreting The Psalms

It seems evident, that the five books of Psalms answer to the five books of the Pentateuch, and, therefore, a valuable avenue of study would be to trace the link between both. For example, if *Book One* of the Psalms should be aligned with Genesis, in what way does it do so? This soon becomes evident with a little research. Genesis commences with Adam in Eden, in a state of blessedness, and obeying the law of his God. Psalm 1 commences on a similar note. But Genesis reveals how that a note of discord entered Eden with the advent of sin, and this led to rebelliousness and violence. Notice how the succeeding Psalms do likewise. The basic thought of Psalm 2 is the useless rebellion of flesh, and the succeed-

ing Psalms speak of sin and violence.

Here, then, is an intriguing avenue of study. But is it of any practical value? We believe that it is. It teaches that a state of blessedness can deteriorate into rebellion, evil and violence; and it reminds us to be on our guard against such. It also reaffirms that salvation is possibly only through the Lord Jesus. Finally, it teaches us that the experience of life revealed in Genesis from Eden onwards is not only a literal account of what actually happened, but comprises a parable of world history and individual experience.

What about individual Psalms. How do we proceed to study them? We have found it profitable to look for certain things in each Psalm.



A scroll of Psalms found at Qumran.

They are:

- (1) Who wrote the Psalm?
- (2) Under what circumstances was it written?
- (3) What practical lesson in morality does it teach?
- (4) What is its typical or prophetic significance?
- (5) What is its basic theme, or heading?

In considering the Psalms individually, we propose to adopt this procedure, and invite the reader to follow us in this excursion.

Book One:

The Genesis Psalms — Concerning Man (Psalms 1—41)

Synopsis: *The counsels of Yahweh concerning man. All blessing bound up in obedience (cp. Gen. 1:26-28; 2:15-17). Obedience to the Word is as a tree of life to man (Ps. 1:3; Gen. 2:16). Disobedience brings ruin (Gen. 3; Ps. 2). The ruin redeemed only by the Son of Man in his atoning work as the Seed of the woman (Ps. 23; Gen. 3:15). The book concludes with a benediction and a double Amen. (See Companion Bible).*

We now sectionise this first book of the Psalms, provide a heading for each one, and suggest a dominant verse expressive of the Truth.

The section is divided into three parts:

1. Man in relation to the Son of Man — Psalms 1—8.
2. The man of the earth — Psalms 9—15
3. The Man: Christ Jesus — Psalms 16—41.

Man In Relation To The Son Of Man — Psalms 1—8.

We suggest the following headings, and dominant verses for the Psalms of this section.

Psalm 1: The Truly Happy Man — In complete communion with Yahweh.

Dominant verse: "His delight is in the law of Yahweh; and in His law doth he meditate day and night." (v. 2).

Psalm 2: Man In Rebellion — Ultimately conquered by the Son of Yahweh. *Dominant verse: "He that sitteth in the heavens shall laugh; Yahweh shall have them in derision" (v. 4).*

Psalm 3: A Morning Prayer In View Of Rebelliousness — Confidence in Yahweh the Shield. *Dominant verse: "But Thou, O Yahweh, art a Shield for me; my glory, and the lifter up of mine head" (v. 3).*

Psalm 4: An Evening Prayer Of Thanksgiving For Protection — Confidence in Yahweh's help. *Dominant verse: "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer" (v. 1).*

Psalm 5: A Morning Plea For Help — In view of the unscrupulous and hypocritical enemies. *Dominant Verse: "Lead me, O Yahweh, in Thy righteousness because of mine enemies; make Thy way straight before my face" (v. 8).*

Psalm 6: A Plea For Help Under Great Trial — In view of the Psalmist's lack of confidence induced by a powerful opposition. *Dominant verse: "O Yahweh heal me; for my bones are vexed." "Yahweh hath heard my supplication." (vv. 2,9).*

Psalm 7: Shall Not The Judge Of All The Earth Do Right! — Though for the moment the wicked seem to triumph. *Dominant verse: "Yahweh shall judge the people." "My defence is of God which saveth the upright in heart" (vv. 8,10).*

Psalm 8: The Glory Of Yahweh Revealed In The Son — The triumph of his victory over sin. *Dominant verse: "How excellent is Thy name in all the earth" (vv. 1,9).*

The Man Of The Earth — Psalms 9—15

His days, character and end, including the "time of trouble" (cp. Psalms 9:9; 10:1).

Psalm 9: The Vindication Of Truth — The certainty of vengeance upon the enemy. *Dominant verse: "Thou hast maintained my right and my cause" (v. 4).*

Psalm 10: The Character And Ultimate Destruction Of The Man Of The Earth — *In spite of Yahweh's seeming indifference. Dominant verse: "Yahweh, Thou hast heard the desire of the humble; Thou wilt prepare their heart, Thou wilt cause Thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress"* (vv. 17-18).

Psalm 11: Yahweh: A Refuge For The Righteous — *In the face of oppression. Dominant verse: "In Yahweh put I my trust"* (v. 1).

Psalm 12: Yahweh: A Saviour From Man's Treachery — *so openly manifested in the earth. Dominant verse: "For the sighing of the needy, now will I arise saith Yahweh"* (v. 5).

Psalm 13: Yearning For Help From Yahweh — *The need for patience. Dominant verse: "How long wilt Thou forget me, O Yahweh? for ever? How long wilt Thou hide Thy face from me?"* (v. 1).

Psalm 14: Redemption From Mankind's Universal Corruption — *The prevailing wickedness illustrates the need. Dominant verse: "There is none that doeth good, no, not one"* (v. 3).

Psalm 15: A True Citizen Of Zion — *Providing a contrast to the world of wickedness. Dominant verse: "He that doeth these things shall never be moved"* (v. 5).

The Man Christ Jesus — Psalms 16-41

Psalm 16: Yahweh: His Portion In Life And Deliverance In Death — *His sustaining power in trouble. Dominant verse: "Yahweh is the portion of mine inheritance and of my cup: Thou maintainest my lot." "I have set Yahweh always before me; because He is at my right hand, I shall not be moved"* (vv. 5,8).

Psalm 17: A Plea for Vindication And Protection — *In the face of the fleshly attacks of men. Dominant verse: "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness"* (v. 15).

Psalm 18: The Deliverance And Victory Of Yahweh's Servant — *Manifested in the power of an answered prayer. Dominant verse: "Great deliverance giveth He to His king; and sheweth mercy to His anointed"* (v. 50).

Psalm 19: The Glory And Influence Of The Word Of Yahweh — *Manifested in natural and spiritual creation. Dominant verse: "Let the words of My mouth, and the meditation of my heart be acceptable in Thy sight, O Yahweh my strength and my redeemer"* (v. 14).

Psalm 20: Intercession Through The King — *His power to help. Dominant verse: "Now I know that Yahweh saveth His anointed; He will hear him from His holy heaven, with the saving strength of His right hand"* (v. 6).

Psalm 21: Thanksgiving And Prayer For The Davidic Covenant — *The encouragement of Yahweh's blessing. Dominant verse: "The king shall joy in Thy salvation, how greatly shall he rejoice"* (v. 11).

Psalm 22: The Lord As Sin Offering — *From tragedy to triumph. Dominant verse: "For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard"* (v. 24).

Psalm 23: Yahweh As The Good Shepherd — *Comfort in the shadow of death. Dominant verse: "Yahweh is my Shepherd; I shall not want"* (v. 1).

Psalm 24: The Lord As Victorious Sovereign — *Triumph at Jerusalem. Dominant verse: "Lift up your heads O ye gates; and the king of glory shall come in"* (v. 8).

Psalm 25: A Prayer For Help And Forgiveness — *At a time of affliction, and trouble. Dominant verse: "Look on mine affliction and pain; and forgive all my sins"* (v. 10).

Psalm 26: A Plea For Vindication And Protection — *When misunderstood by opponents. Dominant verse: "But as for me, I will walk in mine integrity; redeem me, and be merciful unto me"* (v. 11).

Psalm 27: Yahweh: My Light And Salvation — *At a time of darkness and depression. Dominant verse: "One thing have I desired of Yahweh, that will I seek after; that I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh, and to enquire in His temple"* (v. 4).

Psalm 28: A Plea For Help And Praise For Assistance Received — *When enemies are powerful. Dominant verse:*

"Blessed be Yahweh, because He hath heard the voice of my supplications" (v. 6).

Psalm 29: Yahweh's Majesty In Storm And Peace — "Yahweh will give strength unto His people; Yahweh will bless His people with peace" (v. 11).

Psalm 30: Rejoicing in Yahweh Ropheka — An appeal in time of sickness. *Dominant verse:* "O Yahweh, I cried unto Thee, and Thou hast heard me. O Yahweh Thou hast brought up my soul from the grave" (vv. 2-3).

Psalm 31: A Prayer In Time Of Desperate Need — Depressed in mind, worn out physically, defamed and persecuted. *Dominant verse:* "Into thy hand I commit my spirit" (v. 5).

Psalm 32: The Blessedness Of Divine Grace — Relief at confession and forgiveness of sin. *Dominant verse:* "Blessed is he whose transgression is forgiven; whose sin is covered" (v. 3).

Psalm 33: Praise To Yahweh For His Goodness — Revealed in deliverance from evil. *Dominant verse:* "Behold the eye of Yahweh is upon them that fear Him; upon them that hope in His mercy" (v. 18).

Psalm 34: A Hymn Of Praise And Instruction — When delivered out of trouble. *Dominant verse:* "O magnify Yahweh with me; and let us exalt His name together" (v. 3).

Psalm 35: A Prayer For Help Against Enemies Within — When subjected to attacks of treachery. *Dominant verse:* "For without cause have they hid for me their net in a pit; which without cause they have digged for my soul" (v. 7).

Psalm 36: Man's Wickedness Contrasted To God's Righteousness — *Dominant verse:* "He setteth himself in a way that is not good" (v. 4). "Thy righteousness is like the great mountains" (v. 6).

Psalm 37: Fret Not Because Of Evil-doers — The experience of life. *Dominant verse:* "I have seen the wicked

in great power; and spreading himself like a green bay tree. Yet he passed away, and lo, he was not" (vv. 35-36).

Psalm 38: A Penitent Sinner's Lamentation — Christ pleads for his own. *Dominant verse:* "I will declare mine iniquity; I will be sorry for my sin." (v. 18).

Psalm 39: Seeking Strength In Times Of Weakness — When silence is a virtue. *Dominant verse:* "Yahweh make me to know mine end; and the measure of my days what it is; that I may know how frail I am" (v. 4).

Psalm 40: Confidence And Hope In The Midst Of Trial — Christ as a burnt offering. *Dominant verse:* "I delight to do Thy will, O my God" (v. 8). "Let all those who seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually, Yahweh be magnified" (v. 11).

Psalm 41: The Blessed State Of Those Who Bless — Rendering good for evil. *Dominant verse:* "Blessed is he that considereth the poor; Yahweh will deliver him in time of trouble" (v. 1).

Summary

The above comprises suggested headings for all the Psalms in *Book One*. We suggest that you use them as a basis for improvement. Read the Psalms as they appear, and try and assess the dominant thought of each one. You may find words to express them than those we have outlined above. In that case, we would be pleased to hear from you, to improve upon our own work.

We plan, in our next article, to consider in detail the first Psalm, using the four lines of investigation for its interpretation as suggested above.

— HPM

"Who likes adversity? No one. Yet without it our best experience is unattainable, for a man cannot be known, either to himself or others until he is brought under the pressure of evil circumstances. The fire not only supplies the brightness, but shows the gold."

CONTENDING FOR THE FAITH

The Holy Spirit

We have received copies of letters from England and the States warning Ecclesias against a contemporary Christadelphian publication that, apparently, is advocating the present possession of the Holy Spirit as a divine effluence from heaven. We have not seen the articles in question, and therefore cannot comment upon them, nor the criticism advanced.

However, this is a heresy that is gaining ground throughout the religious world, and Ecclesias need to be on their guard against the introduction of it in their teaching. At one time, the doctrine was limited to Pentecostal, and similar emotional sects; today it is the stock in trade of most religious communities outside of the Truth. It is claimed that it is gaining ground more rapidly than any other doctrine.

The only form in which the Spirit is available to us today, is in the power of the Word of God when it is properly understood. Christ declared: "The words I speak are spirit and life" (John 6:63). "Faith comes by hearing the word of God" (Rom. 10:17). In *Clerical Theology Unscriptural*, Brother Thomas sets down the Christadelphian belief, thus:

"The Nicolaitanes, of whom were Hymeneus and Philetus, engrafted the heathen speculation of immortal soulism upon the doctrine of Christ; and then taught the regeneration of pagan 'soul' by a physical operation of the Holy Spirit upon it. In this way was substituted by men of corrupt minds like 'the Fathers,' a physical spiritual agency for an intellectual and moral agency upon the heart in the regeneration of individuals.

"The apostle saith, '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 regenerates man intellectually and morally by the truth believed. 'Sanctify them by Thy 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 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 8:32,26). 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 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)."

This statement comprises sound reasoning based on truth. To claim that we have the Holy Spirit as a direct effluence from heaven is to set forth a false claim. The Holy Spirit available to us today is the power of the Word of God believed. Christadelphians will cling to this as the sound word of Truth.

We do trust that those who, apparently, are swerving aside to some other doctrine will be induced to review the matter and cleave hold of the truth.

ELPIS ISRAEL

A well-digested knowledge of the oracles of God is the only cure for political mania and spiritual vagaries. "The patience and the faith of the Saints" rest upon this basis. They witness the present triumph of evil in church and state, at home and abroad, and are unmoved by what fills the hearts of others with despondency and alarm. Their philosophy, however, is not callousness or indifference to the rights of men, but the patience of a joyous hope, and full assurance of faith, that there is a limit to the reign of tyranny, and that the rod of the oppressor will soon be broken. A mere verbal acquaintance with the Bible will not induce this stability of mind. The circumstances of the times demand a comprehensive knowledge of the Word, that men may be panoplied with the whole armour of God. It is the object of *Elpis Israel* to assist the reader in availing himself of this desideratum, so that he may be placed in the range of its influence, and know assuredly what he must do to be saved in the Kingdom of God, and the indispensable necessity, as proved by the signs of the times, of at once preparing himself, if he would attain to it. These are the things which should be as familiar to Britons, in this land of Bibles and of religious profession, as household words; and that they are not so is not because of the intrinsic abstruseness of the subject, but because men are too content to confide in theories endorsed by authority reputed "great." They do not act thus in temporal matters, but being hopeless of understanding the Bible by their own efforts, they have surrendered their minds to the dictation and keeping of "spiritual guides"; who are totally unfit to be "guides of the blind, lights of them which are in darkness, instructors of the ignorant, and teachers of babes." — Bro. Thomas

All we undertake to do is to show what God has revealed in the scriptures "shall come to pass hereafter" in setting forth the glad tidings of His Kingdom. If we are inspired we do not know it. We wish we were; for then we could speak and write by inspiration, which would save us much labour and anxiety. We know the truth, which is indeed an inspiration to any man who understands it. But beyond this we make no pretensions, and have no sympathy or fellowship with any that do.

— J. T.

Fulfilling Bible Prophecy

RUSSIA – The Giant Prepares for Armageddon!



“When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand.”

– Preface, *Elpis Israel*, 1848.

Self-Sufficient And Confident

Bible prophecy clearly states that Russia will invade Israel, and that she will do so as one of the key strategic moves in her grand bid for world domination.

Christadelphian Bible students have been aware of the prophetic importance of this subject since the 1840's. But how much consideration has been given to the extent to which Russia has prepared, and is preparing, for the greatest political and military conflict in world history?

It is fitting that the student of Bible prophecy should focus attention upon this powerful nation which, today, sits astride Europe, and exercises political influence in virtually every country of the world.

The Union of Soviet Socialist Republics is the largest country in the world. Nearly three times larger than the United States of America. The U.S.S.R. covers more than half of Europe and nearly two fifths of Asia. It occupies more than 14% of the world's total land area. And so far as population is concerned, only China and India have more people.

This is the mighty colossus which has emerged from history, and be-

fore which every nation stands in awe.

Russia has more farmland than any other nation – 2¼ million square miles. Consequently, under normal conditions, Russia produces more wheat than any other country, and also leads the world in the production of barley, rye, flax, potatoes.

One third of Russia is covered by forests, so that she has an incredible 20% of the world's timber.

On the question of natural resources, no nation on earth matches Russia for the abundance of reserve she possesses. The only important mineral which Russia does not have in plenty is tin.

Russia has 40% of the world's known reserves of natural gas, and one third of all known reserves of coal. Georgia and the Ukraine hold the world's largest deposits of manganese; the Ukraine and the Urals contain huge quantities of iron ore. Chrome, copper, lead, nickel and zinc have been found in rich abundance.

The Soviet Union ranks second in the world in the production of petroleum, copper, gold, natural gas, nickel, tungsten. They rank third in the world in the production of bauxite – vital to the manufacture of aluminium.

Only the United States produces more electric power.

One of the most significant features of the development of modern Russia was stressed in a recent comment from a leading world authority. "Foreign trade plays only a small part in the Russian economy. Russia's enormous natural resources provide almost all the important raw materials that the nation needs." In other words, the Soviets are virtually self-sufficient, and therefore, among world powers, the most stable and confident country in the world.

This is the nation, the rulers of which are determined to subjugate the world and subvert all nations under a one-world Communist Empire.

Control Of The Masses

With the possible exception of the Chinese, the Russians would be the most closely ruled and tightly disciplined people in the world. The population is now in excess of 250 million, but only 13½ million are members of the ruling Communist Party. Which is to say that the entire country is ruled and controlled by only 5% of the population. If allowance is made for great numbers who would join the Party with the object of currying favour, or gaining personal advantage in some way, the percentage of the population who are actually concerned in the control and direction of the country is probably very small indeed.

One would perhaps gain the impression that Russians would be encouraged, even implored, to join the Communist Party. But such is not the case. Soviet laws make it

rather difficult to join the Party, so that only those who are unquestionably loyal to the philosophy and ideology of the Party will be admitted to membership. It is thus evident that those in control are not prepared to take any chances that the grand aims of Communism will in any way be diverted from the aspirations set forth by the founders and early developers of Communist doctrine. World revolution and the subjection of all nations to a world-wide Socialist state is the objective.

And there has never been a shred of evidence to suggest that the original objectives have ever been changed.

The extent of control exercised by the Ruling Class is virtually total. Russia has literally thousands of newspapers — including one with the largest circulation of any newspaper in the world: "Izvestia" (News), the official newspaper of the Soviet Government, with a daily circulation of 8 million copies — followed by "Pravda," published by the Communist Party, with a massive circulation of 7 million copies daily. Thousands of newspapers are published in more than fifty languages. There are 4,000 magazines, 400 radio stations, and 165 television stations. And every year 80,000 books and booklets are published. Communications are thus organised and maintained upon a vast scale — and every single aspect of this wide array of communications is controlled and supervised by the 5% (or less) who constitute the ruling members of the Communist Party. And every form of communication with the masses must exactly conform to the policies of the Party.

It must therefore be evident that upon the questions of development, natural resources, and discipline, Russia presents an awesome spectacle for the rest of the world to contemplate. The giant colossus, prepared, and preparing, for her role of destiny.

Industry — For War Or Peace?

What of the question of military strength — particularly in relation to the United States?

Americans regard themselves as the "most powerful nation on earth." And they may quote statistics to prove their belief. But statistics are not everything — in fact, they can prove disastrous if incorrectly interpreted. You cannot fight a war for survival on the basis of "statistics." It is generally agreed that the U.S. is the greatest industrial nation, but in what sense? They have, for instance, the highest ratio of automobiles to people of any country in the world — but, is Russian industrial production moving in that direction to the same extent? Of course it is not. Americans are busy, industrially, equipping families with two cars, refrigerators, deep freezers, automatic washing machines, and all other appliances and paraphenalia which go to make up life in the country which claims "the highest standard of living" (what does it mean?) of any nation on earth.

Only the U.S. outranks Russia as an industrial giant. But in what direction is Russia directing her industrial development?

Recently, one of the world's leading newsmagazines stated: "For all the genuine gains of detente, the arms race between the world's

premier super-powers is still very much alive."

Whilst the Soviets are developing and producing military hardware at an incredible rate, the U.S. is cutting back.

During the current financial year the U.S. will spend less on armaments than for any year since the Korean war.

For the next financial year, inflation alone will add \$5 billion to the U.S. defence Bill.

Because of the soaring costs, the U.S. is facing increasing problems in trying to maintain military strength. For instance, during 1973 the U.S. military spent \$1.6 billion on fuel — and in 1974 they expect to spend \$3.1 billion. And that is after allowing for a drop of 17% in usage! An increase of \$1.5 billion in one year, merely for fuel.

Russia is untroubled by such problems.

The Soviets today have 3,420,000 men under arms. More than 50% up on the U.S. figure.

And what of the relevant strength of the two military machines? The U.S. has now dispensed with compulsory military service, and relies solely upon volunteers. Recently, the U.S. Secretary of Defence, James R. Schlesinger, made what must rate as one of the most incredible military statements of all time. He is reported by one of the newsmagazines as having said that the Pentagon "cannot guarantee the success of a volunteer army" but will make every effort to make it work. This, from "the world's most powerful nation!"

Importance Of Research

With the rapid advancement of

technology since the second world war, armed military strength alone is not the only key factor in warfare. The question of research and development has become a matter of prime importance. In this regard, U.S. Intelligence analysts estimate that the Soviets are spending 100% more than the U.S. In 1960, Russia had 225,000 research scientists. They have now 625,000. 75,000 more than the U.S. But not only are numbers important, an even greater factor is the amount of money being spent in that direction. If the U.S. Intelligence analysts are correct, the U.S. is rapidly falling behind.

Whilst Russia builds up military power at an astonishing rate, the U.S. continues to lag. Admiral Thomas H. Moorer, Chairman of the joint chiefs of staff, U.S. defences, was recently quoted as saying that U.S. military power "has clearly peaked, and is now declining."

And, for the Americans, there is one problem that would be insurmountable if the Russians decided to make war. It is the fact that modern weapons, now so complex and complicated in design and manufacture, take between five and ten years to reach production!

Which is the most powerful country?

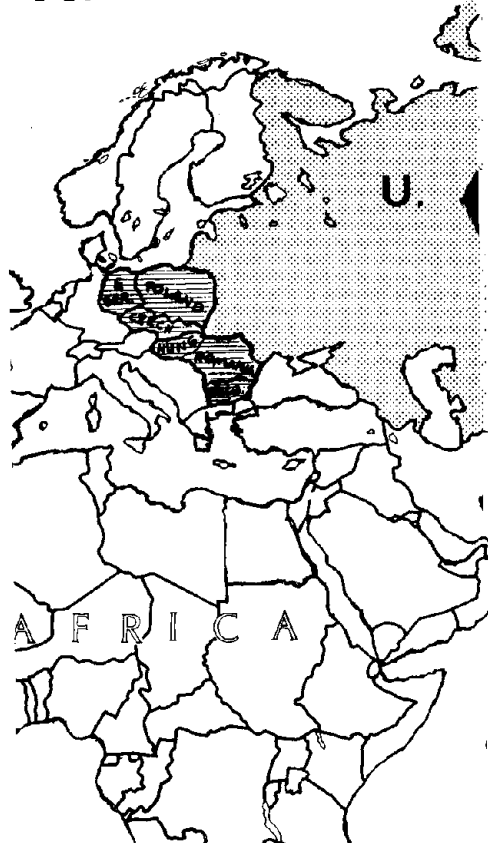
Naval strength will always be a vital factor in modern warfare. During the past twenty years Russia has out built the U.S. navy by a ratio of 8 to one. As staggering as this fact might be, the true situation is even worse; for the average age of U.S. naval vessels is eighteen years – which would indicate that a significant proportion of her ships

are of World War 2 vintage. By comparison, the average age of Soviet naval vessels is eight years. Obviously the Soviet navy is far more updated and sophisticated, and therefore far better prepared to wage successful naval warfare.

Oil — A Growing Crisis

One of the most vital factors

PRESENT-DAY AND HER SAT



in Russia's growing power will be related to the developing international crisis over oil.

In 1973, the United States consumed oil at the rate of 17.4 million barrels daily. It was then estimated that needs for 1974 would be 20 million barrels per day. An increase of 2.6 million barrels per day, in one year! Is the U.S. able

to maintain production at the increasing level of demand? The answer is twofold: Firstly, in the four years 1967-1971, the Russians increased their oil production by 662,300,000 barrels. For the same period, the increase in U.S. production was 137,914,000 — that is, 524,386,000 barrels less increase than the Soviet Union, over four



In the course of some 400 years of almost continuous expansion, Moscow's rule has come to cover an area approximately 15 times greater than 16th century Russia. Out of the present Soviet population of 241 million, 112 are not Russian, and of these, 62 million are not Slav; 26 million are Moslem. (Official Soviet statistics, 1970). In addition, Russia has brought under her control six independent East European states with non-Russian populations, totalling another 105 million.

years. The second part of the answer is even more devastating for the U.S. It is the stark reality that, in another six years, the U.S. will have to import 40% of their oil needs — always providing, of course, that she can get it. Russia, today, is the world's second largest oil producer.

If Russia were to control the Middle-East by 1980, the United States would be at her mercy, and Russia would, in effect, dictate to all nations.

U.S. dependence upon future supplies of Middle-East oil is no mere matter of present political expediency. During his recent visit to Saudi Arabia, President Nixon, perhaps unwisely, made his country's dependence upon Middle-East oil patently obvious. In a formal speech before King Faisal, Nixon is reported to have said: "Just to demonstrate that I am somewhat of a practical politician, let me say that while we treasure most your wisdom that we will take with us after this visit, we of course will need the oil to carry us to our next stop. And, Your Majesty, I just want to make clear — we of course will pay the world price!"

Throughout the world, the demand for oil in 1980 (only six years away!) will be 50% greater than in 1970.

Where will it come from? And what would happen to the western nations if Russia were to seize control of the Middle-East?

The Developing Climax

In 1917 the Bolshevik revolution took place, an event which was to change the face of Europe within 30 years. In the very same year another milestone in the prophetic

timetable was being recorded: General Allenby was driving the Turks out of Palestine, thus paving the way for the return of the Jews to their ancient homeland. Again that same year, in another part of the world — Britain — another event occurred which was to have far-reaching effects in international affairs: the Balfour declaration was announced, virtually assuring the establishment of a Jewish State in Palestine. Here were three incredibly significant events, all interwoven, and all occurring in the same year.

Bible prophecy has declared that the rise of Russia and her eventual attempt to seize control of the Middle-East is a necessary prelude to the manifestation of Jesus Christ to the nations of the earth.

In this year of 1974 the Bible student is able to contemplate the awe-inspiring reality of that mighty colossus of the north — the Union of Soviet Socialist Republics — and to do so through the eye of Bible prophecy is to consider with wonder and reverence the prophetic word of God which foretold so graphically the rise of this "King of the north" at that epoch of history when "the times of the gentiles" would have run their course, and would be replaced with the restored and rejuvenated Kingdom of Israel. When, in fact, "the long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

(Preface, *Elpis Israel*, 1848)

— J.U. (W.A.).

The page is framed by a decorative border of butterflies and foliage. At the top, a butterfly is in the upper left, and another is in the upper right. The background features stylized trees and leaves, with a butterfly in the middle right. The bottom of the page is filled with a dense field of daisies.

Lessons From Nature

God's Handiwork

What is nature?

We ask that question, because there is so much in these evil days that is not of nature, that is not natural, but is the emanation of man's evil devices. We read that "God made man upright, but he has sought out many inventions" (Ecc. 7:29). He added to the original transgression, and has brought pain and suffering upon himself by so doing.

However, nature reveals Yahweh's handiwork in spite of the curse that was imposed on creation as the result of sin. It provides evidence of divine glory, displaying a beauty far transcending anything man can produce; and we are reminded of the words of the hymn:

*Thou art, O God, the life and light
Of all this wondrous world we see,
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair, and bright are Thine.
When youthful spring, around us breathes,
Thy spirit warms her fragrant sight.
And every flower the summer wreathes,
Is born beneath that kindling eye.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.*

These are beautiful words. They express what nature reveals: the glory of the Creator's hand. David saw it, as he gazed into the starry canopy above, and declared: *The heavens declare the glory of Yahweh.* He saw it in the beauty of fields, and mountains, in running streams and sparkling brooks, in trees and verdure, in the marvel of creation both near and far, and he continued: *the earth showeth His handiwork* (Psalm 19).

Let us seek the handiwork of Yahweh in the beauty of creation, and render our praise and thanks unto Him for all that He has done. Every breathing thing is sustained in life by His power. He caused the sun to shine by day, and the moon to give forth her pure and cheerful light by night. He provides the rain in winter to fructify and feed the soil; the activity of spring to bring forth its growth; the warmth of summer to ripen the harvest. As we contemplate His greatness and His provision in nature, we can echo the words: *He doeth all things well!*

But more, He has greatly privileged us by giving us the hope of life in the Age of beauty which is about to dawn. How glorious will be the earth in that day! How completely will nature testify that "the Hand that made it is Divine" when the curse is removed, and the beauty of the earth will be like Eden restored. As we think of this, our hearts well up in love for Him that made this hope possible, and we pray: *"Even so, Lord Jesus, come quickly!"*

— Sis. E. Hollamby Snr.

(This page, reserved for short articles or poems by sisters, is conducted by Bro. W. Ryall. Further contributions are invited).

HANNAH: Forbearance in Love

"But Hannah had no children" 1 Sam. 1:2

The Godly men and women of the Bible, enable us to view the Lord Jesus all the better, for he combined all virtues in one. This involves the characters of both males and females, for they become as "one in Christ Jesus."

The Hannah we see today is somewhat different from the woman we learned of in Sunday school days. Then, she was just a historic character, the mother of Samuel. But with advancing years and the unique panorama which growth in the Truth provides, we view this worthy woman with a new and greater interest.

Let us consider Hannah in her personal relationships. They are set forth in priorities: first, to God; next, to her husband; finally, to her rival, Peninnah.

Priority One: To Her God

God was very real to Hannah; not only as the Creator; not only as the Redeemer of her nation, but as the One, Who, above all others, understood her, and her reaction to the increasing bitterness of each succeeding year in her life. The supreme honour of an Israelitish woman to bear children had thus far been denied her. If we interpret 1 Samuel 1:5-6 correctly, we are led to understand that this barrenness was of the Lord, in order that

Hannah's reactions might be fully worked out. What would her attitude to God be, as year followed year, and she witnessed the ever increasing children from Peninnah? Would her personal faith in the God of Israel waver? Would it grow dim? or bitter? Who would help her to keep strong in faith, despite the sorrowfulness of the way?

God was the supreme reality in her life, and although she did indeed experience bitterness of soul, the fact remains that, out of that very bitterness, her faith ascended to heaven in the words of her prayer. It resulted in Hannah vowing two vows; that she would give the child to God utterly, and see that he would observe the Nazarite vow.

God was pleased at the prayer of Hannah. He was pleased at the reaction of one of His dear children to the chastening cross laid upon her? How true it is, that, "Whomsoever the Lord loveth He chasteneth." The exhortation cries aloud to us all, that it is not so much the trial we undergo, as our reaction to it that counts. God was happy to observe that His handmaid never indulged in an orgy of self pity; she did not sit down and say—"Why did this happen to me?" Instead, through pure love of God and her tremendous faith in Him, her very cross was converted into

a crown. He who previously had closed Hannah's womb now was pleased to grant her fruit.

So Hannah, the once despised, became a most honoured mother in Israel, in giving to the nation that notable child who became one of Israel's greatest Judges.

Priority Two: Husband

We are not told much about the domestic background of Elkanah and Hannah. It is plain, however, that Hannah was the first wife of Elkanah; that he loved her dearly, and so hoped for a child from her. But the years passed, and eventually Elkanah took a second wife. He had forgotten the ways of God, in Eden, which ordained that man should take but one wife at a time. He forgot the lesson of his forebear Abraham, in his ill-advised mating with Hagar. Nevertheless, the record is silent of any sign of Hannah's reproach to Elkanah for his act on; indeed, so simply did Elkanah love her, that, when offering portions for the family circle, he offered an extra portion for Hannah, because he loved her.

Self restraint then, is seen to be another lovely virtue of Hannah. She disciplined herself to suffer in silence. Thus how wonderful must have been that moment when she came to her husband, and told him the glad news that, at long last, she was to become more than a wife — even the mother of his own son!

Priority Three

Finally, what of her "personal relationship" to the other woman? Here, surely, was her hardest test: to endure the taunts, the veiled insults, year after year; to watch

the family increase, whilst she remained barren. These Bible characters are as real as modern ones; they laugh and weep, they rejoice and are sad, for the same reasons as do we; this binds them to us in that wondrous link of faith. How true is the hymn we sing —

*Those characters shall firm remain,
Our everlasting trust,
When gems and monuments and crowns,
Have mouldered into dust.*

Hannah's beautiful character is revealed in its brightest in her relations with Peninnah; but not in what she did, but in what she did not do. She never returned evil for evil, and thereby aggravated an impossible situation. Maybe her very silence goaded Peninnah the more, for Hannah was content to wait in faith. Was her decision right? We look in vain for any outstanding record of the many children born to Peninnah. They are all lived and died undistinguished from so many others; but not so Samuel. He was outstanding. In the final stanza of Hannah's prophetic hymn of thanksgiving Samuel is described as a type of the coming One whom we remember in the Emblems. The triumph of his death and resurrection is the prelude of that coming triumph when:

*"The adversaries of the Lord shall be
broken in pieces;
The Lord shall judge the ends of the
earth;
He shall give strength to His King,
And exalt the horn of His Anointed."*

Can we see the Lord Jesus the better, after considering Hannah? Most certainly, Misjudged, mocked, derided daily — consider him who endured so great a contradiction of sinners against himself. All the

bitterness of Hannah and more was experienced by our Lord; yet consider how he reacted.

"Like as a sheep is dumb before her shearers, so opened he not his mouth . . ."

In our walk in the Truth it is not so much the trials that count; as our reactions to them. The very bitterness of Hannah's grief caused

her to turn to God, for she was a woman of faith. God heeded the prayers of this humble woman in Israel, as He did those of His Son, and answered them. If He had not, then this article would never have been written; there would have been nothing to write about.

J. Alec Swaish (Wales)

Question To Be Answered

WHICH ONE IS RIGHT?

Usually questions are submitted to the Editor for answering; Herewith we submit two letters and invite readers to tell us which one is right!

From Australia

"This is a letter I have hesitated to write. I don't want to be hurtful, and I know that this will hurt, and for that I am very sorry. None-the-less, I feel something needs to be said about the standard of articles coming through *Logos*. Over the years it is a magazine that I have received joyfully, eagerly reading the articles, but now this joy has faded. I find a dearth of articles by the pioneers. Why don't you publish more articles by them? This is a nasty thing to say, but I am constrained to say it: the way *Logos* is going, it could well end up being a popular magazine!

Some years back I was considering an article in a Christadelphian magazine (not *Logos*), which was quite interesting in its way; but some point puzzled me, so I looked up Brother Thomas on the matter. What a difference! Here was power, and light, and a strong refreshing breeze, and I realised I had been wasting my time in reading the magazine referred to. Now I am beginning to think the same about *Logos*. The articles are "all right" in a sense, but we need more of the strong, virile, inspiring articles you used to publish.

Please do something to put matters right. In these days of Ecclesial insipidity, let *Logos* be a strong, vibrant and invigorating voice. Let us contend earnestly for the faith in these closing days of the Gentiles."

(We shall carefully and critically look at Logos in the light of your letter, and particularly our own articles . . . Editor).

From England

"I like the presentation of the new-look *Logos*, and find it hard to credit that such a professional production has been done entirely by your West Beach staff. I did notice printing errors, and was sorry to see *Bastille* spelt with only one "I" throughout the article on pp. 207-8; but such minor blemishes were more than made up for by the quality of the contents. I particularly appreciated the article on *Elpis Israel*, and the comments on *The Conquest Of Sin*, as well as the question relating to the Lord Jesus and his blood. I find it depressing that material such as this does not form the stock-in-trade of all the magazines of the brotherhood. I hope that *Logos* will continue to provide an outlet for such interesting and edifying articles, and that it will never descend to the insipit and baseless philosophising of so much of the type of literature extant today - even within the brotherhood.

(We tend to agree with the Australian critic, and feel that we need to up-grade the articles in Logos. Recent months have imposed tremendous strain upon our workers due to additional labour unexpectedly placed upon us; but now that is levelling out somewhat, and we hope to give added time to actual editorial work . . . Editor).

EPHESUS**City of Splendor**

(Continued from Page 332).

Our guide led us down along Curetes Street, a street that cuts its way through what was once the busy centre of one of the greatest cities of the area. Today it is edged by ruins. However, these are sufficient to indicate the glory of the ancient city, and they excited the admiration of the group.

Emin our guide could gauge our interest by the animated and knowledgeable conversation that went on among us, as we discussed the city in the light of the Bible. Cameras were constantly clicking to take back impressions of the ruins, and questions kept him extremely busy. He suggested that we examine the ruins carefully, in order that we might comprehend how "modern" the ancient city was.

The ruins of the temple of Hadrian are particularly attractive. Built in the Corinthian style, the building was originally roofed with stone vaulting. There are two columns in the middle of the porch facade, with a pillar at each end. The straight architrave and overlying frieze curve in an arch over the two columns. The inscription over the architrave states that the temple was dedicated to the Emperor Hadrian (A.D. 117-138). Though Ephesus enjoyed autonomy, it honoured the Emperors, in order to secure the friendship and support of Rome, by erecting temples dedicated to the worship of them as gods. The first temple so dedicated was the temple of Domitian; the tyrant who banished John to Patmos where he received the Revelation (Rev. 1:9). Because of its loyalty, Ephesus was granted the privilege of adding to its titles, that of *Temple Warden Of The Roman Emperor*.

We marvelled at the sophistication of the buildings. Overlooking the street along which we were walking were the ruins of a house built in the first century, in the days of Paul but which was in-

habited for centuries. It is constructed on a slope, and rises up five successive terraces, each supporting a storey of the same elegant house. The buildings of Ephesus were constructed with skill as well as with beauty, and were designed to last for considerable time. A public lavatory revealed that the plumbing was extremely efficient.

We came upon the ruins of a church decorated with the mark of the cross carved in stone: a sad reminder that apostasy destroyed the ecclesia of the first century. Some of the group took photos of this. It was appropriate to the ruins that surrounded us, for it really emphasised the cause of them. The Ecclesia had deteriorated into a church; the truth had been overthrown by apostasy; and Ephesus itself had fallen into ruin. How we were reminded of the words of the Lord to the Ecclesia at Ephesus:

"Thou hast left thy first love. Remember 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" (Rev. 2).

The result is seen about us.

In *Eureka*, Brother Thomas has this to say of Ephesus:

"This city was the metropolis of the Lydian Asia. According to Strabo, it was one of the best and most glorious of cities, and the greatest emporium of the proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other; but now it is venerable for nothing but the ruins of palaces, temples and amphitheatres. It is called by the Turks *Ajasaluk*, or the temple of the moon, from the magnificent structure formerly dedicated to Diana, the goddess of the Ephesians. In after times, the temples were represented by spiritual bazaars,

called 'churches,' dedicated to guardian saints, styled St. John, St. Mark, and St. Paul. That dedicated to St. Paul is wholly destroyed. The little that remains of St. Mark's is nodding to ruin. The only one remaining is St. John's which is now converted into a Turkish mosque. The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of dirt, sheltered from the extremities of weather by the mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount now to not above forty or fifty families of Turks. The light has gone out, and darkness is complete."

These words are still true of the spiritual condition of the place, but not altogether so of the material condition of the people. The modern town is called Seljuk, and with the advent of tourism, the population and condition of the people have improved considerably. No longer do herdsmen and farmers shelter under the ruins of the ancient city, for they are too valuable for that. Instead, the ruins have been carefully garnished for tourists, and the local population do a thriving business selling souvenirs. Moreover, the church of "St. John" is a ruin, and has been so for some considerable time. It was never a Mosque as far as I know, though the Isa Bey Mosque was built in close proximity to the church, and therefore took its place, which, perhaps, is what Brother Thomas meant.

As we moved down the street, I tried to imagine it in its glory: thronged with people, sophisticated, worldly, affluent; the centre of activity throughout the area. I imagined Paul, walking along the street with Aquila and Priscilla seeking out the Ephesian synagogue, that he might present the truth to the Jewish people.

As Paul arrived by ship from Corinth, he would have seen Ephesus first from the channel of water that gave access to the artificial harbour that had been constructed. From here he would have received a beautiful view of the city flanked by its mountains. Immediately in front of him, as his ship moved in to berth, would be the white city, spread

out in splendour at the foot of Mount Prion, and grouped on the flanks of Mount Bulbul or Coressus. To the left could be seen the magnificent and huge Temple of Diana standing remote in the plain, shining with the brilliant blues and reds and golds with which her marble was embellished. On landing, he would walk along the Arkadiane road, viewing the activity that crowded its colonnaded walks, and seeing ahead the slope of Mount Prion with the theatre.

We moved towards that part coming upon what is called the Marble Road, not far from the Agora or Market Place. Not far from here are the ruins of a Temple of Love, with the statue of the Goddess of Love in front. It is a large and resplendent brothel. The hall on the ground floor was for visitors, and its main hall comprised a dining-room covered with mosaics. In each of the four corners of the room is a personification of one of the seasons. Winter (with the head covered), Autumn (wearing a garland of flowers), and so on. The size and artistry of the building shows that immorality was permitted and popular in ancient Ephesus. Along the footpaths of Marble Street, are carvings of feet moving in the direction of the brothel, pointing the way for the convenience of visitors.

We moved down into the Agora, or market place. Did Paul preach here, as in Athens? We do not know. It was a rectangular area, adorned with colonnades, ornate gateways and surrounded with public and commercial buildings. A magnificent marble library stood nearby.

Paul's preaching so affected the people, that "Many of them which used curious arts, brought their books together, burnt them before all men; and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19). Was this done in the Agora? We do not know. Certainly to do so would bring the demonstration prominently before all the people of Ephesus, and as such would comprise an outstanding public witness.

Our guide indicated that the guild of the silversmiths was close to the Agora, and the Marble Road, and as the latter leads directly to the Great Theatre which is not far off, the setting was appropriate for the drama recorded in Acts 19.

We traversed the road, and entered into the Great Theatre, beautifully situated on the slope of Mt. Pion. It is about 495 feet in diameter, and could accommodate about 24,500 people. We sat down in the seats and pondered the scene. We could imagine the crowds flocking into the theatre, and screaming at the top of their voices: *Great is Diana of the Ephesians*. The noise of this shouting would reverberate over the whole city, bringing others to the theatre, to seek the cause. Gaius and Aristarchus, Paul's companions, were rushed into the centre of the tumult, whilst Paul courageously attempted to follow. But the brethren persuaded him not to. At last the town clerk (the *Grammateus*) came forward, and being a man of ability and intelligence, calmed the mob, and prevailed upon the people to disperse.

We discussed the incident as we sat on the seats of the theatre and took in the scene. Afterwards, I stood in the centre of it and spoke. So excellent were the acoustics, that though I did not exert myself, the sound of my voice carried up to the highest seats.

We walked from the theatre along the Arkadiane Road which led from the harbour to the city. This once beautiful marble-paved thoroughfare was some thirty-six feet wide, and about a third of a mile long. It was beautifully colonnaded, the columns enclosing pedestrian

walks on either side of the road some sixteen feet wide, paved with mosaics. A series of shops stretched along the sides of the colonnades. At one end was the harbour, and entrance was through the Harbour Gates, and the other end terminated close to the Theatre with another double-arched gate. An inscription dedicates the colonnades to the Emperor Arcadius, from which the road gets its name.

Today the harbour has silted up, and no longer exists; so that the road ends on a flat plain. But when Paul visited the city, his ship would berth close to the Harbour Gates.

Outside the ruins, the modern Ephesians (Turks) had set up stalls for the sale of souvenirs. Tourists like souvenirs, so time was allocated for purchases, and for lunch. Here we fell in with another religious group: the Armstrong Church, obviously an imitation of the Herbert Armstrong Organisation. We told them something of our beliefs and hopes; but they were not interested, though they were prepared to discuss tourism, in which we were not interested.

Shortly after we left Ephesus for Miletus, about 30 miles distant. On the coach, we read Acts chapter 19, and this formed the basis of animated discussion as we continued on our way. — HPM

JEREOAM, THE SON OF NEBAT

Jereboam was a typical counterfeit saint. He was religious, but could not trust God. He could only reason according to the flesh. His policy and tactics were those of the common worldling, by whom he would have been lauded as very cute and farseeing. Jeroboam, we read, was Solomon's servant, "a mighty man of valour," exalted by God to the position of king over ten tribes of Israel, on account of Solomon's unfaithfulness in marrying alien women and yielding to the sin of idolatry. Jeroboam was told that, if he would be obedient, God would be with him and make his house "sure" (1 Kings 11:38). He proved himself, however, an ungrateful and worthless ruler. He made "Israel to sin," and set a shameful example which was copied by all his successors. Contrary to the law he chose Bethel and Dan as centres of worship; he instituted in these places the calf-worship; he established an unauthorized priesthood; and why? The answer is given in 1 Kings 12:26-33. He could not trust God. Can we, in any sense, follow the wickedness of Jeroboam? Yes, the opportunity occurs often. Every time we are tempted to infringe a commandment of Christ which runs counter to what our natural thought may deem expedient or practical, we can do so. The opportunity offers in affairs relating to business, home and ecclesia. Let us think of Jeroboam, and show faith, although the course we have to pursue, when viewed apart from the promises of God, seems to spell disaster and ruin.

— A.T.J.

The Pathway to the Kingdom

Be earnest then, and serve your Lord,
He surely will your work reward,
Give Him your heart – no less will do;
Remember, thus he loveth you.

Give Him each day, the freshest hour,
His word will thus gave greater power
To keep you in the narrow way,
And counsel you throughout the day.

With instant prayer and patience wait
The loving hand that guides your fate,
His confidence your life inspires,
He'll guide you as your need requires.

Make manifest your love in life,
No better cure exists for strife;
"Love one another," is his command:
None failing will before Him stand.

Let everything be done as in his sight,
In foolish Gentile ways take no delight;
Follow the Lord in truth, though hard it seem,
Fear not to sail with Him against the stream.

Let only those your choice companions be,
Who love the truth – in whom you saintship see;
And only such a brother choose to you,
As sets before him wisdom's end in view.

And now may He who asks us for His own,
Bless you and help you to His glorious throne.
May He guide your feet in His wondrous ways;
And fill your heart and mouth with joy and praise.

"It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places." – Psalm 18:32-33.

3. THE DAYS OF NOAH

The Two Seeds Unite

"That which is born of the flesh is flesh." It does not follow because one is a saint that his children are also. Too well, alas! it is to the contrary. The patriarchs, mentioned by name in Genesis 5, may have been all truly acquainted with God; but each of them begat children, and there is no proof that their children all followed in their parents' faith.

In the beginning, the two seeds, those of Cain, and those described as the sons of God, were not only separated as to the latter professing godliness, and the former scorning it; but there appears to have been a local distance maintained, for a while, between the two parties. The one hovered still on the outskirts of Eden, where were the Cherubim and the Shechinah; the other, even in Cain's own time, "went out," as the Scripture informs us, from the "presence of the Lord" (Gen. 4).

But in the process of time, as the two parties multiplied, and the seed of Cain and the seed of Seth were each much increased, their places of habitation were drawn more closely together. And then the one line, the sons of God, beheld the daughters of men that they were fair. Messengers soon passed from the one party to the other, and the sons of God, enticed by the beauty of the women of the other

line, abandoned their own local nearness to Eden and to the Shechinah, and fixed their dwelling-place among their new friends. The result was marriage between those who had formerly been in separation the one from the other, and the amalgamation of the two seeds. The one line thus proved that, however lineally descended from Seth, they were not spiritually his true seed.

The principle of separation having been broken down, true witness for God ceased. Instead there followed moral pollution, corruption and violence. Then God, in exact retributive judgment, removed the barriers that restrained the flood of waters from the earth. In Gen. 6:12-13, this sin of men, and this consequent judgment of God, are linked together. The emphasis is lost in the A.V. through the one Hebrew word being rendered "corrupt" in v. 12, and "destroy" in v. 13. There is a striking allusion to this very passage, and to this use of the one and the same word for the sin of men and for the judgment of God, in 1 Cor. 3:17, where again, most unfortunately, the idea suggested by the Holy Spirit is lost sight of by two different renderings in English of one and the same Greek word: "If any one *mar* the temple of God (i.e. by blending the two seeds together, or by upsetting God's own order in His house), "God will *mar* him." The one word

in the two clauses shows that the particular judgment is for that particular sin. So here, "all flesh had marred its way on the earth" (Gen. 6:12), and God said, "I will mar them with the earth" (v. 13).

Who Were The Sons Of God?

A false theology claims that the sons of God of this chapter were celestial angels. We shall show that this was not the case. But first, in proof that the true idea suggested in the passage is the abandonment of separation unto God of the Sethite seed, the whole of the descendants of Adam becoming all united together; take note that wherever a union based on compromise and then of amalgamation, is affected, it can only be by the avowed witnesses for God forsaking their high calling; for the other side have nothing to surrender; there is nothing sacred to them except their flesh-cravings.

In proof that the sons of God were human, note the comment of Luke in the last two verses of chapter 3. The chapter traces the Sethite line backwards:

"Methuselah was the son of Enoch, who was the son of Jared, who was the son of Maleleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God."

In other words, here we have the line of the sons of God. Cain's line was the line of the children of men.

Moreover, Matthew (Ch. 22:30) informs us that God's angels are incapable of marriage, as also the children of the resurrection will be.

The account in Genesis informs us that the "sons of God" "took

them wives of all which *they chose*' (Gen. 6:2). It was the flesh which dictated the choice, and so the line of demarcation was broken down. Matthew (Ch. 24:38) recording conditions in the days before the flood, states that they were "eating and drinking, marrying and giving in marriage." Here there is a glance back at the various modes of fleshly self-indulgence in which men spent their days. It was an age of affluence and self-indulgence, as at the present. Divorce and re-marriage were evidently common: "they married wives, they were given in marriage" (Luke 17:27).

Giants In The Earth

What of the "giants" that the ungodly union brought forth? Where are they nowadays, if Noah's day parallels our times? See them in the commercial field, the political strata, the religious world. They are those in whom much of the hero-worship of the day is centred, for the flesh loves its own. In the face of worldly success; in the attitude of a worldly ecclesia where was found "the form of godliness without the power," the fruit of faith was out of fashion. God was esteemed a stranger, and all witness for Him abandoned. Thus the opening verses of Genesis 6, which trace the real and proximate cause of the deluge, resemble the inspired portraits of the present time, as set forth in Rev. 3:15, or in 2 Tim. 3.

Modern conditions demonstrate that we, too, are living at the end of time, at the epoch of change, when the "forebearance of God" will wait no longer. As the Lord predicted, so it has come to pass:

"As it was in the days of Noah, so shall it be in the days of the Son of Man" (Luke 17:27).

The signs are apparent; the need of a true and vigorous witness is evident. Noah provided one, and by so doing "condemned the world" but "saved his household" (Heb. 11:7). Notice that it does not say that he converted the world, but that he "condemned" it. It does not say that he saved any of the world, but it does say that he saved his house. Is not that impor-

tant? Possibly Noah's very witness against the world, though it did not gain a convert, may have influenced his sons. The record implies that it did.

What then is our duty? Surely it is obvious. Refuse to lower the barriers of separation; maintain a vigorous witness against the world; set our standards high; and recognise the crisis for what it is. Then we will be ready and waiting for the Lord when he comes.

W.L.

Jews in the News

LOUD VOICE OF A TRUMPET (REV. 1:10)

Both Paul and John made references to the summoning sound of a trumpet. Significantly, Bro. Thomas, when penning the book *Egypt's Israel* had this to say about 'peace' movements in the world:

"It is a cry, in the providence of God, which is a great 'sign of the times'; announcing that 'the Lord standeth at the door and knocks', and is about quickly and unexpectedly to appear . . . It blows a trumpet in the wise and understanding ear, sounding the approach of 'the day of the Lord as a thief in the night'."

Inevitably peace is the news from Israel today. To climax the various negotiations in Cairo, Geneva, Jerusalem and Damascus, President Nixon visited the Middle East, on a goodwill tour designed to "ratify" the new era in relation between the U.S. and the Arab world. This has definitely been an astounding success for the U.S., which now holds "the balance of power" in the Middle East. However, with this shift in power a major problem has been placed into her hands: the city of Jerusalem.

The Palestinians and Jordanians are demanding the sovereignty of at least the Arab section of the city. As Hussein recently declared, "We must find a new status for Jerusalem that will make it a city of peace for all times." He implied that this meant direct governmental control over part of the city by the Arabs themselves. In fact, it means sovereignty on the part of the King of the Jews.

The problem is beyond Mr. Nixon to solve, as others who have concerned themselves with this "burdensome stone" (Zech. 12:3) have discovered.

THE WARNING IS CLEAR

One thing is certain: never before has a peace call of such international significance involved Israel. In the foreword to the book *Mideast Focus*, Mrs. Golda Meir wrote:

"In the absence of peace, there have been various attempts at substitution which did not produce a solution."

Nevertheless, peace in the land of Israel is ominous for the brotherhood. It can lull brethren into the sleep of apathy. It has been the dramatic victory of Israel, or the troubles of that war-

torn country, that has fired the enthusiasm of brethren, and stirred them into a study of the pages of prophecy. Peace can induce the danger of indifference.

In a time of peace Joshua warned the people of apathy and vowed "as for me and my house we shall serve Yahweh." (Josh. 24:15). As the world relaxes itself from the tension of the threat of war, let the Ecclesia tense itself for the return of our Master.

Ezekiel saw a land of unwallled villages in his prophecy of Chapter 38, with people confident in their ability to exist as such. The current trend of thought in the land will increase this confidence. But let us not be caught unawares; "let

him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12).

Whatever the world may think of peace, we are ever at war. Paul taught "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal..." (2 Cor. 10:3-4). Our warfare is against the flesh that we might exalt the character of the Father in our lives.

It has been declared "He that ruleth his spirit (is better) than he that taketh a city" (Prov. 16:32).

Rather than peace, the battlefield is before us and how shall we be found in the day of reckoning?

W. M. (Woodville).

LETTER TO MRS GOLDA MEIR

Mrs. G. Meir,
The Knesett,
Jerusalem,
ISRAEL.

Edgbaston,
Birmingham 15,
England.

13th January, 1974.

Dear Mrs. Meir,

May I respectfully draw your attention to several passages from The Torah which could easily change the present situation regarding oil in the Middle East.

If you will consult old maps of the Land you will observe that Asher, Zebulun and Issachar settled north of Israel, in what today is the oil belt.

The Prophet Moses in his Song had this to say of Issachar and Zebulun. "They shall suck of the abundance of the seas and of treasures hid in the sand." To Asher he said, "let him dip his foot in oil," an expression that could symbolise mastery over the black gold that could lie beneath the surface of the land north of our beloved country.

It may be profitable to sound this area, as it would not be the first time that prophecy has had a practical application to the "latter days" in which we live.

We are living in stirring times, on the edge of momentous events which herald the return of Messiah to bring a curse upon those who curse our people. Genesis 12:3, 27:28-29 — compare 39-41.

It would give me much pleasure to meet you to discuss many things in the Law and the Prophets which have to do with our Land, our People and the whole world in the near future.

Yours sincerely and Shalom,
A Christadelphian Well Wisher,

(A.E. Pennington).

PS. Have you a copy of Elpis Israel, if not it would give me much pleasure in sending one to you.

Brother Pennington received an acknowledgment of his communication and has since learned from several Jewish sources that excavations have now begun in the area mentioned, and in addition BP has asked for concessional rites to participate.

CHRIST'S TRUE PEOPLE

We have in this present time to prepare for a period of great goodness to come, by giving heed to the instructions which Jesus has left for our guidance so largely and so clearly in the writings of his various servants, among whom John occupies a distinguished place. "My little children," says this apostle, "these things write I unto you, that ye sin not." This is the climax of the calling in the truth, the object of the gospel's operations - that men and women may be brought into such relation to God that they shall not sin - shall not transgress - that they shall not be disobedient, but obedient. Obedience implies the existence of law, and it means compliance with that law; and our whole profession of the heavenly calling is a dead failure if it result not in obedience to all the commandments which go to make up the law which God has given for the guidance of those whom He calls to be His children. We have a very broad indication of the scope of those commandments in the sixth verse of this chapter. "He that saith he abideth in him ought *himself also so to walk, even as he walked.*" Proof is better than assertion: seeing is better than hearing: fruit better than blossom. If any man saith that he is a brother of Christ, he ought to be able to satisfy others as well as himself. Men do not gather grapes of thorns, nor figs of thistles. Good trees do not bring forth corrupt fruit. If the fruit is all the time nauseous, the tree is bad, notwithstanding a fair appearance of the leaf. If any man say he is a brother of Christ and walk not as Jesus walked, his profession of truth is a lie. It would be better for him not to know anything

of the truth, than knowing it to disgrace it with a sin-polluted life.

Now there are many commandments for the ordering of our conversation in the sight of Him Who has called us from darkness to light. All of them have an equal claim on our consideration and obedience; but some are larger and more urgent than others. First stands the necessity of living and acting for the good of other people. This is the strongest feature in the example set by Jesus, who went about doing good, ministering instead of being ministered unto, and finally laid down his life for us. Jesus and his apostles command our imitation of their characteristics. They are the opposite of what we see in the world, where all is cold, selfish, unkind and cruel. They are the virtues that the natural man is slowest to learn; sacrifices which he is the most liable to excuse himself from making on all sorts of virtuous and philosophic grounds; yet qualities the very existence of which is indispensable to an enjoyable state of society, and without which, this at all times dishonourable flesh-state becomes irredeemably vile and uninteresting. No wonder that, called to a reign of benevolence (administered in subjection to law of course), we should be called upon to cultivate that character in advance, at a time when evil prevails, and when its cultivation and practical exemplification are more meritorious on that account. It is quite certain that a character destitute of active benevolence will not meet with approval at the judgment-seat of Christ. We are, of course, to be on our guard against the perversion of this truth which is common

in the world. There we see philanthropy exalted at the expense of truth. We see it put forward as a means by which men shall be saved, teaching inferentially that condemned man can attain to eternal life by the things he may devise to do for himself, thus shutting out the gospel. Then the good deeds that are done are associated with a peculiarity that was strongly reprobated by Jesus. They are much more frequently prompted by a desire to be considered good than a desire to benefit fellow creatures, or perform a duty to God-ward. These two features of current philanthropy are equally false, if not equally odious. The truth has taught us to see this strongly, but may we not be carried too far in the opposite direction? There is no doubt about the liability. The concern is to avoid the danger. Because the world falsely makes salvation securable by kind deeds, irrespective of our relation to Christ, there is a tendency to exalt purity of doctrine to the exclusion of godliness of character in the matter in question. This were as fatal a mistake as a denial of the gospel itself. We must continually remember that although the truth doctrinally is the beginning, and nothing can be done without it, that though we must, without fainting, contend earnestly for the faith once delivered to the saints, there is a fruit-bearing of personal holiness and well-doing, without which our knowledge of the truth will be to condemnation and not to salvation. The object of Jesus in the truth is to purify unto himself a *peculiar people*, and their peculiarity consists in this — that they shall detest sin in every shape and form, and have a

hearty affinity for matters pertaining to his will and an active zeal for "good works." Such will be known among the common run as "peculiar;" but know them well, and if they are the right stuff, they are admirable. They are men of kindly word and deed, whose patience you don't soon get to the bottom of. You, by and bye, get to know the difference between a real man and a buckram man in this respect. There will come times in every one's experience — even in the relations of the best friends, when a divergence of view on some little matter may cause a hitch. If your friend is a moral Buckramite — or you yourself happen to be so, which, of course, is not impossible — or worse still, both — the hitch is "ungetoverable." A breach in base metal cannot be repaired. The Buckramite, once off the rails of good fellowship, can never be hoisted on again. He is formal and unfriendly for evermore. The true man is different from this. He forgives, and starts again, as the law of Christ requires. He works by that law in all things. His friendship does not so entirely depend, as the other's, upon the qualities of those to whom it is extended. It is based in great part upon divine considerations. It is drawn from a deeper source than the friendship of the carnal man. It is drawn by an invisible process from the deep profound of God. He is consequently not easily discomfited. He pursues whatever may come, whatever disruption may arise, whatever evil winds may blow — alike through evil as through good report. This is the characteristic of Christ's true people.

— R. Roberts.

Thought for Meditation

The Glorious Consummation

The Book of God is peculiar in this — it narrates the past, the present and the future all in one volume. We learn from the accuracy of its details in relation to the past and the present, to put unbounded confidence in its declaration concerning the future. In ascertaining, therefore, the ultimate design of eternal wisdom in the creation of all things, we turn to the end of the Bible to see what God hath said shall be as the consummation of what has gone before; for what He has said shall be the permanent constitution of things, must be the end which He originally designed before ever the foundation of the earth was laid. Turn we then to the last two chapters of the Book of God. What do we learn from these? We learn from them, that there is to be a great physical and moral renovation of the earth. That every curse is to cease from off the globe; and that it is to be peopled with men who will be deathless and free from all evil. That they will all then be the sons of God, a community of glorious, honourable, incorruptible and living beings; who will constitute the abode of the Lord God Almighty and the Lamb, the glory of whose presence will evolve a brilliancy surpassing the splendour of the sun. The globe a glorious dwelling place, and its inhabitants an immortal and glorious people, with the indwelling presence of the Eternal Himself — is the consummation which God reveals as the answer to the question concerning His ultimate design. "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

— Eliph Israel.

The Suffering That Leads To Deliverance

"And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God"

— (Luke 22:15-16).

The occasion of the origin of this institution (breaking of bread), is one of deep interest from many points of view. That occasion was an observance required by the law of Moses, in celebration of Israel's deliverance from Egypt — the feast of unleavened bread, otherwise called the feast of the Passover, from the passover lamb slain in connection with it, and a typical celebration of the greater deliverance to be effected through Jesus, as the slain lamb of the great scheme of human redemption. As a Jew, "made of a woman, *made under the law.*" (Gal. 4:5), Jesus, who came not to destroy the law and the prophets, but to fulfil, was forward in readiness to obey this as all other of the Mosaic requirements. But he had a special inclination to celebrate the passover on this occasion. Having given his disciples directions as to the place where it was to be eaten, they went and made ready, and in the evening, at the appointed hour they came together. "With desire," he said, "I have desired to eat this passover with you before I suffer." The attempt to realise the origin of this desire brings many interesting phases of Christ's character under review. His susceptibility to sorrow is a prominent feature. "My soul," he said,

"is exceeding sorrowful even unto death!" Why was he labouring under this weight of sorrow? The prospect he had before his mind, doubtless affords the answer. He was about to be deserted of his friends, and delivered to the heartless mob. He was about to be given up to the authority of the law, like a common felon. He was about to be abandoned to the ravening wolves, who thirsted for his life; to be given over to insult and violence at the hands of hypocrites, who had been prophetically styled in the Psalms, "dogs and bulls of Bashan;" and to be put to the most agonising and ignominious death which it was possible for man to suffer. A prospect like this was enough to fill his soul with darkness. Paganism has glorified the doctrine of indifference, and the world accounts stoicism as heroic. But this no more savours of true wisdom than the many other doctrines of the ancient schools, which Paul has pronounced to be foolishness with God. An exquisite nature like that of "the Holy One of God," which the sins and miseries of men alone weighed down with sorrow and made acquainted with grief, was not likely to be insensible to so great a woe as was then about to overwhelm him.

The desertion of friends, the withdrawal of the divine presence and protections, the triumph of hypocrisy and barbarism, though but for a moment, and the agonies of outraged nature, were terrible to his soul just in proportion as the reverse of all these conditions was his delight. He was not insensible to the sorrows of our common nature. "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." He groaned under the weight of his load. He sweat, as it were, great drops of blood. He prayed earnestly, that if it were possible, the cup might pass from him (Luke 22:44). He did not refuse to drink it, if the plan of divine love required it. "The cup which my Father hath given me to drink, shall I not drink it?" (John 18:11). He said: and in view of the suggestion, that the hour might pass from him, he said, "For this cause came I unto this hour" (John 12:27). It pleased the Lord to bruise him; to put him to grief (Isa. 53:10), and grievous was the burden of his sorrow, which cast a mantle of gloom over the days of his flesh, when with strong crying and tears, he offered up prayers to Him that was able to save, and was heard in that he feared (Heb. 5:7). We can understand why this sorrow should increase with the approach of the bitter hour, and why he should look, with some degree of consolation, to the unbosoming of his sorrow which was to take place at the eating of the passover. It was a sober meeting in that upper room, when all outside was feasting and gladness. "All ye shall be offended because of me this night," said he. The pain and perplexity of the

disciples, caused by this remark, can be imagined, especially when he added the further saying, "Verily I say unto you, one of you shall betray me." The simple loyalty of the disciples could but unite with Peter's exclamation, "Though all men forsake thee, yet will not I." Yet they could not penetrate the portentous sayings of their Master, whose wisdom they had learnt to have in awe, though his teachings they did not at all times comprehend. They sat still in the cloud, and waited while light began to break. Having unburdened his own soul, Jesus proceeded to pour the oil of consolation into their smarting wounds. "Let not your hearts be troubled," he said; "Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." Herein have we the connection between the cross and the crown. The sorrow of the hour was but part of the work of preparation for the Great House of the Father, whose presence ("the tabernacle of God with men") shall lead to a wiping away of tears, and a blotting out of every curse and all death. The first "going" of the Lord in the work of preparation was "to prison and to death." This was the cup that could not pass. If the Lord had not died, men would not have been saved, nor mansions developed. Death had passed upon all through sin, under the law which constituted death the wages of sin; and it had pleased the Father to require this law to be fully upheld as the basis of the scheme by which salvation had come by Christ. Without the blood of a sinless representative, the covenants of promise must

remain a dead letter. Without the slaying of the lamb, there could be no "passing over" by the angel of death. This mystery, Jesus, after the unburdening of his sorrow, proceeds to bring before his disciples in new symbols, in the use of which he laid a new basis for the fellowship of his friends, and established a new bond of connection between himself as *The Truth*, and all who should come unto God by him. "As they were eating (the passover), he took bread and when he had given thanks, he brake it and gave to his disciples, saying Take this, and divide it among yourselves. This is my body broken for you. This do in remembrance of me. And likewise the cup, when he had given thanks, saying, This cup is the New Testament in my blood, which is shed for you: drink ye all of it." This brings Christ forward as the bread of life, in the partaking of whom by the truth, we become constituents of the *One Body*. It places him in the position of the Head, the First, the Alpha and Omega, of the salvation of God; and, in this respect, the "Lord's

Supper" is a continual protest against the fancies of men by which they hope to save themselves without Christ. It is also a continual profession of subjection on the part of all true disciples, and a continual remembrance of those things which are apt to pass out of mind. The fealty of the One Body and the Supremacy of the Lord, as head and husband, root and vine, are the most glorious and characteristic features of the system which centres in him. This mutual relation is tempered by the highest love. The Lord loves the ecclesia. Hence the latter sing: "Thou hast loved us and washed us from our sins in thine own blood." Also, says Paul, that men ought to love their wives "even as the Lord the ecclesia." This love is returned. "All that love the Lord Jesus in sincerity and in truth," is Paul's description of such as constitute the ecclesia. Where this reciprocated love does not exist, the relation to Christ is not by Him recognised. "Except a man love me, . . . he cannot be my disciple."

— R. Roberts.

Many have been suffered to attempt the rulership of the earth: amongst others, Nebuchadnezzar, Cyrus, Constantine and Napoleon, but all have failed miserably and have had their careers cut short, some in one way, some in another. In the midst of all the chaos God has developed a ruler after His own heart and endowed him with everlasting life. In his hands he has placed power to select from among the sons of Adam, men, for kings and priests, who shall help him in his great work. In these helpers there will be no failure because, like their Head they will have been tried and proved before being charged with the task of ruling mankind. To those who are found approved Christ says: 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. The power and glory associated with his reign he will share with those who like him have overcome. What Christ overcame can be discovered by a diligent perusal of his life.



JUDAS ISCARIOT: His Greed Consumed Him

"He was a thief, and had the bag, and used to take what was put therein"
(John 12:6 - R.V.)

Writers tell us that Iscariot connects the name of Judas with his birth place. The literal translation should be - "Judas, the Kerieth man;" this comes from the Hebrew *Ish - Kerieth*, a town in Judah. This fact marks out Judas as different from his fellow disciples: they were all natives of Galilee, but he was a man of Kerieth, in Judah.

I must confess that I do not find it easy to write about Judas. Being human, it would be easy to stand with the crowd and pass the most censorious judgment on this most unhappy man. But I do not think that God has left his life on record just that this might be done. Rather it would seem that God says to us all: "Here is the life of the man who betrayed my Son; read it, and do not fail to learn the lesson!" What is that lesson? I suggest it lies in one word - *greed*.

GREED: The Motivation of Sin

A little reflection will show that the sin of Judas was the oldest in the world. It began in Eden when our first parents were tempted to seek for more, for they lusted after status with the angels. We view it again in the sin of Achan, who coveted the wedge of gold and the goodly Babylonish garment; later it reared its ugly head, when King David looked out and saw a beautiful woman bathing.

There are other examples, but their motivation to sin lay in lusting after more than God had lawfully permitted. Is the case of Judas so different? Only in the depths of of infamy it reached. There have been many theories advanced as to why Judas sold his Master for thirty pieces of silver, but I feel we are on a true analysis when we say that greed was the over-ruling motive. Outwardly, there was little to distinguish Judas from his other eleven companions, but inwardly, there was everything.

The gospel writer gives us the first difference in stating that Judas did not care for the poor, for he was a thief and stole from the bag. (See R.V.). Whilst the other eleven gave, Judas secretly coveted - and took and the crisis came when he saw the valuable contents of the box of ointment poured down the drain, as he thought.

TREACHERY: The Consequence of Sin

It is significant that the next record we have, tells of Judas consorting with Judah's Leaders, secretly agreeing with them to betray his Master, and already mentally handling the thirty pieces of silver.

The other disciples continued to associate with him in all innocence. Maybe they were not over-fond of him; maybe they had already begun

to mistrust him, wondering where the common funds were disappearing; yet none accused him openly of robbery. Only Jesus knew. Shall we ever plumb the depths of our Lord's mind when making his choice of Judas? It was certain that Jesus knew the kind of man he had chosen; he had read it all in the Psalms. May we not at this moment, pay silent homage to the heroism of our Lord? Could we have done it? Could we have chosen our own betrayer, from our own tribe, and walked and talked with him for some years, understanding that at the end, that man would imprint his kiss of betrayal on our cheek? Only one man could have done that and it stands to the everlasting glory of Jesus that he was able to — and did choose Judas.

So right on to that last night, when, for the first time, Jesus openly tried to make it plain to the other eleven gathered for the last supper, that there was a traitor in their midst. Then to the final act, so terribly described in the gospels—“And Judas went out and it was night.”

DESTINY: As Determined By Sin

Something new in human infamy? No, as we have seen, it had been done before. The Creator was betrayed to the wiles of the serpent. The rich victory of Joshua was spoiled by the greedy eye of Achan. The marriage of Uriah was ruined by the lustful eye of David. Now, the very depths of infamy were reached, when the Son of God was sold for thirty pieces of silver. Who will not agree that greed is the ultimate sin? It caused our parents to be banished, and now it caused

the Lord of life to be nailed to a tree. Maybe we can see the finest — and the ugliest in human nature when we look at both Judas and Jesus in the hour of their deaths. One had given all; because of this he could truly cry, “Father, into Thy hands I commend my spirit.” But the other? what of him? his only cry could be, “I have shed innocent blood,” and the hopeless reply, “See thou to that!” His epitaph perhaps the grimmest of any human being — *Good for that man had he never been born.* Yet we dare not leave the narrative here. We have left out the most important fact, and it is surely this. Out of the greatest evil, God brought the greatest good.

This would seem to be the one redeeming feature in this bitter story, and, if we can understand it aright, it exalts the omnipotence of the God of the universe! Let the serpent do his worst. Let all the leaders of Israel do their worst. When they have all worked their will, where does it lead them? Out of the very darkness that overshadowed Eden, the light of the Redeemer commenced to shine. From desire for Bathsheba, there came, in course of time, a line of descent that led to the Redeemer (Matt. 1:6). So on to that betrayal by the man of Kerioth. Upon the basis of that most terrible evil was reared up the cross of Calvary, whose healing beams we share today, and this fact should show us again where we stand. Our God is the Author of all goodness and all truth; and it is to the final triumph of all that is good and all that is true that we have each been adopted into the family of God Himself.

THE LESSON: As Revealed By Sin

Let us take courage from the grim lesson of Judas. Let us gaze with fresh admiration at Jesus, who patiently consorted with his betrayer. When sorely tried and tempted, remember his great forbearance. But we would never betray our Lord! Would we? have we? It might not be for thirty pieces of silver, but it would still be betrayal. When greed and our desire for that which God has forbidden, is allowed to have their way, then we too, share the guilt of Judas, and there is only one answer we can give.

Judas failed to seek it — we can. Judas failed to ask God for forgiveness, but we may ask to be forgiven for our lapses, and, as did David, get up and try again.

So, our Fellowship has been fittingly described in this way; it is not a club for saints, but it is a hospital for sinners, and when we view the final galaxy of saints and listen to their song, we shall not be surprised: "Worthy is the Lamb to be praised, for he hath washed us from our sins in his own blood."

J.A. Swaish (Wales)

THE BURDEN OF EGYPT

When we visited Egypt in 1972, we walked to the edge of the desert and viewed the scene. The thought came to me, What if this river was spoiled for the people? What would they do for a livelihood?

Then in the course of the daily readings, I read Isaiah 19 and recalled again my experience in the desert.

The "Burden of Egypt," clouds over a country so full of troubles, every one against his brother, seeking idols to solve problems instead of praying to the true God for help.

If the Nile River recedes at all, it means less agriculture for starving people. We read, "The brooks of defence shall be emptied and dried up (v. 6)." In 1972 the reeds and flags were already dried up and withered, caused through the selfish greed of man in building the Aswan Dam. It cost a tremendous amount, and already is silting up the river Nile. This is affecting its productivity. We read, "All the workers for hire shall be grieved in soul." Where are they? Where are the wise men? "The Lord hath mingled a perverse spirit in the midst, and caused Egypt to err" (Vv. 12-14).

Then in the latter verses we read: "They will cry unto the Lord, and vow a vow unto the Lord and perform it." God will smite and heal Egypt and "there will be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and in that day Israel will be a third with Egypt with a blessing in the midst. Blessed be Egypt my people and Assyria the work of my hands, and Israel my inheritance."

— A. Howell (USA).

The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still-threatening heavens. Such as know not the Truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look at things as God sees them. They lift up their heads with a hopeful expectancy, where the hearts of men in general fail them from fear. The increasing darkness is increasing comfort to those who are able to recognise it as the characteristic indication of the approach of the hour of judgment upon the Gentiles, and the manifestacions of the glory of God to all the nations of the earth for their chastisement and blessing in Abraham.

BRETHREN and TRADE UNIONS

Militant trade-unionism is a feature of modern life; so much so, that it is utterly impossible in some realms of activity to secure employ without joining a union. Though the law grants exemption from doing so on religious conscientious grounds, frequently a Union will defy the law, and the exemption will not be recognised. What is to be done under these circumstances. Certainly we must not match militancy with militancy. Rather are we to observe a state of "meekness and respect" (1 Pet. 3:15), whilst firmly maintaining our attitude. The following article is timely at the present time. Meanwhile, the Inter-ecclial Advisory Committee in South Australia is carefully watching the situation.

This subject is a very difficult one, and it is one on which excellent brethren hold different views. My own instincts are to keep outside Trades Unions. On the other hand, one has to exercise a certain amount of toleration and remember that there is often room for honest differences of opinion in the application of some of the commandments of Christ. If a brother feels that he can conscientiously join a union under certain conditions and limitations it is not for us to judge him too harshly.

I emphasise "with limitations," for Trade Unionism is growing into a formidable political force, and uses methods contrary to the commandments of Christ, and it may be that in course of time we shall have to take a very much more definite attitude on the question.

The first thing to remember is this: that we are "strangers and sojourners," and the more we remember that, the less enamoured shall we be of Trade Unionism. If

we are forced into it, the more passive will be our attitude. On the other hand, although we are strangers and sojourners, we are not living in a desert; we are in a spiritual wilderness — not an actual one. We have to live in the world and work in it. Our names are on the municipal and parliamentary registers, and thus we are — nominally, at any rate — citizens of this evil world.

But if our hopes and affections are centred on the world to come we shall not go far wrong in our attitude to this question, whether we join a union or not.

What is the real difficulty? It is that as the children of God we have to obey His laws, which are fundamentally opposed to the ways, maxims and methods of the world. We read:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil."

In 2 Cor. 6 there is an impor-

tant phrase bearing on the subject:

"Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

Now whatever interpretation we place on these quotations, we cannot read Trade Unionism into them. They are directly opposed to it and its methods. It is useless to contend that we cannot find any specific commandment on the matter. There is nothing which tells us that we must not go to a picture palace or a theatre, but when we study the commandments of Christ we find principles which forbid us. So Christ's commands forbid us to be actively engaged in their propaganda and methods of Trade Unionism.

It is possible, however, to be extremists. We are not to be righteous over-much. In 1 Cor. 5:9-10 we read:

"I wrote unto you in an epistle, not to company with fornicators: yet not altogether . . . for then must ye needs go out of the world."

Here is recognition that we have to work among this class of very undesirable persons — fornicators, blasphemers, etc.

Life has become far more complex now than in Apostolic times. We are more dependent on one another. Society has become an organism, and we all perform certain functions in that organism. We cannot say to the world: "We can do without you." The tendency is more and more to associations of different kinds, unions, and com-

panies, some of which seem harmless. In some towns, for instance, tradesmen combine to buy collectively, and are thereby able to purchase more economically. That is a kind of association which does not seem incompatible with Apostolic injunctions. In certain firms there are slate slubs where the employees pay so much a week for sick benefit, and at the end of the year they divide out the surplus: most brethren could conscientiously join such a club.

Is there, then, anything immoral in combining to obtain better conditions? It does not seem that there is. For instance, a number of fellow-workmen send a petition to the management for an increase of wages. I should certainly have no objection to adding my name to it — so long as the matter stopped there! But Trade Unionism does not stop there: its weapons are striking, picketing, etc. It is self-confessed war between "labour" and "capital." When we think of that we realise that no brethren can be actively associated with it.

Another evil outcome of Trade Unionism is what is known as "go slow", i.e., not doing an honest day's work. It prevents a man giving that faithful, honest service that the law of Christ enjoins upon him. Ephesians 6:5-8 is the very negation of that "go slow" policy.

There is another aspect to the question — what is known as "direct action," the attempt to force the Government's hands and influence political decisions. This is one of the gravest reasons why no brother of Christ should be *actively* involved in Trade Unionism. What have we to do with the potsherd

of the earth? It is true that "the earth" has often worked for "the woman," but that does not justify us in becoming the open ally of "the earth." As the sons and daughters of God we must dissociate ourselves from the methods and aims of Trade Unionism.

A Trades Union congress passed a resolution to the effect "that if any firm employs a majority of trade union members, no non-trade unionist shall be employed, and that legislation be employed to carry this into effect." It might become difficult for some to get a living without becoming a Trade Unionist, but as brother Roberts has said, it is not for us to hamper considerations of duty by the fear of consequences. God will provide. If we seek His Kingdom diligently, the rest will be added unto us.

But if active association with Trade Unionism is impossible, is some form of passive membership permissible? Could not a brother state his position: "I am a Christadelphian, and cannot join actively any kind of trade union, or hold any office, I cannot engage in propaganda, or act as a picket. If

you compel me to pay the fees, I shall regard that simply as license to work?" The New Testament seems to recognise that we are in a somewhat anomalous position as citizens of the world, yet not of it. It seems to be realised that some conformation to law and custom was permitted. Thus the payment of tribute is enjoined, and although this money may be devoted to unchristian objects, we have to submit to the payment of such tribute and custom. It seems to me that we can render tribute to Caesar while not surrendering our allegiance to God.

But let those who feel they cannot join a union under any conditions continue in that attitude: their course is clear, if difficult; but let them be tolerant to those who conscientiously adopt a different attitude. There is no audible voice to guide us in a specific direction. We have Christ's law before us, and if we carry out the spirit of that law to the best of our ability, we shall not be condemned in the day of judgment.

— J. Evans

Reprinted from "The Christadelphian."

FRIENDSHIPS AND ENMITIES

Ought we to be friends and partakers with a generation ripening for the judgment sickle of the Divine reaper? Ought we to be one and the same with the Moabites who despise God, have Israel in derision, and surfeit arrogantly in earth's plenty, as if it were theirs? Ought we not to "keep ourselves unspotted from the world?" to "walk in wisdom towards them that are without?" as "strangers and pilgrims, to pass the time of our sojourning here in fear?" knowing that the friendship of the world now will mean the enmity of God in the day when the thunders of the judgment-storm begin to peal throughout the world, when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day?"

— R. Roberts.

THE HUSBAND IN THE HOME

The Elohim are a society rejoicing in the love and attachment of one another; and Adam, being like them, though of inferior nature, required an object which should be calculated to evoke the latent resemblances of his similitude to theirs.

It was no better for man to be alone than for them.

Formed in their image, he had social feelings as well as intellectual and moral faculties which required scope for their practical and harmonious exercise. A being might know all things, and he might scrupulously observe the Divine law from a sense of duty; but something more is requisite to make him amiable and beloved by either God or his fellows.

This amiability the social feelings enable him to develop, which, however, if not furnished with a proper object or wholesome excitation react upon him unfavourably.

— *Elpis Israel*, p. 47, abridged.

Encouraging A Spiritual Environment

Paul wrote: "Husbands, love your wives, even as Christ also loved the ecclesia and gave himself for her" (Eph. 5:25).

Christ's attitude and self-sacrificing devotion towards his bride, thus becomes the yardstick of the husband's influence in the home.

How do Paul's words affect the man? What must he do to put them into effect? The Apostle continues by revealing the motive and the means:

"That he might sanctify and cleanse her by the washing of the water by the Word, that he might present her to himself a glorious ecclesia, not having spot or wrinkle or any such thing; but that she should be holy and without blemish" (vv. 26-27).

The Lord provides an example of a husband, sacrificing his own

convenience, to give time and effort that his wife might become more equipped by the Word of God to face her spiritual responsibilities.

The wise husband will do his best to provide such an environment at home as to contribute to her spiritual development. In these arrangements, the daily reading of the Word will find its due place.

As he has opportunity (but without being overbearing or boring) he will stimulate conversation around the Word, trying to promote the thrilling picture that Yahweh's prophecies set forth. Perhaps he will encourage the exchange of viewpoints along these lines, and certainly he will co-operate in the domestic arrangements for the spiritual benefit of the family as a whole.

Congenial conversation at ap-

appropriate times is a social benefit in which we all can share. It is essential that each appreciates the value of the other. The husband knows that it is good for his wife to appreciate the reason for God's appointments. He also knows that it is good for his wife to be aware of his appreciation of her position, her contribution to the smooth and economical running of the home, and of his genuine affection for her. What is not in her spiritual interests, he will refuse to permit because he *loves* her. At all times, he will nourish her in spiritual values, encouraging, appreciating her good qualities, thus demonstrating his love for her.

Paul declared:

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends" (1 Cor. 13:4-6).

If the husband truly "loves" as Christ loved, he will manifest these virtues, and the effect will be seen in the spiritual environment of the home.

"Love Your Wife"

Paul's command requires more than merely showing natural affection for her. It embraces trying to understand her. Many a wife feels that the husband has the best bargain of the two. She reasons that all *he* has to *do* is to "love" his wife, while *she* has to *do* everything that "his lordship" dictates! In such a case, she sees his attitude as selfish. Whatever he does as far as the meeting is concerned, she fails to see evidence of a truly spiritual attitude on his part. Then

her confidence in him begins to wane; resentment commences to build up; her domestic life seems dull and hopeless; she fears for the future.

Let husbands consider the example of Godly men as recorded in the Word. What characteristics did Boaz manifest in the home towards Ruth? What kind of a man was Elkanah? Consider the two husbands Abigail married; what were their weaknesses and strengths?

Is it not illuminating that Paul should write:

"Husbands love your wives, and do not be bitter against them" (Col. 3:19).

What is the reason for such an injunction?

Is the husband overbearing? Is he contemptuous? Does his very tactlessness, his very attitude, incite bitterness? Perhaps the husband complains that his wife does not see things the same as he does. On the other hand, perhaps she perceives some imbalance in his attitude or values. She may try to rectify a growing problem in the family by tempering matters to the best of her ability, whilst he may view this as "rebellion." Arguments follow, and bitterness results. Two wrongs never made a right. A soft answer turneth away wrath; and a little thought and thoughtfulness can often avert a major crisis.

Patience And Understanding

The wise husband will exercise patience and understanding. He will not be irritable or quick-tempered. He will give consideration to what is troubling her. What is the problem? What are her fears? Are they not justified perhaps? Has he made

himself clear? Has he given genuine cause for misunderstanding to arise?

If his attitude is the right one beyond all doubt, she needs to be corrected tactfully, with true understanding. However, if he is at fault, or partially so, he needs to be sensible enough to admit it, both to himself and to his wife. This builds for mutual trust and happiness. Certainly she will admire him for such an attitude.

Abigail provides an example of tact and wisdom. David was bent on taking vengeance against Nabal. Abigail made it very plain to David that he was at fault in allowing such a spirit to dominate him; whilst, at the same time, she stated how wrong Nabal was to act as he did, whilst expressing her own trespass in going over the head of her house, Nabal, to put matters right from the from the Divine standpoint.

David realised her advice was sound. He thanked her and God, that his folly was revealed to him in time.

This incident shows what good a little calm thinking can do when manifested by either party.

What Of The Children?

The advent of children can unite or divide a home. How will the young and inexperienced father act in regard to them? Perhaps, in his new-found zeal, he may tend to be over-zealous for righteousness, manifesting a domineering attitude towards them, overlooking that they are children. This may not only result in an unfortunate reaction from the children, but also cause conflict with the wife, whose maternal feelings may be disturbed through this means.

In this also, the wise husband will exhibit love towards his wife. He will seek to allay her feelings of imbalance, and strengthen her to recognise that wise and firm discipline of children is necessary to their future happiness.

A wise, firm, but understanding attitude on the part of the husband will command respect. In the final analysis, it is his responsibility to act decisively; whilst he has a right to look for the support of his wife to that end. Arrogance is hateful to Yahweh; we all need to recognise our imperfections and limitations.

Paul wrote:

“An overseer that ruleth well his own house, having his children in subjection with all gravity” (1 Tim. 3:4).

The word “ruleth” in Greek is *prohistanenon*, and signifies *one who is standing out in front, a leader, one in authority*. The father is one such. He should set the example, having his children in subjection with all dignified seriousness, acting as a shepherd to his household.

Let him give a direct and uncompromising lead, and they will respect him the more. Let him act as counsellor and friend, teaching them to turn to him for help, extending to them his care, providing for their spiritual needs. Moses commanded:

“These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:6-7).

Let fathers take every opportunity to impress their children with

the things of God. Let them encourage the children to freely express themselves upon these matters, and to come to them at all times when in need. Brother Thomas has some sound advice for parents who genuinely desire to bring their children up wisely in the fear of God.

He wrote:

Parental Discipline

"When parental discipline destroys filial love, it is bad. Veneration is a mixture of fear and love, and is created in every well-organised child by strict discipline and kindness on the part of the parent.

"But a parent who is always beating, always frowning, scolding, and commanding, and never coaxing and caressing a child, can only be feared, and, ultimately, disliked.

"Children can never be beaten into goodness, any more than nations can be persecuted into orthodoxy.

"They generally love their mothers best, because they are most indulgent; but, at last, they find that indulgence is weakness, and then they learn to disobey the 'old lady' as they call her.

"They fear the father, because he is stern and severe; and at last they dislike him, and avoid his society for his want of sympathy.

"Were the weaknesses of both parents combined into one, they would make a virtue.

"The joint and cordial co-operation of the two sexes makes the best discipline for children; but we are very sorry to say, that there is very little of that co-operation to be found.

"The mother is generally a shield from the father, and her opposition always increases his severity, whilst his severity increases her indulgence.

"Children cannot be well-reared unless parents are well married."

Abraham and Sarah were noted for their good family life. Abraham not only instructed his children and his household after him in doctrine,

but also in wise conduct and judgment. A right attitude is vital, and this needs great care and diligence on the part of the parent.

"For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of Yahweh to do justice and judgment" (Gen. 18:19).

The development of a spiritual mind that will jealously guard the new and living way is a very lofty and worthwhile goal. The wise will pursue this course with great love.

Instructing Children

One of the great spiritual avenues that the father can provide is the daily readings.

In the ensuing discussion, care should be given to the bringing out of the basic principles and exhortations that all the family can appreciate. It is no use speaking over the heads of children or engaging in a long, dull and monotonous discourse. Make the record live. The Bible accounts provide opportunity of appreciating the good and righteous, of condemning the actions of the wicked, of seeing the hypocrisy of the adversaries, and of observing how the Bible divides people into various categories. Give a modern application to these stories; show how they apply to life as we see it about us today. Teach them to seek the good and avoid the evil wherever they might be.

In this way, we help the children to appreciate different values; to see that there are different kinds of people — just, weak, lawless, ignorant, and so forth. Press home the need to be separate from

the evil world; point out that divine judgments are to come upon it at last, but for the moment the righteous often suffer whilst the godless seem to escape.

To do "judgment" we need to first have "divine values." They can be imparted to, and developed within, children at an early age, through reading and discussing the Word. The modern world is adept at drawing out of the children, ideas about what they read. Many youth groups in the world adopt this principle. They say, Let us get together and see how we can pool our ideas.

The wise father will adopt a different course to this. He is not led by worldly philosophy. He turns to the Word, and seeks for his wisdom there. Paul wrote:

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

What is he telling us? "Bring them up" is the imperative form of the verb *to nourish*; "nurture" is from a word signifying the chastening and discipline that regulates character; "admonition" is literally *what is put into the mind* from the Greek *nouthesia*.

Thus the father is commanded to nourish his children in the word, to chasten if necessary, and to instruct.

This will lead to a deeper appreciation of the way of Yahweh, so that they will be taught in the principles of justice and judgment, and will avoid that which the

philosophy of the world would induce in them.

When the father takes the family to the evening lectures at the ecclesial hall, or the midweek study class, he will create discussion with the members on the way home, sounding out their appreciation of what was heard. Helping them to evaluate ideas is vital to the proper development of the child mind.

On the other hand, the parent must always be ready for the immature, fleshly reaction to divine matters: the attitude that finds expression in such statements as:

"Come on Dad, let's get the readings over, or we will be late!"

Such an attitude needs to be nipped in the bud immediately. True, they are only children, but they must be taught to put things in proper perspective.

All thinking parents realise that they are fallible, and the best of us are very imperfect as parents (see Heb. 12:9-10); nevertheless we must strive to do our best. Certainly, it is fruitless to take a negative attitude, and give up trying. The goal is before us, and the future of our children is at stake.

In these evil days, when the society around us is fostering a wicked and adulterous generation, we need to keep what is put into our minds from the Lord, and diligently follow Yahweh's example with us: the nurture, the chastening, the instruction that He has designed for our good.

— A. C. Newton (Perth).

Give yourself to prayer. It will grow on you; it will ennoble you; it will soothe you; it will bring God to you. But prayer must rest on truth discerned. He that cometh to God must believe that He is. It will help you to pray if you accustom your mind to dwell on facts.

The Resurrection Tree

The naked, sleeping almond tree,
With dark limbs spread
Against swift wind-clouds, riding free
High overhead,
Speaks of the wint'ry night of death
In Earth's full womb,
Where saints, devoid of living breath
Sleep in the tomb.

But soon the songbirds' melody,
Proclaiming spring,
Awakes the sleeping almond tree
And, blossoming,
It deeply breathes crisp, fragrant air,
And leaves appear,
Soon petals fall from blossom fair —
The fruit is near.

Bare almond tree, the first of trees,
To hear the sound
Of Herald spirit in the breeze,
And in the ground,
Speaks of the day, when from the dust
Each sleeping saint
Will rise — the faithless and the just —
Fearless or faint.

Spring comes, and nature's lessons tell
The longing Bride
That her Beloved soon will quell
Death's constant tide.

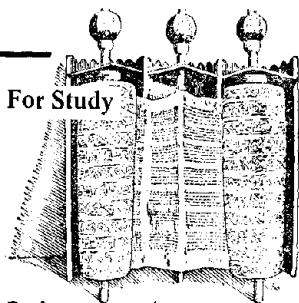
"Come forth my love, my sister spouse,"
(His voice is dear),
"A gem to grace My Father's House" —
The day is near.

Each day I look for swelling bud
As winter dies,
For first faint pink of almond-bud
'Gainst azure skies,
It tells me to await my Lord
So eagerly,
And ripening fruit will health afford
Eternally.

— Sister Betty Flint (Cumberland, SA)

(This page, reserved for short articles or poems by sisters, is conducted by
Bro. W. Ryall. Further contributions are invited).

Theme For Study



PSALM ONE— The Truly Happy Man

This Psalm comprises an introduction or Preface to the Book of Psalms. The Book, as a whole, dramatises man's conflict between good and evil; between the Righteous One and the Wicked One (cp. Ps. 18); whilst this Introduction reveals that true happiness and success is in doing the will of Yahweh. From other Psalms we learn that the Psalmist endeavoured to put into effect his own counsel (cp. Ps. 26:3-12), providing an example of Godly conduct (Ps. 112), exhorting Yahweh's people to follow those ways (Ps. 37), and warning of the danger of being led astray by false impressions of seeming prosperity and happiness on the part of the wicked (Ps. 73).

Background To The Psalm

There is no direct indication as to authorship of this Psalm, but as it is closely connected with Psalm 2, and as it can be established that David was the author of that Psalm (under divine inspiration of course), it would appear that this one was also.

If so, it was probably penned before David's transgression with Bathsheba (2 Sam. 11), when he was at the height of his prestige and power: great, glorious, triumphant, renowned; a king and a conqueror in every sense. The tribes had besought him to lead them, and had acknowledged him as king; he had united the nation after the disastrous civil war under the successors of Saul; he had driven its enemies from its borders; extended its conquests in every direction; revived the worship of Yahweh; and ordered the manner of service. He stood before the people as blessed, happy, the ruler of a theocracy. This was as the result of his ad-

herence to the ways of Yahweh, providing a basis for the expressions of the Psalm.

But from this state of happiness, of blessedness, David was taken off guard and grievously sinned, to be plunged into the depths of sadness and sorrow.

Probably at some such time as is described in 2 Samuel 10:19, David composed the Psalm before us. In doing so, he typified the Lord Jesus Christ, the truly blessed one, who fulfilled the requirements of the Psalm to perfection.

The Enduring Prosperity Of the Righteous — Vv. 1-3.

The Psalmist sets forth progressive steps in a life of wisdom or folly, and reveals the ultimate enduring prosperity of the righteous.

VERSE 1

"Blessed" — The emphasis of the Book of Psalms as a whole is upon rejoicing in hope. Two related Hebrew expressions are used to describe this, both of which are translated *blessed*. They are *esher*, a word found in the

plural as here, expressing a state of happiness; and its root *ashar*, to be straight, go forward, prosper. Both words are closely related. The state of blessedness, or happiness, expressed by the former word, is applied in the following relationships throughout the *Book of Psalms*:

Those who live Godly lives (Ps. 1:1; 106:3);

Those who put their trust in Yahweh (Ps. 2:12; 40:4; 84:12);

Those whose sins are covered (Ps. 32:1-2);

Those who help the afflicted (Ps. 41:1);

The nation whose God is Yahweh (Ps. 33:12);

The man whom God chooses for fellowship (Ps. 65:4);

Those who will dwell in Yahweh's house (Ps. 84:4);

They who derive their strength from Yahweh (Ps. 84:5);

They who know the joyful sound of the Gospel (Ps. 89:15).

They who submit to Yahweh's discipline (Ps. 94:12);

They who fear Yahweh (Ps. 112:1; 128:1);

They who seek Him with the whole heart (Ps. 119:2);

The man who enjoys the support of many sons (Ps. 127:5);

They who fear Yahweh and walk in His ways (Ps. 128:2);

They who oppose Babylon and seek to destroy her influence (Ps. 137:8-9).

The word *ashar* is found in the following places and relationships:

In relation to the man who considers the poor (Ps. 41:2);

In relation to earth's future king (Ps. 72:17).

Further unrelated words, likewise translated *blessed* are the Hebrew expressions *barak* and *berakah*. The word *barak* is used of man's attitude towards Yahweh; and Yahweh's attitude towards man. When used of man towards Yahweh it signifies to *kneel in adoration*; when used in relation to man, it signifies His condescension to meet with man.

The word *blessed* in the verse before us is *ashrey* in Hebrew. It is the plural form of *esher*, and signifies *blessings*. The blessings are manifold, as are shown by the words of the Lord in Matthew 5:1-12.

The Hebrew expresses the superlative by a plural of intensity: "O how very happy the man," or "O the happiness of the man" etc. The teaching of this verse reveals that the man who renders perfect obedience inherits great happiness, many blessings. But there has been only one man who has done that: the Lord Jesus Christ. What of all other men? Do the Psalms indicate that they lack happiness because of failure? The answer is in the negative. Happiness is available for the sinner by seeking the cover provided in Christ. Hence, though we cannot obtain the blessedness of perfect obedience, we can obtain it through the covering provided of Yahweh. Psalm 32:1-2 proclaims the blessed lot of the sinner who shelters under the cover provided of God. Therefore, when we fail to attain unto the blessedness of Psalm 1, we should seek that of Psalm 32.

What is the doctrinal import of all this? It is that happiness is the keynote of the Psalms. Yahweh made man for happiness (Deut. 33:29; Ps. 114:15); and the references above reveal the various channels through which it can be attained. Every person craves for happiness, and hates the thought of being miserable. But so perverse is the human heart, that it seeks for its ideal where it cannot be found; and indulges in practises that destroy the basis of true happiness.

The Psalms reveal that happiness can be obtained now (1 Tim. 4:8), though its full fruits await the future age, when the ultimate triumph of the righteous will be openly manifested. Then the present "success" of the wicked as well as the present reverses of the righteous, will be shown to be but temporary.

"The man" — The Hebrew is emphatic: "that man." The Psalm is obviously prophetic of the Christ, the perfect man.

"Walketh" — The verse expresses the gradual decline that can take place in the life of a person who is not motivated by the Word. This decline is expressed in the words: walketh, standeth, sitteth; counsel, way, seat; ungodly, sinners, scornful. To "walk" with a person implies, at least, a passing acquaintance with him (cp. Mic. 6:16; Jer. 7:24; 2 Chron. 22:3-4). A person will *walk* along a street with a mere acquaintance; but if he knows him well enough, he will pause to *stand* for a while to speak to

him before parting; however, he will *sit* down to converse at length with a more familiar friend. The use of these verbs in this verse therefore spell out the idea of gradual moral deterioration; a closer familiarity with evil influence. So also with the next three. A person may hearken to counsel without acting upon it; but *way* signifies performance; whilst *seat* suggests endorsement of it. Finally, *ungodliness* is negative wickedness, an attitude of mind that ariseth out of ignorance of Yahweh; *sinner*s, however, implies active wickedness, wrong-doing performed in realisation of it being wrong; whilst *scorners* defines contemptuous wickedness, open rebellion against Yahweh.

"Counsel" – The counsel of the ungodly is advice not hedged about by the law of Yahweh; and, therefore, indifferent to His requirements.

"Ungodly" – The Hebrew *reshaim* is from *rasha*, signifying *unrest*. It suggests people who are restive against restraint; who break in pieces the order of things, and bring unrest and affliction by so doing. Ungodliness is negative wickedness, stemming from ignorance, and therefore forgivable (cp. 1 Tim. 1:13). The ungodly know not that they are doing wrong. They are not as extreme in their folly as the scorners, who realise that they oppose the teaching of Yahweh, but are scornfully indifferent to the fact.

"The way of sinners" – Sinners is *chattaim*, from a root word signifying to *miss the mark*. The singular, negative form of the word is rendered *not miss* in Jud. 20:16, and is used in relation to the skill of Benjamite warriors in hitting the mark at which they aimed. The word, therefore, suggests active sin, in contrast to the negative sin of the ungodly; for one who *misses the mark* is fully conscious of that for which he should aim. For the way of sinners, see Ps. 36:4; Prov. 14:12; 2 Chron. 22:3-4.

"Sitteth in the seat of the scorners" – This describes the final and most hateful form of sin: contemptuous indifference to what is required. A sinner may attempt to hit the mark but fail to do so through personal weakness; a scorner is one who ridicules any such effort, or the restrictions that Yahweh has imposed upon conduct. A person sitting in the

seat of the scorners, is not only indifferent himself to the way of righteousness, but is advising others to be the same. He is a wicked counsellor, encouraging others to a life of rebellion. The word *seat* is literally *session*. It is significant that Psalm 2:1 describes such a session, and the folly of those participating therein. The *Book of Proverbs* particularly warns against scorners. It describes them as manifesting complete disregard for God or man (Prov. 21:4); as being impervious to the appeal of the truth (Prov. 13:1; 15:12); as being beyond the appeal of wisdom (Prov. 14:6). It warns that it is folly to reason with such (Prov. 9:7-9), and therefore advises to avoid them (Prov. 22:10), leaving it to Yahweh to discipline them (Prov. 19:29). Finally, it shows that Yahweh will deal with the scorner ultimately, to the edification of all mankind (Prov. 21:11).

VERSE 2

"His delight is in the law of Yahweh" – This describes the attitude of the man who avoids the pitfalls of verse 1. It expresses positive righteousness. A person who *delights* in Yahweh's law has progressed far beyond mere formalised religion: he finds pleasure in his worship. The design of the law is for true happiness, and a believer who finds it his delight has discovered the secret of contentment from whence springs true happiness.

"In His law doth he meditate day and night" – He will naturally do so because he has learned to "delight" in it. This is not natural to flesh, and comprises an appetite that must be cultivated. When that is done, fleshly thoughts will be superceded by spiritual ones, and he will learn to "meditate" upon the things that he has discovered out of the Law (cp. Ps. 119:18). "Meditate" is *yehgeh* in Hebrew, and signifies deep, serious, affectionate thoughtfulness. The person described in the Psalm gives such meditation to that in which he delights. He is found doing so at all times, and not merely at formal meetings or occasions. Such meditation becomes habitual to him.

VERSE 3

"He shall be like a tree planted" – This suggests cultivation, not mere haphazard growth. Moreover, the place

where it is planted — “by the rivers of water” implies careful selection, so as to provide for all requirements. The tree referred to is most likely the palm (see Ps. 92:12 where saints are likened to palms). The palm is noted for its love of water, its stately appearance, evergreen foliage, and health-giving fruit. In the desert, it betokens the existence of water, and draws men to it. Therefore it is an appropriate symbol for a true worshipper. Let such drink deeply from the well of truth, manifesting the results of so doing in a righteous character, and health-giving fruit ripened to the glory of Yahweh.

“By the rivers of water” — Figurative of the spirit-word. See John 4:14; Rev. 22:1-2.

“Bringeth forth his fruit in his season” — The fruit referred to is the fruit of the spirit, enumerated in Gal. 5:22-23. Each has its particular season of development, whether it be joy, peace, longsuffering, meekness, and so forth. Individual circumstances develop the appropriate fruit when a person is motivated by the Word.

“His leaf also shall not wither” — He is an ever-green, for he will be clothed upon with immortality. Moreover, his influence on others is for good. The leaves of trees help to purify the air, as well as assisting in the development of fruit. The man who delights in Yahweh’s law will become a medium of purification to others, as well as developing fruit to himself.

“Whatsoever he doeth shall prosper” — The word rendered *prosper* literally signifies to carry through to a successful end. That ultimately will be the case with the Godly in spite of temporary setbacks and disappointments.

The Ultimate Ruin Of The Wicked — Vv. 4-6.

The seeming prosperity of the wicked is but temporary; it will not survive the judgment that is pending.

VERSE 4

“The Ungodly are not so” — See the definition of the word *ungodly* in the comment on v. 1. The basic meaning is *restlessness*. All wickedness stems from such a state of spiritual insecurity.

“Like the chaff which the wind driveth away” — The chaff comprise the useless husks that remain after the grain is withdrawn (Amos 9:9). It is left to the wind, and is soon blown away (see Ps. 37:10,35-36; Matt. 3:12). Withered and worthless, restless and scattered, without form or stability, the heap of chaff is driven by every wind, and scattered into every corner (see Dan. 2:35). As the grain is first removed, so at the coming of the Lord, the saints will first be withdrawn after which judgment shall be poured out upon the gross darkness of a wicked world (Isa. 60:1-2; 26:20-21).

“The ungodly shall not stand in the judgment” — They shall fall. See Ps. 5:1; 130:3; Mal. 3:2.

“Nor sinners in the congregation of the righteous” — A sinner is one who knows what is right but does not do it. Such are found in Ecclesias today, but will not be permitted to remain in the perfected Ecclesia of the future. The Hebrew word for congregation is the Greek *Ecclesia*, and the Septuagint so renders the word.

VERSE 6

“Yahweh knoweth the way of the righteous” — Yahweh will acknowledge both it, and them, as such by granting life eternal to those who walk therein. The “way of the righteous” is the way of life (Ps. 16:11), peace (Isa. 59:8), and eternity (Ps. 119:24). The identity of the righteous is frequently hidden from flesh, but not from Yahweh (see 2 Tim. 2:19; Rev. 2:2). The names of such are written in His book of remembrance.

“But the way of the ungodly shall perish” — This is the way that seemeth right unto a man, but the end thereof is death (Prov. 14:12). That way of wickedness, the broad way (Matt. 7:13), will not lead to the Kingdom of God.

God Manifestation In The Psalms

It is profitable to seek out principles of God-manifestation in the Psalms. In this Psalm, Yahweh is revealed as the perfect Judge, discriminating between the wicked

and the righteous; and judging with complete understanding and insight of heart. Accordingly, one of the titles by which He has revealed Himself, and which finds expression in this Psalm is *Yahweh the Judge*, or *Yahweh Hashaphat* (Jud. 11:17).

The Hebrew *shaphat* signifies *to judge by pronouncing sentence; to vindicate or punish; and by extension, to govern*. The Judges were *shophetim*, ruling for Yahweh.

As Judge, Yahweh vindicates the right, and condemns the wrong (Ecc. 3:17; Luke 16:15). He cannot look upon sin with allowance, for He is essentially just (Hab. 1:13); yet, in His mercy, He has provided for the forgiveness of the sins of those who acknowledge them (Rom. 3:24-25).

Abraham interceded for Sodom on the ground of Yahweh as the Judge Who would be scrupulously just (Gen. 18:25). David invoked the judgment of Yahweh in vindication of his conduct towards Saul (1 Sam. 24:12). Solomon called upon Him to reveal Himself in judgment (1 Kings 8:32). Jehoshaphat (whose name means *Yahweh judged*) pleaded with Him to judge the enemy (2 Chron. 20:12). Ezekiel proclaimed that He is a just Judge, and will yet manifest Himself as such (Ezek. 33:20; 34:

17-22). The prophets declared that He is coming to judge the earth (1 Chron. 16:33; Ps. 9:8; 67:4). For other references to *Yahweh Hashaphat* see Ps. 26:1; 35:24; 43:1; 2 Chron. 19:6; For future manifestations of Yahweh as Judge through Christ, the Elohim, and the saints, see Ps. 50:6; 75:7; 82:8. Christ as Ruler-Judge (the manifestation of *Yahweh Hashaphat*) is referred to in the following places: Ps. 72:4; 75:2; 96:13; 98:9; Isa. 11:3-4; Jer. 3:12; Dan. 7:9; Matt. 25:31-34; 2 Tim. 4:8. The glorified saints, likewise, will become channels of Divine judgment as predicted in Obad. 21; 1 Cor. 6:2; Rev. 5:9-10.

Direct references to *Yahweh Hashaphat* as a Divine title are found in Judges 11:27; Isa. 33:22; Heb. 12:23.

Yahweh Hashaphat, therefore, is a most important title of Deity, proclaiming an aspect of Divine omnipotence and omniscience of vital importance to the saints as individuals, and to the world at large. Its significance is summed up in the words of Acts 17:31:

"He (God) hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead."

— HPM

Psalm One

How bless'd is he who ne'er consents by ill advice to walk;

Nor stands in sinners' ways, nor sits where men profanely talk.

But makes the perfect law of God his business and delight;

Devoutly reads therein by day, and meditates by night.

Like a fair tree, which fed by streams, with timely fruit doth bend,

He still shall flourish, and success all his designs attend.

Untimely men and their attempts no lasting root shall find;

Untimely blasted and dispers'd like chaff before the wind.

Their guilt shall strike the wicked dumb before the Judge's face;

No formal hypocrite shall them among the saints have place

For God approves the just man's ways, to happiness they tend;

But sinners, and the paths they tread, shall both in ruin end.

BRITAIN, ISRAEL & EGYPT

"But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power would seem to have been inefficient. So it will, as far as the mountainous parts of the land are concerned; but, then, it is testified by Daniel, that 'Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hand' of the king of the north. These countries will be a place of refuge for those who fly from the face of the spoiler The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently"

— *Elpis Israel*, p. 444.

Britain's Inefficiency

The termination of the British mandate over Palestine, and the consequent independence that was granted to such nations as Jordan, Israel, Syria and so forth, was claimed by some to provide evidence that the exposition of prophecy in *Elpis Israel* needed revision. On the basis that Britain had withdrawn from the Middle East, it was claimed that she was in no position to fulfil the role set down for her in the writings of Brother Thomas.

But is the criticism valid? We do not believe that it is. Certainly, it is true, that if Brother Thomas were living today, he would see events in clearer perspective, but we believe that he also would see a vindication of that which he has written concerning the events of the last days.

He stated that the returning Jews would aim to "establish their commonwealth," and declared, "And this their expectation will not be deceived" (pp. 441-442).

Obviously this would involve a relaxing of Britain's interest in the land. Jewish independence in the establishment of the commonwealth cause a weakening of control by the overshadowing power, and this too was anticipated. In the extract from *Elpis Israel* at the head of this article, Brother Thomas referred to the "inefficiency" of the shadowing-power to provide adequate protection. Surely that is in evidence now. Having initiated plans for the establishment of a national home for the Jews in the land, Britain failed in this objective because of political pressure.

Today, the West is being drawn back into that area. It is obvious that the nations of the world are dependent upon Middle East oil, and to that extent, the future of Britain is tied to the Arab powers. Certainly, neither Britain nor America could afford to permit Russia to dominate them; so that any attack by the northern power must be followed by Western intervention. As Gog drives his forces

down the coastal plains of Israel in a lightning attack upon Egypt, the West will consolidate its control east of the Jordan, in the area of ancient Edom, Moab and Ammon there to provide protection.

That is the picture presented by *Elpis Israel*, and current events conform thereto. This program of prophecy expounded in *Elpis Israel*, and based on the authority of Daniel 11:40-45, has enabled us, during the past few years when Russia has been so actively intriguing in the Middle East, to anticipate a change in the policy of the Arab powers from the Soviet to the West. If the northern power is to move against Egypt which country "will not escape" the attack, and yet the Arab countries of east-Jordania: the area of ancient Edom, Moab and Ammon, are to escape, we have claimed that it is obvious that some anti-Russian policy must replace the pro-Russian attitude of Nasser.

And so it has happened.

Yet some have turned from the exposition of Daniel 11:40-45 contained in *Elpis Israel* in favour of the commentary of Adam Clarke or similar writers. This has led them astray as to the course of current events.

British Occupation Of Egypt

The exposition of Brother Thomas relating to the British occupation of Egypt, has been criticised and challenged on the grounds that Britain has been forced to withdraw therefrom. Yet he anticipated that such would be the case. In *Elpis Israel* (p. 445), he wrote:

"He (God) will bring her (Britain's) 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 . . ."

Again:

"The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonisation of Palestine by the Jews . . . 'I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west . . .' (Isa. 43:1-7)"

These words have been remarkably vindicated. In 1882, Britain reluctantly was compelled to occupy Egypt, and once there, found it necessary and profitable, to stay. The British occupation lasted until 1952, when she was forced to withdraw under the pressure of mounting Egyptian nationalism. When America also brought pressure to bear on Egypt, Russia stepped into the breach, and poured wealth and weapons into Egypt, encouraging her in her opposition to Israel. But this became too expensive for Russia, and too frustrating for Egypt. Besides which, Communism and Mahomedanism do not mix very well.

What of today? Egypt is turning more and more to the west, as are the other Arab powers; and the Middle East is gradually conforming to the pattern required by Bible prophecy.

When the time is ripe, Britain will challenge the encroachments of the Russian Gog, and will assume her pre-determined position as the Tarshish of the latter days.

The Sure Light Of Prophecy

Bible prophecy provides sure guidelines to the future. It should be increasingly studied at this time, in order that we might have a clear conception of the times in which we live. "Ye are My witnesses," declared Yahweh of Israel (Isa. 43:10). But in what way does Israel witness to the existence and omnipotence of Yahweh? Because, declares God, "I have declared, and saved, and I have shewed, when there was no strange god among you; therefore ye are My witnesses saith Yahweh, that I am God" (v.12).

He declared His purpose in Israel; He shewed the things that would come to pass; and Israel constitutes His witnesses because their situation vindicates the prophetic word.

In fact, Yahweh sets forth the witness of prophecy, as the touchstone of His authority. Speaking of the gods of the nations, He declared:

"Let them bring forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together" (Isa. 41:22-23).

Consider these words, prophetic of the Messiah:

"Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? Yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings" (Isa. 41:26-27).

In this quotation, the words *shall say*, are in italics, showing that they have been added by the translators, for there are no equivalent words in Hebrew. The Hebrew of the verse is *rishon le Zion*, the first of Zion, the first of Zion's true sons. It is the name given to the site in Israel where the first settlers were established in 1882, but, in fact, it is predictive of Messiah, the first of Zion's true sons. Of this one the prophet says, "He shall say, "Behold, behold them." Behold what? Behold the fulfilment of the words proclaimed from the beginning; behold the prophecies fulfilled in him.

The Lord expounded those things. He drew attention to the manner in which the prophecies were fulfilled in him. Among some of his utterances were the following:

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39).

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

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

"Whoso readeth (Daniel the prophet), let him understand" (Matt. 24:15).

The Lord treated Bible prophecy as a serious and important subject, and drew largely upon it in expounding the purpose of God. His ministry was at the end of the Mosaic age; and he drew attention to that fact. Ours is at the end of Gentile times, and we should do likewise. Let us not minimise the witness of prophecy, nor despise

it. Nor let us minimise, nor despise the writings of the pioneers to that end. The subject can charge our preaching with fire, and we need a little of that to warm us, in view of the prevailing coldness to the things of God.

GEM

THE TIME PERIODS OF DANIEL

I have read with interest Brother R. Kirwin's reasoning on Daniel's time periods, as well as your Editorial comments on the same subject. The Lord declared that "of the day and hour knoweth no man" (Matt. 24:36), but he made no mention of the year.

From Amos 3:7 we learn that "God does nothing without revealing His secret unto His servants," and from Proverbs 25:2 that "it is the glory of God to conceal a thing, but the honour of kings to search it out."

Whilst I feel that it would be harmful for believers to conclusively know the year, I, like many others of the past and present, enjoy the exercise on considering the evidence. The time-periods are there to be studied, and they provide an active side to faith upon which to hold. It could be that the "year" is hidden somewhere in Scripture, and that at the right time it will be discovered.

As a basic chronological scheme, suggested by the six days of creation and the final day of rest, and using the principle of "a day of the Lord being as a thousand years," we have the following approximate periods:

4,000 years from Adam to Christ
 2,000 years from Christ to the Millenium
 1,000 years to when God will be all in all
 7,000 in all

Many computations advanced by brethren bring the terminal point of the seven thousand years to 1992-2000.

Here are important dates relating to Israel's development:

1897 - First Zionist Congress at Basle.
 1907 - Zionism recognised.
 1917 - Balfour Declaration; Britain takes Jerusalem.
 1937 - The Nazi oppression.
 1947 - UNO proclaims nationhood for Jews.
 1967 - Six Days War - Jerusalem liberated.

As Israel was forty years in the wilderness, it could be that the present State of Israel will last forty years to 1987, or if a Jubilee is required, to 1997.

We are only twenty-three years to this date; and we wait and watch for dramatic events to unfold. The tension mounts as we observe the nations assuming the positions indicated by the prophetic word. They do not realise that the Lord's controversy will soon be manifested in the earth, particularly in relation to Jerusalem.

I anticipate the following:

An Israeli drive into Lebanon and Syria (perhaps 1976-8).
 The Lord to return to judge his household (perhaps 1986-8).
 The Lord to manifest in glory to the world to rescue Israel (perhaps 1996-8).
 The commencement of the Millenium (perhaps 2007).

Of course we cannot dogmatise upon these dates. There will be no real delay as far as God is concerned. What He has been pleased to reveal through His servants the prophets will be accomplished, so that by thoughtful reading of His word, we can be uplifted and encouraged in these troublous times.

- J. Higgins (Eng.)

Jews in the News

POPULATION BOOSTED

Israel anticipates a large increase in population. The ex-Finance minister, Pinhas Sapir, predicts that within ten years the figure will attain five million. Mr. Sapir, now chairman of the Jewish Agency, believes that under his guidance, the Agency can bring another 500,000 immigrants to the land.

Certainly, if peaceful conditions continue in future years, such a figure could be achieved. But God has determined how many shall constitute the house of Judah in the last days. Israel has yet to face a "time of trouble" when Russian power will devastate the land and destroy millions of Jacob's seed.

But as with their Messiah (Isa. 53:11), so with the people! Their latter end will be glorious, when, after the clouds of war and turmoil have dissipated, the Jewish dispersion will gladly pour back to the land of their Fathers, to enjoy the blessings of Messiah's reign: "Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy Name . . . then shall they know that I am Yahweh their God which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there" (Ezek. 39:27-28). They will return as a people blessed, and no longer cursed, for men shall "take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

At that time, Mr. Sapir's anticipations will be reached and overflow, for Yahweh shall build up Zion.

THE FORGOTTEN MEN

In an article entitled "Aging Terrorists" (*Jerusalem Post*), the author states that there is about one hundred terrorists spending long sentences in Israeli prisons.

In posing the question of their future, he writes:

"The terrorists in Israeli prisons are aging fast. Some of them have started serving their eighth year, and in prison, each year seems eternity. They feel that they are the forgotten men of the Middle East."

Forgotten indeed! Such men have gloried in the terrorisation of a nation, and have dedicated their own lives to an orgy of destruction. They were sentenced to imprisonment by human judges mindful of today's "humanistic" laws which often prevents the dispensation of just capital punishment. So these "forgotten men" rot away in their dismal cells, locked away from the civilisation they sought to destroy. They face an eternity of darkness.

Not so the "prisoners of Yahweh," however! In due time those who have committed their lives to an expression of righteousness and goodness will come forth from the prison-house of death and obscurity to ascend the "high places of the earth" as declared by the prophets: "Thy dead men shall live, together with my dead body shall they arise . . . Say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all the high places" (Isa. 26:19; 49:9). These prisoners shall stand forth in glory, to represent Yahweh to the inhabitants of the earth.

When the Lord Jesus returns, all enemies of Yahweh, including the terrorists in the Israeli prisons, will "be remembered," to receive their just rewards.

INTERESTED IN JERUSALEM

As the prophetic calendar fills, it becomes fascinating to notice the movement of those parties which will be involved in the conflict of the day of God Almighty, and their strange interest in Jerusalem. Notable amongst such is

the Vatican. The Editor of *Jerusalem Post* recently commented:

"The Vatican once more put on record its claim for rights in Jerusalem in last week's conversation between Pope Paul and Dr. Henry Kissinger, the US Secretary of State."

The Editor reminds his readers, perhaps a little sarcastically, that when the British ruled the city, or when Jordan had control, the Vatican did not seem bent on establishing more rights than she had. He declares:

"The Vatican was, in fact, quite satisfied with Moslem rule in the Old City; just as the church of the Holy Sepulchre had for many years been quite content to have a Moslem door-keeper who could be trusted to keep the peace between the proverbially-warring Christian sects. It was not one whit disturbed, on the other hand, that the Jordan administration which had occupied the Old City as the end result of the 1948 fighting, first killed, captured or ejected around 10,000 Jewish occupants of the Old City, then demolished and desecrated synagogues, and finally refused to honor the terms of the armistice which provided for Israeli right of access to the Western Wall."

The Vatican is notoriously anti-semitic in outlook, and will align her interests with the anti-Christ powers at the end. She will oppose the "King of the Jews," and attempt to destroy the establishment of David's Throne in Jerusalem. But it will be in vain, for "the Lamb shall overcome them: for he is Lord of lords and King of kings" (Rev. 17:14). Thus will conclude the age-old antagonism between the so-called "Eternal City" of Rome, and the City of David.

WATCH TURKEY

As Israel settled down to discussing hopes of a peaceful co-existence, the Middle East again erupted in war. Cyprus, the small island north of the Holy Land, was embroiled in bitter conflict between its Greek and Turkish population.

Turkey, fearing a Greek takeover and monopoly of the island, attacked the Greek Cypriots who had taken control.

The brotherhood has long looked for the time when the Turkish power would

be completely dried up, in fulfillment of Rev. 16:12. Brother Thomas, writing upon the subject in *Eureka* vol. 3 (p. 551) declared "Admitting, then, that 'the Great River Euphrates' is the symbol of the Ottoman Power to whose empire it belongs, who can doubt that its water has been drying up during all the past forty-eight years?" Brother Thomas recorded that the influence of Turkish power began to diminish as early as 1820. In that year he says, "Ali Pasha of Yanina asserted his independence; and by his revolt, the Greek insurrection, which had been for some time silently progressing, was precipitated."

Only time will tell how this present conflict will fulfil prophecy. The Greeks were involved in the early portion of the "drying up" and eventually Britain and then Russia (during the Crimean War), became involved. Once again it has been Greek insurgency which has precipitated Turkish military intervention. Britain, which in this last decade has been tied to these two nations by a signatory pact with them concerning the island of Cyprus, has become involved. How long before Russia seizes upon her chance to enter the conflict and invade Turkey, remains to be seen. However, enter the conflict she will! At that time we believe the saints will be watching these events from the precincts of Sinai, in association with the Lord himself, preparing for the great day of Yahweh's vindication upon the nations.

CLEAR SIGNS

To the brotherhood, the signs are clear. Christ's return is near at hand. Paul warns that it will occur at a time when the nations "shall say peace and safety" (1 Thess. 5:3) concerning Jerusalem and her people. This is developing today! James exhorts the faithful watchers: "Stablish your hearts; for the coming of the Lord draweth nigh" (James 5:8). What do we see in the political heavens? The sky is red and lowering and foul weather for the wicked of the earth is ahead! The King is about to come and gather the nations together. Are we as the Ecclesia of God ready? For He has declared "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

W.J.M. (Woodville)

CHRIST & THE PHARISEES

When Christ had spoken the Parable of the Unjust Steward, the Pharisees, who were covetous, derided him. The words they used are not given. This is immaterial. What does matter is what Christ said to them which is on record (Luke 16). We can picture these self-assured men with scorn and derision on their faces and hatred and hypocrisy in their hearts. Christ thus addressed them:

"Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

All are tempted to be more ready to justify themselves than to be forward in defending the Truth. The antidote to this is faith — a realisation that God knows our hearts and that if we are pleasing in His sight He has promised that He will "bring forth thy righteousness as the light, and thy judgment as the noon day." One of the conditions is that we rest in the Lord and wait patiently for Him. Let us therefore be encouraged not to forsake the work of the Truth to enter upon a war of self-justification with our detractors. The narrative would seem to suggest that the Pharisees kept up a running fire of retorts, because Christ touched upon many subjects. He spoke of one tittle of the law not failing. He also spoke of chastity in the marriage state, and urged consideration of certain principles necessary in such a permissive age, as at the present.

Christ proceeds to rivet the attention of his audience by relating the parable of the Rich Man and Lazarus. The groundwork of the parable is one of the Jews' own

imaginings or fables concerning the death state. The whole fable is to be found in the writings of Josephus, the Jewish historian. We are apt to look upon this parable as a subject simply calling for exposition to the stranger. Not so. It reveals a divine principle which, if not recognised, will leave us in blindness as it did the Pharisees. What is this principle? That God expects man to act as a rational creature. When a truth has been revealed he is expected to know it and to act upon the knowledge. There is an illustration of this in God's dealings with Belshazzar. To him God said, in effect, "I did thus and so to thy father, and thou, his son, although thou knewest all this, hast not acted on thy knowledge. In consequence of this, hear now my judgment upon thee." Again, when the Jews attributed Christ's miracles to the power of Beelzebub, Christ did not pause to put the Jews right upon their belief. There was ample evidence in their deliverance from Egypt alone to convince them that there was no power in heaven and earth save that of the God of Israel. If the Jews failed to see this it was because they refused to see it. Jesus left them to their wilful blindness and proceeded to argue with them upon their own assumption: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" The natural mind thinks that Christ should have argued with these Jews about the non-existence of Beelzebub. Revelation, however, has not been given on the basis of what the natural mind thinks. It is for us creations of the dust to search out the divine method and to bow before it. It was the failure

to do this that brought about the apostasy. If a principle has been laid down God expects us to learn it and to hold on to it. So was it with the Jews. If one thing stood out clearly in their Scriptures it was the condition of man in the death state. This testimony the Jews rejected for fables which taught the conscious existence of the dead. Christ did not wrangle with these rejecters of the word. He simply turned their weapon against themselves. He laid hold of their own fable and put into the mouth of Abraham an admonition which cut away the root of their error and unbelief. Abraham is made to say: "They have Moses and the prophets, let them hear them" (Luke 16:29). Had they believed Moses and the prophets they would not have believed this fable. For had not Moses written: "Dust thou art and unto dust shalt thou return?" And had not the prophets written: "In death there is no remembrance of thee, in the grave who shall give thee thanks?" And again: "The dead know not anything." The Jews pretended to revere Moses and the prophets. If they rejected these truths when uttered by those whom they pretended to revere would they be likely to receive them from Jesus whom they scorned and hated? One with less wisdom than Jesus could answer this question. But it took the divine wisdom of Jesus to cope with the rejecters. He delivered, through the Abraham of their fable, an admonition of which no one could question the wisdom and truth, and which if followed would show Abraham to be in the unconsciousness of death.

Christ then put in Abraham's mouth a truth which was manifest

then and was still more manifest when Jesus had been raised from the dead, viz., "If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead." This is deeply interesting and instructive. But with what force does the lesson come home to us today! What are our surroundings? Men, for the most part do not even pretend to revere the writings of Moses and the prophets. Led on by the clergy they scorn, ridicule and repudiate them. What effect has this clerical unbelief upon the brotherhood? It should make brethren buckle on their armour more tightly. It should make them see to it that their shield of faith is in its intended protective position, and that their sword is in readiness. With the faithful this is without doubt the position taken. But we see some brethren tampering with the miracles recorded by Moses and the prophets in order to make the sacred writings more acceptable to the natural mind. We see brethren tampering also with the first principles in order to bend the Truth to the notions of the natural mind. Those who withstand these brethren are accused of lacking love. Let us in the face of our trials note the Lord's admonitions. Let us take them to our own hearts and as we have opportunity re-echo them alike to the stranger and the Christadelphian: "They have Moses and the prophets; let them hear them." And, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" — remembering that the writings of Moses and the prophets have now been augmented by Christ's own scribes and apostles.

— H.J.

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LOGOS TOUR OF BIBLE LANDS

Due to the absence of the Editor on a current overseas tour of the Ecclesias, we are unable to publish this month's instalment of the travelog. The Editor has visited South Africa, England, Canada, United States and Fiji on the work of the Truth, in conjunction with Bible Schools throughout the world. He has found the association with brethren and sisters in other parts most enjoyable and stimulating, and we trust that this has been mutual. We anticipate a further instalment of his Diary of the Tour in the 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. 5024, by the 15th of the Month.



IF THE BODY OF CHRIST is to perform its proper functions—its legitimate office— it must be a unit, based upon the seven-fold unity as taught by the apostle Paul (in Ephesians 4). It may then be a “light shining in a dark place until the day dawns;” it may then be in a condition not only to enjoy the truth within itself, but also to extend the same boon to others, and maintain an effectual defence of the faith until the Master comes. When firmly united in this kind of unity, however small in number or in worldly standing, the ecclesia cannot fail to exert a powerful influence in behalf of the truth upon society around, thus obeying the injunction given by Christ, to “let your light so shine before men that they may see your good works, and glorify your Father which is in heaven,” and be able to carry out fully the exhortation of the apostle, to do all things without murmurings and disputings ... shining as lights in the world, holding forth the word of life (Phil. 2:15). If, on the contrary, we fail to secure Unity in those things set forth by the apostle Paul, we shall fail to sustain an effectual defence of the Faith—we shall fail to preserve harmony and love amongst ourselves, and we shall fail to shine as lights in the world; for each individual member will soon find the light which once did illuminate his own mind, through the truth, gradually diminishing, until it become finally extinguished; and while a form of Godliness may be preserved, it will be without the power—having very little vitality left in it. —Bro. Thomas’ daughter.

Ecclesial Report

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

TRANSFERS TO ECCLESIAS

The following brethren and sisters are now laboring in other spheres of the Master's Vineyard, having taken membership in another ecclesia.

To Wilston—*Bro & Sis. K. Kilgus*, who have returned from Germany where they had been residing for the last two years approximately.

To Redcliffe—*Sis. Miller jnr*, who previously met with the Pine Rivers Ecclesia in Brisbane.

To Cumberland—*Bro & Sis. R. Flint* (from Blackwood, S.A.)

To Lismore—*Bro. Des and Sis. Val Dodd* (from Pennant Hills, N.S.W.)

UNITED IN MARRIAGE

We are delighted to advise that on October 20th, at 3 pm (God willing) in the Redcliffe Ecclesial Hall, *Brother Roland Kilgus (Wilston)* and *Sister Janelle Dawson (Coorparoo)* will be united in marriage. The excitement of the occasion is a token of the great anticipation of the Ecclesia-Bride for the approach of the Divine Bridegroom. May the joy of their united life encourage Brother and Sister Kilgus to the imminent Marriage of the Lamb.

AWAITING RESURRECTION

Our loving sympathies in the bonds of the Truth are extended to those whose families are affected by the sadness of death. Recently *Bro. Claude Bell-Booth*, of Wilston Ecclesia (husband of Sister Fanny) died, and he now awaits the glorious day of resurrection.

ECCLESIAL REFLECTIONS

CABRAMATTA ECCLESIA reports: Very successful preaching weekend with brethren at Coonabarabran at beginning of September. Series of newspaper and radio adverts were employed, together with special leaflet distribution. Some 7 friends attended with their children to the lecture by *Bro. P. B. Sawell* on *Israel: A nation restored—Sign of Christ's*

second coming. Activities concluded with S.School and Memorial meeting on the Sunday. —W.E.S.

REDCLIFFE ECCLESIA reports: Visitors to Sunday meetings include *Bro & Sis. L. Humpries*, *Bro & Sis. R. Humpries* and *Sis. Humpries snr* (from Wilston), *Sis. Coffee & Sis. Slaughter* (from Coorparoo), and *Sis. Bellbooth* (from Wilston). —P.E.

ADAMSTOWN ECCLESIA reports: Attendance of 124 to the special lecture given by *Bro. Howard Barber* after the last Bible School. Appreciation is expressed to *Bro. Barber* and the School Committee for co-operation in this witness for the Truth. Plans are now in hand for the next effort at which *Bro. M. Stewart (USA)* will participate. —J.R.

AN INVITATION TO TEA AT CAMPSIE

A cordial welcome is extended to all to participate in a special Fraternal Tea conducted by Campsie Ecclesia during the visit of *Bro. H. Barber*, on October 6. It would be appreciated, however, if forward notice of your intention to attend could be given to *Bro. J. Mansfield (Recorder)* on telephone 651 1828. The effort will involve the following meetings:

Oct.6—Opening fraternal at 3 pm to the theme: "The Challenge of the Last Days." Fraternal Tea at 5 pm. At 7 pm the evening study will be held.

Theme of studies: PROPHECY OF HABAKKUK.

Oct.7—*Bro. H. Barber* to Exhort, and Lecture to the title: "The Truth of Noah and the Flood; Its Lessons."

Oct.9—Study on "Habakkuk."

Oct.10—10.30am Sisters' class: Special address by *Bro. Barber*. 8 pm study on Habakkuk.

Oct.12—Final study on "Habakkuk."

BIBLE SCHOOL REPORT

The Spring Bible School (held in Aug/Sept this year) was booked out a month before it was conducted. We

apologize to those whose applications for reservations we had to refuse, and recommend that early application be made for the 30th BIBLE SCHOOL, on the coupon published overpage.

An excellent series of studies, and a wonderful spirit of fraternity was enjoyed at the last school. The ministrations of Brethren H. Barber from England, J. Martin from Enfield, and H. P. Mansfield from Woodville, blended in extremely well, to provide thought-provoking exposition combined with powerful exhortatory appeal. Those attending the school were urged to ignore the disturbing and frustrating experiences of the past few months in ecclesial circles, and to concentrate upon the affirmative work of the Truth undeterred by challenges that they might receive from time to time. The constant theme was emphasis upon the return of the Lord, and the need of preparation to that end.

Many appreciative comments have been received as the result of this school, and many found a new encouragement to apply themselves anew, without stint, to the work of the Truth in their individual Ecclesias.

BOOK NOW—TOMORROW MAY BE TOO LATE!

Heavy applications have been received for reservations at the next School, and

at the time of writing, two-thirds of the School is already booked out. Notice has been sent to ecclesias advising them of this, and asking that any reservations be hurried in so that the details of the School might be finalised.

A number of facilities have been added to the School to provide for relaxation. A tennis court has been incorporated, and those interested in this form of activity, are asked to bring raquets, etc. with them. It is proposed to organize this more completely at the next School. In addition, the hikes, tours, and other forms of relaxation introduced in recent schools will be maintained.

But the main attention is devoted to the studies. Three vitally important study sessions will be conducted each morning, and speakers will be Brethren M. Stewart of USA, H. Barber of England, and J. Ullman of Perth. Brethren M. Stewart and J. Ullman will also co-operate in the teen-age sessions.

The School Committee wishes to express its appreciation to the Riverwood Ecclesia for its outstanding co-operation in organising the two Schools it has sponsored. Their term of office in that capacity ceases with the December school and the Adamstown Ecclesia will undertake this duty for 1974. From now on sponsorship by Ecclesias will include all schools involved during the calendar year.



Participants at the 29th Bible School — August/September 1973

APPLY NOW FOR THE THIRTIETH BIBLE SCHOOL
 December 22nd to 30th, 1973 – At Rathmines, N.S.W.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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., \$21; Vic., S.A., Qld., \$19; Elsewhere, \$12. **Children (accompanied by parent):** From 5 years to under 14 years of age, \$12. Under 5 years, Free.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

The ECCLESIAL CALENDAR for OCTOBER 1973

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

Ecclesial Activities

DURING OCTOBER 1973 (GOD WILLING)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 1 Cinerea Ave., Ferntree Gully 3156. Tel: 758 3882).

Sundays—9.30 am School & Snr study; 11 am Memorial mtg; 7 pm Bible study.

3—Elpis Israel class, home S. Finnin, 17 Wordsworth Avenue, Clayton.

7—Exh: J. Ikin. Lect: S. Finnin, *Why the Jew?*

10—Bible marking class, home R. Terrell, 49 William Street, Brighton.

14—Exh: M. Richardson. Lect: H. Hall, *The Bible shows how to overcome pollution.*

17—E. I. class, home B. Stevenson, 41 Littlewood Street, Hampton.

21—Exh: H. Islip. Lect: H. Baum, *'Chariots of the Gods'—Designed to deceive.*

24—Bible marking, home A. Bruton, 8 Howden Street, Oakleigh.

28—Exh: A. Bruton. Lect: W. Dodson, *Have you considered the purpose of life?*

31—E. I. class, home T. Parsons, 1 Serica Place, Mulgrave.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

2—2 pm Life Christ class, home Bro. G. Howe, *The healing of the blind man.*

5—8pm study, home Bro. Burrage, 6 Langford Street, Moe.

7—1.30 pm Exhort: P. Islip.

12—Study cont, home Bro. Burrage.

16—Life Christ class cont: *Characteristics of the shepherds and sheep in the ecclesia.*

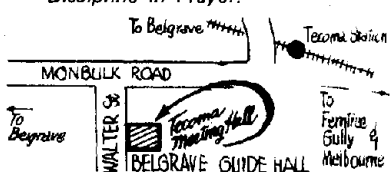
19—Study, home Bro. Burrage.

21—1.30 pm Exh: D. Galbraith. 4 pm

Youth f/ship class, home G. Howe "Elpis Israel".

26—Study, home Bro. Burrage.

30—1.30pm Study, home Bro. G. Howe, *Discipline in Prayer.*



TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2017). Sundays—9.30am School; 11.15am Men meeting; 7.15pm Public Lecture.

4—Study (Combined with Kilsyth) at home J. Bretthauer, 4 Hilda Street, Boronia; J. J. Ratcliffe, *Isaiah, Two men and two nails.*

7—Exh: P. Galbraith (Kilsyth). Lect: L. E. Cresswell (Melbourne), *National Effort—Why the Jews?*

11—Comb. study, home D. Smillie, 7 Ballantyne Cres, Kilsyth; G. Funder, *The life and times of Ezra.*

14—Exh: M. I. Clementson. Lect: E. Byrt, *Little known doctrines of the First century Christians.*

18—Study cont, home E. Byrt (above): D. Smillie, *Not discerning the Lord's Body.*

21—Exh: A. Fletcher (Clayton). Lect: E. Theobald, *Israel; the world's alarm clock.*

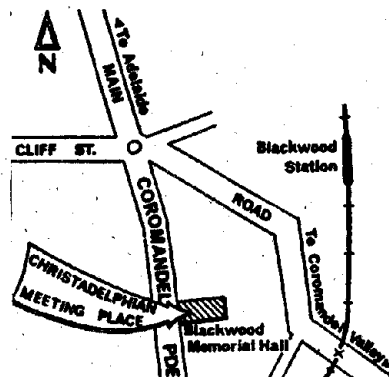
25—Study cont, home F. Harris, 531 Monbulk Rd, Tecoma; R. Ashford, (Mt. Waverley), *Nehemiah (1).*

28—Exh: J. Mullin (Canterbury). Lect: M. I. Clementson, *The secret of Eternal Youth.*

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: L. Palmer, Box 189, Post Office, Belair 5051. Tel: 78 1565).
Sundays-11 am Memorial; 7 pm Lecture

- 2-7.45pm Life of Christ study, home E. Johnson. Leader: A. Dangerfield.
- 3-1.30 pm Dorcas class.
- 7-Exh: D. Palmer. Lect: E. Johnson, *Can we ignore the Old Testament?*
- 9-7.45 Daily readings, home E. Johnson. D. Brumby, *Esther*. A. Grose, *We shall be like him (Hymn 292)*.
- 10-7.45 pm A.B. mtg, home D. Palmer.
- 14-Exh: P. Weller. Lect: J. King jnr, *Noah's warning to this generation*.
- 16-Life Christ class cont, home D. Palmer.
- 17-1.30 pm Dorcas, home Sis.B.Jerrow.
- 18-7.45 pm Quarterly business meeting.
- 20-Tennis picnic.
- 21-Exh: R. Flint. Lect: D. Palmer, *The significance of Israel's revival*.
- 23-Daily readings, home D. Palmer: D. Palmer, *Dedication of Solomon's Temple*.
- 28-Exh: G. Brown. Lect: J. Knowles, *Pollution of the environment; the Bible's answer*.
- 30-Life of Christ class cont.
- 31-Dorcas class, home Sis.P.Cotter.



PLEASE FORWARD ECCLESIAL NEWS BY THE 13th OF EACH MONTH

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays-11am Memorial; 7pm Lecture.

- 1-"Sign" class.
- 2-Sisters' class.
- 3-Study: B. Luke, *The Gospel of the Son of God (Mark)*.
- 7-Exh: H. P. Mansfield. Lect: G. Churches, *Britain's role in the purpose of God*.
- 8,22-"Sign" class.
- 10-Study: P. Cresswell, *Law and Grace*.
- 12-Young people's activity night.
- 14-Exh: J. Martin, Commencement of Brighton Sunday School. Lect: A. Cowley, *The Jewish revival; What it means to you!*
- 16-Arranging brethren's meeting.
- 17-Mark study continued: B. Luke.
- 21-Exh: R. Mansfield. Lect: J. Knowles, *Earth's destiny foretold by the prophet Daniel*.
- 22-"Sign" class.
- 24-"Law & Grace" study cont.
- 26-Annual business meeting.
- 27-Young folks' study class.
- 28-Exh: K. McDermott. Lect: M. Lund, *Why are we here? God's plan gives the answer*.
- 29-"Sign" class.
- 31-"Mark" study cont.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

Sundays-11 am Memorial; 3 pm S.S.; 7 pm Public Lecture.

- 3-8pm Thematic study of Hebrews: J. Luke.
- 4-7.30 pm A. B. meeting.
- 5-8 pm Youth group at home J. Luke, J. Martin, *Sacrifice and offering under the Law*.
- 6-Commencement of Special Effort. See details in this issue. PAGE 8
- 15-8 pm Int/friends class at home R. Woodward: J. Ullman, *What constitutes the Kingdom of God?*
- 17-Hebrews study cont.
- 19-Youth group cont. home A. Farren.
- 21-Exh: J. Luke. Lect: J. Barry, *Under-*

standing the Bible—a matter of life and death.

- 24—8 pm E. I. study: P. Weller, *The culmination of the Divine purpose.*
 25—10 am Sisters sewing group. 2 pm Sisters class. 8 pm MIC Special night for chairmen and readers.
 28—Exh: A. Hollamby. Lect: D. Evans, *Baptism, the only way to eternal life.*
 31—Hebrews study cont.

ENFIELD — 344, Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2—Zechariah class 8 pm: B. Williams.
 7—Exh: D. Horgan. Lect: J. Berry, *The oil crisis—The Bible—and the return of Christ.*

- 9—Law of Moses class: J. Martin.
 11—Annual business meeting.
 12—8 p.m. Youth group.
 13—Sunday school outing.

- 14—Exh: H.P.Mansfield. Lect: A.Cheek, *Arab terrorists will become the Israelis' friends!*

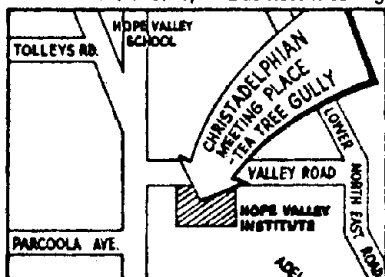
- 16—"Zechariah" class.
 21—Exh: A.Cheek. Lect: R.Edgecombe, *The God of the Bible is not the God of the churches!*

- 23—Law of Moses class.
 26—Youth group.
 28—Exh: G.Wigzell. Lect: H.P.Mansfield, *Christ's righteous rule will end political corruption.*

GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 3,17—Bible study..
 6—3 Days Campaign at Mildura (See details in this issue.)

- 7—Exh: R. McLean. Mildura lect: C. Hollamby.
 10,24—Life of the Lord study.
 14—Exhort: G. Mee.
 16—2.30 p.m. Dorcas Class.
 21—Exhort: C. Shugg.
 28—Exh: M. Ide. 3pm Business meeting.



TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 645881)
 Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—8pm Ecclesial business meeting, at home R. Smithers.
 4—"Eureka" study: B. Pearce.
 7—Exh: J. Luke. Lect: P. Weller, *What the Gospel is all about.*
 8—A.B. mtg 8 pm, home R. Wearne.
 10—10.15 am Sisters' class.
 11—8pm E.I. class, home M.Pitt. Leader: D. Manser.
 14—Exh: G. Wigzell. Lect: S. Kingsbury, *All nations will be gathered to Jerusalem to battle.*
 18—"Eureka" cont, home C. Kempster.
 21—Exh: J. Martin. Lect: B. Luke, *The meek shall inherit the earth.*
 25—E.I. study cont, home G. Hyndman.
 28—Exh: A. Wigzell. Lect: D. Matthews, *The king of the Jews will be king of the earth.*

TWO SPECIAL LECTURES IN MILDURA

A special campaign is being conducted by the Glenlock Ecclesia in the Riverland area, concentrating on public lectures in Mildura and Renmark. During October 6-8, the effort will be at Mildura, and 10,000 leaflets have been distributed throughout the area. Details of meetings—

October 6th — Public lecture in Rowing Club Hall, Mildura at 8 pm to the title: **WORLD CRISES—THE IMPENDING DIVINE TAKE-OVER.** Speaker: Bro. C. Hollamby.

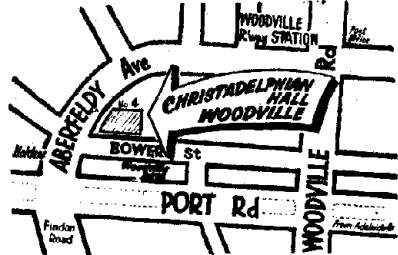
October 7th — Memorial meeting in the morning. At 3 pm, the 2nd public lecture in the same hall, to the title: **BAPTISM, NOT SPRINKLING, GOD'S WAY TO SALVATION.** Speaker: Bro. J. Elton.

The ECCLESIAL CALENDAR for OCTOBER 1973

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278). Sundays-11 am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 1-Arranging brethren's meeting.
- 3-Ecclesiastes study: H. P. Mansfield, *The one event that happeneth to all (Ch. 9)*.
- 5-Elpis Israel: *The Gospel in relation to the Mosaic economy (pp.368-307)*.
- 7-Exh: R. Gray. Lect: G. Wigzell, *A correct knowledge of Christ—a must for salvation*.
- 9-Sisters' class 11 a.m.
- 10-Eccles. study cont: *The value of diligent labor (ch.9:10)*.
- 12-Eureka study: J. Berry, *The 3rd Woe (Rev. 11:15-17)*. Held at home Bro. L. Wigzell.
- 13-Sunday school outing.
- 14-Exh: J. Berry. Lect: R. Gore, *Is there an answer to this world of perplexity?*
- 15-Home study, 4 Lasscock Ave, Findon: *The Abrahamic Covenant*.
- 17-Eccles. study cont: *Wisdom better than strength (ch. 9:14)*.
- 19-Mutual improvement class.
- 20-Suburban young peoples class.
- 21-Exh: G. Mansfield. Lect: C. Wigzell, *What is the Gospel?*
- 22-Quarterly business meeting.

- 23-Sisters' class, 11 a.m.
- 24-Eccles. study cont: *Observations of wisdom and folly (ch. 10)*.
- 26-Elpis Israel class continued.
- 27-Literature dist. 3pm, followed by fraternal tea and variety evening.
- 28-Exh: B. Steele. Lect: P. Mansfield, *What does God require of man?*
- 31-Eccl. Study cont: *The application of knowledge and wisdom (ch. 10)*.



JOSHUA - MAN OF FAITH AND COURAGE

Cumberland Ecclesia

October 6th to 15th

The annual special effort at Cumberland will centre around the wonderful example of Joshua. His readiness to serve Yahweh in faith and courage in leading His People into their inheritance is an exhortation to all today—as we stand on the brink of the "Promised Land." Guest speaker for the following meetings is Bro. J. Ullman (Perth)–

- Oct. 6th–Opening Fraternal Gathering at 7.15 pm. 1st study to the title: "Yahweh saves through a man of faith and courage."
- Oct. 7th–Exhort: "Rahab the harlot, Faith conquers fear." Evening lecture: "Ten clear reasons and signs that Christ's coming is near."
- Oct. 8th–All-day picnic at Kangarilla Oval. Lunch at 1 pm. 2nd study at 2 pm: "The miracle of Jordan; Through death to life."
- Oct.10th–3rd study at 8 pm: "Rejecting the flesh and keeping the Passover."
- Oct.12th–4th study at 8 pm: "Jericho, the victory of faith."
- Oct.13th–5.45 pm Fraternal Tea. 7.15 pm 5th study: "Touch not the unclean thing."
- Oct.14th–Exhort: "The warfare of faith; The rest for the people of God." Evening lecture: "Armageddon; Its meaning and purpose in God's plan for the earth."

All brethren and sisters are warmly invited to attend these encouraging studies.

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd, and Halstead St. (Rec: T. A. Dawson, 8 Goodenia St, Everton Hills 4053. Telephone 55 6137).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

4—7.45 pm Revelation 13 study: R. Bailey.

7—Exh: R. Hermann. Lect: L. Crowther, *Turkey! Russia's final stepping stone to the Middle East.*

11—7.45 pm Combined Bible study with Wilston Ecclesia.

14—Exh: R. Bailey. Lect: D. McGahey, *Jesus did not exist before he was born.*

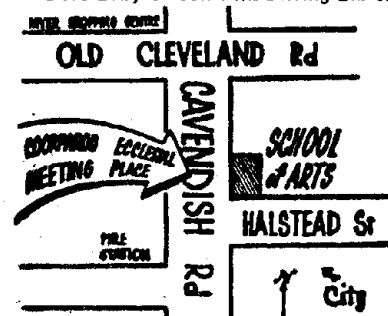
18—Revelation study cont.

21—Exh: R. Evans. Lect: R. Hill, *The fifth world empire foretold by the prophet Daniel.*

25—Combined study cont.

26—7.45pm Young folk's evening at hall.

28—Exh: D. McGahey. Lect: R. Rock, *Dead Babylon confirms a living Bible.*



REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone 69 2149).

Sundays—9.15am School; 11am Memorial meeting; 7pm Public Lecture.

7—Exh: W. Crew. Lect: E. Townsend, *Why the Christadelphians emphasize*

the promises to Abraham.

14—Exh: R. Hazell. Lect: R. Lambert, *The earth promised to Abraham, Christ and You.*

21—Exh: M. Steele. Lect: R. Elton, *The Trinity - a Falsehood.*

28—Exh: P. A. Evans. Lect: R. Hazell, *The Bible's challenge to a failing society.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).

Sundays—Memorial meeting at 11am.

3,10,17,24—Study 1 John, 24 Livermore Street, Rockhampton.

6,13,20,27—Tape night, cnr Hill & Emu Streets, Emu Park, at 7.30 p.m.

7—Exh: W. White. Lect: G. Hill, *The Gospel, God's power unto salvation.*

14—Exhort: L. Osborne.

21—Exhort: G. Bundesen.

28—Exhort: G. Hill.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).

Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

2—1 Peter study 7.45pm at home Bro. Hagen. Leader: J. Cowie.

7—Exh: R. Rock. Lect: W. Crew, *Have we an immortal soul? Give an answer to everyone that asketh.*

11—7.45pm study Life of Lord: R. Thiele.

14—Exh: O. Kelly. Lect: R. Kilgus, *God's judgment of the past—a warning for this generation!*

16—1 Peter study cont, home Bro. Hagen.

21—Exh: R. Herman. Lect: J. Cowie, *Further marks of veracity in the Scripture.*

25—Life of the Lord study cont.

28—Exh: W. Crew. Lect: O. Kelly, *Baptism, essential to salvation.*

30—1st Peter study cont.

NEW STUDY COMMENCES AT WILSTON ECCLESIA

Bro. R. Thiele is to present a series of studies on the subject: "The Last Week of the Life of the Lord." This will be conducted on every alternate Thursday evening, 7.45pm, in the Wilston meeting place.



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. Taylor, Box 800H, G. P. O., Hobart 7001).

Sundays—9.30 am School; 11 am Mem. meeting; 7 pm Public Lecture.

- 1—Arranging brethren's meeting.
- 3—7.45 Study: J. H. Scull, "Prophecy of Habakkuk."
- 4—7.30 Sisters' class, at 8 Croydon Ave, Montrose.
- 5—Jnr C.Y.C. 7 pm, 13 Barossa Rd, Glenorchy, *Israel at Sinai*.

ECCLESIAL SPECIAL EFFORT AND FRATERNAL GATHERING

OCTOBER 6th to 9th

Theme: Moses And The Prophet Like Unto Him. Speaker: D. Manser.

- 6—4pm Study: *By faith Moses forsook Egypt.* 5.30pm Fraternal Tea. 6.30 pm Study: *Moses was faithful in all his house.*
- 7—Exhortation: *A testimony of things to be spoken after.* Lect: *Incompetent world governments crushed at Christ's return.*
- 8—Final study 7.45 pm: *The last words of Moses.* Held 602 Nelson Road, Mt. Nelson.
- 12—Snr C.Y.C. 7.30: D. P. Taylor, *The Life of Dr. Thomas.*
- 14—Exh: A. Beasley. Lect: D. P. Taylor, *What is the Gospel?*
- 17—Sisters' class 10am, 2 Stapleton St, Glenorchy. Evening Study 7.45pm: E. Harrington, "Prophecy of Jonah."
- 19—Jnr C.Y.C. 7 pm, 14 Hudson Cres, Moonah West, *Israel receives the Ten Commandments.*
- 21—Exh: S. J. Taylor. Lect: H. E. Taylor, *The European Common Market in Bible Prophecy.*

SPECIAL STUDY EFFORT

Leader: Brother J. Ullman (Perth)

OCTOBER 23rd to 25th

- 23—7.45 pm study in Ecclesial Hall.
- 24—7.45pm study, 14 Hudson Crescent, Moonah West.
- 25—Afternoon: Ecclesial picnic at Botanical Gardens. 7.45 pm Study in Ecclesial Hall.
- 26—Snr CYC 7.30pm Introduction to combined Tasmanian CYC weekend.
- 28—Exh: J. Thiele (L'ton). Lect: A. Beasley, *Russian expansion and resistance by the "Lion of the Tribe of Judah."*
- 31—Jonah study cont: E. Harrington.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone 44 2207).

Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 3—7.45 Study: A. Ansell, *The craft of the Gibeonites (Joshua 9).*
- 5—Eureka study 3pm, home D. Seaman: M. Wright, "Volume 2"
- 7—Exh: G. Dangerfield. Lect: D. Case, *Jeremiah's message for our times.*
- 10—7.45 Study: J. Kershaw, *Salvation by Yahweh (Psalm 39).*
- 12—E 1 study, home D. Kitto: J. Kershaw.
- 14—Exh: M. Wright. Lect: J. Kershaw, *Paul's Message for our Times.*
- 17—7.45 Special Bible study: J. Ullman.
- 19—"Eureka" study class.
- 21—Exh/Lect: J. Ullman, *Lawlessness will destroy your Society!*
- 24—7.45 Study: A. Ansell, *Salvation through surrender to Yahweh's Word (Psa. 40).* *Salvation by Yahweh's Mercy (Psalm 41).*
- 26—E 1 study cont.
- 28—Exh: R. Herron. Lect: G. Dangerfield, *How Christ's coming will transform the world.*
- 31—Study: M. Wright, *The battle of Beth-Horon (Joshua 10).*

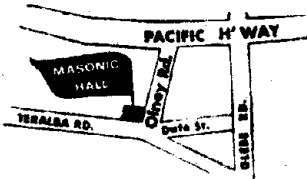
A "SPECIAL" MONTH AT HOBART ECCLESIA

Two visiting speakers will present various studies at Hobart during this month. Bro. D. Manser (Enfield) will outline features concerning the **EXAMPLE OF MOSES** during the period from 6th to 9th; whilst from 23rd to 25th, Bro. J. Ullman (Perth) will present **THREE EVENINGS** of studies. This latter effort will conclude with an ecclesial picnic in the Botanical Gardens on the holiday "Show Day." Brethren and sisters are invited to participate - details are given in the Hobart Column.

New South Wales Ecclesias

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 3-Study: N. Davies, *Encouragement to Timothy (1 Tim. 6)*.
- 5-Young people's class at home Bro. J. Richards.
- 7-Exh: G. Alchin. 3pm Leaflet dist. Lect: E. Witton, *Present claims to spirit gifts, a dangerous delusion*.
- 10-Genesis study: G. Alchin, *Where the fear of God is not (ch. 20)!*
- 11-First principles class, home S. Lake.
- 13-MIC 7.30 pm, home H. Ryan.
- 14-Exh/Lect: R. Pogson, *One Gospel, Why many religions?*
- 17-Timothy study: N. Davies, *Guard the charge (2 Tim. 1)*.
- 19-Young peoples class, home G. Darke.
- 21-Exh: N. Davies. 3pm GES meeting. Lect: D. Pogson, *Judgment! World War 11 - and You!*
- 24-Genesis study: G. Alchin, *In Isaac shall thy seed be called (ch. 21)*.
- 25-First principles class, home S. Lake.
- 28-Exh: J. Richards. Lect: F. Ryan, *Power; The terminal crisis of History*.
- 31-Timothy study cont: *Truth requires zeal and purity (2 Timothy 2)*.



AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays-Memorial meeting at 3 p.m.

- 6-Elpis Israel class 3 pm: J. Goddard.
- 7-Exh: W. Munro (Yagoona).
- 14-Pres: G. Darke. Exh: H. Ryan (Adamstown).
- 20-Elpis Israel class 3 pm. F. Ryan.
- 21-Exh: S. Evans (Yagoona).
- 28-Pres: D. Pogson. Exh: G. Alchin (Adamstown).

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Tel: 72 9765). Sundays-9.30am SS: 11.15am Memorial meeting; 7 pm Public Lecture.

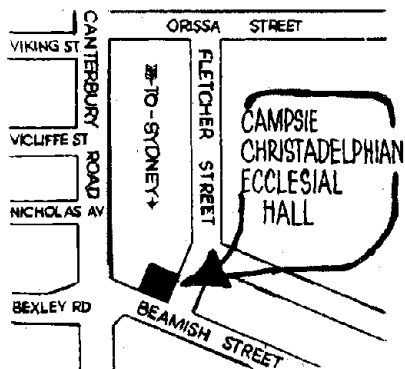
- 1-7.30 pm A. B. meeting.
- 2-10.30am Dorcas: *Study of Ruth*.
- 4-8pm Apoc. class: E. H. Baird, *The 2nd Woe & 6th Trumpet (Rev. 9:13)*.
- 5-7.30pm Jnr Bible class: R. McClure, *Signs of the times of Jesus*.
- 7-Exh/Lect: E. Mansfield, *Immortality ... a conditional gift bestowed at the resurrection*.
- 8-Special study evening: H. Barber.
- 11-Luke study 8pm: E. Mansfield.
- 12-1st principles class 8pm, 30 River-view Road, Fairfield.
- 13-C.Y.C. games night 7.30 p.m.
- 14-Exh: R. W. Sawell. Lect: C. R. O'Connor, *The truth about Armageddon*.
- 18-Apoc. class 8 pm: J. Pogson, *Earth's mighty conqueror (Rev. 10)*.
- 20-Inter. Bible class 7.30 p.m.
- 21-Exh: B. Bowen. Lect: P. Russell, *Man's great enemy-Death-can be overcome through Christ*.
- 25-Luke study cont.
- 26-First principles class cont.
- 28-Exh: W. Munro. Lect: P. B. Sawell, *Israel, a nation restored: Sign of Christ's second coming*.

CAMPISIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3-8pm Life of Lord class: E. Mansfield.
- 6-Special Effort: Bro. H. Barber (see details listed on Page 2 of this issue).
- 14-Exh: J. Mansfield sn. Lect: R. Croker, *Fulfilling prophecy; Israel restored as a nation*.
- 15-8 pm Business meeting.
- 17-Life of the Lord class cont.
- 21-Exh: B. Stretton. Lect: R. Sawell, *The land and people of Israel to be transformed (Ezek. 36)*.
- 24-Sisters class 10.30 am. 8 pm E. I. class: J. Alchin, *The Gospel of the Kingdom of God. G. Jamieson, The Revealed Mystery*.

The ECCLESIAL CALENDAR for OCTOBER 1973

- 28—Exh: K. Whitehead. Lect: E. Baird, *Death, a state of unconsciousness.*
 31—Life of the Lord class cont.



FIGTREE — Figtree Hall, Princes Hwy, (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 3—Business meeting.
 6—Revelation class, home R. Hickey: M. Bonner.
 7—Exh/Lect: B. Bowen, *The laborers in the Vineyard.*
 10—Genesis 40 study, home E. Reeve: M. Healy.
 14—Exh/Lect: J. Green, *The good Samaritan.*
 17—Study, home K. Joseph: *David made king.*
 20—Elpis Israel study, home F. Joseph.
 21—Exh: F. Joseph. Lect: K. Joseph, *The Patched Cloth & The Wineskins.*
 24—Genesis 41 study, home E. Reeve: R. Hickey.
 27—Special study effort: Bro. H. Barber. (Details are in this issue).
 31—Study, home M. Bonner, *Bringing the Ark to Jerusalem.*

PENNANT HILLS — Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel: 869 8452).

Sundays—Memorial 11.15am; Lect 7pm.

- 3—8 pm Colossians study in various homes: B. Stretton.
 7—Exh/Lect: K. Whitehead, *All religions do not lead to God.*
 14—Exh: J. Gilmore. Lect: R. Sawell, *Christ. Why did this sinless man have to die?*
 17—Colossians study cont.
 21—Exh: J. Mansfield sn. Lect: K. Denness, *A discerning look at modern Israel.*
 28—Exh: D. Gilmore. Lect: E. Mansfield, *The decline and fall of the Western Powers.*

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

- 2—Hosea study: J. Rosser.
 3—Sisters' class at home Sis.F.Gilmore.
 5—Comb. YP class at B. McClure's *The March of the Rainbow Angel.*
 7—Exh: D. Gilmore. Lect: A. Archer, *The Divine Plan of Salvation.*
 9—Mutual improvement class.
 12—Daniel home study: E. Mansfield.
 14—Exh: E. Mansfield. Lect: G. Denford, *Will a Dictatorship bring World Peace?*
 16—Bible study with Bro. H. Barber.
 17—Sisters' class at home Sis.F.Gilmore.
 19—YP class cont at B. McClure's
 20—YP Acts class at home B. McClure.
 21—Exh/Lect: G. Alchin, *The necessity for the Virgin Birth.*
 23—Study: W. McKinlay, *The brazen serpent.*
 26—Daniel home study cont.

THE PROPHECY OF JONAH

At Figtree Ecclesia

October 27th to 29th

Readers are invited to attend this special effort to be led by Brother H. Barber (UK). Saturday and Sunday meetings will be held in the Figtree Hall, whilst the Monday study will be at the home of Bro. Healy. Saturday, 27th — 3.30pm First study. At 5.30pm there will be a Fraternal Tea, and at 7 pm, the Second study will commence. Sunday, 28th — Bro. Barber will deliver the Exhortation in the morning, and in the evening, his lecture is entitled: "THE COMING DIVINE TAKE-OVER." Monday, 29th — Final study on "JONAH" at the home of the Recorder.

- 28—Exh: C. O'Connor. Lect: J. Mansfield, *Why God permits suffering.*
 30—Study: G. Mason, *The day of Atonement.*
 31—Sisters' class continued.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 3—Study 8pm: P. Russell, *What manner of man is this? (Mark 4:35-5:20).*
 7—Exh: G. Gilmore. Lect: P. Russell, *Is "Hell-torment" true?*
 10—8pm study: G. Steel, *The Lord of Life (Mark 5:21-43).*
 14—Exh/Lect: H. Barber (UK), *One Bible; Why so many churches?*
 17—Special study with Bro. Barber.
 21—Exh: D. Shaw. Lect: B. McClure, *The Holy Spirit is Divine Power.*
 24—8 pm Young brethren's night: R. Jenkins, *Water into wine.* L. Ebers, *Exhortation.*
 28—Exh: C. Russell. Lect: D. Yearsley, *Why does God allow war?*
 31—Study: L. Ebers, *His origin vindicated by mighty works (Mk. 6:1-13).* D. Shaw, *The death of the fore-runner (ch. 6:14-29).*

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 2—E.I. study: S. McKinlay, *The saints and the two witnesses.*
 6—7.30 Y.P. Tabernacle class: K. Cook.
 7—Exh: B. McClure. Lect: K. Cook, *The Bible; Its challenge to current religions.*
 9—MIC.
 12—Revelation class: R. Pogson.
 14—Exh: D. Carroll. Lect: A. Archer, *The reality, origin and effects of sin.*
 16—E.I. study cont.
 21—Exh: K. Cook. Lect: B. McKinlay,

What future for Britain in the Common Market?

- 23—MIC
 26—Revelation class.
 28—Exh: R. Sawell. Lect: B. Stretton, *How God's Name reveals His purpose with mankind.*
 30—E. I. study cont.

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

- 3—8 pm "Wilderness wanderings" class.
 7—Exh/Lect: P. B. Sawell, *The wages of sin is death.*
 10—8 pm Mutual improvement class.
 14—Exh: D. McColl. Lect: E. Ritchie, *Life after death only by resurrection.*
 15—A. B. meeting.
 17—Wilderness wanderings study cont.
 20th to 26th: Special Effort with Bro. H. Barber (see details listed below)—
 28—Exh: E. Mansfield. Lect: J. Quill, *Christ will return, visibly and literally.*
 31—Wilderness wandering class cont.

COMBINED WEEK OF STUDY AT PT. HACKING & SUTHERLAND

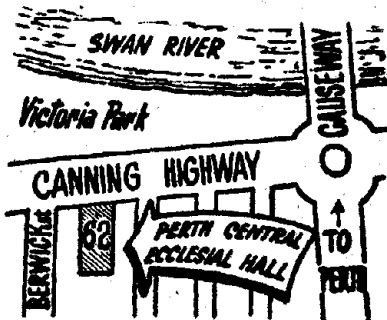
Under the Leadership of Brother H. Barber (London)

- Sat. Oct. 20th—5.30 pm Fraternal Tea in Sutherland Hall. 7.30 pm 1st study under the theme: **THE SEVEN LETTERS TO THE SEVEN ECCLESIAS.**
 Sun. Oct. 21st—11 am Combined Memorial Meeting, at Sutherland.
 7 pm Second study evening — to be held in Port Hacking Hall.
 Mon. Oct. 22nd—Lecture 8 pm in Sutherland Hall: **THE DIVINE TAKE-OVER**
 Wed. Oct. 24th—Special public lecture at 8 pm in Sutherland Hall.
 Fri. Oct. 26th—8 pm Public lecture at Port Hacking: **ONE BIBLE! WHY SO MANY CHURCHES?**

Western Australian Ecclesias

COLLIE - 28 Bedlington Street. (Rec: K. H. Digney, Box 169, P.O., Collie 6225. Telephone: 532).

Sundays—Memorial meeting at 10.30am.
Wednesday—Tape study at 8 p.m.



PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 1499).

- 3—Eureka study: G. Hawkins.
- 6—Mutual improvement class.
- 7—Exh: H. Carder. Lect: A. Newton, *Blood transfusion does not violate Bible teaching.*
- 9—11 a.m. Sisters' class.
- 10—"Blood of Christ" study: D. Hurn.
- 12—E.I. Home study classes & Law of Moses class.
- 14—Exh: A. Newton. Lect: G. Hawkins, *Jerusalem; an incredible history, a frightening future, but a glorious destiny.*
- 17—Eureka study cont.
- 21—Exh: S. Fergusson. Lect: B. Hayles, *Europe without Britain—a Bible certainty.*
- 24—Study: Outline of Elpis Israel Pt. 1.
- 25—E. I. & Law of Moses classes cont.
- 28—Exh: A. Hayles. Lect: R. Davis, *Satan is not a fallen angel.*
- 31—Eureka study cont.

New Zealand Ecclesias

THE ENTRANCE OF THY WORD GIVETH LIGHT

The above theme is the basis for the **CHRISTADELPHIAN SUMMER SCHOOL** to be held from Tuesday, December 25 to Sunday January 6, 1974, at Rangiora, New Zealand. Study leaders are to be Bro. Maurice Stewart (Los Angeles, USA) and Bro. Jeff Berry (Woodville, SA). Bro. Stewart will speak on the subject: **PRACTICAL LESSONS FROM THE LAW**; whilst Bro. Berry will outline further facets of Truth, and also take optional classes on chart marking.

The School will include two public lectures, advertized with pamphlet delivery, and a full day trip as well as shorter excursions to places of interest. It is hoped to include a launch trip to Lyttelton Harbour.

Site is the Rangiora District High School which has excellent facilities, including a large residential block, gymnasium, hot showers, swimming pool, washing and ironing equipment, etc. Cost of the period is \$24 for all over 17 years, with subsidized costs for younger people. Application to attend should be made now to: The Committee, Christadelphian Summer School, P.O. Box 2164, Wellington, N.Z.

YOUR URGENT ATTENTION PLEASE

TOWN HALL PUBLIC ADDRESS

Brother Maurice Stewart, of California, USA, plans to visit Australia specifically to attend the December Bible School, and therefore opportunity for most to listen to his addresses will be limited to the School. Immediately at the conclusion of the Bible School, he plans to travel to New Zealand to co-operate in the Bible School at Rangiora (see p. 14).

However, through courtesy of the Bible School, it has been arranged for Brother Stewart to make a brief visit to the Adelaide area in early December, and in conjunction with local ecclesias, it has been planned to conduct a special Adelaide Town Hall public address on Sunday evening, December 16th.

Theme of the address will be **GUIDE TO SURVIVAL!** It is planned to outline the problems facing humanity, and draw attention that the Bible alone has the guide to survival; particularly in regard to the Second Coming of the Lord Jesus Christ.

All local Ecclesias have been invited to co-operate in this special effort and it is planned to devote widespread advertising to it. Our plan is for an outstanding witness to the fact of Christ's second coming, and we call upon all brethren to co-operate with us in their enthusiastic involvement with these plans.

The prayers, material assistance, and personal advertising of this effort is solicited from all in South Australia. Your prayers for its success; your monetary contributions for the purpose of advertising; and your personal involvement in announcing it to the world without — will all help to a successful effort to the Father's Glory.

It is proposed that a similar address be delivered by Brother Stewart in the Newcastle Town Hall on the first Sunday evening of the Bible School. This will be organized by local brethren, and again, on their behalf, we solicit the co-operation of brethren throughout Australia.

It may be that others would like to contribute financially to this effort, and we have opened a fund for that purpose. The money will be used to defray the cost of advertising both in the Adelaide and the Newcastle areas. We suggest that you indicate your choice in this matter by the use of the following coupon. Thank you!

Logos Publications,
Post Office, West Beach, South Australia 5024.

Dear brethren,

Please find enclosed the sum of \$..... representing donation for the special advertising fund for the Town Hall Addresses to be held in Adelaide and Newcastle.

I would like this money to be channelled to the _____ address.

Name _____

Address _____

ECCLESIAL EVENTS ONE HUNDRED YEARS AGO as reported in 'The Christadelphian' for October, 1873

WARRNAMBOOL (Victoria)—From this place we have received a series of interesting communications. Bro. John Coghill, originally from Thurso, in Caithness (Scotland), and born in 1812, says he heard Dr. Thomas lecture in Edinburgh about 25 years ago, and afterwards was baptised, with fifteen others, in South Bridge Hall, by Moncrieff. Shortly afterwards he proceeded to the Colonies, where he remained for 21 yrs alone, and at the date of his letter, was meeting for the first time with those who had embraced and obeyed the truth.

The next letter is from Charles Mitchell, also a native of Scotland, where he was born in 1842, in Morayshire. In 1864, he emigrated to Queensland. In 1867, or thereabouts, he settled at Warrnambool, and connected himself with the Scotch Presbyterian Church, in which he became leader of the singing, and also Sunday School teacher. For 15 months he occupied this position; but not in comfort, "because," says he, "I never understood what I tried to teach the young myself." About this time, he received a copy of Twelve Lectures from a young man named Samuel McDonald, who came from New Zealand, and into whose possession the Lectures came in a singular way. A brother of his put them in his box unknown to him, before leaving New Zealand, in the hope that he would read them. He had no desire to do so at that time, but at last got interested in them. Getting into conversation with Mr. Mitchell, he told him about the book, and at his request gave him them to read. After a struggle, Mr. Mitchell concluded there was something wrong in popular religion. He says "I gave up chapel going immediately, and spent my Sundays in the caves along the sea beach with no eye but God's upon me. I prayed earnestly to God to open my eyes. My prayer was answered. In 3 months I became a thorough believer in the truth as it is in Jesus; but how was I so long in getting baptised? I got no opportunity. I knew no one to help me; my friends and acquaintances persecuted me, and even my wife was opposed very much (though she soon came to a knowledge of the truth also). I have often exclaimed like the prophet, "Lord, I am alone and they seek to slay me; send some servant that I may get baptised." My prayer has been answered; four of us put on the glorious name on the 22nd of June, assisted by Bro. Coghill, who writes you along with this." The third letter is from W. J. Evans, builder, at Woodford, five miles from Warrnambool. He says he met with Bro. Mitchell, at the annual gatherings of the order of the Rechabites, of which they were both members. He, the writer, was at the time a lay preacher among the Baptists, and in converse with Bro. Mitchell, became aware of his religious sentiments. He

prayed God would open Bro. Mitchell's eyes, and to make the writer the instrument. He went to Bro. Mitchell's house, for the purpose of bringing him to right views as he thought, but found his task very different from what he expected. Brother Mitchell gave him the **Twelve Lectures**. The writer read them carelessly and cast them aside, and betook himself to his favourite orthodox authors but somehow they were not so satisfactory as they used to be, and he again took up the Lectures and read them searchingly, comparing them with his favourite old orthodox works and with the Bible. The result of several months' study was to convince him of the truth. He then left the Baptist Church, resigning his position as a preacher of that body. His beloved wife, reading, thinking and acting for herself, came to precisely similar conclusions. At that time, Bro. Coghill, of Melbourne, came to reside temporarily in the district, and availing themselves of the opportunity, four of them got immersed as follows: Charles Mitchell (31), and his wife, Jane Mitchell (25), formerly Presbyterians, W. J. Evans (31), and his wife, Rebecca Evans (31), formerly Baptists. The immersions took place in the Merris River, on the 22nd June, in the presence of a large concourse of people. Two meetings were held on the following Sunday, at which Bro. Coghill and Bro. Evans addressed the few who attended. The expense of keeping up the meetings is too heavy for the brethren at present, but they hope by private effort and the diffusion of Christadelphian literature, to be able to pave the way for public effort hereafter. They ask the prayers of brethren everywhere on their behalf.

BOOKS NOW AVAILABLE

A comprehensive list of books is detailed on the next three pages for your interest. These books are available from your Ecclesial Library, from the Logos Office, or from your local distributor (listed on page 20). We recommend that you peruse this list, and select therefrom titles that may interest you. By this means you will READ YOURSELF RICH in the literature that is really worthwhile.

At the same time, you may consider the Truth's Books, as ideal gifts for many occasions.

FOR YOUR LIBRARY —OR FOR GIVING.

LOGOS PUBLICATIONS

"Consider Your Ways" (Zephaniah, Haggai in paper back)	0.60
"Consider Your Ways" (Zephaniah, Haggai — verse by verse in cloth)	1.20
"Contending Earnestly for the Faith" (2 Peter & Jude in paper back)	0.60
"Despise not the Day of Small Things" (Zechariah in cloth bound)	1.20
"Ezekiel's Prophecy of the Restoration" (in paper back exposition)	0.60
"Ezekiel's Prophecy of the Restoration" (cloth bound exposition)	1.20
"Goodness & Severity of God" (Jonah & Nahum in paper back)	0.60
"Goodness & Severity of God" (Jonah & Nahum in cloth bound)	1.20
"Guide Book to the Gospels" (paper back Dictionary)	1.20
"Guide Book to the Gospels" (cloth bound edition)	1.60
"Herald of the Coming Age" (vol. 19/20 of fundamental teachings)	2.00
"Herald of the Coming Age" (Vol. 21/22 of fundamental teachings)	2.00
"House of Prayer" (Leaflet for Bible, suitable for insertion)	0.05
"Key to the Understanding of the Scriptures" (Paper back edition)	0.60
"Key to the Understanding of the Scriptures" (cloth bound)	1.20
"Logos" (Bound Vol. 38 — a variety of fascinating reading)	3.00
"Logos" (Bound Vol. 39. A wealth of spiritual learning)	3.00
"Romance for Eternity" (Song of Solomon expounded, paper back)	0.60
"Romance for Eternity" (Song of Solomon, in cloth bound)	1.20
"Strangers Scattered Abroad" (1 Peter verse by verse, in paper back)	0.60
"Tabernaacle; Centre of Divine Worship" (Bible insert — leaflet)	0.05
"Test of True Love" (Epistles of John explained; paper back)	0.60
"Test of True Love" (Epistles of John explained; cloth bound)	1.20

CHRISTADELPHIAN PIONEER EXPOSITIONS

"Apostolic Advocate" (First periodical issued by J. Thomas)	4.00
"Bible Reading Companion" (paper back — for daily readings)	0.05
"Bible Reading Companion" (durable cloth bound)	0.45
"Bible Reading Companion" (deluxe leather cover)	0.75
"Blood of Christ" (Exposition of the Atonement — by R. Roberts)	0.12
"Christendom Astray" (fundamental doctrines expounded by R. Roberts)	1.30
"Christendom Astray" (cloth bound edition - by R. Roberts)	1.70
"Clerical Theology Unveiled" (treatise by J. Thomas)	0.40
"Commandments of Christ" (in convenient reference form)	0.10
"Declaration" (Divine system of redemption analysed — by R. Roberts)	0.20
"Diary of a Voyage" (Visit to southern lands — by R. Roberts)	2.25
"Dr. Thomas: His life and Works" (Biography by R. Roberts)	1.90
"Elpis Israel" (Standard Christadelphian Exposition — by J. Thomas)	3.20
"Elect of God in a Time of Trouble" (Letters by R. Roberts in paper back)	0.65
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"Instructor" (Questions & Answers on the Truth — R. Roberts)	0.20
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"Last Days of Judah's Commonwealth" (by J. Thomas)	0.60
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"Robert Roberts: An Autobiography" (Originally: My Days & My Ways)	1.50
"The Trial" (A treatise on the resurrection — by R. Roberts)	1.60
"Thirteen Lectures on the Apocalypse" (R. Roberts)	1.60
"Visible Hand of God" (Wonders of the Past considered — R. Roberts)	1.70
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OTHER EXPOSITIONS AND WRITINGS BY CHRISTADELPHIANS

"At the Breaking of Bread"	1.40
"Apocalypse and History" (Revelation in historical setting—Boulton/Barker)	1.40
"Bible Today and You" (H. W. Hathaway)	0.85
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"Delight in God's Law" (Series of articles by J. Carter)	1.90

The ECCLESIAL CALENDAR for OCTOBER 1973

"Ecclesiastes and other Studies" (Exposition in paper back edition)	0.80
"Ecclesiastes and other studies" (in cloth bound edition)	1.30
"Ephesians" (Outline and comment upon the Epistle)	1.15
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RECOMMENDED REFERENCE BOOKS BY VARIOUS AUTHORS

"Archaeology of the Old Testament" (Unger)	6.00
"Archaeology of the New Testament" (Unger)	6.00
"Animals of Bible Lands" (Dictionary and Commentary — Illustrated)	6.60
"Atlas of the Acts of the Apostles"	0.90
"Atlas of the Life of Jesus"	0.90
"Amplified Bible" (revealing varying shades of meaning in the text)	10.00
"Bible and Archaeology"	5.50
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"Eusebius Ecclesiastical History"	4.00
"Englishman's Greek Concordance"	14.00
"Genesis Flood" (Morris and Whitcomb)	4.00
"Gesenius Hebrew and Chaldee Lexicon" (Edited by Tregelles)	5.50

The ECCLESIAL CALENDAR for OCTOBER 1973

"Halley's Bible Handbook" (Abbreviated Bible commentary)	4.50
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"Mysterious Numbers of the Hebrew Kings" (E. R. Thiele)	4.50
"Moulton & Milligan Vocabulary of the Greek New Testament	20.00
"Moffatt's Translation of the Bible"	8.50
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"Strong's Analytical Concordance" (with Dictionary of words)	26.00
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"Tongue of the Prophets" (The revival of Hebrew as a modern tongue)	2.10
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"Zondervan's Pictorial Bible Dictionary"	9.00

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"Beside the Brook" (Suitable stories for the 8-11 year range)	1.30
"Round the Year" (Interesting stories for the 8-11 year reader)	1.20
"Where it happened" (Suitable for the 11-14 year old)	1.30

WIDE MARGIN BIBLES AND COVERS

Leather-covered Oxford Wide Margin Bible W1794syx	17.00
Leather-covered Oxford Wide Margin Bible WA1793yx	24.00
Leather-covered Oxford Wide Margin Bible WA1793y	32.00
Leather Zippered Covers for the above mentioned Bibles	5.00
Leather Zippered Covers for above Bibles and Hymn Book	6.00
Leather-covered Oxford Extra Wide Margin [Logos Edition] Bibles (these are not stocked, and must be ordered for delivery) — approximately	34.00
Leather Zippered Covers for the Logos Edition Extra Wide Bibles	5.00

1932 EDITION CHRISTADELPHIAN HYMN BOOKS

Small Yapp Edition	1.60
Large Cloth Edition	1.40
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Large Morocco Deluxe Edition	3.50
Christadelphian Youth Hymnal	1.65

COLOR SLIDES (35 mm)

Ezekiel Temple (set of 19 slides depicting various illustrations of the Temple)	5.70
Story of Ruth (set of 30 slides showing parable of the Book of Ruth)	9.00
Tabernacle (set of 23 slides illustrating the Mosaic Tabernacle, etc)	6.90
Art-Photos of Bro. Thomas, and Bro. Roberts (suitable for framing, etc)	2.00

BIBLE MARKING EQUIPMENT

Fine-point Marking Dip Pens	0.15
Indian Ink suitable for dip pens 2/5 fluid oz. (red, black, green, yellow, blue, purple)	0.40
Indian Ink suitable for Rapidograph type pens 2/3 fluid oz. (red, black, green, yellow, blue, purple, brown)	0.70
Plastic Bevelled Edge Rulers	0.10
Rapidomat 8-holed pen stand	4.00
Rapidograph Marking Pens (0.2, 0.3, 0.4 sizes available)	3.60

PAMPHLETS AND LEAFLETS FOR PUBLIC DISTRIBUTION

"Christadelphian Survival Kits" (set of 24 cards with doctrines and quotes)	0.03
"Come to Sunday School" (Advertising cards)	20.00 per 1000
"Herald" Advertising leaflets (per each title/overprinted)	10.00 per 1000
"Introducing the Christadelphians" (distribution pamphlet)	10.00 per 1000

Forthcoming Events

Plan your holidays to attend and support these Activities

NOVEMBER, 1973

2nd to 5th—Port Sorell, Tas. CYC study weekend on "1st Thessalonians."
Leaders: Brethren D. Case & G. Dangierfield (L'ton).

3rd to 11th—At Blackwood, S.A. Special effort: Bro. H. Barber (UK).

17th to 18th—At Coburg, Vict. Special weekend effort.

DECEMBER, 1973

22nd to 30th—30th Bible School at Rathmines, N.S.W.

25th to 6th January—At New Zealand. Christadelphian Summer School.

Leaders: Bro. M. Stewart (USA), and Bro. J. Berry (Woodville).

JANUARY, 1974

5th to 14th—At Launceston, Tas. Tasmanian Bible Campaign.

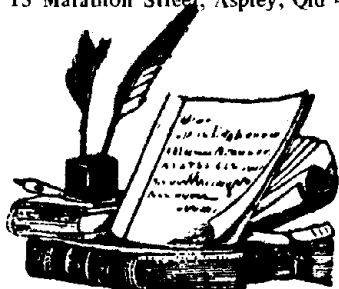
MAY, 1974

11th to 19th—31st Bible School at Rathmines, N.S.W.

FAMILY STUDY WEEKEND 30th NOVEMBER to 2nd DECEMBER

Under the auspices of the Coorporoo, Redcliffe and Wilston Ecclesias

Visiting brethren, sisters and young people are invited to attend this special study session, which will be conducted at the YMCA (Camp Warrawee), Petrie Brisbane, during the above dates. Speaker will be Bro. P. Pickering (Coburg) and the theme is: THE PATH OF TRIBULATION AND GLORY. Further details can be obtained from Bro. R. Hill, "Bezaleel," 15 Marathon Street, Aspley, Qld 4034 Telephone 59 9939.



BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).

In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).

In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

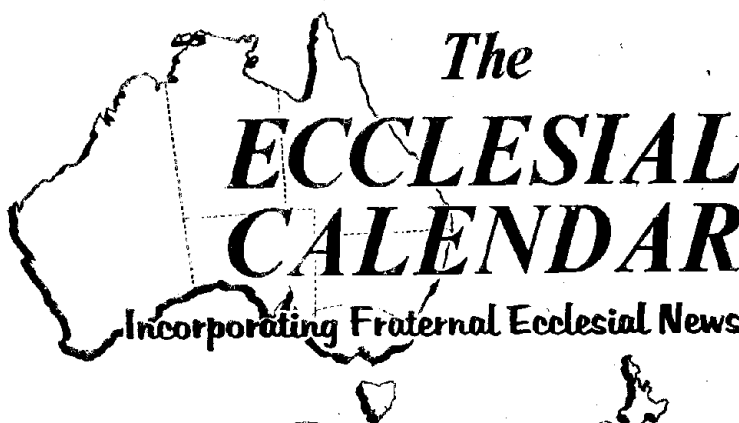
In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).

In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).

READ THE BIBLE EVERY DAY IN			
Day of Month	October		
1	1 Chron. 15	Ezekiel 27	Luke 24
2	..... 16	..... 28	Gal. 1, 2
3	..... 17	..... 29	..... 3, 4
4	..... 18, 19	..... 30	..... 5, 6
5	..... 20, 21	..... 31	Eph. 1, 2
6	..... 22	..... 32	..... 3, 4
7	..... 23	..... 33	..... 5, 6
8	..... 24, 25	..... 34	Philp. 1, 2
9	..... 26	..... 35	..... 3, 4
10	..... 27	..... 36	John 1
11	..... 28	..... 37	..... 2, 3
12	..... 29	..... 38	..... 4
13	..... 30	..... 39	..... 5
14	2 Chron. 1, 2	..... 40	..... 6
15	..... 3, 4	..... 41	..... 7
16	..... 5, 6	..... 42	..... 8
17	..... 7	..... 43	..... 9, 10
18	..... 8	..... 44	..... 11
19	..... 9	..... 45	..... 12
20	..... 10, 11	..... 46	..... 13, 14
21	..... 12, 13	..... 47	..... 15, 16
22	..... 14, 15	..... 48	..... 17, 18
23	..... 16, 17	Daniel 1	..... 19
24	..... 18, 19	..... 2	..... 20, 21
25	..... 20	..... 3	..... 1
26	..... 21, 22	..... 4	..... 2
27	..... 23	..... 5	..... 3, 4
28	..... 24	..... 6	..... 5, 6
29	..... 25	..... 7	..... 7
30	..... 26, 27	..... 8	..... 8
31	..... 28, 29	..... 9	..... 9



The **ECCLESIAL CALENDAR**

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.



VESSELS OF ALL KINDS

The truth as it is in Jesus (says Dr. Thomas in "Eureka" vol. 3 p. 445) 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 honour and some to dishonour, 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. 1:23).

- R.R.

APPLY NOW FOR THE THIRTY-FIRST BIBLE SCHOOL
Held MAY 11th to 19th, 1974 — At Rathmines, N. S. W.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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., \$21; Vic., S.A., Qld., \$19; Elsewhere, \$12. Children (accompanied by parent): From 5 years to under 14 years of age, \$12. 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	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

The ECCLESIAL CALENDAR for NOVEMBER 1973

Ecclesial Report

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

We are pleased to extend our best wishes to all who have accepted the call to discipleship in an age of unrestrained licence. Although these are the "days of Noah" we are encouraged by news of baptisms into the way of life. Baptism is a symbol of crucifixion (Lk. 12:50) and thus demonstrates a dedication to service and sacrifice — as manifested by our Master himself.

Launceston—*Miss Katrina Crocker*, on 16/9/73; daughter of Bro & Sis H. O. Crocker.

Melbourne—*Miss Dawn Armstrong* on 26/9/73; daughter of Bro & Sis. E. Armstrong, and a S. S. scholar.

TRANSFERS TO ECCLESIAS

Having transferred to another ecclesia, the following members are laboring in a further section of the Master's Vineyard.

To Hurstville—*Bro & Sis. J. Quill; Bro & Sis. J. O'Neill* (from Sutherland).

To Riverwood—*Sis. Allison Lund* (from Cumberland).

To Geelong, Vic—*Bro. Norman Smith* (from Moe).

To Cumberland—*Bro. Gary Fergusson* (from Enfield).

To Brighton—*Bro. Collin Bailye* (from W.A.); *Sis. Karlin Roads* (from Woodville); *Sis. Margaret Thurlow* (from Coorparoo).

To Kalgoorlie, WA—*Bro. P. Fergusson* (from Perth).

To Lismore—*Bro. John and Sis. Joy Tappouras* (from Pennant Hills).

To Launceston—*Bro & Sis John Case* (from Yagoona).

To Melbourne—*Bro. Tim Galbraith* (from Beechworth).

To Beechworth—*Sister Helen Thomas* (from Isolation).

ENGAGEMENTS

We are delighted to report the recent engagement of *Bro. William Derecki* and

Sis. Gabriella Mednyanszky (both of Woodville), and extend our congratulations as they enter the period of their preparations for the proposed marriage. Such times remind us of our spiritual betrothal to our Heavenly Bridegroom who will soon appear.

UNITED IN MARRIAGE

In the joining together of man and wife in the bonds of the Covenant, there is seen a token of the greater marriage of Christ and the Ecclesia. Therefore we rejoice with the following brother and sister who now walks united in anticipation of the Day of Glory to come.

On August 25th, *Bro. Neil Gladstone* (Beechworth) and *Sis. Elizabeth Clarke* (Clayton) were united in marriage, and now meet at Beechworth.

AWAITING RESURRECTION

We regret to advise the Brotherhood of the deaths of the following members.

Sis. A. Russell (Melbourne) died on August 17th, aged 82 yrs. She was an example of regular attendance throughout her association with the ecclesia, and her devotion to Christ was the motive of her life in the Truth. — S. S.

Sis. J. Bowen (Punchbowl) died on 27th September. Sister Bowen was greatly loved by all who knew her. Her walk in the Truth, and her hospitality, etc, were an exhortation to us all. —M.G.

ECCLESIAL REFLECTIONS

* CAMPAIGN AT MILDURA.

The Glenlock Ecclesia organised a special effort at Mildura, Vict. during a holiday weekend in October. Brethren and sisters came from many ecclesias to assist the six members resident at the present time in Mildura. Over 70 gathered for the weekend. Two lectures were conducted (introduced by a previous distribution of 10,000 leaflets), and a Memorial Meeting was held on the Sun-

The ECCLESIAL CALENDAR for NOVEMBER 1973

day morning. A special (and unarranged) study was convened on the evening when Bro. H. P. Mansfield presented an informal talk on Proverbs 30, which thrilled the friends and brethren who participated. Although there was not a great response from the public, we are assured that joyful labours in Yahweh will not be in vain. — G.H.

* SUNDAY SCHOOL INCREASE

Beechworth Ecclesia reports pleasure at the company of Sister Thomas, whose five children are a welcome addition to the Sunday School, bringing the number of scholars to 28. — L.G.

* A CO-OPERATIVE EFFORT

The Mt. Hawthorn Ecclesia has just concluded their 1973 special effort. It was a unique form of activity, being a mutual study program dealing with the Kings of Israel and Judah. The Ecclesia was organised into four groups, which, over a period of six months through regular gatherings, completely considered the subject in four divisions: (1) Saul to Solomon, (2) The Divided Kingdom to Joash, (3) Amaziah to Hezekiah, and (4) Manasseh to Zedekiah. The study involved a consideration of the prophets and the surrounding nations; and the results were presented to the ecclesia in eight special summary evenings. It was a very successful and enjoyable venture. It is hoped to produce a set of notes covering the studies. — A.H.

* SPECIAL SYDNEY ADVERT.

In conjunction with about 12 other Sydney Ecclesias, Yagoona Ecclesia participated in a ½page advertisement in the *Sydney Morning Herald* entitled "God Saves Israel." A special lecture to the same title was held on Sunday, 21st October. — D.C.

* SUNDAY SCHOOL COMMENCES

Brighton Ecclesia commenced its Sunday School on October 14, and thus reached another milestone in its history. — G.K.

* EFFORT AT HOBART.

The Ecclesial Fraternal effort was held early in October, and Bro. D. Manser gave a series of talks on the "Life of Moses." The war in the Middle East commenced during this period, and the ecclesia took the opportunity to witness for the Truth. Bro. Manser delayed his

departure to speak on the theme "Christ will save Israel." The lecture was widely advertised (made possible by liberal donations during the Debate issue) and a number of applications for literature have been received. Commencing from Oct. 14, a fortnightly broadcast of taped addresses upon the Gospel will be presented over the local radio. — H.T.

A CORRECTION

A member of the *Old Paths Ecclesia* in the Brisbane area, from which some members of the *Pine Rivers Ecclesia* had withdrawn, has written to us, to advise that there is no serious worldliness in his ecclesia as alleged by some in a comment we made earlier. He deplores the inference that there was, or is, an undue degree of worldliness or imperfect spiritual condition such as would warrant some to withdraw their fellowship. He further states that those who withdrew did not before, or since, make any charges of worldliness to the *Old Paths Ecclesia* of which he is a member.

(In all fairness to those concerned, we must add this, that the criticism of worldliness was not made to us by those who have withdrawn from the *Old Paths* meeting, but by present members of the *Old Paths Ecclesia* in South Australia who, inconsistently, justified their withdrawal from other ecclesias on the grounds of worldliness, whilst also making the criticism mentioned above. We concede that no ecclesia is beyond reproach in that regard, so mutual criticism is not justified — Editor).

BIBLE MISSION ACTIVITIES

The Bible Mission announces the following baptisms in Fiji and the Philippines:

On 31st December 1972 — Bro. Proctosia Marcelo, of Barrio Bayacas, Philippines, Sis. Leonora Baltran Marcelo, of Ubiztondo, Philippines.

On 11th April, 1973 — Bro. Misael Labate, of Suva, Fiji.

On 15th April, 1973 — Bro. Feliz Calimlim, of Barrio Carusucan, Philippines, Bro. P. Fernandez, of Sta Barbara, Philippines.

FURTHER DETAILS ON PAGE 18

Ecclesial Activities

DURING NOVEMBER 1973 (God willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: L. Palmer, Box 189, Post Office, Belair 5051. Tel: 78 1565).
Sundays—11 am Memorial; 7 pm Lecture

3rd to 11th—**SPECIAL EFFORT** with Bro. H. Barber (see details this issue).

13—Life Christ study, home E. Johnson, Ldr: A. C. Dangerfield.

14—1.30pm Dorcas class, home Sis. M. Palmer. 7.45pm A. B. mtg, home of Bro. P. Dunn;

18—Exh: J. King jr. Lect: A. C. Dangerfield, *Who are the Christadelphians, and what do they believe?*

20—Daily readings 7.45, home E. Johnson: G. Brown, *Restoration from Babylon*. J. King snr, *The Message of Joel*.

25—Exh: D. Brumby. Lect: R. Flint, *If a man die, shall he live again?*

27—Life Christ study [cont], home of R. Jerrow.

28—1.30pm Dorcas, home Sis. J. Brumby.

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).
Sundays—11am Memorial; 7pm Lecture.

4—Exh: A. Pitcher. Lect: B. Luke, *Why are we here? God's plan gives the answer.*

5—"Sign" class.

7—"Law & Grace" study: P. Cresswell, *The Tables of the Law.*

9—Young folks evening.

THE PROPHET DANIEL—A CHALLENGE FOR THE LAST DAYS

Blackwood Ecclesia

3rd to 11th November

Details of the Special Ecclesial Effort, under the leadership of Bro. H. Barber of England, to be held at the Blackwood (SA) Ecclesia are as follows:

Sat. Nov. 3rd—Fraternal evening at Belair Community Centre, Florence St, Belair, commencing at 7.30pm. Bro. Barber will outline the message of Daniel ch.1.

Sun. Nov. 4th—11am Meeting at Memorial Hall, Coromandel Parade, Blackwood. Theme of Exhortation: *The Faith and Character of Daniel*. 7pm Lecture at Belair Community Centre: *The Middle East & World Crisis; Foretold by the Prophet Daniel*.

Tues. Nov. 6th—7.45pm study at home Bro. R. Jerrow, 6 Pasteur Ave, Hawthorndene: *The Image of Nations and the Saints of the Most High (Dan. 2)*.

Wed. Nov. 7th—1.30pm Dorcas class at home Sis. M. Palmer, 7 Ewers Ave, Coromandel Valley.

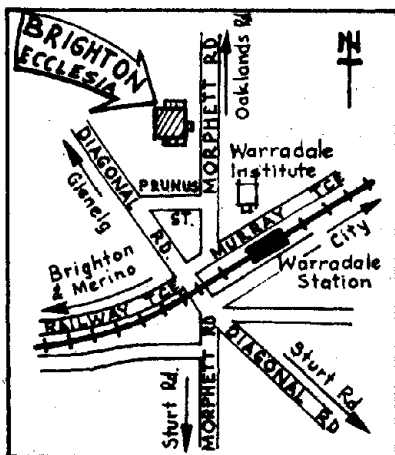
Thurs. Nov. 8th—7.45pm Study at home Bro. D. Brumby, 9 Hollywood Way, Glenalta: *The Little Horn; Its significance in history; Its exhortation today!*

Sat. Nov. 10th—7.45pm Study at home Bro. R. Collett, 10 Ford Ave, Torrens Park: *The Final Vision and Future Glory (Dan. 11 & 12)*.

Sun. Nov. 11th—11am Exhort at Memorial Hall: *Kings and Priests of the Future Age*. 7pm. Lecture at Belair Community Centre, Belair: *The Millenium; They shall live and reign with Christ*.

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- 11--Exh: R. Palmer. Lect: P. Weller, *Where is your reward: Heaven, Hell, or upon Earth?*
- 12--"Sign" class.
- 14--Study: B. Luke, *The Gospel of the Son of God (Mark)*.
- 18--Exh: P. Weller. Lect: D. Manser, *The Middle East, A magnet of the nations; Key to world peace.*
- 19,26--"Sign" class.
- 20--Arranging brethren's meeting.
- 21--Law & Grace study: P. Cresswell, *The Sanctuary*.
- 25--Exh: E. Wilson. Lect: K. McDermott, *History verifies the accuracy of Bible Prophecy*.
- 28--Mark study continued.



CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
Sundays--11 am Memorial; 3 pm S.S.; 7 pm Public Lecture.

- 1-7.30 pm A. B. meeting.
- 2-8 pm Youth group: J. Martin, *Sacrifices and offerings under the Law*.
- 4--Exh: Murray Lund. Lect: J. Siviour, *Jerusalem; City of Peace and Truth*.
- 7-8 pm "Job" study: P. Weller.
- 8-10 am Sisters sewing group. 2 pm

- Sisters class. 8 pm MIC. Lect: M. Pryde, *The Gospel is the hope of Israel*. Expos: C. Story, *Mat. 10:28*.
- 10-2 pm Distrib. leaflets for lecture on 24/10/73.
- 11--Exh: H. P. Mansfield. Lect: M. Brumby, *Understanding the Bible; A matter of life and death*.
- 12-8pm Int/friends class, 138 Edwards St, Clarence Gdns: Max Lund, *The fundamental message of the Bible*.
- 14-8 pm Thematic study of Hebrews: J. Luke.
- 16--Youth group "Law" study cont.
- 17--Suburban young peoples class.
- 18--Exh: N. Nelson. Lect: J. Knowles, *Modern day Babylon; What power is this?*
- 19-23--SPECIAL SERIES OF STUDIES with BRO. H. BARBER (Details below)
- 22-10am, 2pm Sisters class. 8pm MIC: Lect: N. Farren, *The Bible's answer to suffering*. Exh: W. Gurd, *Daily readings*.
- 24-8 pm Special Lecture in Rothman's Theatre, Wayville. J. Berry, *The Amazing Witness of the Middle East*.
- 25--Exh: H. Barber. Lect: J. King, *The personal return of Jesus Christ*.
- 28--Hebrews study cont.
- 29-7.30pm Arranging Brn. meeting.
- 30--Youth group "Law" study cont.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
Sundays--11am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 4--Exh: J. Martin. Lect: J. Knowles, *Sabbath-keeping abolished in Christ*.
- 6-8 pm Law of Moses class: J. Martin.
- 7-11 a.m. Sisters' class.
- 9-8 p.m. Youth group study.
- 11--Exh: D. Manser. Lect: D. Evans, *Resurrection; Your only hope*.
- 13-18--SPECIAL EFFORT under the leadership of BRO. H. BARBER (see details in this issue).
- 20--Zechariah class 8 pm: B. Williams
- 23--Youth group.
- 25--Exh: Max Lund. Lect: D. Manser,

SIGNIFICANT LESSONS FROM DEUTERONOMY

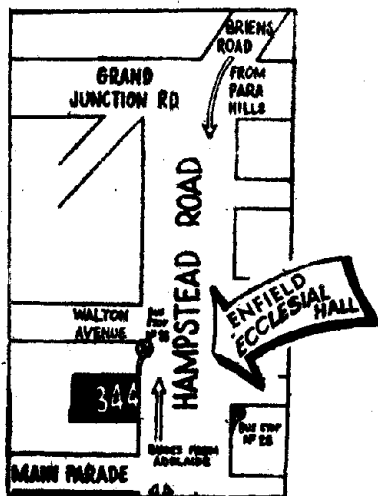
Cumberland Ecclesia

19th to 26th November

- Bro. H. Barber will outline the following series of studies to the above title:
- Nov. 19th - Opening study evening.
- Nov. 21st - 8 p.m. 2nd study.
- Nov. 23rd - 8 pm Third Study evening.
- Nov. 26th - Final study gathering.

The Bible; Undeniably True.

27—Law of Moses class [cont].



GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 4—9.45am S. School. Exh: E. Pickering.
- 7—Life of Christ study.
- 10—Special lecture at CWA Hall Loxton: C. Hollamby, *World energy crisis, Divine Takeover Essential*.
- 11—Exh: A. Cowie. 3pm Special lecture at CWA Hall, Renmark: J. Elton, *Baptism, not sprinkling, God's way of Salvation*.
- 14—Bible study [cont].
- 18—Exh: G. Mee. 11am Mildura mtg; 3pm Bible study.
- 20—Dorcas class.
- 21—Life Christ study [cont].
- 25—Exh: A. McLean.
- 28—Bible study [cont].

TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 645881). Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—8pm Eureka study: S. Kingsbury, home A. Wigzell.
- 4—Exh: J. Knowles. Lect: D. Evans, *Why the nations cannot find peace*.
- 8—8 pm E.I. study: D. Manser, home P. Scott.

- 11—Exh: C. Kempster. Lect: Max Lund, *Immortality promised, but not possessed*.
- 12—8 pm A. B. mtg, home R. Wearne.
- 14—10.15am Sisters class. 8pm S. S. Teacher's meeting.
- 15—Eureka study cont, home A. Goodwin.
- 18—Exh: G. Wigzell. Lect: B. Pearce, *Why the Bible is a closed book*.
- 22—8pm E.I. cont, home C. Wigzell.
- 25—Exh: G. Hyndman. Lect: J. Luke, *Israel forever!*
- 29—Eureka study cont, home R. Wearne.

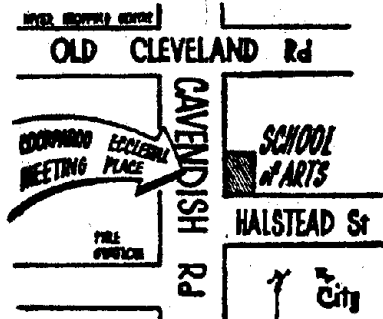
WOODVILLE — Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278). Sundays—11am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 2—Eureka class, home H. Muggleton: J. Berry, *The time of the Dead Rev. 11:18*.
- 4—Exh: H. Muggleton. Lect: R. Gore, *Has Christ returned, or is he yet to appear?* 9pm Gospel work meeting.
- 5—7.30pm A. B. meeting.
- 6—11 am Sisters' class.
- 7—Ecclesiastes study: H. P. Mansfield, *Observations of wisdom and folly*.
- 9—Mutual improvement class.
- 10—Sunday School outing.
- 11—Exh: R. Gore. Lect: Murray Lund, *Can the Bible be relied upon for salvation?*
- 14—Eccles. study cont: *Attitudes to society (ch. 10)*.
- 16—E. I. class: R. McAllister, *The Gospel in relation to the Mosaic economy*.
- 18—Exh: H. P. Mansfield. Lect: W. McAllister, *The Satan of the Bible Clearly Defined*.
- 19—Home study, 4 Lasscock Ave, Findon.
- 20—10am Sisters' class.
- 21—Eccles. study cont: *Generosity to be commended (ch. 11)*.
- 23—Eureka class cont: *The Name of Deity opened (Rev. 11:19)*. Home E. Hubbard.
- 24—3pm Literature dist. Fraternal tea. 7pm: Bible marking activity.
- 25—Exh: K. Monterola. Lect: B. Steele, *One Faith! One Hope! One Baptism!*
- 28—Study cont: *The days of youth and opportunity*.
- 30—Mutual improvement class.

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: T. A. Dawson, 8 Goodenia St, Everton Hills 4053. Telephone 55 6137).
Sundays-9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

- 1-7.45 Revelation class: R. Hermann, "Chapter 14."
- 4-Exh: W. Crew. Lect: P. Dawson, *Is salvation possible without a knowledge of God's Truth?*
- 8-7.45 study, combined with Wilston.
- 11-Exh: J. Cowie. Lect: R. Bailey, *Rome's doom: eternal oblivion at the hands of Christ.*
- 15-Revelation study cont.
- 18-Exh: L. Crowther. Lect: S. Arthur, *Israel, the world's alarm clock.*
- 22-Combined study cont.
- 23-7.45 Young folk's evening.
- 25-Exh: R. Rock. Lect: R. Hermann, *The cause of pollution and the answer to the problem.*
- 29-Revelation study.



ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).

- 3,10,17,24,31-Tape night at CWA Hall, Hill Street, Emu Park.
- 4-Exh: G. Bundesen. Lect: *The Mil-*

- lenium; 1,000 years of peace.*
- 7,14,21,27-Study '1st John' 7.30 pm, 27 Livermore Street.
- 11-Exh: W. White.
- 17-Exh: L. Osborne.
- 24-Exh: G. Hill.
- 31-Exh: G. Bundesen.

WALKERSTON - Home L. Fredrickson, Eton Rd. (Rec: D. MacKinnon, 33 Dutton St, Walkerston 4741. Telephone 9 2191).

Sunday School conducted at 9.45 a.m. Memorial meeting is at 11 a.m. Bible class in home Bro. Fredrickson, held every Tuesday.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).
Sundays-9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 4-Exh: R. Kilgus. Lect: R. Hill, *Christ is coming.*
- 7-Sisters class, home Sis. Crew, 10.30 am: "Nazareth Revisited."
- 8-Study: R. Thiele, *The last 7 days of our Lord's life.*
- 11-Exh: R. Evans. Lect: T. Dawson, *No nation on earth can destroy Israel.*
- 13-Y.P. class, home J. Cowie, *1st Peter.*
- 18-Exh: R. Lambert. Lect: O. Kelly, *Baptism, essential to salvation.*
- 21-Sisters' class [cont].
- 22-Study class [cont].
- 25-Exh: R. Thiele. Lect: W. Crew, *The Kingdom of God in the O. T.*
- 27-Y. P. class [cont].

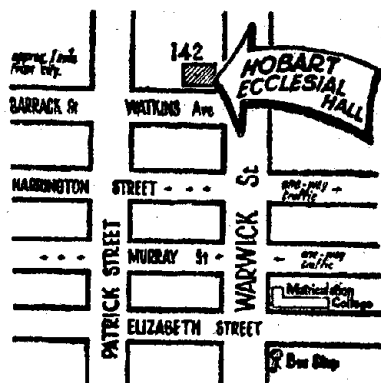
"Rough experience is beneficial though not pleasant. Difficulties overcome, dangers faced, even mistakes made, tend to gender self-reliance, fearlessness and strength."

THE PATH OF TRIBULATION AND GLORY

A Family Study Weekend, organised by the Coorparoo Ecclesia, is to be held from November 30th to December 2nd, at *Camp Warrawee*, Petrie, Brisbane. Leader for the occasion is Brother P. Pickering (Coburg).



Tasmanian Ecclesias



HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St, Glenorchy; P. O. Box 169, Glenorchy 7010).

Sundays—9.30 am School; 11 am Mem. mtg; 7pm Public Lecture.

2—Jnr CYC 7pm, 2 Stapleton St, Glenorchy, *The Golden Calf*.

4—Exh: H. E. Taylor. Lect: J. Scull, *Russian expansion and resistance by the Lion of the Tribe of Judah*.

7—Revelation study 7.45pm, 52 Creek Rd, Lenah Valley; H. E. Taylor, *The Trumpet Prophecies [cont]*.

9—Snr CYC 7.30: J. Scull, *The cherubim*.

11—Exh: R. A. Yeomans. Lect: A. Beasley, *The number of the Apocalyptic Beast — 666*.

12—Arranging Brethren's meeting.

14—7.45 Zephaniah study: D. Taylor.

16—Jnr CYC 7.30, 27 Corinda Grove, Springfield, *The Tabernacle*.

18—Exh: D. Taylor. Lect: J. Scull, *Immortality increasing, Christianity decreasing!*

21—Nazareth Revisited study, 2 Stapleton, Glenorchy, 7.45pm.

23—Snr CYC [cont].

25—Exh/Lect: R. J. Herron (L'ton), *Fulfilled Bible prophecy vindicates the Bible*.

28—Zephaniah study cont.

30—Jnr CYC, 13 Barossa Rd, Glenorchy, *The spies and their reports*.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Tel: 44 2207).

Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

4—Exh: D. Case. Lect: K. Niejalke, *Great delusions of the 20th century*.

7—7.45 Study: K. Niejalke, *The meaning and purpose of the resurrection*.

9—8pm E.I. study, home D. Kitto, Lexana. Leader: J. Kershaw.

10—7.30pm CYC: R. Herron, *Wrested Scriptures*.

11—Exh: F. Onley. Lect: C. Blanch, *The eternal city; Rome or Jerusalem?*

14—7.45 Study: J. Thiele, *Conquest of the Land (Josh. 11)*. D. Kitto, *Review of conquests by Moses and Joshua (Josh. 12)*.

16—8pm Eureka study, home D. Seaman. Leader: M. Wright, "Vol. 2"

18—Exh: J. Kershaw. Lect: F. Onley, *Church Unity — Is it of God?*

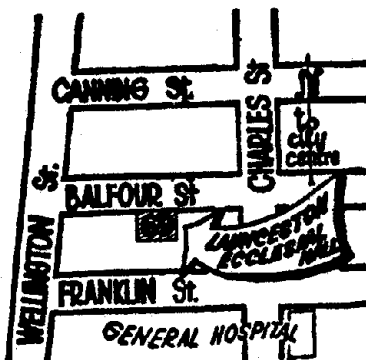
21—7.45 Study: K. Niejalke, *The process of Resurrection*.

23—Elpis Israel study

25—Exh: D. Kitto. Lect: D. Case, *Political chaos of the 20th century; Sign of Christ's coming*.

28—Study [cont]: D. Day, *Joshua commences to divide the Land (Josh. 13). The Faith of Caleb rewarded (ch. 14)*.

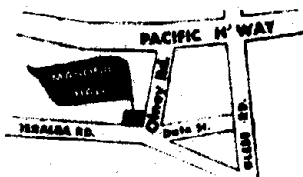
30—Eureka study.



New South Wales Ecclesias

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 2-Young peoples class, home G. Darke.
- 4-Exh: K. Whitehead. Lect: J. Richards, *Baptism, God's Way, Essential to salvation*. 3pm Distribution.
- 7-Study: G. Alchin, *Take now thy son (Genesis 22)*.
- 8-1st princ. class, home G. Alchin.
- 10-MIC: Special family night, home H. Ryan: G. Alchin, *Preview and Pointers ("Elpis Israel" ch. 2)*.
- 11-Exh: D. Pogson. Lect: S. Lake, *Evolution means rejection of God!*
- 14-Study: N. Davies, *The difficulties of the last days (2 Timothy 3)*.
- 16-Young peoples class, home J. Richards.
- 18-Exh: S. Lake. 3pm GES mtg. Lect: H. Ryan, *There are seven sabbaths every week!*
- 21-Genesis Study cont: *The death of a princess (ch. 23)*.
- 22-1st principles class; Home S. Lake.
- 25-Exh: F. Ryan. Lect: G. Darke, *The coming blessings for mankind through Christ Jesus*.
- 28-Timothy study: N. Davies, *Proclaim the word in all circumstances (2 Tim. 4:1-8)*.
- 30-Young peoples class; home D. Pogson.



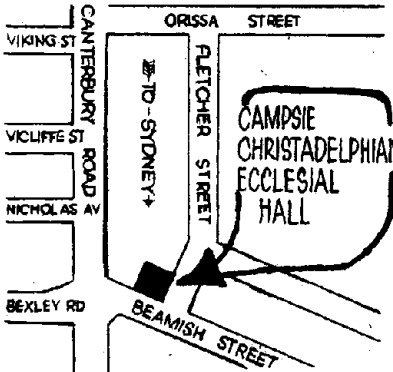
AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays-Memorial meeting at 3 p.m.

- 3-Elpis Israel study 3 pm: F. Ryan.
- 4-Exhort: J. Green (Granville).
- 11-Exh: F. Ryan. Preside: K. Whitehead (Adamstown).
- 17-"Elpis Israel" study continued.
- 18-Exhort: R. Carr (Pennant Hills).
- 25-Exh: N. Davies. Pres: E. Witton (Adamstown).

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Tel.: 72 9765).

Sundays-9.30am SS; 11.15am Memorial meeting; 7pm Public Lecture.

- 1-8pm Apoc. class: P. B. Sawell, *The warfare and death of the two witnesses (Rev. 11:1-10)*.
 - 2-7.30 pm Jnr Study: R. W. Sawell, *Gideon (Judges 6-8)*.
 - 4-Exh: J. Gilmore. Lect: W. Munro, *The righteous shall inherit the earth not heaven!*
 - 5-7.30 pm A. B. meeting.
 - 6-10.30 am Dorcas class.
 - 8-Gospel of Luke study: E. Mansfield.
 - 9-1st princ. class, 30 Riverview Rd, Fairfield, *The judgment to come; dispensation of rewards*.
 - 10-7.30 pm CYC Games night.
 - 11-Exh: D. Gilmore. Lect: E. H. Baird, *Baptism, and its necessity for salvation*.
 - 13-8 pm Speakers' class. Readers: J. Porter, J. Pogson. Reading Expos: A Mangin. 15 min Lect: R. Lowe, *Immortal souls—a foolish delusion*.
 - 15-Apoc class [cont], *The resurrection of the two witnesses, and the consummation*.
 - 17-7.30pm Intermediate Bible class.
 - 18-Exh: C. R. O'Connor. Lect: J. Mansfield snr, *Jesus Christ shall yet rule this world in righteousness*.
 - 19-G.E.S. meeting, 8 p.m.
 - 22-Luke study [cont].
 - 23-1st princ class [cont], *Judgment to come on those responsible*.
 - 25-Exh: E. Ritchie. Lect: R. W. Sawell, *The real key to understanding the Gospel*.
 - 3 pm Syd. Domain Gospel Witness: Speakers: G. Hatchell, R. W. Sawell, and E. H. Baird.
 - 29-Apoc class [cont], *The signs of the Woman, Dragon and Man Child in Heaven*.
- CAMPBIE** - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).
- 4-Exh: B. Bowen. Lect: G. Jamieson, *The present day tower of Babel*.



- 7-10.30 am Sisters class. 7.45 Study: J. Mansfield, *Apostolic Succession (Elpis Israel 209-218)*. C. Jamieson, *The Hope of Israel (pp 219-227)*.
- 11-Exh: J. Gilmore. Lect: C. O'Connor, *Heaven-going; Taught by the churches, but not by God.*
- 14-Life of Lord class: E. Mansfield.
- 18-Exh: B. McClure. Leaflet distrib. Lect: B. Gilham, *God is one, not three.*
- 21-10.30 Sisters class. Special evening study.
- 25-Exh: D. Pogson. Lect: C. Jamieson, *The resurrection and purification of the nation of Israel (Ezekiel 37).*
- 28-Life of Lord class cont.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697.

- 1-8 p.m. "James" study: H. Barber.
- 4-Exh: L. Goodman. Lect: D. Shaw, *Faith is not enough to gain salvation.*
- 7-8 p.m. Daniel study.
- 11-Exh: J. Mansfield. Lect: E. Mansfield, *The Bible as a guide to world politics.*
- 14-8pm E.I. class: A. J. Russell, *Commendation for Philadelphia.*
- 18-Exh: B. Byrnes. Lect: L. Goodman, *God cares about You.*

- 19-7.30pm A. B. meeting.
- 21- Daniel study cont.
- 25-Exh: B. Stretton. Lect: P. Sawell, *God made us; Not evolved us!*
- 28-E.I. class cont: B. Butters, *Laodicea, the Lukewarm.*

LISMORE - Public Hall, Bruxner Hwy, Goonellabah [3½ mis from Lismore PO]. (Rec: A. R. Russell, 29 Ross Street, Lismore 2480. Telephone 21 3992). Sundays-9.30am S.School; 11am Exh.

- 4-Exh: A. Leadbeater.
- 6-10am Sisters class, home K. Wassell.
- 7-7.30 A. B. mtg, home A. Russell.
- 9-"In the footsteps of Christ" study 7.30pm, at home C. Hermann.
- 11-Exh: C. Hermann. Lect: K. Wassell.
- 16-"Law Moses" class 7.30, at home K. Wassell.
- 18-Exh: J. Muir. Lect: K. Wassell.
- 20-Sisters' class cont as above.
- 23-"Footsteps of Christ" class cont.
- 24-Distribution literature in Lismore at 2.30 p.m.
- 25-Exh: J. Hartley.
- 30-Problem night 7.30 pm, home K. Wassell.

PENNANT HILLS - Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel: 869 8452).

- 4-Exh: P. Sawell. Lect: B. Philp, *Evolution: A theory that defies logic.*
- 11-Exh/Lect: G. Alchin, *Are miracle cures available today?*
- 14-8pm "Colossians" study: B. Stretton.
- 18-Exh: B. Philp. Lect: S. Evans, *Lucifer is not a fallen angel.*
- 25-Exh: R. Croker. Lect: M. Champion, *Faith AND Obedience essential for salvation.*
- 28-Colossians study cont.

NEW "SPEAKERS' CLASS" AT CABRAMATTA

A new class commenced last month, and is held at Cabramatta on the Second Tuesday of each month at 8pm. It was formed to assist brethren develop ability as readers, speakers, etc - and in their study of the Word. Known as the "Speakers' Class," it is under the control of selected chairmen whose duty is to help with encouragement and advice. The success of the first class, and the enthusiasm of all concerned indicates that with Yahweh's blessing, it should accomplish its aims.

The ECCLESIAL CALENDAR for NOVEMBER 1973

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

- 2-Comb. YP class at B. McClure's: *March of the Rainbow Angel.*
- 4-Exh: D. Pogson. Lect: J. Rosser, *"Thy kingdom come"--Fulfilled when Christ returns.*
- 6-MIC
- 9-Daniel home study: E. Mansfield.
- 11-Exh: A. Philp. Lect: R. Munro, *What the Bible teaches about resurrection.*
- 13-Study: R. Pogson, *Vials of the wrath of God - Armageddon.*
- 14-Sisters' class at home F. Gilmore.
- 16-YP class cont.
- 18 Exh: M. Gilmore. Lect: K. Dennes, *The Trinity, plainly unscriptural.*
- 20-Study cont.
- 23-Daniel home study cont.
- 25- Exh: W. Rosser. Lect: B. Stretton, *Israel, the world's alarm clock.*
- 27-Bible study cont.
- 28-Sisters' class cont.
- 30-YP class continued.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 4-Exh: C. O'Connor. Lect: D. Gilmore, *Does religion need updating?*
- 7-Study: J. Rosser, *The Shepherd of the flock (Matt. 6:30-52).*
- 11-Exh: K. Dennes. Lect: P. Russell, *Who is a Christian?*
- 14-Study: T. Littler, *And he healed the sick (ch. 6:53-56).* A. Rosser, *Inward cleansing, not ceremonial washing (ch. 7:1-23).*
- 18-Exh: B. Shaw. Lect: C. Russell, *The doctrine of the Trinity Unscriptural.*
- 21-Study: F. Hulks, *Curing for the faithful Gentiles (Mark 7:24-37).*
- 25-Exh: G. Hindmarsh & L. Ebers. Lect: D. Carroll, *God's Promises.*
- 28-Young brethren's night: W. Rosser, *The healing of the ruler's son.* T. Littler, *God's promises.*

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 3-7.30pm Tabernacle class: K. Cook, *The Cherubim.*

- 4-Exh: D. Shaw. Lect: S. Evans, *Armageddon and God's final judgment on the world.*
- 6-MIC
- 9-Revelation study: R. Pogson.
- 11-Exh: E. Mansfield. Lect: B. McClure, *Your responsibility to God in a degenerate society.*
- 13-EI class: S. McKinlay, *The saints and the two witnesses.*
- 18-Exh: W. Munro. Lect: D. Carroll, *Daniel's prediction of a world Dictator.*
- 20-MIC.
- 23-Revelation study cont.
- 25-Exh/Lect: K. Whitehead, *Christ's second advent; Culmination of all Bible prophecy.*
- 27-E.I. class cont.

APPRECIATION

The liberality of readers and ecclesias towards the "Ecclesial Calendar" is helpful and encouraging. Thus we were pleased to receive the following:

"We enclose contribution to the Ecclesial Calendar from the Launceston Ecclesia. We all appreciate the work being done by the magazine, and trust that it will continue."

CLAUSE 9 & FELLOWSHIP

The Sutherland Ecclesia has requested that we publish the following statement in regard to Clause 9 of the *Statement of Faith*, and the divine begetting of the Lord Jesus Christ:

"As a result of meetings held with him and other brethren during May and June, it was found that *Bro. J. Quill* was completely sound in the doctrines involved, and we would recommend him to the brethren."

PRINTING DEADLINE!

Secretaries are reminded that matter for publication in "The Ecclesial Calendar" must be forwarded to reach this Office no later than 15th of each month. Please post your information by 13th.

Western Australian Ecclesias

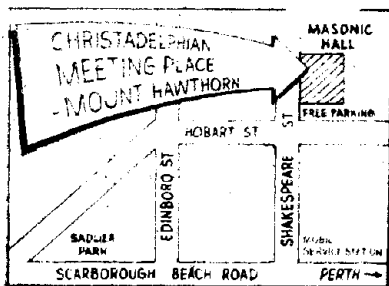
MT. HAWTHORN – Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: H. West, 8 Melbourne Way, Morley 6052 Telephone 76 5041).

- 2—Life of Christ class, home P. Duperouzel.
- 4—Exh: D. Moore. Lect: G. King, *Sincerity without truth cannot save.*
- 9—"Elpis Israel" class.
- 11—Exh: P. Duperouzel. Lect: A. Harrison, *This world needs the return of Christ.*
- 16—Life Christ class, home A. Harrison.
- 17—Ecclesial Family Gathering.
- 18—Exh: S. Fergusson. Lect: A. Payton, *Baptism, the death that leads to life.*
- 19—G.E.S. at home G. Quartermaine.
- 23—"Elpis Israel" class.
- 25—Exh: J. Ullman. Lect: D. Stempel, *Jerusalem, the future home of the United Nations.*
- 27—A. B. mtg at home D. Stempel.



PERTH – 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 1499).

- 3—Mutual improvement class.
- 4—Exh: P. Duperouzel. Lect: T. Stagg, *Christ's apostles are quite dead! What was their hope?*
- 7—Study: B. Hayles, *Outline of "Elpis Israel."*
- 9—El Home study & Law Moses classes.
- 11—Exh: R. Davis. Lect: A. Haustorfer, *History and Prophecy prove the Bible true.*
- 13—11am Sisters' class: Daily readings & Story of Bible study, *The secret return to Capernaum (vol.9, p.172).*
- 14—Eureka study: G. Hawkins.
- 18—Exh: G. Hawkins. Lect: H. Carder, *Christ is coming to reign from Jerusalem for 1,000 years.*
- 21—E. I. study cont.
- 23—El & Law of Moses studies cont.
- 25—Exh: A. Haustorfer. Lect: J. Ullman, *Why God will not accept you just as you are.*
- 28—Eureka study cont.



"Sincerity is the secret of expressiveness, whether in conversation, recitation, singing, or prayer."

AN INVITATION TO LAUNCESTON STUDY WEEKEND

Launceston CYC is arranging a study weekend for November 2nd to 5th, to be held at Port Sorell on the West Coast of Tasmania. The quiet surroundings of this site, and the facilities of the premises will ensure a very profitable and spiritually enjoyable time. The activities will comprise group studies, a public lecture and a variety of other features. The theme of the effort is the "First Epistle to the Thessalonians," and will be outlined by Bro. David Case and Bro. Graham Dangerfield (both of Launceston Ecclesia). Application to attend should be directed to The Secretary, Post Office Box 133, Legana, Tasmania 7251.

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30 am School & Snr study; 11 am Memorial mtg; 7 pm Bible study.

- 4—Exh: A. Bruton. Lect: T. Parsons, *Why the Bible emphasises the promises to Abraham.*
- 7—8pm Bible mkg, home J. Roper, 21 Kendall Street, Mt. Waverley.
- 11—Exh: J. Hull. Lect: B. Stevenson, *Modern Christendom has destroyed Christianity.*
- 14—8pm E.I. class, home H. Baum, 33 Aurum Cres., Ringwood.
- 18—Exh: H. Baum. Lect: R. Galbraith, *What must I do to inherit eternal life.*
- 21—Bible mkg, home W. Dodson, 9 Littlewood Street, Hampton.
- 25—Exh: P. Morgan. Lect: H. Baum, *The Old Testament ahead of our time!*
- 28—8 pm E. I. class, home R. Galbraith, 17 Ainslie Park Ave., Croydon.

COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 1—Law of Moses class 8 pm, 27 Fricker Ave., Greensborough; S. Snow.
- 4—Exh: R. Terrell. Lect: Pascoe Vale.
- 8—Eureka class 8pm at 47 Finlayson Street, Doncaster West; P. Pickering.
- 11—Exh: R. Magennis. Lect: M. Islip, *France in Bible Prophecy.*
- 13—Bible class 8pm, 162 Maltravers Rd, Ivanhoe; P. Pickering, *Parables of the animal in the pit; and Seeking the lowest place (Luke 14:1-11).*
- 15—Law of Moses class cont.
- 18—Exh: S. Stephenson. Lect: P/Vale.
- 22—Eureka class continued.

25—Exh: R. Mullin. Lect: S. Snow, *The Bible is inspired. What of the Apocrypha?*

27—Bible class: J. Mullin, *Parables of the rules for hosts; and The great supper (Luke 14:12-24).*

29—Law of Moses class cont.

MILDURA - Home of Sis. A. Coonan, 108 Walnut Avenue, Mildura.

Memorial meetings are conducted each Sunday morning, and visitors would be most welcome.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 2—8pm Romans study, home Bro. Burrage, 6 Langford St.
- 4—1.30 pm Exh: M. Freeman.
- 9—Romans study cont (as above).
- 13—2pm Study, home G. Howe: *The Name, the Kingdom and the Will.*
- 16—Romans study cont, as above.
- 18—Exh: J. White. 4pm Youth f/ship class, home Sis. J. Galbraith, Tyers, "Elpis Israel."
- 23—Romans study cont, as above.
- 27—2pm Study, home G. Howe, *Forgiveness and deliverance from evil.*
- 30—Romans study, as above.

PASCOE VALE - Progress Hall, Park St. (Rec: P. Kenney, 43 Hampstead Road, Werribee 3030).

Memorial meeting - 11.15 a.m.

- 4—Exh: R. Ashford. Lect: R. Perry, *Are the New Testament writings authentic?*
- 6 Study at 670 Pascoe Vale Rd, Glenroy: F. Karpala, *The first resurrection (Rev. 20:1-6).* K. Chalmers, *The binding of Satan (vv. 7-14).*
- 11—Exhort: C. Gee.

EXCEPT YE BE CONVERTED

Mount Martha Bible Fellowship Weekend 9th to 11th November

This effort is being sponsored by the Frankston, McKinnon and Tecoma Ecclesias, and will involve a study of Matthew 18, led by Bro. R. Ashford (Mount Waverley), under the above theme. Details can be obtained from Bro. D. Caudery, 22 Luxton Tce., Seaford, Victoria—Telephone 786 2140. — M.C.

- 18-Exh: E. Fletcher. Lect: C. Gee, *The way to eternal life.*
 20-Study at P/V Rd: H. Mullin, *The New Jerusalem (Rev. 21:1-21).*
 25-Exhort: I. Chalmers.
 29-Fellowship evening, at 140 Railway Cres., Broadmeadows.

TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007).
 Sundays-9.30am School: 11.15am Mem meeting: 7.15pm Public lectures.

1-7.45pm Bible class, home M. Clementson, 5 Edinburgh Rd, Bayswater: R. Ashford (Mt. Wav.), *Nehemiah.*

- 4-Exh: K. Quixley (Canterbury).
 8-Nehemiah study cont, home M. Clarke, 2 Kildran Ave., Kilsyth.
 9-11-Bible f/ship weekend, Mt. Martha.
 11-Exh: D. H. Wallace (Melb. Hort. Hall).
 15-7.45 study, home E. Byrt: D. Caudery (Frankston), *Meditations on the Memorial Name.*
 18-Exh: R. Dupe
 22-7.45 study, home F. Harris, 531 Monbulk Rd, Tecoma: P. Morgan (C/bury), *Parables from Ezekiel's Prophecy.*
 25-Exh: M. Clementson.
 29-7.45 study, home M. Clementson: R. Blackbourne, *Elizabeth & Mary (Luke 1:39-56).*

VISIT OF BROTHER BARBER TO THE VICTORIAN ECCLESIAS

Brethren and sisters are invited to participate in the following activities during the visit of Brother and Sister Barber to the Melbourne and country ecclesias:

- Sat. Dec. 1st - AT COBURG - Fraternal Gathering at 27 Fricker Ave., Greensborough. Theme: "The Challenge of the Last Days." Study at 4.30pm: *What does Yahweh require of thee.* Basket Tea at 6pm, with barbecue facilities available and cup of tea provided. 7.30pm: 2nd study, *The Testimony of Jesus is the Spirit of Prophecy.* Separate activities will be arranged for young people.
 Sun. Dec. 2nd - At Masonic Hall, Bell St., Coburg: 9.30am Talk to the Sunday School. 11.05am Exhortation.
 Sun. Dec. 2nd - AT MELBOURNE ECCLESIA (Horticultural Hall, Victoria St). 7pm Public Lecture: *Palastine, Whose land is it?*
 Mon. Dec. 3rd - Tuesday, Dec. 4th - AT MOE ECCLESIA. Three studies on "The Letters to the Seven Ecclesias."
 Wed. Dec. 5th - AT MT WAVERLEY HALL. 8pm study on *The Prophet Daniel and His Times.* Supper will be provided.
 Thurs. Dec. 6th - AT COBURG ECCLESIA - 8pm Eureka class held at 47 Fintayson St, Doncaster West: "Behold I come quickly." Bro. Barber will outline the last five verses of the Apocalypse, concluding the ten-year study undertaken by the ecclesia. He will also present a final synopsis of the Lord's Last Message.
 Fri. Dec. 7th - AT BURWOOD ECCLESIA - Venue: RSL Hall, 502 Toorak Road. Special lecture: *Russia's Policy in the Middle East.*
 Sat. Dec. 8th - Fraternal at above address (see details under Burwood's Calendar).
 Sun. Dec. 9th - AT MELBOURNE ECCLESIA - Exhortation by Bro. Barber.
 Sun. Dec. 9th - AT RINGWOOD ECCLESIA - Rupert St. 7.15pm Lecture: *The Battle of Armageddon; Will it Affect You?*
 Mon. Dec. 10th - AT PASCOE VALE ECCLESIA - 19 Newhall St, Moonee Ponds. 8pm study: *The Prophet Daniel and his times.*
 Tues. Dec. 11th - AT COBURG - 162 Maltravers Rd, Ivanhoe. 8pm Bible class study on the Life of Christ: *The Price of Discipleship (Luke 14:25-35).*
 Wed. Dec. 12th - AT CANTERBURY ECCLESIA - 8pm Study of "Nehemiah."
 Sat. Dec. 15th - Sun. Dec. 16th - AT BEECHWORTH ECCLESIA - Study of "Nehemiah" followed by Memorial Meeting, at which Bro. Barber will exhort.

Bible School News

SUMMER BIBLE SCHOOL — BOOKED OUT!

All reservations for the summer Bible School have been taken up and we have had to refuse applications for this school. We have therefore OPENED RESERVATIONS FOR THE THIRTY-FIRST BIBLE SCHOOL, to be held (God willing) in May next year.

At the time of writing, the teaching staff for the Autumn (May) Bible School has not been appointed, although this should have been completed by the time this issue of "Ecclesial Calendar" is in the hands of the reader.

But in pursuance of the policy of the Committee, a careful selection of balanced studies by brethren "apt to teach" will be arranged, and full details will be forwarded to all applicants.

The Adamstown Ecclesia will be sponsoring this school, and already the Recorder of that Ecclesia has been in touch with the Committee regarding forthcoming arrangements.

Meanwhile, the facilities of the School are constantly under supervision, with the object of improving them. A limited number of rooms providing hot and cold water are available to those making early application — and other facilities are being added for personal comfort.

Added attention has been given to recreation; and with tennis court on the site, volley ball equipment, table tennis, and barbecue facilities, young people are able to exercise themselves in the recess periods provided.

Plan now to attend the Bible School in May 1974 (God willing), and co-operate with your Brethren and Sisters in a holiday which provides outstanding spiritual benefits.

Please complete the application coupon for the Bible School, published on page 2 of this issue, and forward it as soon as possible to secure your reservation.

An Opportunity

ISRAEL — ARAB WAR

The outbreak of hostilities in the Middle East, with Russia and America also converging thereon, aroused the brotherhood in their expectations. In many parts of Australia, the opportunity was grasped to publicise the Truth. In the Adelaide area, large advertisements were placed with the Press, advertising special addresses — and these resulted in pleasing audiences.

In Woodville, the result of one advertisement was an attendance of some thirty strangers, in addition to Sunday School scholars; and a most encouraging feature was the tremendous interest shown by those who attended. Discussions on prophecy continued long after the conclusion of the meeting.

With the continuation of the crisis, the Ecclesia felt it would like to continue the witness to truth, and inserted a full page advertisement in the State-wide newspaper, *The News*. The advertisement was designed to alert the public to the significant trend of world events, and not necessarily draw it to the public lecture which was advertised: **HOPE FOR ISRAEL, THE ARABS, THE WORLD — AND FOR YOU!** In order to ensure that the advertisement would be seen, it was set out in colour.

In addition, supplies of the leaflet included with this issue of the *Calendar*, entitled **MIDDLE EAST CRISIS** were urgently rushed through for the use of ecclesias wishing to publicise the Truth through the current crisis. It was designed so that any meeting could use it, for the advertisement on the back cover can be changed to local requirements, or replaced with a general comment for door to door distribution where no public address was intended.

We can supply these leaflets at a cost of \$10 per 1,000 delivered; and with reply-paid cards for an additional \$4 per 1,000 delivered.

Please Note: We have reduced the price of these leaflets as much as possible in order to encourage the widest distribution. *We therefore suggest that if ordering, please include cheque with your order. This will save us much needed time, and money, in the increasing work of the Truth. Thank you!*

TASMANIAN BIBLE CAMPAIGN

Saturday 5th to Monday 14th Jan.
1974 — God willing.

With the closing of reservations for the Summer Bible School at Rathmines, we advise readers that reservations can still be made for the above Campaign. Accommodation will be in motel-style rooms, with all facilities available. Main

speakers will be Bro. H. BARBER, of London, England; and Bro. A. C. NEWTON, of Perth, W.A. Supplementary studies will be provided by Bro. H. P. MANSFIELD (Woodville), and Bro. E. MANSFIELD (Campsie).

Brother Barber will speak to the theme: **TYPES & PROPHECIES OF DEUTERONOMY.**

Brother Newton's subject: **THE FAITH THAT GAINS THE MERCY.**

Brother E. Mansfield: *A PEOPLE FOR THE NATION - God manifest in the Individual, the Community, and the World.*

Brother H. P. Mansfield: *THE SCHOOL OF THE PROPHETS - In the Past and the Present.*

It is planned to include some touring in the Campaign, and application to attend can be made to the Secretary: Bro. H. O. Crocker, 149 West Tamar Rd., Riverside, Tasmania 7250 (please include \$5 deposit).

PROPOSED TOWN HALL ADDRESS

Arrangements are in hand to conduct a combined Town Hall address in the Adelaide Town Hall on December 16th, in conjunction with the visit of Brother M. Stewart of California.

All ecclesias in the Adelaide area have been contacted, and invited to send delegates to a combined Committee to process the meeting, and to arrange for the widest possible advertising campaign.

Theme for the talk will be *YOUR GUIDE TO SURVIVAL!* Special leaflets are being designed to advertise the lecture, and a book that will be produced for the same purpose.

To date, the Enfield, Woodville, Cumberland, Brighton, Tea Tree Gully, Elizabeth and Blackwood Ecclesias have all agreed to co-operate in this direction.

Over 35,000 leaflets will be printed, advertising both the Town Hall lecture, and the free booklet: *"Guideline To Survival."*

We plan the widest form of publicity, in order to bring home to the public, the seriousness of the times, and the only hope for survi-

val. Moral, physical and political pollution threatens humanity. We, as Christadelphians, alone have the answer and a message of hope. It is our responsibility and privilege to set it before the world about us.

YOU CAN HELP!

If you live in South Australia why not purchase some of the above leaflets and distribute them on your own account. You can obtain these from Logos Publications, P.O. West Beach 5024 -- at cost of \$10 per 1,000 (two color brochures).

WORK IN FIJI

Bro. F. King (of Woodville Ecclesia) is currently in Fiji, and writes concerning his experiences with the brethren:

"When I came here, I found them studying the Book of Revelation. They indicated that they would like me to assist them in this work, and accordingly, for the next few weeks, I did so. First we considered Rev. 22. This led to a consideration of the water of life, so we turned to the first miracle of the Lord; then to the wells that Abraham dug; and from there to the death of Sarah and the significance of the Cave of Macpelah.

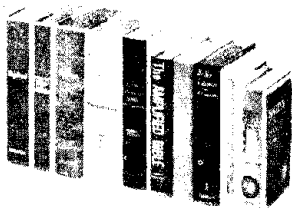
"The talks were enthusiastically received.

"Now we have commenced on Ecclesiastes, and I feel that the matter is getting through to them. Copious notes are taken, and some are transmitting them to their Bibles. I frequently use the blackboard, and this visual aid helps to get the message across. I keep stressing the need to let the Word be effective in their lives."

ADVERTISE THE TRUTH IN YOUR AREA

The following leaflets are available for distribution -- and can be obtained from Logos Office for \$11.50 per 1,000 (incl. freight, and provision of special advert on back cover). Please send remittance with order and printing details.

"Is this a closed book to you?" - "Key to Understand the Bible" - "The End of Communism" - "The Impending Divine Take-over" - "Guideline to Survival."



The ECCLESIAL CALENDAR for NOVEMBER 1973

Two New Books

THE SON OF THE STAR

This is the title of a tremendously interesting book outlining the history of the Jews from the destruction of the Temple in AD 70, to the revolt of Bar Kochbar in AD 135, at the conclusion of which Jews were banned from Jerusalem by the decree of Hadrian, and the city was turned into a centre of pagan worship.

The book helps to give a better understanding of the fulfilment of the Olivet Prophecy, and the prediction of Micah: *Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest (Micah 3:12).*

The book is illustrated, and is published in hard-cover edition. Normally it sells for \$6 per copy, but we have a supply that we can offer at \$1.65 per copy (to which postage of \$1 should be added).

Supplies of the book at this price are limited.

PEOPLE, SEAS & SHIPS

This is a study of sea-power in Biblical times, with special emphasis on the early voyaging of the Phoenicians. The records of history and of archaeology have been searched to assist in the development of the theme. The Egyptians, Philistines, Israelis and Tyrians each come under review, and the part that the sea played in their development as

a nation is set down in interesting and dramatic style.

The influence of Tyre on the ancient world was profound. Reference is made to the "ships of Tarshish," and the Phoenician voyages which, it is considered, extended as far as America many centuries before Columbus discovered that continent.

The attack of Nebuchadnezzar against Tyre, and the ultimate overthrow of the island-fortress on the part of Alexander the Great is given with dramatic detail, and makes fascinating and exciting reading. It is good to read this book with the Bible prophecies relating to Tyre and Tarshish well in mind.

It is a beautifully illustrated book, depicting large size color plates of ancient vessels of Egypt, Philistia and Tyre.

The author is the managing director of the main Israeli shipping line. He gives special attention to the maritime adventures of Hiram, king of Tyre, and of his friend and ally, Solomon, king of Israel, who strenuously sought to imitate him.

This beautifully produced and illustrated book normally sells for \$12.25, but we have a few copies available for the special price of \$8.95. Once these are cleared, the book will no longer be available.

Please send order (with postage and packing costs of \$1) to Logos Publications, P.O. West Beach, S.A. 5024.

Forthcoming Events

Plan your holidays to attend and support these Activities

NOVEMBER, 1973

2nd to 5th—Port Sorell, T.S. CYC study weekend on "1st Thessalonians."
Leaders: Brethren D. Case & G. Dangerfield (L'ton).

3rd to 11th—At Blackwood, S.A. Special effort: Bro. H. Barber (UK).

DECEMBER, 1973

22nd to 30th—30th Bible School at Rathmines, N.S.W.

25th to 6th January—At New Zealand. Christadelphian Summer School.
Leaders: Bro. M. Stewart (USA), and Bro. J. Berry (Woodville).

JANUARY, 1974

5th to 14th—At Launceston, Tas. Tasmanian Bible Campaign.

MAY, 1974

11th to 19th—31st Bible School at Rathmines, N.S.W.

FAMILY STUDY WEEKEND

30th NOVEMBER to 2nd DECEMBER

Under the auspices of the Coorparoo, Redcliffe and Wilston Ecclesias

Visiting brethren, sisters and young people are invited to attend this special study session, which will be conducted at the YMCA (Camp Warrawee), Petrie Brisbane, during the above dates. Speaker will be Bro. P. Pickering (Coburg) and the theme is: THE PATH OF TRIBULATION AND GLORY. Further details can be obtained from Bro. R. Hill, "Bezalcel," 15 Marathon Street, Aspley, Qld 4034 Telephone 59 9939.



BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).

In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).

In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).


In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).

In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).

READ THE BIBLE EVERY DAY IN			
Day of Month	November		
1	2Chron 30	Daniel 10	Acts 10
2	..... 31	..... 11	..... 11, 12
3	..... 32	..... 12	..... 13
4	..... 33	Hosea 1	..... 14, 15
5	..... 34	..... 2	..... 16, 17
6	..... 35	..... 3	..... 18, 19
7	..... 36	..... 4	..... 20
8	Ezra 1, 2	..... 5	..... 21, 22
9	..... 3, 4	..... 6	..... 23, 24
10	..... 5, 6	..... 7	..... 25, 26
11	..... 7	..... 8	..... 27
12	..... 8	..... 9	..... 28
13	..... 9	..... 10	Colos. 1
14	..... 10	..... 11	..... 2
15	Nehe. 1, 2	..... 12	..... 3, 4
16	..... 3	..... 13	1Thess 1, 2
17	..... 4	..... 14	..... 3, 4
18	..... 5, 6	Joel 1	..... 5
19	..... 7	..... 2	2Thess 1, 2
20	..... 8	..... 3	..... 3
21	..... 9	Amos 1	1Tim 1, 2, 3
22	..... 10	..... 2	..... 4, 5
23	..... 11	..... 3	..... 6
24	..... 12	..... 4	2Tim. 1, 2
25	..... 13	..... 5	..... 3, 4
26	Esther 1	..... 6	..... 5
27	..... 2	..... 7	Titus 1, 2, 3
28	..... 3, 4	..... 8	Philemon
29	..... 5, 6	..... 9	Heb. 1, 2
30	..... 7, 8	Obadiah	..... 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.

WHOSE OPINION MATTERS?

Adam's descendants are all, to some degree, influenced by what onlookers will think — but in Phoebe (Rom. 16:2) we have an exhibition of its direction in a right channel. She sought God's approval, not man's. Phoebe might have found many excuses for leaving Paul to himself. She might have argued that so many spoke against him that there might be something in it after all and then, what would people say of her? But she did not give way to such thoughts. Phoebe displayed such firmness and strength of character as a full assurance of faith alone can create. She was prepared to judge for herself, and to judge righteous judgment. She knew that Paul's career had been one of uprightness and fidelity, and she was determined to strengthen his hands, though whole quiverfuls of aspoisoned arrows assailed him. Though Paul is not in our midst to succour today, there are many of Paul's brethren and sisters who need help. Let us not withhold this because the world or our friends will frown upon us. There are few among us who do not have to perform some duty in opposition to the world's opinion. Some of us may belong to an ecclesia composed of few and poor brethren. How do we act—do we brave the displeasure of our friends, and comfort to uphold our brethren by attending the meetings, etc? or do we please our friends, and leave the Truth and its interests to take care of themselves? Let us not be of those who love the praise of men more than that of God. If we would, under trying circumstances, act as Phoebe acted, we must cultivate an ever-present recognition of God, and of the reality of the reward He has promised to those who obey Him.

Ecclesial Report

PLEASE POST ECCLESIAL NEWS and ITEMS of GENERAL INTEREST by the 13th of MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

As 1973 closes, and we review this year of increased godlessness and evil, it is particularly encouraging to recall that a number of Godfearing people have renounced the world, to serve Christ. We extend best wishes to the following brethren and sisters, and encourage them in the hope of the Lord's imminent return.

Moe—Miss Pamela Burnett was baptised at Glengarry on Nov. 3rd. Brighton—Mr. Ralph Barnett (husband of Sis. Joan Barnett); and (their son) Garry Barnett, were baptised on 9th November.

Riverwood—Gwen Coates (22 Oct). Melbourne (Vic. St.)—Chris Magennis and Garry Taylor, both S. S. scholars (1/11/73).

Avoca—Mrs. F. Hayles (Oct. 20), an interested friend who has attended the 1st princ. class for some time.

Such occasions are a time of joy for the ecclesias, particularly those small in number.

TRANSFERS TO ECCLESIAS

- To Glenlock—Bro & Sis E. Pickering (from Clayton); Bro. J. Hotchkiss (resident at Glossop)
- To Woodville—Bro & Sis K. Risley (from Elizabeth).
- To Hobart—Sis Dianne Holderness (from Elizabeth).
- To Melbourne—Bro J. Saliba (from Ringwood); Bro W. B. Embury (from Northcote).

ECCLESIAL FELLOWSHIP

We deeply regret the need to publish the following details, but do so for the information of the Brotherhood.

Launceston Ecclesia has had to withdraw from Bro & Sis. R. H. Herron, Sis J. Herron, and Bro. R. McBride, for their association with another group.

Ballina Ecclesia has withdrawn from Bro W. Leadbeater and Bro C. Holmes

for continued absence from the meeting.

Coburg Ecclesia has withdrawn from Sis Rhonda Plant for prolonged absence and marriage with a divorced alien.

ENGAGEMENTS

We are delighted to report the recent engagement of Bro. Ross Lambert (Wilston) and Sis. Robyn Venn (Coorparoo), and extend our congratulations to them.

UNITED IN MARRIAGE

Our best wishes are extended to the following brethren and sisters who have been united in marriage.

On 20th October, Bro Roland Kilgus and Sis Janelle Dawson (Coorparoo) were married in the Redcliffe Hall.

On November 10th, Bro Larry Lewis and Sis Dianne Butler (both of Enfield) were married at Redcliffe.

GENERAL NEWS

Bro & Sis M. S. Lunn (Glenlock) have commenced "field work" in Fiji, to further assist in the Truth's labours in that area.

SUNDAY SCHOOL PRIZEGIVING EVENINGS

At the conclusion of another year, our Sunday Schools will highlight their activities in the Prizegiving Gatherings, and it would be most encouraging to both teachers and scholars for many brethren and sisters to support the evenings. Below are some of the dates selected, to which your attention is directed.

- 1st—At Cumberland, commencing 7.30.
- 8th—At Enfield, commencing 7.30 pm.
 - Anniversary Prizenight at Yagoona.
 - Combined Coorparoo/Wilston prizegiving, commencing 5 pm.
- 14th—Kindergarten breakup at Brighton.
 - Perth Prizegiving, 7 p.m.
- 15th—Woodville Prizegiving, 7.30 pm.
 - Cabramatta Prizegiving, 7.30 pm.
- 16th—Adamstown Prizegiving, at 3 pm.
 - Launceston Prizegiving, at 3 pm.

ECCLESIAL REFLECTIONS

REDCLIFFE ECCLESIA reports on a special lecture held Nov. 11, to the title *Middle East Crisis*, presented by Bro. R. Hazell. Leaflets were distributed and four friends attended.

SPECIAL SYDNEY ADVERT.

Reference was made on p. 4 of last month's *Calendar* to a large advertisement inserted by the Sydney Ecclesias to the theme: *God Saves Israel*. The ½ page advert was placed in the *Sydney Morning Herald*, and the N.S.W. edition of *The Australian*. Advice to hand indicates that over 220 replies have been received for the advertised booklets. For such evidence of interest in these last days, we can "thank God and take courage."

CHRISTADELPHIAN STAND AT THE LAUNCESTON SHOW (Oct 10-18)

Considerable interest was shown in the Christadelphian display in the Launceston Show. Featuring a life-sized model of Nebuchadnezzar's image, a Qumram "cave" containing relics of the Dead Sea scrolls, together with challenging comments contrasting truth and error, the display provoked valuable discussions on topics of Biblical interest. It is planned, God willing, to use the same stand at the Devonport Show from November 30th to December 1st. — G.D.

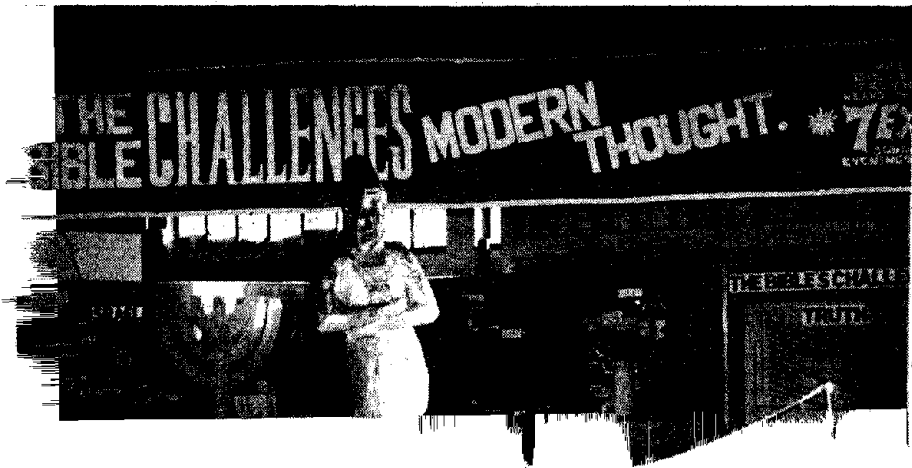
EXODUS—FORMER AND LATTER!

Bro. J. Ullman conducted 3 studies at Hobart in October, upon *Highlights from Exodus*. At the time, hostilities broke out between Egypt and Israel, and a special lecture was arranged on *Middle East Crisis; Prelude to Armageddon*. 7 friends attended. Bro. Ullman appeared on television, and testified to our beliefs on prophecy; and this has also caused considerable interest and applications for literature. (H.E.T.)

"THE WAR OF JUDGMENT"

Publicity given to this theme from the standpoint of Bible prophecy has been productive of great benefit. A flood of applications running into the hundreds has been received requesting further information. The *Adamstown Ecclesia* is to be congratulated upon its initiative. It sponsored a large advertisement in the *Newcastle Herald*, and this was followed by a request from the paper for editorial material. The paper gave a splendid outline of Christadelphian hopes, and drew attention to the way in which our expectations based upon Bible prophecy has been vindicated.

* Photo below was taken at the Launceston Show, and depicts the Christadelphian display.



Ecclesial Activities

During DECEMBER 1973 (God willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: T. A. Dawson, 8 Goodenia St, Everton Hills 4053. Telephone 55 6137).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

1—Family study weekend, Camp Warrawee: P. Pickering (Coburg), *The path of tribulation and glory.*

2—Exh: S. Arthur. Lect: D. McGahey, *True sabbath keeping is seven days a week.*

6—Bible study with Wilston Ecclesia.

8—5pm Combined Coorparoo/Wilston Sunday School break-up (Coor.hall).

9—Exh: P. Dawson. Lect: L. Crowther, *The Bible: reliable, logical and consistent. God's guide for man.*

14—7.45 pm Revelation class.

15—4.30 pm Y. P. break-up, home P. Evans, 108 Speight St, Brighton.

16—Exh: R. Hill. Lect: W. Crew, *The Kingdom of God in the New Test.*

23—Exh: R. Bailey. Lect: S. Arthur, *Death is extinction. Resurrection is the only hope for man.*

30—Exh: R. Hazell. Lect: R. Rock, *The Peace Cry signals the end is near!*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).

1,8,15—Tape night, cnr Hill & Emu Streets, Emu Park.

2—Exh: W. White. Lect: L. Osborne, *The Coming Divine Takeover.*

5,12—Study 1st John, 24 Livermore St, at 7.30pm.

9—Exhort: G. Bundesen.

16—Exhort: G. Hill

23—Exhort: G. Bundesen.

30—Exhort: W. White.

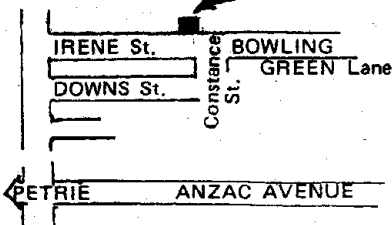
REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).

Sundays—9.15am School; 11am Memorial meeting; 7pm Public Lecture.

2—Exh: R. Hazell. Lect: M. Steele, *Where are my dead friends?*

9—Exh: P. A. Evans. Lect: R. Thiele, *The significance of sabbath-keeping.*

**CHRISTADELPHIAN HALL,
6 IRENE STREET
REDCLIFFE.**



WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).

Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

2—Exh: R. Hill. Lect: R. Kilgus, *God is One - not three!*

9—Exh: L. Crowther. Lect: W. Crew, *The Kingdom of God in the N. T.*

16—Exh: R. Evans. Lect: R. Rock, *The Peace Cry signals; The end is near!*

23—Exh: J. Cowie. Lect: R. Hermann, *The cause of pollution and the answer to the problem.*

30—Exh: C. Venn. Lect: O. Kelly, *The Commandments; Are they archaic or eternal law?*

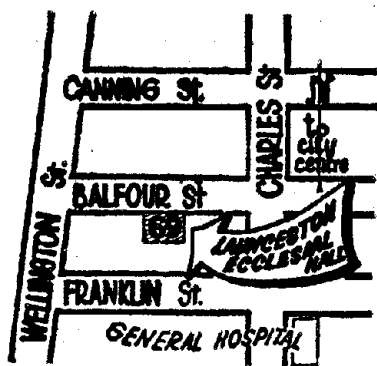
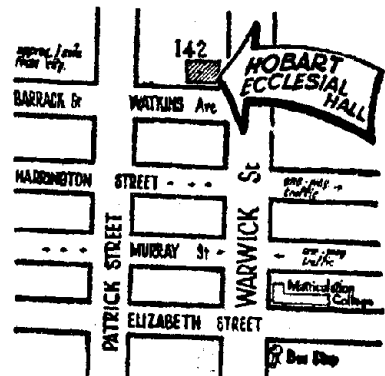


Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010).

Sundays—9.30 am School; 11 am Mem. meeting; 7 pm Public Lecture.

- 2—Exh: J. H. Scull. Lect: E. Harrington, *Immorality increasing; Christianity decreasing.*
- 3—Arranging brethren's meeting.
- 5—Revelation study, 27 Corinda Grove, Springfield 7.45pm: H. E. Taylor, *Trumpet Prophecies (ch. 8).*
- 7—7.30 Snr CYC: S. Harrington, "The Epistle to Philemon."
- 9—Exh: R. A. Yeomans. Lect: S. J. Taylor, "Ho ye that thirst . . ."
- 12—10am Sisters class, 37 Corinda Gr., Springfield. 7.45 "Nahum" study: H. E. Taylor.
- 14—Jnr CYC 7pm, 14 Hudson Crescent, Moonah West: Korah, *Dathan and Abiram.*
- 16—Exh: H. Ceiley. Lect: D. P. Taylor, *Is purity of doctrine necessary?*
- 19—"Naz revisited" study, 13 Barossa Rd, Glenorchy. Leader: A. Beasley.
- 21—Snr CYC 7.30: S. J. Taylor, *The Apostle Peter.*
- 23—Exh/Lect: D. Carroll (Yagoona), *Evolution; Modern man's myth.*
- 26—Nahum study cont: H. E. Taylor.
- 30—Exh/Lect: J. Kershaw (L'ton), *The Unfolding Drama of prophecy in our time.*



LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 2—Exh: K. Niejalke. Lect: M. Wright, *The unfolding drama of prophecy in our times.*
- 5—7.45 study: K. Niejalke, *The time of Judgment.*
- 7—E. I. study 8pm, home D. Kitto, Legana: Leader, J. Kershaw.
- 8—7.30 CYC: M. Wright, *Christadelphian Standards for young people.*
- 9—Exh: G. Dangerfield. Lect: J. Kershaw, *Did Christ exist before he was born?*
- 12—Study: R. J. Herron, *The lot of Judah (Josh. 15).* D. Seaman, *The lot of Joseph (ch. 16).*
- 14—8pm Eureka study Vol. 2: M. Wright, home D. Seaman.
- 16—Exh: C. Blanch. Lect: G. Dangerfield, *God of the Bible versus the God of the churches.*
* 3pm Sunday School Prizegiving.
- 19—Study: K. Niejalke, *The meaning of "Raised incorruptible" and "Those who are responsible."*
- 21—Elpis Israel study.
- 23—Exh: D. Case. Lect: F. Onley, *Does religion need updating?*
- 30—Exh: M. Wright. Lect: K. Niejalke, *1973 in retrospect; World events foretell the return of Christ.*

YOUR APPLICATION MUST BE MADE IMMEDIATELY!

We have been advised that a few reservations are available to attend the 1974 Tasmanian Bible Campaign, to be held from 5th to 14th January. This provides an opportunity to benefit from participation in this outstanding ecclesial effort, whilst enjoying the fraternal association of brethren and sisters from many parts – and, at the same time, your presence is a great encouragement to the members of the Tasmanian Ecclesias. Accommodation at the Campaign will be in motel-style rooms, with all facilities available. It is also planned to include some touring in the program, thus adding to the excitement of those attending from the mainland.

A very interesting program of activities is planned. Brother H. Barber (U.K.), one of the main speakers, will deal with the topic "The Types and Prophecies of Deuteronomy" showing some little-known aspects of the Law as it related to future events. His co-teacher, Brother A. C. Newton (Perth), will present "The faith that gains the mercy" – a subject of extreme importance in these days just preceding the time of judgment. Supplementary studies will be provided by Bro. H. P. Mansfield (Woodville) upon "The School of the Prophets, in the past and the present"; and Bro. E. Mansfield (Campsie) upon "A People for the Nation, God manifest in the Individual, the Community, and the World."

Indications are that this will be an outstanding Campaign – made more so, as far as the Tasmanian brethren are concerned, if YOU are able to attend! Costs for the Campaign are \$31.50, with children 7–12 yrs at half price, and Infants 1–6 yrs at quarter price. Application, with \$5 deposit should be sent immediately to the Secretary, Bro. H. O. Croker, 149 West Tamar Road, Riverside, Tasmania 7250.

ADVERTISING ASSISTANCE

The *Herald of the Coming Age* series is designed to assist in the preaching of the Gospel. As an aid to ecclesias wishing to use the *Heralds* as part of newspaper advertisements, the Gospel Proclamation Association of South Australia has made available Front Cover Printing Blocks of all current, and most past issues. To assist in the continuation of this service, it is asked, that any blocks being held by other ecclesias, be returned as soon as possible. Any ecclesia requiring the use of these blocks, should contact Brother J. R. Colliver, 9 Wendover Walk, Glengowrie, S. A. 5024. — J.R.C.

"Seest thou a man in his own conceit?" (there is no mistaking him) — you see a human "waster." He is like a smoked lantern: the light will neither come out nor go in. You do not use a lantern of that sort.

RESERVATIONS NOW OPEN

Reservations for the May 1974 Bible School are now open, and we invite your participation. A convenient application form is to be found on Page 2 of this issue. The Adamstown Ecclesia will be sponsoring this school, and arrangements are already in hand.

A careful selection of balanced studies presented by capable brethren will be arranged, to provide the best possible occasion. This, combined with the recreational facilities available, will make your stay at the Bible School pleasant and instructive.

The School is scheduled (God willing) from 2pm Saturday, May 11th to Sunday May 19th.

Plan now to attend this School, and co-operate with your brethren and sisters in a holiday which provides outstanding spiritual benefits.

New South Wales Ecclesias

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 2—Exh: H. Ryan. 3pm Leaflet dist. Lect: K. Whitehead, *Death, a grave warning to all.*
- 3—AB meeting 7.30, home G. Darke.
- 5—Genesis study: G. Alchin, *Take not a wife of the Canaanites (ch. 24).*
- 6—1st princ. class, home S. Lake.
- 8—M.I.C., home H. Ryan.
- 9—Exh: G. Darke. Lect: S. Lake, *Evolution means rejection of God.*
- 12—2 Timothy study: J. Richards, *Paul's final words—"Proclaim the word in all circumstances."*
- 14—Young peoples class, home G. Darke.
- 16—Exh: J. Rosser. 3pm Annual S. S. Prizegiving. Lect: J. Rosser, *Earth; the reward of Christ's true followers.*
- 19—Gen. 25 study: G. Alchin, *These all died in faith.*
- 20—First principles class cont.
- 23—Exhort. Special lecture: M. Stewart, *Guide to Survival.*
- 30—Exhort. Special lecture: J. Ullman, *Lawlessness will destroy society; There is only one hope for you!*

AVOCA BEACH — CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577).
Sundays—Memorial meeting at 3 p.m.

- 1—1st princ/class 2.30pm: J. Richards.
- 2—Exh: R. Croker (Pennant Hills).
- 9—Pres: G. Alchin. Exh: F. Ryan (Adamstown).
- 15—First principle class continued.
- 16—Exh: E. Baird (Cabramatta).

BALLINA — Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).
Other classes—Held in conjunction with Lismore Ecclesia.

- 2—Exh: J. Higgs. Lect: R. Window, *Egypt in prophecy.*
- 4—Genesis study, home Sis. M. Stone.
- 9—Exhort: C. Leeson.
- 12—First principles class at Masonic Hall.
- 16—Exhort: R. Window.
- 18—Genesis study continued (above).
- 23—Exhort: L. Cole.
- 26—First principles class at Masonic Hall.
- 29—Literature distribution.
- 30—Exhort: A. Roulstone.

SPECIAL PUBLIC LECTURE BY BROTHER M. STEWART

Brother Stewart (Los Angeles, USA) is visiting Australia to participate in the December Bible School, and will also present a SPECIAL PUBLIC LECTURE sponsored by the Adamstown Ecclesia.

In Newcastle — December 23rd

The NEWCASTLE CITY HALL has been reserved for a special lecture by Brother M. Stewart to the title **GUIDELINE TO SURVIVAL**, and the Adamstown Ecclesia is extending itself to provide a grand witness for the Truth in the area. Advertising will be conducted through every means possible -- on air, newspaper adverts, car stickers, shop window banners, telegraph pole signs, and signs over the main streets. In addition 15,000 circulars and reply cards are being distributed. The Ecclesia is sparing neither cost nor energy to make the most of this opportunity, and have set a budget of \$1,500 for the effort. If readers desire to add their financial support to this campaign, donations would be greatly appreciated. The personal attendance of brethren and sisters in the area, and those able to visit Adamstown following the Bible School will be most encouraging to the Ecclesia.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent, Fairfield 2165. Telephone 72 9765).
Sundays-9.30am SS; 11.15am Memorial; 7pm Public lecture.

- 1-7.30 pm CYC games night.
- 2-Exh: G. Alchin. 3pm Special study. 7pm Lect: G. Alchin, *Rome and Russia in Bible prophecy.*
- 3-7.30 pm A. B. meeting.
- 4-10.30 am Dorcas class.
- 6-Gospel of Luke study: E. Mansfield.
- 7-8pm 1st princ. class, 30 Riverview Road, Fairfield.
- 9-Exh: J. Mansfield snr. Lect: D. Shaw, *What God requires of man today.*
- 11-Speakers class 8pm. Ch: A. Mason. Rds: R. Lowe/J. Porter. Summary: J. Pogson. Lect: W. Latta, *The Gospel - What is it?*
- 13-8pm Apoc. class: G. Hatchell, *Victorious war of Michael and the persecution of protestors (Rev.12:7-17).*
- 14-7.30pm Jnr Bible class: J. Porter, *Jehoash (2 Kings 11, 12).*
- 15-7.30 pm Sunday School Prizeneight.
- 16-Exh: S. Evans. Lect: J. Mumby, *Bible Prophecy, past, present, future.*
- 17-G. E. S. meeting, 8 pm.
- 19-8 pm Gospel of Luke class cont.
- 23-Exh: R. W. Sawell. Lect: G. Hatchell, *No peace for mankind until Christ returns.*
- 30-Exh: P. B. Sawell. Lect: E. H. Baird, *Christ's message to man; Believe it or perish!*

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. (Tel: 29 2111-bus)

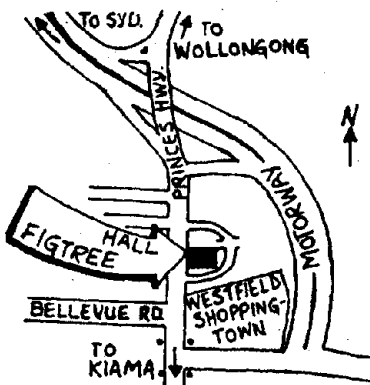
- 1-Revelation class, home M. Bonner.
- 2-Exh/Lect: R. Carr, *A parable from the Old Testament.*
- 5-Genesis 44 study, home E. Reeve: M. Bonner.
- 9-Exh: D. Elliott. Special lecture 7pm in Wollongong Town Hall: M. Stewart (USA), *Guideline to Survival.*
- 12-Bible class, home M. Healy.
- 15-Elpis Israel class, home E. Reeve.
- 16-Exh: J. Green. Lect: A. Archer, *The Ten Virgins.*
- 19-Gen. 45 study, home E. Reeve: R. Hickey.
- 23-Exh: M. Bonner. Lect: F. Joseph, *Evolution and creation - Incompatible.*
- 30-Exh: M. Healy. Lect: M. Bonner, *The wicked husbandman.*

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 2-Exh: A. J. Russell. Lect: B. Stretton, *Souls can die!*
- 5-8 pm Daniel study.
- 9-Exh: J. Gilmore. Lect: J. Green, *The judgment of nations foretold by Zephaniah, the Prophet.*
- 13-E. I. class: *The 7 Ecclesias; A type of the coming apostasy.*
- 16-Exh: G. Gilham. Lect: B. Gilham, *The future of the world foretold by Zephaniah, the Prophet.*
- 17-Monthly A. B. meeting.
- 19-Daniel study.
- 23-Exh: B. Gilham. Lect: L. Whitehead, *The Old Testament, the key to the New.*
- 30-Exh: B. Etherington. Lect: B. Butters, *History repeats itself; Are you ready?*

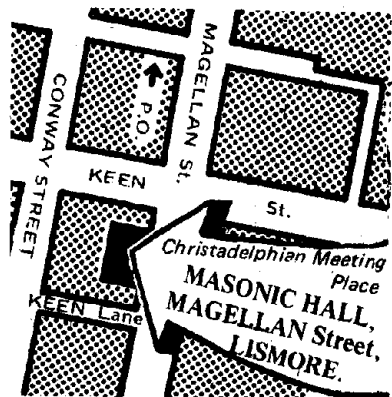
LAKEMBA - 232 Lakemba St. (Rec: C. McGonigal, 23 Louie St., Padstow 2211. Telephone: 77 6550).

- 1-7.30 Young peoples Bible class.
- 2-Exh: J. Boardman. Lect: C. McGonigal, *The Bible; A true index of future events.*
- 5-Mutual improvement class.
- 9-Exh: L. Fleming. Lect: W. Britain, *Israel; The miraculous witness.*
- 12-Bible class study.



The ECCLESIAL CALENDAR for DECEMBER 1973

- 15—Young peoples Bible class.
- 16—Exh: E. Mansfield. Lect: L. Ryan, *Does it matter what we believe?*
- 19—Bible study class.
- 23—Exh: J. Niven. Lect: D. McGonigal, *The wonders of prophecy.*
- 26—Bible study class.
- 30—Exh: L. Ryan. Lect: M. Harris, *Christ's life according to the gospel.*



LISMORE — Masonic Hall, Magellan St. (Rec: A. R. Russell, 29 Ross Street, Lismore 2480). Telephone 21 3992). Sundays—9.30am S.School; 11am Exh; 7.30pm Lectures on 2nd & 3rd Sundays.

- 2—Exhort: A. Russell.
- 4—10am Sisters class, home K. Wassell.
- 5—7.30 A. B. meeting, home A. Russell.
- 7—“In footsteps Christ” study 7.30pm, home C. Hermann.
- 9—Exh: M. Shaw. Lect: R. Whitehead.
- 14—Law Moses class 7.30 pm, home R. Wassell.
- 16—Exh: K. Wassell. Lect: R. Whitehead.
- 18—Sisters class cont, home K. Wassell.
- 21—“In footsteps Christ” class cont.
- 23—Exh: A. Leadbeater. 7.30 Daniel class, home K. Wassell.
- 28—Law of Moses class cont.
- 30—Exh: C. Hermann.

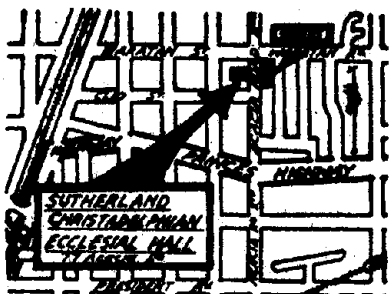
PENNANT HILLS — Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel.: 869 8452). Sundays—Memorial 11.15am; Lect. 7pm.

- 2—Exh: R. Pogson. Lect: C. O'Connor, *Archaeology verifies the Bible.*
- 9—Exhort: W. Rosser.

- 12—8 pm Colossians study: B. Stretton.
- 16—Exh: R. Carr. Lect: W. Sawell, *The resurrection founded upon immovable evidence.*
- 23—Exh/Lect: B. Byrnes, *Sin; its origin and destruction.*
- 30—Exhort: C. Byrnes.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 2—Exh: W. Rosser. Lect: G. Steel, *The Middle East Aflame.*
- 5—Study: C. Russell, *Feeding of four thousand (Mk. 8:1-9).* K. Dennes, *The seeing are blind and the blind see (ch. 8:10-26).*
- 9—Exh: M. Stewart (USA). Lect: J. Rosser, *Armageddon; When, where and why?*
- 12—Study: W. Rosser, “*Thou art the Christ*” (Mark 8:27-9:1).
- 16—Exh: D. Yearsley. Lect: K. Dennes, *The Original Gospel.*
- 19—Quarterly business meeting.
- 23—Exh: D. Warner. Lect: B. Shaw, *Jerusalem; future world capital.*
- 30—Exh: G. Steel. Lect: P. Russell, *War with Russia inevitable.*



SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

- 2—Exh: E. Ritchie. Lect: J. O'Neill, *A world of turmoil, and the Divine solution.*
- 5—8 pm Mutual Improvement class.
- 9—Exh: E. Baird. Lect at Hurstville Civic Centre: Bro. M. Stewart (USA).
- 10—8 pm A. B. meeting.
- 12—8pm “Epistle to Titus” Discussion.
- 16—Exh: J. Mansfield snr. Lect: R. Sawell, *Jesus Christ, the fulfilment of the Prophets.*

- 19—8 pm E. I. class, home M. Kirkwood.
 23—Exh: Be selected. Lect: G. O'Neill, *A Christian's attitude to the State.*
 30—Exh: E. Hendriksen. Lect: *The Kingdom of God is not the church.*

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 2—Exh: D. Pogson. 7pm special evening, *Current events and the Pioneer Writings.*
 4—Mutual improvement class.
 7—"Revelation" study: R. Pogson.
 8—S. School Anniversary & Prize night.
 9—Exh: R. Pogson. Lect: W. Munro, *The church's grave mistake on heaven and hell.*
 11—"Elpis Israel" class: S. McKinlay.
 16—Exh: B. McKinlay. Lect: D. Shaw, *The church's grave mistake on heaven and hell.*
 23—Exh: J. Ceiley. 7pm special evening: R. Pogson, *Current events and Bible Prophecy.*
 30—Exh: W. Munro. Lect: S. Evans, *The church's grave mistake on taking part in the world.*

Received too late for classification:

CAMPSIE — Car Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 2—Exh: M. Bonner. Lect: J. Mansfield, *The Middle East Aflame; Where will it end?*
 5—10.30am Sisters class. 7.45pm Elpis Israel class: J. Mansfield, *The promise made to Israel* (pp 227-240). J.

- Alchin, Abraham, the heir of the world (pp 240-251).
 9—Exh: B. Bowen. Lect: P. Sawell, *A time of trouble transformed by Christ's coming.*
 12—Life of the Lord class.
 16—Exh: E. Mansfield. Lect: J. Mansfield, *The doom of Russia; a testimony to the world* (Ezek. 38,39).
 12—Life of the Lord class.
 16—Exh: E. Mansfield. Lect: J. Mansfield, *The doom of Russia; a testimony to the world* (Ezek. 38, 39).
 19—10.30am Sisters class. 7.45 Elpis Israel: K. Jamieson, *The allegory* (pp 251-261). G. Jamieson, *God's elect* (pp 262-274).
 23—Exh: J. Alchin. Lect: C. Jamieson, *Australia's need for 1974: Salvation from moral pollution.*
 30—Exh: K. Jamieson. Lect: *A terrible time of trouble transformed by Christ.*

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmora, 118 Marine Drive, Oatley 2223. Telephone 57 6986):

- 2—Exh: K. Stone. Lect: J. Rosser, *The warnings of the prophet Isalah for today.*
 4—Mutual improvement class.
 7—Daniel home study.
 9—Exh: K. Whitehead. Lect: P. Niven, *Christ at the door: Are you ready?*
 11—Bible class; *Vials of the wrath of God — Armageddon!*
 12—Sisters' class, home F. Gilmora.
 14—Comb. YP class at B. McClure's: *March of the rainbowed angel.*
 16—Exh: P. Shead. Lect: C. O'Connor, *No power on earth will destroy Israel.*
 18—Bible study continued.
 21—Daniel home study.
 23—Exh: G. Mason. Lect: B. Bowen, *Jesus Christ, the Lamb of God.*
 30—Exh: F. Olsen. Lect: J. Gilmora, *Jesus Christ, the Lion of the tribe of Judah.*



New Zealand Ecclesias

INVERCARGILL ECCLESIA CHANGE OF ADDRESS

The recorder of the Invercargill Ecclesia (Bro. A. Morgan) advises that the location of the meeting place has been changed to:

CHRISTADELPHIAN BIBLE HALL,
Jed Street, Invercargill.

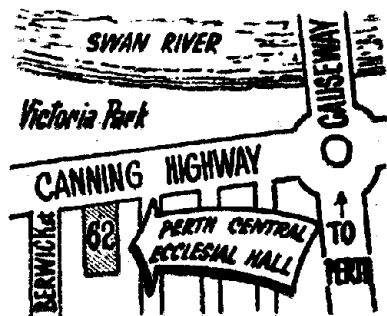
A cordial invitation is extended to visitors to meet with the Ecclesia at the following times:

*Sundays—Communion 11 am; Public addresses (as advertised) at 7.30 pm.
 Wednesdays—Bible class at 7.30 pm.*

PRINTING DEADLINE!

Secretaries are reminded that matter for publication in "The Ecclesial Calendar" must be forwarded to reach this Office no later than 15th of each month. Please post your information by 13th.

Western Australian Ecclesias

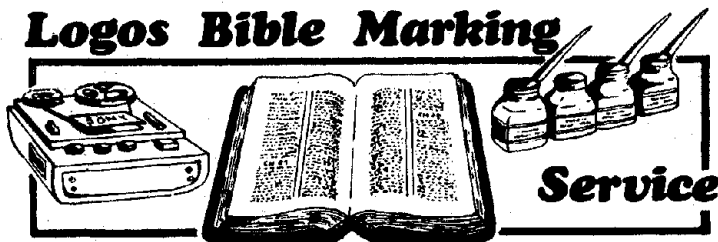


PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 1499).

1-Mutual improvement class.

- 2-Exh: D. Hurn. Lect: A. Hayles, *Christmas; an unchristian festival.*
- 5-Study: B. Hayles, *Outline of "Elpis Israel" Part 3.*
- 7-E.I. home study & Law Moses class.
- 9-Exh: J. Ullman. Lect: R. Davis, *The God of the Bible is alive and guiding world destiny.*
- 12-Eureka study: G. Hawkins.
- 14-7 pm Sunday School Prizegiving
- 16-Exh: R. Taylor. Lect: D. Hurn, *The origin of disease and suffering; The Bible answer.*
- 23-Exh: B. Hayles. Lect: H. Hawkins, *There will never be peace on earth before Christ's return.*
- 30-Exh: K. Poole. Lect: G. Hawkins, *Christadelphians are fundamentalists - as were Christ and his Apostles.*

Logos Bible Marking



NEW STUDY ON TAPE

With the completion of the taped studies on *Elpis Israel*, Brother Knowles has commenced a new series: *PHANEROSIS*. The first of these tapes is now ready, and we invite application for the series. The tapes will be issued once every month (God willing), and cost of the service is \$9 (New Zealand \$9.60) annually (including postage). Printed notes accompany each tape (where applicable) to facilitate Bible marking.

The *PHANEROSIS* tapes will provide an excellent basis for a detailed study of the important subject of "God Manifestation."

Other series are available as follows:- "God is One," "Names and Titles of the Deity," "Man is Mortal," "Fundamental Prophecies of the Bible," "Events Subsequent to Christ's return," "Studies in *Elpis Israel*."

We will be delighted to forward a trial tape - or to include your name on our mailing list. Please write for this service, or further particulars, to:-

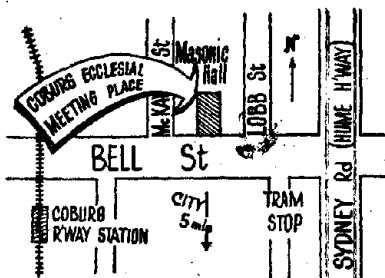
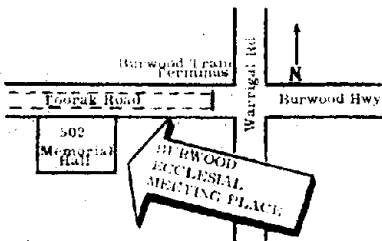
Brother H. Smith,
Logos Bible Marking Tape Service,
Post Office, West Beach, South Australia 5024.

Victorian Ecclesias

BURWOOD – Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30 am School & Snr study; 11 am Memorial m'g; 7 pm Bible study.

- 2—Exh: T. Parsons. Lect: S. Finnin, *The Earth abides forever; Will you?*
- 5—8pm study, home J. Roper, 21 Kendall Street, Mount Waverley.
- 7—8pm special lecture: H. Barber, *Russia's policy in the M. E. Does it mean war?*
- 8—5pm special study: H. Barber, *The blessedness and holiness of the 1st resurrection (Present preparation)*. 6.30pm Fraternal tea supplied by the ecclesia. 8pm study: *Blessings fulfilled; Divine nature attained*.
- 9—Exh: P. Pickering. Lect: A. Bruton, *All world empires to be crushed by God's Kingdom!*
- 12—8pm Study, home S. Finnin, 17 Wordsworth Ave., Clayton.
- 16—Exh: R. Terrell. Lect: R. Galbraith, *Jerusalem; the New World Capital*.
- 19—Elpis Israel study, home B. Stevenson, 9 Littlewood Street, Hampton. Further meetings to be arranged.



COBURG – Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone: 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 1—Fraternal gathering: H. Barber, *The challenge of the Last Days*.
- 2—Exh: H. Barber. Lect at P/Vale.
- 6—Eureka class 8pm, 47 Finlayson St, Doncaster West: H. Barber.
- 9—Exh: M. Islip. Lect: R. D. Walker, *Who among the dead will be resurrected?*
- 11—Bible class 8pm, 162 Maltravers Rd, Ivanhoe: H. Barber, *The price of discipleship (Luke 14:25-35)*.
- 13—Law Moses class: S. Snow, 8pm, 27 Fricker Ave., Greensborough.
- 16—Exh: C. Gee. Lect at P/Vale.
- 23—Exhortation.
- 30—Exhort: S. J. Mansfield.

Have you applied to attend the May Bible School at Rathmines? A particularly interesting program will be conducted and your presence will be of encouragement. Fill in and post the Coupon on Page 2 — now!

THE BLESSEDNESS & HOLINESS OF THE FIRST RESURRECTION

Burwood Ecclesia

7th to 8th December

A cordial invitation is extended to participate in this Special Ecclesial effort at which Brother H. BARBER will be guest-speaker. On Friday, Dec. 7th, at 8pm a public lecture will be given, entitled: **RUSSIA'S POLICY IN THE MIDDLE EAST; DOES IT MEAN WAR?** On Saturday, Dec. 8th, at 5pm, a study will be conducted to the theme: **PRESENT PREPARATION**. At 6.30pm tea will be provided, followed by a further study at 8pm, entitled: **BLESSING FULFILLED, DIVINE NATURE ATTAINED**. For Further Details contact Bro. H. Hall (Rec).

The ECCLESIAL CALENDAR for DECEMBER 1973

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 2-1.30 pm Exh: R. Galbraith.
- 3-1.30 pm Special study at Library Hall, Yallourn: H. Barber (UK), *The 7 Letters to the Seven Ecclesias.*
- 4-Special Study cont. at 1.30 pm and 8 p.m.
- 16-1.30 pm Exh: J. Day. 4 pm Youth Fellowship Class at home O. Smith Glengarry, "Elpis Israel."

The reputation of being "touchy" will make you a wet blanket everywhere. People will be under restraint when you come their way, and will experience a sense of relief when you are gone.

PASCOE VALE - Progress Hall, Park St. (Rec: I. Chalmers, 670 Pascoe Vale Rd, Glenroy 3046).

Sundays-Memorial 11.15am; Public lecture at 7pm.

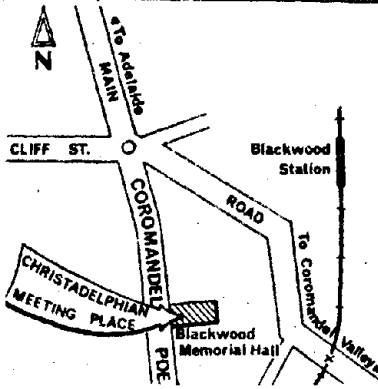
- 2-Exh: K. Fotheringham. Lect: P. Pickering, *Is God still alive?*
- 4-Study, 670 P/Vale Rd: P. Kenney, *The New Jerusalem (Rev. 21:21-22).*
- 9-Exhort: F. Karpala.
- 13-Fellowship evening, home I. Chalmers.
- 16-Exh: N. Stevenson. Lect: D. Crouch, *What will meeting Christ mean to you?*
- 18-Study cont, 670 P/Vale Rd: D. Goodman, *"Behold, I come quickly" (Revelation 22:7-21).*
- 23-Exhort: R. Hyndman.

VISIT OF BROTHER BARBER TO THE VICTORIAN ECCLESIAS

Brethren and sisters are invited to participate in the following activities during the visit of Brother and Sister Barber to the Melbourne and country ecclesias:

- Sat. Dec. 1st - AT COBURG - Fraternal Gathering at 27 Fricker Ave., Greensborough. Theme: "The Challenge of the Last Days." Study at 4.30pm: *What does Yahweh require of thee.* Basket Tea at 6pm, with barbecue facilities available and cup of tea provided. 7.30pm: 2nd study, *The Testimony of Jesus is the Spirit of Prophecy.* Separate activities will be arranged for young people.
- Sun. Dec. 2nd - At Masonic Hall, Bell St., Coburg: 9.30am Talk to the Sunday School. 11.05am Exhortation.
- Sun. Dec. 2nd - AT MELBOURNE ECCLESIA (Horticultural Hall, Victoria St). 7pm Public Lecture: *Palestine, Whose land is it?*
- Mon. Dec. 3rd - Tuesday, Dec. 4th - AT MOE ECCLESIA. Three studies on "The Letters to the Seven Ecclesias."
- Wed. Dec. 5th - AT MT WAVERLEY HALL. 8pm study on *The Prophet Daniel and His Times.* Supper will be provided.
- Thurs. Dec. 6th - AT COBURG ECCLESIA - 8pm Eureka class held at 47 Finlayson St, Doncaster West: "*Behold I come quickly.*" Bro. Barber will outline the last five verses of the Apocalypse, concluding the ten-year study undertaken by the ecclesia. He will also present a final synopsis of the Lord's Last Message.
- Fri. Dec. 7th - AT BURWOOD ECCLESIA - Venue: RSL Hall, 502 Toorak Road. Special lecture: *Russia's Policy in the Middle East.*
- Sat. Dec. 8th - Fraternal at a ^{new} address (see details under Burwood's Calendar).
- Sun. Dec. 9th - AT MELBOURNE ECCLESIA - Exhortation by Bro. Barber.
- Sun. Dec. 9th - AT RINGWOOD ECCLESIA - Rupert St. 7.15pm Lecture: *The Battle of Armageddon; Will it Affect You?*
- Mon. Dec. 10th - AT PASCOE VALE ECCLESIA - 19 Newhall St, Moonee Ponds. 8pm study: *The Prophet Daniel and his times.*
- Tues. Dec. 11th - AT COBURG - 162 Maltravers Rd, Ivanhoe. 8pm Bible class study on the Life of Christ: *The Price of Discipleship (Luke 14:25-35).*
- Wed. Dec. 12th - AT CANTERBURY ECCLESIA - 8pm Study of "Nehemiah."
- Sat. Dec. 15th - Sun. Dec. 16th - AT BEECHWORTH ECCLESIA - Study of "Nehemiah" followed by Memorial Meeting, at which Bro. Barber will exhort.

South Australian Ecclesias



BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, Box 189, Post Office, Belair 5052. Tel: 278 5237)
Sundays—11am Memorial; 7pm Lecture.

- 2—Exh: J. Luke. Lect: G. Brown, *Armageddon; When and where?*
- 4—7.45 Daily readings, home R. Jerrow, D. Palmer, *Obadiah*. E. Johnson, *Review of world events*.
- 9—Exh: R. Collett. Lect: Max Lund, *Why we claim Christ's coming is imminent and sure*.
- 11—7.45 Life Christ study: A. C. Dangerfield. Home D. Cotter.
- 12—Dorcas class picnic.
- 14—7.45 A. B. meeting, home R. Jerrow.
- 15—Tennis afternoon.
- 16—Exh: R. Jerrow, at home A. Johnson.

- 18—8pm special lecture: M. Stewart (Los Angeles, USA), to be held at Belair Community Centre, Florence Street. Subject: **SEVEN STEPS TO SALVATION**.
- 23—Exh: E. Johnson. Lect: R. Collett, *The birth of Messiah and God's offer of Hope*.
- 30—Exh: D. Palmer. Lect: R. Jerrow, *Can 1974 bring peace on earth, goodwill towards men?*

BRIGHTON - 390 Morphett Rd, Warra-dale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 2—Exh: L. J. Colquhoun. Lect: K. Mc Dermott, *History verifies the accuracy of Bible prophecy*.
- 3—"Sign" class with deaf members.
- 4—Sisters class: Parables of the Messiah.
- 5—Law & Grace study: P. Cresswell, *The Holy Things (ch. 5)*.
- 7—Young folks activity evening.
- 9—Exh: P. Cresswell. Lect: R. Cameron, *Baptism, essential for salvation*.
- 10—"Sign" class.
- 12—"Gospel of Mark" study: B. Luke.
- 14—S. School Kindergarten breakup.
- 16—Exh: J. Elton. Lect: J. King, *The hell of the churches; a grave mistake*.
- 18—Arranging brethren's meeting.
- 19—Law study cont: *The Atonement in the Law (Law & Grace ch. 7)*.

SAMSON - THE STRONG MAN OF ISRAEL

Adelaide Suburban Young Peoples Class December 22nd to January 1st

The theme of the annual Summer Studies by the young people in Adelaide will be presented by Bro. J. Martin (Enfield). Accomodation can be provided for those attending, and details can be obtained from Bro. R. Edgecombe, 61 Milner Street, Prospect 5082. Details of the activities are as follows:

- Sat. Dec. 22nd - 1st study, held at 8 pm in the Cumberland Ecclesial Hall.
- Sun. Dec. 23rd - Second study, at Cumberland, commencing 3 pm.
- Tues. Dec. 25th - Day outing to Hahndorf Oval. 3rd study at Cumberland 8 pm.
- Thurs. Dec. 27th - 4th study to be conducted at Enfield Hall, 8 pm.
- Fri. Dec. 28th - Day outing to Maslin's Beach.
- Sat. Dec. 29th - 5th study evening, at Enfield, 8 pm.
- Sun. Dec. 30th - 6th study at Enfield, commencing 3 pm.
- Tues. Jan. 1st - Outing to Williamstown Oval. Final study at Enfield, 8 pm.

The ECCLESIAL CALENDAR for DECEMBER 1973

- 23—Exh: K. Gora. Lect: B. Luke, *Coming world peace — a certainty.*
 30—Exh: K. Hill. Lect: A. Pitcher, *The Devil and Satan defined in the Bible.*

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 504) Tel: 76 5669).
 Sundays—11am Memorial; 3pm S. S.; 7 pm Public Lecture.

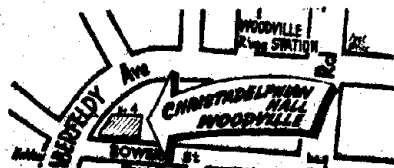
- 1—7.30 pm S. S. Prizegiving night.
 2—Exh: H. P. Mansfield. Lect: J. Luke *The Savior of mankind promised from the beginning.*
 5—8pm Job study: P. Weller.
 6—Combined sisters' class breakup. Luncheon 12 noon. Meeting 1.30. 8pm MIC: Exh, N. Wigzell. Bus/mtg.
 9—Exh: J. Siviour. Lect: Max Lund, *The message of the prophets concerning Jesus Christ.*
 10—8pm Int / friends class, home R. Woodward, Clarence Gdns: B. Luke, *Countdown to Armageddon.*
 12—8 pm Thematic study "Hebrews." J. Luke.
 14—8pm Youth group, home N. Farren, 7 Ardrossan Ave, Belair: J. Martin, *Offerings under the Law.*
 15—7.45 pm S. S. Breakup social.
 16—Exh: P. Weller. Combined lecture.
 23—Exh: W. Sawell. Lect: Mur. Lund, *What does Christ's birth mean to you?*
 27—7.30pm A. B. meeting.
 28—Tennis afternoon at Loftia Park.
 30—Exh: J. Berry. Lect: H. P. Mansfield, *Peace on earth; Is it possible?*

ENFIELD — 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

- 2—Exh: K. Martin. Lect: P. Weller, *Russia in Bible Prophecy.*
 4—8 pm Zechariah class: B. Williams.
 8—7.30 pm Sunday School Prizegiving.
 9—Exh: J. Luke. Lect: K. Papowski, *"Christmas" is not a Bible festival.*
 11—Law of Moses study: J. Martin.
 14—8 pm Final meeting of youth group.
 16—Exh: B. Williams. Combined lecture.
 18—Final Zechariah class for 1973.
 23—Exh: Mur. Lund. Lect: J. Martin, *Three steps to salvation.*
 30—Exh: D. Evans. Lect: B. Williams, *The events of 1973—A warning for the future.*

GLENLOCK — Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 2—9.30 am S. School. Exh: J. Lunn. 7pm Lecture: R. Hollamby.
 3—Int/friends class, home Bro. Pickering, Renmark.
 5—"Life of Christ" class.
 9—Exhort: D. Broadbridge.
 10—Int/friends class at Renmark.
 12—"Joel" study.
 16—S. S. 9.30am. Exh: G. Hollamby.
 17—Renmark Int/friends class.
 18—Dorcas gathering.
 19—Life Christ class.
 22—Sunday School evening.
 23—Exh: R. McLean.
 24—Int/friends class.
 30—Exh: C. Hollamby.
 31—Int/friends class, Renmark.



WOODVILLE — Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278).
 Sundays—11 am Memorial; 3pm Sunday School; 7 pm Lecture.

LECTURE THEME FOR DECEMBER: "CHRIST'S COMING IS THE ONLY REMEDY for a DISTRESSED WORLD"

- 2—Exh: H. P. Mansfield. Lect: W. McAllister, *A divided Christendom cannot save.*
 * 8.45: Gospel Work meeting, home P. J. Mansfield, Grange.
 3—Arranging brethren's meeting.
 5—Ecclesiastes study: H. P. Mansfield, *The goodwill of the wise (ch. 11).*
 9—Exh: R. Gray. Lect: J. Knowles, *Who will be saved?*
 12—Concluding study: *The time of remembrance (Ecclesiastes 12).*
 15—7.30 pm Sunday School Prizegiving.
 16—Exh/Lect (combined): M. Stewart (USA), *Guide to Survival.* 3 pm: Sunday School breakup activity.
 23—Exh: J. Berry. Lect: G. E. Mansfield, *The impending judgments of God.*
 30—Exh: G. Wigzell. Lect: P. J. Mansfield, *The coming Kingdom of God on earth.*

COMBINED WITNESS TO THE TRUTH

GUIDE TO SURVIVAL

On Sunday, December 16th, God willing, co-inciding with the visit of Brother Maurice Stewart of Los Angeles, USA, it is planned to conduct a combined public address in the ADELAIDE TOWN HALL.

All local Ecclesias have been invited to participate, and a committee representing most of the Adelaide Ecclesias has been set up to implement the proposal.

Some 45,000 leaflets will be distributed by members of the Blackwood, Brighton, Cumberland, Enfield, Elizabeth and Woodville Ecclesias, and large scale advertisements will be inserted in the press. One of the largest advertisements ever inserted in the paper will combine an advert for the public lecture, and a witness to the world at large.

The Committee believes that we owe it to the Truth and the world outside, to proclaim the significance of the times in which we live. The recent Middle East crisis, plus the signs of the times nearer home, surely indicate that we are living in the very shadow of Christ's second coming. As watchmen, it is our bounden duty to proclaim this fact "from the housetops."

The Title

We live in a Noahic and Sodomite era, in which the standards of the past have been largely abandoned. With ruthless indifference mankind grasps the natural resources of the world, and with greedy thoughtlessness wantonly wastes them for his own personal use. With the possibility of nuclear war, pollution of land, sea, and air, population explosion, growing shortages in every field of demand, civil and international disturbances, the world faces a grim future.

Nor does Bible prophecy promise any hope of mankind avoiding the crises facing it.

But there is, as we know, guide-lines to survival in these times. And as the secret of the Divine purpose has been disclosed to us, it is our duty to pass this message on to others.

Your Opportunity

This special combined effort provides you with an opportunity to do this. The wholehearted co-operation of every member is necessary to that end. There are avenues of service in which you can assist:

- Your personal prayers to the Father for His blessing;
- Your personal interest in the venture;
- Your labour, in folding or distributing the leaflets;
- Your money, in covering the cost of the advertising;

The ECCLESIAL CALENDAR for DECEMBER 1973

- Your co-operation in bringing it home to all about you -- both members and friends;
- Your determination to attend the address, together with the members of your family, come what will;
- Your enthusiasm in stimulating others to interest themselves in it.

What is Required Now!

The work of distributing literature is being undertaken by the Gospel Proclamation groups of each ecclesia, but, in addition, we would be prepared to personally invite your friends to attend this lecture. Please send us the name and address of any such who you would like to be personally invited to attend, and a friendly, warm letter of invitation will be sent to them.

Leaflets are available should readers desire to distribute them on their own account, or enclose them in letters to their friends. These leaflets can be obtained from Logos Office (Tel: 356 2278). The GPA is preparing special display stands of literature for the Town Hall and we anticipate a very compelling, challenging, and outstanding effort. It will be made so with the Father's divine blessing, and your interest and co-operation!

THE LAW — AS PRECEPT, PARABLE AND PROPHECY

Woodville Ecclesia

December 15th to 19th

The brief visit of Bro. MAURICE STEWART to South Australia will be used to advantage in the following arrangements, under the above theme. Brethren and sisters are enthusiastically welcomed to participate — and benefit from the studies as well as renewing association with Brother Stewart (who was previously in Australia in 1967).

Saturday, Dec. 15th — Woodville Sunday School Prizegiving, commencing 7.30 pm.

During the course of the interesting program, Brother Stewart will give a talk upon features of the Truth relative to young and old, and will also present the awards to the scholars.

Sunday, Dec. 16th — Brother Stewart will provide the Exhortation at 11 am.

The special lecture (combined with other ecclesias) will be held at 7 pm. in the Adelaide Town Hall, to the theme: "Guideline to Survival."

Monday, Dec. 17th — The first study evening upon the principles of the Law showing the national and personal aspects of Divine requirements. The meeting commences at 7.45 pm.

Wednesday, Dec. 19th — Final study evening, commencing 7.45 pm — The application of the Law, and its effect upon the believer.

ECCLESIAL FELLOWSHIP

MORE "OPEN" LETTERS

Further copies of alleged "open" letters have been circulated to ecclesias and individuals, with the obvious intent of causing further disruption within the Brotherhood.

If any good purpose would be served by a detailed answer to the allegations of

the author, we would take time necessary from other essential work we are engaged in, to prepare such.

Several of the allegations are not according to fact. For example, the claim that a certain number of brethren and sisters were disfellowshipped by ecclesias because they accepted his theory is a half-truth, as some of them, of their

own volition, withdrew from their individual ecclesias to embrace the ideas set forth by him. The implication that the ecclesial action taken was inspired by ourselves, is arrant nonsense, as we did our best to prevent the rift.

He infers that we unwarrantably intruded in the controversy, but he conveniently overlooks the fact that he, himself, appealed to us. Further, he was present at the Yagoona meeting to which he makes reference, but he failed to respond to our appeal to publicly discuss the subject, or to question us when the opportunity was afforded him to do so.

Let those who receive these "open letters" bear in mind that their author would not have been disfellowshipped by his ecclesia if he had accepted the offer of his A. B., which we had advocated. He was told that no such action would be taken if:

1. He undertook to cease agitation in support of his theory, whilst:
2. He agreed to debate the matter with us under properly constituted rules.

Having refused these conditions, and instead, having flung down the defiant gauntlet of battle to his A. B. with the statement that he intended to increase his agitation in support of his theories, ecclesial disciplinary action was taken.

He claims that his teaching is in conformity with the generally accepted Christadelphian viewpoint, but he categorically rejects the teaching of Brother Roberts on the Atonement in *The Blood of Christ*. Others of his group have frankly advised their ecclesias that their viewpoint is a variation of that generally accepted by Christadelphia.

It should be borne in mind, that, originally, it was not ecclesias, nor ourselves, that reacted against the theory he now advances, but members of a class conducted by himself. They were in a position to judge the full import and intent of the theory, and reacted against it.

The "open" letters clearly state that there are doctrinal principles involved. The author claims:

1. Sin is not inevitable in the life of a saint;
2. Jesus derived no benefit of latent ability or mental capacity from the fact that God is His Father.

The Scriptures teach the contrary. In regard to the first proposition, see: 1 Kings 8:46; Prov. 20:9; Rom. 3:23; Ps. 130:3, etc. And consider the definite repudiation of the theory in 1 John 1:8-10. In regard to the second proposition, see John 1:14.

We prefer to accept the teaching of the Word.

It is erroneous to teach that the Lord derived no benefit of latent ability or mental capacity through God being his Father.

Furthermore, it is contradictory to the previous demands of the author of these "open" letters. In April, 1972, he was joint-author of a list of propositions issued to ecclesias as essential teaching for inter-ecclesial fellowship. Among these, was the proposition to be *rejected*: "Jesus, as the son of Mary, was identical in nature with all humanity, in order to prove perfect obedience possible by all." If sin is not inevitable in the life of a saint (as he claims), perfect obedience *is* possible, and this proposition which was then set forth to be denied is true!! Indeed, it has been claimed by him or his followers, that given the same educational advantages enjoyed by the Lord, others of Adam's descendants could have accomplished what Jesus did in the way of sinlessness. He has stated that the purpose of the divine begettal was that God might provide Himself with a son whom He could justly put to death, alleging that it would be unjust of Him to put another man's son to death!! Such is the folly to which a wrong theory leads.

In 1972, he called upon ecclesias to reject the concept that perfect obedience is possible on our part; today he urges that sinlessness is not inevitable. In 1972 he urged that those refusing to subscribe to such a concept should be disfellowshipped; today he complains because some have acted as he then advocated.

In any case, the present situation could have been avoided by his acceptance of the conditions mentioned above.

These "open letters" reveal examples of confused thinking and involved verbiage which has resulted in the issues becoming distorted and obscured.

We are extremely pressed for time, but will put ourselves out to reply to any features of the allegations if readers are troubled or concerned with them.

Forthcoming Events

Plan your holidays to attend and support these Activities

DECEMBER, 1973

22nd to 30th—30th Bible School at Rathmines, N.S.W.

25th to 6th January—At New Zealand. Christadelphian Summer School.

Leaders: Bro. M. Stewart (USA), and Bro. J. Berry (Woodville).

JANUARY, 1974

5th to 14th—At Launceston, Tas. Tasmanian Bible Campaign.

FEBRUARY, 1974

16th to 26th—At ENFIELD. Annual special effort.

MAY, 1974

11th to 19th—31st Bible School at Rathmines, N.S.W.

JANUARY, 1975

4th to 13th—At HOBART. Tasmanian Bible Campaign.

VOLUMES OF "EUREKA" REQUIRED

A reader desires to obtain a set of "Eureka" (small, old edition of 5 volumes) and we would appreciate the advice of any who can assist. Details and cost should be sent to "G. A.", *C/- Ecclesial Calendar, Post Office, West Beach S.A. 5024.*

READ THE BIBLE EVERY DAY IN			
Day of Month	December		
1	<i>Esther</i> 9, 10	<i>Jonah</i> 1	<i>Heb.</i> 6, 7
2	<i>Job</i> 1, 2	.... 2, 3	.... 8, 9
3	.... 3, 4	.... 4	.... 10
4	.... 5	<i>Micah</i> 1	.... 11
5	.... 6, 7	.... 2	.... 12
6	.... 8	.... 3, 4	.... 13
7	.... 9	.... 5	<i>James</i> 1
8	.... 10	.... 6	.... 2
9	.... 11	.... 7	.... 3, 4
10	.... 12	<i>Nohum</i> 1, 2	.... 5
11	.... 13	.... 3	<i>1 Peter</i> 1
12	.... 14	<i>Haba'z.</i> 1	.... 2
13	.... 15	.... 2	.... 3, 4, 5
14	.... 16, 17	.... 3	<i>2 Peter</i> 1, 2
15	.... 18, 19	<i>Zeph.</i> 1	.... 3
16	.... 20	.... 2	<i>1 John</i> 1, 2
17	.... 21	.... 3	.... 3, 4
18	.... 22	<i>Hag.</i> 1, 2	.... 5
19	.... 23, 24	<i>Zech.</i> 1	<i>2, 3 John</i>
20	.... 25, 27	.... 2, 3	<i>Jude</i>
21	.... 28	.... 4, 5	<i>Rev.</i> 1, 2
22	.... 29, 30	.... 6, 7	.... 3, 4
23	.... 31	.... 8	.... 5, 6
24	.... 33	.... 9	.... 7, 8, 9
25	.... 34	.... 10	.... 10, 11
26	.... 35, 36	.... 11	.... 12, 13
27	.... 37	.... 12	.... 14
28	.... 38	.... 13	.... 15, 16
29	.... 39	<i>Malachi</i> 1	.... 17, 18
30	.... 40	.... 2	.... 19, 20
31	.... 41, 42	.... 3, 4	.... 21, 22



BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).

In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).


In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).

In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.

In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).

In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

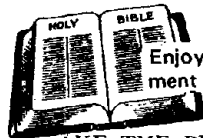
SUPPLEMENT to LOGOS 

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

SPIRITUAL SICKNESS

To be off one's food is a bad sign. It shows that something is wrong. A person in health has an appetite - he has regard for his meals, and eats them with relish. This applies alike to babes and adults - to the contents of the feeding-bottle and to the solid food on the plate. Healthy creatures in Christ Jesus also want their food - their spiritual food - and they enjoy it when they get it. With them it is not a mere "doing" of their daily readings, but an exercise which gives positive delight. Without a doubt the extent of our appreciation of the appointed readings is an index to our soundness and robustness in the Truth. The proper - the ideal - state of mind is that of Jeremiah: "Thy words were found and I did eat them, and thy word was with me the joy and rejoicing of my heart" (Jer. 15:16). Or that of the Psalmist: "How sweet are thy words unto my taste? Yea, sweeter than honey to my mouth". "I opened my mouth and panted: for I longed for Thy commandments" (Ps. 119:103, 131). But let us not be downcast, if our health is feeble and our appetite capricious. Our condition will improve with patience and right treatment. If we cannot manage meat, let us take milk, and plenty of it. The food is right enough; the fault lies with our out-of-health condition. Let us not cease eating and so starve to death. Let us feed upon the simple, elementary, true, first principles of the Word. Let us keep up our daily reading. Let us read as a matter of duty rather than not read at all.

APPLY NOW FOR THE THIRTY-FIRST BIBLE SCHOOL
 Held MAY 11th to 19th, 1974 — At Rathmines, N. S. W.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).**

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

We congratulate the following folk who have seen the need to stand aside from the gross wickedness of this present age, and make a stand for Christ, by passing through the waters of baptism. The world offers nothing that compares with the "riches of the inheritance of God in Christ," and we trust that their association with their particular ecclesia may be to the profit of all.

Woodville—*Miss Maureen McAllister, Miss Brigitte Mednyanszky, Mr. Stephen Mansfield* (All Sunday School scholars and baptised on December 12th).

Coorparoo—*Miss Bonnie Murfin* (daughter of Sis. B. Murfin of Wilston Ecc.) baptised on November 26th.

Mt. Hawthorn—*Mr. Victor Pearson* (Nov. 17th), *Mrs. Lisa Hooyer* (Nov. 17th).

Burwood—*Mr. Trevor Galbraith* (S. S. scholar and son of Bro & Sis Ross Galbraith) baptised November 24th.

Cumberland—*Mr. Kim Beard* (Nov. 27th), *Miss Sue Lund* (December 18th).

Perth—*Miss Yvonne Jose* (daughter of Bro & Sis Frank Jose) baptised on December 12th.

Riverwood—*Mr. Alan Dennes* (son of Bro & Sis Kevin Dennes) Nov. 9th.

Glenlock—*Mr. & Mrs. P. Jansen* of Mildura, baptised November 24th.

TRANSFERS TO ECCLESIAS

To Wilston—*Sis Janelle Kilgus* (nee Dawson), from Coorparoo.

To Ballina—*Sis. B. Boland*, from West Ryde.

To Hobart—*Bro & Sis Shane Kingsbury, Sis. J. Hannan*, all from Tea Tree Gully.

To Cumberland—*Sis. Avril Jolly* (nee Smith), from Adelaide.

To Enfield—*Sis. Patricia Miller*, from Redcliffe.

To Punchbowl—*Bro & Sis. E. Mansfield*.

ENGAGEMENTS

Congratulations to the following on their engagement one with the other:

Brother Allan Baird and Sister Rosemary Elton (from Brighton).

Brother Clive Venn and Sister Averil Murfin (from Wilston).

UNITED IN MARRIAGE

Heartiest best wishes are extended to *Brother Robert Knox and Sister Margaret Cameron*, married on December 22nd, to commence a united walk to the Kingdom of God

We also congratulate *Brother K. Stone and Sister P. Martin* (both of Punchbowl), who were married on 8th December, in a united walk to Zion.

AWAITING THE RESURRECTION

The incident of death is again sorrowfully felt in our midst, reminding us of the frailty of life, and the need for those who remain to faithfully use the time of opportunity. We extend sympathies to the families and ecclesias of those deceased.

On 28th November, *Brother Alex Goodwin* (Tea Tree Gully Ecclesia) died. He was aged 64 years, having served 38 years in the Truth, and was a foundation member of the T.T.G. Ecclesia. He leaves an exhortation in consistency and loyalty expressed in his deep love for the Truth.

Sister M. Sessions (Punchbowl) recently died, aged 64 years. She suffered a long illness caused through a heart condition, and now rests after a long life in the Truth.

ECCLESIAL FELLOWSHIP

Granville Ecclesia submits the following statement for publication:

"Regrettably we find it necessary to inform you that we have withdrawn our fellowship from *Sis. E. Adams*, previously *Sis. Edith Smith*, due to her remarriage after her divorce from her first husband.

"*Sister Adams*, after repeated discussions with our brethren, refused to uphold our Ecclesial position relating to divorce and remarriage, which position she did espouse previously, so we have no other recourse than to inform all ecclesias of our stand."

GENERAL NEWS

We are pleased to have Bro & Sis F. King (Woodville) back in our midst after visiting Fiji to work with the ecclesias there. Brother King conducted a study on the Book of Ecclesiastes, urging the practical application of the Truth on our brethren, as it is so needful for all of us. In commenting upon these studies, and the great theme of the book: "God has put eternity in the heart of man," Brother King states:

"It is extremely important to realise that God put such in our hearts. It is appreciated even more in Fiji. During our stay, we attended an Indian religious ceremony, and witnessed the most fantastic, grotesque, idol worship one could possibly see. Six-inch blunt needles were put through the tongues, cheeks, ears, eyebrows, throats and chests of several youths and men. Women shrieked, prayed, threw themselves at the feet of high priests, kissed them and were whipped. Young mothers followed the high priest with his fantastic head-covering, believing that their god Durgu-Mata would preserve their children from evil spirits and sickness. Such behavior makes us appreciate the attitude and mocking words of Elijah on Mount Carmel. How we should appreciate our great privilege in the hope we possess!"

ECCLESIAL REFLECTIONS

SUCCESSFUL PUBLIC LECTURE

Cumberland Ecclesia advises a very successful lecture at Rothman's Hall, Wayville, when 125 friends and 180 members attended. Bro. J. Berry (Woodville) documented the address on the "Middle East Aflame" with charts and film. Discussion over light refreshments concluded the profitable gathering —J.R.

COMBINED REDCLIFFE LECTURE

The Wilston, Coorparoo and Redcliffe Ecclesias combined for a special lecture at Redcliffe on December 2nd. 6,000 leaflets were distributed, and 6 friends attended. 14 replies for literature were received. Another 6 strangers attended a follow-up lecture on the next Sunday. The results of the efforts were encouraging in our service as "Yahweh's messengers" bearing the Word forth to those anxious to hear it. — P.E.

OUTDOOR SPEAKING IN PERTH

Outdoor speaking is conducted in Hyde Park, Perth, by Mt. Hawthorn Ecclesia once month, and to date has attracted considerable interest. — D.P.

VISIT OF BRO. & SIS. H. BARBER

Ecclesias throughout Australia have expressed appreciation of the ministrations of Brother Barber, and have enjoyed the company of his Sister wife. During the course of their visit, Bro. Barber has conducted meetings from the far west to the far east of this continent, and as far north as Townsville, and south as Hobart. He has ministered in small country centres like Geraldton, and in large gatherings as at the Bible Schools. Bro. Barber attended two schools in the capacity of teacher, and his work was greatly appreciated.

Following the Rathmines Bible School, Brother and Sister Barber are scheduled to fly to Hobart for an effort there, and then north to the Bible Campaign at Launceston. From thence they will move to Adelaide en route to Sydney and the Philippines. In Manila, arrangements have been made (through the Bible Mission) for them to visit the local Ecclesia and minister to them in words of exhortation. Afterwards they are scheduled to return to Britain for a well-deserved rest.

We thank them for their help, and ask them to convey to Ecclesias in Britain our fraternal regards. We also ask them to convey to Sister Julie Barber (who also visited Australia with her parents for portion of the tour) our loving regards, particularly in view of her impending marriage in 1974 (God willing).

BRO. BARBER IN ROCKHAMPTON

The Ecclesia writes: "We wish to thank you for the visit of Bro & Sis. H. Barber to this area. We had a very profitable and uplifting time with them during their stay. Bro. Barber delivered 3 addresses on the book of Jonah, Bro. Barber exhorted and presented 2 public lectures. As well as 6,000 leaflets which were delivered to support the lectures we also inserted one large and a number of smaller advertisements in the Local Press. We were encouraged by the presence of six visitors to the address given in Yeppoon."

FURTHER NEWS ON PAGE 9

Ecclesial Activities

DURING JANUARY 1974 (God willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010).

Sundays—9.30 am School; 11 am Mem. meeting; 7 pm Public Lecture.

- 1—Special study, 14 Hudson Crescent, Moonah West, 7.45pm: H. Barber (UK), *Letters to the 7 Ecclesias*.
- 2—Special study cont, 2 Stapleton St, Glenorchy, 7.45 pm.
- 3—3rd study evening, 3 Lawley Cres., Sth Hobart, 7.45 pm.
- 6—Memorial mtg in home. Details phone 72 5139, Launceston Camp.
- 9—Home study, 7.45, 14 Hudson Cres, Moonah West: Tape evening.
- 13—Memorial mtg in private home. Telephone 72 5139 for details.
- 15—Study: Theme "Great Lessons from the Law." A. C. Newton (Perth), *The King who knows no equal*.
- 17—2nd study 7.45: *The King who went Half-way!*
- 18—3rd study (Young peoples class): *Kings that are a little premature*.
- 19—Ecclesial outing and picnic to Port Arthur. Address by Bro. Newton after lunch.
- 20—Exh/Lect: A. C. Newton (Perth), *Daniel's metallic Image; A vital warning for today*.
- 23—Study 7.45: H. E. Taylor, *Nineveh's doom described and deserved (Nah. chs. 2 and 3)*.

- 27—Exh/Lect: K. E. Niejalke (L'ton), 1974: *Time to study the Bible!*
- 30—Home study, 7.45, 52 Creek Rd, Lenah Valley: H. E. Taylor, *3rd and 4th Trumpet prophecies (Rev. ch8)*.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone 44 2207).
Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 6—Exh: E. Mansfield. Lect: P. Pickering, *Middle East oil magnet to the Super Powers*.
- 8—Lect: E. Mansfield, *This permissive age: Sure sign of Christ's coming*.
- 11—Lect: E. Mansfield, *Arab/Jew hatred*
- 13—Exh: H. P. Mansfield. Lect: E. Mansfield, *The shadow of Armageddon over the world*.
- 20—Exh: C. Blanch. Lect: J. Kershaw, *Collapse of modern society and its significance*.
- 23—7.45 study: R. Bracey, *The lot of Manasseh (Josh. 17)*. G. Dangerfield, *Joshua encourages the people (Josh. 18:1-9)*.
- 27—Exh: R. Herron. Lect: M. Wright, *Book of Genesis; Foundation of all Truth*.
- 30—7.45 Study: J. Kershaw, *The Emmanuel Prophecies: "Yahweh shall give you a sign" (Isaiah 7)*.

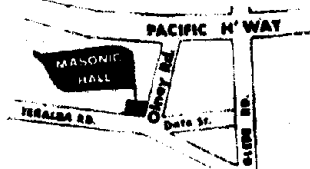
TWO SPECIAL OCCASIONS AT HOBART IN JANUARY

During the course of the month, Brother H. Barber (England), and Brother A. C. Newton (Perth) will deliver special studies at the Hobart Ecclesia. Brother Barber will speak upon "The Letters to the Seven Ecclesias," whilst Brother Newton will outline "Great Lessons from the Kings." These efforts will occur from 1st to 3rd January, and then from 15th to 20th. Details are listed under "Hobart Calendar" and readers holidaying in Tasmania are urged to support the study gatherings.

New South Wales Ecclesias

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 2—John study: D. Pogson, *In the beginning (John 1:1)*.
- 6—Exh: K. Whitehead. Lect: G. Alchin, *The Western Nations in Bible prophecy*. 3 pm Leaflet Distribution.
- 9—John study: G. Darke, *God is light; the uncompromising demands of true love (1 John 1)*.
- 13—Exh: E. Witton. Lect: S. Lake, *Christendom is astray. God is One, not three*.
- 16—Gospel John study: D. Pogson, *The True Light (John 1:2-13)*.
- 20—Exh/Lect: E. Mansfield, *Industrial unrest foretold and answered in the Bible*. 3 pm G. E. S. meeting.
- 23—Epistle John study: G. Darke, *Fellowship conditional on walking in the Light (1 John 2:1-14)*.
- 27—Exh: S. Lake. Lect: J. Richards, *God will judge Russia in Israel!*
- 30—Gospel John study cont: *The Word made flesh (John 1:14)*.



AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays—Memorial meeting at 3 p.m.

- 6—Exhort: R. Steel.
- 13—Pres: D. Pogson. Exh: E. Witton (Adamstown).
- 19—First principles class: J. Richards.
- 20—Exh: D. Shaw.

27—Pres: H. Ryan. Exh: S. Lake, (Adamstown).

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel.: 86 2870). Other classes—Held in conjunction with Lismore Ecclesia.

- 5—A. B. and Business meeting.
- 6—Exh: C. Leeson. Lect: J. Higgs, *Israel in prophecy*.
- 13—Exhort: J. Higgs.
- 20—Exhort: R. Window.
- 26—Study Epistle James: K. Whitehead.
- 27—Exh: K. Whitehead (Adamstown).
- 28—James study cont at picnic at Evans Head.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Telephone: 72 9765). Sundays—9.30am SS; 11.15am Memorial meeting. 7pm Public Lecture.

- 4—Bible class.
- 6—Exh: E. H. Baird. Lect: P. B. Sawell, *The Middle East Crisis; Forerunner of Armageddon*.
- 7—7.30pm A. B. meeting.
- 10—Apoc. class: G. Hatchell, *The Beast of the Sea (Rev. 13:1-10)*.
- 13—Exh: B. Byrnes. Lect: W. Munro, *The Bible's message: Believe it or perish!*
- 17—Luke study: E. Mansfield.
- 18—1st princ. class, 30 Riverview Rd, Fairfield. 8 p.m.
- 20—Exh: S. Evans. Lect: J. Gilmore, *Jesus Christ: This world's coming King*.
- 24—Apoc. class cont (Rev. 13:11-18).
- 27—Combined Sunday School and Memorial Mtg; 3pm Special Lect in Ashfield Town Hall: R. McClure, *Man's only Hope: The Hope of Israel*.
- 28—Combined Ecclesial Picnic.

THE GOSPEL AND THE EPISTLE OF JOHN

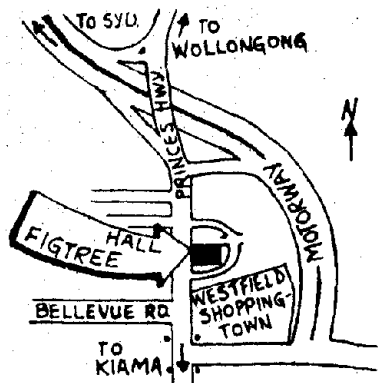
Two Special Studies

To Be Conducted At Adamstown

Readers are invited to share in the spiritual benefits of two new studies to commence at Adamstown Ecclesia during January 1974. These will involve a consideration of the Writings of John. Bro. D. Pogson will outline the Gospel; whilst Bro. G. Darke will expound the 1st Epistle. Details of these two studies are to be found under "Adamstown Calendar."

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

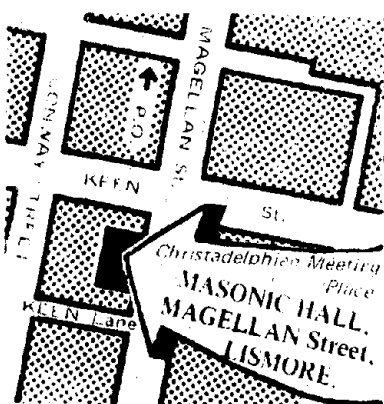
- 2-Genesis 46 study, home E. Reeve.
- 5-Revelation class, home M. Bonner.
- 6-Exh/Lect: J. Rosser, *First sign of John's Gospel.*
- 9-Study, home F. Joseph.
- 13-Exh/Lect: J. Mansfield, *Ezekiel the Watchman; an example to Christ's followers.*
- 16-Genesis 47 study, home E. Reeve: F. Joseph.
- 19-Elpis Israel class, home M. Healy.
- 20-Exh/Lect: E. Baird, *The qualifications of the Shepherd-King (Eze.34).*
- 23-Bible class, home R. Hickey.
- 27-Exh: J. Green. Lect: K. Joseph, *Christ's message to the Ephesian Ecclesia.*
- 30-Genesis 48 study, home E. Reeve: R. Hickey.



GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 2-Daniel study: B. McClure.
- 6-Exh: A. Archer. Lect: E. Ritchie, *The real purpose of life.*
- 9-E.I. class: A. J. Russell, *Workshop on "The Cherubim."*
- 13-Exh: R. Pogson. Lect: J. Ceiley, *Baptism essential to salvation.*
- 16-Daniel study continued.
- 20-Exh: R. Sawell. Lect: J. Rosser, *The Genesis Flood; an historical warning for today.*
- 21-Monthly A. B. meeting.
- 23-Quarterly business meeting.

- 27-Exh: G. H. Darke. Lect: O. Forsdike, *Why Truth is important.*
- 30-Daniel Ch. 6 study: C. O'Connor.



LISMORE - Masonic Hall, Magellan St. (Rec: A. R. Russell, 29 Ross Street, Lismore 2480). Telephone 21 3992). Sundays-9.30am S.School: 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays.

- 4-Law of Moses class, home K. Wassell.
- 6-Exhort: J. Russell.
- 11-Footsteps Christ class 7.30, home C. Hermann.
- 13-Exh: J. Muir. Lect: C. Hermann.
- 15-Sisters class 10am, home K. Wassell.
- 18-Law of Moses class cont.
- 20-Exh: R. Whitehead. Lect: C. Hermann.
- 25-Footsteps of Christ class, cont.
- 27-Exh: J. Hartley. 7.30 Daniel class at home K. Wassell.
- 29-Sisters class 10am, home K. Wassell.

PENNANT HILLS - Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel: 869 8452).

- Sundays-Memorial 11.15am; Lect. 7pm.
- 6-Exh: K. Dennes. Lect: D. Shaw, *The Lord's Prayer answered.*
- 13-Exh. Lect: C. Byrnes, *Why we are not commanded to keep the Mosaic Sabbath.*
- 16-8 p.m. Bible class.
- 20-Exh: K. Cook. Lect: B. Etherington, *One Bible, Many Churches; why?*
- 23-8pm Colossians study: B. Stretton.
- 27-Combined special effort.

The ECCLESIAL CALENDAR for JANUARY 1974

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

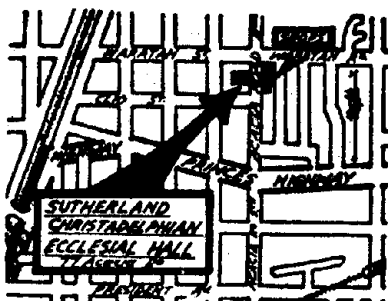
- 4-"Daniel" home study class.
- 6-Exh: W. McKinlay. Lect: B. Burns, *Why you can believe the Bible.*
- 8-Bible class.
- 11-Comb. YP class: B. McClure, *March of the Rainbowd Angel.*
- 13-Exh: J. Mansfield. Lect: W. Wolstencroft, *Christ's return, a certainty in a world of doubt.*
- 15-Bible class.
- 18-"Daniel" home study cont.
- 19-YP Acts class, home B. McClure.
- 20-Exh: C. O'Connor. Lect: G. Denford, *History verifies the accuracy of Bible prophecy.*
- 22-Bible class.
- 25-Comb. YP class, cont: B. McClure.
- 27-Exh: E. Mansfield. Lect: B. Bowen, *Baptism, the death that leads to life.*
- 29-Mutual improvement class.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 6-Exh: G. Russell. Lect: C. Russell, *The Kingdom of God on earth.*
- 13-Exh: B. McClure. Lect: D. Shaw, *Satan and the Devil defined.*
- 16-Study: G. Gilmore, *The King in glory (Mark 9:2-13).* F. Hulks, *He cureth the epileptic (ch. 9:14-29).*
- 20-Exh: P. Russell. Lect: D. Gilmore, *The Gospel in the Old Testament.*
- 23-Study: L. Ebers, *Be ye children in malice (Mark 9:30-37).* K. Dennes, *Avoid offences (ch. 9:38-50).*
- 27-Exh: Combined gathering. Lect: G. Russell, *Follow God's way and inherit the earth.*
- 30-Young brethren's night: G. Shaw, *Feeding the five thousand.* S. Gilmore, *Exhortation.*

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

- 6-Exh/Lect: K. Jamieson, *The Bible; God's Inspired Word.*
- 13-Exh: R. O'Connor. Lect: B. Stretton, *The doctrine of the Trinity false!*
- 14-Arranging Brn meeting.
- 16-Titus discussion class: K. Kirkwood.
- 20-Exh/Lect: R. Carr, *Pre-existence of Christ false!*
- 23-Titus class cont: J. Hodgkinson.
- 27-Combined ecclesial meeting and lect.
- 30-Mutual improvement class.



YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 6-Exh: K. Cook. Lect: P. Russell, *The World of tomorrow; Is it peace?*
- 13-Exh: J. J. Rosser. Lect: E. Mansfield, *Jerusalem, a hurdensome stone for all people.*
- 18-Revelation class: R. Pogson.
- 20-Exh: D. Carroll. Lect: E. Ritchie, *Why God allows war and suffering.*
- 22-Elpis Israel class study.
- 27-Combined Exh. Special 7pm Lect: B. McClure, *Current events in prophesy.*

DISTRIBUTE - IN YOUR AREA

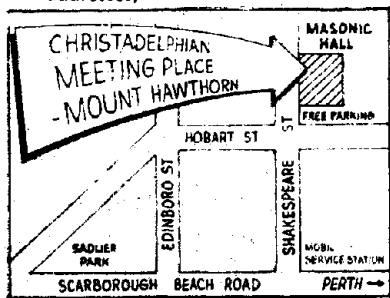
Attractive circulars are available for distribution, advertising current issues of "Herald" booklets. These circulars are in two-color, and can be immediately obtained from Logos Office, P. O. West Beach, South Australia 5024.

Price has been kept to a minimum, at \$11 per 1,000 (\$13 on high-grade paper) and can be overprinted with your local ecclesial details for no extra cost. Reply-paid cards are available for \$5 per 1,000. Please include remittance with order. Titles available include: *Key to Understand the Bible (No. 1), The End of Communism (No. 2), The Impending Divine Takeover (No. 3), Introducing the Christadelphians (No. 4), Guideline to Survival (No. 5), Middle East Crisis (No. 6).*

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: H. West, 8 Melbourne Way, Morley 6052 Telephone 76 5041).

- 6-Exh: R. Gore. Lect: N. Rice.
- 13-Exh: B. Hayles. Lect: R. Gore.
- 20-Exh: G. King. Lect: D. Moore.
- 27-Exh: J. Ullman. Lect: P. Duperouzel. 3.30pm Hyde Pk Open Air addresses.



PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 6-Exh: S. Fergusson. Lect: R. Gore, *The God of the Bible is alive, and guiding world destiny.*
- 13-Exh: R. Davis. Lect: A. Hayles, *The Truth of the Bible; Believe it or perish!*
- 20-Exh: G. Hawkins. Lect: B. Hayles, *No soul is immortal.*
- 27-Exh: A. Hayles. Lect: R. Lister, *Palestine; Whose land is it? Whose land will it become?*



..... MORE NEWS FROM PAGE 4

VISIT OF BROTHER M. STEWART

We have been delighted to welcome Brother M. Stewart (Lompoc, USA) to Australia, firstly to present studies at the Bible School, and also to co-operate in a short Gospel proclamation tour in Sydney, Adelaide and Newcastle.

Encouraging results have already been experienced.

In Sydney, an audience of 600, including 150 friends, gathered to hear an address based upon events in the Middle East, and enthusiasm was keen. Great interest was shown by many of the friends, and many free booklets distributed.

In Adelaide, ecclesias co-operated excellently to set forth a united witness to the theme "Guideline to Survival." The distribution of literature resulted in several hundred applications for further literature. This was supplemented by large-scale advertising in the Press which culminated in an audience of between 1,100 and 1,200 filling the Adelaide Town Hall - over 20% would be unap-

tised! Interest in the lecture was keen, and stocks on the free literature stands were almost exhausted at the conclusion of the evening. Many friends stayed back to discuss the Word, so that the aftermath of the meeting continued until after 10 pm. On the following Tuesday evening a further address was given at Beair, sponsored by the Blackwood Ecclesia. The attendance more than doubled the size of the Ecclesia, and, again, a pleasing number of friends were present.

Studies were conducted at the Woodville Ecclesia during the course of Bro. Stewart's visit, and a spiritually stimulating consideration of the aspects of "Law, Righteousness and Victory" were expounded.

These efforts have proved most encouraging to the brethren, and we thank Yahweh that there are still some prepared to hearken to wisdom in this age of Noahic wickedness and violence.

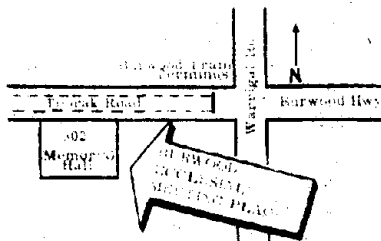
At the conclusion of the Summer Bible School, Brother Stewart moved over to New Zealand, to attend the School held this year in the South.

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30 am School & Snr study; 11 am Memorial mtg; 7 pm Bible study.

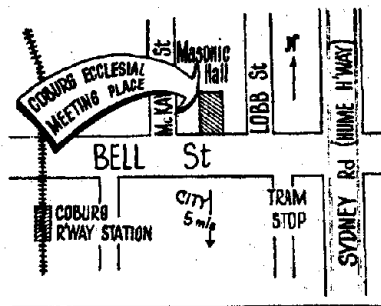
- 6—Exhortation: H. Baum.
- 13—Exhortation: T. Parsons.
- 20—Exhortation: R. Terrell.
- 27—Exhortation: A. Bruton.



COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 6—Exhort: S. Snow.
- 13—Exhort: R. Magennis.
- 20—Exhort: H. Hall.
- 27—Exhort: S. J. Mansfield.



MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 4—8pm study, home Bro. Burrage, 6 Langford St. H. Barber Tape Rec: *The 7 Letters to the 7 Ecclesias.*
- 6—1.30pm Exhort: I. Chalmers.
- 11—Study on "7 Letters" continued.
- 18—Further study on "7 Letters."
- 20—1.30 Exh: R. Smith. 4pm Youth fellowship class, home G. Howe: *Elpis Israel & "As it was in the days of Noah."*
- 25—8pm Phanerosis study, home Bro. Burrage,



TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007). Sundays—9.30am School; 11.15am Memorial meeting; 7.15pm Public Lecture.

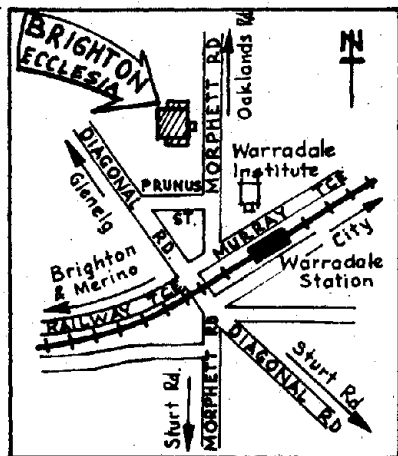
- 6—Exhort: F. Ladson.
- 9—Bible class, 7.45, home Sis. A. Robb, F. Harris, *A people prepared for the coming of the Lord.*
- 13—Exhort: E. Theobald.
- 16—Study, home M. Clementson, 5 Edinburgh Rd, Bayswater: E. Byrt, *The allegories of Galatians 4:24.*
- 20—Exhort: J. Bretthauer.
- 23—Study, home F. Ladson, 74 Koorin-gal Rd, Upwey: *Favourite Verses.*
- 27—Exh: E. Fletcher (Clayton).
- 30—Study, home F. Harris, 531 Main Rd, Tecoma: M. Clementson, *Psalms of Degrees.*

In an evil world like this we are liable to acquire the habit of suspicion to a degree that will actually prevent good that would come. It will hurt yourself and others. Check its growth. It is better to be bitten a few times and go to the grave with good expectations, than to live a croak and die a fool.

South Australian Ecclesias

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).
Sundays—11am Memorial; 7pm Lecture.

- 6—Exh: J. King. Lect: D. Beale, *Christ's personal return; A vital need for this troubled world.*
- 13—Exh: J. Luke. Lect: D. Manser, *Who will stand before the Judgment Seat of Christ?*
- 15—Arranging brethren's meeting.
- 20—Exh: B. Luke. Lect: J. King, *The Day of Divine vengeance.*
- 27—Exh: Max Lund. Lect: W. Mannell, *A word-picture of the Kingdom of Christ.*



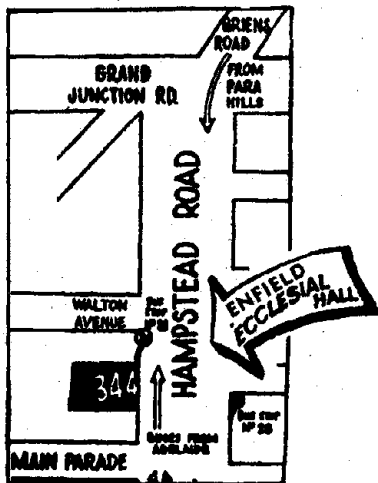
CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel.: 76 5669).
Sundays—11 am Memorial; 3 pm S.S.; 7 pm Public Lecture.

- 6—Exh: L. Colquhoun. Lect: K. Pearson, *Why we should believe in God during 1974.*
- 13—Exh: W. Gurd. Lect: J. Riddle, *God's offer to dying humanity: Eternal Life.*
- 17—10am Dorcas picnic in Botanical Gdns, near kiosk (Please bring own lunch).

- 20—Exh. Lect: J. Siviour, *Is religion out of date in this modern age?*
- 24—7.30 pm Arranging Brn meeting.
- 27—Exh: A. Hollamby. Lect: P. Weller, *Why Christadelphians claim to possess the One Truth.*

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
Sundays—11am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 6—Exh. Lect: B. Luke, *The real reason why Christ died.*
- 13—Exh: A. Harrison. Lect: R. Cowie, *Christ's righteous reign to end political corruption.*
- 20—Exh: P. Weller. Lect: A. Harrison, *Will pollution destroy the earth? The Bible answer.*
- 27—Exh: A. Cheek. Lect: J. Barry, *If a man die, shall he live again?*



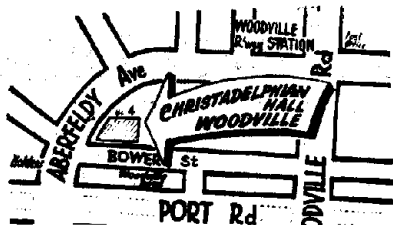
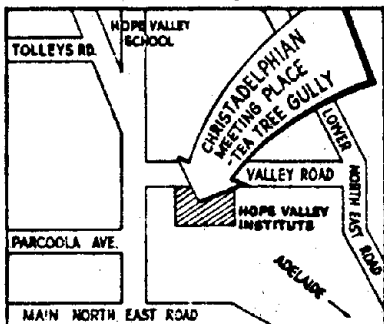
GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 6—Exhort: I. McLean.
- 13—Exhort: C. Shugg.
- 20—Exhort: E. Pickering.
- 26-28—Young people's study weekend. Leader: R. Gore (Woodville).

The ECCLESIAL CALENDAR for JANUARY 1974

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 645881) Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 6-Exh: G. Wigzell. Lect: Mur. Lund, *The Bible; Believe it or perish!*
- 13-Exh: J. Knowles. Lect: M. Pitt, *Catholicism; A godless system.*
- 14-A. B. meeting, home M. Pitt.
- 20-Exh: G. Hyndman. Lect: P. Cresswell, *"As in the days of Noah"; A Warning for Today.*
- 27-Exh: D. Manser. Lect: P. Scott, *Animal sacrifice to be re-instituted in God's future Kingdom on earth.*



WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278). Sundays-11 am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 6-Exh: H. Muggleton. Lect: B. Steele, *The Bible's Challenge to modern Christendom.*
- 7-Arranging brethren's meeting.
- 13-Exh: B. Oliver. Lect: M. Jones, *Jesus Christ, Son of God, did not Pre-exist.*
- 20-Exh: K. Monterola. Lect: P. J. Mansfield, *Man mortal, with no 'spark' of immortality.*
- 21-Home discussion evening, 4 Lasscock Avenue, Findon.
- 27-Exh: R. Gray. Lect: W. McAllister, *The Bible 'Hell' and the place for the wicked.*
- 28-Ecclesial picnic gathering.

YOUNG PEOPLE'S HOLIDAY CAMP AT GLENLOCK

During the weekend of January 26th to 28th, a study gathering is conducted at Glenlock, on the River Murray. Unfortunately, however, the usual camp site is at present flooded, but alternate arrangements are being made, and the week-end will proceed as scheduled. Bro. R. Gore (Woodville) will be study leader. - G. H.

STUDY THE BIBLE - BY TAPE RECORDING

This service, provided by Logos, has already found keen reception from readers isolated from ecclesias, yet who desire to experience the benefits of study with the capable brethren. It is also appreciated by ecclesias, as an assistance to group study upon the subjects presented.

Subscription is \$9 (New Zealand: \$9.60) annually, including postage, providing a series of twelve tapes (one per month). Printed notes (where applicable) accompany each tape, to facilitate Bible marking. If you would like to participate in this service or desire further information, we shall be delighted to hear from you, and arrange for you to receive a sample tape. Some available series are:

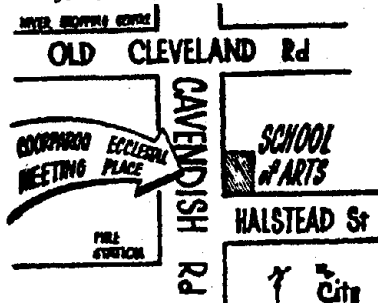
- SERIES 1-12 tapes: God is One (4 tapes), Names & Titles of Deity (5 tapes), Man is Mortal (3 tapes).
- SERIES 2-12 tapes: Fundamental prophecies of the Scriptures.
- SERIES 3-12 tapes: Prophecies of Christ's Return & Events Subsequent.
- SERIES 4-33 tapes currently available: Elpis Israel explained.

Write today to: LOGOS BIBLE MARKING SERVICE, P.O. West Beach, S.A. 5024.

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd, and Halstead St. (Rec: T. A. Dawson, 8 Goodenia St, Everton Hills 4053. Telephone 55 6137).
Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

- 6—Exh: J. Higgs. Lect: L. Crowther, *Spirit Gifts; A current fraud, but a future fact!*
- 12—Young folks evening, home S.Hagen commencing 7.45pm.
- 13—Exh: D. McGahey. Lect: P. Dawson, *The New Heavens & New Earth as revealed in the Bible.*
- 19—8.30am Young folk's car trip to Mount Tamborine.
- 20—Exh: L. Crowther. Lect: R. Bailey, *Armageddon; God's war to bring peace!*
- 25—7.45pm Young folk's evening: L. Crowther.
- 27—Exh: R. Rock. Lect: R. Hill, *Death not the gateway to glory but the wages of sin.*



REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone 69 2149).
Sundays—9.15am School; 11am Memorial meeting. 7pm Public Lecture.

6—Exh: P. A. Evans. Lect: R. Herman,

The cause of pollution and the answer to the problem.

- 13—Exh: O. Kelly. Lect: R. Hazell, *God Manifestation, not Human Salvation, the plan and possibility of God.*
- 20—Exh: E. Townsend. Lect: M. Steele, *God's Living Witnesses.*
- 27—Exh: R. Bailey. Lect: P. Dawson, *The New Heavens and New Earth as revealed in the Bible.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).
Sundays—Memorial meeting 11 a.m.

- 6—Exh: L. Osborne. Lect: G. Bundesen, *Guideline to Survival.*
- 13—Exhort: R. Edgecombe.
- 20—Exhort: R. Edgecombe.
- 23, 30—Study at 24 Livermore Street.
- 26—Tape night, cnr Hill & Emu Streets, Emu Park.
- 27—Exhortation: G. Hill.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).
Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 6—Exh: J. Cowie. Lect: R. Hill, *Israel; the Land, the People, and the Book.*
- 13—Exh: R. Hermann. Lect: R. Lambert, *The days of Noah and Lot are here.*
- 20—Exh: R. Hill. Lect: R. Evans, *The struggle for Palestine; the End in sight.*
- 27—Exh: W. Crew. Lect: J. Cowie, *Before 'peace on earth' there must be 'Glory to God.'*

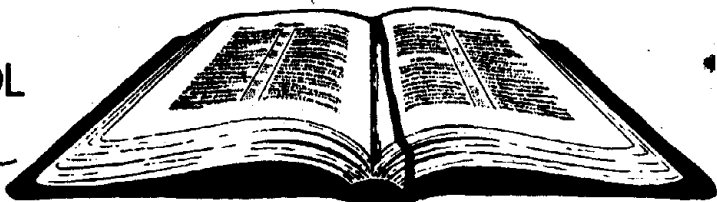
AN INVITATION WHEN TRAVELLING THROUGH QUEENSLAND

Sister M. J. Fox, of Redcliffe Ecclesia, Old, writes:

"We have now left the farm at Bellthorpe, and are living near Caboolture about 26 miles from Redcliffe. Any brethren or sisters who should be travelling through this area would be very welcome to call in. We are near the water between Toorbul and Donnybrook."

BIBLE SCHOOL

News



It has been agreed that sponsoring Ecclesias will in future, undertake the three Bible Schools that are normally scheduled during the course of a year. Adamstown Ecclesia has made application to sponsor the Bible Schools for 1974 (God willing), and will undertake that duty.

Our thanks are extended to the **Riverwood Ecclesia** for the excellent work that the members expended in organising the Schools that were sponsored by it during the past year. The keenness of the brethren was evident in the enthusiasm that was given the past schools, and the revival of interest shown thereby. The Committee found the Ecclesia extremely easy to work with, and we trust that the members had no complaint against the Committee!

Secretary for the proposed Bible School to be held during **May 11th to 19th, 1974** is Brother Garnet Alchin, of Lot 12, Harold Street, Floraville, N. S. W. 2280.

The full complement of teachers has not yet been appointed; though brethren Tony Newton (Perth) and John Knowles (Enfield) have accepted invitations to teach. Other teachers and subjects will be announced later. Meanwhile, we would appreciate any suggestions for the improvement of the School, or items that would add to the general interest in it. As 1974 commences, we desire to make the Schools periods of delightful refreshment in our journey towards the Kingdom of God.

AUTUMN BIBLE SCHOOL

May 11th to 19th, 1974 (God willing).

Unfortunately, we had to refuse reservations for the December School owing to heavy bookings, and we urgently suggest that those who desire to attend the School in Autumn (May) make their reservations immediately, in order to avoid disappointment.

Due to increasing costs in this era of inflation, we have been compelled by force of economics, to vary the costs in some degree, and the new schedule will be found printed on the application form (see Page 2).

The School is sponsored by the Adamstown Ecclesia, with Bro. G. Alchin as Secretary. The Ecclesia is anxious that the School be an outstanding success, and invites the co-operation of all

to that end. Your suggestions, as well as your presence, can help greatly.

TEACHERS FOR THE SCHOOL

Brother John Knowles (Enfield) and Brother Tony Newton (Perth) have both indicated their acceptance of teaching appointments at the Autumn School. Brother Newton will speak to the theme: **SYMBOLS OF BIBLE INSTRUCTION** His talks will illustrate the drama of Bible symbolism and trace the use of certain symbols throughout the Scriptures. This is an unusual subject, and one of great interest and profit. Brother Knowles has selected as his theme the drama of: **DANIEL - IN DAILY LIVING** This will involve an outline sketch of Daniel's prophecy, with special attention

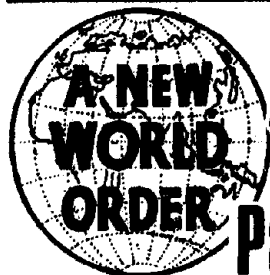
to character outlines of notable personalities referred to therein; as well as the impact its prophecies should have upon our daily living.

We hope to outline further studies in our next bulletin.

APPRECIATION OF THE SCHOOL

The following is an extract from a letter:

"What a wonderfully uplifting School we enjoyed at Rathmines in August! The positive atmosphere of the Truth soon dispels the apathy and despondency some of us feel from time to time. We are greatly indebted to the Riverwood brethren and sisters for their unstinting labours both prior to and during the School"
 — G. A. (NSW)



THE KINGDOM OF GOD

Past, Present, Future.

This is the title of the new pamphlet issued in the *Herald of the Coming Age* series. It features a pleasing two-color cover that should invite interest. The subject-matter contrasts the hopelessness of man's rule with that which shall be established on earth under Christ, and it emphasises that this new world order provides the only hope for this pollution-ridden earth.

In expounding the theme, it deals particularly with the covenant made with David, and provides an explanation of 2 Samuel 7. It draws upon fulfilling Bible prophecy to illustrate that we can place confidence in the promises of God, and that the time of the consummation of the Divine Purpose is at hand.

This attractive little booklet can play an important role in drawing the attention of friends to the hope of the Bible, and in placing them in the way of saving Truth. It will be found of value for Ecclesial distribution, for handing to friends, or for door to door circulation.

Supplies are immediately available at the following rates (to which postage should be added:

Single copies	6cents
50 copies	\$2.50
500 copies	\$16.66

The *Herald* includes a brochure inviting the recipient to apply for further free literature, or we can supply reply-paid cards at \$5 per 1,000. Applications received are supplied with the books requested, and then processed by the *Gospel Proclamation Association*, or sent back to the person who distributed.

APPLICATION FORM

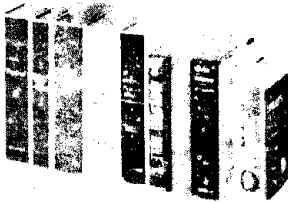
Logos Publications,
 Post Office, West Beach, South Australia 5024.

Please forward _____ copies of THE KINGDOM OF GOD: PAST, PRESENT, FUTURE. I have enclosed the sum of \$ _____ including postage.

NAME _____

ADDRESS _____

P/code. _____



New Books

The following books are not Christadelphian publications, but their contents can prove interesting and helpful. Limited quantities are available:

"THE SON OF A STAR"

A history of the Jews from the destruction of Jerusalem in AD 70, to Hadrian's suppression of the Jewish revolt in AD 135. This book is dramatically interesting. It outlines the political and religious background to the conflict, and the final separation of the Christian concept from its original Judaic stock. The Jews considered Bar-Kochbar as the Messiah, and when his revolt against Rome failed, so, for a time, did their interest in the Messianic hope. This book provides valuable background matter to the record of the New Testament. The book is bound in cloth, and is well illustrated. It is offered at a sharply reduced price of \$1.65, plus postage and packing (\$1).

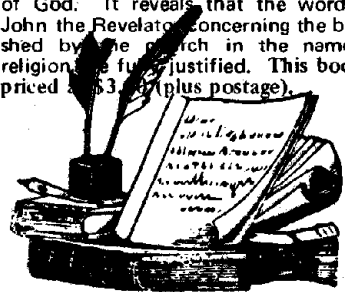
THE QUEST FOR NOAH'S ARK

Is Noah's Ark on Ararat still? Considering how snow-bound are those high mountains, and the natural preservation

that such provides, it is possible that the Ark is still to be found. This book is illustrated, and is tremendously interesting. It is a treasury of documented accounts from Ancient Times to the Present Day of alleged sightings of the Ark, as well as accounts of explorations of Mount Ararat. The author has ascended the Mount in search for the remains of the Ark. Our price for this interesting volume is \$6.25 plus postage.

"RELIGIOUS TERROR IN IRELAND"

The terrible record of violence in Ireland, and the activities of the Catholic Church in relation thereto. This book is profusely illustrated, and outlines the extremes to which religious fanaticism can go when not governed by the Word of God. It reveals that the words of John the Revelator concerning the blood shed by the Church in the name of religion are fully justified. This book is priced at \$3.00 plus postage.



BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

- In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).
 - In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
 - In N.S.W.: J. Mansfield, 1 Melville Ave. Strathfield 2135 (Tel: 76 6540).
 - In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.
 - In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
 - In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
- Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).

READ THE BIBLE EVERY DAY IN			
Day of Month	January		
1	Genesis 1, 2	Psalms 1, 2	Matt. 1, 2
2	3, 4	3, 5	3, 4
3	5, 6	6, 8	5
4	7, 8	9, 10	6
5	9, 10	11, 13	7
6	11, 12	14, 18	8
7	13, 14	17	9
8	15, 16	18	10
9	17, 18	19, 21	11
10	19	22	12
11	20, 21	23, 25	13
12	22, 23	26, 28	14
13	24	29, 30	15
14	25, 26	31	16
15	27	32	17
16	28, 29	33	18
17	30	34	19
18	31	35	20
19	32, 33	36	21
20	34, 35	37	22
21	36	38	23
22	37	39, 40	24
23	38	41, 43	25
24	39, 40	44	26
25	41	45	27
26	42, 43	46, 48	28
27	44, 45	49	Rom. 1, 2
28	46, 47	50	3, 4
29	48, 50	51, 52	5, 6
30	Exodus 1, 2	53, 55	7, 8
31	3, 4	56, 57	9



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

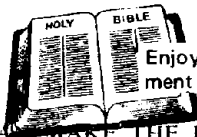
SUPPLEMENT to LOGOS 

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

Comfort..... IN ADVERSITY

The record of Ecclesial life seems to be one of constant controversy. This is extremely distressing to those who have the welfare of their brethren and the Truth at heart, and often causes misgivings as to what is the cause of this. Have we really the Truth? To this there can be but one reply: Yes! without the shadow of a doubt! A careful review of the Spiritual evidence upon which we base our faith will reveal that. Why, then, is there so much controversy? Because of the difficulty of mixing the divine with the human, because though we hold the Truth which is from above, we are human, and therefore prone to evil "as the sparks that fly upwards." It would not be difficult to achieve peace if we were prepared to capitulate on principle; but where the Truth is loved more than self, it seems inevitable to result in dissension. This, however, does not mean that we are necessarily lacking in the Truth, nor the spirit of it. Consider Paul's experience with the brethren in Corinth. Despite the extent of love that he manifested to them, and he claimed to have a greater regard for them than for others (2 Cor. 12:15; 2:3-4), his relationships with them were strained to the uttermost through controversy over doctrine, conduct, and personalities. From this we can take heart; for if an inspired Apostle experienced such a state, with the authority and wisdom he was able to bring to bear upon the problems that faced him, how much more are we likely to do so.

APPLY NOW FOR THE THIRTY-FIRST BIBLE SCHOOL
Held MAY 11th to 19th, 1974 - At Rathmines, N. S. W.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 and Teaching Costs - Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent - Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming **BIBLE SCHOOL** for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

The ECCLESIAL CALENDAR for FEBRUARY 1974

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

WELCOME TO THE HOUSEHOLD OF FAITH

1974 opens upon a joyous note as news is received of the following baptisms. We extend our congratulations to these brethren and sisters, and commend them to the Power of the Word that can draw them onwards towards salvation. Added to this is the privilege of Prayer and the pleasure of fraternal association with those of "like faith," all of which are helpful in the development of a God-like disposition.

Cabramatta—*Mr. Bruce Bates*, a senior S. S. scholar; Baptised December 18th.

Woodville—*Mr Christofer Williams; Mrs Brigitte Williams*, both interested friends; Baptised January 16th.

TRANSFERS TO ECCLESIAS

To Cumberland—*Bro & Sis. S. Lund* (from Adelaide); *Sis. R. McClure* (from Enfield).

To Enfield—*Bro. R. Smith* (from Granville).

To Tea Tree Gully—*Bro & Sis. A. Thompson* (from Enfield).

ENGAGEMENTS

Our best wishes are extended to the following, as they enter the period of preparation for their impending marriage.

Bro. Douglas Cridland and Sis. Jeanette Smith (of Woodville) were engaged on January 13th, 1974.

UNITED IN MARRIAGE

With pleasure we congratulate the following couples on their marriage. May Yahweh's care and guidance be with them in their walk together, that the influence of His Word in their homes may be the strengthening power of their lives.

Bro. Ray Etherington (Granville) and *Sis Carol Greenshields* (Riverwood)—on December 20th, 1973.

Bro. John Milverton and Sis. Kay Halse at Mount Hawthorn on January 5th.

Bro. Leigh Hall and Sis. Dianne Clark at Cumberland, on February 1st.

Bro. William Derecki and Sis. Gabriella Mednyanszky—at Woodville, on February 16th.

Bro. Norman Smith (of Geelong, formerly Glengarry) and *Sis Pamela Burnett* (Glengarry).

AWAITING THE RESURRECTION

Although we "sorrow not as those without hope," it is always distressing to learn of the death of members of the Household, and we extend our sympathies to those who mourn. Nevertheless, the sting of death is tempered by the realisation of the imminence of the Divine Physician to restore those worthy to life "more abundant."

On January 11th, *Sister A. M. Burrage* wife of *Bro. Will Burrage* (Moe), passed into the article of Death, and awaits the Day of Resurrection.

GENERAL NEWS

Bro & Sis. V. Shane are having a short holiday from Mission Work in Fiji and will be staying at Cronulla. It is hoped that a special evening may be arranged by the Sutherland Ecclesia to hear some of the details relating to the preaching of the Truth and the development of the Ecclesia in that part of the Vineyard. — E.J.R.

Brother Shui Nath (Fiji) desires to convey loving fraternal regards to the brethren and sisters in Australia with whom he met when recently here. E.J.R.

ECCLESIAL REFLECTIONS

BRO. BARBER'S VISIT APPRECIATED

HOBART ECCLESIA has been very thrilled with the three addresses given by Brother Barber upon "Letters to the 7 Ecclesias." Much exhortation and encouragement was derived from the studies. — H.E.T.

Similarly, SUTHERLAND ECCLESIA has appreciated the company of Bro. & Sis. Barber, and trusts that Yahweh will grant them a joyous homecoming, and the opportunity (unless the Lord returns) of again visiting us at some future time. — E.J.R.

TO ALL AT THE BIBLE SCHOOL

RIVERWOOD ECCLESIA desires to thank all who attended the Autumn and Summer Bible Schools for their co-operation and for the fraternal atmosphere they engendered, which made the occasion most enjoyable. May the benefits of these activities be evident in our renewed vigor in the things of the Truth to the praise and honor of Yahweh's Holy Name. — D.G.

TWO WELL-ATTENDED LECTURES

Two special lectures delivered in the Newcastle City Hall, sponsored by the ADAMSTOWN ECCLESIA were very successful. In the first, Bro. M. Stewart (USA) spoke on "The Guide to Survival" and, assisted by the generous practical support of the Bible School and Riverwood Ecclesia, there were 450 adults in attendance, including 87 interested persons. The follow-up lecture, by Bro. J. Ullman (Perth) was also well supported, with 253 members and 15 friends present. We have been thus encouraged to continue the work in this section of the Master's Vineyard. — J.R.

INTERNATIONAL SPEAKER FOR THE MAY BIBLE SCHOOL

The Bible School Committee is pleased to announce that Brother Frank Abel (from Canada) has accepted an invitation to join the Teaching Staff at the forthcoming School (God willing).

Brother Abel is well-known to many brethren and sisters throughout Australia having spent some time here, and in participation of previous Schools some years ago.

No doubt, readers would desire to again meet Brother Abel, and to discuss the Truth here and abroad, with him. The opportunity to do so is available at the May Bible School, and your immediate reservation is recommended. A coupon is published on page 2 for your convenience.

As heavy bookings forced the Committee to refuse many applications for the last Bible School, and already we have a large number on hand for the next, those intending to participate should make application now.

The subject for Brother Abel's series of talks will be announced in our next issue (God willing). Other speakers will be:

Brother John Knowles (Enfield, has selected for his theme: THE DRAMA OF DANIEL—IN DAILY LIVING. This will give a basic appreciation of the whole prophecy, with comments upon the characters therein portrayed. It is believed that this series of studies will be of personal benefit with thought-provoking exhortation related to the times in which we live.

Brother Tony Newton (Perth) will outline: SYMBOLS OF BIBLE INSTRUCTION. This fascinating study

will illustrate some of the wonderful features of Bible symbolism, and demonstrate the remarkable beauty of the "hidden" Word. In addition, Brother Newton will trace the use of certain symbols throughout the Scripture, and show how these should be interpreted. This study, as with the others at the Bible School, will be of immense interest and profit.

Sponsor for the 1974 Schools is the ADAMSTOWN ECCLESIA, who desires that readers take advantage of the opportunity for fraternization and spiritual education provided in the Bible Schools. The Secretary, Brother Garnet Alchin, of Lot 12, Harold Street, Floraville, NSW 2280, looks forward to meeting "those of like precious faith" and co-operating with ecclesias to the betterment of the Truth throughout this continent in these last days.

Ecclesial Activities

DURING FEBRUARY 1974 (God Willing)

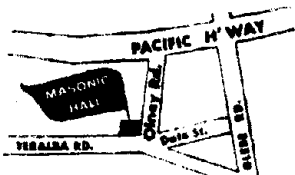
These events are listed for your interest and support. Your attendance, wherever possible, will strengthen yourself, encourage the meeting, and benefit the ecclesia. "Do not forsake the assembling of yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

New South Wales Ecclesias

ADAMSTOWN – Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 1-7.30 young peoples class, home D. Pogson: F. Ryan, *Events surrounding the return of Christ.*
- 3-Exh: F. Ryan. 3pm Leaflet dist. Lect: H. Ryan, *Modern sabbath observance refuted by the Bible.*
- 4-7.30pm Arranging brethren meeting
- 6-1st John study: G. Darke, *Love not the world (ch. 2:15-29).*
- 7-1st principle class, home S. Lake.
- 9-MIC, 7.30pm, at home H. Ryan.
- 10-Exh: D. Pogson. Lect: G. Darke, *The astonishing warning of Sodom and Gomorrah.*
- 13-John's Gospel study: D. Pogson, *The witness of John (ch.1:15-28).*
- 15-Young peoples study cont, home of J. Richards: *Events surrounding, etc.*
- 17-Exh/Lect: R. Croker, *One Gospel! Why so many religions?* 3pm GES meeting.
- 20-Joel study: S. Lake, *The voice of the prophet (Joel ch. 1).*
- 21-1st principles class, home S. Lake.



- 24-Exh: J. Goddard. Lect: S. Lake, *Israel & the Arabs; present hatreds, future brotherhood.*
- 27-John's Gospel study cont: *The witness of John (Jn. 1:29-42).*

AVOCA BEACH – CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays—Memorial meeting at 3 p.m.

- 2-2.30pm 1st princ. class: J. Richards.
- 3-Exh: J. Green (Granville).
- 10-Pras: K. Whitehead. Exh: F. Ryan (Adamstown).
- 16-First principles class cont.
- 17-Exhort: D. Gilmore (Riverwood).
- 24-Pres: S. Lake. Exh: J. Richards (Adamstown).

BALLINA – Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel.: 86 2870). Other classes—Held in conjunction with Lismore Ecclesia.

- 2-A. B. meeting, at home L. Stone.
- 3-Exh: C. Denford. Lect: J. Higgs, *Prophecy and You.*
- 6-Study class at home Sis. T. Moss.
- 10-Exhort: C. Leeson.
- 13-First principles class at hall.
- 17-Exhort: L. Cole.
- 20-Study class at home C. Denford.
- 23-Literature distribution.
- 24-Exhort: A. Roulstone.
- 27-First principles class cont.

THE MAN MOSES – A CONCENTRATED STUDY

Adamstown Ecclesia is planning this special study effort for the end of March. The subject of the Life and Times of Moses will be presented by Bro. B. McClure (Punchbowl), and details of the study titles and summaries will be outlined in the March "Calendar" (God willing).

– J.R.

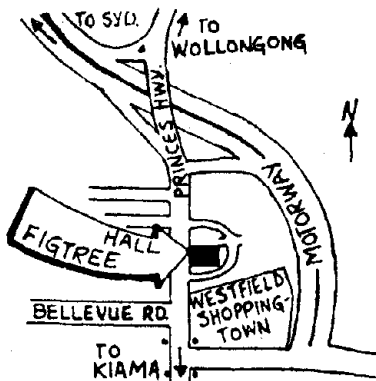
THE ECCLESIAL CALENDAR for FEBRUARY 1974

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent, Fairfield 2165. Telephone 72 9765).
Sundays-9.30am SS; 11.15am Memorial meeting; 7pm Public Lecture.

- 1-1st princ. class, 8 pm, 30 Riverview Road, Fairfield.
- 2-CYC games night, 7.30 pm.
- 3-Exh: K. Dennes. Lect: A. J. Russell, *The essentials for salvation: Belief, Repentance and Baptism.*
- 4-7.30pm Arranging brethren meet.
- 5-10.30 am Dorcas class.
- 7-Apocalypse study 8pm: J. Pogson, *Summary of Ps. 69.* W. E. Sawell, *Triumph of the redeemed (ch.14:1).*
- 8-Junior Bible class, 7.30 pm.
- 10-Exh: A. Archer. Lect: E. Ritchie, *Current world governments replaced at Christ's return.*
- 12-Speakers class 8pm: Ch, R. Lowe. Rds: A. Mangin, W. Latta. Reading Summary: A. Mason. Exh: L. Salmon.
- 14-Luke study 8pm: E. Mansfield.
- 15-1st principles class cont.
- 16-Intermediage Bible class 7.30pm.
- 17-Exh: G. Hatchell. Lect: E. H. Baird, *Bible prophecy, the guarantee of Christ's return.*
- 18-G. E. S. meeting, 8 pm.
- 21-Apoc. class cont: A. Mason, *Summary 1 Cor. 3.* W. E. Sawell, *The Steps to Triumph (Rev. 14:8-20).*
- 23-E.I. class, 7.30pm, 356 Polding St., Fairfield: B. Gilham.
- 24-Exh: P. B. Sawell. Lect: J. Mumby, *Bible truths; Believe them or perish.* 3pm: Gospel Witness in Domain.
- 28-Luke study continued.

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 2-Revelation class, home K. Joseph.
- 3-Exh/Lect: B. Stretton, *Today's world seen by Daniel the Prophet.*
- 6-Business meeting, home M. Healy.
- 10-Exh/Lect: R. Sawell, *Ephesus, its first love lost!*



- 13-Genesis 49 study, home E. Reeve: F. Joseph.
- 16-E. I. class, home E. Reeve.
- 17-Exh/Lect: K. Jamieson, *The amazing witness of Archaeology.*
- 20-Introduction to Amos Study: M. Bonner, *The Burden-bearer from the South.*
- 24-Exh: R. Steel. Lect: D. Elliott, *The healing of the Ruler's son (2nd sign of John's Gospel).*
- 27-Genesis 50 study, home E. Reeve: M. Healy.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone: 632 7697).

- 3-Exh: K. Cook. Lect: D. Shaw, *The Kingdom of God, Past, present and future.*
- 6-E.I.: A. J. Russell, *Workshop class on "The Tabernacle."*
- 10-Exh/Lect: G. Alchin, *The Bible answer to economic and moral decline.*
- 13-Study: C. O'Connor, *Daniel ch. 6.*
- 17-Exh: B. Butters. Lect: L. Goodman, *What we need today is God.*
- 20-E.I. class: J. Green, *Jacob's birth & birthright.* G. Gilham, *The blessing and its meaning.*
- 24-Exh: L. Goodman. Lect: B. Butters,

SPECIAL EFFORT ON THESSALONIANS

Cabramatta Ecclesia

March 9th to 15th

Planning is proceeding for the special Fraternal Effort scheduled for the above date, during which Brother M. Lund (S.A.) will present a series of studies upon the subject of "1st Thessalonians." Included in the effort will be special public lectures on March 10th (in the Cabramatta Ecclesial Hall) and on 15th (Fairfield Masonic Hall). Further details will be outlined next issue (God willing). - W.E.S.

The ECCLESIAL CALENDAR for FEBRUARY 1974

Belief in the Old Testament essential to salvation.

27—Daniel 7 study: E. Mansfield.

PENNANT HILLS — Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel.: 869 8452).

Sundays—Memorial 11.15am; Lect: 7pm.

3—Exh: R. Pogson. Lect: E. Mansfield, *Where the Energy Crisis is leading.*

10—Exh: P. Sawell. Lect: J. Mansfield snr, *Christ's ancient Olivet prophecy; a modern warning!*

13—8 pm Colossians home study: B. Stretton.

17—Exh: J. Rosser. Lect: R. O'Connor, *The Bible's teaching on the Spirit of God.*

24—Exh: M. Bonner. Lect: A. Archer, *Faith and obedience essential for salvation.*

27—8 pm Colossians study continued.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

1—Daniel home study class.

3—Exh: G. Denford. Lect: A. Archer, *Jesus Christ did not pre-exist.*

5—Olivet Prophecy study: E. Mansfield.

8—Comb. young peoples class: *March of the Rainbow Angel.*

10—Exh: K. Stone. Lect: W. Lapham, *Israel, a witness that God lives.*

12—Olivet prophecy study cont.

15—Daniel home study class.

16—Y. P. class, at home B. McClure.

17—Exh: J. Gilmore. Lect: B. Stretton, "Special lecture."

19—Olivet prophecy study.

22—Y. P. combined class continued.

24—Exh/Lect: B. Bowen, *Baptism, the death that leads to life.*

26—Mutual improvement class.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

3—Exh: T. Littler. Lect: G. Steel, *The Lord's Prayer.*

6—Study: D. Gilmore, *The principles of true marriage (Mk. 10:11-12).* D.

Warner, *The Way to Life (ch.10:31).*

10—Exh: D. Pogson. Lect: J. Rosser, *Christ's death and your salvation.*

13—Study: P. Russell, *The son of David (Mark 10:32-52).*

17—Exh: C. Russell. Lect: B. Shaw, *The Bible Vindicated.*

20—Study: D. Shaw, *The King acclaimed (Mark 11:1-14).*

24—Exh: J. Rosser. Lect: K. Dennes, *The indestructible Jew: 20th Century miracle.*

27—Young brethren's class: C. Russell, *Messiah calms the sea.*

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

3—Exh: J. J. Rosser. Lect: B. McClure, *Man is mortal.*

6—8pm "Hymns of the Kingdom" study Bro. B. E. Philp.

10—Exh: V. Shane. Lect: A. J. Russell, *Baptism essential for salvation.*

11—8 pm Arranging brethren meeting.

13—8pm E.I. class, home M. Kirkwood.

17—Exh: K. Dennes. Lect: W. E. Sawell, *Are the Holy Spirit Gifts Available Today?*

20—"Hymns of the Kingdom" study cont.

24—Exh: B. E. Philp. Lect: D. Collis, *The Hell of the Bible.*

27—8pm Tape on Joshua: J. Ullman, at home L. Brennan.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

1—Revelation study class: R. Pogson.

2—7.30 pm Young people's study: *The Angels and their work.*

3—Exh: G. Darke jnr. Lect: Jn. Mansfield, *The desert shall blossom as the rose.*

5—"Elpis Israel" class.

8—First principles class.

10—Exh: B. Byrnes. Lect: B. Stretton, *God's Name reveals His purpose.*

15—Revelation study class: R. Pogson.

17—Exh: K. Whitehead. Lect: W. Munro, *The moral landslide will provoke Divine intervention.*

19—E. I. study.

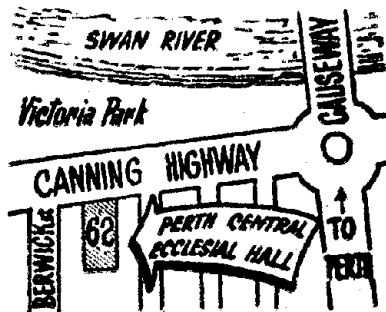
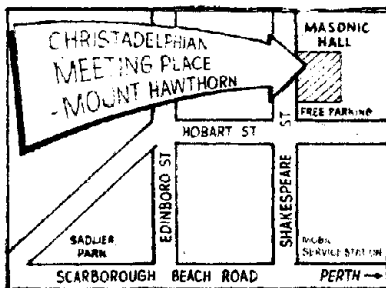
22—First principles class.

24—Exh: G. Steel. Lect: B. McKinlay, *Current events in Bible prophecy.*

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062).

- 1—Life Christ study, home D. Moore: *The three great appeals of John 8.*
- 3—Exh: H. West. Lect: D. Hurn, *World energy crisis; Divine intervention essential.*
- 8—Life Christ study, home A. Payton, *Parable of the Good Shepherd (Jn10).*
- 10—Exh: G. King. Lect: G. Quartermaine, *Hell is the grave, not a place of torment.*
- 17—Exh: B. Hayles. Lect: J. Ullman, Theme: "The Bible Headlines Tomorrow's News"—*Russia attacks Turkey!*
- 22—Life Christ study, home D. Strempel, *Sending forth the 70 & Parable of the Good Samaritan.*
- 27—Exh: A. Harrison. Lect: D. Strempel, Theme continued: *All nations gather in the Middle East.*



PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3—Exh: K. Poole. Lect: G. Hawkins, *Tower of Babel; Foundation of modern religion.*
- 10—Exh: D. Hurn. Lect: J. Ullman, *Modern civilization is doomed; What will replace it?*
- 17—Exh: A. Newton. Lect: R. Taylor, *What Christ taught about the Gospel.*
- 24—Exh: J. Ullman. Lect: D. Hurn, *The Bible teaching on predestination.*

* Details of Easter holiday activities are invited for listing in the forthcoming issues of "The Calendar" (God willing).

A Special Occasion of Outstanding Studies, Fraternization, & Spiritual Refreshment.

To be held at Rathmines NSW, May 11-19, 1974 under the sponsorship of the ADAMSTOWN ECCLESIA

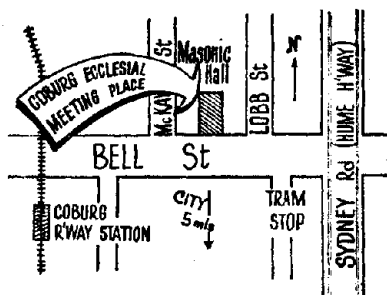
See application form and details on Page 2.

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd. near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30 am School & Snr study; 11 am Memorial mtg; 7 pm Bible study.

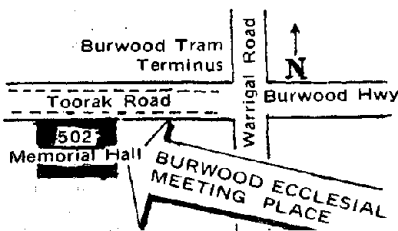
- 3—Exh: P. Islip. Lect: R. Galbraith, *The Bible disproves the theory of Evolution.*
- 6—8pm E.I., home H. Baum, 17 Aurum Crescent, Ringwood.
- 10—Exh: S. Finnin. Lect: N. Wilson, *The Bible's answer to war & suffering.*
- 13—Study 1st session "Anastasis": R. Galbraith, home W. Dodson, 9 Littlewood Street, Hampton, 8 pm.
- 17—Exh: S. Stevenson. Lect: T. Parsons, *Noah's warning to this generation.*
- 20—E.I. 8pm at home J. Roper, 21 Kenall Street, Mount Waverley.
- 23—Ecclesial Fraternal: T. Parsons.
- 24—Exh: W. Dodson. Lect: R. Magennis, *Christ's return is near and sure.*
- 27—Anastasis study cont, home R. Galbraith, 17 Ainslie Pk Ave, Croydon.



COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial mtg. 7pm Public Lect.

- 3—Exh: G. Islip. 7pm Lect: P. Brewer, *Earth's future: One King, One Empire, One Religion.*
- 5—Bible class, 8pm, 162 Maltravers Rd, Ivanhoe: A. Brewer, *The lost sheep and the lost coin: Israel restored (Luke 15:1-10).*
- 10—Exhort: H. Islip.
- 14—Law of Moses class, 8pm, 27 Fricker Ave, Greensborough: S. Snow.
- 16th to 17th—Special Weekend (see below for further details).
- 19—Bible class: P. Brewer, *A son lost and found; cause for great rejoicing (Lk. 15:11-32).*
- 24—Exhort: P. Islip.
- 28—Law of Moses Class: S. Snow.



INTRODUCING A STUDY OF THE EPISTLE TO THE GALATIANS

At Coburg Ecclesia

February 16th to 17th

A weekend study to introduce a "Galatians Class" in the Coburg Ecclesia will be conducted as follows. Guest-speaker is Bro. D. Pogson (NSW), who will outline the circumstances and background to the formulating of the Epistle. Readers in the Melbourne area are asked to support the weekend, and to continue with the study in the proposed monthly meetings.

Saturday, 16th, in the Templestowe Memorial Hall—

4pm - "Background to the Epistle of Paul."

6pm - Basket Tea will be conducted for all present.

7.30pm - "The Structure and Introduction to the Epistle."

Sunday, 17th, in the Masonic Hall, Coburg.

11.05am - Exhortation: "Justification by Faith."

7pm - Public Lecture: "Middle East Aflame; Prelude to Christ's Coming."

The ECCLESIAL CALENDAR for FEBRUARY 1974

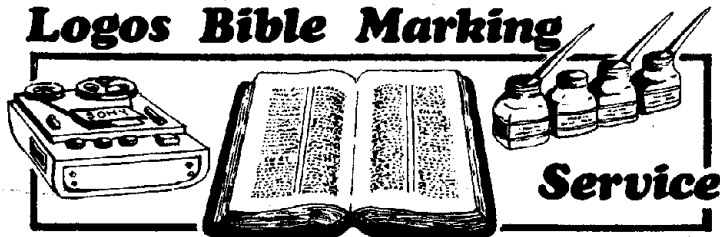
MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 1-8pm Romans class, home Bro. Burrage, 6 Langford St., Moe.
- 3-1.30 pm Exhort: K. Fotheringham.
- 5-2pm Study, home G. Howe, *Discipline in prayer*.
- 8-"Romans" study continued.
- 15-"Romans" study, 8pm cont.
- 16-1.30pm study at Library Hall: S. Snow, *The heavens declare the glory of God*.
- 17-11am study cont. 1.30pm Exhort: S. Snow. 4pm Youth f/ship class, home, Sis. J. Galbraith, Tyers, "E.I."; and *The beginnings of the nations*.
- 19-2pm Study, home G. Howe, *The Name, the Kingdom and the Will*.
- 22-8pm "Phanerosis" study, home Bro. Burrage.

TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007).
Sundays-9.30am School; 11.15am Mem meeting. 7.15pm Lecture.

- 3-Exh: I. Chalmers (Pascoe Vale).
- 6-Home study, J. Bretthauer, 4 Hilda St, Boronia: *Daily readings & Ecclesial Correspondence*.
- 10-Exhort: H. Fletcher (Canterbury).
- 13-7.45pm Open study night, home E. Byrt (address above).
- 17-Exh: F. Morgan (Lower Plenty)
- 20-7.45 study, home E. Theobald, 76 Linacre Rd, Hampton: F. Ladson, *The rebukes of Jesus*.
- 24-Exh: D. Smillie (Kilsyth).
- 27-7.45 study, home Sis A. Robb, MacNamara St, Ferny Creek: E. Theobald, *Blotting out the handwritings*.

Logos Bible Marking



NEW STUDY ON TAPE

With the completion of the taped studies on *Elpis Israel*, Brother Knowles has commenced a new series: *PHANEROSIS*. The first of these tapes is now ready, and we invite application for the series. The tapes will be issued once every month (God willing), and cost of the service is \$9 (New Zealand \$9.60) annually (including postage). Printed notes accompany each tape (where applicable) to facilitate Bible marking.

The *PHANEROSIS* tapes will provide an excellent basis for a detailed study of the important subject of "God Manifestation."

Other series are available as follows:- "God is One," "Names and Titles of the Deity," "Man is Mortal," "Fundamental Prophecies of the Bible," "Events Subsequent to Christ's return," "Studies in *Elpis Israel*."

We will be delighted to forward a trial tape - or to include your name on our mailing list. Please write for this service, or further particulars, to:-

Brother H. Smith,
Logos Bible Marking Tape Service,
Post Office, West Beach, South Australia 5024.



South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: Bro. D. Palmer, 7 Ellers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays-11am Memorial; 7pm Lecture.

3-Exh: J. Knowles. Lect: J. King jnr, *Baptism, its importance and significance.*

6-7.45 E.I. class, home R. Jerrow: Opening study of "Elpis Israel".

9-Address: Sis. J. Samwell, *Preaching the Truth in Costa Rica.*

10-Exh: R. Collett. Lect: P. Dunn, *The Promised Land; in heaven or on earth?*

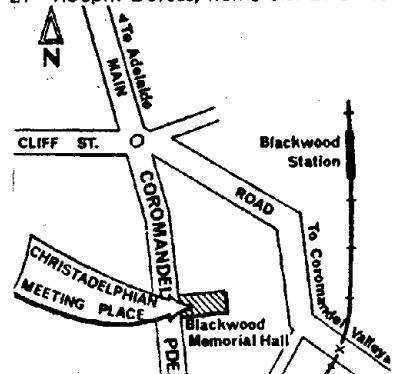
13-1.30pm Dorcas class, home Sis. J. Brumby. 7.45 Daniel class, home D. Cotter, *Background and importance of Daniel's Prophecy.*

16-Tennis and games afternoon at Long Gully, Belair.

17-Exh: P. Weller. Lect: R. Jerrow, *There is no supernatural Devil.*

24-Exh: N. Grose. Lect: A. Dangerfield, *Should Christians pray for world peace?*

27-1.30pm Dorcas, home Sis. E. Grose.



CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel.: 76 5669).
Sundays-11 am Memorial; 3 pm S.S.; 7 pm Public Lecture.

2-8pm Sub. young folks: D. Manser,

"The night is far spent, the day is at hand."

3-Exh: A. Hill. Lect: J. Berry, *Israel, centre of world interest; the Bible gives the reasons.*

8-8pm youth group: J. Luke, *Speeches from Acts.*

9-2 pm Ecclesial beach outing at Somerton.

10-Exh: M. Lund. Lect: E. Wigzell, *The Bible, logical, reliable and essential.*

11-8 pm Int/friends class, home R. Woodward, Clarence Gdns: J. Luke, *Will 1974 see the return of Christ?*

13-8pm Opening study: A. Hill, *Introduction to 1st epistle of Timothy.*

14-8 pm Mutual improvement class.

17-Exh: Mur. Lund. Lect: R. Flint, *The Bible; the world's amazing historical record.*

20-8pm Opening study, "The prophecies of the Restoration": J. Siviour.

21-10am Sisters sewing group. 2pm Sisters class. 7.30pm A.B. meeting.

22-8 pm Youth group class cont.

23-Kingston study weekend. 8p.m. Sub. young folks at Enfield.

24-Exh: H. P. Mansfield. Lect: J. King, *The Bible, challenges current religions.*

27-1st Timothy study cont.

28-8pm Mutual improvement class.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lectures.

3-Exh: H. P. Mansfield. Lect: J. Luke, *The Bible; Living witness to God's existence.*

8-Youth group study, 8 p.m.

10-Exh: J. Knowles. Lect: *Immortality is God's conditional offer to dying man.*

12-8pm Preparation evening for special effort. Leader: J. Knowles.

15-Youth group

16th to 26th-Annual Special Effort. (see details listed on Page 12 . . .)

The ECCLESIAL CALENDAR for FEBRUARY 1974

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 3-Exh: I. McLean. Lecture on Tape.
- 10-Exhort: B. G. Hollamby. Exhort & Lecture held at Mildura.
- 17-S.S. 9.30am. Exh: Cumberland Bro.
- 24-Exhort: R. Hollamby.

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278).
Sundays-11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2-Sunday School outing at Grange Bch. Evening gathering, home A. Rankin.
- 3-Exh: L. Colquhoun. Lect: H. P. Mansfield, *Are these times of trouble spoken of in the Bible?*
9.15pm: Gospel Work meeting.
- 4-7.30 Arranging brethren's meeting.
- 6-Commencing study of Habakkuk: H. P. Mansfield, *The three-fold Revelation of the Prophet.*
- 8-Eureka study: J. Berry, *The time of*

the End; Revealed first though developed last.

- 9-Work group and literature distrib, 3pm. 7.30pm: Hebrew language class, held at West Beach.
- 10-Exh: G. E. Mansfield. Lect: J. Berry, *The prophet Daniel foretold of a world monarch.*
- 13-Study cont: *A nation in iniquity (Habakkuk 1:1-10).*
- 15-Mutual improvement class.
- 16-Wedding of Bro. W. Derecki and Sis. G. Mednyanszky.
- 17-Exh: B. Steele. Lect: C. C. Wigzell, *Eternal life is not for all mankind.*
- 18-Home study, 4 Lasscock Ave, Findon: *The greatest test of Abraham's Faith.*
- 20-Habakkuk study cont: *The fearful Chaldean oppressors (ch.1:6-11).*
- 22-Elpis Israel study class, 7.45pm.
- 24-Exh: J. Berry. Lect: R. Gore, *Jerusalem; a history of bloodshed, but a future of peace!*
- 26-11am Sisters' study gathering.
- 27-Hab. study cont: *The prophet's appeal (ch. 1:12-17).*

1974 GLENLOCH EASTER CAMP

The Glenloch and Cumberland Ecclesias advise readers that arrangements are in hand for the Easter Camp scheduled for Friday 12th to Monday 15th, April, at the Camp site on the banks of the River Murray, ½ mile from the Ecclesial Hall. Although the site has been flooded in recent weeks, the river level is dropping, and work for the preparation of the Camp will commence in early February. Brother B. McClure (Punchbowl Ecclesia) will be study leader, and further details of activities will be published in forthcoming issues of "The Calendar." - W.G.

THE MYSTERY OF GODLINESS

Annual Special Effort at Enfield Ecclesia

February 16th to 26th

A consideration of the First Epistle of John, revealing the means by which the glory of God can be manifested in individual lives. The following program will be undertaken, and readers are invited to participate to the benefit of themselves and the Ecclesia.

- Sat. Feb. 9th-Pamphlet distribution to advertise the special public lectures.
- Tue. Feb. 12th-Evening of preparation for the effort. Leader: Bro. J. Knowles.
- Sat. Feb. 16th-8pm Fraternal evening: Bro. J. Martin, "The Disciple Whom Jesus loved."
- Sun. Feb. 17th-Exhort: Bro. P. Cresswell. Lect: Bro. J. Martin, "A time of trouble such as never was upon the earth!"
- Tue. Feb. 19th-8 pm 1st study: J. Knowles, "God is Light" (1 John 1, 2).
- Thur. Feb. 21st-8 pm 2nd study: "God is Love" (1 John 3, 4).
- Sat. Feb. 23rd-Interested friends contact afternoon. 8 pm Evening of Song and Praise.
- Sun. Feb. 24th-Exhort: Bro. P. Cresswell. Lect: Bro. J. Martin, "Christ's coming is the answer to the Time of Trouble!"
- Tue. Feb. 26th-Final study: "God is Life" (1 John 5).

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: T. A. Dawson, 8 Goodenia St, Everton Hills 4053. Telephone 55 6137).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

3—Exh: L. Crowther. Lect: T. Dawson, *The Bible; What it is and How to interpret it.*

5—10.30am Sisters class at State Service House, Elizabeth St, City, *Law and Grace.*

7—7.45 pm Revelation class in hall.

10—Exh: R. Bailey. Lect: R. Thiele, *The nature and purpose of the angels.*

17—Exh: R. Rock. Lect: R. Hill, *Immortality, a conditional gift to be bestowed at the resurrection.*

19—10.30am Sisters class cont.

21—Revelation class continued.

22—7.45pm Young folks evening in hall: R. Thiele, *Ark of the Covenant.*

24—Exh: C. Venn. Lect: D. McGahey, *True sabbath-keeping is seven days a week.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Tel.: 27 1452).

Sundays—Memorial meeting at 11 am.

2,9,16,23—Tape night, held cnr Hill & Emu Streets, Emu Park.

3—Exh: G. Bundesen. Lect: L. Osborne, *Guide to Survival.*

6,13,20,27—Study 2nd John, 24 Livermore Street.

10—Exhort: W. White.

17—Exhort: L. Osborne.

24—Exhort: G. Hill.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).

Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

3—Exh: R. Lambert. Lect: R. Hermann, *Immortality, a conditional gift to be bestowed at the resurrection.*

5—Commencement Tuesday study 7. 45pm: J. Cowie, *Kings of Israel and Judah.*

10—Exh: R. Evans. Lect: C. Venn, *The energy crisis, a sure sign of Christ's return.*

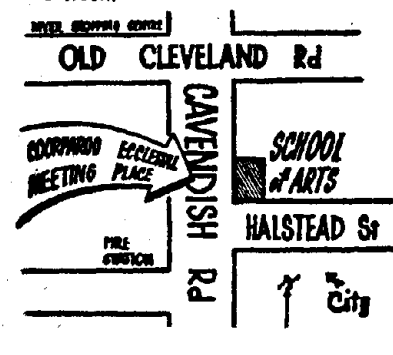
14—7.45 study: R. Thiele, *Life of Christ.*

17—Exh: R. Thiele. Lect: W. Crew, *The kingdom of God in the New Test.*

19—"Kings" study continued.

24—Exh: J. Cowie. Lect: R. Hill, *Archaeology; Background to the Bible.*

28—"Life of Christ" study continued.



No man does undertake the service of God with honesty and earnestness without separating from evil associations. He draws off to the good, and the evil as naturally draws away from him. If evil associates of the past are near to him, they are no longer in sympathy with him—not because of his sanctimoniousness, but because there is something in the man on account of which they no longer enjoy his society as they once did. The more earnestly he devotes himself to God, the more they draw away from him.

— Selected

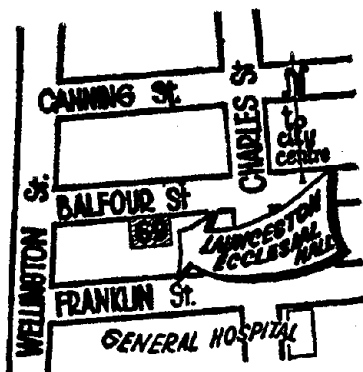
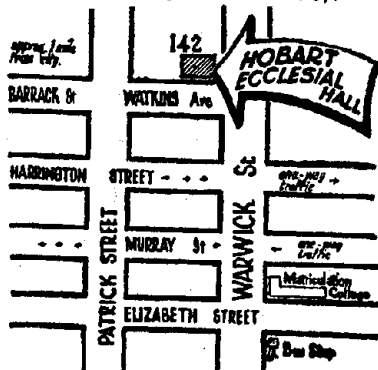


Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010).

Sundays-9.30 am School; 11 am Mem. meeting; 7 pm Public Lecture.

- 1-Snr CYC: S. Kingsbury, *Lift up your eyes (Isaiah 40:23)*.
- 3-Exh/Lect: D. Case (L'ton), *The Bible and Modern Thought*.
- 4-7.30 Arranging brethrens meeting.
- 6-Study 7.45: E. Harrington, *Introduction to Romans study*.
- 8-Jnr CYC 7pm, 2 Stapleton St, Glenorchy, *Rock smitten second time*.
- 10-Exh: E. Harrington. Lect: J. H. Scull, *The Bible and political corruption*.
- 13-Home study 7.45, 3 Lawley Cres., Sth Hobart: H. E. Taylor, *Revelation and the trumpet prophecies*.
- 15-Snr CYC 7.30: S. Kingsbury, *Elpis Israel, the necessity for revelation*.
- 17-Exh: H. E. Taylor. Lect: R. A. Yeomans, *The Bible and Woman's Liberation*.
- 20-10am Sisters class, 27 Corinda Gr., Springfield. 7.45 study cont: J. H. Scull, *Man's failure to attain unto righteousness (Rom. 1:18-3:20)*.
- 22-Jnr CYC, 27 Corinda Gr, Springfield: *Fiery Serpents*.
- 24-Exh: D. P. Taylor. Lect: S. J. Taylor, *Israel; Modern miracle of Bible prophecy*.
- 27-Nazareth Revisited study, 27 Corinda Gr, Springfield: A. Beasley.



LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250).

Sunday-9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 3-Exh: R. Herron. Lect: C. Blanch, *Nations who touch Israel-Beware!*
- 6-Study: D. Kitto, *Inheritance of Benjamin (Josh. 18:10-28)*. R. Herron, *The inheritance complete (Josh 18)*.
- 8-Eureka Vol.2 study, 8pm, home D. Seaman: M. Wright.
- 10-Exh: G. Dangerfield. Lect: H. Day, *Arabs, Oil and the Middle East*.
- 13-Study: J. Kershaw, *"Behold I and the children Yahweh hath given me" (Isaiah 8)*.
- 15-E.I. study 8pm: J. Kershaw, at home D. Kitto.
- 17-Exh: H. Day. Lect: D. Case, *Jerusalem; Future home of the United Nations*.
- 20-Study: F. Onley, *The Cities of Refuge (Joshua 20)*.
- 22-"Eureka" study.
- 24-Exh/Lect: H. Ceiley, *Immortal soulism, a fatal philosophy*.
- 27-Study: J. Kershaw, *Unto us a child is born (Isaiah 9:1-7)*.
- 29-Elpis Israel study.

* Every faculty is maintained in its best state by exercise. This is why active men in body and mind wear best and longest.

**ECCLESIAL NEWS RECEIVED
TOO LATE FOR
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SECTIONS:**

CAMPSIE - Cnr Beamish & Fletcher
Sts. (Rec: J. Mansfield, 212 Vineys Rd.,
Dural 2158. Telephone 651 1828).

- 3-Exh: E. Mansfield. Lect: J. Ceiley,
*God teaches that man knows no-
thing in death.*
- 4-Arranging brethren's meeting.
- 6-"Life of Christ" study: E. Mansfield.
- 10-Exh: C. Jamieson. Lect: S. Lake.
- 13-10.30am Sisters class. 8pm Elpis
Israel class.
- 17-Exh: Jn Mansfield. Lect: E. Mans-
field, *Divine worship in the Age to
Come on earth.*
- 20-"Life of the Lord" study cont.
- 24-Exh: R. Croker. Leaflet distribut.
Lect: K. Jamieson, *Israel's desecra-
tors down the ages are today extinct
(Joel ch. 1).*
- 27-10.30 Sisters class. 8pm E. I. study:

BRIGHTON - 390 Morphett Rd, Warra-
dale 5046. (Rec: G. Kortman, Lot 11,
Oakridge Rd, Aberfoyle Park 5159. Tel:
70 2003).

- Sundays-11am Memorial; 7pm Lecture.
- 3-Exh: K. Gore. Lect: P. Weller,
*Bible accuracy evidenced by archeo-
logy.*
- 4-"Signs" class with deaf members.
- 6-Gospel of Mark study: B. Luke.
- 10-Exh: Mur. Lund. Lect: A. Cowley,
*O. T. understanding essential for
New Testament belief.*
- 13-Law & Grace study: P. Cresswell,
Sacrifice and Offerings.
- 17-Exh: H.P.Mansfield. Lect: K.McDer-
mott, *The Unity of God.*
- 19-11 am Sisters class at hall. Evening:
Arranging brethren's meeting.
- 20-Gospel of Mark study cont.
- 22-Quarterly business meeting.
- 24-Exh: R. Mansfield. Lect: K. Gore,
*God only hath immortality; Man
is essentially mortal.*
- 25-"Sign" class cont.
- 27-Law & Grace study cont: *Holiness
unto Yahweh.*

christadelphian

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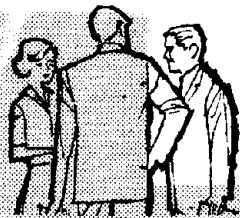
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Small Yapp Edition	1.60
Large Cloth Edition	1.40
Large Sheepskin Edition	2.50
Large Morocco Deluxe Edition	3.50
Christadelphian Youth Hymnal	1.65

COLOR SLIDES (35 mm)

Ezekiel Temple (set of 19 slides depicting various illustrations of the Temple)	5.70
Story of Ruth (set of 30 slides showing parable of the Book of Ruth)	9.00
Tabernacle (set of 23 slides illustrating the Mosaic Tabernacle, etc)	6.90
Art-Photos of Bro. Thomas, and Bro. Roberts (suitable for framing, etc)	2.00

BIBLE MARKING EQUIPMENT

Fine-point Marking Dip Pens	0.15
Indian Ink suitable for dip pens 2/5 fluid oz. (red, black, green, yellow, blue, purple)	0.40
Indian Ink suitable for Rapidograph type pens 2/3 fluid oz. (red, black, green, yellow, blue, purple, brown)	0.70
Plastic Bevelled Edge Rulers	0.10
Rapidomat 8-holed pen stand	4.00
Rapidograph Marking Pens (0.2, 0.3, 0.4 sizes available)	3.60

PAMPHLETS AND LEAFLETS FOR PUBLIC DISTRIBUTION

"Christadelphian Survival Kits" (set of 24 cards with doctrines and quotes)	0.03
"Come to Sunday School" (Advertising cards)	20.00 per 1000
"Herald" Advertising leaflets (per each title/overprinted)	10.00 per 1000
"Introducing the Christadelphians" (distribution pamphlet)	10.00 per 1000

Forthcoming Events

Plan your holidays to attend and support these Activities

FEBRUARY, 1974

16th to 26th—At ENFIELD. Annual special effort.

MAY, 1974

11th to 19th—31st Bible School at Rathmines, N.S.W.

JUNE, 1974

15th to 17th — HOBART. CYC study weekend. Leader: Bro. D. Manser (Enfield). Young people from interstate are welcomed to attend.

AUGUST, 1974

10th to 21st — WOODVILLE. Annual Fraternal Effort and Study Gatherings.

OCTOBER, 1974

5th to 6th — HOBART. Annual Ecclesial Fraternal Gathering and study weekend.

JANUARY, 1975

4th to 13th — HOBART. 10th Tasmanian Bible Campaign.

Read God's Word Every Day IN FEBRUARY			
1	Exodus 5, 6	Psa. 58, 59	Rom 10, 11
2	..... 7, 8	..... 60, 61	..... 12
3	..... 9	..... 62, 63	..... 13, 14
4	..... 10	..... 64, 65	..... 15, 16
5	..... 11, 12	..... 66, 67	Mark 1
6	..... 13, 14	..... 68	..... 2
7	..... 15	..... 69	..... 3
8	..... 16	..... 70, 71	..... 4
9	..... 17, 18	..... 72	..... 5
10	..... 19, 20	..... 73	..... 6
11	..... 21	..... 74	..... 7
12	..... 22	..... 75, 76	..... 8
13	..... 23	..... 77	..... 9
14	..... 24, 25	..... 78	..... 10
15	..... 26	..... 79, 80	..... 11
16	..... 27	..... 81, 82	..... 12
17	..... 28	..... 83, 84	..... 13
18	..... 29	..... 85, 86	..... 14
19	..... 30	..... 87, 88	..... 15, 16
20	..... 31, 32	..... 89	1 Cor. 1, 2
21	..... 33, 34	..... 90, 91	..... 3
22	..... 35	..... 92, 93	..... 4, 5
23	..... 36	..... 94, 95	..... 6
24	..... 37	..... 96, 99	..... 7
25	..... 38	..... 100, 101	..... 8, 9
26	..... 39, 40	..... 102	..... 10
27	Lev. 1, 2	..... 103	..... 11
28	..... 3, 4	..... 104	..... 12, 13



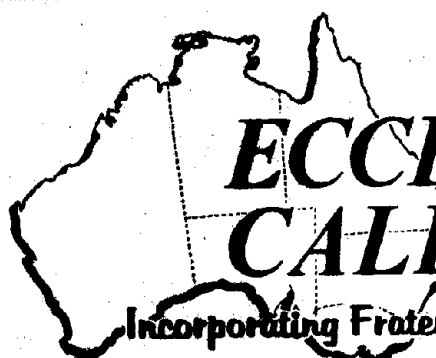
BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

- In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).
- In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
- In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).
- In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.
- In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
- In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).

Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



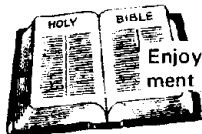
Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

SOW BESIDE ALL WATERS

God did visit the Gentiles to take out of them a people for His name.

Our discovery of the way of salvation was not accidental. It may seem so when we merely look at the apparently natural means which led to our knowledge and reception of the Truth: the Christadelphian leaflet picked up by the wayside, the copy of Christendom Astray purchased at the second-hand bookstall, the public address casually attended—but appearances are altogether misleading in this matter. The call of the Truth is providential: evidence of the kind but unseen intervention of God on our behalf. His hand may not be seen, but He is ever intelligently working for the wellbeing of God-fearers. Note these expressions: The Lord added to the Ecclesia (Acts 2:47); As many as were ordained to eternal life believed (Acts 13:48); I have much people in this city (Acts 18:10). We do not proclaim the Truth in our own strength, therefore, for God is with us. We become labourers together with God (1 Cor. 3:9); and this, indeed, is an honour we should respect and treasure. Let us give the best of our ability to this work. Let Ecclesias in these last days manifest a Noah-like witness. We are told to preach the word in season and out of season (2 Tim. 4:2). It is out of season now, for few hearken, and fewer heed. But we continue on as a witness, and in our love of Yahweh. He will bless our efforts, if not with converts now, with approbation at the judgment seat. Let us be vigorous, forthright, sincere, earnest, liberal, faithful and prayerful in our proclamation, and a rich blessing will be ours. We are prepared to help Ecclesias or Individuals to that end.

APPLY NOW FOR THE THIRTY-FIRST BIBLE SCHOOL
 Held MAY 11th to 19th, 1974 - At Rathmines, N. S. W.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

The ECCLESIAL CALENDAR for MARCH 1974

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

WELCOME TO THE HOUSEHOLD OF FAITH

Baptism is an act of dedication to the things of God. It was the call of John Baptist to a nation sunken in the ocean of indifference and apathy; and from his work there developed a people awaiting the coming of Messiah. It is the call of the Ecclesia today in the labor of the Truth, to develop in these last times a faithful community awaiting the coming of the King. We are delighted to record the following baptisms:

- Brighton—*Mr. Phillip Hosier* (int. friend) and *Mr. Peter Moorhouse* (S. S. scholar), baptised on 31st January.
Wilston—*Mr. Gregory Hagen* (son of Bro. & Sis. Hagen), 13th February.
Redcliffe—*Mrs. K. Bates* (int. friend), 3rd January; *Mrs. Y. Robb* (int. friend), 16th January.
Moe—*Mr. David Smith* (son of Bro. & Sis. O. Smith)

TRANSFERS TO ECCLESIAS

- To Punchbowl—*Bro. K. Griffen* (from Christchurch, NZ); *Bro & Sis. G. Buchan* (from Lakemba).
To Cumberland—*Bro & Sis. W. Mannell* (from Vancouver, BC).
To Campsie—*Bro & Sis. S. Lake* (from Adamstown).
To Perth—*Bro & Sis. Erich Kaiser* (from Natal, South Africa).

UNITED IN MARRIAGE

Our congratulations are extended to *Brother R. Lambert* (Wilston) and *Sister R. Venn* (Coorparoo), whose marriage is scheduled for March 16th. Marriage is divinely ordained for the benefit of the saints, that they may appreciate the principles involved in the greater marriage to come. It is a wonderful occasion, typifying the Divine Union of the Bridegroom and his Bride at a time of rejoicing for all who long and wait.

FAMILY NEWS

We are delighted to learn of the birth of children to our readers, trusting that the care of our Heavenly Father will be extended to the families, so that they may develop to His glory.

To *Brother & Sister Ray Stead* (Coorparoo)—a daughter, *Leah*, born January 23rd.

To *Brother & Sister Fran Ryan* (Adamstown)—a son, *John Farrell*, born January 9th

AWAITING THE RESURRECTION

We have been advised of the falling asleep in Christ of *Bro. A. J. Clark*, of Seven Hills, NSW. Brother Clarke manifested continued activity in the work of the Truth over the years, and is well known to a large number of Christadelphians at home and abroad. He interested himself in many activities of the Body, and, in recent years, was active in the proclamation of the Gospel in Fiji, Philippines and elsewhere. May it be, that in the mercy of the Father, he shall rise to immortal life, to continue in a more widespread and successful manner, the preaching of the Gospel which he loved so much (see Rev. 10:11; Zeph. 3:19).

We regret to advise the sudden and unexpected death of *Bro. William T. Venn*, husband of *Sis. C. Venn* and father of *Bro. Clive Venn* (Wilston). Mortality takes its toll by one means or another; yet in the service of the Master, there is hope of immortality, free from the frailties of this age of sickness and distress.

We extend our sympathies to the families who have lost the companionship of loved ones.

GENERAL NEWS

Campsie Ecclesia are delighted to welcome back from overseas *Bro & Sis. R. Mansfield*, *Bro. D. Mansfield*; and from interstate, *Sis. C. Mansfield*.

WITNESSING TO THE TRUTH

In urging a more virile and wide-spread proclamation of the Truth, Bro. R.P. writes:

With the exception of one or two, most Sydney Ecclesial meeting places are tucked away in relatively obscure positions, and are not really effective locations for a Noahic type of witness. Whilst realising that much Noahic witnessing can and must be done by other means than mere lecturing from a hall, we feel that Noah would have built his ark in a conspicuous location, probably close to a main artery of commerce, and that from time to time he would have prophesied to the busy multitudes that passed by. Ecclesial halls are useful and valuable for the internal needs and feeding of an ecclesia, but the virility of a meeting suffers if it does not really challenge contemporary society with its teaching.

There is merit in the above comment. We need to be bold and forthright in exposition, and seek the widest means of advertising the Truth. We are engaged in endeavouring to add to the numbers of the promised seed's multitudinous bride; and it is significant that when Eliezer went forth to seek a bride for Isaac, he made sure that he went to the busiest part of the town, and at a time that was best suited for the public (Gen. 24:11). Nor did he neglect the other essentials to a thorough seeking: the use of material possessions to that end (v.10), and the seeking of divine blessing upon the project. (v.12).

**APOCALYPSE EPITOMISED
REQUIRED**

Brother R.D. Gorton, of 15 Flockton Street, St. Albans, Christchurch, New Zealand, is anxious to obtain a copy of *The Apocalypse Epitomised* at present out of print. If any reader is able to help, they can negotiate price direct with Brother Gorton.

**PUBLIC INTEREST IN THE
MIDDLE EAST**

I wrote to Channel 7 News Reader, Mr. Earle Bailey, enclosing two copies of the Digest, "Middle East Aflame; Prelude to Christ's Coming," and he phoned me at very short notice to appear on his programme on Jan. 31st, for a live interview. It shows that the public is interested in the theme of the Middle East, and is encouraging for those who

distribute the literature. — Bro. G. Crewes, Lakemba.

Bible prophecy has the answer for the problems of today, and constitutes an outstanding witness to the Truth and the reality of God. We need to press home that witness on the public. It may be the means of saving life for eternity.

IN LIQUIDATION

Owing to the continued flooding of the River Murray, it has been necessary to cancel the Easter Camp usually held at Glenlock. The organisers regret having to do so, but, of course, the circumstances are quite beyond their control. The flooding in December had receded from the camp site and preparations had commenced in January, but the river is rising and it appears the site will be again flooded. Therefore to avoid any uncertainty and doubts the committee has reluctantly made the decision to cancel the camp for this year. — W.G.

INVERCARGILL HALL

Brother A. Morgan, Recorder of Invercargill Ecclesia, advises a change in the location of the Ecclesial meeting place. It is now held at the Invercargill Christadelphian Bible Hall, Jed Street, Invercargill. Public addresses are held each Sunday evening at 7.30 p.m.

**READ THE BIBLE EVERY DAY
IN MARCH 1974**

1	Lev. 5, 6	Psa. 105	1 Cor. 14
2	..... 7	..... 106	..... 15
3	..... 8	..... 107	..... 16
4	..... 9, 10	..... 108, 109	2 Cor. 1, 2
5	..... 11	..... 110, 112	..... 3, 4
6	..... 12, 13	..... 113, 114	..... 5, 6, 7
7	..... 14	..... 115, 116	..... 8, 9
8	..... 15	..... 117, 118	..... 10, 11
9	..... 16	..... 119, v.40	..... 12, 13
10	..... 17, 18	..... v. 41-80	Luke 1
11	..... 19	..... v. 81-128	..... 2
12	..... 20	..... v. 129-178	..... 3
13	..... 21	..... 120, 124	..... 4
14	..... 22	..... 125, 127	..... 5
15	..... 23	..... 128, 130	..... 6
16	..... 24	..... 131, 134	..... 7
17	..... 25	..... 135, 136	..... 8
18	..... 26	..... 137, 139	..... 9
19	..... 27	..... 140, 142	..... 10
20	Numbers 1	..... 143, 141	..... 11
21	..... 2	..... 145, 147	..... 12
22	..... 3	..... 148, 150	..... 13, 14
23	..... 4	Prov. 1	..... 15
24	..... 5	..... 2	..... 16
25	..... 6	..... 3	..... 17
26	..... 7	..... 4	..... 18
27	..... 8, 9	..... 5	..... 19
28	..... 10	..... 6	..... 20
29	..... 11	..... 7	..... 21
30	..... 12, 13	..... 8, 9	..... 22
31	..... 14	..... 10	..... 23

Ecclesial Activities

DURING MARCH 1974 (God Willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH



Western Australian Ecclesias

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1-E.I. home study & Law of Moses class.
- 2-Mutual improvement class.
- 3-Exh: B. Hayles. Lect: T. Stagg, *Prophecy proves the Bible true.*
- 4-Annual Ecclesial & S.S. Picnic.
- 6-Eureka study class: G. Hawkins.
- 10-Exh/Lect: A. Newton, *God will never accept the believer in the Trinity. Why?*
- 13-Introduction to Romans study: J. Ullman.
- 15-E.I. & Law of Moses study.
- 17-Exh: S. Fergusson. Lect: R. Hunter, *Knowledge, belief, baptism-Three essentials for salvation.*
- 20-Eureka study cont.
- 24-Exh: R. Davis. Lect: A. Hayles, *The oil weapon and its aftermath.*
- 27-Romans study: J. Ullman, *Paul, a Servant of Jesus Christ.*
- 29-E.I. & Law of Moses study.
- 31-Exh: G. Hawkins. Lect: B. Hayles, *Israel, the amazing miracle of the Middle East.*

MT HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062).

- 1-E.I. class.
- 3-Exh: P. Duperouzel. Lect: A. Harrison, *The Bible headlines-Israel in disarray.*
- 8-Life of Christ class, home P. Duperouzel.
- 10-Exh: N. Rice. Lect: P. Duperouzel, *The Bible headlines-A triumphant Saviour appears.*
- 15-E.I. class.
- 17-Exh: A. Newton. Lect: R. Burke, *The Bible-God's guide for mans salvation from death.*
- 18-G.E.S. meeting.
- 22-Life of Christ class, home A. Harrison.
- 24-Exh: J. John. Lect: G. Hawkins, *The Garden of Eden a preview of Christs coming Kingdom.*
- 25-A.B.'s meeting, home G. King.
- 29-E.I. class, home J. Potter.
- 31-Exh: A. Hayles. Lect: N. Rice, *God promised that Abraham and his seed will inherit the earth forever.*

TWO SPECIAL STUDIES IN PERTH

Commencing Wednesday, March 13th, a new study class will be conducted in the Perth Ecclesial Hall, to the theme, *Paul's Epistle to the Romans* - a vital and essential study for these days. Bro. J. Ullman will be study leader.

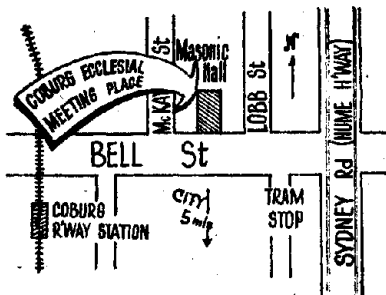
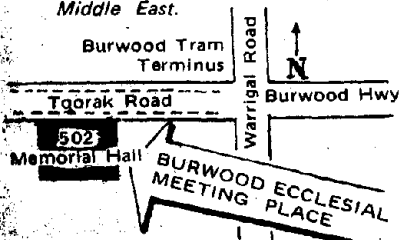
The **PALM BEACH BIBLE SCHOOL** will be held by the sea, near Perth, from Thursday evening, April 11th to Monday, 15th. Two interesting themes of co-ordinated studies will be considered: "Our preparation for the approaching Judgment" (Bro. A. Hayles), and "Life in the Kingdom Age" (Bro. G. Hawkins). All applications for attendance should be forwarded to Bro. H. Hawkins, care of Bro. J. Ullman (Recorder).

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays-9.30 am School & Snr study; 11 am Memorial mtg; 7pm Bible study.

- 3-Exh: P. Morgan. Lect: H. Baum, *An old discovery; Death conquered.*
- 6-8pm E.I. study, home S. Finnin, 17 Wordsworth Ave, Clayton.
- 10-Special Effort at Shoreham, details hereunder.
- 13-8pm Anastasis study: R. Galbraith, home H. Hall, 8 Marville Crt, Boronia.
- 17-Exh: K. Fotheringham. Lect: S. Finnin, *The God of the Churches is not the God of the Bible.*
- 20-8pm E.I. study, home B. Stevenson, 41 Littlewood St, Hampton.
- 24-Exh: A. Bruton. Lect: H. Islip, *Israel's past glory, a Key to the Gospel Message.*
- 27-8pm Study on Divorce: H. Baum, home A. Bruton, 8 Howden St, Oakleigh.
- 31-Exh: I. Chalmers. Lect: J. Roper, *Russia defeated by Christ in the Middle East.*



COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458).

Sundays-9.30am SS & Elpis Israel class; 11am Memorial mtg. 7pm Public Lec

- 3-Exh/Lect: P. Pickering, *An old discovery - death conquered.*
- 5-Bible class, 8pm, 162 Maltravers Rd, Ivanhoe: M. Islip, *The unjust steward and the two masters problem (Luke 16:1-18).*
- 10-Exh: K. Pearson. Lect at Pascoe Vale.
- 14-Law of Moses class, 8pm, 27 Fricker Ave, Greensborough, S. Snow, *The Ten Commandments (Exod. 20).*
- 17-Exh: A. Brewer. Lect: S. Mansfield *The Energy Crisis & Armageddon*
- 19-Bible class, R. Magennis, *The rich man and Lazarus-A myth and a moral (Luke 16:19-31).*
- 21-Galatians Class, 8pm, 47 Finlayson St, Doncaster West, P. Pickering, *Pauls claim to Divine Authority; Direct from Christ (Ch. 1:13-24)*

THE DAY OF YAHWEH IS AT HAND

At Burwood Ecclesia

March 9th to 11th

A weekend camp at Shoreham has been arranged by Burwood Ecclesia. All are welcome to attend, and camp site bookings can be made to Bro. R. Galbraith at phone 723 3148. The above theme will expound dramatic principles of the prophecy of Zephaniah, under the leadership of Bro. S. Finnin, to the following program:

- Sat. March 9th-11am First study, "Zephaniah, prophet of gloom and glory." 7.30pm Second study, "Judgment upon Judah and Jerusalem."
- Sun. March 10th-11am Exhortation. 7.30pm Third study, "Judgment upon the Gentiles."
- Mon. March 11th-9.30am Final study, "The Justice of Yahweh's Judgment and final message of Hope."

The ECCLESIAL CALENDAR for MARCH 1974

- 24-Exh: R. Hyndman. Lect at Pascoe Vale.
- 28-Law of Moses class. S. Snow, *The Ten Commandments (Exod. 20)*.
- 31-Exh: H. Islip. Lect: R.D. Walker *Seventh Day Adventist teaching refuted by the Bible.*

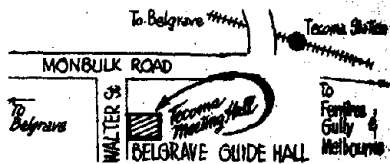
MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 1-8pm Study, home Bro. Burrage, 6 Langford St.
- 3-1.30pm, Exh: J. Roper.
- 5-2pm Study, home G. Howe, Yarragon, *Forgiveness and deliverance from evil.*
- 8-8pm Bible class, home Bro. Burrage.
- 9-1.30pm Annual Meeting, Library Hall, Yallourn.
- 15-8pm Bible class, home Bro. Burrage.
- 17-1.30pm Exh: Don Galbraith. 4pm Youth Fellowship class, home Bro. O. Smith, Glengarry. *E.I. also The Call of Abraham, Isaac & Jacob.*
- 19-2pm Bible class, home G. Howe, Yarragon, *The Pilgrims Songs of Zion-The exiles longing for God.*
- 22-8pm Bible class, home Bro. Burrage.
- 29-8pm Bible class, home Bro. Burrage.

PLEASE ASSIST US . . . BY SUBMITTING DETAILS FOR PUBLICATION IN *The Calendar* AS EARLY AS POSSIBLE.

TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2087).
Sundays-9.30am School; 11.15am Mem mta; 7.15pm Lectures.

- 3-Exh: A. Fletcher (Clayton). Lect: K. G. Quixley (Canterbury) 1974 National Effort, *An old discovery; death conquered.*
- 6-7.45pm Annual Ecclesial Business Mtg. home M. I. Clementson, 5 Edinburgh Rd, Bayswater.
- 10-Exh: M. Freeman (Canterbury). Lect: E. Byrt, *Can the churches unite?*
- 13-Bible class, home F. Ladson, 74 Koorinal Rd, Upwey: J. Bretthaver, *Is treasure in heaven realistic today?*
- 17-Exh: E. Byrt. Lect: J. Bretthaver, *Jews, Arabs and the Future.*
- 20-Bible class, home F. Harris, 531 Monbulk Rd, Tecoma: E. Byrt, *The work of the Angels.*
- 24-Exh: W. Taylor (Canterbury).
- 27-Bible class, home J. Bretthaver, 4 Hilda St, Boronia: F. Harris, *Habakkuk, Ch. 1.*
- 31-Exh: M. Fletcher (Clayton).



BOOK NEWS

THE LION HANDBOOK TO THE BIBLE

This is one of the lavishly illustrated books on the Bible that we have seen. It contains some 437 pictures, 363 in full color; 68 maps of help in pin-pointing locations or journeys; 20 historical charts covering the march of events throughout the Bible; charts of other useful information such as weights and measures referred to in the Scriptures; articles giving information on archaeology and historical background.

It is a beautifully produced book, and most attractive to examine.

It is not a Christadelphian Publication, and therefore its contents should be examined with greater care. In all Bible study we recommend that first priority be given to Christadelphian expositions, and particularly the writings of our pioneers.

We have obtained supplies of THE LION HANDBOOK TO THE BIBLE and can supply copies at \$9.50 to which \$1 postage should be added. It would make a beautiful present to somebody who already possesses Christadelphian works.

For copies apply to our agents, or to: Logos Publications, West Beach Post Office, South Australia 5024.

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: Bro. D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays—11am Memorial; 7pm Lecture
 3—Exh: J. King jnr. Lect: Max Lund, *Did Jesus exist before his appearance on earth?*

6—7.45 E.I. class, home A. Johnson.
 10—Exh: M. Ide. Lect: G. Kennedy, *A living God; soon to challenge man's dying faith.*

13—1.30pm Dorcas class, home Sis. B. Jerrow. 7.45pm Daniel class, home L. Palmer, *The Truth Vindicated (Ch. 2:1-30).*

17—Exh: R. Jerrow. Lect: P. Weller, *Sincerity without Truth cannot save.*

20—7.45 E.I. class, home D. Palmer.

24—Exh: J. Knowles. Lect: R. Collett, *Christ will literally and visibly appear on earth again.*

27—1.30 Dorcas, home M. Cheek. 7.45 Daniel study, home P. Dunn, *The Dream (Ch. 2:31-49).*

31—Exh: J. Luke. Lect: N. Grose, *God's plan with the Earth, and how it affects You!*

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

3—Exh: J. Martin. Lect: J. Elton *Russia's doom in Israel—Foretold by the Bible.*

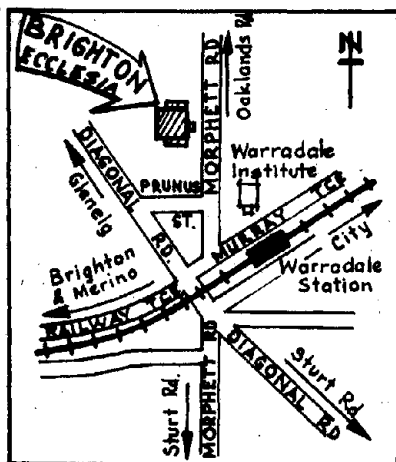
4—"Signs" class with deaf members.

6—Gospel of Mark study: B. Luke.

10—Exh: A. Pitcher. Lect: A. Baird, *Baptism—A necessity for Salvation*

11—"Signs" class with deaf members.

13—Law & Grace study: P. Cresswell, *Holiness to Yahweh.*



17—Exh: P. Weller. Lect: J. Knowles, *A revived Israel—Beacon of Christ's Coming Day.*

19—11am Sisters class. 8pm AB's mtg.

20—Gospel of Mark study.

24—Exh: P. Cresswell. Lect: Max Lund, *The Sacrifice of Christ—Its True Significance.*

25—"Signs" class with deaf members.

27—Law & Grace study: P. Cresswell, *The Feasts of Yahweh.*

31—Exh: E. Wilson. Lect: J. Berry, *How Christ regained what Adam lost.*

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel.: 76 5669).

Sundays—11 am Memorial; 3 pm S.S.; 7 pm Public Lecture.

2—S.S. outing. 5.45pm Family tea. 7.15pm: J. Siviour, *God's power in*

THE EPISTLE OF JAMES

At Blackwood Ecclesia

22nd to 24th March

Four meetings are planned by Blackwood Ecclesia in March, during which Bro. J. Knowles will present highlights from the Epistle of James, demonstrating some potent advice to brethren and sisters in these "latter days." Studies will be held on Friday evening, Saturday afternoon and evening, with the concluding exhortation on Sunday morning. A Fraternal Tea will be included on the Saturday program. Details of venues for the evenings can be obtained from Bro. R. Collett (tel. 71 4649).

- D.P.

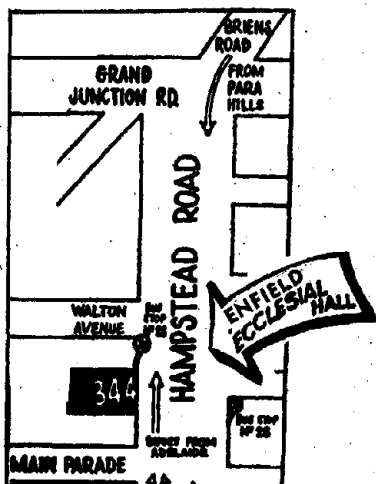
Creation demonstrated by practical experiments.

- 3-Exh: N. Nelson. Lect: A. Hill, *Did Jesus Christ pre-exist his birth.*
- 6-8pm Study: J. Siviour, *Ezekiel re-commissioned as a watchman (Ch. 33).*
- 7-10am Sisters Sewing Group. 2pm Sisters Class.
- 8-8pm Youth group, home R. Curtin: J. Luke, *Speeches from Acts.*
- 9-2pm Leaflet Distribution.
- 10-Exh: J. Martin. Lect: D. Manser, *The energy crisis and world turmoil.*
- 11-8pm Interested friends class, home R. Woodward, Clarence Gdns: Murray Lund, *World energy crisis; God's solution.*
- 13-8pm Study: A. Hill, 1 Timothy Ch. 2
- 14-8pm, M.I.C.
- 17-Exh: J. Siviour. Lect: Max Lund, *God condemns devil worship.*
- 20-8pm Study: J. Siviour, *The coming shepherd king (Ch. 34).*
- 21-10am Sisters Sewing Group. 2pm Sisters Class. 7.30pm A.B.'s mtg.
- 22-8pm Youth group, home M. Platten: J. Luke, *Speeches from Acts.*
- 23-Kingston Study weekend. 8pm Suburban Young Folks.
- 24-Exh: J. Berry. Lect: Murray Lund, *Bible teaching concerning youth.*
- 27-8pm Study: A. Hill, 1 Timothy Ch. 3
- 28-8pm, M.I.C.
- 30-Young Folks Outing.
- 31-Exh: P. Weller. Lect: J. Luke, *Life on earth—plan or accident.*

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090).
Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1-8pm A.B.'s meeting.
- 3-Exh: G. Wigzell. Lect: Ray Edgecombe, *Belief and total immersion in water; essential for salvation.*
- 5-8pm First of 4 studies on Phanerosis: J. Knowles.
- 6-Sisters class, 11am.
- 8-Youth group study, 8pm.

- 10-Exh: D. Manser. Lect: H. P. Mansfield, *Britain's future destiny revealed in Bible prophecy.*
- 12-Phanerosis study continued.
- 17-Exh: J. Knowles. Lect: P. Cresswell, *The Bible and the modern view of marriage.*
- 19-Phanerosis study (3).
- 22-Youth group evening.
- 24-Exh: J. Mansfield. Lect: D. Evans, *Sabbath-keeping not now necessary.*
- 26-Final Phanerosis study evening.
- 31-Exh: J. Martin. Lect: J. Knowles, *Armageddon; Its meaning and purpose in God's plan.*



GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).
Sundays—9.30 School, Exhort. 7pm Lect

- 4-Renmark class.
- 6-Study of Proverbs.
- 10-Glenlock Exh: R. McLean. Mildura Exh: J. Lunn.
- 11-Renmark class.
- 13-Life of Christ study.
- 17-S.S. Exh: G. Mee.

THE PROPHECY OF HOSEA

At Cumberland Ecclesia

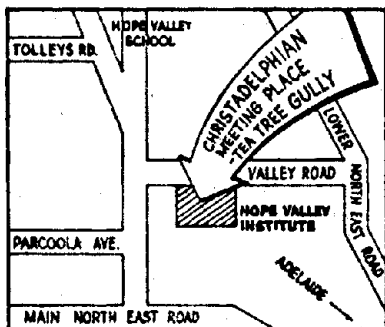
27th April to 5th May

The Ecclesial annual special effort will expound upon the little-known but dramatic, prophecy of Hosea, commencing with a fraternal evening on Saturday, 27th April. The effort will be undertaken by Bro. J. Rosser (Riverwood), and full details will be listed in the next *Calendar* (God willing).

- W.G.

The ECCLESIAL CALENDAR for MARCH 1974

- 18—Renmark class.
- 20—Bible study.
- 24—Exh: B. G. Hollamby.
- 25—Renmark class.
- 27—Life of Christ study.
- 31—Exh: C. Hollamby.



TEA TREE GULLY — Highbury Inst., Valley Rd. (Rec: G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Telephone: 264 5881).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2—2pm Leaflet Distribution, home W. Temple.
- 3—Exh: B. Pearce. Lect: J. Knowles, *Redemption in Christ told to Eve*.
- 5—8pm S.S. Teachers Meeting.
- 6—8pm, *Eureka*, G. Wiggzell, home P. Goodwin.
- 10—Exh: G. Wiggzell. Lect: A. Wiggzell, *The Trinity, an invention of the Church*. 8.30 Gospel Committee home P. Scott.
- 11—A.B.'s mtg. home of C. Kempster.
- 13—10.15 am Sisters Class, home R. Smith. 8pm *Elpis Israel*: M. Pitt, home D. Matthews.
- 17—Exh: M. Pitt. Lect: W. Temple, *Prophecies that prove the near return of Christ*.
- 20—8pm *Eureka*: G. Wiggzell, home R. Weldon.
- 24—Exh: B. Luke. Lect: B. Pearce, *Christian hypocrisy to be replaced by truth, at the return of Christ*.
- 27—8pm *Elpis Israel*: M. Pitt, home f. Smith.
- 31—Exh: C. Kempster. Lect: P. Weller, *Difficult Quotations Explained—Today thou shalt be with me in Paradise*.

WOODVILLE — Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278).
Sundays—11 am Memorial; 3pm Sunday School; 7 pm Public Lecture.

Lecture Theme: God doeth nothing but first reveals it to His servants the prophets.

- 1—Eureka class, home L. Wiggzell: J. Berry, *Great sign in the heaven; the Sun-invested Woman (Rev. 12; Eur. 3/16-25)*.
- 2—Sunday School Outing. Evening subject: P. J. Mansfield, *Last words of Joshua*.
- 3—Exh: H. P. Mansfield. Lect: J. Martin, *Hosea's prophecy of Israel's downfall and restoration*.
- 4—A.B.'s meeting.
- 6—Habakkuk study: H. P. Mansfield, *The five great woes against the oppressors (Hab. 2)*.
- 8—Mutual improvement class.
- 10—Exh: R. Gore. Lect: J. Knowles, *Ezekiel proclaims the destruction of Super-powers and the introduction of Divine worship in Jerusalem*.
- 12—11am Sisters class.
- 13—Habakkuk study cont: *The earth filled with Yahweh's knowledge (Ch. 2:14-20)*.
- 15—E.I. class, home P. Mansfield, Grange.
- 16—2.45pm Literature distribution. 7pm: Hebrew language class.
- 17—Exh: J. Martin. Lect: M. Jones, *Will corruption and vice continue, or has God a purpose for the future (Isa. 45:18)*.
- 18—Home study, 4 Lasscock Ave, Findon 8pm: *Israel Called out of Egypt*.
- 20—Habakkuk study: *The prayer of the prophet (Ch. 3)*.
- 22—Eureka study, home H. P. Mansfield, West Beach: *The wreath of 12 stars (vol. 3/25-32)*.
- 23—Suburban young peoples class.
- 24—Exh: W. McAllister. Lect: G. Mansfield, *Israel's war victories in the shadow of impending Armageddon (Jer. 30)*.
- 26—11am Sisters class.
- 27—Habakkuk study cont: *God shall come from Teman (Ch. 3:3)*.
- 29—Mutual improvement class.
- 31—Exh: P. J. Mansfield. Lect: M. Lund,

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel: 48 4634).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

2—9am Boat Trip to Bishop Island.

3—Exh: T. Dawson. Lect: R. Rock, *Human Nature; Essentially Mortal, as proved by Nature & Revelation.*

5—10.30am Sisters class at State Service House, Elizabeth St, City, *Law and Grace.*

7—7.45pm Revelation class.

10—Exh: S. Arthur. Lect: R. Hermann, *The Energy Crisis leads to World War 3.*

16—Marriage of Bro. R. Lambert & Sis. R. Venn.

17—Exh: D. McGahey. Lect: R. Bailey, *Ancient Babylon, Crumbling Evidence of an Inspired Bible.*

19—10.30am Sisters class, *Law & Grace.*

21—7.45pm Revelation class.

22—7.45pm Young Folk's Evening: J. Cowie, *Have you the Courage to be different—A consideration of the life of Phineas.*

24—Exh: W. Crew. Lect: C. Venn, *How God's Name reveals His purpose with man.*

31—Exh: R. Rock. Lect: L. Crowther, *Life on Earth in the coming Kingdom of God.*

REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone 69 2149).

Sundays—9.15am School; 11am Memorial mtg; 7pm Public Lecture.

3—Exh: P. A. Evans. Lect: R. Lambert, *The days of Noah and Lot are here.*

10—Exh: M. Steel. Lect: D. McGahey, *True Sabbath keeping is seven days a week.*

17—Exh: A. Rock. Lect: E. Townend, *The Coming Kingdom of God.*

24—Exh: R. Hazell. Lect: R. Elton,

31—Exh: W. Crew. Lect: C. Venn, *The Energy Crisis—A sure sign of Christ's return.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Tel.: 27 1452).

Sundays—Memorial meeting at 11 am.

2,9,26,23,30—Genesis study 7.30pm, cnr Hill & Emu Sts, Emu Pk.

3—Exh: G. Bundesen. Lect: L. Osborne, *Christianity astray from the Bible.*

6,13,20,27—Study, 2nd & 3rd Epistles John, 7.30pm at 24 Livermore St.

10—Exhort: W. White.

17—Exhort: G. Hill.

24—Exhort: L. Osborne.

31—Exhort: G. Bundesen.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St, Ashgrove 4060. Telephone 38 3365).

Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

3—Exh: C. Venn. Lect: R. Thiele, *Guideline to Survival.*

5—7.45, *The Kings of Israel & Judah*, home J. Cowie.

9—7.45, D. Venn & W. Lewis, *Consideration of Haggai*, home of R. Humphreys.

10—Exh: R. Kilgus. Lect: J. Cowie, *How Russia will deceive the world.*

14—7.45, R. Thiele, *Last Days of Life of Christ.*

17—Exh: W. Crew. Lect: R. Rock, *Human Nature—Essentially mortal as proved by Nature & Revelation.*

19—7.45, *The Kings of Israel & Judah*, home J. Cowie.

24—Exh: O. Kelly. Lect: R. Evans, *The Devil. Not a fallen angel.*

28—7.45, R. Thiele, *Last Days of Life of Christ.*

31—Exh: R. Bailey. Lect: R. Hill, *Holy Spirit Gifts not available today.*

At Redcliffe Ecclesia **THE TEACHING OF THE LAW** April 12th to 15th

During the Easter holiday period, the Redcliffe Ecclesia is conducting an effort upon the spiritual and moral principles of the Law. Leader will be Brother A. Newton, of Perth, and the studies will commence on the Friday, concluding on the Monday morning. There will also be a section for the younger people, conducted by Bro. R. Hazell.

- P.E.



Tasmanian Ecclesias

HOBART — Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010).

- 1—Snr CYC, 7.30: H.E. Taylor, *The Names & Titles of Deity*.
- 2—Sunday School Annual Prizegiving.
- 3—Exh: J. Scull. Lect: S. Kingsbury, *The Gospel preached to Adam & Eve*
- 6—Study 7.45: J.H. Scull, *Man's failure to attain to righteousness (Rom. 1: 18 - 3:20) cont.*
- 7—Sisters class, 7.30, 602 Nelson Rd.,
- 8—Junior CYC, 7pm, 27 Corinda Gr., Springfield, *Fiery Serpents*.
- 10—Exh: R.A. Yeomans. Lect: A. Beasley, *The Gospel preached to Abraham*.
- 11—7.30 Arranging brethren meeting
- 13—Revelation Study, H.E. Taylor, 13 Barossa Rd., Glenorchy, 7.45, *Fifth Trumpet (Rev. 9:1-12)*.
- 15—Snr CYC, C.P. Taylor, *The Creation of earth and man—E.I. ch. 2*.
- 17—Exh: S.J. Taylor. Lect: E. Harrington, *The Gospel preached to David*.
- 20—Sisters class, 10am, 27 Corinda Gr., Springfield. Study, R.A. Yeomans, *The righteousness of God revealed; (Rom.3:21 - 5:21)*.
- 22—Junior CYC, 7pm, 13 Barossa Rd., Glenorchy, *Balaam and Barak*.
- 23—S.S. picnic, Waterworks Reserve.
- 24—Exh/Lect: R. Munro (Lakemba), *The Gospel taught by Christ*.
- 27—Nazareth Revisited Study, 7.45, 37 Corinda Gr., Springfield, A. Beasley.
- 29—Snr CYC, E. Harrington, *Character Study—David*.

LAUNCESTON — 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Tel: 44 2207).

Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 1—E.I. study 8pm, home D. Kitto: J. Kershaw.
- 2—7.30 CYC: Tape exhort: J. Martin.
- 3—Exh: J. Kershaw. Lect: G. Dangerfield, *Do you really need to be Baptised?*
- 6—Study: J. Thiele, *The cities of the Levites (Josh. 21)*.
- 8—Eureka Vol. 2, 8pm: M. Wright, home D. Seaman.
- 10—Exh: M. Wright. Lect: K. Niejalke, *After Baptism, what does God require?*
- 13—Study: D. Day, *How amiable are Thy Tabernacles (Ps. 84)*. R. Herron, *Let God arise (Ps. 68)*.
- 15—E.I. study.
- 16—CYC: R. Bracey, *The man born blind (John 9)*.
- 17—Exh: K. Niejalke. Lect: F. Onley, *The Gospel of the Kingdom of God*.
- 20—Study: A. Ansell, *The Altar of Witness (Josh. 22)*.
- 22—Eureka study.
- 24—Exh: F. Onley. Lect: J. Kershaw, *Russia on the Move; Middle East her goal!*
- 27—Study: B. Johnson, *Yahweh, the Deliverer (Ps. 3)*. D. Case, *Cast thy burden on Yahweh (Ps. 55)*.
- 29—E.I. study.
- 30—CYC study: 2nd Thessalonians.
- 31—Exh: D. Kitto. Lect: M. Wright, *Church Unity; is it of God?*

FORTHCOMING TASMANIAN BIBLE CAMPAIGN

The next Campaign will be (God Willing) conducted by the Hobart Ecclesia from 4th to 13th January, 1975. It will incorporate study classes each morning open air public speaking, and various other meetings of a fraternal and upbuilding character. The Junior Campaign will provide interesting and instructive activities for the younger people. As main study leaders, Bro. R. Pogson (Yagoona) and Bro. G. Russell (Riverwood) will be present, and details of the study themes will be published shortly. Good accomodation is being obtained as cheaply as possible: application for block reservations on the Bass Strait Ferry *Empress of Australia* from Melbourne to Devonport and return, has been made for passengers and cars.

Further details will be published as they come to hand, but enquiries and bookings can meanwhile be made to the Campaign Secretary, Bro. H. E. Taylor, P.O. Box 169, Glenorchy, Tasmania, 7010. A deposit of \$2 should accompany all applications for accomodation, with cheques and money orders being made payable to the *Hobart Christadelphian Ecclesia*.

— H.E.T.

New South Wales Ecclesias

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

- 3-Exh: J. Richards. 3pm Leaflet dist. Lect: H. Ryan, *Modern sabbath observance refuted by the Bible.*
- 4-Monthly A.B.'s meeting.
- 6-Joel study: S. Lake, *The Voice of Joel (Ch. 1).*
- 8-Y.P. class, home G. Darke: F. Ryan, *Events subsequent to Christ's return.*
- 9-MIC, home H. Ryan.
- 10-Exh: H. Ryan. Lect: F. Ryan, *Supernatural Devil; A monstrous lie, not Bible Truth.*
- 13-Zech. 6 study: G. Russell.
- 14-1st princ class, home N. Davies.
- 17-Exh/Lect: J. Mansfield snr, *Baptism; God's Way, Essential to Salvation.* 3pm G.E.S. mtg.
- 20-Joel study: S. Lake, *The Voice of Yahweh to Israel (Ch. 2).*
- 22-Y.P. class, home D. Pogson: F. Ryan, *Events subsequent to Christ's return.*
- 24-Exh: G. Alchin. Lect: K. Whitehead, *Why the Jews?*
- 27-Half-yr Business mtg.
- 28-1st princ class, cont.
- 31-Exh: A. Russell. Lect: D. Pogson, *Jesus Christ, mortal yet Divine.*

AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577). Sundays-Memorial meeting at 3 p.m.:

- 2-1st princ class 2.30pm: J. Richards.
- 3-Exh: S. Evans (Yagoona).
- 10-Pres: J. Richards. Exh: G. Darke (Adamstown).
- 16-1st princ class cont.
- 17-Exh: R. Croker (Pennant Hills).
- 24-Pres: E. Witton. Exh: J. Goddard (Adamstown).
- 31-Exh: E. Baird (Cabramatta).

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel.: 86 2870). Other classes-Held in conjunction with Lismore Ecclesia.

- 2-A.B.'s meeting, home L. Stone.
- 3-Exh: J. Higgs. Lect: R. Window, *One Bible, Many Churches-Why?*
- 5-Study class, home Sis. B. Denford.
- 10-Exh: R. Window.
- 13-1st Principles class at hall.
- 17-Exh: C. Denford.
- 19-Study, home Sis. M. Stone.
- 24-Exh: C. Leeson.
- 27-1st Principles class at hall.
- 30-Literature distribution.
- 31-Exh: L. Cole.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent, Fairfield 2165. Tel: 72 9765). Sundays-9.30am SS: 11.15am Memorial: 7pm Public Lecture.

- 1-1st princ. class, 8pm, 30 Riverview Road, Fairfield.
- 2-CYC games night, 7.30pm.
- 3-Exh: J. Rosser. Lect: R. Croker, *Man's enemies, Sin & Death overcome in Christ.*
- 4-A.B.'s meeting, 8pm.
- 5-10.30am, Dorcas class.
- 7-Apocalypse class 8pm: J. Mumby, *The faithful on the Glass Sea (ch. 15).*
- 8-Junior Bible class 7.30pm: J. Porter, *Joshua (S.S. lessons 11, 12, 13).*

9th to 15th-Special Effort on Thessalonians (see details hereunder).

- 16-Intermediate Bible class 7.30pm.
- 17-Exh: R. McClure. Lect.
- 18-G.E.S. meeting, 8pm.
- 21-Apocalypse class 8pm: R. Sawell, *French Revolution & Napoleon's Campaigns (ch. 16:1-11).*
- 23-E.I. class, 8pm, 356 Polding St, Fairfield.
- 24-Exh: C. O'Connor. Lect: A. Mason, *The Gospel of Christ and the Promises to Abraham.* 3pm Gospel Witness-Sydney Domain.
- 28-Gospel of Luke class, 8pm: E. Mansfield.
- 29-1st princ. class, 8pm, 356 Polding St, Fairfield.
- 31-Exh: K. Cook. Lect: John Mansfield, *What we must do to be saved.*

STUDY CANCELLED

Adamstown Ecclesia regret to advise that the proposed study weekend, scheduled for March, has had to be cancelled due to circumstances beyond control. - J.R.

The ECCLESIAL CALENDAR for MARCH 1974

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3-Exh: E. Baird. Lect: A. Archer, *Middle East crisis; A dramatic witness to Christ's imminent return.*
- 6-Life of Lord study: E. Mansfield.
- 10-Exh: F. Ryan. Lect: Jhn Mansfield, *The Devil; Man or fallen Angel?*
- 13-10.30am Sisters class. 8pm E.I. class Special study.
- 17-Exh: C. O'Connor. Lect: R. Mansfield, *Death not the gateway to glory, but the wages of sin.*
- 20-Life of Lord study.
- 24-Exh: A. Archer. Lect: E. Baird, *Bible Truth challenges Catholic error.*
- 27-10.30am Sisters class. 8pm E.I. class: G. Jamieson, *Summary of Part 2. S. Lake, Introduction to Part 3.*
- 31-Exh: R. Carr. Lect: R. Sawell, *Judgment on Israel to Come; An exhortation to Repentance (Joel 2: 1-20).*

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-(bus)

- 2 Revelation class, home M. Bonner.
- 3-Exh/Lect: R. Pogson, *Middle East Oil-Bait for Armageddon.*
- 6-Amos Study: M. Bonner, *Six Gentile Nations Judged (Ch. 1:3-2:3)*, home M. Healy.
- 10-Exh/Lect: D. Carroll, *God's Judgments on the Nations (Ezek. 35).*
- 13-Acts Study: D. Elliott, *Outline & Introduction*, home K. Joseph.
- 16-E. I. class, home F. Joseph.

- 17-Exh/Lect: J. Gilmore, *Smyrna - the Ecclesia Encouraged.*
- 20-Amos Study: M. Bonner, *Judah & Israel Judged (Ch. 2:4-16)*, home M. Healy.
- 24-Exh/Lect: R. Carr, *The Impotent Man Healed (3rd Sign of John's Gospel).*
- 27-Acts Study: F. Joseph, *Preparations for Preaching (Ch. 1)*, home M. Bonner.
- 31-Exh/Lect: E. Ritchie, *The Land & People of Israel-to be Transformed (Ezek. 36).*

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 3-Exh: G.H. Darke. Lect: B. Etherington, *The Earth-The Reward of the Righteous.*
- 6-E.I. Class: K. Russell, *Jacob-The Dream at Bethel. L. Whitehead, Jacob: Wives and Children.*
- 10-Exh: J. Gilmore. Lect: B. Byrnes, *Antichrist-Who and What?*
- 13-Study: E. Mansfield, *Daniel ch. 7.*
- 17-Exh: B. Etherington. Lect: C. O'Connor, *Sin - Its consequences and removal.*
- 18-7.30pm: Monthly mtg of the AB's.
- 20-E.I. Class: R. Harden, *Jacob: Strivings with Laban. B. Etherington, Jacob: Wrestling with the Angel.*
- 24-Exh: P. Sawell. Lect: R. Sawell, *Universal Resurrection-Not a Bible Doctrine.*
- 27-Daniel study: cont.
- 31-Exh: B. Byrnes. Public Witness to be in the form of a Panel Evening.

THE EPISTLE TO THE THESSALONIANS

At Cabramatta Ecclesia

March 9th to 15th

The high ideals of service in the Truth will be outlined during the course of these studies by Bro. M. Lund (Cumberland), and brethren and sisters are urged to support and benefit from the effort. The program is as follows:

- Sat. 9th-3.30pm First study, *The beginning of the Times of the Gentiles.* 5.30pm Fraternal Tea. 7pm Second study, *The Ideal Ecclesia*, expounding 1 Thess. 1.
- Sun. 10th-11.15am Exhort, *The Ideal Servant and Leader (Ch. 2).* 7pm Public Lecture, *Israel restored, sure sign of Christ's return.*
- Mon. 11th-8pm Third Study, *The Ideal Brother and Sister (Ch. 3).*
- Tue. 12th-11am Dorcas Sister's study.
- Wed. 13th-6pm Barbecue Tea. 8pm Young people's evening.
- Thur. 14th-8pm Fourth study, *The Ideal work for those who wait for Christ's coming.*
- Fri. 15th-8pm Public Address in Masonic Hall, York Street, Fairfield, *Jerusalem, Christ's Future Throne on Earth.*

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

- 1-Daniel home study class.
- 3-Exh/Lect: G. Alchin, *God's Name, a purpose remembered.*
- 5-Study: G. Denford, *Cities of Refuge.*
- 6-Sisters class.
- 8-Comb. YP class, *March of the Rainbow-bowed Angel.*
- 10-Exh: K. Whitehead. Lect: B. McClure, *The Promise of God to David.*
- 12-Zephaniah study: C. O'Connor.
- 15-Daniel home study class.
- 16-YP Acts class, home B. McClure.
- 17-Exh: G. Mason. Lect: K. Dennes, *Jerusalem, A city of war or peace.*
- 19-Zephaniah study cont.
- 20-Sisters class.
- 22 to 23-Study Weekend. See details hereunder.
- 24-Exh/Lect: D. Pogson
- 26-Mutual Improvement Class.
- 29-Daniel home study class.
- 31-Exh: M. Bonner. Lect: P. Sawell, *Sin; Its cause and remedy.*

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 3-Exh: D. Shaw. Lect: B. Stretton, *The approaching end of the age.*
- 6-Study: L. Ebers, *His authority challenged (Mk. 11:15-33).* T. Littler, *The heir of the vineyard rejected (Ch. 12:1-12).*
- 10-Exh: G. Gilmore. Lect: P. Russell, *Evidence that the Bible is true.*

- 13-Study: B. Shaw, *3 Questions Answered (Mk. 12:13-34).*
- 17-Exh/Lect: Bro. M. Lund, *The Coming Messiah.*
- 20-Young Brethrens Night: G. Gilmore, *Curing the Blind Man. G. Hindmarsh, The dead will live again, others never! Why?*
- 24-Exh: G. Steel. Lect: G. Russell, *Can a divided Christendom save?*
- 27-Quarterly Business Meeting.
- 31-Exh: K. Dennes. Lect: D. Shaw, *Russia, Israel, Christ and You.*

YAGOONA - Wordland St. (Rec: K. Cook, 2 Macdonald St., Auburn, 2144 Telephone: 649 9483).

- 1-Revelation 3 study: R. Pogson.
- 2-7.30 Young peoples study: J. Ceiley, *The angels and their work.*
- 3-Exh: W. Munro. Lect: E. Mansfield, *Jerusalem; a burdensome stone for all people.*
- 5-E.I. class: R. Pogson, *The resurrection of the witnesses.*
- 10-Exh: A. Archer. Lect: W. Rosser, *The Church's grave mistakes on God and Christ.*
- 12-Mutual improvement class.
- 15-Revelation study continued.
- 17-Exh: G. Steel. Lect: K. Jamieson, *The Genesis Flood; a warning to us.*
- 19-E.I. class continued.
- 24-Exh: D. Shaw. Lect: J. Mansfield snr, *Middle East problems; a major sign of Christ's coming.*
- 26-Mutual improvement class.
- 29-Revelation study continued.
- 31-Exh: B. Stretton. Lect: J. Ceiley (special evening), *Current events in prophecy.*

THE GOSPEL OF THE SON OF GOD

At Punchbowl Ecclesia

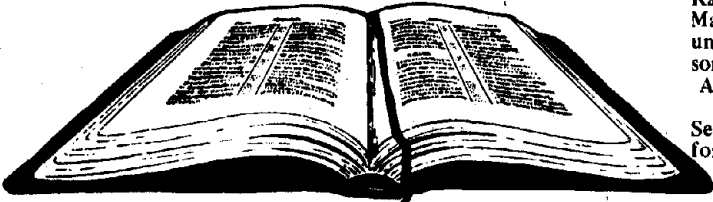
March 22nd to 24th

Bro. D. Pogson will present a special study weekend at Punchbowl Ecclesia upon the theme of *John's Gospel Record*. The first study will be held at 8pm on Friday 22nd, followed by a special program on Saturday 23rd—with the 2nd study commencing at 3.30pm, Fraternal tea at 5.30pm, and the final study at 7pm. Bro. Pogson will also present the special exhort and lecture on Sunday 24th. - M.J.G.

JOINT ECCLESIAL EFFORT DURING HOLIDAY PERIOD

From Friday April 12th to 15th (Easter holiday), in conjunction with other Sydney Ecclesias, Yagoona Ecclesia is sponsoring a special series of studies under the leadership of Bro. J. Martin. Full details will be included in our next issue, but meanwhile, readers are invited to reserve this period and support the evenings to be held. - D.C.

THIRTY-FIRST AUSTRALIAN BIBLE SCHOOL



To be held at
Rathmines NSW,
May 11-19, 1974
under the spon-
sorship of the
ADAMSTOWN
ECCLESIA
See application
form and details
on Page 2.

Plans are maturing for the above school, and an outstanding series of studies has been arranged. Teachers have been selected from all over Australia, and overseas, to co-operate. The main studies are scheduled as follows:

THROUGH SUFFERING TO GLORY

The Epistles of Peter will be considered from the standpoint of both exposition and exhortation. The talks will reveal how that Peter responded to the pressures placed upon him, and as a shepherd to the flock sought to lead others through the path of suffering to the glory beyond. Special emphasis will be placed upon the practical application of these exhortations, particularly in the light of current world trends. *Speaker: Brother F. Abel, Toronto, Canada.*

THE FAMILY OF GOD IN THE ECCLESIA

Child psychology, family guidance counselling, are features of modern life. But somehow failure has attended these efforts to provide sound advice as the basis of good and happy living. Instead of helping to that end, juvenile delinquency is on the increase, marriage responsibilities are set aside, and the marriage vow treated but lightly. And, unfortunately, this attitude seems to be affecting even Ecclesial life. Why have these efforts failed, and what guidance can be given. This theme will be considered from the standpoint of the Bible, and it will be revealed how practical is the guidance for every aspect of life, contained therein. *Speaker: Brother T. Newton, Perth, W.A.*

HABAKKUK'S MESSAGE FOR THESE DAYS

The Book of Habakkuk commences with a sigh, but ends with a song; it begins with a note of complaint, but finishes with one of confidence. Why? Because he received a vision that enabled him to see beyond the pressures and troubles of his day to the "joy set before him." He lived in times similar to the present. It was an age of permissiveness and increasing wickedness. It worried the prophet, and he voiced his complaint to heaven. But on his watchtower he received a revelation and a vision of transcending significance—and it changed the whole of his outlook and life. This can be its influence on us also, as we study its message. It provides exhortation: an answer to today's basic problems; and prophecy: providing an outline of events subsequent to Christ's return. *Speaker: Brother J. Knowles, Enfield, S.A.*



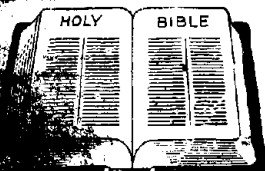
The ECCLESIAL CALENDAR

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.



SUPPORT YOUR ECCLESIAL STUDY CLASSES

To progress in knowledge is a duty. "Abound yet more" is the Spirit's oft-repeated admonition (Phil. 1:9; 1:10; 2 Pet. 1:8; Jude 20). Progress does not mean an everlasting changing of one's belief, as some who have wished to thrust their heresies upon us have said. To progress is to grow, develop, augment, not to destroy and recommence. As the flower expands from bud to full blossom, or as a human being from infancy to manhood, so are we to grow. To suppose that, having attained to a knowledge of the first principles — having reached that degree of enlightenment which gives validity to baptism — further study is optional is a fatal mistake. There can be no standing still in the Truth — we either improve or deteriorate. A babe cannot remain a babe. We must go on to maturity, or pine and perish. Let us take steps to ensure progress. Let us cultivate a liking for the Word; and persevere in personal research (1 Pet. 2:2; Prov. 8:34). Let us attend the study classes, and also engage upon home reading. As our numbers increase this obligation of growing in knowledge becomes more imperative. Let the writings of our pioneers find first place in our lives. Let us encourage others by our personal enthusiasm at the Ecclesial study classes to engage upon the study of the word, and so contribute to the general health of the body.

APPLY NOW FOR THE THIRTY-SECOND BIBLE SCHOOL
 Held at Rathmines, N.S.W. — August 24th to September 1st.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming **BIBLE SCHOOL** for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

THE ECCLESIAL CALENDAR for April, 1974

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

WELCOME TO THE HOUSEHOLD OF FAITH

We extend fraternal greetings to the following brethren and sisters who have entered the race of life; and congratulate them upon the privileged position they now hold in Christ Jesus in being baptised into his sin-covering name:

Melbourne (Vic. St)—*Mr. Andrew Wallace*, a Sunday School scholar, son of Bro. & Sis. I. Wallace (16/1/74)
Coorparoo (Qld)—*Mr. Garry Pittaway* (16/2/74).

TRANSFERS TO ECCLESIAS

To Perth Central—*Bro. Jonathan Carder* (from Northam).
To Enfield (SA)—*Sis. Barbara Hanns* (from Tea Tree Gully).
To Mt. Waverley (Vic)—*Bro. Stephen Ward* (from Moe).
To Moe (Vic)—*Bro. & Sis. Jim Day* (from Clayton).
To Cumberland—*Bro. & Sis. E. Bonner, Sis. Y. Bonner* (from Granville).

UNITED IN MARRIAGE

Our best wishes are extended to the following who have been united in marriage:

On 9/3/74: *Sis. Ailsa Herring* (Wilston) to *Bro. Gerald Pittaway* (Coorparoo).
On 6/4/74: *Sis. Averil Murfin* to *Bro. Clive Venn* (Wilston).

FAMILY NEWS

We congratulate:

Bro. & Sis. Peter Schifferli (Perth Central) on the birth of a daughter, *Lydia*.

Bro. & Sis. David Hopper (Perth Central) on the birth of a daughter, *Hannah*.

Bro. & Sis. John Mansfield (Campsie) on the birth of a son, *Andrew*.

Bro. & Sis. R. A. Yeomans (Hobart) on the birth of a son, *Daniel Michael*.

RESTING IN THE LORD

The Ballina Ecclesia reports the death of *Sis. T. Smith* of Pt. Hacking Ecclesia (formerly of Ballina) who was holidaying at Ballina at the time. Such incidents emphasise the value of the Truth, and serve to illustrate how much greater it is than anything this world can offer.

Cumberland Ecclesia advises the passing of *Bro. Fred Matthews* on the 27th February. His sudden death concluded a long period of service in the Truth, during which he manifested a firm and rugged determination in the things of eternal value. He now awaits the decision of the righteous Judge who shall presently appear.

EFFORTS TOWARDS UNITY

Tecoma Ecclesia records the pleasure of resumption of fellowship with the Ringwood Ecclesia on the basis of the 1958 Unity Basis. Talks are still proceeding with the minority who separated from it some 18 months ago, and now meet at Boronia. It is hoped that they, too, will soon indicate their acceptance of the 1958 Unity Basis.

—*Bro. F. Clementson*.

ENTHUSIASM AT HOBART

The Ecclesia has been pleased at the number of interstate visitors who have visited it in recent months; and welcomes all of goodwill to its meetings. The Sunday School prizegiving was held on 2/3/74 after a tea-meeting of the Ecclesia. Items from the children, a short address by *Bro. Shane Kingsbury*, and the distribution of prizes indicating good progress by the Sunday School made for a most pleasant and interesting evening.

Plans are in hand for the 10th

Tasmanian Bible Campaign, to be held in Hobart from the 4th-12th January 1975 (God willing). Brethren G. Russell (Riverwood) and R. Pogson (Yagoona) have kindly consented to provide studies; and Bro. B. Philip snr. has agreed to conduct the Junior activities. Further details will be announced later. Enquiries or bookings can be made through the Recorder: Bro. H. Taylor.

RELIGIOUS INSTRUCTION AT SCHOOL

Efforts by Sis. L. Collis (Sutherland) to provide "Scripture lessons" at the local infants school, were continually frustrated by the head-mistress. Full support was given by the Ecclesia, but long delays were anticipated. However, immediate success was achieved by making contact with the District Schools Inspector, who eliminated the unnecessary "red tape" and "persuaded" the head-mistress to grant permission. This information is supplied, as it may help other ecclesias in their efforts to teach the Truth to our children whilst at State Schools. —E.J.R.

VOLUNTARY WORKERS APPRECIATED

We have deeply appreciated the assistance received from voluntary workers at West Beach in preparing and despatching the Magazines. Brethren and sisters from the local ecclesias have given their time and energy to that end, and the result has been the preparation and despatch of thousands of periodicals.

This has assisted us in attempting to bridge the difference between receipts and expenditure in this age of rising costs. We also desire to thank those generous donors who have voluntarily contributed to materially assist us in that way. Many hands, it is said, make light work. Though the work is not yet "light" we have appreciated the many hands that have assisted to lighten it.

Successful New Zealand Summer School.

Brother Brian O'Grady, chairman of the School, reports that a most successful School was conducted in Rangiora during January. The program was exceptionally well balanced with Brethren M. Stewart of California, and J. Berry of Woodville providing most interesting and stimulating studies.

During the school, Brother M. Stewart conducted a radio phone-back session for two hours, and the interest was so keen that the phone was constantly jammed with people trying to get in to ask questions. Some of the doctrinal errors of the churches were powerfully revealed for what they are. This interest was capitalised by the brethren who included a large-size advertisement in the press; with the result that many applications for literature were received. Enthusiasm at the school was marked, and its impact was obvious upon those who attended. Preparations are now in hand for the next Summer School.

News From Brother I. Leask.

A letter from Brother Leask outlines activities in which he has been engaged in preaching the Word. He has changed his address from Nome Road, to 25B Northcliff Avenue, Westville, Republic of South Africa 3630; and his postal address is now: I. Leask, Post Office Box 111, Wandsbeck, Westville, South Africa 3630. Brother Leask sends his greetings to those in Australia whom he met during his tour in this country some years back.

Accommodation Available

A self-contained flat, in a congenial area, adjacent to most suburban Ecclesias is available at West Beach. It provides the added advantage of being in a group of self-contained flats occupied by Christadelphians, and therefore is immune from the distractions of flats occupied by Gentiles. Rental is reasonable, and facilities are modern.

"The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the daily reading and meditation of the testimonies of God."

Ecclesial Activities

DURING APRIL 1974 (God Willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

Victorian Ecclesias

COBURG – Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Tel: 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

2—Bible class, 8pm, 162 Maltravers Rd, Ivanhoe: P. Pickering, *The Parable of the Unprofitable Servants* (Luke 17: 1-10).

7—Exh: J. Iken. Lect at Pascoe Vale

11—Law of Moses class, 8pm, 27 Fricker Ave, Greensborough, S. Snow.

14—Exh: P. Pickering.

18—Galatians Class, 8pm, 47 Finlayson St, Doncaster West, S. J. Mansfield, *Endorsed in the Midst of Apostles & Elders.* (Ch. 2:1-10).

21—Exh: Bro. M. Islip.

25—Law of Moses class, Bro. S. Snow.

28—Exh: K. Quixley. Lect: B. Dodson, *The Meek shall Inherit the Earth — Not Heaven!*

30—Bible class, Special 1st Prin. class.

MOE – Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

2—2pm Bible class, home G. Howe, Yarragon, *The Pilgrims Songs of Zion—The exiles longing for God.*

5—8pm Bible class, home Bro. Burrage, *The Passover.*

7—1.30pm Exh: Bro. R. Noakes.

12—8pm Bible class, home Bro. Burrage *Dwelling in Unity.*

16—2pm Bible class, home G. Howe, *The Pilgrims Determination to Reach God.*

19—8pm Bible class, home Bro. Burrage, *The Glory and Power of God in Creation.*

21—1.30pm Exh: J. White. 4pm Youth Fellowship class, home G. Howe.

26—8pm Bible class, home Bro. Burrage, *Phanerosis.*

30—2pm Bible class, home G. Howe, *The Citizens of Zion.*

TECOMA – Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007).

Sundays—9.30am School; 11.15am Mem-mtg; 7.15pm Lectures.

3—Bible class, home E. Byrt, 13 Westley St, Ferntree Gully: M. Clementson *Habakkuk, Ch. 2.*

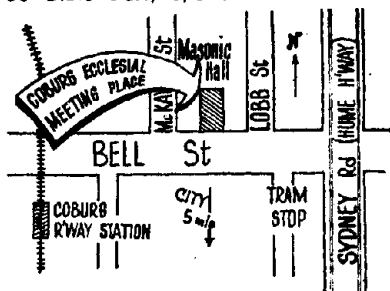
7—Exh: Bro. N. Stevenson (McKinnon).

10—Bible class, home E. Theobald, 76 Linacre Rd, Hampton: F. Ladson, *Habakkuk, Ch.3.*

13th to 21st—Combined Ecclesial Australasian Conference.

14—Bible class, home Sis. A. Robb, McNamara St, Ferny Creek: Daily Readings – Ecclesial Correspondence

28—Exh: Bro. E Cresswell (Canterbury).



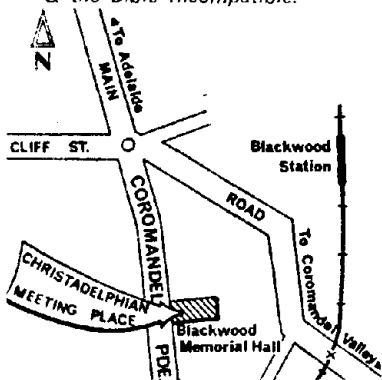
PLEASE ASSIST US . . . BY SUBMITTING DETAILS FOR PUBLICATION IN *The Calendar* AS EARLY AS POSSIBLE.

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: Bro. D. Palmer, 7 Fwers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays—11am Memorial; 7pm Lecture.

- 3-7.45 pm, E.I. class, R. Jerrow.
- 7-Exh: D. Brumby. Lect: A. Johnson, *Hell - A place of Rest or Torment?*
- 10 1.30pm, Dorcas class, home Sis. J. Collett, 7.45pm, Daniel class, home D. Cotter, Ch. 3: 1-30, *The triumph of Faith.*
- 14 Exh: G. Brown. Lect: R. Jerrow, *The Bible - Believe it or Perish!*
- 17 7.45pm, E.I. class, home A. Johnson.
- 21 Exh: D. Palmer. Lect: J. King Jnr., *The Explosive Middle East - God's Signpost to Armageddon.*
- 24-1.30pm, Dorcas, home Sis. R. Dunn. 7.45pm, Daniel class, home of R. Collett, *Pride & Fall of Nebuchadnezzar.*
- 27 Family evening, *Nature in Creation*, Bro. C. Hollamby.
- 28 Exh/Lect: C. Hollamby. *Evolution & the Bible Incompatible.*



BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 2-Study: *Your future bound up in your understanding of the Scriptures*, B. Luke.

3-Study: Special night, *Be watchful*, J. Elton & D. Beale.

7-Exh: L. J. Colquhoun. Lect: J. Knowles, *Christianity's Challenge To Today's Godless Society.*

10-Faith of the Prophet's class, *Law & Grace*, and *The Feasts of Yahweh*, P. Cresswell.

14-Exh: J. Luke. Lect: A. Pitcher, *Why God Permits Suffering.*

16-11am Sisters class. 8pm A.B. mtg.

17-Gospel of Mark study: B. Luke, *The Undeified*, (Ch. 6:54 to 7:30).

21-Exh: J. Elton. Lect: B. Luke, *The Bible's Solution to Moral Pollution.*

24-Faith of the Prophet's class: *Law & Grace: The Land - God's Heritage*, P. Cresswell.

27-Exh: K. Gore. Lect: R. Piltion, *Are the Jews still God's people?*

30-Study: *Creation or chance?* J. Berry.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel.: 76 5669).
Sundays—11 am Memorial; 3pm S. S.: 7pm Public Lecture.

3-8pm Study: J. Siviour, *Yahweh's Judgment of Israel's enemies.*

4-10am Sisters Sewing Group. 2pm Sisters Class.

5-8pm Youth group, home A. Hill: *The character of Abraham*, A. Hill.

6-Sunday School Outing.

7-Exh: W. Gurd. Lect: K. Pearson, *Our world is in Divine hands.*

8-8pm Interested Friends class, home R. Woodward. Questions & answers on any Biblical subject: B. Luke.

10-8pm Study: A. Hill, 1 Timothy Ch.4

13-Working Bee at Glenlock Camp site.

14-Exh: L. Colquhoun. Lect: P. Beard, *The earth will not be destroyed.*

15-10am Ecclesial Outing at Loftia Pk, Sports: tennis etc. 2pm Meeting.

17-8pm Study: J. Siviour, *A transformed land & people.*

18-10am Sisters Sewing Group. 2pm Sisters class. 7.30pm A.B. meeting.

19-8pm Youth group, home B. Jeffery, *Character of Abraham*, A. Hill.

20-2pm Dist. for Special Effort. 8pm Young Folks at Enfield.

21-Exh: A. Hollamby. Lect: E. Wigzell,

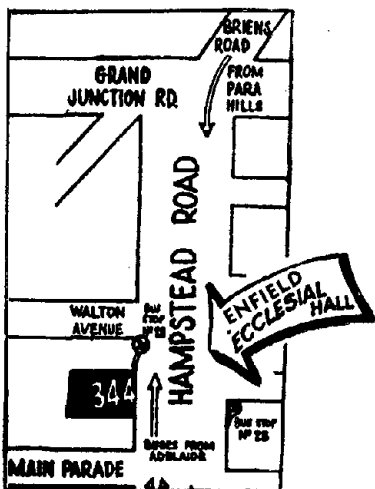
Must Christians Keep The Sabbath?

- 23-8pm MIC Lect: R. Woodward, *The one true faith*. Expos.: A. Farren, *Character study - Manasseh*.
 24-8pm Study: A. Hill, 1 Timothy Ch.5
 25-Ecclesial Outing to Gumeracha Oval, Sports activities. 2pm, Meeting.
 26-8pm Youth group, home N. Farren, *Character of Abraham*, A. Hill.
 27th to 5th May - Special Effort on Hosea: Bro. J. Rosser, see details below.

ENFIELD - 344 Hampstead Road, Clearview. (Rec: D. Horgan, 12 Pope Cres., Hope Valley 5090).

Sundays-11am Memorial: 3pm Sunday School; 7pm Public Lecture.

- 2-8pm Law of Moses class, J. Martin.
 3-11am, Sisters class.
 4-A.B. meeting, 8pm.
 5-8pm, Youth Group Study.
 6-4pm. Wedding of Sis Lyn Clark to Bro. Ron Cowie.
 7-Exh/Lect: J. Cowie, *Internal evidence proves the Bible true*.
 9-8pm, Phanerosis study, *Names & titles of Deity*, J. Knowles.
 14-Ex: R. Edgcombe. Lect. *The resurrection of Christ myth or miracle?*
 16-8pm, Law of Moses class, J. Martin.
 19-Youth Group.
 21-Exh: K. Martin. Lect: P. Weller, *The Lord's prayer - foretells God's kingdom on earth*.
 23-Phanerosis class, *Names & titles of Deity - Elohim*.



- 28-Ex: J. Luka. Lect: K. Papowski, *One Gospel-why so many religions?*
 30-Law of Moses class ctd.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1-Renmark 1st Principles class.
 7-S.S. 9.30. Exh: G. Wiggell. Lect: C. Hollamby.
 8-Renmark 1st Principles class.
 10-Life of Christ study.
 15-Renmark study.

THE VOICE OF THE PROPHET HOSEA

Special Effort at Cumberland Ecclesia - April 27th to May 5th

The Cumberland Ecclesia has pleasure in inviting brethren and sisters to join with them in 8 days of fraternal association and fellowship around the PROPHECY OF HOSEA, as Bro. J. Rosser (Riverwood) leads their special effort for 1974. The program has been arranged to help young people and those older in the Truth, and is scheduled as follows:

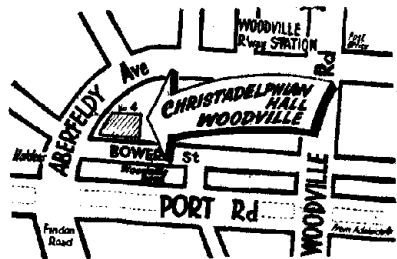
- Saturday, April 27-7.45 pm Fraternal Evening: "Life and Times of Hosea" (ch. 1). The evening will include choral items and scriptural recitation.
 Sunday, 28th-11 am Exhortation: "The Faithless Wife and the True Ecclesia."
 7 pm Special Lecture.
 Monday, 29th-8 pm "Discipline and the Restoration of the Faithless Wife" (ch. 2,3).
 Wednesday, May 1st-8 pm "The Sin of Israel and the Punishment" (ch. 4,5).
 Friday, 3rd-8 pm "Israel's Repentance comes only after Discipline" (ch. 6,7).
 Saturday, 4th-5.15 pm. Family fraternal Tea. 7.15 pm Family night: "Sow the Wind and Reap the Whirlwind." Items to be given by the kindergarten, brethren and sisters, and presentation of pages for Bible Marking and coloring competition.
 Sunday 5th-11 am Exhortation, "Yahweh's Unfailing Love to Israel" (ch. 11,12).
 7 pm: Special Public Lecture.

The ECCLESIAL CALENDAR for April, 1974

- 16-2.30pm Dorcas class.
- 17-Eureka study.
- 21-S.S. 9.30am. Exh: C. Shugg.
- 22-Renmark study.
- 24-Life of Christ study.
- 28-Exh: M. S. Lunn.
- 29-Renmark study.
- 28-Exhortation at Mildura: R. Hollamby.
Lecture at Merbein.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 2645881)
Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2-8pm Special Lecture in Tea Tree Gully Inst. Hall: Bro. P. Scott, *All the earth shall be filled with the glory of the Lord.*
- 3-8pm, Eureka class, home J. Pitcher.
- 4-8pm, SS mtg, home R. Wearne.
- 7-Exh: J. Knowles. Lect: G. Hyndman, *The man who was promised the world* 8.30, Gospel com. mtg, home M. Pitt
- 8-8pm, A.B. mtg, home C. Kempster.
- 10-10.15am, Sisters class in the home. 8pm, E.I. class, home G. Wiggzell.
- 17-8pm, Eureka, home R. Smithers.
- 21-Exh: P. Weller. Lect: G. Wiggzell, *Militant Unionism, an echo from the French Revolution.*
- 24-8pm. E.I. class, home W. Temple.
- 25-SS outing combined with young folk at Gumeracha.
- 28-Exh. Lect: D. Manser, *God's past Kingdom to be restored on the earth.*



WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278.)
Sundays-11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1-A.B.'s meeting.
- 3-Habakkuk study: H. P. Mansfield, *The Manifestation of the Multitudinous Christ.* (Ch. 3:4-6).
- 5-E.I. class, home P. Mansfield, Grange Part 2 - *The Kingdom on earth,* E. Hubbard.
- 6-Sunday School Outing. Afternoon hike, evening subject: *Gideon delivers Israel,* R. Gore.
- 7-Exh: M. Lund. Lect: G. Wiggzell, *Earth, not heaven - the reward of the Righteous.*
- 8-Home study 4 Lasscock Ave, Findon, 8pm: *Lessons from the wilderness.*
- 9-11 am Sisters class: Study of the Psalms, H. P. Mansfield.
- 10-Habakkuk study cont: *The destruction of the Enemy* (Ch. 3:7-15).
- 12-Eureka class, home J. Mednyanszky, J. Berry, *The woman pregnant - Period of Progress - Woman cries in pain.*
- 14-Exh: R. Gore. Lect: H. P. Mansfield, *Israel's revival - Sure signs of Christ's second coming.*
- 17-Habakkuk study cont: *The fear of the prophet* (Ch. 3:16).
- 19-Mutual improvement class
- 20-2.45pm. Literature distribution. 7pm: Hebrew language class.
- 21-Exh: K. Monterola. Lect: C. C. Wiggzell, *A United World Under 1 King.*
- 22-Quarterly Business meeting.
- 23-11 am Sisters class: Study of the Psalms, H. P. Mansfield.
- 24-Habakkuk study cont: *An example of confidence* (Ch. 3:17-19).
- 26-E.I. class, home P. Mansfield, Grange Study continued.
- 28-Exh: A. R. Gray. Lect: P. J. Mansfield *Coming blessings of mankind in Christ.*

YORK PENINSULA CAMPAIGN ARDROSSAN, S.A.

The Brighton Ecclesia plans a preaching effort in York Peninsula during April. The schedule is:

- April 12-Contact work undertaken during the day. Lecture at 8pm in Minlaton Institute Hall: B. Luke, *Peace in the Middle East, when Christ returns.*
- April 13-Contact work continued. 11 am Memorial meeting at Maitland Institute.
- April 14-Lecture 3pm at Maitland: J. King, *The Three Steps to Salvation.*

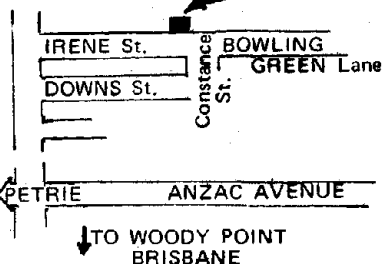
Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Tel.: 484634).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

- 2—10.30am Sisters class, *Law & Grace*.
- 4—7.45, Revelation class, *Chapt. 14*.
- 5—Arranging Brethren's meeting.
- 7—Exh: R. Stead. Lect: R. Hill, *The Promise of a King to Reign on Earth*.
- 14—Exh: S. Arthur. Lect: Combined with Redcliffe ecclesia.
- 16—10.30am Sis. class at State Service House, Elizabeth St., City.
- 18—7.45, Revelation class, *Chapt. 14*.
- 21—Exh: J. Cowie. Lect: S. Arthur, *Jewish Fight for Survival; Why it has been necessary*.
- 26—7.45pm. Young People's evening.
- 28—Exh: R. Bailey. Lect: D. McGahey, *Resurrection, the Only Hope for Mortal Man*.
- 30—10.30am. Sister's class.

**CHRISTADELPHIAN HALL,
6 IRENE STREET,
REDCLIFFE.**



REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017 Telephone 69 2149).

Sundays—9.15am School; 11am Memorial meeting; 7pm Public Lecture.

- 7—Exh: R. Kilgus. Lect: M. Steele, *Jerusalem, Capital of the World*.
- 14—Exh: A. Newton. Lect: A. Newton, *Daniel's Metallic Image - A Vital Warning for us Today*.
- 21—Exh: E. Townsend. Lect: L. Crowther
- 28—Exh: P. A. Evans. Lect: R. Hazell, *Bible Ancient Book of Modern Man*.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone 38 3365).

Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 2—7.45, *The Kings of Israel & Judah*, home of J. Cowie.
- 7—Exh: T. Dawson. Lect: R. Evans, *"Israel—The Problem of the Middle East."*
- 10—10.30, Sis. class, home of Bro. Crew, *Nazareth Revisited*.
- 11—7.45, R. Thiele, *Last Days of Life of Christ*.
- 14—Exh: R. Hill. Lect: Special effort combined with Redcliffe.
- 16—7.45, *The Kings of Israel & Judah*, home of J. Cowie. Leader J. Cowie.
- 21—Exh: R. Evans. Lect: D. McGahey, *"True Sabbath Keeping is seven days a week."*
- 24—10.30, Sis. class, home of Bro. Crew, *Nazareth Revisited*.
- 25—7.45, R. Thiele, *Last Days of Life of Christ* class.
- 28—Exh: J. Cowie. Lect: R. Lambert, *The Error of Heaven & Hell in Popular Belief Exposed*.
- 30—7.45, *The Kings of Israel & Judah*, home of J. Cowie.

LESSONS FROM THE LIVES & TIMES OF THE KINGS OF ISRAEL & JUDAH.

This is the theme of a new fortnightly study to be conducted by Bro. J. Cowie, of Wilston Ecclesia in his home on alternate Tuesday evenings. It is intended to draw upon the powerful exhortations to be derived from the history of the times, and apply the triumphs and disasters of it to our day. Whilst the studies will expound upon the records in Kings and Chronicles, they will also illustrate how our lives should be motivated by faith, to avoid the pitfalls that inevitably strew the paths of those proceeding Zion-wards.



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010).

Sundays—9.30 am School; 11 am Mem. mtg; 7pm Public Lecture.

- 1—Arranging Brethren's meeting.
- 3—Romans Study, J. Scull *Man's failure to attain to righteousness*. Ch. 1 v18 - Ch. 3 v20.
- 4—Sisters class, 7.30, 8 Croydon Ave, Montrose.
- 5—Jnr. CYC, 7pm, 2 Stapleton St, Glenorchy. *In the plains of Moab & death of Mose.*
- 6—Dist. Int. Friends class 8pm, 27 Corinda Grove, Springfield.
- 7—Exh: E. Harrington. Lect: D. Taylor *The Sabbath is not binding today.*
- 8—Half Yearly Ecclesial Business mtg.
- 10—Study, 7.45pm, 602 Nelson Rd, Mt. Nelson. *Angels*, J. Ceiley (Yagoona).
- 14—Exh. & Lect: J. Ceiley (Yagoona), *Mary, mother of Christ, not of God.*
- 17—Sisters class, 10am, 2 Stapleton St, Glenorchy. 7pm Romans Study, *Righteousness of God revealed*: R. Yeoman.
- 19—Jnr. CYC, 7pm, 27 Corinda Grove, Springfield. *Call of Joshua, and Rahab and the spies.*
- 21—Exh. & Lect: G. Dangerfield, *Who are the Christadelphians.*
- 24—Rev. Study, 7.45pm, 2 Stapleton St, Glenorchy. *The 6th Trumpet Prophecy* Rev. 9:13-21.
- 26—Snr. CYC, 7.30pm, *God's Law & how sin entered the world*. Elpis Israel, Ch. 3.
- 28—Exh: D. Kitto (L'ton). Lect: *Lucifer is Babylon, not the Devil*. R. Yeoman

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Tel.: 44 2207).

Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 3—Study: H. Day, *Joshua's Exhortation to the People* (Joshua 23).
- 5—E.I. study 8pm, home D. Kitto, Legana: J. Kershaw.
- 7—Exh: R. Herron. Lect: H. Day, *The Man who Overturned the World.*
- 10—Study: I. Chilvers, *Thy Reproaches are Fallen upon me*. (Ps. 69). A. Ansell, *The Marriage of the Lamb*. (Ps. 45).
- 12—7pm, Study: P. Cresswell, *Love's Devotion*. Song. 1.
- 13—10am, P. Cresswell, *With Christ in His Garden Retreat*, (Songs. 2-3). 7 pm, *The Bridegroom Cometh* (Songs. 4,5,6.)
- 14—Exh: P. Cresswell, *Love's Anguish* (Song. 7). Lect: P. Cresswell, *Christ's Teaching on Church Unity—A challenge to Modern Christendom.*
- 15—10am, P. Cresswell, *Love's Joy, The Beauty of the Bride*. (Songs, 7,8,9). 7pm, *The joy of the Marriage* (Songs. 10,11,12).
- 17—Study: F. Onley, *Joshua's Final Exhortation*. (Joshua 24).
- 19—Elpis Israel study.
- 20—7.30pm, CYC: D. Day, *The Good Shepherd*. (John 10).
- 21—Exh: D. Case. Lect: C. Blanch. *Is Christ's Way of Life Practical Today.*
- 24—Study: C. Blanch. *Joshua—A study in Types.*
- 26—Eureka study, home D. Seaman: M. Wright.
- 28—Exh: G. Dangerfield. Lect: D. Case, *Materialism - Enemy of Belief & Hope.*

ROMANCE FOR ETERNITY

A study of the Song of Solomon—Launceston Ecclesia—April 12-15

Bro. Paul Cresswell will conduct the above study, demonstrating the wonderful attitudes of the Bridegroom and Bride in this tender, intimate Song. Visitors are welcome, and accomodation can be arranged.

New South Wales Ecclesias

ADAMSTOWN – Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290).

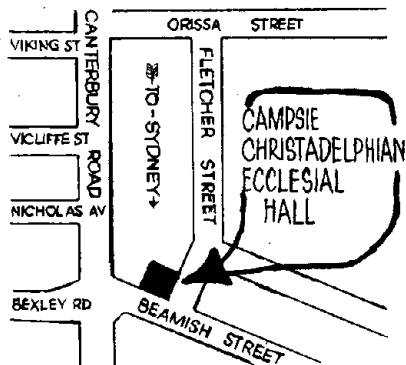
- 1—Monthly A.B.'s meeting.
- 3—John Study: D. Pogson, *In the beginning.* (John 1:1).
- 5—Y.P. class, home J. Richards, *Events surrounding return of Christ.* F. Ryan
- 6—MIC, home H. Ryan, *Family Feature Evening.*
- 7—Exh: G. Darke. Lect: J. Goddard, *God's promise to Abraham – Key to World Blessing.* 3pm, Leaflet Dist.
- 10—Joel Study: S. Lake, *The voice of Yahweh to the Gentiles.* (Joel 3).
- 11—1st princ class, home N. Davies.
- 14—Exh: F. Ryan. Lect: J. Richards, *Jehovah's Witnesses refuted by the Bible.*
- 17—John study: D. Pogson, *The true Light.* (John 1:1-13).
- 19—Y.P. class, home G. Darke, *Events surrounding return of Christ.* F. Ryan
- 21—Exh: S. Lake. Lect: G. Russell, *The Coming Catholic-Communist Confederacy.* 3pm, G.E.S. meeting.
- 24—Jonah study: K. Whitehead, *The sign of the prophet Jonah.* (Matt. 12: 38-50).
- 25—1st princ. class, home N. Davies.
- 28—Exh: B. McClure. Lect: B. McClure, *The Keys to the Kingdom – Peter was never Pope.*

AVOCA BEACH – CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577).
Sundays—Memorial meeting at 3 p.m.

- 6—1st princ class 2.30pm: J. Richards.
- 7—Exh: W. Munro (Yagoona).
- 14—Pres: G. Darke. Exh: F. Ryan (Adamstown).
- 20—1st princ. class cont.
- 21—Exh: E. Ritchie (Sutherland).
- 28—Pres: A. Russell. Exh: G. Alchin (Adamstown).

BALLINA – Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).
Other classes—Held in conjunction with Lismore Ecclesia.

- 3—Study, home Bro. T. Moss
- 6—A.B.'s meeting, home L. Stone
- 7—Exh: R. Window. Lect: J. Higgs, *Kingdom of God.*
- 9—1st Principles class – Masonic Hall.
- 14—Exh: R. Roulstone.
- 17—Study, home of C. Denford.
- 21—Exh: L. Cole.
- 23—1st Principles class at hall.
- 27—Literature distribution.
- 28—Exh: C. Denford.



CAMPSIE – Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 3—Life of Lord study: E. Mansfield.
- 7—Exh: B. Stretton. Lect: R. Mansfield *Death not the Gateway to Glory, but Wages of Sin.*
- 10—10.30am Sisters class, Eureka study. 8pm, E.I. class: R. Mansfield, *Nebuchadnezzar's image.* J. Mansfield, *Vision of the Four Beasts.* pp.321-337
- 14—Exh: J. Mansfield. Lect: B. Ethering-

ADAMSTOWN SPECIAL PUBLIC ADDRESS

The Adamstown Ecclesia give advance notice of a special public address to be delivered (God willing) in the Adamstown Masonic Hall on Sunday 19th May in conjunction with the Bible School. Bro. F. Abel (Canada) will be the speaker. The Adamstown Ecclesia invites all members of the School to participate in this effort which will be preceded by a communal tea at the Masonic Hall.

The ECCLESIAL CALENDAR for April, 1974

- ton, *Evolution A Dangerous Fantasy*.
 17—Life of the Lord study.
 21—Exh: J. Gilmora. Lect: C. O'Connor, *What are the Cherubim of the Bible?*
 24—10.30am Sisters class, Eureka study. 8pm, E.I. class, C. Jamieson, *The Saints and Two Witnesses*, J. Mansfield, *The Sin Power*, pp. 337-362.
 28—Exh: G. Alchin. Lect: P. Sawell. *The Spirit Gifts Not Now Available* (Joel 2:21-32).

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 3—Amos study, home K. Joseph. *Hear this word: 1st Discourse*, M. Bonner.
 6—Revelation class, home F. Joseph.
 7—Exh/Lect: C. O'Connor, *The Ecclesia at Pergamos Warned*.
 10—Acts study: Ch.2. *The Day of Pentecost*, home E. Reeve.
 14—Exh: F. Joseph. Lect: K. Joseph, *Feeding the Five Thousand — the 4th sign of John's Gospel*.
 17—Amos study, *Hear this word: 2nd Discourse*, M. Bonner.
 20—E.I. class, home K. Joseph.
 21—Exh/Lect: G. Alchin, *The Resurrection & Purification of the Nation of Israel* (Ezek. 37).
 24—Acts study: Ch. 3. *A miracle & its consequences*, home E. Reeve.
 27—Special Lecture — Wollongong Town Hall, 7.45pm, P. Sawell, *Middle East Problems — Sure Sign of Nearness of Christ's Return*.
 28—Exh: W. Sawell. Lect: M. Bonner, *The True Gospel — Thy Kingdom Come, Thy Will Be Done On Earth*.

GRANVILLE — 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 3—E.I. Class: O. Forsdike, *Jacob — Return to Bethel & thence Egypt*.

- Bro. A. Archer, *Jacob — Prophecies & his sons*.
 7—Exh: D. Shaw. Lect: E. Mansfield, "Special".
 10—Daniel study: C. O'Connor, Ch. 6.
 14—Exh: B. Gilham. Lect: A. J. Russell, *Man Inherently Mortal*.
 15—Monthly Arranging Brethren's mtg.
 17—Quarterly Business Meeting.
 21—Exh: G. Gilham. Lect: B. Stretton, *Creation or Chance*.
 24—Daniel study : C. O'Connor, Ch. 6.
 28—Exh: E. Ritchie. Lect: R. Carr, *What God Wants With You*.

PENNANT HILLS — Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel.: 869 8452).

Sundays—Memorial 11.15am: Lect. 7pm.

- 7—Exh: J. Mansfield Snr. Lect: John Mansfield, *A Discerning Look At Modern Israel*.
 10—8pm, Colossians Study: B. Stretton.
 14—Exh: R. Carr. Lect: R. Croker, *Bible Steps To Salvation*.
 21—Exh: S. Evans. Lect: R. Carr, *Human Nature Intrinsically Good Or Evil? The Bible's Answer*.
 24—8 pm, Colossians study.
 28—Exh: W. Goodman. Lect: C. Byrnes, *The Witness of Creation to a Creator*.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Tel.: 533 1571).

- 3—Study: W. Rosser, *Christ Challenges His Accusers (Mark 12:35-40)*;
 7—Exh: L. Ebers & G. Hindmarsh. Lect: C. Russell, *What Must I Do To Be Saved?*
 10—Study: J. Rosser, *The Oliver Prophecy* (Mark 13: 1-37).
 14—Exh: F. Hulks. Lect: G. Steel, *Why Should a Saviour Die?*
 17—Study: C. Russell, *The Lord's Pas-*

STUDY OF EPHESIANS

(Granville — May 4th-9th)

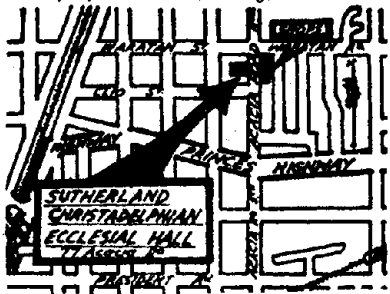
- Bro. John Knowles will conduct an effort on Paul's Epistle to the Ephesians: outlining the important personal and ecclesial exhortations contained therein.
 Sat. 4th—3pm First study, *Our Wealth in Christ* (Ch. 1-3). 5.30pm Fraternal Tea.
 7pm Second study, *Our Unity in Christ* (Ch. 4:1-16).
 Sun. 5th—Exhort, *Our New Life In Christ* Ch. 4:17-5:5). 7pm Public Lecture, *Bible Answer to Moral And Economic Decline*.
 Tues. 7th—8pm Third study, *Our Submission In Christ* (Ch. 5:5-6:9).
 Thurs. 9th—8pm Fourth study, *Our Warfare In Christ* (Ch. 6:10-24).

sover. (Mark 14: 1-31).

- 21-Exh: J. Mansfield Snr. Lect: B. Shaw
The Significance of Bible Baptism.
- 24-Young Brethren's Night: D. Warner,
Raising the Dead (John 11). R. Jen-
kins - Exhortation.
- 28-Exh: D. Gilmore. Lect: J. Rosser,
The Problem of Human Suffering.

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

- 3-8pm, 5th study, "*Songs of the Kingdom*" B. E. Philp.
- 7-Exh: P. B. Sawell. Lect: P. B. Sawell,
The Judgment seat of Christ: When and where?
- 8-Arranging Brethren's meeting.
- 10-E. I. Class, home M. Kirkwood.
- 14-Exh: C. Lean. Lect: G. O'Neill,
Who shall be raised to Judgment?
- 17-8 pm. New fortnightly study.
- 21-Exh: E. H. Baird. Lect: W. Munro,
Jerusalem: World's Future Capital.
- 24-8pm, *The people of the Covenant*, J. Hodgkinson.
- 28-Exh: M. Bonner. Lect: R. Etherington,
Christ: The World's Future King
- 29-8pm, Business Meeting.



YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1-E.I. class, *The Vials of the Wrath of God.*
- 6-7.30 Young peoples study: J. Ceiley,
The Angels and their work.
- 7-Exh: B. McKinlay. Lect: W. Wolstoncroft,
Christianity contrasted with Churchianity.
- 8-Workshop class.
- 12th to 15th - Special study "Samson-
the strong man of Israel". (See details below).
- 16-E.I. class, *The vials of the wrath of God.*
- 21-Exh: C. O'Connor. Lect: A. Archer,
The Law Of Christ & The Ten Commandments.
- 23-M.I. class.
- 26-Revelation class: R. Pogson.
- 28-Exh: D. Pogson. Lect: E. Mansfield,
Jerusalem - a burdensome stone for all people.
- 30-E.I. class, *The vials of the wrath of God.*

LAODICEA - Any State. (Rec: I. M. Lax, 666 Sluggard Street, Cosytown).

No report having been received from this Ecclesia, the space provided remains a mute testimony to apathy and indifference. Readers are recommended to avoid contact until evidence of activity is forthcoming.Editor.

YAGOONA EASTER STUDY

Bro. J. Martin will speak to the theme: **SAMSON: THE STRONG MAN OF ISRAEL.** Sessions have been designed as follows:

- Fri. 12/4/74-3.30pm *The Unsettled Camp of Dan.* 6pm Fraternal Tea. 7.30pm *The Birth of Samson.*
- Sat. 13/4/74-3.30pm *The Ruin Of The Lion.* 6pm Fraternal Tea. 7.30pm *The Lifting Of The Jaw Bone.*
- Sun. 14/4/74-11.15am Exhort, *Samson From Sunlight To Darkness.* 7pm Public Lecture, *Salvation Is Of The Jews.*
- Mon. 15/4/74-10am *The Death Of Samson; God's Strength Made Perfect In Weakness.* 1pm Combined picnic lunch and outing.

This week-end activity will be conducted in co-operation with other Sydney Ecclesias.

Western Australian Ecclesias

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

3-Eureka study class, G. Hawkins.
6-Mutual Improvement class.

7-Exh: A. Hayles. Lect: A. Haustorfer
The Bible teaches you cannot go to Heaven.

11th to 15th - Palm Beach Bible School (details below).

17-Eureka study class, G. Hawkins.

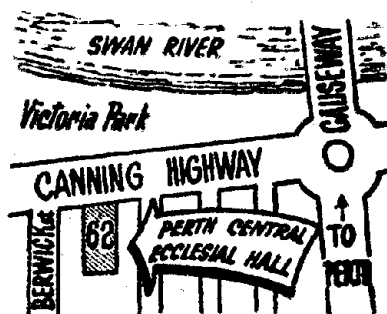
21-Exh: D. Hurn. Lect: A. Newton,
God's people must remain separate from an evil world.

23-11am Sisters' class: Daily readings & Story c' Bible study, *Who is the Greatest - A lesson in humility* (vol. 9, p.177).

24-Romans study: J. Ullman, *The Mutual faith of Paul & the Romans.*

26-E.I. & Law of Moses study.

28-Exh: J. Ullman. Lect, *Adam & Eve in Eden - literal foundation of Bible truths.*



The PALM BEACH BIBLE SCHOOL will be held by the sea, near Perth, from Thursday evening, April 11th to Monday, 15th. Two interesting themes of co-ordinated studies will be considered: "Our preparation for the approaching Judgment" (Bro. A. Hayles), and "Life in the Kingdom Age" (Bro. G. Hawkins). All applications for attendance should be forwarded to Bro. H. Hawkins, care of Bro. J. Ullman (Recorder).
- J.U.

BOOK NEWS



FACTS ABOUT ISRAEL - 1973.

This is an Israeli Yearbook of about 200 pp. profusely illustrated in colour, packed with information concerning the land and people. It is a ready-reckoner of helpful knowledge regarding the land, history, people, government, international relationships and so on. Invaluable for anybody interested in Israel, and particularly helpful for speaking brethren.

A limited quantity of these books only at \$2.00 each plus postage 30c.

Please send now to Logos Publications, Post Office, West Beach, South Australia, 5024.

Bible School News

Autumn Bible School Booked Out

Reservations for the Autumn Bible School (May 11th-19th) have been flooding through, and we have been compelled to close bookings. Keen interest has been shown in the School during the past few sessions; and commendation has been expressed for the many innovations that have been included. The relaxed and fraternal atmosphere has been deeply appreciated; whilst the enthusiastic co-operation of members of the school has been contagious.

We have now opened reservations for the Spring School, to be held, God willing, from August 24th - 1st September.

Teachers for the Spring School will include Brethren John Ullman of Perth, and John Martin of Enfield. Further details will be announced next issue, God willing.

Supplementary Study at May School (Rathmines).

In addition to the studies advertised in last month's *Calendar*, Brother R. O'Connor of Punchbowl Ecclesia has consented to take the supplementary study at the May School. This will provide a coverage of Zephaniah's prophecy, and will be divided into three sessions:

1. *The Day Of Yahweh Is At Hand.*
2. *Seek Yahweh All Ye Meek.*
3. *Serve Yahweh With One Consent.*

This coverage will give opportunity for those attending to lay the basis of a personal verse by verse study of the prophecy. We have notes that can assist to that end.

ADDITIONAL FACILITIES AT THE SCHOOL

Adequate recreational facilities will be provided at the school, particularly for young people. Tennis courts are now located in the School itself; hikes, sight-seeing outings will be provided. This School is sponsored by the Adamstown Ecclesia, and every effort will be extended to provide for the comfort and spiritual progress of all who attend.

No "Oil Crisis" At The Rathmines Bible School!

As noted above, reservations for the May Bible School are closed, and we have opened those for the Spring School. We appeal to all to make reservations immediately. New features will be introduced to this school. All attending the May Bible School can be assured that there will not be any "Oil Crisis", as the spiritual Well is deep and sustaining with a richness in quality that is invigorating. A message from Adamstown Ecclesia, the sponsors of the School this year, has been sent to all Ecclesias suggesting that reservations be made at the earliest.

J. Mansfield President.

Forthcoming Events

Plan your holidays to attend and support these Activities

MAY, 1974

11th to 19th—31st Bible School at Rathmines, N.S.W.

JUNE, 1974

15th to 17th — HOBART. CYC study weekend. Leader: Bro. D. Manser (Enfield). Young people from interstate are welcomed to attend.

3rd to 10th — WOODVILLE. Series of lectures and studies to be delivered by Bro. Frank Abel (Canada) on theme: "Prophecy of Zechariah." Public lecture on Wed. June 5th to subject: "Jehovah's Witnesses Challenged by the Bible."

JULY, 1974

13th to 23rd — BRIGHTON. Annual special effort on "Character Studies of God's Honor Roll" (A consideration of the gallery of outstanding portraits in Hebrews 11). Study leader: Bro. J. Mansfield.

AUGUST, 1974

10th to 21st — WOODVILLE. Annual Fraternal Effort and Study Gatherings.

OCTOBER, 1974

5th to 6th — HOBART. Annual Ecclesial Fraternal Gathering and study weekend.

JANUARY, 1975

4th to 13th — HOBART. 10th Tasmanian Bible Campaign.



Read God's Word Every Day IN APRIL 1974

1	Numbers	15	Proph.	11	Luke	24
2	.....	16	.....	12	Gal.	1, 2
3	.....	17, 18	.....	13	.....	3, 4
4	.....	19	.....	14	.....	5, 6
5	.....	20, 21	.....	15	Eph.	1, 2
6	.....	22, 23	.....	16	.....	3, 4
7	.....	24	.....	17	.....	5, 6
8	.....	25	.....	18	Philip.	1, 2
9	.....	26	.....	19	.....	3, 4
10	.....	27	.....	20	John	1
11	.....	28	.....	21	.....	2, 3
12	.....	29	.....	22	.....	4
13	.....	30	.....	23	.....	5
14	.....	31	.....	24	.....	6
15	.....	.....	.....	25	.....	7
16	.....	.....	.....	26	.....	8
17	.....	.....	.....	27	.....	9, 10
18	.....	.....	.....	28	.....	11
19	.....	.....	.....	29	.....	12
20	.....	.....	.....	30	.....	13, 14
21	.....	.....	.....	31	.....	15, 16
22	.....	.....	.....	.....	.....	17, 18
23	.....	.....	.....	.....	.....	19
24	.....	.....	.....	.....	.....	20, 21
25	.....	.....	.....	.....	.....	2
26	.....	.....	.....	.....	.....	3, 4
27	.....	.....	.....	.....	.....	5, 6
28	.....	.....	.....	.....	.....	7
29	.....	.....	.....	.....	.....	8
30	.....	.....	.....	.....	.....	9

BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

- In Old: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).
- In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
- In N.S.W.: J. Mansfield, J. McIlville Ave., Strathfield 2135 (Tel: 76 6540).
- In Vic: M. Ship, 162 Maltravers Rd., Ivanhoe 3079.
- In S.A.: M. Gondwin, PO West Beach 5024 (Tel: 45 6664).
- In W.A.: I. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
- Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).



The
**ECCLESIAL
CALENDAR**
Incorporating Fraternal Ecclesial News

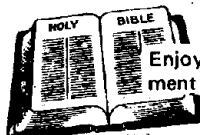
SUPPLEMENT to LOGOS 

Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

WHAT IS THE MEASURE OF OUR ECCLESIAL SERVICE?

“Had I the time, the ability, and the money of some, what would I not do for the Truth?” This is a statement best left unsaid. It is a boast – a seeking of credit for unknown merit. For aught we know, we might do much less than the ones we criticise. Instead of bragging, it is better to turn one’s thought to matters practical. What are we doing for the Truth with what we do possess? Could we not do more? This is the question to which to pin ourselves when inclined to fly off into the regions of speculation. It is what we do, and not what we think we would do, that will count in the day of judgment. To make ourselves feel good by dwelling on the real or supposed shortcomings of others is not a laudable exercise. It is a common failing, but none the less a very hurtful one. Self-elevation will reckon as nothing, and less than nothing, when the time comes for our life’s account to be made up. Meanwhile, remember, that “God’s strength is made perfect in weakness” (2 Cor. 12:9). He does not need our money, nor even our ability. The brother or sister with few talents can labor effectively in His service, for what He desires above all else is faith to match our humble desire to labour. All have at least one God-given gift (1 Pet. 4:10); seek it out, learn what it is, and apply it without stint to the glory of God in your ecclesia.

APPLY NOW FOR THE THIRTY-SECOND BIBLE SCHOOL
Held at Rathmines, N.S.W. — August 24th to September 1st.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 Accommodation and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

The ECCLESIAL CALENDAR for MAY 1974

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

WELCOME TO THE HOUSEHOLD OF FAITH

We are all encouraged by the reports of baptisms into Christ Jesus. Such reveal the power of God through His Word to transform lives for the Kingdom. We congratulate the following newly-baptised brethren and sisters, and commend them to a faithful walk Zionwards:

Granville—*Mr. D. Booth* on Feb. 25th.

Hobart—*Mr. Fred Kurt Harry Scheppein*, husband of *Sis. Pat Scheppein*, who rejoices in the united walk now enjoyed.

TRANSFERS TO OTHER ECCLESIAS

To Adamstown—*Bro. Ron David* (from Riverwood).

To Cabramatta—*Bro. & Sis. A. Philp* (from Punchbowl).

To Yagoona—*Bro. & Sis. W. Collis* (from Punchbowl).

To Willston—*Bro. G. Pittaway* (from Coorparoo).

To Perth—*Bro. & Sis. John Carder* (from Northam).

To Enfield—*Sis. O. Matthews snr* (from Cumberland); *Bro. O. Offord* (from Yagoona).

RESTORATION TO FELLOWSHIP

It is with joy that we announce the restoration to fellowship of *Bro. Owen Offord* on 24th March, 1974.

Bro. Offord was withdrawn from fellowship on 10th March, 1973 because of his belief and agitation, over several months, of errors in relation to claims of sinlessness in this life and concerning the effect of the Divine begettal of Christ.

Following assistance and instruction over the last 12 months from brethren at Rockhampton North, Enfield and Yagoona ecclesias, *Bro. Offord* presented himself for examination at Yagoona on

23rd March. He clearly indicated that:

- (1) He now rejects the theory of the possibility of sinlessness in this life.
- (2) He now agrees with our understanding of clause 9 of the BASF now believing that Christ, by his Holy Spirit conception, obtained the capacity or ability to be the sinless bearer of our nature.
- (3) He regretted his part in the agitation of errors which caused ecclesial disruption.

Bro. Offord will be meeting in future with the Enfield Ecclesia, and we now commend him to their fellowship.

WITHDRAWAL OF FELLOWSHIP

With sadness we record the following ecclesial actions:

Mt. Hawthorn Ecclesia has found it regretfully necessary to withdraw fellowship from *Sis. G. Marald*.

Perth Ecclesia has likewise had to act against *Sis. Barbara Kersting* for "a walk not in keeping with commandments and principles of Christ."

ENGAGEMENT CONGRATULATIONS

We are delighted to announce the engagement of *Bro. P. Shead* (Punchbowl, formerly of New Zealand) to *Sis. K. Winton* (Adamstown), and hope that the Divine blessing will rest upon them during the period of their preparation for marriage (God willing).

UNITED IN MARRIAGE

Congratulations are extended to *Bro. Ron Steele* (Sutherland), and *Sis. Vicki Cook* (Yagoona), who were married at Yagoona on April 20th. They now walk unitedly towards the day of the Greater Marriage: that of the Divine Groom and His Ecclesia.

AWAITING THE RESURRECTION

With sorrow we learn from Punchbowl Ecclesia of the death of *Sister L. Christie* (at the Rest Home) after a long illness. She was the mother of *Sis. R. Whiley*, to whom we extend our loving sympathies. These sad incidents in the life of the Ecclesia remind us all of our individual responsibility to "occupy" whilst we have opportunity, and thus lay up for ourselves the grand hope of resurrection and immortality. It was to this glorious end that our late *Sister* labored in the service of her Master.

Reflections

PUNCHBOWL Ecclesia enjoyed very uplifting weekend last month, when *Bro. D. Pogson* spoke upon "The Word Made Flesh." His words were greatly appreciated. (M.G.)

HOBART Ecclesia conducted a Sunday School picnic at Waterworks Reserve in March, and a very enjoyable time in the company of brethren and sisters and young people was experienced. It gives real pleasure to have this valuable co-operation between young and older in an age which despises such activities. (H.T.)

GREETINGS FROM BRO. & SIS.

HOWARD BARBER

Readers will recall the visit of Brother and Sister Barber, in conjunction with Bible Schools and Ecclesial efforts conducted last year. A letter to hand extends loving greetings to those whom they met and enjoyed fellowship during their visit to this country. They returned to London via the Phillipines. Unfortunately, their plane was five hours late leaving Sydney, in consequence of which they arrived in Manilla too late for the meeting to be held. However, they were able to meet some of the brethren, and enjoyed informal talks with them. Brother Howard writes:

"My Sister wife and myself would like to take this opportunity to thank you all for the very great kindness and

hospitality which you all showed to us during our stay in your country, and also to our Daughter, *Sister Julie*. It leaves us with many very happy memories which we will always treasure, and which has been a source of uplifting encouragement to us in our walk towards the kingdom.

The signs of the times continue to thrill us. The political affairs in England are showing through the Labour party some signs of a change of attitude towards the Common Market. Therefore, let us recall the words of the Master: 'Behold I come as a thief. Blessed is he that watcheth (Keeps awake) and keepeth his garments, lest he walk naked, and they see his shame' (Rev. 16:15). We can thank Yahweh for the privilege of the Truth. May He bless each one of us until we meet again."

LITERATURE IN DUTCH

Sister M. Roper, of Victoria, recently visited the Ecclesia in Holland, and expresses her great pleasure in the enthusiasm manifested by the brethren of the Hague. The Ecclesia numbers about 23 members, whilst another meeting in Amersvoort has some twelve members. She wrote of their keen interest in the writings of the pioneers, and in extending a knowledge of the Truth. She writes:

"I receive a monthly magazine from Holland called *Met de Bybel in de hand* (*With The Bible In The Hand*), and if any Dutch members wish to read it, I could forward it to them. Also Dutch literature is obtainable on all subjects." *Sister Roper's* address is 21 Kendall St., Mount Waverley, Victoria 3149.

SPRING BIBLE SCHOOL

Brother *J. Martin* will speak to the theme: ABRAHAM: FRIEND OF GOD. What a tremendous honor to be so named. What incidents in his life cause Yahweh to bestow it? Can we reap a similar title? These and other questions will be answered. The talks will include exposition, exhortation, prophecy, history, types and shadows. See also p. 7.

Ecclesial Activities

DURING MAY 1974 (God Willing).

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: Bro. D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays-11am Memorial; 7pm Lecture.

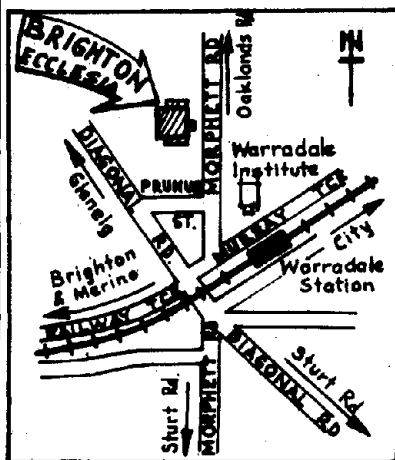
- 1-7.45pm E.I. class, home D. Brumby.
- 5-Exh: P. Dunn. Lect: P. Weller, *The Rise and fall of the Soviet Union.*
- 8-7.45 Daniel study, home L. Palmer: *Belshazzar's Feast & the Fall of Babylon (Dan. 5).*
- 12-Exh: A. Dangerfield. Lect: D. Brumby, *Forgiveness, Reconciliation and Redemption.*
- 15-7.45 E.I. class, home D. Palmer.
- 18-Outing: Car tour and barbecue.
- 19-Exh: Max Lund. Lect: J. Luke, *A morally corrupt world to reap divine judgment.*
- 22-1.30pm Dorcas, home Sis. P. Cotter. 7.45 Daniel study, home P. Dunn: *Daniel in the Lions' Den (ch. 6).*
- 26-Exh: L. Palmer. Lect: N. Grose, *Man is mortal; a Divine decree.*
- 29-E.I. class, home R. Jerrow.

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays-11am Memorial; 7pm Lecture.

- 1-Study: *Giver of Sight & Hearing*, Mark 7:31 - 8:26, B. Luke.
- 5-Exh: K. Hill. Lect: S. Baiyle, *The Holy Spirit - A Power, Not a Person*
- 6-"Signs" class, Chairman: K. Gore.

- 8-Law & Grace study: P. Cresswell, *The Land-Refuge & Responsibilities*
- 12-Exh: J. King. Lect: D. Manser, *The Bible's Answer to Moral Pollution.*
- 13-"Signs" class, Chairman: F. Adderley
- 15-Study: *Thou art Christ, Peter's Confession & Subsequent Fall.* Mark 8:27 - 9:1.
- 19-Exh: B. Luke. Lect: D. Beale, *Mormonism Examined By The Bible.*
- 21-11am Sister's class. 8pm A.B. mtg.
- 22-Law & Grace Study: P. Cresswell, *The Weakness of the Law.*
- 26-Exh: J. Luke. Lect: A. Baird, *The Angels - God's Powerful Messengers*
- 27-"Signs" class with deaf members.
- 28-Interested Friends class, 47 Railway Tce, Warradale, *The Genesis Flood - A Historical Warning to this Generation:* J. Elton.
- 29-Study: *The Transfiguration - The King in Glory*, Mark 9:2-29. B. Luke.



PLEASE ASSIST US . . . BY SUBMITTING DETAILS FOR PUBLICATION IN *The Calendar* AS EARLY AS POSSIBLE.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel.: 76 5669).
Sundays—11 am Memorial; 3 pm S.S.: 7pm Public Lecture.

- 1—8pm Special study: J. Rosser, *The sin of Israel and its punishment (Hos. 4.5)*.
- 2—10am Sisters sewing. 2pm Sisters class.
- 3—8pm Study: J. Rosser, *Israel's repentance comes only after discipline*.
- 4—S. S. outing; 5.45pm Fraternal Tea; 7.45pm Fraternal Tea; 7.15pm Family night: *Sow the wind and reap the Whirlwind*.
- 5—Exh: J. Rosser, *Yahweh's unflinching Love to Israel*. Lect: J. Rosser, *God's warning to this Age; Time is running out*.
- 6—8pm Int/friends class, home of R. Woodward, Clarence Gdns: Max Lund *Who is God and what is He like?*
- 8—8pm Study: 1st Timothy: A. Hill.
- 9—8pm MIC: Lect, P. Flint, *He shall come in like manner*. Exh: K. Pearson, *Daily readings*.
- 11—2pm Leaflet distribution.
- 12—Exh: A. Hill. Lect: P. Weller, *How you can live with God*.
- 15—Ezekiel study 8 pm: J. Siviour.
- 16—10am Sisters sewing; 2pm Class. 7.30pm AB meeting.
- 17—8pm Youth group, home R. Elton: A. Hill, *Abraham, Father of the Faithful*.
- 18—Suburban Young Folks: K. Papowski/C. Story, *The glories He has prepared for those who love Him*.
- 19—Exh: J. Luke. Lect: J. Siviour, *Promises to man that God will keep*.
- 20—Y.F. hike at Parra Wirra & Family Picnic.
- 22—8pm 1 Tim. 6 Study: A. Hill.
- 23—8pm MIC. Lect: N. Farren, *Seven days or the Seventh*. Exp: P. Beard, *Character Study of Aquilla and Priscilla*.
- 25—7.30pm Family night: P. Cresswell, *Scenes from Israel*. J. Siviour, *The Youth Camp* (Both illust. with slides)
- 26—Exh: Max Lund. Lect: R. Flint, *Does death end all?*
- 29—8pm Study: Mur. Lund, *Worship in the Beauty of Holiness (Ps. 96)*.
- 30—10am, 2pm: Sisters' activity.
- 31—8pm Youth group, home Sis. M. Thiele: A. Jones/R. Woodward/J. Lawson, *Micaiah, Jehoshaphat and Ahab*.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—11am Sister's class.
- 3—8pm Youth Group Study.
- 5—Exh: B. Williams. Lect: J. Martin, *Exorcism & Demonology Refuted by the Bible*.
- 7—8pm Phanerosis class, J. Knowles, *Names & Titles of Deity: Yahweh*.
- 12—Exh: M. Lund. Lect: B. Williams, *Archaeology & Prophecy Prove The Bible True*.
- 14—8pm Law of Moses class, J. Martin.
- 17—Youth Group; Study continued.
- 19—Exh: D. Evans. Lect: B. Luke, *Jerusalem, Christ's Future Throne On Earth*.
- 21—Phanerosis class, Names & Titles of Deity, *Yahweh Elohim*.
- 26—Exh: P. Weller. Lect: R. Cowie, *The Earth The Reward Of The Righteous, Not Heaven*.
- 28—Law of Moses class.
- 31—Youth Group.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1—Eureka class.
- 3—S.S. 9.30. Exh: R. Krygger. Lect: B. G. Hollamby.
- 8—Life of Christ study.
- 12—Exh: R. McLean.
- 15—Eureka class.
- 19—S.S. 9.30. Exh: I. McLean.
- 21—2.30pm Dorcas class.
- 22—Life of Christ study.
- 26—Exh: R. Hollamby.
- 29—Eureka class.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091. Tel: 2645881)
Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—10.15am Sisters class, home Sis. M. Temple. 8pm Eureka, home G. Hyndman.
- 4—2pm Distribution.
- 5—Exh: J. Berry. Lect: M. Pitt, *God's promise to David soon to be fulfilled*. 8.30pm Gospel Committee meeting, home W. Temple.
- 7—8pm S.S. teachers meeting.
- 8—E.I. class, home B. Pearce.
- 12—Exh: G. Wiggzell. Lect: J. Luke,

- Resurrection is man's only hope.*
 15—8pm Eureka, home A. Whitehead.
 19—Exh: L.J. Colquhoun. Lect: P. Scott, *France's destiny foretold in Scripture*
 22—E.I. class, home R. Wearne.
 26—Exh: B. Pearce. Lect: B. Luke, *'Jehovah's Witnesses' Refuted by the Bible.*
 29—E.I. class, home N. Munro.

WOODVILLE — Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Tel: 356 2278).
 Sundays—11 am Memorial; 3pm Sunday School; 7 pm Public Lecture.

- 1—Study: H. P. Mansfield, *Introduction to the Ephesian Epistle.*
 3—Eureka study, home P. Mansfield: J. Berry, *Great red dragon and its seven heads (Eur. 3/39-46; Rev. 12).*
 4—S. S. outing: Boat ride in afternoon; Evening study: K. Monterola, *Samuel's birth and mission.*
 5—Exh: H. Muggleton. Lect: W. McAllister, *What must I do to be Saved?* 8.45pm: Gospel work meeting.
 6—7.30pm Arranging Brethrens mtg.
 7—10.30am Sisters meeting: *Psalms of David.*

- 8—Study cont: *An analysis of the Epistle to the Ephesians.*
 10—Mutual improvement class.
 12—Exh: B. Steele. Lect: J. Berry, *The Bible True: Tested and proven by history.*
 15—Ephesians study cont: *Paul's salvation and thanksgiving (ch. 1).*
 17—Elpis Israel study, home P. Mansfield, E. Hubbard, *Things of the Name of Jesus Christ.*
 18—Literature distribution and Hebrew language study evening.
 19—Exh: H. P. Mansfield. Lect: R. Gore, *Four great world empires — then the Establishing of God's Kingdom.*
 20—Int/Friends class, home M. Goodwin, *The Kingdom of God in climax and crises.*
 21—10.30am Sisters class.
 22—Ephesians study cont: *The Election of Grace (ch. 1).*
 24—Eureka study, home M. Goodwin: J. Berry, *Ten horns and the tail of the Dragon (Eur. 3/46-64; Rev. 12).*
 26—Exh: G. Wigzell. Lect: J. Martin, *Why Christendom is astray from the Bible.*
 28—Ephesians study cont: *The earnest of our inheritance (ch. 1:14).*
 31—Mutual Improvement class.

BIBLE SCHOOL NEWS

Save Disappointment

As announced in our last bulletin, we had to close reservations for the Autumn Bible School (May) at an early date, and so disappoint many who desired to be present.

To save disappointment, we suggest that you make your reservations now for the Spring School (From 24th August to 1st September). Moreover, this greatly assists us to make adequate preparations for your comfort; and to ensure the best possible arrangements for all concerned.

Studies

We hope to have brethren J. Ullman, J. Martin, and D. Pogson with us for the Spring School.

Brother Ullman, of Perth, will speak to the theme: *DAVID AS DEPICTED IN THE PSALMS.* This will provide us with a unique picture of the King. We will learn more of the emotional David: David as moved by the incidents of his life: thrilling to victories on the battlefields; anticipating the glories of the Age to come; cast down with the realisation of personal failures; typifying the Messiah promised from the very beginning. The studies will take us to the historical sections of the Word, and will compare these with the songs of Zion which David was inspired to write.



Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4015. Telephone 48 4634).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial: 7pm Public Lecture.

2—7.45 pm Revelation class.

5—Exh: R. Bailey. Lect: S. Arthur, *The Bible Devil; Sin personified; Not a Fallen Angel.*

12—Exh: J. Cowie. Lect: R. Bailey, *Ancient Babylon, Crumbling Evidence of an Inspired Bible.*

14—10.30am Sisters' class; *Law & Grace.* Held at 26 Canning St, Holland Pk.

16—7.45pm Revelation class.

19—Exh: R. Evans. Lect: D. McGahey, *Baptism; The Death that leads to life*

24—7.45pm Young Folks Evening, R.Hill

26—Exh: R. Hermann. Lect: R. Rock, *The Lord's Prayer - Prophecy of God's Coming Kingdom on Earth.*

28—10.30am Sisters' class, *Law & Grace,* held at home Sis. Fotheringham.

30—Revelation class.

REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone 69 2149).

Sundays—9.15am School; 11am Memorial mtg; 7pm Public Lecture.

5—Exh: M. Steele. Lect: C. Vann, *The Gospel in the Psalms.*

12—Exh: R. Thiele. Lect: R. Bailey, *Ancient Babylon crumbling evidence of an Inspired Bible.*

19—Exh: E. Townsend. Lect: R. Elton, *Jesus Christ, Son of God, did not exist before his birth.*

26—Exh: R. Lambert. Lect: J. Cowie, *The Spiritual reasons for Jewish influence in today's world.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Tel.: 27 1452).

Sundays—11am Memorial meeting.

1,8,15,22,29—Bible Study. 7.30 pm
24 Livermore Street. *Habakkuk.*

4,11,18,25—Tape night. 7.30 pm, Cnr. Hill & Emu Street, Emu Park.

5—Exh: L. Osborne. Lect: G. Hill, *Man Has No Immortal Soul.*

12—Exh: Bro. G. Hill.

19—Exh: Bro. W. White.

26—Exh: Bro. G. Bundesen.

christadelphian

SURVIVAL KIT

This is an attractive and intriguing form of publicising the Truth. The kit is contained in an envelope, which, when opened contains an introductory brochure: *Why You Need This Kit.* This is folded around 20 cards setting forth in order certain basic truths of Bible teaching. It concludes with an application form for a free book: *How To Read And Understand The Bible.*

The kit can be distributed at public addresses, or for door to door distribution. It would form an intriguing item for newspaper advertisement. Price \$3.00 per 100 plus Postage.



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010). Tel.: 727450. Sundays—9.30 am School; 11 am Mem. meeting; 7 pm Public Lecture.

- 1—7.45 Romans study: R. A. Yeomans, *The righteousness of God revealed (ch. 3:21 - 5:21).*
- 2—Sisters class 7.30pm, 32 Coolabah St, Sandy Bay.
- 3—Jnr CYC 7pm, 2 Stapleton St, Glenorchy, *Crossing the Jordan.*
- 5—Exh: S.J. Taylor. Lect: H.E. Taylor, *British Israelism unscriptural.*
- 6—7.30 pm A.B. meeting.
- 8—Home study 7.45pm, 14 Hudson Cres, Moonah West: H. E. Taylor, *Revelation 10: March of the Rainbow-bowed Angel.*
- 10—Snr CYC, 7.30pm: H. E. Taylor, *Names and Titles of Deity.*
- 12—Exh: S. Kingsbury. Lect: D. P. Taylor, *The Arabs in Bible Prophecy.*
- 15—10am Sisters class, 14 Hudson Cres, Evening study: R. A. Yeomans, *Romans study (cont.).*
- 17—Jnr CYC, 27 Corinda Gr, Springfield: *Conquering Jericho.*
- 19—Exh: A. Beasley. Lect: S. J. Taylor, *Noah's Flood really happened.*
- 22—Home study, 37 Corinda Gr: S. J. Taylor, *Nazareth Revisited.*
- 24—Snr CYC 7.30pm: J. Scull, *The Prodigal Son.*
- 26—Exh: D. P. Taylor. Lect: S. Kingsbury, *Evolution, Illogical & unscriptural.*
- 29—Romans study cont.
- 30—Sisters class, 13 Barossa Rd, Glenorchy.

31—Jnr CYC 7pm, 13 Barossa Rd: *Ai the attack that failed.*

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Tel.: 44 2207).

Sunday—9.30am School & Snr study; 11am Memorial; 7pm Public Lecture.

- 1—Study: D. Case, *Introduction to the book of Judges.*
- 3—E.I. study 8pm, home D. Kitto, Legana: J. Kershaw.
- 5—Exh: C. Blanch. Lect: G. Dangerfield, *Parents, Bible in the home the answer to today's immorality.*
- 8—Study: J. Kershaw, *For all this His anger is not turned away (Isa. 9:8 - 10:5).*
- 10—Eureka, home D. Seaman.
- 12—Exh: H. Day. Lect: K. Niejalka, *Is there a true religion?*
- 15—Study: D. Seaman, *The weepers at Bochim (Jud. 2:1-13).* D. Kitto, *Yahweh raises up Judges (v. 14-23).*

STUDY WEEKEND: 17th to 19th - Bro. S. Snow (Coburg), "Nimrod, the Mighty Hunter - His Impact on History and Prophecy".

- 19—Exh/Lect: S. Snow, *Resurrection of the Dead; Soon!*
- 22—Study: J. Kershaw, *The Remnant shall return (Isa. 10:6-34).*
- 24—Eureka study.
- 26—Exh: J. Kershaw. Lect: F. Onley, *Facts and fables about Heaven.*
- 29—Study: O. Crocker, *Othniel opposes idolatry in Israel (Jud. 3:1-11).* G. Dangerfield, *Ehud, the left-handed Deliverer (v. 12-31).*
- 31—Elpis Israel study.

STUDY CLASSES WORTH ATTENDING!

Hobart Ecclesia has recently commenced a consideration of "The Epistle to the Romans" on Wednesday evenings. This study reveals the foundation basis of true faith: The doctrine of the Atonement. The brethren have concentrated on the first three chapters, demonstrating that all the world, Jew and Gentile, are guilty before God. The next sessions will direct attention to the principle of the righteousness of God as declared in the work of Christ, reminding of the need for faithful service in view of our exalted position in Christ.

Alternate weeks are taken up with the Home Study classes: "Nazareth Revisited," showing the wonderful character and work of the Lord Jesus; and "Eureka" the monumental exposition of the Revelation, tracing the outworking of the Divine Purpose throughout the history of humanity. (H.E.T.)

BROTHER FRANK ABEL CAMPAIGN

We are pleased to welcome Brother Frank to the Australian Ecclesias once again. His visit has been sponsored by the Bible School with additional time to co-operate with Ecclesias. He departs Toronto, Canada, on Wednesday 8th May (God willing), and will be in attendance at the Bible School from 11th to 19th May.

The following comprises his Sydney campaign.

- | | |
|--------------------|---|
| Sunday May 19th | - Public lecture, Adamstown Ecclesia: <i>Middle East Tension-Warning To Humanity.</i> |
| Monday May 20th | - Adamstown Ecclesia: <i>The Calling of a Watchman in Israel.</i> |
| Tuesday May 21st | - Adamstown Ecclesia: <i>Despise Not The Day of Small Things.</i> |
| Wednesday May 22nd | - Combined Campsie & Pennant Hills Ecclesia (in Campsie Ecclesial Hall): <i>Great Is The Secret Of Godliness.</i> |
| Thursday May 23rd | - Campsie: <i>The Calling Of A Watchman Of Israel.</i> |
| Friday May 24th | - Granville: <i>The Example of Christ's Suffering.</i> |
| Saturday May 25th | - Campsie: Young People's Meeting - <i>The Modern Challenge to Christadelphian Young People.</i> |
| Sunday May 26th | - Campsie: Exhortation and Lecture: <i>Watch Israel: The Decisive Hour is Coming.</i> |
| Monday May 27th | - Yagoona: <i>Wake Brethren Wake!</i> |
| Tuesday May 28th | - Punchbowl: <i>What Place Has Fear In Our Lives?</i> |
| Wednesday May 29th | - Sutherland: <i>The Wonder of Inspiration.</i> |
| Thursday May 30th | - Sutherland: <i>The Christadelphians Warfare With Amalek.</i> |
| Saturday June 1 | - Riverwood: <i>Today if Ye Will Hear His Voice: Harden Not Your Hearts.</i> |
| Sunday June 2nd | - Riverwood: Exhortation; Lecture: <i>Three Reasons Why The Devil Cannot Work In Hell.</i> |

A cordial invitation is extended to all brethren and sisters to attend the meetings scheduled above. Brother Frank will present vital exhortations and expositions capable of providing a message of warning, comfort and hope in these difficult times.

JEHOVAH'S WITNESSES CHALLENGED BY THE BIBLE

This will be the title of a special address to be delivered by Brother Frank Abel of Canada (God willing) in conjunction with the Woodville Ecclesia on Wednesday evening 5th June at 7.45 p.m. This will be followed by a further challenging address on the Sunday evening, in which opportunity will be given to the public to question Brother Abel on any aspects of the subject. Large scale advertising is proposed for this effort, and the co-operation of brethren generally is sought for it. During the period of his visit to Woodville (from 3rd to 10th June) Brother Abel will also engage in a series of studies relating to prophecy and these days.

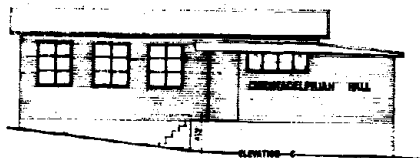
New South Wales Ecclesias

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead, 2290). Tel. 430106.

- 1—Gospel John study: D. Pogson, *The Word made Flesh (ch. 1:14)*.
- 3—Young peoples class, home G. Darke, F. Ryan, *Events surrounding the return of Christ*.
- 4—MIC 7.30pm: Talks on "Christendom Astray" (Lect. 3) and "Elpis Israel" (pp. 83-87).
- 5—Exh: G. Alchin. 3pm Leaflet dist. Lect: E. Witton, *It does matter what you believe*.
- 6—7.30pm A. B. meeting.
- 8—Jonah study: K. Whitehead, *Evasion; Jonah flees (ch. 1:1-16)*.
- 9—1st princ. class, home N. Davies.

- 12—Exhort at Bible School. Lect: K. Whitehead, *The Bible answer to Death*.
- 19—Exh: Bible School. Special lect: F. Abel (Canada), *Middle East Tension; a Warning to humanity*.
- 20—Study: F. Abel, *The Calling of a Watchman of Israel*.
- 21—Final study: F. Abel, *Despise Not the Day of Small Things*.
- 22—Gospel John study: D. Pogson, *The witness of John (ch. 1:29-42)*.
- 23—First principles class cont.
- 26—Exh: D. Pogson. Lect: G. Darke, *A Tale of Two Cities: Jerusalem and Rome*.
- 29—Jonah study: K. Whitehead, *Preservation; Belly of Hell (ch. 1:17-2:10)*
- 31—Young peoples study (cont), home D. Pogson.

ECCLESIAL HALL PROPOSED AT ADAMSTOWN



Over the past 7 years since its establishment, the Adamstown Ecclesia has used hired premises for the Sunday ecclesial meetings, and private homes for the

mid-week classes. Now the opportunity has occurred to obtain a hall of their own, to provide a lampstand in these last days. The Ecclesia plans to purchase an existing Hall at Lot 5, Fifth Street, Boolaroo, for \$11,000 — but this will necessitate certain additions and extensions to make the premises suitable for Ecclesial and Sunday School work. It is felt that \$20,000 would be required as a total cost. The Adamstown brethren and sisters solicit the assistance of the Brotherhood to help them in this venture, and would deeply appreciate donations, gifts and interest-free loans. This would considerably lessen the heavy burden of repayments on the small ecclesia of some 36 members at present.

Readers who would like to participate in this venture to the glory of God, should direct assistance to the Recorder: Bro. J. Richards, 17 Church Street, Gateshead, NSW 2290.

MIDDLE EAST TENSION — A WARNING TO HUMANITY

The above topical subject will be presented as a special public lecture at Adamstown Ecclesia following the May Bible School. Speaker is to be Bro. F. Abel (Canada), and considerable advertising by leaflets and newspaper is to be undertaken.

The ECCLESIAL CALENDAR for MAY 1974

AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch 2260. Tel: 82 1577).
Sundays—Memorial meeting at 3 p.m.

- 4—1st Princ. class 2.30pm: J. Richards.
- 5—Exh: R. Carr (Pennant Hills).
- 18—1st princ. class (continued).
- 26—Exh: G. Darke. Exh: K. Whitehead (Adamstown).

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 1—Life of Lord study, E. Mansfield.
- 5—Exh: D. Pogson. Lect: B. Philp, *God invites your participation in His Kingdom on Earth.*
- 8—10.30am Sisters Eureka class. 8pm Study.
- 12—Exh: G. Jamieson. Lect: C. Jamieson, *The Promise to Abraham; His seed to inherit the earth forever.*
- 19—Exh: K. Jamieson. Lect: *The Gospel preached in Eden.*
- 22—Sisters Eureka 10.30am. 8pm E.I. class: J. Alchin, *The time of the End.* K. Jamieson, *Three unclean spirits like Frogs.*
- 26—Exh: R. Sawell. Lect: R. Pogson, *The great battle of Armageddon (Joel 3).*

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M.J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus).

- 1—Business Meeting, home F. Joseph.
- 4—Revelation class, home M. Bonner.
- 5—Exh/Lect: D. Carroll, *One Faith, One Hope, One Baptism.*
- 8—Amos Study: M. Bonner, "Hear This Word" - 3rd Discourse. Home M. Healy.

- 12—Exh: M. Bonner. Lect: M. Healy, *The Ecclesia at Thyatira—In Danger.*
- 15—Acts Study: M. Healy, Chapter 3, at home E. Reeve.
- 18—E. I. class, home E. Reeve.
- 19—Exh: K. Joseph. Lect: F. Joseph, *The Fifth Sign of Gospel of John - Messiah calms the Sea.*
- 22—Amos Study: Ch.6. - *Woe against the Revellers in Samaria*, home M. Bonner.
- 26—Exh/Lect: W. Rosser, *The Doom of Russia - A Testimony to the World.*
- 29—Acts Study: Ch.4: F. Joseph, home E. Reeve.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 1—E. I. class: B. Butters, *Jacob's prophecy to his sons.* B. Gilham, *Jacob's prophecy (cont).*
- 5—Exh: B. Stretton. Lect: W. Sawell, *Christ is coming to make war!*
- 12—Exh: J. Green. Lect: L. Whitehead, *God is One; The Trinity Unscriptural*
- 15—E.I. class, L. Goodman, Book review.
- 19—Exh: A. J. Russell. Lect: B. Gilham, *World peace through world government.*
- 22—Daniel Ch. 3 study: B. Stretton.
- 26—Exh: M. Bonner. Lect: J. Mansfield *Man; Good or bad?*
- 29—E.I. class: J. Green, *Ephesians 1. L. Whitehead, Chapter 2.*

PENNANT HILLS - Lower Hall Community Ctr., Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Tel: 869 8452).

- Sundays—Memorial 11.15am: Lect. 7pm.
- 5—Exh: K. Whitehead. Lect: D. Carroll, *Man is mortal.*
- 8—8pm Colossians study: B. Stretton.

PAUL'S EPISTLE TO THE EPHESIANS

Program of Study and Witness at Granville Ecclesia From 4th - 9th May.

This study effort, under the leadership of Bro. J. Knowles (Enfield) is designed to strengthen faith, call to mind the believer's relationship to the Lord, and encourage a worthy walk as brethren and sisters of Christ Jesus. An invitation is extended to co-operate in this activity.

- Sat. May 4th - 3pm Commencing study: *Our Wealth in Christ* (Chs. 1-3). 5.30pm Fraternal Tea. 7pm 2nd Study: *Our Unity in Christ* (Ch. 4:1-16).
- Sun. May 5th - Exhort: *Our New Life in Christ* (Ch. 4:17-5:4). Lecture: *The Bible Answer to Economic and Moral Decline.*
- Tues. May 7th - 8pm, 3rd Study: *Our submission in Christ* (Ch. 5:5-6:9)
- Thurs. May 9th - 8pm Final Study: *Our Warfare in Christ* (Ch. 6:10-24).

- 12-Exh: C. Brynes. Lect: R. Croker, *The Kingdom of God on earth; Not in heaven.*
 19-Exh: K. Cook. Lect: B. Byrnes, *A contrast: The religions of Asia and the Bible.*
 22-Colossians study cont.
 26-Exh/Lect: J. Gilmore, *The Bible's challenge to the Atheist.*

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone 57 6986).

- 1-Sisters' class
 3-Combined Y.P. class, B. McClure, *March of the Rainbow Angel.*
 5-Exh: P. Niven. Lect: J. Mansfield, *How to understand the Bible.*
 7-Home class, B. McClure, *The Nazarene*
 10-Home Study class, E. Mansfield, *Daniel.*
 12-Exh: A. Archer. Lect: J. Gilmore, *Visions of the Future Age.*
 14-Bible class, F. Olson, *Hidden Manna.*
 15-Sisters' class.
 17-Combined Y.P. class, B. McClure, *March of the Rainbow Angel.*
 18-Y.P. Study class, B. McClure, *The Life of Christ.*
 19-Exh: A. Philp. Lect: P. Niven, *The Devil Defined.*
 21-Mutual Improvement class.
 24-Home Study, E. Mansfield, *Daniel.*
 26-Exh: P. Sawell. Lect: E. Mansfield, *Hell Torment Is A Fallacy.*
 28-Bible class, F. Abel.
 29-Sisters' class.
 31-Combined Y.P. class, B. McClure, *March of the Rainbow Angel.*

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Tel.: 533 1571).

- 1-Study: G. Gilmore, *The Prayer of Gethsemane*, Mark 14:32-42. K. Dennes, *His Betrayal*, Ch. 14:43-52.
 5-Exh: B. Shaw. Lect: R. Sawell,

- World Unrest - Sign of the Times.*
 8-Study: G. Hindmarsh, *Accused of False Witnesses*, Mark 14:53-65. S. Gilmore, *Peter Denies the Lord*, vs. 66-72. K. Casey, *The King of Israel Rejected*, Ch. 15:1-15.
 12-Exh: D. Warner. Lect: F. Hulks, *Resurrection - Fact or Fiction.*
 15-Study: D. Gilmore, *The Agony of the Cross*, Mark 15:16-47.
 19-Exh: P. Russell. Lect: K. Dennes, *Immortality Promised Not Possessed.*
 22-Study: D. Warner, *The Work Complete - Triumphant Resurrection to Life?* Mark 16.
 26-Exh: G. Russell. Lect: C. Russell, *World Wide War Predicted.*
 29-Young Brethrens Night: T. Littler, *The Great Haul of Fish*, John 21. W. Rosser, Character study: *John the Apostle.*

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone 649 9483).

- 3-First Principle class.
 4-7.30pm Young peoples study: J. Ceiley, *The angels and their work.*
 5-Exh: P. Sawell. Lect: S. Evans, *Current events in prophecy.*
 6-Workshop class.
 10-Revelation 4 study: R. Pogson.
 12-Exh: J. Ceiley. Lect: R. Pogson, *The Papacy; Its origin, history and destiny.*
 14-E.I. class: S. Evans, *The Vials of the Wrath of God.*
 17-First Principle class.
 19-Exh: S. Evans. Lect: D. Carroll, *The True Sabbath; a future hope.*
 21-Mutual Improvement class.
 24-Revelation study cont.
 26-Exh/Lect: G. Alchin, *Turkey's place in Bible prophecy.*
 28-Elpis Israel study cont.
 31-First principles class.

PROPOSED TOUR FOR 1975

(God willing)

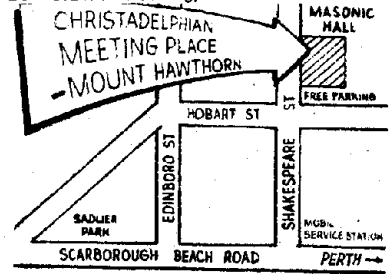
An advertisement for this appears on the back cover of this issue of Logos. Further information to hand suggests that the tour will take place about April/May next year. It will be limited to 44 people, and already it is more than a third

filled. If you are interested in joining this tour, we urge that you make a reservation now. A \$5 (non-refundable) reservation fee is involved. This is non-refundable, because it is more than absorbed in expenses attached to preparations for the tour.

Western Australian Ecclesias

MT. HAWTHORN – Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062). Telephone: 794973

- 3—Life of Christ class, home D. Moore.
- 5—Exh: J. Milverton. Lect: J. Ullman, *Legislation of Homosexuality Denotes a Godless Society.*
- 7—1st Principles, home D. Stempel.
- 10—E.I. classes in various homes.
- 12—Exh: B. Hayles. Lect: G. Quartermaine, *Baptism Must Involve A Complete Burial In Water.*
- 14—1st Principles, home D. Stempel.
- 17—Life of Christ class, home A. Payton.
- 19—Exh: C King. Lect: D. Stempel, *Jesus Christ A Sacrifice Not A Substitute.*
- 20—G.E.S. meeting, at home H. West.



- 24—E.I. classes in various homes.
- 26—Exh: P. Duperouzel. Lect: T. Stagg, *The One True God Of Israel Is Not A Trinity.*
- 27—A.B. Meeting, at home D. Stempel.
- 31—Life of Christ class at home of D. Stempel.

PERTH – 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1—Eureka Study class, G. Hawkins.
- 5—Exh: A. Newton. Lect: D. Hurn, *Modern Day Pantecostalism Refuted By The Bible.*
- 8—Romans Study' *The Just shall live by Faith.* J. Ullman.
- 10—E. I. & Law of Moses Study.
- 12—Exh: H. Carder. Lect: R. Lister, *The energy crisis – and the Divine Solution.*
- 15—Eureka Study class continued.
- 19—Exh: H. Hawkins. Lect: T. Stagg, *What did first Century Christians believe?*
- 22—Romans Study: *God's wrath revealed against the ungodly.* J. Ullman.
- 24—E. I. & Law of Moses Study.
- 26—Exh: S. Fergusson. Lect: G. Hawkins *The Book of Revelation – A dramatic message for today.*
- 29—Eureka Study class continued.

New Zealand Ecclesias

Christadelphian Spring School. This years Spring School will be held at the Wanganui Boys' College Hostel from 24th August to 1st September – the first week of the August school holidays, God willing. The speaker will be Bro. George Hawkins of Perth, W. Aust.

Christadelphian Summer School. December 25, 1974 to January 5, 1975 at the Rangiora District High School is the time allotted for this school with Bro. John Knowles of Adelaide, S. Aust., as main speaker, God willing.

NEXT HERALD TITLE: In print, shortly to be distributed: *Eternal Life: On Earth Not In Heaven – Christ's Offer To Perishing Humanity!*

YAHWEH ELOHIM – A devotional Study of the Memorial Name – Price \$1.20 plus postage.

Available Logos Publications, West Beach Post Office, South Australia, 5024.

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155; Telephone 762 3243).

Sundays—9.30 am School & Snr study; 11 am Memorial mtg; 7 pm Bible study.

- 1—8pm E.I., home B. Stevenson, 41 Littlewood St, Hampton.
- 5—Exh: K. Pearson. Lect: A. Bruton, *We must believe the Bible, or Perish!*
- 8—Nehemiah study: J. Roper, home R. Terrell, 49 William St, Brighton.
- 12—Exh: S. Finnin. Lect: H. Baum, *God has the solution to the energy crisis.*
- 15—E.I. study, home S. Finnin, 17 Wordsworth Ave, Clayton.
- 19—Exh: R. Galbraith. Lect: T. Parsons, *Why Christadelphians stand apart from the churches.*
- 22—8pm Nehemiah study, home A. Bruton, 8 Howden St, Oakleigh.
- 25—Ecclesial fraternal: J. Roper.
- 26—Exh: R. Terrell. Lect: H. Hall, *The Indestructible Jew; A testimony to God's power.*
- 29—E.I., home R. Terrell, 49 William St., Brighton.

COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Tel.: 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 5—Exh: Bro. K. Fotheringham. Law of Moses class, 8pm, 27 Fricker Ave, Greensborough, J. Snow.
- 12—Exh: S. Snow. Lect: A. Brewer, *Jerusalem - A burdensome stone for all people.*
- 14—Bible class, 8pm, 162 Maltravers Rd, Ivanhoe: B. Dodson, John 11:1-46, *The Raising of Eleazer (7th Sign).*
- 19—Exh: Bro. S. J. Mansfield.
- 23—Law of Moses class, S. Snow.
- 26—Exh: P. Brewer. Lect: M. Islip, *The Trinity - Plainly Unscriptural.*
- 28—Bible class, R. Knox, John 11:47-54, *The Sacreligious Plot of the High Priest—Jesus seeks refuge in Ephraim*
- 30—Galatians class, 8pm, 47 Finlayson St, Doncaster West: Ch. 2:11-21. *Paul's Example of Faithful Belief.* Bro. S. J. Mansfield.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 3—8pm Study, home Bro. Burrage, 6 Langford Street: "Phanerosis."
- 5—1.30pm Exh: I. Topham.
- 10—8pm Study, home Bro. Burrage, *Yahweh's Name.*
- 14—2pm Study, home G. Howe.
- 17—8pm Study, home Bro. Burrage, *God Manifestation in Angels, Patriarchs and Israel.*
- 19—1.30pm Exh: H. Islip. 4pm Youth Fellowship class at home of Sis. J. Galbraith.
- 24—8pm Study, home Bro. Burrage, *God Manifestation in Jesus.*
- 28—2pm Study, home G. Howe.
- 31—8pm Study, home Bro. Burrage, *God Manifestation in ourselves, now and in the future.*

TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007).
Sundays—9.30am School; 11.15am Meeting; 7.15pm Lecture.



- 1—7.45pm Class at home M. Clementson, 5 Edenburgh Rd, Bayswater, Musical evening.
- 5—Exh: Bob. Perry (Lower Plenty).
- 8—7.45pm Class at home F. Ladson, 74 Koorringal Rd, Upwey. M. Clementson, *Your Adversary the Devil.*
- 12—Exh: Bro. Peter Wade (Canterbury).
- 15—7.45pm, home F. Harris, 531 Monbulk Rd, Tecoma: F. Ladson, *Should Christians Keep the Sabbath?*
- 19—Exh: Brb. John Byrt (McKinnon).
- 22—7.45pm Study, home J. Bretthauer, 4 Hilda St, Boronia. *Can a Christian Accept Evolution?* F. Harris.
- 26—Exh: Tim Galbraith (Lower Plenty).
- 29—7.45pm Study, home E. Byrt, 13 Westley St, Ferntree Gully: E. Theobald, *The Nuclear Age—Will Man Survive?*

NOW AVAILABLE: *Christadelphian Expositor*, vol. 1 bound. Price - \$4.00.

BOOK NEWS

EUREKA - Unamended in 5 volumes.

At present the large volumes are out of print. These small volumes (5 in a set) are unamended, as issued by Brother Thomas, and are available at \$5.00 per set. Please add postage.

FACTS ABOUT ISRAEL - Over 200 pages of important facts about Israel including geography, history, government, land background material. Profusely illustrated in colour, and with a large number of maps and drawings. Valuable for public speaking, or acquainting yourself with facts about Israel. Price \$2.00 please add postage.

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THE FAITH IN THE LAST DAYS - Stimulating short articles by J. Thomas. Price \$1.65. Add postage.

CONSIDER YOUR WAYS - Verse by verse exposition of Zephaniah and Haggai. 60c. Add postage.

THANK YOU!

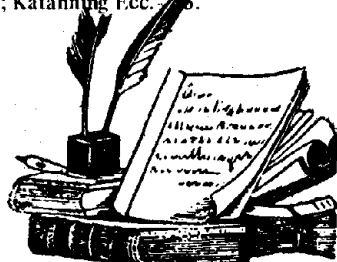
We wish to acknowledge the following donations received from readers, and express our deep appreciation of their thoughtfulness in materially contributing to the work of the Truth in this age of rising costs. They are listed here so readers can check that the moneys have been received.

Logos General Fund - C.M.S.(N.Z.)-\$8; G.D. (Tas)-\$17.85; B.M. (NSW)-\$100; A. & L.P.(SA) \$36.67; Katanning Ecc. (WA)-\$8.50; Boscabel Ecc. (WA)-\$12.80; M.W. (Tas)-\$2.90; R.K. (Vic)-P.P. (Vic) \$4.55; G.H. (SA) \$10; G.G. (NSW) \$3.15; "J" (WA)-\$100; J.C.L. (WA) \$4.50; N. G. (WA)-\$30; D.M. (Tas) \$20.

Youth Aliyah - N.G. (WA)-\$30; Boscabel Ecc. (WA)-\$20; Katanning Ecc. (WA)-\$20.

Ecclesial Calendar - Katanning Ecc. \$5; Boscabel Ecc. \$5.

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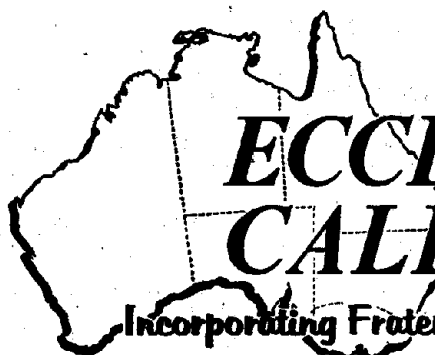
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 In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
 In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).
 In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.
 In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
 In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).

READ THE BIBLE DAILY IN MAY 1974

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The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

GOVERN THE TONGUE!

The tongue is a tiny member, but it can accomplish great things. It can lead men into the Truth, and it can lead them out of it — into the Kingdom, and into Gehenna. James likens the tongue to a bit in a horse's mouth, and to the rudder in a big ship. Let us be careful to control our tongues. If we do so, the reward will be eternal life. What is lawful and unlawful in the way of speech? No speech is lawful which tends to weaken or undermine another's confidence in the things of God. The principle which is to govern is stated by Paul: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying" (Ephesians 4:29). The standard is high, but not unreasonably so. Are we not God's children? Are we not aspiring to a place in His coming kingdom? It is strange, then, that we should be required to aim higher than mere worldlings in our speech? "They are not all Israel who are of Israel." Let us also remember that embraced in unlawful speech is tale-bearing and lying, as well as railing and reviling. Further, evil-speaking is not necessarily false speaking, though for the most part it is so. A brother may speak evilly by retailing from a wrong motive the unquestionable failings of another. To defame by wilfully lying, or by making a statement upon insufficient data, is to practise the vice in its most abominable form.

MEETING OF THE
AUSTRALIAN CHRISTADELPHIAN FELLOWSHIP COMMITTEE AND THE
CHRISTADELPHIAN INTER-ECCLESIAL ADVISORY COMMITTEE (SA)
HELD IN ADELAIDE ON SATURDAY 4th MAY, 1974.

The following representatives were present:

D.J. Caudery, A.C. Dangerfield, P.B. Hurn, J. Kingston, E.J. Russell, J.A. Watson,
W.C. Gurd, C. Kempster, B. Luke, J. Luke, M. Lund, H.P. Mansfield, J. Martin.
Present as an observer: J. Rosser.

It was unanimously agreed that the Unity Basis of Fellowship as set out in the Unity Booklet pages 13 to 15 is a completely adequate Basis for Inter-ecclesial Fellowship.

It was also agreed unanimously that the following eight extracts from the Cooper/Carter Addendum would provide a satisfactory basis for discussions on the subject of the Atonement between representatives of the two Committees and representatives of those ecclesias in the Brisbane area experiencing problems in their inter-ecclesial relationships in regard to this subject. The comments following some of the extracts are general expressions amplifying the extracts as a basis of discussion. It was agreed that there is no intention or desire to have these comments added to the already agreed and adequate Basis of Fellowship. However, these extracts and the comments upon them were considered to form a satisfactory Agenda for proposed meetings in the Brisbane area.

1. Adam was made of the earth and declared to be very good.
2. Because of disobedience he was sentenced to return to the dust.
Comment: His death being the punishment for sin referred to in Gen. 2:17 and 3:17-19.
3. He fell from his very good state and suffered the consequences of sin – shame, a defiled conscience and mortality.
Comment: Mortality (subjection to death) entailed a change in the condition of Adam's nature which caused him to be physically destined to death.
4. As his descendants, we partake of that mortality that came by sin, and inherit a nature prone to sin.
Comment: Proneness to sin has been inherited by all Adam's race, but was not part of Adam's nature before sin.
5. By our actions we become sinners and stand in need of the forgiveness of sins before we can be acceptable before God. Forgiveness and reconciliation God has provided by the offering of His Son.
Comment: Human nature does not alienate from God, though it is the root cause of the sins which do.
6. Though Son of God, he (Jesus) partook of the same nature – the same flesh and blood as all of us, but did no sin.
Comment: As a consequence of Adam's sin Jesus also inherited mortality and proneness to sin and was not in the same condition as Adam before sin.
7. In his death he voluntarily declared God's righteousness; God was honoured, and the flesh shown to be by divine appointment rightly related to death.
8. 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 resurrection, and submitting to it we identify ourselves with the principles established in the death of Jesus, who "died unto sin," recognising that God is righteous in decreeing that the wages of sin is death, and as members of the race, we are rightly related to a dispensation of death.

In conclusion, it was agreed that as a result of the degree of unanimity, we are hopeful of being able to arrange discussions with representatives of the ecclesias in the Brisbane area involved in this matter. However, it was thought desirable to have preliminary discussions with the individual ecclesias before finalising arrangements for a combined meeting of representatives of all groups involved.

— Bro. P. Hurn, Chairman of the Meeting

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

WELCOME TO THE HOUSEHOLD OF FAITH

With pleasure we announce baptisms into the Sin-covering Name of the Lord Jesus Christ undertaken by the following. It is encouraging to realise that the Hand of the Father is still extended on behalf of those with earnest and willing hearts to respond to His way.

Cumberland: *Mr. Brian Day*, and *Mrs. Barbara Day*, on May 13th.

Newcastle: *Mr. David Wolstencroft*, son of Bro. & Sis. A. Wolstencroft (Pennant Hills), S.S. scholar since formation of the P. H. ecclesia.

Adamstown: *Miss Margaret Richards*, daughter of Bro. & Sis. J. Richards, on April 29th.

Cabramatta: *Miss Wendy Deveigne*, S.S. scholar, daughter of Bro. & Sis. J. Deveigne, on April 30th.

Enfield: *Miss Rosemary Clothier*, S.S. scholar, eldest daughter of Bro. & Sis. K. Clothier, on May 2nd.

TRANSFERS TO ECCLESIAS

We commend the following in their new ecclesial associations:

To Brighton: *Bro. & Sis. A. Evans* (from Adelaide).

To Enfield: *Bro. & Sis. B. Reynolds* (from Elizabeth).

ENGAGEMENT CONGRATULATIONS

The following young couples announce their engagements, and prepare for their coming marriage (God willing). We extend best wishes in this exciting time.

Bro. Peter Ferguson (Perth) and *Sis. Shendel Jackson* (Enfield).

Bro. Jeff Johnson and *Sis. Elizabeth Cowie* (Both of Enfield).

Bro. Carl Parry (Enfield) and *Sis. Virginia Thiele* (Cumberland).

UNITED IN MARRIAGE

Congratulations and best wishes are extended to the following couples united in marriage in the Lord. May the blessing of Heaven accompany their future walk, leading to its culmination in the greater Marriage of the Lamb.

At Cumberland, on May 11th, *Bro. Marshall Pryde* (Brighton) and *Sis. Maxine Lund* (Cumberland) were united in marriage.

On May 4th, at Perth, *Bro. Colin Bailey* and *Sis. Karlin Roads* were married.

Bro. Ron Steel (Sutherland) and *Sis. Vicky Cook* (Yagoona) were married on 20th April.

Bro. Ron Cowie and *Sis. Lynette Clark* were united in marriage on April 6th, at Enfield.

FAMILY NEWS

Congratulations are extended to:

Bro. Colin and *Sis. Joy Lean* (of Sutherland) on the birth of a son, *Stephen Mark*.

Bro. & Sis. John Goddard (Adamstown) on the birth of a daughter, *Melita Sharon*, on April 30th.

RESTING IN THE LORD

We are reminded of the brevity of life in news from ecclesias concerning the passing of beloved members.

With sorrow, Redcliffe Ecclesia advises the death of *Sis. Steel snr.*, on Wednesday 8th May.

Sis. S. Lund of the Cumberland Ecclesia fell asleep on May 12th. Aged 79, she had spent 55 years in the Truth, and gave loyal and active service to her Lord, until restricted by sickness some 3 years ago. Bro. Stan Lund and family desire to express appreciation to all brethren and sisters for the sincere ex-

pressions of love and sympathy received.

Our two sisters rest in the sure and certain hope of the resurrection. We who remain can be comforted with this grand hope, and use the limited days of our opportunity, to make our calling and election sure.

ECCLESIAL REFLECTIONS

On Past Activities

CABRAMATTA Ecclesia combined with FIGTREE Ecclesia during a recent holiday, for literature distribution, Gos-

pel van display, and 2 public lectures. A number of interested people attended, and many replies to literature received. Wet weather washed out proposed picnic arrangements, but brethren and sisters of the two ecclesies were spiritually exercised and strengthened in unity of purpose and hope. — W.E.S.

GLENLOCK Ecclesia sponsored an address at Merbein (Vic) on Sunday, April 28th, at which Bro. P. Pickering spoke on "Jesus Christ did exist and is Alive Today!" 6 visitors attended. — B.G.H.

10th TASMANIAN BIBLE CAMPAIGN, 4th to 13th JANUARY, 1975 TO BE HELD AT HOBART MATRICULATION COLLEGE HOSTEL 149 Brooker Avenue, Hobart.

Accommodation: This well arranged Hostel has accommodation for up to 55 people including sleeping quarters and a spacious dining room. The Common Room will be used for the Adult Study Sessions and evening meetings (except public lectures). The facilities include grounds and Tennis Courts. The cost for accommodation is well below normal Guest House/Motel prices. For the 9 days commencing with Lunch on Saturday January 4th and concluding with Breakfast on Monday 13th January the cost is only \$27 and it is hoped that children up to ten years of age will be accommodated for \$14.

Study Sessions will be led by Bro. G. Russell (Riverwood) and Bro. R. Pogson (Yagoona).

Bro. Russell will speak upon the *Book of Ruth* in the following sections:

1. *The Ecclesia prior to the Establishment of the Kingdom.* Moral and Spiritual decline — failure to accept call to separation.
2. *The Call of the Gentiles* — The Hope of Israel. "Forget thy father's house" (Ps. 45). Journey to House of Bread and Praise.
3. *Gleaning in Israel's Fields* — The Virtuous woman (Prov. 30).
4. *Redemption* — The Near Kinsman. Jesus Christ our representative.
5. *Marriage* — *The Inheritance.* The blessing — the future glory.

Bro. R. Pogson's studies will be reviewed in the next issue.

Junior Campaign: Bro. Bruce Philp Snr (Sutherland) will Superintend the Young People's activities which, it is hoped, will be held in an adjoining Primary School to cater for all children and Young People from four years of age. Activities will include Bible Study sessions, recreation, outings, and a Sunday afternoon Concert and Prizegiving.

Other Activities: Most afternoons will be devoted to Open Air Speaking at Franklin Square and other Gospel Proclamation activities, and include three public lectures, an evening of Song and Praise, a Fraternal evening, and other meetings of a profitable nature. We are also planning, for the first time, an all-day outing including a picnic, which will provide opportunities for fraternal association in congenial surroundings.

Travel Arrangements: As original "block bookings" on the *Empress of Australia* have been taken up by those already booked into the Campaign we have made application for further reservations from Melbourne on 1/1/75 and returning from Devonport on 23/1/75. "Off Peak" Air fares giving 15% reductions (cheaper than "group concessions") are available on all flights on Mondays, Tuesdays, and Saturdays. It is suggested that bookings be made as early as possible through local airline booking offices.

The Campaign Secretary, Bro. Hubert E. Taylor, Post Office Box 169, Glenorchy, Tasmania, 7010, will be happy to assist you in any way. Bookings should also be directed to that address enclosing a deposit of \$2.00 for each person.

Ecclesial Activities

DURING JUNE, 1974 (God Willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH



Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

1—Sunday School Picnic at Redcliffe.

2—Exh: D. McGahey. Lect: L. Crowther, *The Jew - Hated in the Past..... But Loved in the Future.*

9—Exh: R. A. Hill. Lect: R. Hazell, *Christ's return is near and sure!*

11—10.30am Sisters class, *Law & Grace* at home of Sis. Fotheringham.

14th to 17th - Special Effort, P. Pickering

23—Exh: R. Rock. Lect: T. Dawson, *Jesus Christ, Son of God & Son of Man.*

25—10.30am Sisters class, *Law & Grace.*

27—7.45pm Revelation study: Ch. 17; R. Bailey.

28—Y.P. evening. Speaker R. Stead.

30—Exh: R. Stead. Lect: S. Arthur, *The Judgment Seat of Christ - Soon to be a reality.*

REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017) Telephone 69 2149.

Sundays—9.15am School; 11am Memorial meeting; 7 pm Public Lecture.

2—Exh: R. Bailey. Lect: E. Townsend,

Baptism is necessary for salvation.

9—Exh: R. A. Evans. Lect: R. Thiele, *The Nature & Purpose of the Angels.*

16—Exh: Paul Evans. Lect: R. Elton, *What it says of Christ in Psalm 72.*

23—Exh: R. Hazell. Lect: R. A. Evans, *The Kingdom Come - Minutely Explained.*

30—Exh: M. Steele. Lect: R. Rock, *Human Nature Essentially Mortal, as Proved by Nature and Revelation.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Tel: 27 1452).

Sundays—Memorial meeting at 11 a.m.

1,8,15,22,29—7.30pm Tape night, Cnr. Hill & Emu Sts., Emu Park.

2—Exhort: Bro. L. Osborne. Lecture: Bro. W. White, *Christ on earth again.*

5,12,19,26—7.30pm Habakkuk study, 24 Livermore St., Rockhampton.

9—Exhort: Bro. G. Hill.

16—Exhort: Bro. W. White.

23—Exhort: Bro. G. Bundesen.

30—Exhort: Bro. L. Osborne.

PLEASE ASSIST US . . . BY SUBMITTING DETAILS FOR PUBLICATION IN *The Calendar* AS EARLY AS POSSIBLE.

"FOR THIS HOPE I AM BOUND WITH THIS CHAIN"

Study Weekend at Coorparoo - June 14th to 17th

The dramatic and stirring claim of the Apostle Paul in bonds forms the basis for a special study at Coorparoo, conducted by Bro. P. Pickering (Victoria). He will outline the life of Paul and the Hope of Israel in studies scheduled as follows:

1st: 7.45pm, Friday 14th. 2nd: 3pm Saturday 15th, followed by Fraternal Tea. 3rd: 7pm Saturday. 4th: 10am Monday 17th.

Bro. Pickering will present the exhortation, Sunday morning, and Lecture in the evening to the title: "Palestine: Whose land is it?"

The ECCLESIAL CALENDAR for JUNE, 1974

WILSTON - Council Hall, Hewitt St.
(Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060). Telephone: 38 3365.
Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.
2—Exh: R. Evans. Lect: R. Bailey, *Christ taught that few will be saved, How can so many be wrong?*
5—10.30am Sisters class, *Nazareth Revisited*, at home of Bro. Crew.
6—7.45pm Last Days of Life of our Lord study: R. Thiele.
9—Exh: R. Hermann. Lect: C. Venn,

Baptism Essential to salvation.
11—7.45pm, home J. Cowie, *The Kings of Israel & Judah*: J. Cowie.
16—Exh: R. Hill. Coorparoo Special effort in evening.
19—Sisters class at home of Bro. Crew.
20—7.45pm Study continued, R. Thiele.
23—Exh: D. McGahey. Lect: R. Hermann *The Doctrine of Trinity unscriptural.*
25—7.45pm, home J. Cowie, *The Kings of Israel and Judah.*
30—Exh: R. Lambert. Lect: R. Hill, *The origin of Satan & the Devil.*

G.P.A. REPORTS ON ACTIVITIES

Approximately 35 enquiries for literature are currently being received by GPA for attention each week. The *Herald* booklet requested is immediately forwarded, with various follow-up arrangements, and the local ecclesia is advised to undertake personal contact work.

LATEST PRINTER'S BLOCK:

GPA offers blocks on loan, and art-work of this illustration, for use in advertisements featuring the *Herald* "How to Read the Bible for Pleasure and Profit." The *Herald* itself is of considerable appeal as a booklet of general interest, and, combined with an ecclesial public lecture on the subject, would provide opportunity for a valuable witness. We would be pleased to assist with provision of literature and suggestions for your consideration.

DIGEST OF TRUTH No. 161

This latest leaflet, issued by GPA, is entitled: "The Signs of our Times," and features a 3-color highlight of world problems relating to the oil crises. It advertises the *Herald*, "Guideline to Survival." Details of prices are given below.

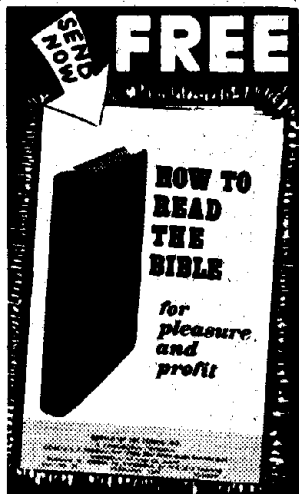
ADDITIONAL LEAFLETS

Two leaflets have been specially prepared for timely addresses to the titles: (1) Britain's Dilemma: What of her future" and (2) "When they say Peace and Safety, then sudden destruction cometh upon them."

Digest prices are \$12.50 per 1000; Reply paid cards \$6 per 1000. Special ecclesial details overprinted on request and local box number for replies can be included if desired. Sample copies and prices for other leaflets above can be obtained from: "GPA Leaflets, 3 Russell Tce., Edwardstown 5039."

BIBLE SCHOOL THE GLORY OF THE ONLY BEGOTTEN

The early chapters of John's Gospel will form the basis of Brother D. Pogson's studies at the Spring Bible School (God willing). He will set forth the basic teaching of John Chps 1-4, dealing with the Word made flesh, in contrast to the Gnostic and Judaistic theories of the first century and today. The three main studies will provide a splendidly balanced diet of spiritual food, comprising an extended character sketch (Abraham, expounded by Bro. J. Martin); prophetic exposition (by Bro. J. Ullman), and basic doctrinal principles relating to Christ as the Word made flesh (outlined by Bro. D. Pogson).





Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010). Tel: 72 7450. Sundays-9.30am School; 11am Memorial meeting; 7pm Public Lecture.

- 2-Exh/Lect: M. F. Wright (Launceston) *How Christ's coming will change the world.*
- 5-Home study: H.E. Taylor, *March of Rainbow Angel Rev. 10*: held at 3 Lawley Cresc., South Hobart.
- 7-7.30pm Snr. CYC: *Background to Prophecy of Haggai.*
- 9-Exh: J. H. Scull. Lect: A. Beasley, *Baptism is complete immersion.*
- 12-7.45pm Romans study: H.E. Taylor, *Revealed righteousness of God in relation to the believer's life of holiness*
- 14-7pm Jnr. CYC, at 13 Barossa Rd, Glenorchy. *The league with the Gibeonites.*
- 15th to 17th-Tasmanian Annual CYC Study weekend. *Prophecy of Haggai*, Leader: Bro. D. Manser (Enfield).
- 16-Exh/Lect: D. Manser, *Kremlin and Roman Alliance to be crushed by Christ.*
- 19-Home study: *Nazareth Revisited*, S.E. Harrington. Held at 27 Corinda Grove, Springfield, 7.45pm.
- 21-Snr. CYC, 7.30pm: R. Bracey, *Parable of the wedding feast.*
- 23-Exh: H.E. Taylor. Lect: E. Harrington, *There is only one God.*
- 26-Study: Romans 6:1-8:39, H.E. Taylor, *Righteousness of God in relation to believer's life of holiness.*
- 28-Jnr. CYC, 27 Corinda Grove, Spring-

field, *Land at rest-Caleb's inheritance*
30-Exh: H. Ceiley. Lect: H. E. Taylor, *No mental existence at death.*

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Tel.: 44 2207). Sunday-9.30am School & Snr study; 11am Memorial: 7pm Public Lecture.

- 1-C.Y.C.
- 2-Exh: D. Kitto. Lect: J. Kershaw, *Bible Truths Compel Separation From Churches.*
- 5-Study: J. Kershaw, *An Ensign for the Nations*, Isaiah 11.
- 7-Study, E.I., home D. Kitto, 8 p.m. J. Kershaw, leader.
- 9-Exh: K. Niejalka. Lect: M. Wright, *Mormonism Tested By The Bible.*
- 12-Study: M. Wright, *Deborah & Barak, Victory at Tabor. Judges 4.*
- 14-8pm Study: *Eureka* vol. 2, M. Wright home of D. Seaman.
- 15-C.Y.C.
- 16-Exh/Lect: H. Taylor, *Is England's Throne the Throne of David?*
- 19-Study: J. Kershaw, *Great is the Holy One in the Midst of Thee. Isa.12.*
- 21-Elpis Israel study.
- 22-Youth Aliyah evening. Item: *Daughter of Moab.*
- 23-Exh: F. Onlay. Lect: C. Blanch, *The Virgin Birth of Christ-a Reality?*
- 26-Study: M. Wright, *Song of Deborah and Barak, Judges 5.*
- 28-Eureka study.
- 29-C.Y.C.
- 30-Exh: M. Wright. Lect: H. Day, *Evolution, a Blasphemous & Unreasonable Teaching.*

Save Disappointment BIBLE SCHOOL NEWS

As announced in our last bulletin, we had to close reservations for the Autumn Bible School (May) at an early date, and so disappoint many who desired to be present.

To save disappointment, we suggest that you make your reservations now for the Spring School (From 24th August to 1st September). Moreover, this greatly assists us to make adequate preparations for your comfort; and to ensure the best possible arrangements for all concerned.

Studies

We hope to have brethren J. Ullman, J. Martin, and D. Pogson with us for the Spring School.

New South Wales Ecclesias

ADAMSTOWN — Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290). Telephone: 43 0106.

- 2—Exh/Lect: W. Sawell, *Archeology Confirmed by the Bible*. 3pm Dist
- 3—Monthly Arranging Brethrens mtg.
- 4—Special Interested Friends night.
- 5—Gospel of John study, D. Pogson.
- 7—Y.P. class, home J. Richards, *Events Surrounding Return of Christ*, F. Ryan.
- 8—MIC, home H. Ryan, *Christendom Astray*. Lect. 4. *Elpis Israel p.88-95: The Carnal Mind*.
- 9—Exh: E. Witton. Lect: J. Goddard, *God's promise to Abraham — Key to World Blessing*.
- 11—Special Interested Friends night.
- 12—Epistle of John study: G. Darke, *God is Love*, 1 John 3.
- 16—Exh: G. Russell. Lect: D. Pogson, *Russia, Israel, Christ & You!* 3pm G.E.S. meeting.
- 18—Interested Friends class.
- 19—Gospel of John study, D. Pogson.
- 21—Y.P. class, home G. Darke, *Events Surrounding return of Christ*, F. Ryan
- 23—Exh: J. Richards. Lect: G. Alchin, *The Book of Mormon clearly un-inspired*.
- 25—Interested Friends class.
- 26—Epistle of John study: G. Darke, *Let us love in deed and truth*, 1 John 3.
- 30—Exh: G. Darke. Lect: F. Ryan, *Europe's Destiny in Bible Prophecy*.

AVOCA BEACH — CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 82 1577). Sundays—Memorial meeting at 3 p.m.

- 1—2.30pm 1st Princ. class, G. Alchin.
- 2—Exhort: Bro. D. Carroll, (Yagoona).
- 9—Preside: F. Ryan. Exh: D. Pogson, (Adamstown).
- 15—2.30pm 1st Princ. class, G. Alchin.
- 16—Exhort: K. Jamieson, (Campsie).
- 23—Preside: G. Alchin. Exhort: H. Ryan, (Adamstown).
- 30—Exhort: R. Sawell (Cabramatta).

BALLINA — Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870).

Other classes—Held in conjunction with Lismore ecclesia.

- 1—A. B. meeting, home L. Stone.
- 2—Exh/Lect: J. Higgs. *The Devil*.
- 4—Tape night, home Sis. B. Denford.
- 5—1st Principles class in hall.
- 9—Exhort: L. Cole.
- 11—Informal study: home C. Denford.
- 16—Exhort: C. Leeson.
- 18—Tape night, home Sis. B. Denford.
- 19—1st Principles class in hall.
- 23—Exhort: J. Higgs.
- 25—Informal study: home Sis. M. Stone.
- 29—Literature distribution.
- 30—Exhort: A. Roulstone.

CABRAMATTA — 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent, Fairfield 2165. Tel: 72 9765).

Sundays—9.30am SS; 11.15am Memorial: 7pm Public Lecture.

- 1—CYC Games Night. 7.30pm Speaker, Bro. E. H. Baird.
- 2—Exh: R. Pogson. Lect: B. Gilham, *As in the days of Noah — God's Warning to this Generation*.
- 3—8.00pm Arranging Brethrens mtg.
- 4—Dorcas class, 10.30 a.m.
- 6—Gospel Luke study: E. Mansfield.
- 7—8pm 1st Principles class, 30 River-view Rd; Fairfield, J. Mumby, *The Kingdom of God, Its King, land, and people*.
- 9—Exh: J. Pogson. Lect: W. E. Sawell, *Russia's Policy in the Middle East, Sets the stage for Armageddon*.
- 11—8pm Speakers night: Commentator, P. B. Sawell. Readers, W. Latta, & B. Bates. Reading summary, L. Salmon. Lect: R. Lowe, *The Trinity is Unscriptural*.
- 13—Apocalypse class, 8pm. Reading summary, Isa. 22, W.E. Sawell, *Marriage & Supper of the Lamb, Rev. 19: 1-10*, E.H. Baird.
- 14—Jnr. Bible class 7.30pm: R. W. Sawell, *Samson* (SS Lesson Nos. 14, 16).

DISPLAY PROPOSED FOR WENTWORTHVILLE IN JULY

Cabramatta Ecclesia has plans for a special literature and Gospel van display to support a public address in Wentworthville on July 26th. Brother J. Rosser will speak upon the topical subject: "Israel restored; Sure Sign of Christ's near return."

- 15—Intermediate Bible class: G. Hatchell, *Death by the Pool & the race of death* (2 Sam. 2).
 16—Exh: B. Stretton. Lect: L. Salmon, *In Abraham shall all nations of the earth be blessed*.
 17—G.E.S. meeting.
 20—Gospel of Luke study, E. Mansfield.
 21—1st Princ. 8pm, 30 Riverview Rd, Fairfield, *The Kingdom of God in the Age to Come*.
 22—E.I. class 7.30pm, at 356 Polding St, Fairfield.
 23—3pm Gospel Witness in Sydney Domain.
 23—Exh: P. Russell. Lect: K. Jamieson, *The Glories & Blessings of God's Kingdom to come on Earth*.
 27—8pm Apocalypse class, Summary, J. Mumby. Rev. 19: 11-21, *Christ's Final Conquest*, E. H. Baird.
 30—Exh: D. Carroll. Lect: B. Shaw, *God cannot tolerate sin—A warning to this permissive society*.

CAMPSIE — Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 2—Exh: B. McClure. Lect: C. Jamieson, *Armageddon swiftly approaches while the clergy slumbers!*
 3—8pm Arranging brethrens meeting.
 5—10.30am Sisters class, Eureka study.
 8pm E.I. class.
 9—Exh: J. Rosser. Lect: Jn. Mansfield, *Jerusalem, Future centre of world Peace*.
 12—Lift of Lord study.
 16—Exh: K. Cook. Lect: W. Rosser, *Promise to David; Sure mercies and an everlasting Throne*.
 19—Sisters class. 8pm E.I. class.
 23—Exh: P. Sawell. Lect: R. McClure, *The solution to world chaos; One universal king*.
 26—Bible study, Life of the Lord.
 30—Exh: Jn. Mansfield. Lect: K. Jamieson, *The amazing witness of the M.E.*

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111—bus).

- 1—Revelation study, home K. Joseph.
 2—Exh/Lect: E. Mansfield, *Sardis—The Sick*.
 5—Amos study: M. Bonner, *Amos' Visions—Grasshopper, Fire, Plumblin*, home F. Joseph.
 9—Exh/Lect: R. Crocker, *Curing the*

Blind man — The Sixth Sign of John's Gospel.

- 12—Acts study: Ch.3, F. Joseph, home E. Reeve.
 15—E.I. class, home M. Healy.
 16—Exh/Lect: D. Shaw, *Peace and Good-will on earth—In God's Kingdom*.
 19—Amos study: M. Bonner, *Vision of the Summer fruits*.
 23—Exh: D. Elliott. Lect: J. Green, *Philadelphia Commended*.
 26—Acts study: Ch.4., M. Healy: home E. Reeve.
 30—Exh/Lect: P. Sawell, *Raising the Dead* (the 7th sign of John's Gospel).

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- Sundays—Memorial 11.15am Lect: 7pm.
 2—Exh: R. Crocker. Lect: R. Carr, *Does it really matter what we believe?*
 5—8pm Bible class.
 9—Exh: R. Carr. Lect: C. Byrnes, *The Jewish — Arab conflict: The Divine Solution*.
 12—8pm Bible class.
 16—Exh: D. Gilmora. Lect: C. O'Connor, *How the English Bible came to us*.
 19—8pm Bible class.
 23—Exh: B. Stretton. Lect: D. Carroll, *Man is mortal*.
 26—Bible class.
 30—Exh/Lect: W. Rosser, *Did the Son of God Exist before his birth of Mary?*

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Exh: J. Rosser. Lect: C. O'Connor, *How to know God and His Son*.
 4—Bible Class: P. Gilmore, *Malachi*.
 7—Daniel Home Study Class.
 9—Exh: B. McClure. Lect: G. Mason, *Does it matter what we believe?*
 11—Bible class: J. Gilmore, *Malachi*.
 12—Sisters class.
 14—Comb. Y.F. class: B. McClure, *March of the Rainbow Angel*.
 15—Y.P. Acts class, home B. McClure.
 16—Exh: R. Lapham. Lect: R. Pogson, *Special Lecture*.
 18—M.I.C.
 21—Daniel Home Study class.
 23—Exh: J. Royal. Lect: G. Denford, *A diseased society cured by Christ*.
 25—Bible class: J. Gilmore, *Malachi*.

THE ECCLESIAL CALENDAR FOR JUNE, 1974

- 26—Sisters class.
28—Comb. Y.P. class, B. McClure, *March of the Rainbow Angel*.
30—Exh: P. Shead. Lect: R. Munro, *A Modern Ark for your Salvation*.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209; Tel.: 533 1571).

- 1—Special study 7.30pm: F. Abel, *Today, if ye will hear His voice, harden not your hearts*.
2—Exh/Lect: F. Abel, *Three Reasons why the Devil cannot work in Hell*.
5—Bible Class, D. Shaw, Personal study.
9—Exh: B. Johns. Lect: G. Steel, *Is God's Hand Visible Today?*
12—Bible Class, P. Russell, Personal study
16—Exh/Lect: G. Alchin, *Nuclear Annihilation or Christ?*
19—Young Brethren's Class: P. Russell, *The Man walking in the midst of the Ecclesia*. G. Steel, *Animals in Scripture*.
23—Exh: C. Russell. Lect: G. Russell, *The Sabbath not binding on Christians*.
26—Quarterly Business Meeting.
30—Exh: D. Shaw. Lect: J. Rosser, *The Secret of Eternal Youth*.

SUTHERLAND — 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229, Telephone: 525 2337).

- 2—Exh: G. Crewes. Lect: K. Jamieson, *Armageddon, When and Where?*
3—8pm Arranging Brethrens meeting.
5—8pm E.I. class, home M. Kirkwood.
9—Exh: K. Gibbs. Lect: B. E. Philp,

Decline of Turkish Power & Overthrow of Modern Babylon.

- 12—8pm Epistle to Romans study.
16—Exh: G. Hatchell. Lect: E. H. Baird, *Palestine: Whose Land is it; Jew or Arab?*
19—8pm *The way of the Pilgrim life*, E. Ritchie.
23—Exh: R. Croker. Lect: W. Lapham, *The days of Noah, comparable to our times*.
26—8pm Epistle to Romans study.
30—Exh: M. Kirkwood. Lect: C. Lean, *Christ's conquest of the Nations*.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1—7.30pm Y.P. class: J. Ceiley, *The Angels and their work*.
2—Exh: J. Mansfield (Snr). Lect: W. Munro, *Current events in prophecy*
4—M.I.C. class.
7—Study: Revelation Ch.4. R. Pogson.
9—Exh: K. Cook. Lect: P. Sawell, *Youth now in revolt to be disciplined by Christ*.
11—E.I. class: S. McKinlay, *The Vials of the wrath of God*.
14—1st Principles class.
16—Exh: E. Mansfield. Lect: J. Ceiley, *Peace between Israel and Egypt*.
17—Workshop class.
21—Study: Revelation 4: R. Pogson.
23—Exh: R. Pogson. Lect: B. McKinlay, *Christ's laws for true Discipleship*.
25—E.I. class: S. McKinlay, *The vials of the Wrath of God*.
28—1st Principles class.
30—Exh: S. Evans. Lect: K. Cook, *Current events in Prophecy*

PROPOSED DEBATE WITH CHURCH OF CHRIST

Coburg Ecclesia is planning a public debate with the Church of Christ upon the subject of "The Kingdom of God." This follows an advertisement in the *Diamond Valley News* which published for a period a column by the Church of Christ titled: "Bible Lesson of the Week." Included in the comments was the statement: "All who are expecting the Lord to establish his kingdom sometime in the future have erred in their understanding of Scripture. Jesus promised to establish his Kingdom during the lifetime of the apostles . . . Christ is now sitting on his throne; the New Testament is the Law of his Kingdom and all Christians are his subjects."

The brethren felt it wisdom to publicly refute such a claim, and thus take the opportunity to proclaim the true nature of the Kingdom of God. Bro. P. Pickering will represent Christadelphian beliefs in the debate, scheduled for July 13th and 14th.

Details of venue and times will be outlined in the July Calendar (God willing).

Victorian Ecclesias

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30am School & Snr study; 11am Memorial mtg: 7pm Bible study.

- 2—Exh: J. Hull. Lect: J. Roper, *Materialism - a plague of modern society.*
- 5—8pm Nehemiah study: J. Roper, home T. Parsons, 1 Serica Pl. Waverly
- 9—Exh: H. Baum. Lect: H. Fletcher, *Christ rose bodily from the grave - will you?*
- 12—8pm E.I., home H. Baum, 33 Aurum Cresc., Ringwood.
- 16—Exh: H. Hall. Lect: W. Dodson, *The Earthquake that will change the world.*
- 19—8pm Nehemiah study: J. Roper, home J. Roper, 21 Kendall St, Mt. W.
- 23—Exh: B. Stevenson. Lect: D. R. Galbraith, *World destiny - revealed by the prophet Daniel.*
- 26—8pm E.I., home D.R. Galbraith, 17 Ainslie Park Ave., Croydon.
- 30—Exh: P. Pickering. Lect: M. Richardson, *God will bury Russian Army in Israel.*

COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone: 84 61458).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 2—Exhort: Bro. R. Mullin.
- 6—Law of Moses class, 8pm 27 Fricker Ave, Greensborough; S. Snow.
- 9—Exh: I. Chalmers. Lect: S. Snow, *Clear proof that Christ did rise from the dead!*
- 11—Bible Class, 8pm, 162 Maltravers Rd, Ivanhoe. *The Malady of Man Mended, Only one tenth gives glory:* S. Snow.
- 16—Exh: Bro. S. Brake.
- 20—Law of Moses study: S. Snow.
- 23—Exh: Lect: *The Eternal City: Rome or Jerusalem?*
- 25—Bible class: J. Mullin, *The Royal Majesty approaches! . . . Remember Lot's wife:* Luke 17:20-37.
- 27—8pm Galatians class: 47 Finlayson St, Doncaster West. *Justification by Faith—Not Law.* Ch. 3:1-9.
- 30—Exh: Bro. S. Finnin.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, Box 59, Yarragon 3823. Telephone: Yarragon 141).

- 2—1.30 p.m. Exhort: Bro. S. Snow.
- 7—8pm Study, home Bro. Burrage, 6 Langford St, Moe. *Phanerosis.*
- 11—2pm Study, home G. Howe, *Dwelling in Unity.*
- 14—8pm Study, home Bro. Burrage, Moe *Prophecy fulfilling.*
- 16—1.30pm Exh: J. Day. 4pm Youth Fellowship class, home O. Smith.
- 21—8pm Study, home Bro. Burrage, Moe *Prophecy fulfilling.*
- 25—2pm Bible class, home G. Howe, *The Passover.*
- 28—8pm Study, home Bro. Burrage, Moe *Prophecy Fulfilling.*

TECOMA - Belgrave Guide Hall, Walter St. (Rec: E. A. Byrt, 13 Westley Street, Ferntree Gully 3156. Tel: 758 2007).
Sundays—9.30am School: 11.15am Mem-
mtg: 7.15pm Lectures.

- 2—Exh: Bro. John Mullin (Canterbury).
- 5—7.45pm Quarterly Bus. mtg, home, E. Theobald, 76 Linacre Rd, Hampton
- 9—Exh: Bro. E. Nichol (Melbourne).
- 12—7.45pm Bible class, home Sis. A. Robb McNamara Rd, Ferny Creek; Bro. John Bretthauer, *Living under the Law.*
- 16—Exhort: Bro. Fred Ladson.
- 19—7.45pm Bible class, home M. Clementson, 5 Edinburgh Rd, Bayswater, *Josephus, T. Galbraith (Lower Plenty)*
- 23—Exhort: Bro. Frank Harris.
- 26—7.45pm Open Night; home F. Ladson 74 Koorringal Rd, Upwey.
- 30—Exh: Bro. M. Clementson.

Bible School News

TEENAGE STUDIES

Basic Bible Doctrines will be the theme of the three daily sessions in the Teenage Class. Bro. J. Martin will set forth the Bible proofs of basic doctrines; Bro. D. Pogson will explain the moral application of them; Bro. J. Ullman will conduct a Bible marking session in regard to them.

We recommend immediate application of young people to attend this School, and enjoy these studies.

Western Australian Ecclesias

COLLIE - Lot 1036 Chapman Rd. (Rec: K. H. Digney, Box 169, P.O., Collie 6225. Telephone: Collie 34 1532)
Sundays—Memorial meeting at 10.30am.
Wednesdays—Tape study at 8pm.

- 2—Memorial meeting.
- 5—Tape study.
- 9—Memorial meeting.
- 12—1st Principles study evening. 7.30pm.
- 16—Memorial meeting.
- 19—7.30pm 1st Principles night.
- 23—Memorial meeting.
- 26—1st Principles night.
- 30—Memorial meeting.

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062). Telephone: 794973

- 2—Exh: S. Fergusson. Lect: A. Harrison

Why Crime, Violence and Pollution precede Christ's return.

- 4—7.30pm First Principles class, home, D. Strempel.
- 7—E.I. class.
- 9—Exh: A. Harrison. Lect: R. Burke, *Why Does God allow suffering?*
- 14—Life of Christ class, home P. Duperouzel.
- 15—Family activity.
- 16—Exh: N. Rice. Lect: P. Duperouzel, *Did Christ Exist Before He Was Born?*
- 17—G.E.S. meeting, home R. Burke.
- 18—8pm Special Lecture: at Allen Park Club, Swanbourne: *Middle East Aflame - Prelude to Christ's Coming*, Speaker: G. Hawkins.
- 21—Elpis Israel class.
- 23—Exh: A. Newton. Lect: H. West, *Has Christ Returned Or Is He Yet To Appear?*

LAST WEEK IN THE LORD'S LIFE

Effort at Mt. Hawthorn - June 28th to July 14th

Various brethren will co-operate in a study effort proposed for Mt. Hawthorn Ecclesia, at the conclusion of an intensive study of the Life of the Lord. The last six days of the Lord's ministry are described in more detail by the Gospel writers than any other period of his life - and these events will be considered in the program:

Friday, June 28: Bro. A. Harrison, "Outline and Triumphal Entry of Jesus into Jerusalem."

Saturday 29: Brn. D. Moore, G. King and D. Strempel, "Three Trick Questions proposed."

Saturday 6th July: Bro. A. Newton, "The Olivet Prophecy."

Sunday 7: Bro. P. Duperouzel, "Judas and Peter."

Friday 12: Bro. J. Ullman, "The Arrest, Trial and Crucifixion."

Saturday 13: Bro. N. Rice, "Resurrection and Beyond."

Sunday 14th: Bro. B. Hayles, "The Atonement."

STUDIES TO FOLLOW

Following conclusion of the Life of the Lord studies, Mt. Hawthorn Ecclesia will engage upon consideration of the early chapters of Scripture, with assistance of "The Christadelphian Expositor." Proposed study nights are: -

Aug. 9th: The Creation; Divine Glory in Natural Creation.

Aug. 23rd: The Fall; Divine Authority in Imposing Punishment.

Sept. 6th: The Flood; Divine Judgment manifesting Goodness and Severity.

Oct. 4th: Abraham; the Divine Call.

Oct. 18th: Isaac; the Divine Birth.

Nov. 1st: Jacob; the Divine Care.

Nov. 15th: Joseph; the Divine Elevation.

Brethren and sisters living in, or visiting Perth, are warmly invited to participate in the above studies.

- 24—A. B. meeting, home of H. West.
 28—Special Effort at Central Hall, 8p.m.
Last 6 days in life of Christ.
 29—7.30pm at Hawthorn Hall, Study ctd.
 30—Exh: J. John. Lect: N. Rice, *The Sabbath, Its True Meaning & Purpose.*

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 1—Mutual Improvement class.
 2—Exh: R. Lister. Lect: *Lucifer exposed — his true identity revealed.*
 5—Romans study: J. Ullman, *The judgment of God is according to truth.*
 7—E.I. & Law of Moses study.

- 9—Exh: G. Hawkins. Lect: P. Duperouzel.
 11—11am Sisters' class: Daily readings & Story of the Bible.
 12—Eureka study: G. Hawkins.
 16—Exh: R. Davis. Lect: B. Hayles, *Do you know why Christ died?*
 19—Romans study: J. Ullman, *There is no respect of persons with God.*
 21—E.I. & Law of Moses study.
 23—Exh: A. Hayles. Lect: R. Lister, *Creation by intelligence — not uncontrolled chance.*
 26—Eureka study: G. Hawkins.
 30—Exh: R. Taylor. Lect: J. Ullman, *A certainty of Bible prophecy: Russia will invade Israel.*

South Australian Ecclesias

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

Sundays—11am Memorial; 7pm Lecture.

- 2—Exh: R. Collett. Lect: A.C. Dangerfield, *Rome will fall when Christ returns.*
 5—1.30pm Dorcas, home Sis. M. Palmer. 7.45pm Daniel class, home D. Cotter, Ch. 7: 1-14: *The four beasts.*
 9—Exh: P. Weller. Lect: D. Palmer, *When will the Lord's Prayer be answered?*
 12—7.45pm E.I. class, home D. Brumby.
 16—Exh: — Lect: G. Kennedy, *The Kingdom of God taught by Isaiah, Portrayed by Jeremiah, demonstrated by Ezekiel.*
 19—1.30pm Dorcas, home Sis. Marion Palmer: 7.45pm Daniel class, home R. Collett, Ch. 7: 15-28.
 22—Family evening to be arranged.
 23—Exh: J. King (Jnr). Lect: R. Collett, *What should we do to please God?*
 26—7.45pm E.I. class, home A. Johnson.
 30—Exh: R. Jerrow. Lect: P. Dunn, *The Holy Ghost — Who or What?*

BRIGHTON — 390 Morphett Rd, warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 2—Exh: Max Lund. Lect: A. Cowley, *Are Holy Spirit gifts available today?*
 3—"Signs" class with deaf members.

5—Law & Grace study: P. Cresswell, *Christ, the end of the Law*

8—Combined Family night with Cumberland. Theme: *The Messiah—Mine Eyes have seen Thy salvation.*

9—Exh: A. Crawford. Lect: K. McDermont, *The Drive for peace — The promised lull before the storm.*

10—"Signs" class with deaf members.

12—Gospel of Mark study, B. Luke, *The child in their midst*, 9:30—10:31

16—Exh: Murray Lund. Lect: D. Beale, *Mormanism examined by the Bible.*

17—"Signs" class with deaf members.

18—11am Sisters class. 8pm A.B. mtg.

19—Gospel of Mark study, B. Luke, *Servants All* Mark 10:32-52.

21—Business meeting.

23—Exh: H.P. Mansfield. Lect: P. Weller, *An Inspired Bible — The only sure rock for the 1970's.*

25—Bible Discussion, home R. Pillion, *When is a person saved?* J. King.

26—Study: *Malachi — My Messenger*, Max Lund.

30—Exh: R. Mansfield. Lect: K. Gore, *Ailing Democracies — A Righteous Monarch required.*

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
 Sundays—11am Memorial; 3 pm S.S.
 7 pm Public Lecture.

1—Ecclesial Outing.

2—Exh: Murray Lund. Lect: J. King, *Bible Prophecy — Its challenge to you*

The ECCLESIAL CALENDAR for JUNE, 1974

- 3-8pm Int. Friends class, home R. Woodward, *Is faith in God practical today?* A. Hill.
- 5-8pm study: Malachi Ch. 1: Max Lund.
- 6-8pm MIC: *Practical issues of door knocking.* Special night.
- 7-8pm Sub. Y.F. at Woodville: F. Abel.
- 8-2pm Y.P. Football & Basketball act.
- 9-Exh: H. P. Mansfield. Lect: J. Knowles, *Israel—Focus of World Powers.*
- 12-8pm study: Gen. Ch.4: Murray Lund, *Worship in the beginning.*
- 13-10am Sisters Sewing Group. 2pm Sisters class. 7.30pm A.B. meeting.
- 14-8pm Youth Group, home J. Riddle, *Signs from John's Gospel.* B. Luke.
- 15-5.45pm Brighton/Cumberland Fraternal Tea. 7.30pm *Messiah—mine eyes have seen my salvation.* B. Luke, P. Cresswell.
- 16-Exh: J. Martin. Lect: J. Luke, *Jesus Christ—Israel's Coming Messiah.*
- 17-Cumberland/Glenlock Ecclesial Picnic at Blanchetown—All welcome for lunch and meeting.
- 19-8pm study: Malachi Ch.2: Max Lund.
- 20-8pm MIC: Lect: J. Riddle, *Is God Dead?* Exh: C. Story, *daily reading.*
- 22-Young Folks Outing.
- 23-Exh: N. Nelson. Lect: A. Hill, *Divine Politics—God rules in the Kingdom of Man.*
- 26-8pm study: Murray Lund, *Worship in Israel* (Deut. 4).
- 27-10am Sewing Group 2pm: Sisters class.
- 28-Youth Group 8pm, home G. Palmer, *Signs from John's Gospel.* B. Luke.
- 29-Sunday School Outing.
- 30-Exh: J. Siviour. Lect: Max Lund, *The significance and importance of Armageddon.*

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial: 3pm Sunday School; 7pm Public Lecture.

- 2-Exh: H.P. Mansfield. Lect: J. Luke, *Israel, Key to world peace!*
- 4-8pm Phanerosis class: *Names & titles of Deity; Yahweh Elohim.*
- 5-11am Sisters' class.
- 8-Sunday school' outing.
- 9-Exh: A. Cheek. Lect: J. Berry, *Europe's future revealed in Bible Prophecy.*
- 11-8pm Law Moses study: J. Martin.
- 14-Youth group.
- 16-Exh: P. Cresswell. Lect: A. Cheek, *Christening is not Bible baptism.*
- 18-Phanerosis class: *Deity manifested through a Son* (pp. 68-79).
- 23-Exh: G. Wiggzell. Lect: R. Cowie, *Popular teaching of the Devil and Demons refuted by the Bible.*
- 25-Law of Moses class.
- 28-Youth group.
- 30-Exh: D. Manser. Lect: H. P. Mansfield, *Your responsibility in the shadow of Christ's return.*

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1-Exh: P. Pickering. Lect: M.S. Lunn.
- 3-Renmark class.
- 6-Study evening: Bro. Frank Abel.
- 9-Exh: K. Hill. Mildura: M.S. Lunn.
- 12-Eureka class.
- 16-Exhort: C. Hollamby.
- 17-Picnic at Blanchetown.
- 19-Life of Christ study.
- 23-Exh: M. Ide.
- 24-Renmark class.
- 29-Fraternal Tea—1st study of Special.
- 30-Exh: P. Pickering.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wiggzell, 8 Newman Ave, Tea Tree Gully 5091). Telephone 264 5881).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

THE FOUR HORSEMEN OF THE APOCALYPSE

Effort at Glenlock - June 29th to July 7th

The visions of John, recorded in Revelation, provide an accurate and perceptive description of developing history. This enthralling subject will be undertaken by Glenlock Ecclesia, during the visit of Bro. P. Pickering (Coburg), and the following meetings are planned:

1st study: 8pm Saturday 29th. 2nd: 3pm Sunday 30th. 3rd: 8pm Wednesday 3rd. 4th. Saturday 6th, at Renmark.

During the effort, a Study class will be conducted at Renmark on Monday July 1st, and a Lecture will be given at Renmark on Friday 5th, as well as the Exhortation on Sunday 7th.

- 1-2pm Sunday school outing from home of Bro. & Sis. Wearne.
- 2-Exh: H.P. Mansfield. Lect: C. Kempster, *The Real Christ - Past, present and future.*
- 4-8pm S.S. Teachers meeting, home Bro. & Sis. Wearne.
- 5-8pm El class, at home of M. Pitt, leader, M. Pitt.
- 9-Exh: G. Hyndman. Lect: *If God is love, why so much suffering.*
- 8.30pm Gospel com. mtg, home of N. Munro.

- 10-8pm Arranging Brethrens meeting.
- 12-8pm Eureka class: G. Wiggall, home C. Kempster.
- 15th to 29th-Special Effort, see Page 16.
- 30-Exh: B. Williams. Lect: D. Evans, *Seventh Day Adventist teaching challenged by the Bible.*

WOODVILLE - Aberfeldy Avc. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Telephone: 356 2278)
 Sundays-11am Memorial: 3pm Sunday School: 7pm Public Lecture.
 1-2.30pm S.S. Outing, indoor games.

SPECIAL EFFORT PROVIDES VARIETY IN ECCLESIAL WORK

June 3rd to 9th - At Woodville Ecclesia

A program of outstanding interest and variety has been planned by Woodville Ecclesia for the visit of Bro. Frank Abel (Canada) in June. The support of brethren and sisters is invited to the following meetings, in which there will be opportunity to renew acquaintance with Brother Abel, as well as co-operating with and strengthening the Ecclesia.

Monday, June 3rd - Opening evening 7.45pm: A meditative, exhortatory address to the theme, "Behold, I come quickly!" The urgent, personal message of the Lord Jesus will be presented on the background of the latter times of the Gentiles.

Tuesday, 4th - 10.15am Sisters class, at which Bro. Abel will outline a special message relating to Sisters' responsibilities in the Truth. All are invited to participate.

Evening Activity commencing 7.45pm "Gospel Proclamation in the Last Days." An outline of ecclesial work in North America, and consideration of local activities, supported with color slides and a display of interest to all.

Wednesday, 5th - Special Public Address in Hindmarsh Town Hall, 8pm. Entitled "The Teachings of Jehovah's Witnesses Refuted by the Bible," this subject has already drawn considerable interest. 10,000 leaflets have been distributed, and a number of banners placed around the district advertising the meeting. A number of enquiries have been received from the public including local J.W.s! Questions and challenges will be invited at the meeting for consideration at the follow-up talk on Sunday.

Thursday, 6th - Bro. Abel to visit GLENLOCK ECCLESIA, participating in a special study evening.

Friday, 7th - 7.45pm study, combined with Suburban Young People's Class. Subject: "Despise Not the Day of Small Things," demonstrating our responsibilities and privileges in these momentous times.

Saturday, 8th - Ecclesial Family Tea, followed at 7pm with an informal "Family Gathering." Bro. Abel will speak upon "The Ecclesia and the Family," and both older and younger members will render interesting items relative to the general theme. A very enjoyable evening is anticipated, and the attendance of many brethren and sisters will be encouraging.

Sunday, 9th - Exhortation by Bro. Abel. He will also attend the Sunday School, to speak upon "The Book of Faith (Hebrews 11)", and in the evening Bro. Abel will present the second special lecture: "144,000; Who are they and What is their Work?" Answers to questions submitted at the previous lecture will be given.

The effort will conclude with a farewell gathering at approximately 9pm held at the home of the Recorder.

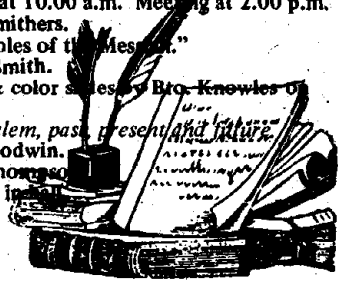
We believe the occasion will be of intense interest to all; it will certainly strengthen the Ecclesia in these days of preparation for the Lord's appearance; and the support of visiting members will be of enjoyment and stimulation.

- Evening at hall: B. Oliver, *To obey is better than sacrifice.*
 2—Exh: P. J. Mansfield.
- 3rd to 9th: Special Variety Effort—Bro. F. Abel (Canada), *The Ecclesia in the Latter Days.* (see details p. 15).
- 12—Bible study: H. P. Mansfield, *Prayer for the Spiritual Perception of the Ecclesia.* (Eph. 1:15-23).
- 14—Eureka study: J. Berry, *The dragon stands before the woman (Rev. 12; Eureka 3/63-68).* Held at home of C. C. Wigzell.
- 15—Literature distribution and evening.
 16—Exh: H. Muggleton. Lect: J. Knowles *Man is mortal, prone to death.*
- 17—Home study, 4 Lasscock Ave, Findon 8pm *Appearance of Messiah: The first advent.*
 18—Sisters class: Study on the *Psalms.*
 19—Ephesians study cont: *The Construction of the Ecclesia, and our New Condition (Ch. 2:1-10).*
 21—7.45pm Mutual Improvement class.
 23—Exh: W. McAllister. Lect: J. Berry, *The Sabbath, does it apply today?*
 26—Ephesians study cont: *Our new Relationship in Christ (ch. 2:11-22).*
 28—E.I. class: E. Hubbard, *Death-bed and Gaol repentance (pp.318-320)*
 30—Exh: Murray Lund. Lect: M. Jones, *What Christadelphians believe the Bible teaches.*

"BE YE DOERS OF THE WORD"

Annual Special Effort at Tea Tree Gully (SA) - June 15th to 29th
 Under the leadership of Bro. J. Knowles, the Tea Tree Gully Ecclesia will conduct a study on the "Epistle of James," as follows:

- 15—8pm Fraternal, featuring items from various Suburban ecclesias.
 16—Exhort/Lecture: J. Knowles, *Rome, past present and future.*
 17—Ecclesial picnic at Williamstown Oval at 10.00 a.m. Meeting at 2.00 p.m.
 18—8pm: 1st Study at home of Bro. R. Smithers.
 19—10.30am: Sisters class at hall - "Parables of the Messiah."
 20—8pm: 2nd Study at home of Bro. R. Smith.
 22—7pm: Family Evening, various items & color slides by Bro. Knowles on his recent world trip.
 23—Exhort/Lecture: Bro. Knowles, *Jerusalem, past, present and future.*
 25—8pm: 3rd Study at home of Sis. P. Goodwin.
 27—8pm: 4th study at home of Bro. A. Thompson.
 29—7.30pm Sunday School social evening in hall.



DAILY BIBLE READINGS FOR JUNE


1	Joshua 18	Isaiah 24	Heb. 6, 7
2	..... 19	..... 25	..... 8, 9
3	..... 20, 21	..... 26, 27	..... 10
4	..... 22	..... 28	..... 11
5	..... 23, 24	..... 29	..... 12
6	Judges 1	..... 30	..... 13
7	..... 2, 3	..... 31	James 1
8	..... 4, 5	..... 32	..... 2
9	..... 6	..... 33	..... 3, 4
10	..... 7, 8	..... 34	..... 5
11	..... 9	..... 35	1 Peter 1
12	..... 10, 11	..... 36	..... 2
13	..... 12, 13	..... 37	..... 3, 4, 5
14	..... 14, 15	..... 38	2 Peter 1, 2
15	..... 16	..... 39	..... 3
16	..... 17, 18	..... 40	1 John 1, 2
17	..... 19	..... 41	..... 3, 4
18	..... 20	..... 42	..... 5
19	..... 21	..... 43	2, 3 John
20	Ruth 1, 2	..... 44	Jude
21	..... 3, 4	..... 45	Rev. 1, 2
22	1 Sam. 1	..... 46, 47	..... 3, 4
23	..... 2	..... 48	..... 5, 6
24	..... 3	..... 49	..... 7, 8, 9
25	..... 4	..... 50	..... 10, 11
26	..... 5, 6	..... 51	..... 12, 13
27	..... 7, 8	..... 52	..... 14
28	..... 9	..... 53	..... 15, 16
29	..... 10	..... 54	..... 17, 18
30	..... 11, 12	..... 55	..... 19, 20

BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

- In Old: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).
 In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
 In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).
 In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.
 In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
 In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
 Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

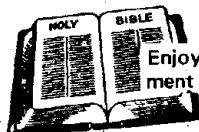
SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

Orthodox people are asleep, and our business is to wake them. To do this we must make a noise — a great noise, if necessary — not minding their waking moments of resentment and grumble. Our times are parallel with those of Jeremiah and Ezekiel, in which there was much religion, but little truth and godliness. Our duty is to lift our voices in warning — to testify to the fact that the religious world is at enmity with God, and that saving truth is not to be found in the churches and chapels which crowd our land. This proclamation will shock people, and be regarded, at first, as presumption, but what of that? Some of us are too fearful of offending, and, at time, of offending not people to whom we preach the Truth, but people to whom we do not preach it. It would tend more to the prosperity of the Truth if we studied God's wishes more, and our own feelings less. Let us not expect to bring men who are immersed in pulpit theology to a knowledge of the Truth without causing them unpleasant shocks. To try to do so is to spend time unprofitably. Brother Roberts argued that shocking people (in the sense of setting before them the exact and whole truth, clearly and irrespective of their feelings) was not only right, but beneficial. It produced a conviction deep and strong. "My own experience," wrote our brother, not long before his death, "is that wheedling never leads to any results of a spiritual value. Any good that has been done in our generation has been done by what — calls the system of 'shocking' people. Brethren who demur to outspoken utterances, such as "Christendom Astray," "Popular theology opposed to Bible teaching," "Heaven-going at death a fable," "Natural immortality a delusion," etc., would do well to weigh the words of our faithful brother.

APPLY NOW FOR THE THIRTY-SECOND BIBLE SCHOOL
 Held at Rathmines, N.S.W. — August 24th to September 1st.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 Accommodation and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming **BIBLE SCHOOL** for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

2

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).

Ecclesial Report

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers . . ." (Paul to the Ephesian Ecclesia).

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. 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.

Riverwood: *Mr. Charles Sherring* and *Mrs. Margaret Sherring* (June 6th).

Woodville: *Mrs. Claire DeVries*, an interested friend introduced to the Truth through a special lecture held last year (8th June).

Enfield: *Mrs. Marilyn LePoidevin*, May 29th; *Mr. Pater Halpin*, a S. S. Scholar, baptised June 6th.

Yagoona: *Mrs. Claire Bruce* (May 21st); *Mr. Bruce McKinley* (May 23rd).

ECCLESIAL TRANSFERS

To Enfield: *Bro. & Sis. R. Seymour* (from Elizabeth); *Bro. & Sis. N. Lloyd* (from Christchurch).

To Wilston: *Bro. K. Papowski* (from Enfield).

To Brighton: *Sis. M. Pryde* (from Cumberland).

To Cabramatta: *Bro. & Sis. G. Gilham* (from Granville).

To Punchbowl: *Sis. R. McClure* (from Cumberland).

To Campsie: *Bro. & Sis. J. C. Mansfield* (from Granville).

ENGAGEMENT CONGRATULATIONS

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 the days of preparation ahead planned by the following:

The engagement is announced of *Bro. Andrew Nolan* and *Sis. Judith Horgan* (both of Enfield Ecclesia).

UNITED IN MARRIAGE

We delight to record the following marriages, and extend to those concerned 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 of Godly characteristics.

On July 20th, the marriage of *Bro. R. Harden* and *Sis. L. Hadley* will be conducted at Granville Assembly Hall.

On July 27th, at the Woodville Hall, *Bro. Douglas Cridland* and *Sis. Jeanette Smith* will be married.

FAMILY NEWS

The blessings of Yahweh have been upon the following brethren and sisters in the birth of their children, who may, in time to come (God willing) manifest an interest in the Hope espoused by their parents.

Bro. & Sis. Hugh Carder (Perth) have a son, *David Michael*.

Bro. & Sis. Rod Hunter (Perth), a daughter, *Masha! Ruth*.

Bro. & Sis. Stewart Bain (Perth), a son, *Philip David*.

Bro. & Sis. Ron Hollamby (Glenlock) a son, *Andrew Leigh*.

AWAITING THE RESURRECTION

We are saddened to lose the company of loved ones in the Faith, yet realise that the Hope we share can see beyond the present to the time when all worthies will be strengthened by immortal vigor, to rejoice in the joys of Yahweh's grand purpose for evermore. Meanwhile, we extend our sympathetic comfort to the families presently affected.

Bro. Lewis Harrison (Collie) died on Wednesday, May 15th, having suffered a heart attack whilst recuperating in hospital following an operation. For many years Bro. Harrison was a strengthening influence in the small country ecclesia, and gave loyal and active service amidst difficult circumstances.

Sis. H. Hayman (Cumberland) died on 4th June. She came to the Truth in recent years, and though suffering from infirmity of the flesh, continued to manifest a keen interest in the Truth.

THE PASSING OF A PIONEER

On the evening of June 18th at the age of 96, Brother Mark Harris, of the Adelaide Ecclesia passed to his rest. It is a well deserved rest, for it terminates a long era of enthusiastic service in the things of God, for which he is well known in many parts of Australia.

Brother Harris was baptised in 1910, and thus completed some 64 years in the service of the Truth. He originated from Goolwa, where the Truth in South Australia was first proclaimed, but moved down to the Adelaide area where he accepted Christ in the way appointed.

He was closely associated in the work of the Truth with the late Brother James Mansfield, the father of the Editor. Before the Editor of *Logos* was born (and the magazine is over forty years of age), Brethren Harris and Mansfield were busy proclaiming the Truth, engaging in outdoor speaking in the Adelaide Botanical Gardens, as well as in the Ecclesial Hall. In the early days of the Magazine, these two brethren gave great help, encouragement and wise advice to the Editor, and helped guide the policy of the Magazine. In those days Brother Harris was a frequent contributor to its pages, and being represented on *Logos Committee*, attended to the business side of the periodical.

He was an enthusiastic supporter of the pioneer writings, and of the prophecies of God's Word. His greatest delight was to talk of these things, and to trace the fulfilment of the latter in world events. He thus died in expectation of the coming of the Lord, and in the hope of a resurrection to life eternal. The Editor esteems it a privilege to have known our late brother, and in earlier years to have been so greatly helped

by his advice and example. May Christ's coming soon take place, to terminate the present era of suffering and death.

Editor.

HEALING THE BREACH

Adamstown and Charlestown Ecclesias

The Adamstown (NSW) Ecclesia are pleased to advise a resumption of fellowship with the Charlestown Ecclesia. The breach had been caused some two years ago, by the teaching of previous members of the Charlestown Ecclesia which seriously challenged the accepted basis among us. Ultimately, and after repeated efforts to reason with these members, it was found necessary to expel them. This is reported by the Charlestown Ecclesia in the *Shield* for February 1974, in the following terms:

"It is with much regret that the Managing Brethren found they had to take action against a number of members of this Ecclesia by removing their names from our Ecclesial role. This course of action was forced upon the Managing Brethren because of the inability of these members to uphold the principles of fellowship as outlined in the Unty Booklet."

Following this, the Adamstown Ecclesia unanimously agreed to resumption of fellowship. In a circular letter it commends "the Charlestown Ecclesia for its stand in this matter against those who do not uphold the accepted basis of fellowship as contained in the Unity Book, pp. 13-15, read in harmony with the BASF."

A CHALLENGE ISSUED

During the visit of Bro. F. Abel (Canada), Woodville Ecclesia engaged in a wide-spread advertising campaign and forthright public lectures to challenge the erroneous teachings of Jehovah's Witnesses. The main lecture was held in the Hindmarsh Town Hall on Wednesday, June 5th, at which over 570 people attended, including many J.W's. A challenge night was held at Woodville Hall on the following Sunday, when a packed audience heard Bro. Abel expound upon Bible teaching and answer a number of questions. The church of Christ took the opportunity in advertisements to challenge us, and the Ecclesia has inserted a large advertisement in the daily newspaper as a witness and answer. We will outline the situation in our next issue.

Ecclesial Activities

DURING JULY, 1974 (God Willing).

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010. Tel: 72 7450). Sundays—9.30am School; 11am Memorial meeting; 7pm Public Lecture.

- 1—A.B. mtg, 7.30, 37 Corinda Grove, Springfield.
- 3—7.45 Revelation study: H. E. Taylor, *The two witnesses (Rev. 11)*, at 13 Barossa Rd., Glenorchy.
- 5—7.30 Snr. CYC: S. Kingsbury, *Epistle of James Ch. 2*.
- 7—Exh/Lect: H.H. Day (L'ton), *The man that turned the world upside down*.
- 10—10am Sisters class, 27 Corinda Gr., Springfield. Bible study 7.45: H.E. Taylor, *Romans*.
- 12—Jnr. CYC 7pm, 27 Corinda Gr: *Cities of Refuge*.
- 14—Exh: R.A. Yeomans. Lect: J.H. Scull, *The Gospel preached to Adam & Eve*.
- 17—7.45 Nazareth Revisited study: 37 Corinda Gr., A. Beasley.
- 19—7.30 Snr. CYC: H.E. Taylor, *Names and Titles of Deity*.
- 21—Exh: H.E. Taylor. Lect: S.J. Taylor, *The Gospel taught by Christ*.
- 24—Romans study continued.
- 25—7.30 Sisters' class, 602 Nelson Rd, Mt. Nelson.
- 26—7pm Jnr CYC: 2 Stapleton St, Glenorchy, *Othniel and Ehud*.
- 28—Exh: D.P. Taylor. Lect: S.D. Kingsbury, *Jesus Christ did not pre-exist*.
- 31—Revelation study cont, 37 Corinda Gr.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday—9.30am School & Snr. study; 11 am Memorial mtg. 7pm Public Lect.

- 3—Study: D. Kitto, *O Taste and See that Yahweh is good (Ps. 34)*. A. Ansell, *Yet have I set my King on Zion (Ps. 2)*.
- 5—E.I. study, J. Kershaw: home D.Kitto.
- 7—Exh: C. Blanch. Lect: G. Dangerfield, *Russia's Return to Egypt—A Bible Certainty*.
- 10—Study, R. Herron: *Gideon—The call and response Judges 6*.
- 12—Eureka study 8pm, M. Wright, home D. Seaman. Eureka vol. 2.
- 13—CYC: J. Bracey, *The Triumphant Entry. John 11:51—12:59*.
- 14—Exh: D. Case. Lect: J. Kershaw, *Why Does the Jew still exist?*
- 17—Genesis study, F. Onley, *Isaac Son of Promise*.
- 19—Elpis Israel study.
- 20—7pm Sunday School Evening.
- 21—Exh: S. Kingsbury. Lect: K. Niejelka, *The importance of believing True Doctrine*.
- 24—Study, R. Herron, *Gideon; Faint Yet Pursuing. Judges 7—8*.
- 26—Eureka study.
- 27—CYC: D. Day, *Scriptural use of Agape and Philao*.
- 28—Exh: H. Day. Lect: D. Case, *Exorcism — An Unbiblical Folly*.
- 31—Study, R. Bracey: *New Cloth and old Bottles. Mat. 9:16-17*. W. Case: *Take my Yoke upon You. Mat. 9:28-30*.

Details of the forthcoming TASMANTIAN BIBLE CAMPAIGN are listed on Page 9 of this issue.

Western Australian Ecclesias

MT. HAWTHORN — Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morley 6062. Telephone 79 4973).

- 5—Elpis Israel/Law of Moses study.
- 6—Special Effort study on Life of Christ: A. Newton, *The Olivet Prophecy*.
- 7—Exh: P. Duperouzel. Lect: D. Moore, *Materialism, the plague of a Godless Society*.
- 9—1st princ. 7.30pm home D. Stempel.
- 12—Special study at Central Hall: J. Ullman, *Arrest, Trial and Crucifixion*.
- 13—Special study at Mt. Hawthorn: N. Rice, *The resurrection and beyond*.
- 14—Exh: B. Hayles. Lect: R. Lister, *Jesus Christ; a Sacrifice, not a Substitute*.
- 19—Elpis Israel/Law of Moses study.
- 20—Family Activity.
- 21—Exh: H. West. Lect: D. Hurn, *Trouble in Ireland, an Example of today's Godless Society*.
- 22—GES meeting, home J. John.
- 23—1st Princ. 7.30pm home D. Stempel.
- 28—Exh: J. Ullman. Lect: G. Quartermaine, *Archaeology, a Witness to Bible Truth*.
- 29—AB meeting, home P. Duperouzel.

PERTH — 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3—Romans study: J. Ullman, *With God there is no respect of persons*.

- 5—E.I./Law of Moses class.
- 7—Exh: D. Hurn. Lect: G. Hawkins, *Thy Kingdom come—to be fulfilled at Christ's return*.
- 9—11am Sisters class: Daily readings & Story of the Bible. *"The need to exercise care towards themselves*.
- 10—Eureka study: G. Hawkins.
- 14—Exh: J. Ullman. Lect: G. Hurn, *The origin of suffering and death; rejection of God's laws*.
- 17—Romans study: J. Ullman, *God shall judge the secrets of man*.
- 19—E.I./Law of Moses classes.
- 21—Exh: A. Newton. Lect: T. Stagg, *Baptism into the Abrahamic covenant essential for Salvation*.
- 24—Eureka study class: G. Hawkins.
- 28—Exh: T. Stagg. Lect: D. Hurn, *The New Testament unintelligible without Moses and the prophets*.
- 31—Romans study: J. Ullman, *He is a Jew which is one inwardly*.

COLLIE — Lot 1036 Chapman Rd. (Rec: K. H. Digney, Box 169, P.O., Collie 6225. Telephone: Collie 34 1532) Sundays—Memorial meeting at 10.30am. Wednesdays — Tape study at 8pm.

Visitors are welcome to attend the Sunday gatherings, 10.30am, and the Wednesday meetings when a Tape study is conducted at 3pm, and a First Principle Class at 7.30 p.m.

CHRISTADELPHIAN SURVIVAL KIT

This is an attractive and intriguing form of publicising the Truth. The kit is contained in an envelope, which, when opened contains an introductory brochure: *Why You Need This Kit*. This is folded around 20 cards setting forth in order certain basic truths of Bible teaching. It concludes with an application form for a free book: *How To Read And Understand The Bible*.

The kit can be distributed at public addresses, or for door to door distribution. It would form an intriguing item for newspaper advertisement. Price \$3.00 per 100 plus Postage.

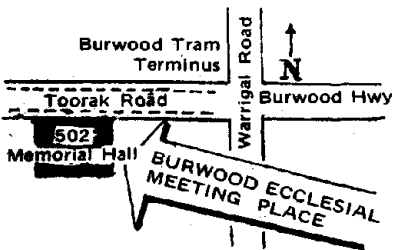
Victorian Ecclesias

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820).

- 5-8pm Study, home Bro. Burrage, 6 Langford St., Moe.
- 7-1.30pm. Exh: L. Cresswell.
- 9-2pm Study, home G. Howe, Warragul
- 12-8pm Study, home Bro. Burrage.
- 19-8pm Study, home Bro. Burrage.
- 21-1.30pm Exh: J. White. 4pm Youth Fellowship, home Sis. Porter.
- 23-8pm Study, home G. Howe.
- 26-8pm Study, home Bro. Burrage.

BURWOOD - Burwood Memorial Hall, 502 Toorak Rd, near Warrigal Rd. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

- Sundays-9.30am School & Snr study; 11am Memorial mtg; 7pm Bible study.
- 3-8pm Nehemiah study: J. Roper, home H. Hall, 8 Marville Cr, Boronia.
- 7-Exh: J. Roper. Lect: H. Baum, *There is a God; Why all this suffering?*
- 10-E.I. study, home T. Parsons, 1 Serica Pl, Waverley Meadows.
- 14-Exh: J. Ikin. Lect: D.R. Galbraith, *Bible shows Creation, not blind chance.*
- 17-8pm Psalms 1 study: home W. Dodson, 9 Littlewood St, Hampton.
- 21-Exh: P. Morgan. Lect: J. Hull, *Prophecy proves the Bible true.*
- 24-8pm E.I. class, home H. Baum, 33 Aurum Cr., Ringwood.
- 28-Exh: W. Dodson. Lect: T. Parsons, *Why modern religion is astray from the Bible.*
- 31-Psalms 2 study: H. Hall, home R. Terrell, 49 William St, Brighton.



IMPENDING DEBATE WITH CHURCH OF CHRIST

Notice was given in our last issue of the proposed debate with the Church of Christ sponsored by the Coburg Ecclesia. Brother P. Pickering will represent the Ecclesia in setting forth the Christadelphian teaching, and the debate is scheduled on Saturday, 13th July, God willing. All are welcome, and the Coburg Ecclesia invites brethren to lend their moral support to the effort.

The following comprises the program arranged for the occasion.

Saturday, 13th July.

VENUE: Masonic Hall, Bell St., Coburg.

3.30: Study Theme: "The Kingdom of God."

5.30: Basket Tea.

VENUE: Northland (Shopping Centre) Auditorium, Murray Rd., Preston.

7.30: DEBATE - 1st Session.

The Christadelphians Affirm - "The scriptures teach that the present day restoration of National Israel is a prophetic sign of the imminent return of Christ who will establish the Kingdom of God in which Christ will reign on David's throne in Jerusalem."

Church of Christ - Negate.

Sunday, 14th July.

VENUE: Masonic Hall, Bell St., Coburg.

11.05: Memorial meeting-Exhort: Bro. E. King (Melbourne).

VENUE: Northland (Shopping Centre) Auditorium, Murray Rd., Preston.

3.30: DEBATE - 2nd Session.

The Church of Christ Affirm - "The scriptures teach that Christ has now established his Kingdom and that he is now reigning on David's throne in heaven."

The Christadelphians - Negate.

VENUE: Masonic Hall, Bell St., Coburg.

5.30: Basket Tea.

7.00: SPECIAL PUBLIC LECTURE (Bro. E. King)

"The Nation of Israel - A Sure Sign Of Christ's Coming Kingdom."

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S: T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone 48 4634).

Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

7—Exh: R. Hazell. Lect: R. Lambert, *God's Promise to Abraham, Your only Salvation.*

9—10.30am Sisters class, home Sis. Fotheringham, *Law and Grace.*

11—7.45pm Revelation class.

14—Exh: R. A. Hill. Lect: J. Cowie, *Christ's Death and Your Salvation.*

20—Bus trip to Murwillumbah.

21—Exh: R. Bailey. Lect: R. Rock, *The Bible Predicts the World's Greatest Earthquake Centred In Israel.*

23—Sisters class, home Sis. Fotheringham.

25—7.45pm Revelation class.

26—Y.P. evening, P. Dawson.

28—Exh: R. Thiele. Lect: R. Bailey, *Christ taught that few will be saved. How can so many be wrong?*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: 4700. Telephone 27 1452).

3,10,17,24,31—7.30pm Habakkuk study, 24 Livermore street.

6,13,20,27—7.30pm Tape night. Cnr. Hill and Emu St., Emu Park.

7—Exh: G. Hill. Lect: L. Osborne, *The Doctrine of the Trinity shown to be False.*

14—Exh: W. White.

21—Exh: G. Bundesen.

28—Exh: L. Osborne.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060). Telephone: 38 3365. Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

3—10.30am Sisters class, home Bro. Crew *Nazareth Revisited.*

4—7.45pm, *Last days of life of Christ,* R. Thiele.

7—Exh: R. Thiele. Lect: J. Cowie, *Former enemies Communism & Catholicism will become friends.*

9—7.45pm, *Kings of Israel and Judah,* home J. Cowie.

13—7.45pm home Bro. Cowie, *Divine providence in life of David:* R. Hill.

14—Exh: R. Rock. Lect: R. Thiele, *The Resurrection founded upon Immovable evidence.*

17—10.30am Sisters class.

18—Study continued: R. Thiele.

21—Exh: R. Evans. Lect: R. Kilgus, *God's Judgment in Past—A warning to this generation.*

23—7.45pm, *Kings of Israel and Judah,* home J. Cowie.

28—Exh: J. Cowie. Lect: T. Dawson, *Jesus Christ: Son of God & Son of Man.*

31—Sisters class, *Nazareth Revisited.*

SOUTHPORT THANKSGIVING MEETING

Saturday July 13th

In 1973 the Southport Ecclesia appealed to brethren and sisters for assistance in the building of an amenities block, being the second and final stage of our programme.

The result was most encouraging, and we sincerely thank all those who were able to help us in any way with our project.

By the grace of God, our building is almost completed, and it is our earnest prayer that from this centre the Lord's work may go forth with power in this corner of the vineyard.

We intend, God willing, to hold a service of thanksgiving to our Heavenly Father for His blessing upon our efforts, and we hereby extend a warm welcome to brethren and sisters from near and far to join with us at 7.30pm on Saturday July 13th, 1974 for this purpose.

The theme of the evening is taken from Ephesians 2:21 "*In whom all the building fitly framed together groweth unto an holy temple in the Lord.*"

May we have the pleasure of your company on this occasion?

The Brethren and Sisters at Southport, Queensland.

GOD'S HONOR ROLL - A GALLERY OF OUTSTANDING PORTRAITS

Special Effort at Brighton Ecclesia - July 13th to 23rd.

The studies in this effort will be presented by Bro. J. Mansfield snr. (Campsie), and are designed to emphasize the means by which the worthies of old reacted to the Divine Will. The principles of Faith, developed in Hebrews 11 will form the basis of the addresses, and will be outlined in a practical manner for everyday life. Those attending will find it most helpful in their personal experiences. The following program is planned:

Sat. July 13th - Opening fraternal, with introductory remarks upon Hebrews 11. An interesting program including several items will conclude with light refreshments. It is hoped a large gathering of brethren and sisters will assemble.

Sun. July 14th - Exhort and Lecture: Bro. J. Mansfield, "Middle East Tension; Israel awaits the Day of Destiny."

Tues. July 16th - Commencing study: "Grand portraits featuring unique characteristics" * Faith's worship of God. * Faith's walk with God. * Faith's witness for God. * Faith's obedience.

Thurs. July 18th - Second study: "Further impressive Portraits of those who received Divine Approval" * Faith's waiting * Faith's overcoming the praise of man. * Faith's conclusions.

Sat. July 20th - All day picnic to which all are welcome. Held at Bradbury Park Oval. Various children's games and activities will be conducted. Lunch at 12.30, with meeting at 2pm at which Bro. Mansfield will speak to the subject "And Others" (Looking beyond Heb. 11). 8pm: Young folks and Family gathering: "Of Whom the world was not worthy."

Sun. July 21st - Exhort: "Some Better Things For Us." 3pm Sunday School: "The Life of David, to his kingship." Supported with children's items. 7pm Public lecture: "World-shaking events of Christ's return; Are you ready?"

Tues. July 23rd - 11am Sisters class: "Women of Faith." Held at home of Sis. E. Wilson, 55 Avenue Rd., Cumberland Park. 8pm: Interested Friends class: "The Kingdom of God; What you must do to attain it."

The Brighton Ecclesia believes that the effort will be of immense spiritual value and encouragement to all, and a warm invitation is extended to join them.

TASMANIAN BIBLE CAMPAIGN

January 4-13th, 1975 (God Willing)

Brother H. Taylor reports:

"Owing to an unprecedented number of applications to hand, most of the Hostel accommodation is already booked out. We are happy, however, to announce that we have been able to procure use of some rully furnished caravans for family groups at a cost of between \$40 and \$50 per family. Accommodation is also available in the homes of Ecclesial members, but as this is strictly limited early application is desirable."

Arrangements are in hand for an all-day and river harbour cruise providing panoramic views of the Derwent and Huon Rivers estuaries, and a bus trip on unspoiled Bruny Island.

Brethren G. Russell and R. Pogson will comprise study leaders. Brother Russell's studies were announced last issue. Brother Pogson will base his study on 2 Tim. 3 under the following headings: (1)-Selfishness; (2)-Materialism; (3)-Pride; (4)-Unsociableness; (5)-Undiscipline; (6)-Ruthlessness.

Bookings, accompanied by \$2 deposit, should be addressed to the Campaign Secretary: Bro. H. E. Taylor, Post Office Box 169, Glenorchy, Tasmania, 7010.

Please forward Ecclesial News and Items of Interest by 13th July for publication in our next issue.

South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone 278 5237).

Sundays—11am Memorial; 7pm Lecture.

- 3—1.30pm Dorcas class, home J. Brumby. 7.45pm Daniel class, home L. Palmer, *The Ram & He Goat, Ch.8:1-2*.
- 7—Exh: Mur. Lund. Lect: D. Brumby, *Jesus Christ—World's future ruler*.
- 10—7.45pm E.I. class, home D. Palmer.
- 14—Exh: A; Johnson. Lect: P. Weller, *How Christ regained what Adam lost*.
- 17—1.30pm Dorcas, home E. Grose, 7.45pm Daniel class, home P. Dunn, *Vislon of the End, Ch. 8:13-27*.
- 20—Special Ecclesial Activity night: Consideration of Snowflakes, K. Martin.
- 21—Exh: J. Luke. Lect: J. King, Jnr, *The explosive M. E. God's signpost to Armageddon*.
- 24—7.45pm E.I. class, home R. Jerrow.
- 28—Exh: D. Brumby. Lect: R. Jerrow, *Archaeology proves the Bible true*.
- 31—Dorcas class, home M. Cheek. 7.45pm Daniel class, home D. Cotter, *Prayer for Jerusalem's Resoration Ch.9:1-19*

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

- 3—Study: B. Luke, *The King enters the city, Mark 11:1-26*.
- 7—Exh: A. Pitcher. Lect: J. Elton, *Creation: A witness to the existence of God*.
- 9—A. B. meeting.
- 10—Faith of the Prophets class: J. King, *A Cheracter Study of Jeremiah*.
- 13th-23rd July, Special Effort: "God's Honor Roll" (Heb. 11) - J. Mansfield, Sydney. (See details on Page 9)
- 24—Faith of the Prophets class, E. Wilson, *The Psalms in Jonah*.
- 28—Exh: E. Wilson. Lect: Max Lund, *One Bible, Many Churches - Why?*
- 31—Study: B. Luke, *Authority of the Son of God Challenged. Mark 11:27-12:12*.

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma

Street, Panorama 5041. Tel: 76 5669).
Sundays—11 am Memorial; 3pm Sun day School; 7pm Public Lecture.

- 1—8pm Int. Friends class, home R. Woodward, *The Power of Prayer*, P. Weller.
- 3—8pm Study: Matt. 13 - 8 parables but one story, P. Weller.
- 4—8pm MIC: Lect: N. Wigzell, *Promises in Eden, life & hope to you*. Expos: *The duty of the watchman*.
- 6—5.45pm Fraternal Tea: Family night, 7.15pm, Characters of Samson and Gideon portrayed by scholars.
- 7—Exh: P. Weller. Lect: Mur. Lund, *3 Essentials to Salvation - Belief, Repentance and Baptism*.
- 10—8pm Study on worship: Murray Lund
- 11—10am Sewing Group. 2pm Sisters class 7.30pm A.B. meeting.
- 12—8pm Youth Group, home W. Gurd, *Signs from John's Gospel, B. Luke*.
- 14—Exh: J. Berry. Lect: D. Mansar, *Seventh Day Adventists teachings refuted by the Bible*.
- 17—8pm Study, *Two Sons of God, but one Brother in Christ: Matt. 21, P. Weller*.
- 18—8pm MIC: Lect: G. Beard, *Jerusalem the true Holy City*. Exhort: P. Flint, "from daily readings."
- 20—5.30pm Sub. Y.F. tea at Hall. 8pm, *Of whom the world was not worthy*, J. Mansfield.
- 21—Exh: A. Hill. Lect: N. Wigzell, *The Trinity plainly unscriptural*.
- 24—8pm study on worship: Murray Lund.
- 25—10am Sewing Group. 2pm Sisters class
- 26—8pm Youth Group, home E. Wigzell, *Signs from John's Gospel, B. Luke*.
- 27—Kingston study weekend. Sub. Y.F. outing: mystery hike near V. Harbor.
- 28—Exh: A. Hollamby. Lect: K. Pearson, *The facts concerning heaven & hell*.
- 29—8pm Int. Friends class, home R. Woodward, *Is immortality a reward of God or a natural possession*, R. Curtin.
- 31—8pm Study: P. Weller, *Table talks—Objectives, motives, attitudes, and responsibilities: Luke 14 and 15*.

APPLY NOW FOR THE BIBLE SCHOOL
Use the convenient coupon on P.2.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

2—8pm Phanerosis class, J. Knowles.

3—Sisters class, 11 am.

6—Sunday School outing.

7—Exh; Lect: R. Edgcombe, *Man's claim to Spirit Gifts—A dangerous delusion.*

9—8pm Law Moses class: J. Martin.

12—Youth Group study: 8pm.

14—Exh: J. Knowles. Lect: D. Evans, *What Christ thought concerning Eternal Life.*

16—Phanerosis class.

21—Exh: J. Mansfield. Lect: J. Knowles, *Jesus Christ did not pre-exist.*

23—Law of Moses class.

26—Youth group.

28—Exh: J. Martin. Lect: D. Manser, *Europe's Future revealed in Bible Prophecy.*

30—Phanerosis class.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

1—Renmark class.

3—Special study.

5—8pm Public Lecture at Renmark, *Palestine - Whose land is it?*

7—9.30am S.S. Exh: P. Pickering.

10—Eureka class.

14—Exh: E. Pickering, 11 a.m.

16—Dorcas class.

17—Life of Christ study.

21—S.S. 9.30am. Exh: M.S. Lunn, 11am.

25—Eureka class.

28—11am Exh: B. G. Hollamby.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Telephone: 264 5881.

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

2—8pm SS. Teachers meeting, home R. Wearne.

3—8pm E.I. study, M. Pitt, home of A. Wigzell.

6—Distribution from hall.

7—Exh: M. Pitt. Lect: G. Hyndman, *The devil is not a supernatural being.*

8—A.B. meeting.

10—10.15am Sisters class, home V. Smithers. 8pm Eureka study, G. Wigzell,

home G. Wigzell.

14—Exh: Mur. Lund. Lect: B. Pearce, *The days of Noah—a warning for to day.* 8.30pm Gospel com. mtg, home R. Smith.

17—8pm E.I., M. Pitt, home P. Scott.

21—Exh: C. Kempster. Lect: P. Cresswell, *Modern marriage and the Bible.*

24—8pm Eureka study, G. Wigzell, home P. Goodwin.

28—Exh: A. Cheek. Lect: J. Churches, *The Sabbath Day observance is not binding on Christians today.*

31—8pm E.I. study, M. Pitt, home of D. Matthews.

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Telephone: 356 2278) Sundays—11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

1—7.30pm A.B. meeting.

2—Sister's class.

3—Ephesians study: H. P. Mansfield, *Paul's prayer for the spiritual perception of the Ecclesia* (Ch. 1:15-23)

5—Eureka class, *Birth of the woman's son* (Vol. 3 pp. 69-82).

6—2.30pm S.S. outing Evening study: R. McAllister, *David & Jonathan.*

7—Exh: J. Martin. Lect: C. C. Wigzell, *The Gospel contained in seven words.*

10—Ephesians study cont: *Our new condition in Christ* (Ch. 2:1-10).

12—Mutual Improvement class.

14—Exh: H. Muggleton. Lect: P.J. Mansfield, *The kingdom of God—Past—Present and Future.*

15—Home study, home M. Goodwin, 4 Lasscock Ave, Findon, *The birth of the Saviour.*

17—Ephesians study cont: *Edification, & the construction of the Ecclesia* Ch.2.

19—E.I. study, home P. Mansfield, leader E. Hubbard.

20—Literature distribution and Gospel work evening.

21—Exh: H. P. Mansfield. Lect: J. Knowles, *The Divine Purpose of the Age.*

22—7.45pm Quarterly Business Meeting.

24—Ephesians study cont: *The new relationship in Christ* (Ch. 2:11-22).

26—Eureka study, *The great voice in heaven* (Eureka 3, pp. 83-99).

28—Exh: J. Berry. Lect: M. Lund, *Seven clear reasons why Christ's Coming is Imminent and Sure.*

30—Sisters class.

31—Ephesians study cont: *The development of the saints* (Ch. 2:11-22).

New South Wales Ecclesias

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gatehead 2290. Telephone: 430106).

- 1—Monthly Arranging Brethrens mtg.
- 2—1st Princ. class, home N. Davies.
- 3—Gospel of John study: D. Pogson.
- 5—Y.P. class, home G. Darke: *Events surrounding return of Christ*, F. Ryan.
- 7—Exh: K. Whitehead. Lect: F. Ryan, *Evolution denies a Divine purpose in Creation*. 3pm: Distribution.
- 8—1st. Princ. class, home N. Davies
- 10—Study: G. Darke, *Herein is our love made perfect*. 1 John 4.
- 13—7.30pm. MIC, home H. Ryan.
- 14—Exh: E. Witton. Lect: G. Darke, *The Biblical flood—A warning to this generation*.
- 16—1st. Princ. class, home N. Davies.
- 17—Gospel of John study: D. Pogson.
- 19—Y.P. class, home F. Ryan: *Events surrounding return of Christ*, F. Ryan.
- 21—Exh/Lect: John Mansfield, *World suffering—its cause & remedy*. 3pm G.E.S. meeting.
- 23—1st. Princ. class, home N. Davies.
- 24—Study: G. Darke, *God is life*, 1 John 5
- 28—Exh: G. Alchin. Lect: G. Russell, *Divine solution for world turmoil*.
- 30—1st. Princ. class, home N. Davies
- 31—Gospel of John study: D. Pogson.

AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 82 1577).
Sundays—Memorial meeting at 3 p.m.

- 6—2.30pm. 1st. Princ. class: G. Alchin.
- 7—Exh: K. Jamieson (Campsie).
- 14—Preside: F. Ryan. Exh: E. Witton, (Adamstown).
- 20—2.30pm. 1st. Princ. class: G. Alchin.
- 21—Exh: R. Sawell (Cabramatta).
- 28—Preside: J. Richards. Exh: G. Alchin, (Adamstown).

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Telephone: 72 9765).
Sundays—9.30am SS; 11.15am Memorial meeting; 7pm. Public Lecture.

- 1—A.B. meeting. 8pm.
- 2—10.30am Dorcas class, study of Ruth.
- 4—8pm Luke study: E. Mansfield.
- 5—1st Princ. 8pm: *Christendom Astray*, held at 30 Riverview Road.
- 6—CYC Games Night: R. McClure, Supervisors, Bro/Sis. L. Salmon.
- 7—Exh: B. Byrnes. Lect: J. Gilmore, *M.E. Tension—Signs of Christ's return*
- 9—8pm Speakers night: Chairman, J. Porter. Readers, W. Latta & B. Bates, Reading summary, L. Salmon, Lect: *The Trinity is unscriptural*, R. Lowe.
- 11—8pm Apocalypse class: Jer. 1, J. Pogson. Rev. 21:1-8, *Final Glory of the New Jerusalem*, P. B. Sawell.
- 14—Exh: A. Archer. Lect: R. Steel, *Infant Sprinkling—Of heaven or of men?*
- 15—8pm G.E.S. meeting.
- 18—8pm Luke study: E. Mansfield.
- 19—8pm 1st Princ.: held at 30 Riverview Road, Fairfield.
- 20—Jnr. Bible class 7.30pm: A. Mangin, *Ruth*. Intermediate class, G. Hatchell *Death by the pool*. 2 Sam. 2.
- 21—Exh: K. Dennes. Lect: S. Evans, *The Bible - the only Guide to Survival*
- 25—8pm Apocalypse class: Matt. 26, E.H. Baird: Rev. 21:9-18 *Millennial Glory of the New Jerusalem*. P. B. Sewell.
- 27—7.30pm E.I. class: B. Gilham, at 366 Polding St., Fairfield.
- 28—Exh: P. B. Sawell. Lect: J. Mumby, *The Hope of Israel*.
3pm Gospel witness—Sydney Domain

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 1—A.B. meeting.

ADAMSTOWN SPECIAL LECTURE FOLLOWING SPRING SCHOOL

On this occasion, scheduled for September 1st, Bro. J. Ullman (Perth) will present the public lecture. It is anticipated that the ecclesia will, by then, have the use of their own ecclesial hall - and the following week Bro. J. Martin (Enfield) will give special hall opening studies. Further details will be provided next issue.

The ECCLESIAL CALENDAR for JULY 1974

- 3-10.30am Sisters Eureka study. 8pm, E.I. study class.
- 7-Exh: E. Baird. Lect: J. Ceiley, *The Solution to World Chaos—A Universal King.*
- 8-Quarterly Business Meeting.
- 10-Special Bible study: J. Rosser.
- 14-Exh: J. Rosser. Lect: R. Croker, *The Amazing Witness of the Middle East.*
- 17-10.30am Sisters Eureka study. 8pm, E.I. study class.
- 21-Exh: K. Cook. Lect: S. Lake, *God is one—Not a Trinity.*
- 24-Bible class.
- 28-Exh: J. Mansfield. Lect: C. O'Connor, *The Personal return of Christ—What it will mean to you.*
- 31-10.30am Sisters Eureka study. 8pm, E.I. study class.

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guidlford 2161. Telephone 632 7697).

- 3-Daniel study.
- 7-Exh: B. McClure. Lect: E. Ritchie.
- 10-Elpis Israel class.
- 14-Exh/Lect: B. Byrnes.
- 15-Monthly AB.
- 17-Daniel study.
- 21-Exhort and Lecture.
- 24-Elpis Israel class.
- 28-Exh: D. Shaw. Lect: J. Ceiley.
- 31-Daniel study.

PUNCHBOWL - The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2-"Malachi" class: J. Gilmore.
- 5-"Daniel" home study: B. Stratton.
- 7-Exh: J. Gilmore. Lect: J. Mansfield, *Why you should believe the Bible.*
- 9-"Cities of Refuge" study: G. Denford
- 10-Sisters class.
- 12-Com. Y.P. class, home B. McClure, *March of Rainbowd Angel.*
- 14-Exh: K. Whitehead. Lect: B. McClure

- Man's only hope; Divine Intervention*
- 16-Mutual Improvement class.
- 19-Daniel study cont.
- 20-Life of Christ Y.P. study: E. Mansfield.
- 21-Exh: G. Mason. Lect: J. Ceiley, *The Good News of the Kingdom of God.*
- 23-Ecclesiastes study: B. McClure.
- 24-Sisters class.
- 26-Study: Rainbowd Angel cont.
- 28-Exh: L. Goodman. Lect: B. Stratton *Christ rose from the dead; will you?*
- 30-Ecclesiastes study continued.

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone 533 1571).

- 3-Study: J. Rosser, *Introduction to the book of Judges.*
- 7-Exh: P. Sawell. Lect: G. Gilmore, *The soul that sinneth, it shall die.*
- 10-Judges study: J. Rosser, *Failure of Israel to consolidate inheritance Ch. 1.*
- 14-Exh: W. Rosser. Lect: T. Littler, *What is the Gospel?*
- 17-Judges study: W. Rosser, *Yahwah raised them up judges: Ch. 2-3:6.*
- 21-Exh: P. Russell. Lect: D. Gilmore, *Who are the Christadelphians?*
- 24-Judges study: G. Steel, *Othniel, Ehud, Shamgar. Ch. 3:7-31.*
- 28-Exh: M. Bonner. Lect: J. Rosser, *The secret of eternal youth.*
- 31-Young Brath. night: P. Russell, *The man walking in the midst of the Ecclesia.* Home study, G. Steel, *Animals in scripture.*

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Carringbah 2229. Telephone 525 2337).

- 1-8pm A.B. meeting.
- 3-8pm E.I. class, home M. Kirkwood.
- 7-Exh: J.J. Rosser. Lect A. J. Russell, *What does God require of men?*
- 8-8pm Annual business meeting.
- 10-8pm Romans study: E. Ritchie.

COMBINED CAMPSIE-PENNANT HILLS MIDWEEK BIBLE CLASS

Commencing Tuesday July 23rd, at the home of Bro. & Sis. R. Croker, 10 George St., Pennant Hills, 8pm, this class will continue each fortnight for approximately 6 months, alternating in location from Campsie Ecclesial Hall to the Pennant Hills location of 10 George Street. At the Campsie location, the class will be held on a Wednesday night, and at the Pennant Hills location, the class will be on a Tuesday night. Study leader is Bro. J. J. Rosser, upon the subject "Exposition of 1st. Timothy."

The ECCLESIAL CALENDAR for JULY 1974

- 14—Exh/Lect: R. O'Connor, *Who are the Saints?*
17—8pm Mutual Improvement class.
21—Exh/Lect: B. Stretton, *The Future for Britain and the Common Market.*
24—8pm Romans study: Colin Lean.
28—Exh/Lect: B. McClure, *The 5th World Empire foretold by the prophet Daniel.*
29—8pm A.B. meeting.
31—8pm E.I. class, home M. Kirkwood.

YAGOONA - Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 1—Workshop class.
3—Bible class.
5—Revelation study: R. Pogson.
6—7.30pm Y.P. class: J. Ceiley, *The Angels and their work.*
7—Exh: G. Darke (Jnr). Lect: L. Goodman.
9—E.I. class: S. McKinlay, *The 3rd, 4th, and 5th vials.*
14—Exh: B. Byrnes. Lect: E. Baird.
19—Revelation study: R. Pogson.
21—Exh: G. Steel. Lect: J. J. Rosser.
23—E.I. class.
28—Exh: K. Whitehead. Lect: D. Carroll.
29—Workshop class.
31—Bible class.

DISPLAY PROPOSED FOR WENTWORTHVILLE IN JULY

Cabramatta Ecclesia has plans for a special literature and Gospel van display to support a public address in Wentworthville on July 26th. Brother J. Rosser will speak upon the topical subject: "Israel restored; Sure Sign of Christ's near return."

ETERNAL LIFE—ON EARTH, NOT IN HEAVEN

CHRIST'S OFFER TO PERISHING HUMANITY

This is the title of the latest *Herald*. It sets forth in a clear and forthright manner the basic principles of the Truth in regard to human nature. It is always helpful to have a few copies of a *Herald* on hand to give to a friend, or distribute on appropriate occasions. Price: 50 copies \$2.50 plus post. Apply to Logos Publications, Post Office, West Beach, South Australia 5024.

ECCLESIAL HALL PROPOSED AT ADAMSTOWN



Over the past 7 years since its establishment, the Adamstown Ecclesia has used hired premises for the Sunday ecclesial meetings, and private homes for the mid-week classes. Now the opportunity has occurred to obtain a hall of their own, to provide a lampstand in these last days. The Ecclesia plans to purchase an existing Hall at Lot 5, Fifth Street, Boolaroo, for \$11,000 - but this will necessitate certain additions and extensions to make the premises suitable for Ecclesial and Sunday School work. It is felt that \$20,000 would be required as a total cost. The Adamstown brethren and sisters solicit the assistance of the Brotherhood to help them in this venture, and would deeply appreciate donations, gifts and interest-free loans. This would considerably lessen the heavy burden of repayments on the small ecclesia of some 36 members at present.

Readers who would like to participate in this venture to the glory of God, should direct assistance to the Recorder: Bro. J. Richards, 17 Church Street, Gateshead, NSW 2290.

Bible School News

SPRING BIBLE SCHOOL ALMOST BOOKED OUT

It is confidently anticipated that the Spring Bible School, to be held, God willing, 24th Aug. — 1st Sept. will be booked out within the next few weeks. To save disappointment, please make your reservations immediately. In addition, this enables us to make due preparation for your own comfort, and for the better working of the School.

Teachers for this school have been appointed as follows:

BROTHER JOHN ULLMAN: DAVID AS REVEALED IN THE PSALMS. These talks will consider the life of David from a unique standpoint: as revealed in the Psalms. Aspects of the life of David will be considered in the light of the outpouring of his feelings as expressed in these songs of Zion. We shall be enabled to suffer with David in his sorrows, and rejoice with him in his triumphs. We shall view him as the great type of the greater Son of David, the Beloved of Yahweh.

BROTHER JOHN MARTIN: ABRAHAM AS THE FRIEND OF GOD. These talks will consider the life and times of *the father of the faithful* from the viewpoint of allegory, history, prophecy and teaching. The exhortations that his life presents will be vigorously set forth, and we will learn what it means to walk in the footsteps of faithful Abraham.

BROTHER DAVID POGSON: THE WORD MADE FLESH. This will comprise an exposition of John chapters 1—4, setting forth the Lord Jesus Christ as the Son of God, and yet flesh, in contrast to both Gnostic and Judaistic theories of the first century and today. We shall learn more of the Word made flesh; the Glory revealed; the New Life manifested.

BROTHER JIM COWIE: THE LIFE AND TIMES OF THE KINGS OF ISRAEL AND JUDAH. This will comprise the supplementary study. We shall learn in the rise and fall of these monarchs of the past, that way of life to emulate and that to avoid. The examples of the past will be set forth as applying to the conditions of today.

TEENAGE STUDIES

The theme for discussion will be **BASIC DOCTRINES OF THE BIBLE.** The three speakers: Brethren J. Martin, D. Pogson, and J. Ullman, will set out in order some of the basic doctrines of the Bible; show how they challenge the teaching of modern Christendom; set forth the best way they can be expounded or used to refute error; and provide guidance for Bible marking. This should prove a most interesting and important series of talks, providing the basis for discussion on the part of class-members. A most important aspect will be emphasised, namely, the moral application of basic doctrines. What moral impact should the mortality of man, the truth of the Godhead, the teaching of Christ's return, have on our lives. This will be a point of discussion during the week.

SEND YOUR RESERVATIONS IN NOW: TOMORROW MAY BE TOO LATE!

PROPOSED TOUR OF BIBLE LANDS — 1975

Plans are progressing for this tour, God willing, and it promises to be a most exciting and interesting excursion. We plan to visit the southern portion of Persia extensively, calling at the sites that have been made significant through the labors of Esther, Mordecai, and Nehemiah. This will include a visit to Persepolis, the capital of Darius, and today one of the archaeological wonders of the world. It is claimed that it rivals Karnak in its interest. We plan to visit the palace of Darius and Xerxes, the Hall of 100 columns, and the site of ancient Susa, where Esther was crowned. Participants will be asked to study the books of Ezra, Nehemiah and Esther in preparation for the tour. The tour is almost booked out, but a few reservations remain. It will be strictly limited to 44 people; and it is hoped to leave in early April. Further enquiries should be made to "Logos Tour, Post Office, West Beach, South Australia 5024.

The ECCLESIAL CALENDAR for JULY 1974

FORTHCOMING SPECIAL EFFORTS
Plan your holidays to attend and support these activities

SEPTEMBER, 1974

16th to 22nd - **WILSTON**. Special study effort on "The Message of Malachi; Israel's relationship to Law, Faith and Priesthood." Leader: Bro. J. Ullman.

OCTOBER, 1974

5th to 6th - **HOBART**. Annual ecclesial fraternal gathering and study weekend. Leader: Bro. B. McClure (Punchbowl). Accommodation can be obtained from the Hobart Recorder.

JANUARY, 1975

4th to 13th - **HOBART**. 10th Tasmanian Bible Campaign.

DECEMBER, 1974

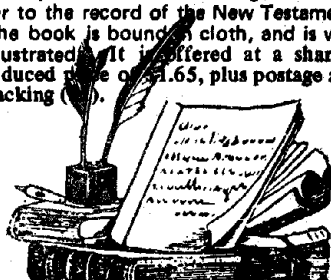
28th to 5th January - **RATHMINES**. 33rd Bible School (Apply now for accommodation).

BOOK AVAILABLE

"THE SON OF A STAR"

A history of the Jews from the destruction of Jerusalem in AD 70, to Hadrian's suppression of the Jewish revolt in AD 135. This book is dramatically interesting. It outlines the political and religious background to the conflict, and the final separation of the Christian concept from its original Judaic stock. The Jews considered Bar-Kochbar

as the Messiah, and when his revolt against Rome failed, so, for a time, did their interest in the Messianic hope. This book provides valuable background matter to the record of the New Testament. The book is bound in cloth, and is well illustrated. It is offered at a sharply reduced price of \$1.65, plus postage and packing.



BIBLE READINGS FOR JULY


	1 Sam.	Isa. 56, 57	Rev. 21, 22
1	18	56	Matt. 1, 2
2	14	58	3, 4
3	16	59	5
4	16	60	6
5	17	61	7
6	18	62	8
7	19	68	9
8	20	64	10
9	21, 22	65	11
10	23	66	12
11	24	Jeremiah 1	13
12	25	2	14
13	26, 27	3	15
14	28	4	16
15	29, 30	5	17
16	31	6	18
17	2 Sam. 1	7	19
18	2	8	20
19	3	9	21
20	4, 5	10	22
21	6	11	23
22	7	12	24
23	8, 9	13	25
24	10	14	26
25	11	15	27
26	12	16	28
27	13	17	29
28	14	18	Rom. 1, 2
29	15	19	3, 4
30	16	20	5, 6
31	17	21	7, 8

BUY YOUR BOOKS

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The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Matters for publication should be received by the Editor
West Beach P.O., S.A. 5024, by the 15th of the Month.

Useful men are those who do the right independently of frown or smile. This is the type that will come to the front when the government of the world is taken over by Christ. To cease useful work because of fault-finders is not commendable. We should try to be improved by criticism, whether it emanates from people who are kind or unkind, fair or unfair. To have one's failings pointed out is not pleasant, but the process is not without advantage. Our duty is to listen to reasonable criticism, and to promptly remedy flaws which our critics expose. To ridicule such criticisms is contemptible. Still worse is it to wriggle and struggle to evade it — to endeavor to make an unworthy act appear worthy, or an untrue and illogical statement appear correct and coherent. To do so (and too much of this is done) is derogatory to a brother's reputation. But may we not be unreasonably or unjustly censored? We may be, and possibly frequently are. Should this be our experience, let us suffer it without creating unpleasantness. If an answer is called for, let us give it, but in the right mood. Let not wounded vanity generate the steam for the work. What is more sad, more damaging to the Truth's well-being, than to see brethren, especially leaders, engaging in fleshly polemics, squabbling over personalities, fighting to uphold their dignity, or insisting upon having the last word. The Scriptures are very strong in their condemnation of these indiscretions. If brethren would strive to be lovers of God more than lovers of themselves, all ecclesial turmoil would soon end. "Let nothing be done through strife, or vain glory" (Phil. 2:3; 2 Tim. 2:14-16, 23).

— A.T.J.

APPLY NOW FOR THE THIRTY-THIRD BIBLE SCHOOL
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The ECCLESIAL CALENDAR for August, 1974

Ecclesial Report

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers. . ." (Paul to the Ephesian Ecclesia).

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

It is encouraging to receive ecclesial reports of baptisms into the Sin-covering Name of our Lord Jesus Christ, and to rejoice with those associated with our new brethren and sisters. To all we extend our hope for a fruitful sojourn during this period of probation.

Cabramatta: *Mr. Gilbert Pogson*, S. S. scholar, eldest son of Bro. & Sis. John Pogson (24th June); *Mr. Leo Russell*, interested friend (July 2nd).

Tea Tree Gully: *Mr. Ron Pitt*, S. S. scholar, son of Bro. & Sis. Malcolm Pitt (5th July).

Hobart: *Mr. Graeme David Scarr*, a young man who was originally interested in the Truth through advertisements during the 1973 Campaign in Hobart (baptised July 3rd).

Walkerston: *Miss Jill Wherat* (June 22nd), sister of Sis. H. Bullock.

Perth: *Mr. Kenneth Wilson* (June 16th).

ECCLESIAL TRANSFERS

The following brethren and sisters are commended to labor in their new ecclesial environments:

To Adelaide: *Bro. & Sis. G. Brown* (from Blackwood).

To Cumberland: *Bro. & Sis. A. Grose, Sis. D. Grose* (from Blackwood).

To Punchbowl: *Bro. & Sis. R. Etherington* (from Granville)

To Coorparoo: *Bro. W. Joseph* (from Pine Rivers).

To Tea Tree Gully: *Bro. & Sis. G. Churches* (from Brighton), *Bro. W. Excell* (from Dudley Queen St, UK).

To Enfield: *Bro. & Sis. J. Roberts* (from Elizabeth); *Bro. & Sis. G. Jolly* (from Cumberland).

To Walkerston: *Bro. & Sis. N. Bullock* (from Pine Rivers).

UNITED IN MARRIAGE

We extend best wishes to brethren and sisters who join in marriage, to unitedly serve the Lord to His glory. We trust that the circumstances of family relationships and experiences will be an education in the principles of the Divine union, and prepare them for the coming of the Heavenly Bridegroom.

On July 6th, *Bro. Phillip Taylor* and *Sis. Cheryl Hymbeck* (Melbourne St. Vic) were united in marriage.

On August 24th, *Bro. Peter Shead* (Punchbowl) and *Sis. Kristine Witton* (Adamstown) will be married in the newly acquired ecclesial hall at Boolaroo.

FAMILY NEWS

We are pleased to announce the following births, and congratulate the proud parents. May the Divine blessing overshadow all such, bringing glory to the Father in heaven.

To Bro. & Sis. Royce Nicholls (of Brighton Ecclesia, currently at Rockhampton Nth.), a daughter on July 1st.

To Bro. & Sis. P. Oscroft (Wilston), on April 12th, a daughter, *Susan Jane*.

To Bro. & Sis. P. McKinlay (Wilston), on May 22nd, a daughter, *Christine Joy*.

To Bro. Larry & Sis. Dianne Lewis, (Enfield), a son, *Jason Robert* (July 7th).

To Bro. & Sis. Keith Joseph (Figtree), a daughter, *Leah Rebekah*.

ONE HUNDRED YEARS OLD

We extend best wishes to *Bro. Arthur H. Bonner* on the celebration of his 100th birthday on 11th August, 1974. Bro. Bonner attends Regent Hall (Sydney) Ecclesia, being one of its original members. A special evening is being arranged at Regent Hall for 6pm, August 10th to rejoice with Brother Bonner over his long life and the measure of health and strength with which he has been blessed.

WITHDRAWAL

Riverwood Ecclesia has advised that with extreme regret the names of *Bro. & Sis. V. Hocking, Bro. & Sis. R. Bradley, Bro. & Sis. C. Lanham and Sis. Macarthur* have been removed from the ecclesial roll. For some time they have not been present at the Lord's Table, having met with others out of fellowship with the ecclesia, which thus assumes that those mentioned have withdrawn therefrom. The Ecclesia advises: "that this decision has been questioned by some, but in the absence of an individual discussion on their beliefs, in the proper setting, which they have declined, there is no other alternative. Consequently, we feel it is our duty to bring to the notice of the Brotherhood that the names of those previously mentioned have been removed from our ecclesial roll, and, lest they present themselves for fellowship, to advise ecclesias that by their actions, they appear to have attached themselves to a belief in the theories being propounded by Bro. Sponberg. Brethren and sisters are warned to place no credence upon publications emanating from that source, as important details have been omitted in many instances, much is misleading and confusing and in some instances statements have been made that do not appear to be true. In these circumstances, although most have rightly accepted that this is a matter between the ecclesias involved and those from whom they have withdrawn, we do earnestly suggest that, if there are any genuinely disturbed by these issues, then we would be happy to answer any question or assist in any way possible."

— D. Gilmore, Recorder.

Perth Central Ecclesia reports that fellowship has been withdrawn from *Bro. Barry Kain and Sister Leone Pye*, for "long non-attendance at the Lord's Table." It is a matter of regret that at this late hour of the Gentile day, the love of some waxes cold. May circumstances of life cause them to reconsider their position and retrace their steps before opportunity closes.

ECCLESIAL REFLECTIONS

Melbourne (Vic. St.) Ecclesia, advises that lectures on the first Sunday monthly, are bringing increased public response as a result of better advertising. The

Ecclesia recently rejoiced in the company of Bro. D. Smith (Norwich, UK), Sis. J. Farrand (Eng.), Sis. Dickson (Wales), and Sis. E. Anderson (Adelaide). —S.S.

Engadine Ecclesia reports the film "His Land" was screened on June 30th, at the introduction of Gospel preaching in the area. 65 members and 12 friends attended. The following Sunday saw 3 friends at the lecture. —D.C.

Adamstown Ecclesia desires to sincerely thank all brethren and sisters who liberally contributed to their appeal for financial assistance in the purchase of ecclesial property at Booleroo. The Divine Blessing has accompanied the venture, and extensions are already proceeding. It is anticipated that a hall-opening effort will be conducted early in September. Additional gifts and interest free loans would be deeply appreciated to enable the project to be completed, and such should be forwarded to the Recorder, Bro. J. Richards.

Mt. Hawthorn Ecclesia had a very encouraging effort which brought to a wonderful finale their study of the Lord's ministry, conducted over the previous three years. Various speakers are to continue the study meetings around the subject of "The Christadelphian Expositor" providing an outline of the Book of Genesis.

Coorparoo Ecclesia experienced a beneficial effort during the June holiday period, through the ministrations of Bro. P. Pickering. General theme was "For the Hope of Israel I am bound with this Chain," and the anticipations and experiences of the Apostle Paul were graphically brought to our attention. The sessions were well attended, and it was pleasing to have visitors from local ecclesias and those from interstate. The Sunday evening lecture upon "Palestine, Whose land is it?" was supported by leaflet advertisement, newspaper feature, and spot ads on T.V. 14 visitors attended, and to date 15 replies for literature have been received.

Glenlock Ecclesia acknowledges support and leadership of special studies recently undertaken by Bro. P. Pickering, to which a number of visitors attended. Proclamation activities were held at Renmark and Waikeria. —B.G.H.

Ecclesial News continued on pages 13 and 14.

Ecclesial Activities

During AUGUST 1974 (God Willing)

These 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 yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

New South Wales Ecclesias

AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 82 1577). Sundays—Memorial meeting at 3 p.m.

3-2.30pm 1st Principles class: G. Alchin.
4—Exhort: G. Hatchell (Cabramatta).
11—Preside: H. Ryan. Exh: J. Goddard, (Adamstown).
17-2.30pm 1st Princ. class: G. Alchin.
18—Exh: S. Evans (Yagoona).

ADAMSTOWN - Masonic Hall, Teralba Rd. (Rec: J. Richards, 17 Church St., Gateshead 2290. Telephone: 430106).

2—Y.P. class, home D. Pogson, *Events surrounding return of Christ*, F. Ryan.
4—Exh: G. Darke. Lect: J. Richards, *God's promise to Abraham—Key to Understanding the Bible*, 3pm Dist.
5-7.30pm Monthly A.B. meeting.
7—Study: Rom. 9:1-18, *Divine Selection*, J. Goddard.
8-1st Princ. class, at home N. Davies.
10-7.30pm MIC, home of H. Ryan.
11—Exh: J. Goddard. Lect: H. Ryan,

Palastine—Whose land?(illus. address)

14—Gospel of John study, D. Pogson.
16—Y.P. class, home J. Richards, *Events surrounding return of Christ*, F. Ryan.
18—Exh/Lect: J. Rosser, *The collapse of Morality foreshadows Christ's return*, 3pm: G.E.S. meeting.
21—Study: Rom. 9:19-33, *Selection demands Faith*, J. Goddard.
22—1st Princ. class, at home N. Davies.
25—Exh: At Bible School. Lect: G. Darke *Modern Sabbath Observance Refuted by the Bible*.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Telephone 72 9765). Sundays—9.30am SS; 11.15am Memorial meeting; 7pm Public Lecture.

1—Gospel Luke study: E. Mansfield.
2-8pm 1st Princ: 30 Riverview Rd, Fairfield.
3—CYC Games Night, 7.30pm: P. B. Sawell, speaker.
4—Exh/Lect: G. Alchin, *Bible truth refutes Evolution theory*.

HALL-OPENING SPECIAL EFFORT AT ADAMSTOWN

To provide stimulus and encouragement to the Ecclesia in the use of their newly-acquired property at 14 Fifth Street, Boolaroo, the Adamstown Ecclesia proposes the following effort, under the leadership of Bro. J. Martin (Enfield).

Theme: "Prevailing with God" (A study of the life and times of Jacob).

1st study: 7.45pm Wednesday, Sept. 4th - "Jacob and Esau; Two manner of people" (Gen. 25:19-34).

2nd study: 7.45pm Friday Sept. 6th - "Jacob, the Supplanter" (Gen. 27:1-28:29).

3rd study: 3pm Saturday, Sept. 7th - "To Paran-Aram; The vision of Bethel" (Gen. 28:10-22). To be followed by Fraternal Tea.

4th study: 7.30pm Saturday, Sept. 7 - "Jacob and Laban" (Gen. 29).

Exhort, Sunday Sept. 8th - "Israel, Power with God" (Gen. 32).

7pm Lecture: "The Glory of Israel in God's Kingdom on Earth."

Final study: 3pm Sunday, Sept. 8th - "He found him in Bethel; There He spake with Us" (Gen. 35; Hos. 12:4).

The ECCLESIAL CALENDAR for August, 1974

- 5—A.B. meeting.
- 6—10.30am Sisters Ruth study.
- 8—8pm Study: *The precious stones of Zion's temple*, Rev. 21:19-27, R. McClure.
- 11—Exh: K. Cook. Lect: W. Munro, *Jesus Christ will reign from Jerusalem over all the earth*.
- 13—8pm Speakers class: Chairman, A. Mason, Readers, R. Lowe & L. Salmon. Summary, W. Latta. Speaker, J. Pogson, *The reward of the righteous*
- 15—8pm Gospel Luke study: E. Mansfield.
- 16—1st Princ, 30 Riverview Rd, Fairfield.
- 17—7.30pm Jnr. Bible class: *David & Jonathan*, P.B. Sawell. Intermediate Bible class, *Weeping Husband & the Death of Abner*, 2 Sam. 3, W. Sawell.
- 18—Exh: G. Gilmore. Lect: K. Jamieson, *Catholicism Opposed to Bible truth*.
- 22—8pm Study: *Christ's Final Plea*, Rev. 22: R. McClure.
- 24—E.I. 7.30pm, 356 Polding St, Fairfield, B. Gilham.
- 25—Exh: A. Philp. Lect: R.W. Sawell, *Jewish survival—testimony of God's Existence*. 3pm Gospel witness at Sydney Domain.
- 29—Gospel Luke study: E. Mansfield.
- 30—1st Princ. 8pm, 30 Riverview Rd, Fairfield.

CAMPISIE — Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 4—Exh: R. Pogson. Lect: B. Etherington, *Current world Governments to be replaced*.
- 11—Exh: E. Mansfield. Lect: A. Archer, *Bible prophecy, the guarantee of Christ's return*.
- 14—E.I. study: G. Jamieson, *Summary Section 3. J. Mansfield, Elpis Israel's 126 years testimony*.
- 18—Exh: C. O'Connor. Lect: R. McClure, *Man is mortal & knows nothing in death*.
- 25—Exh: C. Jamieson. Lect: K. Jamieson, *The message of Ecclesiastes*.

ENGADINE — Senior Citizens Hall, Old Princess Hwy., Engadine. (Rec: D. R. Collis, 6 Seventh Ave., Loftus 2232. Telephone: 521 5512).

- 1—7.30pm Sisters evening.
- 4—Exh: B. Philp snr. Lect: J. O'Neill, *Current affairs and the Bible*.
- 7—Study: Gospel of Mark.
- 11—Exh: R. Lapham.
- 13—10am Sisters class: Character study of Ruth and Naomi.
- 14—Study: Gospel of Mark.
- 18—Exh: J. Quill.
- 21—Study: Gospel of Mark.
- 25—Exh: R. Rendall.
- 27—Sisters outing to Woronora Dam.

FIGTREE — Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111—bus).

- 3—Revelation class: M. Bonner, at home M. Bonner.
- 4—Exh/Lect: D. Elliott, *8th sign of John's gospel—The draught of fishes*.
- 7—Business meeting, home M. Healy.
- 11—Exh/Lect: B. Shaw, *The multitudinous Christ* — Dan. 10.
- 14—Acts study: M. Healy, Chapter 5, home E. Reeve.
- 17—E.I. class, home E. Reeve.
- 18—Exh/Lect: R. Carr, *The Messiah in the Psalms*.
- 21—Joshua tape, home F. Joseph.
- 25—Exh: M. Healy. Lect: K. Joseph, *The destruction of the kingdom of man — Dan. 2*.
- 28—Acts study: F. Joseph, Acts 6, home E. Reeve.

LISMORE — Masonic Hall, Magellan St. (Rec: A. R. Russell, 29 Ross Street, Lismore 2480. Telephone 21 3992).

- Sundays—9.30am S.School; 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays.
- 2—Law Mosses Class, Goonellabah Hall.
- 4—Exh: J. Hartley.
- 5—Eureka study: home R. Whitehead.
- 7—A. B. meeting, home A. Russell.
- 9—Footsteps of Christ Class: home C. Hermann.

ZACHARIAH STUDY TO COMMENCE AT CABRAMATTA

At the conclusion of the current Apocalypse class, Cabramatta Ecclesia proposes to study "The Prophecy of Zechariah." It is anticipated the opening evening will be on Sept. 5th, when Bro. P. B. Sawell will present the background history and structure of the prophecy. Subsequent evenings will be devoted to Chapter 1, after which various brethren will expound each chapter in turn.

The ECCLESIAL CALENDAR for August, 1974

- 11—Exh/Lect: A. Russell. *The Return of Christ is the Divine Solution to the World's Problems.*
 14—Bible Marking at Goonellabah Hall.
 16—Law Moses Class, Goonellabah Hall.
 18—Exh: A. Leadbeatter. Lect: A. Russell, *The Millenium. Christ's 1,000 year reign on earth.*
 21—Eureka study at home D. Dodd.
 25—MIC: Exh: K. Wassell, at Goonellabah Public Hall.
 28—Bible Marking at Goonellabah Hall.

PENNANT HILLS — Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

- Sundays—Memorial 11.15am Lect: 7pm
 4—Exh: M. Champion. Lect: E. Ritchie, *The Bible: Reliable, Logical, Consistent.*
 7—8pm Combined Bible Class at Campsie Hall, 1 Timothy, J. Rosser.
 11—Exh: B. Stretton. Lect: R. Crocker, *Man's Spiritual Blindness excludes him from the Kingdom of God.* Combined Special Lecture at Blacktown Masonic Hall at 2.30 p.m.
 14—8pm Bible Class at various homes.
 18—Exh: E. Mansfield. Lect: J. Mansfield Snr, *Save yourselves from this untoward Generation.*
 20—8pm Combined Bible Class, 10 George St, Pennant Hills: 1 Tim: J. Rosser.
 25—Exh: R. Carr. Lect: B. Byrnes, *Armageddon and its sequel.*
 28—Bible class in various homes.

PUNCHBOWL — The Masonic Hall, 29 Arthur Street. (Rec: M. Gilmore, 118 Marine Drive, Oatley 2223. Telephone: 57 6986).

- 2—Home Study Class: *Elpis Israel.*
 4—Exh: J. Rosser. Lect: W. Lapham, *Signs of Christ's near return.*
 6—Bible class: *Ecclesiastes*, B. McClure.
 7—Sisters class.
 9—Comb. Y.P. class: B. McClure, *March of the Rainbowed Angel.*
 11—Exh: P. Sawell. Lect: C. O'Connor, *Baptism—Your greatest decision in Life.*
 13—M.I.C.
 16—Elpis Israel class.
 17—Y.P. class: *Life of Christ*, E. Mansfield
 18—Exh: W. Croft. Lect: A. Archer, *First Century Christianity: The urgent need for today.*

- 20—Bible class: *Absalom's rebellion*, B. Stretton.
 21—Sisters class.
 23—Comb. Y.P. class: Study continued.
 25—Exh: K. Stone. Lect: P. Niven, *Archaeology Proves the Bible true.*
 27—Study: *Absalom's rebellion*, B. Stretton.
 30—Elpis Israel class.

RIVERWOOD — 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 2337).

- 4—Exh: D. Shaw. Lect: W. Rosser, *The doctrine of the Trinity unscriptural.*
 7—Judges study: D. Shaw, *Deborah, Barak, Jael*. Chapters 4 and 5.
 11—Exh: K. Dennes. Lect: P. Russell, *Coming world peace.*
 14—Judges study: D. Shaw, Ch. 4-5 cont.
 18—Exh: C. Russell. Lect: B. Philp, *The world created not evolved.*
 21—Young Brethren's Class: G. Hindmarsh, *Be thou faithful unto death—Letter to Smyrna; D. Warner, God's purpose in the creation of the world.*
 25—Exh: G. Steel. Lect: B. Shaw, *Does religion need updating?*
 28—Daily readings and discussion evening.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

- 2—Revelation study class: R. Pogson.
 3—7.30pm Y.P. class: J. Ceiley, *The Angels and their work.*
 4—Exh: A. Archer. Lect: B. Shaw, *God's 7000 year plan — how it affects you.*
 6—E.I. class: W. Munro, *The sixth vial.*
 11—Exh: D. Shaw. Lect: J. Mensfield, *Israel & God's Future Kingdom on earth (slide address).*
 14—Workshop class.
 16—Revelation study class continued.
 18—Exh: S. Lake. Lect: C. Byrnes, *The Witness of Creation to a Creator.*
 20—Elpis Israel class continued.
 25—Exh: D. Carroll. Lect: R. Pogson, *Current events in prophecy.*
 28—Workshop class.
 30—Revelation study class continued.

SUPPORT THE MEETINGS!

Your attendance at the meetings listed in the "Calendar" will be of benefit to yourself, and of encouragement to the Ecclesia.

Western Australian Ecclesias

MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morely 6062. Telephone: 79 4973).

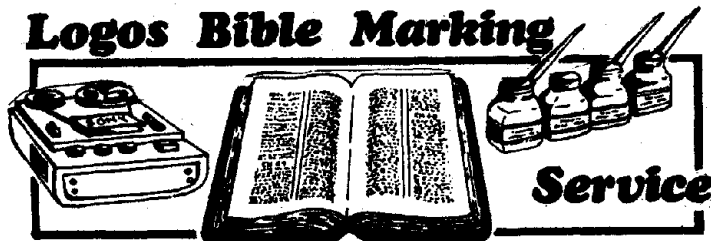
- 2-E. I./Law of Moses study.
- 4-Exh: J. Ullman. Lect: R. Hunter, *Why man cannot work miracles today?*
- 6-7.30pm 1st Principles study: home, D. Stempel.
- 7-Eureka study at Central hall.
- 9-Expositor study: *The Creation - Divine glory in natural creation.*
- 11-Exh: B. Hayles. Lect: P. Duperouzel, *Britain's Destiny not In Europe.*
- 14-Romans study at Central hall.
- 16-E. I./Law of Moses Study.
- 17-7.30pm Family night-Hawthorn hall
- 18-Exh: G. King. Lect: A. Harrison, *Pollution shows the time is running out (Christ's coming is near).*
- 19-GES meeting, home S. Marold.
- 20-1st Principles, home D. Stempel.
- 21-Eureka study at Central hall.
- 23-Expositor study: *The fall, Divine Authority in Imposing Punishment,*
- 25-Exh: A. Harrison. Lect: J. Ullman, *Christ's coming is the only remedy for a distressed world.*

26-A.B. meeting at home A. Harrison.
28-Romans study at Central hall.
30-E. I./Law of Moses study.

PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Alfred Cove 6154. Telephone 30 4199).

- 3-Mutual Improvement class.
- 4-Exh: B. Hayles. Lect: A. Newton, *Communism-an instrument in God's purpose until destroyed by Christ.*
- 7-Eureka study class: G. Hawkins.
- 11-Exh: S. Fergusson. Lect: J. Ullman, *Why did God create man?*
- 13-11am Sisters class: Daily readings & *The Parable of the lost sheep.* (Story of the Bible Vol. 9, p. 187).
- 14-Romans study: J. Ullman, *All are under sin.*
- 16-E. I./Law of Moses class.
- 18-Exh: A. Haustorfer. Lect: A. Hayles, *Israel's entire history and future in Bible prophecy.*
- 21-Eureka study: G. Hawkins.
- 25-Exh: R. Davis. Lect: W. van der Meulen, *Death is complete extinction - What of a hereafter?*
- 28-Romans study: Christ, the Mercy seat
- 30-E. I./Law of Moses study.

Logos Bible Marking



STUDY THE BIBLE - BY TAPE RECORDING

This service, provided by Logos, has already found keen reception from readers isolated from ecclesias, yet who desire to experience the benefits of study with the capable brethren. It is also appreciated by ecclesias, as an assistance to group study upon the subjects presented.

Subscription is \$9 (New Zealand: \$9.60) annually, including postage, providing a series of twelve tapes (one per month). Printed notes (where applicable) accompany each tape, to facilitate Bible marking. If you would like to participate in this service or desire further information, we shall be delighted to hear from you, and arrange for you to receive a sample tape.

Victorian Ecclesias

COBURG - Masonic Hall, Bell St. (Rec: H. Mullin, 51 Unwin St., Templestowe 3106. Telephone 84 61458).

Sundays-9.30am SS & Elpis Israel class; 11am Memorial. 7pm Public Lecture.

- 1-Law of Moses class, 8pm 27 Fricker Ave., Greensborough; S. Snow.
- 4-Exh: P. Brewer. Lect: P. Pickering, *Evolution - A Fallacy!*
- 6-Bible class, 8pm, 162 Maltravers Rd, Ivanhoe. *The children of the Kingdom and the worry of wealth.* Luke 18:15-20; K. Ward.
- 11-Exh: R. Terrell. Lect. at Pascoe vale.
- 18-Exh: R. Mullin. Lect: A. Brewer, *Can a divided Christendom save?*
- 20-Bible class: J. Mullin, *The Last shall be First and the First Last*, Matt. 20.
- 22-Galatians class, 8pm, 47 Finlayson St, Doncaster West: S.J. Mensfield, *The Relationship of the Law & Faith* Gal. 3:19-29.
- 25-Exh: M. Islip. Lect. at Pascoe Vale.

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820).

- 2-8pm Bible class, home Bro. Burrage, 6 Langford St, Moe.
- 4-Exh: A. Clarke. 1.30pm.
- 6-Bible class, home G. Howe, 6 Warringa Court, Warragul.
- 9-8pm Bible class, home Bro. Burrage, Moe.
- 16-8pm Bible class, home Bro. Burrage, Moe.
- 18-1.30pm Exh: G. Howe. 4pm Youth Fellowship, home G. Howe, 6 Warringa Court, Warragul.
- 20-Bible class, home G. Howe, Warragul.
- 23-8pm Bible class, home Bro. Burrage, Moe.
- 30-Bible class, home Bro. Burrage, Moe.

GOSPEL PROCLAMATION ASSOCIATION

The 6 week period ending 24th June witnessed a considerable increase in literature enquiries, due to extensive advertising in the Adelaide area, firstly by Woodville Ecclesia and then in combined Ecclesial adverts prompted by challenges to the Truth by other religious groups. Overall, an average of 57 applications were received weekly, with a further 6 requests for the special "12-month Herald Offer."

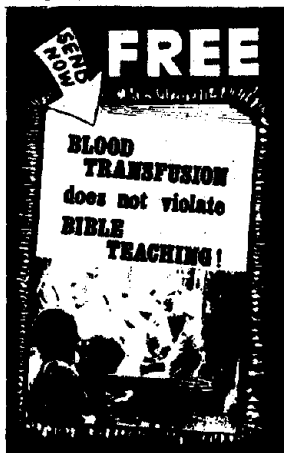
LATEST PRINTER'S BLOCK:

A further block/art-work is available to complement the latest "Herald of the Coming Age" booklet entitled: *Blood Transfusion does not violate Bible teaching.* GPA recommends using such illustrations in newspaper adverts to draw attention to the booklet offered. This *Herald* can be used with good effect, particularly in areas where the J.W. influence is considerable - and supplies are immediately available from the Logos Office.

DIGEST OF TRUTH No. 162

Entitled "The world's future is already known, but only to those who have the Key." The front cover is a fresh approach, both attractive and interesting, whilst the leaflet is doctrinally based, rather than prophetic, and outlines the three great covenants of promise. It advertises the "Kingdom of God" *Herald* and is suitable for general distribution or special lecture purposes. Your requirements can be printed on advice. General Digest Prices are \$12.50 per 1000; Reply cards \$6 per 1000 (both freight included). Orders to: P. Weller, 3 Russell Tce., Edwardstown 5039.

Reports on ACTIVITIES





South Australian Ecclesias

BLACKWOOD — Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone 278 5237).

Sundays—11am Memorial; 7pm Lecture.

4—Exh: A. C. Dangerfield. Lect: J. Luke *What did 1st Century Christians Believe?*

7—E. I. class 7.45pm: home D. Brumby.

11—Exh/Lect: C. Hollamby, *A Morally Corrupt World Awaits Divine judgment.*

14—1.30pm Dorcas class, home J. Collett, 7.45pm Daniel class, home R. Collett, *Making Prayer Powerful.*

18—Exh: P. Dunn. Lect: R. Collett, *Why Christadelphians stand apart from the churches.*

21—7.45pm E.I. class, home A. Johnson.

24—Family night: Children's Activities, Bible quizzes, etc.

25—Exh: J. Knowles. Lect: N. Grose, *This divided world under a new government.*

28—7.45pm: Daniel class, home L. Palmer, *70 weeks prophecy*, Ch.9:20-27.

BRIGHTON — 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays—11am Memorial; 7pm Lecture.

4—Exh: P. Cresswell. Lect: J. Berry, *United nations? Only under Christ as King.*

5—"Signs" class with deaf members.

7—Study: Malachi—My Messenger, Max Lund.

11—Exh: L.J. Colquhoun. Lect: K. Gore, *Ailing Democracies — A Righteous Monarch Required.*

13—11am Sisters class. 8pm Int. Friends class, home R. Pillion, 47 Railway Tce, Warradale, *Modern Israel, A Miracle of Bible Prophecy.*

14—Study: *First that which is Natural & then that which is Spiritual*, R. Mansfield and A. Baird.

18—Exh: J. Elton. Lect: J. King, *Does it matter what we believe for Salvation?*

19—"Signs" class with deaf members.

20—A. B. meeting.

21—Study: Malachi—My Messenger, Max Lund.

25—Exh: K. Gora. Lect: B. Luke, *God Guides the Destiny of all Nations.*

26—"Signs" class with deaf members.

28—Study: *Profound answers from the Son of God*, B. Luke. Mark 12:13-44

CUMBERLAND — 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).
Sundays—11 am Memorial; 3 pm S. School; 7pm Public Lecture.

1—8pm MIC: Special Panel discussion on Fellowship.

3—2pm Family Outing.

4—Exh: S. Lund. Lect: J. Riddle, *Is the soul wholly mortal.*

7—8pm Study: *True Worship*, Murray Lund.

8—Sisters class day at Bethsalem. 1.30p. meeting. 7.30pm A.B. meeting.

9—8pm Youth group, home G. Beard, *The lives of Ahaz & Hezekiah*, L. Samwell, and S. Beard.

11—Exh: J. Luke. Lect: E. Wigzell, *Eternal life now, or after the Resurrection?*

14—8pm Parables study: P. Weller, *But God knoweth the heart—the unjust Steward*. Luke 16.

15—8pm MIC: Lect: B. Wigzell, *The Jewish problem solved*. Expos: A. Hill, Rom. 15:8.

18—Exh: Max Lund. Lect: J. Siviour, *Did Jesus Christ exist before he was born?*

21—8pm Study: *True Worship*,

22—10am Sewing group, 2pm Sisters class

23—8pm Youth group, workshop night.

24—Kingston study weekend.

25—Exh: Murray Lund. Lect: P. Weller, *The Supernatural devil, a myth & delusion.*

26—8pm Int. Friends, home R. Woodward Clarence Gdns, *Who are the 144,000 redeemed?* N. Nelson.

28—8pm Parables study: P. Weller, *Blessed is he that watcheth & keepeth—virgins & talents*, Matt. 25.

29—8pm MIC: Lect: N. Farrer, *What is a saint?* Exh: E. Wigzell, from daily readings.

31—Suburban Young Folks sports aft.

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).
Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 3-Sunday School outing.
- 4-Exh: R. Edgcombe. Lect: N. Lloyd, *Your responsibility in the shadow of Christ's return.*
- 6-8pm Law of Moses class, J. Martin.
- 7-11am Sisters class.
- 9-8pm Youth group study.
- 11-Exh: K. Martin. Lect: P. Weller, *Popular teachings of the devil & Satan, refuted by the Bible.*
- 13-Phanerosis class, 8pm
- 18-Exh: J. Luke. Lect: G. Osborna, *Jesus Christ-Son of God, not God the Son.*
- 20-Law of Moses class, J. Martin.
- 23-Youth group.
- 25-Exh: B. Williams. Lect: J. Martin, *Israel a witness to the Living God.*
- 27-Phanerosis class.

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 4-Exh: J. Lunn. Lect: R. Hollamby.
- 5-Renmark class.
- 7-Eureka class.
- 11-Exh: R. McLean.
- 14-Life of Christ study.
- 18-Exh: G. Mee.
- 20-Dorcas class.
- 21-Eureka class.
- 25-Exh: D. Shaw. Visit Mildura.
- 28-Life of Christ study.

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wigzell, 8 Newman Ave, Tea Tree Gully 5091. Telephone: 264 5881).

Sundays-11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 3-Sunday School Outing from hall.
- 4-Exh: G. Hyndman. Lect: J. Knowles, *Impending changes to World Government.*
- 6-8pm S.S. teachers meeting at home G. Wearne.
- 7-10.15am Sisters class, at home of G. Wearne. 8pm Eureka class, home R. Weldon: G. Wigzell, leader.
- 11-Exh: D. Manser. Lect: G. Wigzell, *Mormon teaching is astray from the Bible.* 8.30pm Gospel Proc. meeting home R. Smith.

- 14-8pm E. I. M. Pitt, home R. A. Smith.
- 18-Exh: A. Wigzell. Lect: P. Weller, *Christ's resurrection, the greatest fact in history.*
- 24-8pm Eureka: G. Wigzell, home J. Pitcher.
- 25-Exh: J. Luke. Lect: P. Scott, *The Promise in Eden - the key to understanding the Bible.*
- 28-8pm E. I.: M. Pitt, home G. Wigzell.

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Telephone: 356 2278)
Sundays-11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 2-Mutual Improvement class.
- 3-Sunday school outing.
- 4-Exh: P. J. Mansfield. Lect: G. E. Mansfield, *The churches' doctrine of the Trinity: Unscriptural.* 9pm: Gospel work meeting.
- 5-7.30pm Arranging Brethrens meeting
- 7-Ephesians study: *Paul's efforts on behalf of Gentile believers*
- 11-Exh: . Lect: P. J. Mansfield, *The churches' belief in a personal devil; Unscriptural.*
- 13-Sisters' class, home C. McAllister.
- 14-Ephesians study: *The ideal family, (Chapter 3:15).*
- 17-Literature distribution and Gospel work evening.
- 16-E. I. class, home J. Mednyanszky, *Things Concerning The Kingdom;* W. McAllister.
- 18-Exh: E. Hubbard. Lect: J. Berry, *The Sabbath; Does it apply today?*
- 19-Home Discussion class, 4 Lasscock Ave, Findon, *God is One; not Three.*
- 21st-28th: Special Study Week, under leadership Bro. J. Knowles: *"Esther, an example of outstanding faith."*
- 21-8pm Introductory study, *The Queen selected.*
- 23-Study: *Haman, the enemy revealed.*
- 24-Special evening with various items. Study: *The faith of Mordecai.*
- 25-Exh/Lecture: J. Knowles.
- 28-Final study on Esther: *The salvation of all Israel.*
- 30-Eureka class: J. Berry, *A great voice in the heaven (Eureka 3: pp.83-99).*

YOUR HELP APPRECIATED

You can ease the pressure of work undertaken by our Committee by forwarding news and activity details to this Office as soon as possible (closing date: 15th month).

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).

- 4-Exh: S. Arthur. Lect: R. Hermann, *Jesus Christ - Mortal yet Divine.*
- 6-10.30am Sisters class: *Law & Grace*, home Sis. Fotheringham.
- 8-7.45pm Revelation class.
- 11-Exh: R. Rock. Lect: T. Dawson, *The Keys to the Kingdom-Peter was never the Pope.*
- 18-Exh: D. McGahey. Lect: S. Arthur, *Solution to World Chaos -A universal King.*
- 20-10.30am Sisters class.
- 22-7.45pm Revelation class.
- 23-Young Peoples evening.
- 25-Exh: R. Lambert. Lect: R. A. Hill, *The N.T. Unintelligible without Moses and the Prophets.*

REDCLIFFE - 4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).
Sundays-9.15am School; 11am Memorial meeting; 7pm Public Lecture.

- 4-Exh: P. A. Evans. Lect: R. Rock, *The Bible predicts the world's greatest earthquake centred in Israel.*
- 11-Exh: J. Cowie. Lect: R. Herman, *The Doctrine of the Trinity unscriptural.*
- 18-Exh: D. Evans. Lect: E. Townsend, *Will there be another World Empire?*
- 25-Exh: T. Dawson. Lect: R. Kilgus, *God's judgment of past-a warning to this Generation.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone 27 1452).

3,10,17,24,31-Tape night. Cnr. Hill & Emu Sts, Emu Park. 7.30pm.

4-Exh/Lect: G. Hill. *The throne of England is not the throne of David.* 7,14,21,28-Habakkuk study, 7.30pm, 24 Livermore St, Rockhampton.

- 11-Exh: W. White.
- 18-Exh: G. Bundesen
- 25-Exh: L. Osborne.

WALKERSTON - Home L. Fredrickson, Eton Rd. (Rec: D. MacKinnon, 33 Dutton St, Walkerston 4741. Telephone: 59 2191).

Memorial meeting with taped exhortations are held every Sunday morning. For details contact Recorder or N. Bullock, Phone 545391.

Bible classes held each Tuesday night, using "Christadelphian Expositor" notes.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone: 38 3365).
Sundays-9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 1-7.45pm Last days of the Lord study, R. Thiele.
- 4-Exh: R. Evans. Lect: C. Venn, *The doom of Russia-A testimony to the world.*
- 6-7.45pm *The Kings of Israel & Judah*, J. Cowie, home Bro. Cowie.
- 10-7.45pm *Jephthah-The rejected Deliverer*, J. Cowie: home Bro. Hermann
- 11-Exh: R. Hermann. Lect: R. Hill, *Anti Semitism-Why does it happen?*
- 14-10.30am Sisters class, home Bro. Crew *Nazareth Revisited.*
- 15-Days of the Lord study continued.
- 18-Exh: D. Evans. Lect: W. Crew, *The Bible says Christ died for the Ungodly - Do you believe it?*
- 20-7.45, *Kings of Israel & Judah* study.
- 25-Exh: R. Kilgus. Lect: D. Evans, *The Gospel preached in Eden.*
- 28-10.30 Sisters class, home Bro. Crew.
- 29-7.45pm Days of the Lord study cont.

THE MESSAGE OF MALACHI

Annual Special Effort at Wilston - 16th to 22nd September

Bro. J. Ullman (Perth) will outline Israel's Relationship to Law, Faith and the Priesthood, based upon Malachi's prophecy, in a series of study and proclamation gatherings. The support of brethren and sisters is sought, particularly to the Fraternal Tea, to be held in the Wilston Hall, at 5.15pm, Saturday 21st September.



Tasmanian Ecclesias

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010. Tel: 72 7450). Sundays—9.30am School; 11am Memorial meeting; 7pm Public Lecture.

- 2—Snr. CYC: 7.30pm R. Bracey, *Parable of the Wedding Feast*.
- 4—Exh: E. Harrington. Lect: H. Ceiley, *Immortal soulism—a fatal philosophy*.
- 5—7.30pm A.B. meeting, 37 Corinda Grove, Springfield.
- 7—10am Sisters class, 2 Stapleton St, Glenorchy.
- Romans study 7.45pm: S. Kingsbury, *The revealed righteousness of God in relation to Israel, Ch. 9—11*.
- 9—7pm Jnr. CYC: 13 Barossa Rd, Glenorchy, *Deborah and Barak*.
- 11—Exh: S. Kingsbury. Lect: A. Beasley, *Why Christadelphians do not bear arms*.
- 14—7.45pm Home study: 602 Nelson Rd, Mt. Nelson, *Nazareth Revisited, A. Beasley*.
- 16—7.30pm, Snr. CYC, *James 3*: S. Kingsbury.
- 18—Exh: S. Taylor. Lect: H. Taylor, *The Holy Spirit is not now available*.
- 21—Romans study cont: S. Kingsbury.
- 22—7.30 Sisters class, 52, Creek Rd, Lenah Valley.
- 23—7pm Jnr. CYC: *Gideon*.
- 25—Exh: A. Beasley. Lect: E. Harrington, *As it was in the days of Noah—Christ's warning for today*.
- 28—7.45 Home study: *Nazareth Revisited* 3 Lawley Cres, South Hobart, D. Taylor.
- 30—7.30 Snr. CYC: *Lost seven days of Christ's life*. R. A. Yeomans.

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday—9.30am School & Snr. study; 11 am Memorial mtg. 7pm Public Lect.

- 2—E.I. study: J. Kershaw, home D. Kitto.
- 4—Exh: R. Herron. Lect: F. Onley, *A Portrait of the Devil*.
- 7—Study: H. Day, *Abimelech—Jotham, & the parable of the trees*, Judges 9.
- 9—Eureka study, home D. Seaman: leader, M. Wright.
- 10—CYC: Haggai—*Consider your ways*, Ch. 1, R. Bracey. Ch. 2, J. Thiels.
- 11—Exh: G. Dangerfield. Lect: M. Wright *Bible promises Eternal Life, not Eternal Suffering*.
- 14—Genesis Study: F. Onley, *Jacob - A Life of Service*.
- 16—E.I. study.
- 18—Exh: K. Niejalke. Lect: H. Day, *Heavenly Jerusalem, A divine community on Earth*.
- 21—Study: I. Chilvers, *O Yahweh, My Salvation*; Ps. 27. M. Wright, *Amorite Oppression*; Judges 10.
- 23—Eureka study.
- 24—CYC, D. Hurn, tape on Moses the Burden bearer.
- 25—Exh: J. Kershaw. Lect: C. Blanch, *Virgin birth of Christ - A reality*.
- 30—E.I. study.
- 28—Study: Ps. 10, *O that Salvation were come out of Zion*, R. Bracey. Ps. 50, *Gather My saints unto Me*, J. Kershaw.

Ecclesial News (continued from page 4).

THE TRUTH IN THE ISLANDS

The Bible Mission advises the immersion of Mr. Jacob Reubens, at Lautoka, Fiji, following a considerable contact with the Mission.

One of the early converts to the Truth in the islands was Sis. Victoria Villanueva of the Balaambang (Philippines)

Ecclesia, and who recently died, to await in the peacefulness of the grave for her Master's return.

A happy occasion was celebrated on June 15 at Suva, when Bro. Seteraki Tawale and Sis. Margaret Smith were married. They will continue their united walk in service to the Truth in Fiji. —D.K.

CAN YOU HELP?

Bro. R. Brine, 169 Three Chain Rd,

Port Pirie SA 5540, desires to obtain copies of "Story of the Bible." Details of supplies available, costs, etc., should be communicated direct to Bro. Brine.

no further supplies of the book *Facts of Israel*, 1973.

STORY OF THE BIBLE REQUIRED

Brother Bruce Shaw, 237 Waterloo Road, Greenacre, NSW 2190 would like to obtain copies of *Story Of The Bible*. Any who have copies they are prepared to sell should contact Brother Shaw at the address above.

BOOKS NOW OUT OF STOCK

Due to considerable demand, we have

LOGOS AND STORY OF THE BIBLE SOUGHT

Brother K. Cook, 2 Macdonald St., Auburn, NSW 2144 seeks the following volumes: *Logos* 24/1-7,9,11,12; 25/1-9; 26/1,7,11,12; 27/1,3,6,10,11,12; 28/1-5; 9-12; 36/5,10,12; 37/4,7,10; 39/2,9,10, as well as any complete volumes from 1-21. *Story of the Bible* 1/1,6,10,11,12; 2/2,4,8,9; 3/2; 4/1,2,10; 5/3; 6/2. Details of offers should be sent direct to Bro. Cook.

Bible School News

SPRING BIBLE SCHOOL BOOKED OUT

Within a week of publication of the *July Calendar*, reservations at the Bible School were completely taken up, and we were forced to place late applications on a waiting list. The program for the School has been completed, and it is anticipated that a very interesting and profitable occasion will be enjoyed by those attending.

It is recommended that immediate application be made for the December (Summer) School to avoid disappointment. This period is usually very popular, and we expect the School to be completely booked very quickly. Please complete the Coupon on page 2 and forward it to this Office without delay.

DECEMBER SCHOOL

BIBLE SCHOOL STUDY - AT THE JUDGMENT SEAT

Arrangements for teaching staff and subjects are already in progress, and we are pleased to advise that Bro. A. HAYLES (Perth Central) has accepted appointment as one of the Study Leaders. His subject will concern "AT THE JUDGMENT SEAT," and constitute an investigation into this very vital, personal subject. The Scripture has many references to the nature, purpose and result of the Judgment, and exhorts believers to prepare for this eventuality so that "we may have confidence, and not be ashamed before him at his coming."

Brethren and sisters intending to attend the School could profitably give consideration to this subject in the meantime, and thus add to the benefit gained.

Dates for the December (Summer) School are scheduled (God willing) from Saturday, December 28th to Sunday, January 5th.

Distribute the Truth's message... in your area

Special title "Herald News-leaflets" are available for ecclesial and personal distribution, as an aid to bring the facilities of the Truth before the public in your area. We recommend you utilise these leaflets, and co-operate in the extension of the Truth in accordance with the Master's instruction: "Occupy . . . till I come."

The leaflets are available in parcels of 1,000 — priced at \$12 each (or produced on high-quality white paper at \$14 per 1,000). Reply cards can be supplied for an additional \$5 per 1,000. Remittance should be included with the order, to enable us to maintain these low prices.

The title of the leaflets can be incorporated in a public address. Accordingly, we can include an advertisement for this on the back page at no additional cost. Alternatively, we have designed a general advertisement for the Truth, if the leaflet is for distribution only.

The following titles are available:

- No. 1—IS THIS A CLOSED BOOK TO YOU? (Advertising "Key to the Understanding of the Bible).
- No. 2—THE END OF COMMUNISM (Advertising "Russia's Policy in the Middle East").
- No. 3—THE IMPENDING DIVINE TAKEOVER (Advertising Herald of the same title).
- No. 4—MIDDLE EAST CRISIS (A newsletter of outstanding interest, advertising "Modern Israel; a Miracle of Bible Prophecy").
- No. 5—GUIDELINE TO SURVIVAL (Advertising Herald of the same title).
- No. 6—INTRODUCING THE CHRISTADELPHIANS (A general interest leaflet advertising "Who are the Christadelphians, and What do they believe?").
- No. 7—A NEW WORLD ORDER (Advertising "The Kingdom of God, Past, Present and Future").
- No. 8—THE BIBLE, BOOK FOR TODAY (Advertising "The Bible; How to Read it with Pleasure and Profit").
- No. 9—ETERNAL LIFE (Advertising Herald of the same title).
- No. 10—A MATTER OF CONSCIENCE! (Advertising "Blood Transfusion, Does Not Violate Bible Teaching").

Send your order in now—and assist in the Work of the Truth

**TO "THE ECCLESIAL CALENDAR"
POST OFFICE, WEST BEACH, SOUTH AUSTRALIA 5024.**

**PLEASE FORWARDCOPIES OF LEAFLET NUMBER
to the address below. Details of Special ADVERTISING PANEL are enclosed
herewith, as is also remittance for \$..... to cover the above order.
(Please also indicate if reply-paid cards are required, as well).**

NAME _____

ADDRESS _____

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

SEPTEMBER, 1974

16th to 22nd - **WILSTON**. Special study effort on "The Message of Malachi; Israel's relationship to Law, Faith and Priesthood." Leader: Bro. J. Ullman.

OCTOBER, 1974

5th to 6th - **HOBART**. Annual ecclesial fraternal gathering and study weekend. Leader: Bro. B. McClure (Punchbowl). Accommodation can be obtained from the Hobart Recorder.

NOVEMBER, 1974

15th to 17th - **COORPAROO, Qld.** Combined Coorparoo, Redcliffe and Wilston Young People's study weekend at Camp Warrawee. Leader: Brother C. R. O'Connor (Punchbowl).

DECEMBER, 1974

28th to 5th January - **RATHMINES**. 33rd Bible School (Apply now for accommodation).

JANUARY, 1975

4th to 13th - **HOBART**. 10th Tasmanian Bible Campaign.

MAY, 1974

10th to 18th - **RATHMINES, N.S.W.**
Applications to attend are now invited.

33rd Annual Bible School.



BIBLE READINGS for AUGUST


1	2 Sam. 18	Jerem. 22	Romans 9
2	19	23	10, 11
3	20, 21	24	12
4	22	25	13, 14
5	23	26	15, 16
6	24	27	Mark 1
7	1 Kings 1	28	2
8	2	29	3
9	3	30	4
10	4, 5	31	5
11	6	32	6
12	7	33	7
13	8	34	8
14	9	35	9
15	10	36	10
16	11	37	11
17	12	38	12
18	13	39	13
19	14	40	14
20	15	41	15
21	16	42	16
22	17	43	1 Cor. 1, 2
23	18	44	3
24	19	45, 46	4, 5
25	20	47	6
26	21	48	7
27	22	49	8, 9
28	2 Kings 1, 2	50	10
29	3	51	11
30	4	52	12, 13
31	5	Lament. 1	14

BUY YOUR BOOKS

From Your Ecclesial Librarian, from Your Local Agent, or from Logos Office (please add postage to prices quoted).

Local Agents

In Qld: R. Bailey, 31 Mourilvan St., Mansfield 4122 (Tel: 49 8562).
In Tas: R. Bracey, 32 Legana Beach Rd., Legana 7251 (Tel: 30 1326).
In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).
In Vic: M. Islip, 162 Maltravers Rd., Ivanhoe 3079.
In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
Logos Office: PO West Beach, South Aust. 5024 (Tel: 56 2278).



The ECCLESIAL CALENDAR

Incorporating Fraternal Ecclesial News

SUPPLEMENT to LOGOS



Items for publication should be received by the Editor,
P.O., West Beach, S.A. 5024 — by the 15th of the month.

Paul was animated by love — by a genuine deep-down affection for Christ. It was this that made the apostle anxious to discover his duty, and equally anxious to perform it. It was this love that made his service in the Truth a pleasure, and his sacrifices a light thing. How great is the power of love! Truly, it is a force which is greater than all other forces which succeeds when every other influence fails. Are we imbued with a similar love to the apostle's — a warm and real affection for Christ — with a love for Christ strong enough to change and control our lives? Can we exclaim: "The love of Christ constraineth us?" If so, our minds will not be troubled with the question — "How much or how little need we do to secure salvation?" We shall do all we can for Christ. We shall watch for opportunities, and make them so that we can give him pleasure. We shall not stay to consider the question — "Will the Truth pay?" Perfect love not only casts out fear, but soon leaves the commercial aspect of service behind. But how is such love to be got? It is purely a mental acquisition. Knowledge, memory, imagination, all enter into it. It comes and grows by keeping Christ in mind — his peerless excellencies; his amazing solicitude for us; his cheerful and willing endurance of the shame and agonies of the accursed tree for our sakes; his present watchfulness and readiness to employ the power of the Eternal, with which he has been endowed, to assist and encourage us in our days of probation. God, for Christ's sake, hath forgiven our many sins, and constituted us heirs of eternal life (Eph. 4:32; Luke 7:47). The right point of view is indicated in Romans 8:35-39. May God help us to reach it! But we shall never do this unless we think of Christ, often and much.

APPLY NOW FOR THE THIRTY-THIRD BIBLE SCHOOL
 Held at Rathmines, NSW — 28th December to 5th January.



Enjoy eight days of Spiritual refreshment in a relaxed, enjoyable atmosphere.

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 and Teaching Costs — Applicants 14 years and over: \$21. Subsidized cost for children if accompanied by parent — Under 5 years: Free. From 5 yrs to under 14 yrs: \$12.

Would you please make reservations for accommodation at the forthcoming BIBLE SCHOOL for the following:

NAME (State Mrs./Miss)	ADDRESS (include Postcode)	Baptised	Ecclesia	Age (or age-group) at Bible School	Relationship of Members Accompanying You

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).

The ECCLESIAL CALENDAR for SEPTEMBER, 1974

Ecclesial Report

"I, also, after I HEARD of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers. . ." (Paul to the Ephesian Ecclesia).

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

WELCOME TO THE HOUSEHOLD OF FAITH

Though we live in the "days of Noah" and cannot expect great interest in the things of eternal truth, nevertheless it is encouraging to record baptisms into the Name of Jesus Christ. These constitute a reminder that the hand of God to save is still extended to call out a "people for His Name." May the days of opportunity culminate in the "birth of the spirit" at the return of the Lord!

Launceston: *Miss Marion Elisabeth Case; Miss Gail Wendy Case*, daughters of Bro. & Sis. David Case (June 18).

Mt. Hawthorn: *Mr. Anthony King*, son of Bro. & Sis. Gais King.

Yagoona: *Miss Glenys Collis*, daughter of Bro. & Sis. W. Collis (July 30).

Cabramatta: *Miss Linda Philp*, senior S.S. Scholar, and daughter of Bro. & Sis. Philp (July 27).

ECCLESIAL TRANSFERS

We command the following brethren and sisters to their new ecclesial associations:

To Woodville: *Sis. J. Crocker* (from Launceston).

To Moe: *Bro. Paul McKinlay* (from Yagoona).

To Pennant Hills: *Bro. & Sis. Allan Archer, Bro. & Sis. J. Green, Bro. C. Bolstad, Sis. D. Bolstad* (from Granville).

To Coorparoo: *Bro. L. Joseph* (from Pine Rivers).

To Enfield: *Bro. & Sis. C. Williams*, (from Woodville).

To Tea Tree Gully: *Bro. & Sis. R. Stokes*, (from Woodville).

To Cumberland: *Sis. J. Rix* (from Adelaide), *Bro. & Sis. A. Grose, Sis. D. Grose* (from Blackwood).

UNITED IN MARRIAGE

We are delighted to record the marriage on May 31st of *Bro. Ian Chilvers* (Launceston) and *Sis. Christine Wilson* (Hurstville), conducted at the Hurstville Hall. May the Divine blessing rest upon them, leading onwards to the advent of the Heavenly Bridegroom and the Divine Marriage soon to occur.

FAMILY NEWS

Our congratulations are extended to the following parents, in the hope that the coming days may provide opportunity for manifestation of qualities that come from Him from Whom all parenthood is derived (Eph. 3:14).

To *Bro. & Sis. G. Dangerfield* (Launceston), a son *John Graham*, on June 11.

To *Bro. & Sis. Jim and Betty Higgs* (Coorparoo), a daughter *Vicki*, on July 12th.

To *Bro. & Sis. Shane and Janet Kingsbury* (Hobart), a son, *Michael David* on June 22nd.

To *Bro. & Sis. Trevor Wigzell* (Woodville), a son *Simeon James*, on August 19.

GENERAL COMMENTS

CASTLE HILL ECCLESIA—Meets in Castle Hill Kindergarten, Terminus St., Castle Hill, NSW, with Sunday School 10am; Memorial at 11.15am; Studies conducted in homes Wed. & Fri. 8pm. Since the commencement on February 3rd, the ecclesia has developed into a membership of 28, with 18 Sunday School scholars. Regular home Bible classes are held Fridays, with a Gospel Witness activity on Wednesdays. Preaching efforts have included participation in *Our Stand for the Gospel* at the RAS Show, the Gospel stand at the Castle Hill Show, newspaper advertisements and a special lecture. Fruitful and enjoyable labour have strengthened the bonds of fellowship and helpful association togeth-

er. The Secretary appointed is Bro. K. Dyer, P. O. Box 119, Castle Hill, 2154.

MT. HAWTHORN ECCLESIA—Advises that their *Expositor* Study class is progressing, with much interest being maintained in the early chapters of Genesis.

FLAT AVAILABLE—A Three-roomed flat is available at West Beach, S.A. It is nicely appointed, in reasonable distance from the city, close to beach and transport. This flat is available at low rental to Christadelphian couple. Details can be obtained from "Ecclesial Calendar Post Office, West Beach, 5024."

REDCLIFFE ECCLESIA reports a combined special effort held at Chinchilla, Qld, by members of Redcliffe and Wilston Ecclesias on Friday, August 2nd. Chinchilla is 200 miles west of Brisbane between Dalby and Roma. Bro. R. Evans, (Wilston) spoke upon "War with Russia Inevitable," at the meeting held in the local CWA Hall. Adverts were inserted in the local paper, and three visitors attended, displaying considerable interest in the talk and further literature. (Photo of the hall is held over through lack of space).

Bible School News

SPRING BIBLE SCHOOL BOOKED OUT

Within a week of publication of the July *Calendar*, reservations at the Bible School were completely taken up, and we were forced to place late applications on a waiting list. The program for the School has been completed, and it is anticipated that a very interesting and profitable occasion will be enjoyed by those attending.

It is recommended that immediate application be made for the December (Summer) School to avoid disappointment. This period is usually very popular, and we expect the School to be completely booked very quickly. Please complete the Coupon on page 2 and forward it to this Office without delay.

DECEMBER SCHOOL

BIBLE SCHOOL STUDY — AT THE JUDGMENT SEAT

Arrangements for teaching staff and subjects are already in progress, and we are pleased to advise that Bro. A. HAYLES (Perth Central) has accepted appointment as one of the Study Leaders. His subject will concern "AT THE JUDGMENT SEAT," and constitute an investigation into this very vital, personal subject. The Scripture has many references to the nature, purpose and result of the Judgment, and exhorts believers to prepare for this eventuality so that "we may have confidence, and not be ashamed before him at his coming."

Brethren and sisters intending to attend the School could profitably give consideration to this subject in the meantime, and thus add to the benefit gained.

Dates for the December (Summer) School are scheduled (God willing) from Saturday, December 28th to Sunday, January 5th.

Ecclesial Activities

During SEPTEMBER, 1974 (God Willing)

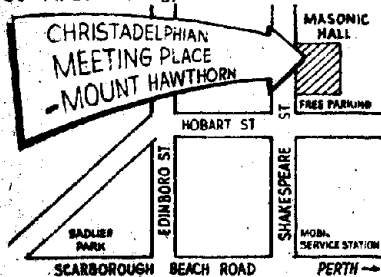
These events are listed for your interest and support. Your attendance, wherever possible, will strengthen yourself, encourage the meeting, and benefit the ecclesia. "Do not forsake the assembling of yourselves together," declared Paul (Heb. 10:25). * The facilities of these columns are available to all ecclesias based on the B.A.S.F. without reservations.

PLEASE POST GENERAL ITEMS AND ECCLESIAL NEWS BY 13th MONTH

Western Australian Ecclesias

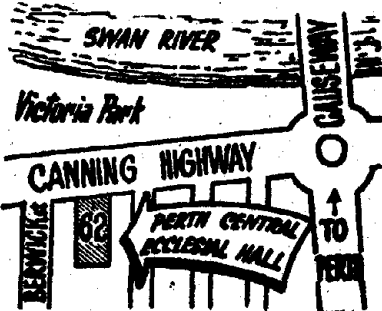
MT. HAWTHORN - Masonic Hall, cnr Hobart and Shakespeare Sts. (Rec: P. Duperouzel, 7 Doyle St, Morely 6062. Telephone: 79 4973).

- 1-Exh: H. West. Lect: R. Burke, *Why a divided Christendom cannot save.*
- 3-1st Principles class, home D. Stempel
- 4-Eureka study in Central Hall.
- 6-Expositor study, home K. Kerr, *The Flood.*
- 8-Exh: J. John. Lect: G. King, *Guide to Survival.*
- 11-Romans class in Central Hall.
- 13-E.I./Law of Moses study class.
- 15-Exh: A. Newton. Lect: D. Moore, *The Impending Judgments of God.*
- 16-G.E.S. meeting, home A. Payton.
- 17-1st Princ. class, home D. Stempel.
- 18-Eureka study in Central Hall.
- 20-Expositor study, home G. King, *The Confusion of Tongues.*
- 21-Family activity.
- 22-Exh: P. Duperouzel. Lect: B. Hayles, *The Coming Kingdom of God.*
- 25-Romans study in Central Hall.
- 27-E.I./Law of Moses study.
- 29-Exh: D. Moore. Lect: N. Rice, *The Old Testament Essential Foundation for the New.*
- 30-A. B. meeting, home J. Kerr.



PERTH - 62 Canning Highway, Victoria Park. (Rec: J. Ullman, 38 Doney Street, Afred Cove 6154. Telephone 30 4199).

- 1-Exh: A. Hayles. Lect: R. Lister, *Christ's teachings—in conflict with modern Christianity.*
- 4-Eureka class: G. Hawkins
- 7-Mutual Improvement class.
- 8-Exh: D. Hurn. Lect: G. Hawkins, *Economic chaos—a sign of the end.*
- 10-11am Sisters class: Daily readings & Story of the Bible Vol. 9 page 191.
- 11-Present day events in the light of Prophecy, R. Lister.
- 13-E.I./Law of Moses class.
- 15-Exh: R. Hunter. Lect: B. Hayles, *The Arab question in Bible prophecy.*
- 18-Eureka class: G. Hawkins.
- 22-Exh: A. Newton. Lect: H. Carder, *Paradise will be on earth; not in Heaven.*
- 25-Romans study: J. Ullman, *All have sinned and come short of the glory of God.*
- 27-E.I./Law of Moses class.
- 29-Exh: B. Hayles. Lect: D. Hurn, *Mortal man is not the master of Destiny.*



Victorian Ecclesias

BURWOOD - Loyal Orange Lodge Hall, 335 Station St., Box Hill South. (Rec: H. T. Hall, 8 Marville Court, Boronia 3155. Telephone: 762 3243).

Sundays—9.30am School & Snr. study; 11am Memorial. 7pm Bible Study.

- 1—Exh: A. Bruton.
- 8—Exh: R. Terrell.
- 11—8pm Psalm study: H. Hall, home A. Bruton, 8 Howden St., Oakleigh.
- 15—Exh: H. Baum. Lect: D. R. Galbraith, *Christ, Youth—The Challenge of the Cross.*
- 18—8pm E.I. class: home R. Galbraith, 17 Ainslie Park Ave., Croydon.
- 22—Exh: B. Stevenson. Lect: S. Snow, *Events subsequent to Christ's return.*
- 25—8pm Psalms cont., home R. Terrell, 49 William St., Brighton.
- 29—Exh: H. Hall. Lect: H. Baum, *God's Challenge in a Godless age.*

MOE - Library Hall, Yallourn. (Rec: G. S. Howe, 6 Warringa Court, Warragul, 3820. Telephone: 22596. Area code 0562.).

- 1—1.30p.m. Exh: L. Cresswell.
- 3—2pm Bible class, home G. Howe, 6 Warringa Court, Warragul.
- 6—8pm Bible class, home Bro. Burrage, 6 Langford St., Moe.
- 13—8pm Bible class, home Bro. Burrage.
- 15—1.30pm Exh: J. Day. 4pm Youth Fellowship, home J. Galbraith, Tyers.
- 17—2pm Bible class, home G. Howe.
- 20—8pm Bible class, home Bro. Burrage.
- 27—8pm Bible class, home Bro. Burrage.

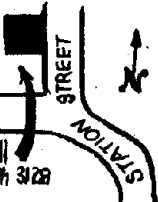
WARRAGUL (Rec: J. Day, 40 Peace Avenue, Warragul 3820).
Sundays—Mem. mtgs. 1st & 3rd at Moe).

- 8—11am Memorial mtg., home J. White, 10 1sta St., Warragul.
- 10—7.30pm Bible class, home J. Day.
- 22—11am Memorial mtg., home J. Day.
- 24—7.30pm Bible class, home G. Howe.
- 29—11am Memorial mtg., home G. Howe.

LOCATION OF
BURWOOD ECCLESIA'S
NEW HALL

RIVERSDALE ROAD

Loyal Orange Lodge Hall
335 Station St, Boxhill Sth 3128



READ ELPIS ISRAEL - AND LISTEN TO THE TAPES!

Logos readers have commented favourably upon the series of current articles expounding principles of *Elpis Israel*. These endeavour to relate the expressions of Brother Thomas to present-day situations, and are aimed at drawing attention to this wonderful Christadelphian exposition.

Further elucidation of *Elpis Israel* can be obtained from the series of recording tapes available from *Logos Bible Marking Tape Service*. These take features of the exposition, and in a clear, fundamental way, explain methods of reading and appreciating the matter therein. We recommend that readers take advantage of this opportunity, and apply for a trial tape. The service is available for \$9 yearly, which provides a tape each month, together with notes where applicable. On the return of each tape, a further one is promptly despatched.

We would be pleased to provide further information, or immediately add your name to our list of participants. Please write to: H. Smith, Logos Tape Service, Post Office, West Beach, South Australia, 5024.



South Australian Ecclesias

BLACKWOOD - Memorial Hall, Coromandel Pde. (Rec: D. Palmer, 7 Ewers Ave, Coromandel Valley 5051. Telephone: 278 5237).

- 1-Exh: L. Palmer. Lect: G. Kennedy, *God invites your participation in His kingdom on earth.*
- 4-7.45pm E.I. class, home D. Brumby.
- 8-Exh: Max Lund. Lect: J. King (Jnr). *The significance of Russia's policy in the Middle East.*
- 11-1.15pm Dorcas class, home B. Jerrow 7.45pm Daniel class, home P. Dunn.
- 15-Exh: Max Ide. Lect: P. Dunn, *The Genesis Flood-God's warning to this Generation.*
- 18-E.I. class, home R. Jerrow.
- 22-Exh: P. Weller. Lect: A. C. Dangerfield, *The Papacy-Its Origin, History and Destiny.*
- 25-1.15pm Dorcas class, home M. Pelmer. 7.45pm Daniel class, home D. Cotter.
- 29-Exh: N. Grose. Lect: D. Brumby, *If God is love-Why does he permit suffering?*

BRIGHTON - 390 Morphett Rd, Warradale 5046. (Rec: G. Kortman, Lot 11, Oakridge Rd, Aberfoyle Park 5159. Tel: 70 2003).

Sundays-11am Memorial; 7pm Lecture.

- 1-Exh: P. Weller. Lect: R. Pillion, *A conquest over sin promised to Eve in Eden.*
- 2-"Signs" class with Deaf members.
- 4-Faith of the Prophets class: Max Lund, *Malachi, My Messenger.*
- 8-Exh: K. Hill. Lect: D. Manser, *The Middle East promised to Abraham and Christ for ever.*
- 10-11am Sisters class. 8pm Study: E. Wilson, *God's Promise of an inheritance upon Earth.* Held at home of R. Pillion.
- 11-Study: B. Luke, *The Olivet Prophecy* Mark 12:13-44.
- 15-Exh: K. Gora. Lect: D. Beale, *Christ will reign on David's throne in Jerusalem.*
- 16-"Signs" class with deaf members.
- 17-Arranging Brethren's meeting.
- 18-Faith of the Prophets class: Max Lund, *Malachi, My Messenger.*

22-Exh: B. Luke. Lect: A. Baird, *Creation-A Witness to the existence of God.*

- 25-Mark study: B. Luke, *Preparation for the Lord's Passover*, Ch. 13:1-37.
- 26-"Signs" class with Deaf members.
- 29-Exh: J. Luke. Lect: S. Baiye, *Thy Kingdom come: Thy will be done-What is God's Will?*

CUMBERLAND - 521 Goodwood Rd., Col. Light Gdns. (Rec: W. Gurd, 5 Alma Street, Panorama 5041. Tel: 76 5669).

- 1-Exh: L. J. Colquhoun. Lect: J. Berry *The Bible predicts the World's greatest earthquake in Israel.*
- 4-8pm Study: *Preparing for the Kingdom & the return of Christ.*
- 5-10am Sewing. 2pm: Sisters' class.
- 6-8pm Youth Group, home P. Weller.
- 7-2pm Outing at National Park. 5.45p Fraternal Tea. 7.15pm Scenes from Israel's History, P. Cresswell.
- 8-Exh: J. Martin. Lect: J. Siviour, *Why Christadelphians believe church unity will fail.*
- 11-8pm Parables Study: P. Weller, *Lord teach us to pray.* Luke 11 & 18.
- 12-7.30pm A.B. meeting. 8pm MIC: Lect: S. Beard, *The Jewish problem solved.* Expos: A. Hill, Rom. 15:8.
- 15-Exh: N. Nelson. Lect: A. Hill, *God's remedy for present unrest & distress.*
- 18-8pm Life of David study: J. Luke, *Thy servant will go and fight with this Philistine.*
- 19-10am Sewing. 2pm: Sisters' class.
- 20-8pm Youth Group, home L. Luke, Leader, P. Weller.
- 22-Exh: J. Siviour. Lect: Max Lund, *Egypt & Israel in the Divine purpose.*
- 23-8pm Int. Friends class, home R. Woodward, *Why the Bible is unique and inspired:* R. Flint.
- 25-8pm Malachi study: Max Lund, *Preserving a Godly seed.*
- 26-8pm MIC: Lect: P. Beard, *Is resurrection feasible.* Exh. from daily readings, G. Fergusson.
- 27-8pm Suburban Y.F. at Brighton.
- 28-2pm Leaflet Dist. Kingston weekend
- 29-Exh: P. Waller. Lect: J. Knowles, *The modern day delusion-possession of the Holy Spirit Gifts.*

The ECCLESIAL CALENDAR for SEPTEMBER, 1974

ENFIELD - 344 Hampstead Road., Clearview. (Rec: D. Horgan, 12 Pope Crescent, Hope Valley 5090).

Sundays—11am Memorial; 3pm Sunday School; 7p.m. Public Lecture.

- 1—Exh: Murray Lund. Lect: B. Williams, *The Christadelphians—What do they believe?*
- 3—8pm Phanerosis class.
- 4—Sisters class at 11 am.
- 7—Youth group study at 8pm
- 8—Exh: D. Evans. Lect: B. Luke, *God will bury Russia in Israel.*
- 10—8pm Law of Moses class.
- 15—Exh: H. Taylor. Lect: R. Cowie, *The Bible: Your security in a troubled world.*
- 17—Phanerosis class.
- 21—Youth group.
- 22—Exh: G. Franklin. Lect: J. Berry, *A Catholic—Communist Confederacy revealed in the Bible.*
- 24—Law of Moses class.
- 29—Exh: H. P. Mansfield. Lect: J. Luke, *Archaeology proves the Bible true.*

GLENLOCK - Via Morgan. (Rec: B. G. Hollamby, 4 Andrew St., Waikerie 5330. Telephone: Waikerie 352).

- 1—S.S. 9.30. Exh: K. McDermott (Adelaide). Lect. at Waikerie.
- 4—Eureka class.
- 8—Exh: C. Hollamby. M.S. Lunn Exh. at Mildura.
- 11—Life of Christ study.
- 15—S.S. 9.30. Exh: C. Shugg. Lect. at Waikerie.
- 17—Dorcas class.
- 18—Eureka class.
- 22—Exh: I. McLean.
- 25—Life of Christ study.
- 29—Exh: B. Pearce (Tea Tree Gully).

TEA TREE GULLY - Highbury Inst., Valley Rd. (Rec: G. Wiggall, 8 Newman Ave, Tea Tree Gully 5091. Telephone: 264 5881).

Sundays—11am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—Exh: B. Pearce. Lect: G. Wiggall, *The Gospel in the Old Testament.*
- 3—SS Teachers mtg, home R. Wearne.
- 4—8pm Eureka; home R. Smithers.
- 7—Leaflet Distribution.
- 8—Exh: J. Knowles. Lect: G. Hyndman, *God will bury Russia in Israel.*
- 8.30pm Gospel mtg., home M. Pitt.
- 9—8pm Arranging Brethren's meeting.

11—10.15am Sisters class. 8pm E. I. class, home W. Temple.

- 15—Exh: G. Wiggall. Lect: J. Berry, *A new heavens and a new earth.*
- 18—Eureka class, home G. Hyndman.
- 22—Exh: D. Evans. Lect: M. Pitt, *Pentecostalism an emotional fake.*
- 25—E.I. class, home B. Pearce.
- 29—Exh: Lect: Mur. Lund, *Who are the 144,000?*

WOODVILLE - Aberfeldy Ave. (Rec: G. E. Mansfield, 632 Burbridge Road, West Beach 5024. Telephone: 356 2278) Sundays—11 am Memorial; 3pm Sunday School; 7pm Public Lecture.

- 1—Exh: R. Gore. Lect: B. Steele, *Will all mankind be resurrected from the dead?* 9pm Gospel work mtg.
- 2—7.30pm Arranging Brethrens meeting
- 4—Ephesians study: *The Vocation or Function of the Ecclesie* (Ch. 3:1-9) Introduced.
- 6—Mutual Improvement class.
- 7—Sunday School outing. Building activity. Evening, *David, an exile.*
- 8—Exh: K. Monterola. Lect: R. Gore, *What is a spirit being?*
- 10—10.15am Sisters class, home of Sis. D. Mansfield.
- 11—Ephesians study cont: *The purpose of preaching to Gentiles* (3:1-13).
- 13—E.I. study: W. McAllister, *The Kingdom to Come.* Held at home of J. Mednyanszky.
- 15—Exh: A.R. Gray. Lect: W. McAllister, *Why is the Bible a Jewish Hope?*
- 18—Ephesians study: H. P. Mansfield, *The Gentiles need to develop the Divine fulness* (Ch. 3:14-19).
- 20—Eureka study, home M. Jones: J. Berry, *Period of the Woman's Sojourn* (Rev. 12: Eureka Vol. 3: 109-130).
- 21—Literature distribution and Gospel work evening.
- 22—Exh: L. J. Colquhoun. Lect: H. P. Mansfield, *Angels; Their work, past present and future.*
- 23—Home Discussion class: 4 Lasscock Ave, Findon: *The Devil & Satan.*
- 24—10.15am Sisters class, home Sis. C. McAllister.
- 25—Ephesians study cont: *Paul's Doxology* (Ch. 3:20-21).
- 27—Mutual Improvement class.
- 29—Exh: B. Steele. Lect: C. C. Wiggall, *The earth—not heaven – the reward of the righteous!*

Queensland Ecclesias

COORPAROO - School of Arts, cnr Cavendish Rd. and Halstead St. (Rec: S. T. Arthur, 16 Park Lane, Yeerongpilly 4105. Telephone: 48 4634).
Sundays—9.30am SS & Elpis Israel class; 11am Memorial; 7pm Public Lecture.

- 1—Exh: R. Stead. Lect: R. Thiele, *The Resurrection founded on Immovable Evidence.*
- 3—Sisters' class: Law & Grace.
- 5—Revelation class.
- 8—Exh: J. Higgs. Lect: R. Lambert, *The Trinity, and Invention of the Church.*
- 15—Exh: J. Cowie. Lect: D. McGahey, *Earth, Not Heaven is the Reward of The Righteous.*
- 17—Sisters' class: Law & Grace.
- 19—Malachi study: J. Ullman.
- 22—Exh: D. Case (Launceston). Lect: Combined with Wilston.
- 27—Young People's evening.
- 29—Exh: R. Bailey. Lect: L. Crowther, *The future for Britain and the Common Market.*

ROCKHAMPTON NORTH - CWA Hall, Poinciana St., off Rockonia Rd. (Rec: G. Hill, 1 Livermore St., Rockhampton 4700. Telephone: 27 1452).

- 1—Exh/Lect: W. White, *Christ is coming to reign on earth.*

- 4,11,18,25—7.30pm Habakkuk study, 24 Livermore St., Rockhampton.
- 7,14,21,28—7.30pm Bible study: Cnr. Hill & Emu Sts., Emu Park.
- 8—Exh: G. Hill.
- 15—Exh: J. Ullman
- 22—Exh: L. Osborne
- 29—Exh: G. Hill.

WILSTON - Council Hall, Hewitt St. (Rec: R. A. Evans, 40 Wardell St., Ashgrove 4060. Telephone: 38 3365).
Sundays—9am Sunday School & Elpis Israel class; 11am Memorial; 7pm Lect.

- 1—Exh: R. Hill. Lect: R. Evans, *The Bible—The only hope for a perishing world.*
- 3—7.45pm Study: home of Bro. Cowie, *The Kings of Israel & Judah*, J. Cowie.
- 8—Exh: R. Kilgus. Lect: R. Rock, *The Bible predicts the world's greatest earthquake, centred in Israel.*
- 11—10.30am Sisters class, home Sis. Crew
- 14—7.45pm Study at home W. Lewis, R. Lambert & W. Lewis, *The eight signs of John.*
- 15—Exh: R. Bailey. Lect: R. Kilgus, *You too can experience eternal youth on earth.*
- 16th—22nd Special Effort "*The Message of Malachi: Israel's Relationship to Law, Faith & Priesthood.* Leader: J. Ullman, Perth.

THE PROPHET, JEREMIAH

Study Weekend at Rockhampton - September 13-15

Bro. J. Ullman (Perth) will outline features of Jeremiah's Prophecy and Times, during the following study gatherings. He will demonstrate the wonderful attitude of this Servant of Yahweh who prefigured the Lord Jesus in word and action.

Saturday, Sept. 13—Welcome and 1st study; held at 1 Livermore Street, 7.30 p.m.

Saturday, Sept. 14—9.30am-11am: Public testimony and witness at cnr. East and Denham Streets. 3.30pm: 2nd study at CWA Hall, Yeppoon. 7.30pm: 3rd Study at CWA Hall, Emu Park.

Sunday, Sept. 15—11am Memorial Meeting. 7.30pm Lecture: *Modern Civilisation is Doomed; What will Replace it?*

- 16-7.45pm First study in Wilston Hall.
17-7.45pm 2nd study in Wilston Hall.
19-7.45pm 3rd study in Coorparoo Hall.
20-7.45pm 4th study in Wilston Hall.
21-3pm 5th study. 5pm Fraternal Tea,
7pm 6th study session.
22-Exh/Lect: J. Ullman, *Modern Civilisation is doomed. What will replace it?*
25-10.30am Sisters class, home Sis. Crew
28-7.45pm In Redcliffe Hall, Special Israel Night: J. Cowie.
29-Exh: W. Crew. Lect: J. Cowie, *Disease-Its Cause & final Defeat.*

REDCLIFFE -4 Irene Street. (Rec: P. Evans, 108 Speight St., Brighton 4017. Telephone: 69 2149).

Sundays-9.30am School; 11am Memorial meeting; 7pm Public Lecture.

1-Exh: R. Elton. Lect: P. A. Evans, *Many Modern Day Countries in Bible Prophecy.*

8-Exh: E. Townsend. Lect: R. Hermann, *Jesus Christ Mortal - Yet Divine.*

15-Exh: C. Venn. Lect: K. Papowski, *The Royal House and Kingdom of David.*

22-Exh: P. A. Evans. Lect. at Wilston.

29-Exh: M. Steele. Lect: R. Elton.

THE MESSAGE OF MALACHI: LAW, FAITH AND THE PRIESTHOOD.

Special Annual Spiritual and Gospel Proclamation Effort at Wilston

From September 16th to 22nd, Bro. J. Ullman will minister to the Wilston Ecclesia under the above theme. He will demonstrate Israel's relationship to the principles revealed by the prophet Malachi. The effort is outlined in the Calendar, to which readers should refer. All meetings (excepting Thursday 19th at Coorparoo) will be conducted in the Wilston Hall, and inquiries can be made to Bro. R. Evans, phone 38 3365. The effort will conclude with a special public lecture: *Modern Civilisation is Doomed; What will Replace it?* The attendance of brethren and sisters will be of encouragement to the sponsoring Ecclesia.

- R. E.

THE TRUTH AT THE CROSSROADS

A Special Study Weekend in the Brisbane Area: September 14-15

The Epistle to the Galatians will form the basis for this study undertaken by Kedron Brook Ecclesia, and led by Bro. D. Watson (Ipswich). The attitudes of the Apostle Paul upon the basis of life in his times will be considered, providing a vibrant, vital message for our days also. Brethren and sisters in the Brisbane area are welcome to attend. Venue will be Progress Hall, Khartoum Street, Gordon Park, and further information can be obtained from telephone 69 7226 or 55 6704. Timetable is as follows:

Saturday, Sept. 14-2pm: Study, *In Defence of the Gospel*. 2.50pm: Questions. 3pm: Recess. 3.10pm: Study, *Crucified With Christ*. 3.55pm: Questions. 4.10pm: Recess. 5pm: Meal served (food will be provided). 6pm: Discussion session with three groups. 7.30pm Conclusion.

Sunday, Sept. 15-11am: Fellowship. 12.45pm: Basket lunch. 2.30pm: Study, *From Bondage to Liberty*. 3.20pm: Questions. 3.30pm: Recess. 3.40pm: Study, *Living for Christ and for Others*. 4.20pm: Questions. 4.30pm: Epilogue and conclusion with afternoon tea.



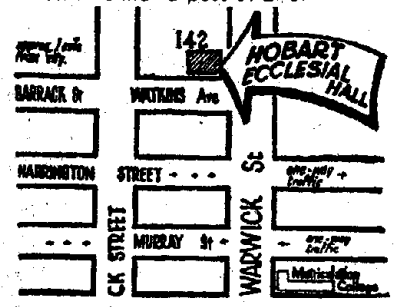
Tasmanian Ecclesias

LAUNCESTON - 69 Balfour St. (Rec: M. E. Coombe, 12 Mulgrave St, Launceston 7250. Telephone: 44 2207). Sunday-9.30am School & Snr. study; 11 am Memorial mtg. 7pm Public Lect.

- 1-Exh: D. Kitto. Lect: G. Dangerfield, *The Gospel in the Old Testament.*
- 4-Study: G. Dangerfield, *Deliverance by a Social Outcast.* (Judges 11-12).
- 6-Eureka study: M. Wright, home of D. Seaman.
- 7-7.30pm. Senior CYC.
- 8-Exh: M. Wright. Lect: J. Kershaw, *The Gospel in the New Testament.*
- 11-Study: C. Blanch, *From Moses to David - an Inspired Commentary* (Psalm 78).
- 13-E.I. study: J. Kershaw, home of D. Kitto.
- 15-Exh: F. Onley. Lect: M. Wright, *Dare to be a Christian and Accept the whole Bible.*
- 18-Genesis study: F. Onley, *Jacob - A Life of Service.*
- 20-Eureka study.
- 21-Senior CYC.
- 22-Exh: C. Blanch. Lect: F. Onley, *Miracles Really Did Happen.*
- 25-Study: K. Niejalke, *Samson, Strong man of Israel. Birth & Preparation.* (Judges 13-14).
- 27-E.I. study.
- 29-Exh: H. Day. Lect: J. Kershaw, *What is the Purpose of Life?*

HOBART - Christadelphian Hall, 142 Warwick St. (Rec: H. E. Taylor, 2 Stapleton St., Glenorchy. Postal: P. O. Box 169, Glenorchy 7010. Tel: 72 7450). Sundays-9.30am School; 11am Memorial meeting; 7pm Public Lecture.

- 1-Exh/Lect: M. F. Wright, *The problem of evil - Are you prepared for it?*
- 4-7.45pm Romans study: S. Kingsbury, *The revealed righteousness of God in relation to Israel.*
- 6-7pm Jnr. CYC: held at 27 Corinda Grove, Springfield, *Jephtha.*
- 8-Exh: J.H. Scull. Lect: R.A. Yeomans, *The second coming of Christ, A vital Doctrine.*
- 11-7.45pm Nazareth Revisited study, 27 Corinda Grove, Springfield.
- 13-7.30pm Snr. CYC: S. J. Taylor, *Gideon.*
- 15-Exh: H. Ceiley. Lect: D. P. Taylor, *The Judgment Seat of Christ on Earth Soon.*
- 17-7.30pm Arranging Brethrens meeting
- 18-10am Sisters class, 37 Corinda Grove, Springfield. Evening: Romans study cont: D. P. Taylor, Chapter 12.
- 20-7.30pm Jnr. CYC, 13 Barossa Rd, Glenorchy: *Samson.*
- 21-5pm Sunday School Tea and Party.
- 22-Exh/Lect: F. Onley, *The Millenium, Where and When?*
- 25-7.45pm Revelation class, 2 Stapleton St, Glenorchy: *The Two Witnesses, Revelation Ch. 11.*
- 27-7.30pm Snr. CYC: H. E. Taylor, *The Name & Titles of Deity.*
- 28-Special comb. Lecture with Launceston CYC at Oatlands: *World in the balance: Which way will it go?* S. Kingsbury.
- 29-Exh: R. A. Yeomans. Lect: J. H. Scull, *Russia & America in Bible Prophecy.*



THE EPISTLES OF TIMOTHY

Hobart Ecclesia invites brethren and sisters to join with them in their Annual study weekend and Fraternal Gathering, scheduled for 4th-6th October. Bro. B. McClure (Punchbowl) will outline Paul's advice to Timothy.

New South Wales Ecclesias

AVOCA BEACH - CWA Centre, Avoca Rd. (Rec: G. C. Cripps, 316 The Round Drive, Avoca Bch. 2260. Tel: 82 1577). Sundays—Memorial meeting at 3 p.m.

- 1—Memorial mtg. at Bible School.
- 8—Exh: R. Carr (Pennant Hills).
- 15—Preside: G. Alchin. Exh: H. Rayn, (Boolaroo).
- 21—1st Princ. class 2.30pm, G. Alchin.
- 22—Preside: G. Darke. Exh: J. Richards, (Boolaroo).
- 29—Bro. W. Munro (Yagoona).

BOULAROO - Christadelphian Hall, 14 Fifth St., Boolaroo. (Rec: J. Richards, 17 Church St., Gateshead 2290. Tel: 430106).

- 1—Exh: Bible School. Lect: J. Ullman, *Russia will invade Israel.*
- 2—7.30pm Monthly A.B. meeting.
- 4—New Hall Opening - Special Study, 7.45pm *Jacob & Esau; Two manner of people*, J. Martin.
- 6—7.45pm 2nd Study: *Jacob the Supplanter*, J. Martin.
- 7—3pm 3rd Study: *To Padan-Aram; Vision of Bethel*. 5.30pm Fraternal Tea. 7pm 4th Study: *Jacob & Laban*.
- 8—Exh: J. Martin, *Israel, Power with God*. 1pm Basket lunch. 5th study 3pm *He found him in Bethel*. Special Lect: *Christ will rule the world from Jerusalem*.
- 11—Gospel of John study, D. Pogson.
- 13—Y.P. class, home G. Darke. 7.30pm F. Ryan, *Events surrounding return of Christ*.
- 14—7.30pm MIC at new hall.
- 15—Exh/Lect: R. Pogson, *The Bible Solution to Middle East Dilemma*.
- 17—1st Princ. class, home N. Davies.
- 18—Introduction to Galatians, R. Brooker.
- 22—Exh: J. Richards. Lect: K. Whitehead, *Indisputable evidence that God lives*.
- 24—1st Princ. class, home N. Davies.
- 25—7.30pm Annual Business meeting.
- 27—7.30pm Y.P. class, home F. Ryan, *Events surrounding return of Christ*.
- 29—Exh: H. Ryan. Lect: D. Pogson, *Jesus Christ—Uniquely son of God and son of Man*.

31—7.45pm 1st Princ. class, home of N. Davies.

BALLINA - Masonic Hall, cnr Cherry & Swift Sts. (Rec: L. G. Stone, 128 Martin St., Ballina 2478. Tel: 86 2870). Other classes—Held in conjunction with Lismore Ecclesia.

- 1—Exh: A. Roulstone. Lect: L. Cole, *Peace on earth a certainty*.
- 3—Informal study, home L. Stone.
- 7—A. B. meeting, home L. Stone.
- 8—Exh: L. Cole.
- 10—Tape night, home L. Cole.
- 15—Exh: J. Higgs.
- 17—Informal study, home Sis. B. Denford
- 22—Exh: C. Denford.
- 24—Tape night, home Sis. Stone.
- 28—Literature distribution.

CABRAMATTA - 101 Lime St. (Rec: W. E. Sawell, 3 Hemingway Crescent., Fairfield 2165. Telephone: 72 9765). Sundays—9.30am SS; 11.15am Memorial meeting; 7pm Public Lecture.

- 1—Exh: E. H. Baird. Lect: A. Archer, *Arabs & Jews will be united under Christ*.
- 2—8pm A.B. meeting.
- 5—8pm Zechariah study: Summary, Ezek. 1. A. Philp. Background History & outline of Prophecy, P. B. Sawell.
- 7—7.30pm CYC Games night, J. Mumby.
- 8—Exh: B. McClure. Lect: E. H. Baird, *Jehovah's Witnesses—Astray from the Bible*.
- 10—10.30am Dorcas class: *Ruth*. 8pm: Speakers class: Reading: J. Porter. Lect: A. Mason, *JW's astray from the Bible*.
- 12—8pm Gospel Luke class, E. Mansfield.
- 13—8pm 1st Princ. class, home J. Mumby, 30 Riverview Rd, Fairfield.
- 15—Exh: J. Rosser. Lect: P. Russell, *What the Churches should teach*.
- 16—8pm G.E.S. meeting.
- 19—Zechariah study 8pm: Summary, Luke 11, R. Lowe. *The Earth at rest & Israel's Triumph*, Zech. 1: P. B. Sawell.
- 21—Jnr. Bible class, G. Hatchell, *God's promise to David*. Inter. Bible class, R. W. Sawell, 2 Sam. 4: *Murder in the Bedroom*.

- 22-Exh: J. Mansfield Snr. Lect: R. Croker, *The Lord's Prayer—Often said, but not understood.* 3pm: Sydney Domain speakers, P. Niven, P. B. Sawell, Bruce Bates.
 26-8pm Gospel of Luke class.
 27-8pm First Principles class.
 28-7.30pm E.I. class in hall, B. Gilham.
 29-Exh: R. W. Sawell. Lect: A. J. Russell, *The Gospel — First preached to Abraham.*

CAMPSIE - Cnr Beamish & Fletcher Sts. (Rec: J. Mansfield, 212 Vineys Rd., Dural 2158. Telephone 651 1828).

- 1-Exh: G. Jamieson. Lect: K. Jamieson, *The message of Ecclesiastes.*
 4-Timothy class: J. Rosser.
 8-Exh: John Mansfield. Lect: E. Baird, *Current world distress—Signs of Christ's coming.*
 11-10.30am Sisters class: J. Mansfield (Snr), Special study.
 15-Exh/Lect: F. Ryan, *He that believeth and is baptised shall be saved.*
 18-Timothy class: J. Rosser.
 21-Introduction to study of Hosea, led by J. Rosser, at 3pm. 5pm Fraternal Tea. 7.30pm: Study of Hosea.
 22-Exh: A. Archer. Lect: B. McClure, *The vials of God's wrath on the earth* (illustrated).
 25-10.30am Sisters class, J. Mansfield (Snr). Evening: Hosea class, S. Lake, *Discipline & Restoration of Unfaithful Israel.* Hosea 2.
 29-Exh: R. Mansfield. Lect: J. Mansfield *The quest for the chief good—by personal experience* Ecc.1:12-2:26.

ENGADINE - Senior Citizens Hall, Old Princess Hwy., Engadine. (Rec: D. R. Collis, 6 Seventh Ave., Loftus 2232. Telephone: 521 5512).

- 1-Exh/Lect: S. Dawes, *Dill - A fuse to Armageddon.*
 4-Mark study class.
 8-Exh: B. Winter.
 10-Sisters class.
 11-Mark study class.
 15-Exh: P. Niven. Discussion evening for interested friends.
 18-Mark study class.
 22-Exh: W. Lapham.
 25-Mark study class.
 27-Business meeting.
 29-Exh: B. Hocking.

FIGTREE - Figtree Hall, Princes Hwy. (Rec: M. J. Healy, 471 Crown Street, Wollongong 2500. Tel: 29 9111-bus.)

- 1-Exh: F. Joseph. Lect: M. Bonner, *The bound stump of the tree.* Dan. 4
 4-Joshua tape, home K. Joseph.
 7-Revelation class, M. Bonner, home of F. Joseph.
 8-Exh/Lect: R. Croker, *The Messiah in the Psalms.*
 11-Acts study: Ch. 7, home E. Reeve.
 15-Exh/Lect: C. O'Connor, *The Four Beasts,* Dan. 7.
 18-Joshua tape, home M. Bonner.
 21-E. I. class, home M. Healy.
 22-Exh: B. Stretton. Lect: F. Joseph, *The Ram and the He goat—Dan. 8*
 25-Acts study: M. Healy, Ch. 8, home E. Reeve.
 29-Exh/Lect: E. Mansfield, *Peter's night of tumult and tragedy.*

GRANVILLE - 26 The Avenue. (Rec: H. Hadley, 204 Excelsior St, Guildford 2161. Telephone 632 7697).

- 1-Exh: D. Forsdike. Lect: L. Goodman, *Popular Christianity unscriptural.*
 4-E.I. class, B. Butters, *Life of Christ.*
 8-Exh: R. Sawell. Lect: C. O'Connor, *Russia will dominate Europe.*
 11-Daniel study: E. Mansfield.
 15-Exh: K. Cook. Lect: W. Sawell, *Not ALL people will be saved.*
 16-Arranging Brethrens meeting.
 18-E.I. class: B. Gilham, *Life of Christ.*
 22-Exh: E. Ritchie. Lect: O. Forsdike, *3 Essentials to Salvation—Belief, Repentance, Baptism.*
 25-Daniel study, E. Mansfield.
 29-Exh/Lect: J. Gilmore, *The Bible answer to Racism.*

LISMORE - Masonic Hall, Magellan St. (Rec: A. R. Russell, 29 Ross Street, Lismore 2480. Telephone 21 3992).
 Sundays-9.30am S.School; 11am Exh: 7.30pm Lectures on 2nd & 3rd Sundays.

- 1-Exh: R. Whitehead.
 3-7.30pm Study: Goonellabah Public Hall, *The Israel of God under the pressure of Egypt,* J. Ullman.
 5-7.30pm Special Lect: Lismore City Hall, J. Ullman, *World out of Control.*
 6-7.30pm Goonellabah Hall, 2nd study, *Idolatry Through Lack of Faith.*
 7-2.30pm Tullara Hall, 3rd study: *Yahweh's Goodness manifested to those*

The ECCLESIAL CALENDAR for SEPTEMBER, 1974

who seek His Glory. 5.30pm Fraternal Tea. 6.30pm 4th study, *The Silver trumpets - A call to march in the Warfare of faith.*

- 8-Exh: C. Hermann. Lect: J. Ullman, *Clear signs that Christ's coming is near.*
 11-7.30pm A.B. mtg, home A. Russell, 7.30pm Bible marking, Goonellabah Hall.
 13-Footsteps of Christ study, home C. Hermann.
 15-Exh: A. Russell. Lect: K. Wassell, 20-7.30pm Law of Moses class, held in Goonellabah Hall.
 22-Exh: J. Muir. 7.30pm MIC class.
 25-7.30 p.m. Bible marking.
 27-7.30pm Footsteps of Christ study, home C. Hermann.
 28-Literature distribution.
 29-Exh: J. Hartley.

PENNANT HILLS - Lower Hall Community Centre, Yarrara St. (Rec: R. Carr, 100 Essex Street, Epping 2121. Telephone: 869 8452).

Sundays-Memorial 11.15am Lect:7pm.

- 1-Exh/Lect: B. Byrnes, *The Old man and the New.*
 4-8pm Bible class in Campsie Hall, J. Rosser: 1st Timothy.
 8-Exh: J. Mansfield (snr). Lect: L. Goodman, *What is needed today is God.*
 11-Bible class in home.
 15-Exh: K. Dennes. Lect: S. Evans, *Paul's teaching on the Resurrection.*
 17-8pm Study at 10 George St, Pennant Hills, J. Rosser: 1st Timothy.
 22-Exh: D. Shaw. Lect: R. Carr, *God's division of mankind, past & future.*
 25-8pm Bible class in home.
 29-Exh: M. Bonner. Lect: F. Ryan, *Immortality promised but not possessed.*

RIVERWOOD - 265 Bonds Rd. (Rec: D. Gilmore, 3 Jordan Ave, Beverly Hills 2209. Telephone: 533 2337).

- 1-Exh: F. Hulks. Lect: C. Russell, *God's Judgments to come.*
 4-Study: P. Russell, *Gideon*, Judges Ch. 6-8.
 8-Exh/Lect: J. Higgs, *Armageddon and You.*
 11-Gideon study cont: P. Russell.
 15-Exh: G. Gilmore. Lect: G. Steele, *The Lord's Prayer.*
 18-Young brethren's class: P. Russell, *Letter to Pergamos-Hold fast My Name.* G. Coates, Exhortation.
 22-Exh: G. Hindmarsh Lect: G. Russell, *The Holy Spirit is Divine Power.*
 25-Quarterly business meeting.
 29-Exh: D. Gilmore. Lect: K. Dennes, *Who is a Christian?*

SUTHERLAND - 77 Acacia Rd. (Rec: E. J. Ritchie, 104 Cawarra Rd, Caringbah 2229. Telephone 525 2337).

- 1-Exh: E. Ritchie. Lect: P. Niven, *The Bible Logical, Reliable & Essential.*
 4-8pm, Romans class: E. Ritchie.
 8-Exh: A. Archer. Lect: John Mansfield, *The Judgment Seat of Christ, When and Where?*
 11-8pm Mutual Improvement class.
 15-Exh/Lect: K. Jamieson, *Will World Pollution destroy mankind?*
 18-8pm Romans study: C. Lean.
 22-Exh: G. Crewes. Lect: R. McClure, *Is Sabbath keeping, binding on Christians today?*
 23-8pm: A. B. meeting.
 25-8pm, E.I. class: home M. Kirkwood.
 28-1pm: Com. CYC outing. 7.30pm: Study: Bro. Mansfield.
 29-Exh/Lect: D. McColl, *Why Israel never will be destroyed.*

HIGHLIGHTS FROM THE EXODUS

Study at Lismore Ecclesia - September 3rd to 8th

These studies and lectures will be presented by Bro. J. Ullman, and held in various public halls. An invitation is extended to the Brotherhood to join in with the effort, to the benefit of the Ecclesia. Large scale advertising is planned for the lectures, drawing attention to the utterly hopeless situation now prevailing in the world, and the only hope in Divine intervention. *Survival Kits* will be utilised at the lectures. Details of studies, and venues are included in the Lismore Calendar.

THE ECCLESIAL CALENDAR for SEPTEMBER, 1974

30—Quarterly business meeting.

YAGOONA — Worland St. (Rec: K. Cook, 2 Macdonald St., Auburn 2144. Telephone: 649 9483).

1—Exh: W. Munro. Lect: *The Commandments of Christ—be ye separate and holy.*

3—E.I. class: W. Munro, *The 6th vial.*

4—Special study: *Our Relationship with the ecclesia—How the ecclesia functions and the part we can play.* W. Gurd, Cumberland.

7—Y.P. class: J. Ceiley, *The angels & their work.*

8—Exh: P. Sawell. Lect: E. Mansfield, *Micah's prophecies about the kingdom of God.*

11—Study: K. Cook, *Our relationship with the ecclesia—understanding what the body is.*

13—Revelation class: R. Pogson.

15—Exh: R. Steele. Lect: A. Archer, *The house of prayer for all nations at Jerusalem.*

17—E.I. class: W. Munro, *The 6th Vial.*

22—Exh: B. McClure. Lect: K. Jamieson, *Christ's remedy for a lawless society.*

25—Study: *Our relations with the State.*

27—Revelation class: R. Pogson.

29—Exh: R. Pogson. Evening: J. Ceiley, *Current events in Prophecy.*

SPECIAL WEEKEND AT SUTHERLAND ECCLESIA

Saturday 28th Sept, Combined CYC outing and hike. Arrangements are to meet at Ecclesial Hall at 1pm; Proceed by car to National Park for boating and short hike. 4pm: Afternoon tea and discussion. 5pm: Return to Ecclesial Hall. 5.30pm: Barbeque tea. *Evening Program*: Combined CYC class 7.30pm: D. McColl, *Pleiades and Orion.* 9.30pm: Supper.

Sunday 29th Sept, Exh/Lect: D. McColl, *Why Israel will never be destroyed.*

BLOOD TRANSFUSION DOES NOT VIOLATE BIBLE TEACHING

This is the latest title in the *Herald of the Coming Age* series, and provides a lucid and forthright argument upon this emotional subject. The booklet was prompted by claims made by the Jehovah's Witnesses sect, and publicity caused by their members from time to time. The booklet has already enjoyed considerable distribution, having been extensively advertised in the Adelaide area.

The contents are particularly interesting, and it is recommended that the booklet be used for Bible marking, as well as for general distribution.

Ecclesias and readers can obtain immediate supply from this Office at the following costs:

6 cents each; 50 copies for \$2.50; 500 for \$16.66 (please add postage).

OTHER TITLES AVAILABLE

"Eternal Life; On Earth not in Heaven" — Showing the reality of death, and the principles of resurrection.

"The Bible: How to Read it with Pleasure and Profit" — An interesting outline of the Scriptures and an introduction to its study.

"A New World Order: The Kingdom of God" — Detailing the Divine Kingdom in the past, present and future.

"USA and Britain are not Israel!" — Examination of H.W. Armstrong's 'Plain Truth' teachings in the light of Scripture.

"The Millenium" — A graphic outline of the future, based upon the glorious promises of the past.

"The Spirit Gifts, Not Now Available" — The teachings of Pentecostals and associated beliefs shown to be false.

(Keep a supply handy — to hand to visitors and friends).

FORTHCOMING SPECIAL EFFORTS

Plan your holidays to attend and support these activities

OCTOBER, 1974

5th to 6th - **HOBART**. Annual ecclesial fraternal gathering and study weekend. Leader: Bro. B. McClure (Punchbowl). Accommodation can be obtained from the Hobart Recorder.

NOVEMBER, 1974

15th to 17th - **COORPAROO, Qld.** Combined Coorparoo, Redcliffe and Wilston Young People's study weekend at Camp Warrawee. Leader: Brother C. R. O'Connor (Punchbowl).

DECEMBER, 1974

28th to 5th January - **RATHMINES**. 33rd Bible School (Apply now for accommodation).

JANUARY, 1975

4th to 13th - **HOBART**. 10th Tasmanian Bible Campaign.

MAY, 1975

10th to 18th - **RATHMINES, N.S.W.** Thirty-four Bible School. Applications to attend are now invited.

Ecclesias are invited to list their future activities (God willing) in these columns for the interest and consideration of readers.



BIBLE READINGS for SEPTEMBER

1	2 Kings 6	Lament. 2	1 Cor. 15
2	7	3	16
3	8	4	2 Cor. 1, 2
4	9	5	8, 4
5	10	Ezekiel 1	5, 7
6	11, 12	2	8, 9
7	13	3	10, 11
8	14	4	12, 18
9	15	5	Luke 1
10	16	6	2
11	17	7	3
12	18	8	4
13	19	9	5
14	20	10	6
15	21	11	7
16	22, 23	12	8
17	24, 25	13	9
18	1 Chron. 1	14	10
19	2	15	11
20	3	16	12
21	4	17	13, 14
22	5	18	15
23	6	19	16
24	7	20	17
25	8	21	18
26	9	22	19
27	10	23	20
28	11	24	21
29	12	25	22
30	13, 14	26	23

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 In N.S.W.: J. Mansfield, 1 Melville Ave, Strathfield 2135 (Tel: 76 6540).
 In Vic: M. Islip, 162 Maltravers Rd, Ivanhoe 3079.
 In S.A.: M. Goodwin, PO West Beach 5024 (Tel: 45 6664).
 In W.A.: J. Ullman, 38 Doney St., Alfred Cove 6154 (Tel: 30 4199).
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